

EASTER

JESUS IS RISEN! ALLELUIA!



St. Matthews Church

WHERE COMMUNITY
GATHERS AND
GROWS

May 22, 2022

Easter 6

Sunday, May 22, 2022

(* indicates the assembly stands)

Gathering

Prelude	<i>"Meditation"</i>	DuPont
Words of Welcome & Service Announcements		
*Hymn 377		<i>"Alleluia! Jesus Is Risen"</i>
Holy Baptism of Eleanor Harris		p. 227
Baptismal Acclamation 212		<i>"You Belong to Christ"</i>
*Baptismal Hymn 449		<i>"We Know that Christ is Raised"</i>
*Greeting		
*Prayer of the Day		
Solo	<i>"Corrente in D minor"</i>	J.S. Bach

Word

Reading		Revelation 21:10, 22-22:5
*Gospel Acclamation	<i>"Alleluia"</i>	p. 124
*Gospel Reading		John 5:1-9
Sermon		
*Hymn of the Day 612		<i>"Healer of Our Every Ill"</i>
*Prayers of Intercession		A: hear our prayer.
*Peace		

Meal

*Offering Hymn 184		<i>"Let the Vineyards Be Fruitful"</i>
*Offering Prayer		
*Great Thanksgiving		p. 129

*Holy, Holy, Holy		p. 130
*Thanksgiving at the Table IV		p. 130
*Lord's Prayer (<i>Our Father in heaven...</i>)		p. 134
Lamb of God		p. 135
Communion Hymns 423, 461, 471		
Table Blessing		
Prayer after Communion		
Sending		
General Announcements		
*Blessing		
*Hymn 367	<i>"Now All the Vault of Heaven Resounds"</i>	
*Dismissal		
Postlude	<i>"Concerto in A Minor: mov't 1"</i>	J.S. Bach

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Baptism of Eleanor Marie Jean Harris: Congratulations to parents Jeremy and Jessica! Blessings to the family and godparents/ sponsors (Lori, Shawn and Rachel) as you support and encourage one another in this journey of faith. The communion of saints rejoices with you!

Church Fire Plan For everyone's awareness, a copy of the Church Fire Plan for safe exit from the Sanctuary appears in the back of the worship books. Please take a moment to review for your own safety.

Leading Worship Today

Minister & Violinist: Rev. Sebastian Meadows-Helmer

Assisting Minister: Linda McLellan

Guest Organist: Corinne Dutton

Cantor: Julia Crnko

Radio: Gary Pootz

Building Monitor: Dennis Diebolt (519-571-4525)

Communion: For those wanting to receive, you will be offered bread, wine and grape juice for Communion. When waiting in line, please leave 2 meters distance between you and the person ahead of you. The pastor will drop the wafer into your outstretched hands with tongs. The wine will be pre-poured in individual cups placed in a tray on tables (the juice is in the small tray).

Please take a cup and your wafer to consume near the baptismal area (where you may remove your mask). The cups may be disposed of in a basket on the front pew. If you do not want to partake in the wine or juice, you are welcome to take the wafer back to your pew.

Those seated on the side aisles will come up first, followed by those on the centre aisles. The directional flow will stay the same (up the front aisle, and down the side aisles). Please be patient as we only want to have one household taking off their masks by the font at a time. Those on the piano side aisle must circle around the pulpit side to return to their pew as the choir area is off-limits.

Alternately, you may choose to bring your own bread and wine and consume these in your seat (at the same time as those at home are invited to).

Parts of the Baptism Service



In the service of Holy Baptism, the Christian assembly participates in God's saving action, which is bigger than we realize!

Part of Worship

We celebrate baptism as part of worship because, in baptism, God “brings those who are baptized out of death and into life” (*Evangelical Lutheran Worship*, p. 226), which we live as members of Christ's body, the church. “Living with Christ and in the communion of saints, we grow in faith, love, and obedience to the will of God” (p. 227). The assembly's presence is one way that God assures the baptized that we are not alone as we seek to live as Christians in the world.



Within the service of Holy Communion, baptism follows the hymn of the day or, when only infants are baptized, it may replace thanksgiving for baptism or confession and forgiveness. When celebrated after the hymn of the day, baptism signifies the Spirit leading people to faith in response to the promise of the gospel heard in the readings and proclaimed in the sermon. As part of the gathering, we remember that in baptism we are born anew as God's children and that God sets our feet to follow in “the Way” (Acts 9:2) that brings us to feast forever at the table of the Lord.

Because the assembly is important, baptism is celebrated so that people can see, hear, and participate; children might be invited to come to the font. To more fully participate, some worshipers pay less attention to the worship book or folder and more attention to what is happening at the font.

Presentation

The pastor reminds us of all that God does in baptism—gives new birth into a living hope, delivers from sin and death, raises to new life in Jesus Christ, unites all the baptized in the one body of Christ, anoints with the Holy Spirit, and joins to God’s mission.

Though parents and sponsors accompany those to be baptized to the font and present them to the assembly, the Holy Spirit calls and empowers us to receive God’s grace in baptism, as surely as the Spirit “calls, gathers, enlightens, and makes holy the whole Christian church on earth and keeps it with Jesus Christ in the one common, true faith” (Luther’s Small Catechism, *Evangelical Lutheran Worship*, p. 1162). In response to the Spirit’s call, we join parents and sponsors in promising to pray for, welcome, assist, and serve with the baptized as together we follow Jesus in lives of faith and discipleship. Remembering those baptized in your personal prayers is a true gift and ministry.

Profession of Faith

“Do you renounce? Do you believe?” God empowers us to reject the forces of evil, power of sin, and hold of death. By God’s grace at work in the worshiping assembly, we then boldly join our voices to those around us—and the whole church—and confess our trust in the triune God. The three renunciations correspond to the three parts of the Apostles’ Creed, suggesting that rejecting evil and embracing God are two sides of a single action. Especially when infants are baptized, we can understand what we do as the church speaking on their behalf.

Thanksgiving at the Font

During the prayer at the font, the church remembers that baptism “is not simply plain water. Instead, it is water used according to God’s command and connected with God’s word” (Luther’s Small Catechism, *Evangelical Lutheran Worship*, p. 1164). We thankfully remember events recorded in scripture in which God uses water to call forth life, deliver, and save—creation, the flood, Israel passing through the sea, for example. We recall that Jesus joined us in the water by being baptized in the Jordan, making all water holy, and that by water and God’s word, we are joined to Christ’s death and resurrection. Trusting in God’s promise, we ask God to use *this* water to deliver, save, and give new life. To

make this connection more explicit, water may be poured or splashed during the prayer. Some worshipers watch and listen as the pastor prays, recalling the biblical characters, and listening for God's actions.

Baptism

By water and the word, the triune God buries us with Christ and raises us to new life, births us by water and the Spirit, breathes the Holy Spirit into us, and makes us members of the one body of Christ (Romans 6:2-5; John 3:5; Acts 2:8; 1 Corinthians 12:13). Or, as Martin Luther's Small Catechism declares, baptism "brings about forgiveness of sins, redeems from death and the devil, and gives eternal salvation to all who believe it, as the words and promise of God declare" (*Evangelical Lutheran Worship*, p. 1165).

Understanding baptism as burial and new birth led the early church to speak of the font as *tomb* and *womb*. Both dying in water and being born from water involves lots of water. Similarly, the church increasingly uses water generously to baptize as a declaration of God's power over sin and death, as well as to symbolize God washing, drowning, saving, and birthing. While the amount of water does not effect God's action, using water generously is a way of celebrating and appreciating what God does.

God's Word and Spirit are explicitly connected to the water in the use of the triune name of God: Father, Son, and Holy Spirit. The pastor might say, "Name, I baptize you," emphasizing that the assembly through the pastor lends a hand to what God is doing. The pastor might say, "Name is baptized," emphasizing God's action. In either case, the assembly participates by loudly responding, "Amen" or joyously singing an acclamation.

Prayer for the Holy Spirit

The church prays that God's gift of the Holy Spirit, given in baptism, will sustain the baptized in the life of faith and discipleship. This prayer—as well as laying on of hands, signing with the cross, and giving a lighted candle—is not a separate or additional part of baptism. God's gifts of grace in baptism are so overwhelming that, over time, the church needed additional words and actions to express and appreciate them. This prayer with the laying on of hands highlights God outpouring the Holy Spirit and the Spirit's sevenfold gifts.

Sign of the Cross

The baptized are marked with the cross of Christ, a sign that they are united with Christ forever and that, as Paul says, nothing “will be able to separate us from the love of God in Christ Jesus our Lord” (Romans 8:39). Being signed with the cross is also a call to follow in the way of the cross. Using oil to mark the cross highlights that the baptized are joined to Christ, God’s anointed one, sealed with the Holy Spirit, and anointed for service in Christ’s royal priesthood (1 Peter 2:9). Making the sign of the cross in worship is a way we remember our own baptism.

Welcome

The assembly’s participation in the welcome gives it meaning. The candle, which is lit from the paschal candle and given to the newly baptized, visually connects baptism to Christ’s resurrection and the daily life of the baptized. Jesus, “the light of the world” (John 8:12), is ours to follow through life and to reflect in the way we live.

Speaking as a faith community, speaking for the whole church, and speaking with the cloud of witnesses that surrounds us, the assembly then welcomes Christ truly risen in the newly baptized and calls them to join the assembly in following Jesus and participating in God’s mission of reconciling the world to God’s own self. As one faith community, the assembly embraces baptismal living as it turns to God in prayer, shares Christ’s peace, and receives the Risen One in holy communion.

Worship Notes

In our prayers: John, Susan, Marie, Grace, Maureen, Frank and Bernice.

Confirmation Sunday: Delaney, Jaime, Kate and Logan will affirm their baptisms on May 29th during worship. Congratulations to the confirmands and their families. It has been a joy working with you. After the service, there will be a time of outdoor fellowship with cake. More details to follow.

June 12th BBQ : Join us in the courtyard, parlour and room 102 for a small BBQ and time for fellowship.

Welcome

St. Matthews Lutheran Church BBQ

Sunday, June 12th

After Worship to 12:30 pm

Held in Room 102 & The Courtyard



**Enjoy our Hamburgers, Hot Dogs, Cool Drinks & Coffee
Fellowship with your Friends & Families**

Important Information for today's worship

- **Masks:** According to our church's current protocols, wearing a mask indoors is mandatory.
- **Offering:** Please place your offering in one of the offering plates upon leaving.
- **The Peace** will be shared without physical contact
- **Guides to Worship:** Please place these in the recycling bins in the Narthex upon leaving, or take them home.
- **Exiting:** At the end of the service, all will remain in place until the end of the postlude.
- **Coffee Hour** is cancelled until further notice.
- **Mingling:** Please respect 2 metre physical distancing at all times. Please refrain from shaking hands or other physical contact with people outside your social bubble.
- **Pastors** will be greeting after the service outdoors (weather permitting) or indoors, maintaining physical distancing.
- **Water coolers** are currently disconnected.
- **Thank you for helping to keep all of us as safe as possible during this pandemic, by following these directions!**



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Space for your notes on today's service, for your personal reflection.

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