Anniversary Celebration

350 YEARS

1664 2014

faithful to God’s Word

and Sacraments.

First Seal of congregation
Second Seal the United Churches
Current seal of St. Matthew

Divine Liturgy of Word and Sacrament

Sunday, September 21, 2014 at 1:30 pm

Feast of Saint Matthew, Apostle & Evangelist

Lord, you have been our dwelling place in all generations;
...from everlasting to everlasting, you are God. Psalm 90:1–2
any congregations are blessed to reach their 50th anniversary in service to the Lord and His people. Some are privileged to reach their 75th or even their centennial. In 1997 the Lutheran Church--Missouri Synod marked its 150th anniversary. We think of our nation celebrating its bicentennial back in 1976, and in two more years our nation will be 240 years old. But how many here in the United States can imagine being a part of any chartered organization in continual existence for 350 years?

Well, among the congregation gathered here today, there is a special group of people who can lay claim to this honor in all of the Americas. The Evangelical Lutheran Church of St. Matthew is the oldest Lutheran congregation in America, and today we are gathered with our brothers and sisters in the Lord to celebrate the mighty deeds of our God - Father, Son and Holy Spirit, on the 350th anniversary of the congregation’s historic “charter.” Under his “hand and seal,” the first British Governor of New York, Richard Nicolls gave to our forebears in the faith, the early Dutch Lutheran settlers and founders of the Congregation of the Unaltered Augsburg Confession of Faith on the island of Manhattan, the right to “freely and publicly exercise divine worship according to their consciences.” This notable event, almost 150 years after the birth of the Lutheran Reformation on October 31, 1517, testifies to the truth of the enduring Word of scripture in the closing verses of Psalm 90: Make us glad for as many days as you have afflicted us, and for as many years as we have seen evil. Let your work be shown to your servants, and your glorious power to their children. Let the favor of the Lord our God be upon us, and establish the work of our hands upon us; yes, establish the work of our hands!

The members of St. Matthew are the spiritual descendants of those first Lutherans and of each succeeding generation. And today we are all privileged to share in this most joyful and blessed time of worship and fellowship in Christ Jesus, our Lord.

"Whereas severall Persons under my Government who professe the Lutheran Religion have taken the Oath of obedience to his Matie his Royall Highnesse, and such Governor or other Officers, as shall by their Authority be sett over them, and they having requested me for Liberty to send for one Minister or more of their Religion and that they may freely and publiquly Exercise Divine worship according to their Consiences; I do hereby give my Consent thereunto, provided they shall not abuse this Liberty to the disturbance of others and submitting to, and obeying such Lawes and Ordinances, as shall be Imposed upon them, by the Authority aforesaid, Given under my hand and Seale at James Fort in new Yorke on the Island of Manhatans, this 6th day of December Anno. 1664."

Richard Nicolls
Welcome to our worship - a Divine Liturgy of Word and Sacrament in celebration of God’s abundant grace and mercy upon our congregation on the 350th anniversary of our historic Charter, dated December 6, 1664. We gather in the Lord’s presence at his invitation and in the company of the whole Church in heaven and on earth. God speaks to us as he freely bestows his precious gifts. In response, we repent of our sins and offer up to Him our sacrifice of praise and thanksgiving. To this we say, “Amen!”

PRE-SERVICE MUSIC

"Eternal Source of Light Divine" by Georg Friederich Handel.

Lucy Yates: Soprano
Jim Miller: Trumpet
Roger Clinton: Organ

ORDER FOR CONFESSION AND FORGIVENESS

All may make the sign of the cross ✠ in remembrance of their baptism, as the minister begins.

P In the name of the Father and of the ✡ Son and of the Holy Spirit.

✠ Amen.

P Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

✠ Amen

P If we say we have no sin, we deceive ourselves, and the truth is not in us.

✠ But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection and self-examination.

P Most merciful God

✠ we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen

P Almighty God, in his mercy, has given his Son to die for us and, for his sake, forgives us all our sins. As a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit. ✠ Amen
THE GATHERING HYMN: LSB 911 - Lord, This Day We've Come to Worship

1 Lord, this day we’ve come to worship; Father, Son, and Holy Ghost,
2 In the pow’r of res-ur-rec-tion We have come to praise the Lord,
3 May Your Word en-rich our spir-it, Give us strength to do Your will,
4 As we meet our bless-ed Sav-ior At the Ta-ble of the Lord,
5 Cel-ebrate the res-ur-rec-tion In the church and sing His praise,

Grace us with Your bless-ed pres-ence; Bless-ed Sav-ior, be our host.
Cel-ebrate His bless-ed sup-per, And to learn His ho-ly Word.
Show the king-dom we’ll in-her-it, When at last our voice is still.
May this bod-y bro-ken for us Strength and com-fort, Lord, af-ford.
Till we come to true per-fec-tion: Serve the Lord through all our days.

Refrain

Al-le-lu-ia, al-le-lu-ia.

Al-le-lu-ia, praise the Lord! Al-le-lu-ia,
al-le-lu-ia, Al-le-lu-ia, praise the Lord!


The APOSTOLIC GREETING

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all.
Q And also with you.

Kyrie

A In peace, let us pray to the Lord. Q Lord, have mer-cy.

A For the peace from a-bove, and for our sal-va-tion, let us pray to the Lord.

Q Lord, have mer-cy.
HYMN OF PRAISE - Glory to God in the Highest (*Gloria in excelsis*)

A For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

A Help, save, comfort, and defend us, gracious Lord. Amen

**HYMN OF PRAISE - Glory to God in the Highest (Gloria in excelsis)**

A Glory to God in the highest, and peace to his people on earth.

Lord God, heavenly king, almighty God and Father:

We worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God:
The Readings - Hear the word of the LORD. (Jeremiah 2:4)

The First Lesson is from the 2nd & 3rd chapters of Ezekiel.

But you, mortal, hear what I say to you; do not be rebellious like that rebellious house; open your mouth and eat what I give you. I looked, and a hand was stretched out to me, and a written scroll was in it. He spread it before me; it had writing on the front and on the back, and written on it were words of lamentation and mourning and woe. He said to me, O mortal, eat what is offered to you; eat this scroll, and go, speak to the house of Israel. So I opened my mouth, and he gave me the scroll to eat. He said to me, Mortal, eat this scroll that I give you and fill your stomach with it. Then I ate it; and in my mouth it was as sweet as honey.

He said to me: Mortal, go to the house of Israel and speak my very words to them. For you are not sent to a people of obscure speech and difficult language, but to the house of Israel — not to many peoples of obscure speech and difficult language, whose words you cannot understand. Surely, if I sent you to them, they would listen to you. But the house of Israel will not listen to you, for they are not
willing to listen to me; because all the house of Israel have a hard forehead and a stubborn heart. 
8 See, I have made your face hard against their faces, and your forehead hard against their foreheads. Like the hardest stone, harder than flint, I have made your forehead; do not fear them or be dismayed at their looks, for they are a rebellious house. 
9 He said to me: Mortal, all my words that I shall speak to you receive in your heart and hear with your ears; 
10 then go to the exiles, to your people, and speak to them. Say to them, "Thus says the Lord GOD"; whether they hear or refuse to hear.

Ezekiel 2:8-3:11

The word of the Lord

Psalm 119:33-40

Teach me, O LORD, the way of your statutes, and I shall keep it to the end. Give me understanding, and I shall keep your teaching; I shall keep it with all my heart. Lead me in the path of your commandments, for that is my desire. Incline my heart to your decrees and not to unjust gain. Turn my eyes from holding falsehood; give me life in your way.

The Second Lesson is from the 2nd chapter of Ephesians.

But God, who is rich in mercy, out of the great love with which he loved us 
5 even when we were dead through our trespasses, made us alive together with Christ — by grace you have been saved — and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

For by grace you have been saved through faith, and this is not your own doing; it is the gift of God — not the result of works, so that no one may boast. 

For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Ephesians 2:4-10

All stand and sing

Fulfill your promise to your servant, which is for those who fear you. Turn away the reproach that I dread, because your judgments are good. Behold, I long for your commandments; by your righteousness enlightened me.

All: Glory be to the Father and to the Son* and to the Holy Spirit; as it was in the beginning, is now* and will be forever. Amen.

All stand and sing

Hal-le, hal-le, hal-le-lu-jah. Hal-le, hal-le, hal-le

- le - lu - jah. Hal-le, hal-le, hal-le
Oh God, to whom shall we go? You alone have the words of life.
Let your words be our prayer and the song we sing: Hallelujah, hallelujah

THE HOLY GOSPEL according to St. Matthew, the 9th chapter.

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him.

And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

Matthew 9:9-13

Sit

THE SERMON
THE HYMN OF THE DAY: Rise, O Children of Salvation

Justus Falckner, the writer of this hymn, was the seventh pastor of St. Matthew (1703-1723)

Rise, O children of salvation, all who cleave to
Saints and martyrs long before us firmly on this
Fighting, we shall be victorious by the blood of
When his servants stand before him, each receiving

Christ the head! Wake, awake, O mighty nation,
ground have stood; see their banner waving o’er us,
Christ our Lord; on our foreheads, bright and glorious,
his reward; when his saints in light adore him,

lest the foe on Zion tread; he draws nigh and
conquerors through the Savior’s blood. Ground we hold, where-
shines the witness of his word; spear and shield on
giving glory to the Lord; “Victory!” our

would defy all the hosts of God Most High.
on of old fought the faithful and the bold.
battlefield, his great name; we cannot yield.
song shall be, like the thunder of the sea.

THE AFFIRMATION OF FAITH - THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through Him all things were made.

For us and for our salvation He came down from heaven; by the power of the Holy Spirit he became incarnate from the virgin Mary and was made man.

For our sake He was crucified under Pontius Pilate;
He suffered death and was buried. On the third day he rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son He is worshiped and glorified. He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead and the life + of the world to come. Amen

THE PRAYER OF THE CHURCH

After each petition, the following is said: Lord, in your mercy ☺ Hear our prayer

The PEACE is shared at this time
☺ The peace of the Lord be with you always ☺ And also with you

Announcements

The OFFERING is received and is presented at the altar.
"But who am I...to be able to make this freewill offering? For all things come from you, and of your own have we given you." (1 Chronicles 29:14)

The OFFERTORY is sung as the gifts are presented.

☺ Let the vineyards be fruitful, Lord, and fill to the brim our cup of blessing. Gather a harvest from the seeds that were sown, that we may be fed with the bread of life. Gather the hopes and dreams of all; unite them with the prayers we offer. Grace our table with your presence, and give us a foretaste of the feast to come.

☺ Merciful God, we offer with joy and thanksgiving what you have first given us—our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen.
COMMUNION HYMN: I Come, O Savior, to Your Table

1 I come, O Savior, to your table, for weak and weary
2 Your body, giv’n for me, O Savior; your blood, which once for
3 With you, Lord, I am now united; you live in me and
4 My heart has now become your dwelling, O blessed, holy

is my soul; you, Bread of life, alone are able to
me was shed: these are my life and strength forever, by
I in you. No sorrow fills my soul; delighted it
Trinity. With angels I, your praises telling, shall

Refrain

satisfy and make me whole.
them my hungry soul is fed.
finds its deepest joy in you.
live in joy eternally.

bod-y and your blood be for my soul the highest good!

Text: Friedrich C. Heyder, 1677–1754; tr. The Lutheran Hymnal, 1941, alt.
Music: ICH STERBE TÄGLICH, manuscript, Municipal Library, Leipzig, 1756

The GREAT THANKSGIVING

P The Lord be with you. ☩ And also with you.

P Lift up your hearts. ☩ We lift them to the Lord.

P Let us give thanks to the Lord our God.

ibaba It is right to give him thanks and praise.
The preface for the day follows.

It is indeed, right, and salutary... we praise your name and join their unending hymn:

Holy God, holy and mighty, holy and immortal, in the beginning you formed the heavens and earth and created us in your likeness. You made us guardians of your good creation and left the earth in our care. All through our weary years and our silent tears, you did not abandon us to ourselves, but sought us out in love. When we were captives in Egypt, you did not abandon us. When we wandered in the wilderness, you did not abandon us. When we turned to false gods, you did not abandon us. Through your holy prophets you called us to return to your graciousness, to your mercy, and to your steadfast love.

In the crowning act of love you gave your only Son, that whoever believes in him will have eternal life. For you sent Jesus not to condemn the world, but to save the world from sin. Through his death on the cross, we who were once far off have been brought near by the blood of Christ.

**Jesus’ Words of Institution**

Our Lord Jesus Christ, on the night when he was betrayed, took bread, and when he had given thanks, he broke it and gave it to the disciples and said:

Take, eat; this is my body, which is given for you. This do in remembrance of me.

In the same way also he took the cup after supper, and when he had given thanks, he gave it to them, saying:

Drink of it, all of you; this is my blood of the new covenant, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of me

For as often as we eat of this bread and drink from this cup, we proclaim the Lord’s death until he comes.

Christ has died. Christ is risen. Christ will come again.

With this bread and cup, we remember Christ’s life among us; his association with outcasts, his eating with sinners, his healing of the sick, his care for the poor.

Send, we pray, your Holy Spirit upon us and upon this bread and wine, that we who share this meal may become a holy communion, the body of Christ in the world.
Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and
the glory, forever and ever. Amen

AGNUS DEI – Lamb of God

Lamb of God, you take away the sin of the world; have mercy on us.
Lamb of God, you take away the sin of the world; have mercy on us.
Lamb of God, you take away the sin of the world;
grant us peace, grant us peace.

The Communion follows.
Communicants are invited to the Lord’s Supper to receive the body and the blood of our Lord, Jesus Christ in the earthly gifts of bread and wine. As directed by the ushers, please use the center aisle. Persons who are not receiving the gifts today may come forward with arms crossed against the breast [X] to receive a blessing.
Hymns during the distribution

LSB 669 - Come, We That Love the Lord

1 Come, we that love the Lord, And let our joys be known;
   Join in a song with sweet accord, And thus surround the throne.
   We’re marching to Zion, Beautiful, beautiful Zion;
   We’re marching upward to Zion, The beautiful city of God.

2 Let those refuse to sing Who never knew our God;
   But children of the heav’nly King May speak their joys abroad.
   We’re marching to Zion, Beautiful, beautiful Zion;
   We’re marching upward to Zion, The beautiful city of God.

3 The hill of Zion yields A thousand sacred sweets
   Before we reach the heav’nly fields, Or walk the golden streets.
   We’re marching to Zion, Beautiful, beautiful Zion;
   We’re marching upward to Zion, The beautiful city of God.

4 Then let our songs abound, And every tear be dry;
   We’re marching through Emmanuel’s ground To fairer worlds on high.
   We’re marching to Zion, Beautiful, beautiful Zion;
   We’re marching upward to Zion, The beautiful city of God.

LSB 912 - Christ Is Our Cornerstone

1 Christ is our corner stone, On Him alone we build;
   With His true saints alone The courts of heav’n are filled. On His
   And may that grace, once giv’n, Be with us ever-more Un til
   Our voices we will raise The Three in One to sing And thus
great love Our hopes we place Of pres-ent grace And joys a - bove.
that day When all the blest To end-less rest Are called a - way.
pro-claim In joy - ful song, Both loud and long, That glo - rious name.

Public domain

LSB 578 - Thy Strong Word

1 Thy strong word did cleave the dark - ness; At Thy
2 Lo, on those who dwelt in dark - ness, Dark as
3 Thy strong Word be - speaks us righ - teous; Bright with
4 From the cross Thy wis - dom shin - ing Break - eth speak - ing it was done. For cre - at ed
night and deep as death, Broke the light of
Thine own ho - li - ness, Glo - rious now, we
forth in con - qu'ring might; From the cross for -
light we thank Thee, While Thine or - dered sea - sons run,
Thy sal - va - tion, Breathed Thine own life - breath - ing breath.
press toward glo - ry, And our lives our hopes con - fess.
ev - er beam - eth All Thy bright re - deem - ing light.

Al - le - lu - ia, al - le - lu - ia! Praise to
Al - le - lu - ia, al - le - lu - ia! Praise to
Al - le - lu - ia, al - le - lu - ia! Praise to
Al - le - lu - ia, al - le - lu - ia! Praise to

Thee who light dost send! Al - le - lu - ia,
Thee who light dost send! Al - le - lu - ia,
Thee who light dost send! Al - le - lu - ia,
Thee who light dost send! Al - le - lu - ia.

al - le - lu - ia! Al - le - lu - ia with - out end!
al - le - lu - ia! Al - le - lu - ia with - out end!
al - le - lu - ia! Al - le - lu - ia with - out end!
al - le - lu - ia! Al - le - lu - ia with - out end!
Give us lips to sing Thy glory,
   Tongues Thy mercy to proclaim,
Throats that shout the hope that fills us,
Mouths to speak Thy holy name.
Alleluia, alleluia!
   May the light which Thou dost send
Fill our songs with alleluias,
Alleluias without end!

The Father, light-creator,
   To Thee laud and honor be.
To Thee, Light of Light begotten,
Praise be sung eternally.
Holy Spirit, light-revealer,
   Glory, glory be to Thee.
Mortals, angels, now and ever
Praise the holy Trinity!

THE DISMISSAL (all stand)

THE POST-COMMUNION CANTICLE

Thank the Lord and sing his praise; tell ev’ry-one what he has done.

Let ev’ry-one who seeks the Lord rejoice and proudly bear his name.

He recalls his promises and leads his people forth in joy

with shouts of thanks-giving. Alleluia. Alleluia.

God of our ancestors, God of all people, before whose face the human generations pass away, we thank you that as the broken bread was gathered into one loaf, the broken fragments of our history are gathered up and healed by the redeeming act of Christ. Send us forth in peace, form us into what we celebrate, the body of Christ in the world. Nourished by this sacrament, give us strength and courage to serve you in daily life with joy and singleness of heart. In the name of Christ we pray.

Amen

THE BENEDICTION

The Lord bless you and keep you.
The Lord make his face shine on you
   and be gracious to you.
The Lord look upon you with favor and give you peace.

Amen
THE SENDING HYMN: LSB 644 - The Church's One Foundation

1 The Church's one foundation Is Jesus Christ, her Lord;
2 Elected from ev'ry nation, Yet one o'er all the earth;
3 Though with a scornful wonder The world sees her oppressed,
4 Through toil and tribulation And tumult of her war

She is His new creation By water and the Word.
Her charter of salvation: One Lord, one faith, one birth.
By schisms rent asunder, By heresies distressèd,
She waits the consummation Of peace forevermore

From heav'n He came and sought her To be His holy bride;
One holy name she blessès, Partakes one holy food,
Yet saints their watch are keeping; Their cry goes up, "How long?"
Till with the vision glorious Her longing eyes are blest,

With His own blood He bought her, And for her life He died.
And to one hope she presses With every grace endowed.
And soon the night of weeping Shall be the morn of song.
And the great Church victorious Shall be the Church at rest.

5 Yet she on earth has union
   With God, the Three in One,
   And mystic sweet communion
   With those whose rest is won.
O blessed heav'nly chorus!
   Lord, save us by Your grace
   That we, like saints before us,
   May see You face to face.

All sit for moment of reflection until organ is silent; then the congregation shall be dismissed as follows:

P Go in peace. Serve the Lord.
G Thanks be to God.
Today’s Servants
Presider & Liturgist: Rev. Peter Deebrah, Pastor, Evangelical Lutheran Church of St, Matthew, Manhattan

Preacher: The Rev. Dr. David Benke, Bishop/President, Atlantic District LC-MS
Pastor, St. Peter Lutheran Church, Brooklyn, NY

Communion Assistants: Rev. George Ramsudh, Pastor, Mt Zion Lutheran Church, NYC
Rev. Christoph Schulze, Pastor, Dual Parish of St. Matthew Lutheran Church, Canarsie & St. Paul Lutheran Church, Bushwick. Brooklyn, NY.

Organist: Roger Clinton

Lectors: Lois Bowman
Veronica Fenlon

Acolytes: Kamryn Archibald
Monique Black
Leann Deebrah

+ + +

St. Matthew’s pastors

Congregation of the Unaltered Augsburg Confession of Faith
1. John Ernestus Gutwasser (1657-59)
2. Lars Lock (1660-61)
3. Abelius Zetskorn (1660-61)
4. Jacobus Fabritius (1669-71)
5. Bernhardus Arensius (1671-91)
6. Andreas Rudman (1701-1703)
7. Justus Falckner (1703-1723)
8. Wilhelm Christoph Berkenmeyer (1725-32)
9. Michael Christian Knoll (1732-50)
10. Heinrich Melchior Muhlenburg (1750-53)
11. Johann Albert Weygand (1753-70)
12. Bernard Michael Houseal (1770-83)

Christ Church
13. Johann Friedrich Reis (1750-51)
14. Philipp Henrich Rapp (1752-56)
15. Johann George Wiessner (1756-59)
16. Johann Martin Schaeffer (1759-61)
17. Johann Georg Bager (1763-67)
18. Johann Siegfried Gerock (1767-73)
19. Frederick Augustus Conrad Muhlenburg (1773-76)

United Churches (incorporated Jan 7, 1784)
20. John Christopher Kunze (1784-1807)
21. George Strebeck 1 3 (1795-1804)
22. David Austin 1 3 (1805)
23. Ralph Williston 1 3 (1805-10)
24. Friedrich Wilhelm Geissenhainer (1808-1814)
   (1822-1832) 4
25. Frederick Christian Schaeffer (1814-22)
26. Friedrich William Geissenhainer Jr. (1827-40)
27. Carl F.E Stohlmann (1838-68)
28. Ludwig Mueller 1 (1846)
29. E.J. Schlueter 1 (1855)
30. F.W. Steimle 1 (1855)
31. J.A. Zapff 1 (1856-68)
32. Christian Hennicke 1 (1861-1865)
33. J.H. Baden 1 (1865-1869)
34. Georg Vorberg. (1869-73)
35. Justus Ruperti (1873-76)
36. Johann Heinrich Sieker (1876-1904)
37. Carl Bernhard Edmund Bohm 1 5
38. W.A. Fisher 1
39. Otto Hanser
40. Henry Feth (1883-85)
41. August Brunn
42. Edward Fischer
43. Otto Sieker (1804-10) (1894-1904)
44. Martin Walker (1906-10)
45. Otto Ungemach (1910-1914)
46. Adolph Wismar (1918-1845)
47. Henry Kroll-Hemkey (1942-45)
48. Alfred Trinklein (1945-67)
49. Oswald Hoffman (1948-63)
50. Paul Schulze (1967-90)

51. Allen Kebschull (1974-84)
52. James McDaniel (1991-93)
53. Steven Massey (1995-97)
54. Peter A.D. Deebrah (2005-present)

1. Assistant Pastor
2. Associate Pastor
3. Zion English Church
4. Recalled to Christ Church
5. Director of Concordia College

Kelly-Ray Merritt (Vacancy Pastor, 1997-98)
James Gajadhar (Vacancy Pastor, 1998-2002)

350th Anniversary Commemorative Medallion

St. Matthew is pleased to issue a commemorative medallion to mark this impressive milestone of 350 years of Gospel Ministry made possible by God's abundant grace and mercy. The original founders of the congregation settled in the Dutch colony of New Amsterdam (now N.Y.) fleeing from the horrors of the 30 Years War in Europe. This was also near the time of the first centennial of the Augsburg Confession (1630). To mark the 100th anniversary of the Augustana, renown medalist, Sebastian Dadler issued a classic commemorative medallion depicting Dr. Martin Luther holding a book with the Latin phrase translated is "The Word of the Lord Remains Forever" (a motto championed by Frederick the Wise and his noble Lutheran successors). Dr. Frederick Schumacher, Executive Director for the American Lutheran Publicity Bureau offered to St. Matthew and their current pastor, the Rev. Peter Deebrah, the suggestion of incorporating into their medallion, this iconic image from this medallion contemporary to their founding members. The reverse of St. Matthew's medallion bears the image of the congregation's original church seal. The hand written text behind the seal is taken from the original charter issued by the first English Governor of N.Y., Richard Nicolls granting these Lutheran settlers the freedom to publicly worship according to their conscience, signed and dated Dec. 6, 1664. (Before this, the Dutch Calvinists would not grant such liberty.)

This landmark medallion, which comes with a very informative pamphlet including the congregation's history, designing process, and congratulatory statement from LC--MS President Matthew Harrison, is being issued in a very limited number: Gold-plated at $50, Silver-plated at $45, and Antique Bronze plated - $35. By owning one of these medals you can lay claim to being a part of America’s oldest Lutheran Church on this historic occasion, a keepsake for posterity. Soli Deo Gloria!
In one respect at least, the early Lutheran Swedes, who came to America to form a colony along the Delaware, were more fortunate than their brethren of the faith who came from Holland and settled at New Amsterdam. Almost every expedition of Swedes was accompanied by a Lutheran clergyman, who was to minister to their spiritual needs. Indeed, the King of Sweden did not undertake the colonization along the Delaware for commercial purposes only, but also for the propagation of the Kingdom of God as represented by the Lutheran Church. The first colonists were regarded not only as Swedish subjects, but also as members of the Lutheran Church. New Amsterdam, however, was begun with commercial ends in view. Immigration was encouraged and was not to be limited to any particular race. After the West India Company, chartered in 1621, had assumed control of New Amsterdam, religion also received attention. In 1628, the first minister of the Dutch Reformed Church in America, arrived and celebrated the Lord’s Supper with fifty communicants. The only religious communion which was fortunate enough to have a Church in New Amsterdam after the West India Company assumed charge of affairs was the Dutch Reformed. This was perfectly natural. The West India Company had its headquarters in Holland, and the predominant religion of that country was, and still is, the Dutch Reformed. But out of the natural order of things there soon evolved the enactment of a law which was as unnatural as it was bigoted and intolerant. As early as 1638, the West India Company had decided that the Reformed religion was the only one that was to be taught and preached in New Amsterdam; and toward its maintenance, all inhabitants were to contribute. It was this act which operated most seriously against the establishment and growth of the Lutheran Church in New Amsterdam. Our Church in New York City can look back over a long history. The early records show that she was one of the first on the field. In fact, she is the second oldest Church in the city. To the Dutch belongs the honor of being the first Lutherans in the western hemisphere. Dr. Jacobs calls attention to the interesting fact “that the land which, in 1523, gave our faith its first martyrs, gave it almost a century later its first witnesses in the western world.” The Swedes who came a few years later can claim the distinction of having erected the first church building. When the Lutherans in New York City organized themselves into a congregation cannot be stated definitely. Dr. Nicum, who examined the archives at Amsterdam, writes: “It might also be noted that as early as 1649 the Lutheran community in New York is spoken of as a congregation.” In that year a petition was sent by the members of the Lutheran congregation in New York City to the Church at Amsterdam, in which they requested a minister. All the early records indicate two things: First, that an organization existed among the Lutherans at a very early date, certainly as far back as 1649; secondly, that the Lutherans were untiring in their efforts to secure permission to conduct their own public worship. But the Lutherans had to face many obstacles before their request was granted. At first, they were satisfied to meet at one of the dwellings for the purposes of worship. In 1653, however, after they had greatly increased in number, they petitioned Stuyvesant for permission to call a pastor and organize a congregation. The request was refused. The Lutherans now applied to the States of Holland and the West India Company. But this appeal was also in vain. However, the Lutherans still continued to conduct
their religious services. Stuyvesant, on the other hand, encouraged by the support which he received from the West India Company, became more fanatical. He caused an order to be published on February 1, 1656, in which he forbade all public and private religious meetings, except those of the Reformed Church. If it depended upon Stuyvesant no effort was to be spared, even to the point of committing its adherents to prison, to put an end to Lutheranism in New York. On October 24, 1666, the Lutherans again presented a petition to Stuyvesant to be permitted to enjoy their own public worship. The appeal shows that they were “peaceful, law-abiding, and in no way aggressive.” The request was denied on the same day.

At last, the fondest hopes of the Lutherans were realized. To their great joy, but to the special displeasure and uneasiness of the Reformed, the first Lutheran pastor, Johannes Ernst Gutwasser arrived in July, 1657. But his reception on the part of the Reformed ministers was entirely different from what he must have expected. They had him summoned before the authorities immediately, by whom he was examined as to the purpose of his coming, and the commission and credentials which he possessed. The only writing he had was a letter from the Lutheran Consistory in Amsterdam to the Lutheran congregation in New York City. He was forbidden to deliver the letter without further orders or to conduct any religious services, and was admonished to obey the edicts which had been published against conventicles. This he promised to do, adding that he expected further orders and his commission with the next ship. The Reformed ministers were certainly not pleased with the turn matters had taken, for they write, “We had the snake in our bosom.” They thereupon demanded that Gutwasser be sent back in the same ship in which he had come, for they feared that his only object in coming over was to remain here and serve his people. In September, 1657, Gutwasser was ordered to return to Holland, but he remained here much longer than is generally believed, at least two years, up to the spring of 1659, and undoubtedly strengthened, comforted and counseled those to whom he had been sent to minister. Finally, he was thrown into jail by Stuyvesant and deported. But a brighter day was dawning. Hopes long entertained were at last realized. These early Lutherans remained loyal to their faith and Church, and finally secured the privileges for which they were contending.

The Story Prior to the New York Protocol

The Protocol of the Lutheran Church in New York City is the earliest known record of its kind in American Lutheran history. But the Church had been in existence already half a century before the Protocol was begun. If a similar record was kept in that early period, nothing appears to be known of it.

Begun in 1649, the Church in this first half century suffered almost every conceivable hardship, often in spite of all the efforts of the Consistory of the Lutheran Church in Amsterdam to help.

For the first 15 years its members were bitterly persecuted and their first pastor, Johannes Gutwasser, who had been sent from Holland, was driven out of the colony.

When the English conquered the colony in 1664, the Lutherans were given freedom of worship, but it took another five years before a pastor could be secured. He was Jacobus Fabritius, who arrived in 1669, but within a year...the Amsterdam Consistory had to replace him with Bernhardus Arnzius. But by the time of Arnzius’ arrival in 1671, the Church’s membership had greatly dwindled, and, to make matters worse, immigration from Lutheran countries in Europe had virtually ceased.

For 20 years Pastor Arnzius served faithfully the little congregation in New York City, together with its still smaller sister congregation in Albany. But when he died in 1691 the Church suffered another cruel
disappointment. For eleven long years the Amsterdam Consistory was unable to send another pastor. That the Church survived is nothing short of a miracle. As this pastoral vacancy went into its eleventh year, the few surviving leaders of the Church in New York City heard some news about the Swedish Lutherans in and around Philadelphia that gave them a bit of hope. Andreas Rudman, Pastor of the Church at Wicaco, Philadelphia, and provost (or superintendent) of all the Swedish churches there, had become seriously ill, which had compelled him to send for an additional pastor from Sweden. Now that he had recovered, the leaders in New York City begged him, early in 1702, to come to New York to be their Pastor. Rudman responded graciously, and arrived in the summer of that year.

It is at this point in the Church’s history, when Rudman became Pastor that the present Protocol begins, and continues through the pastorates of his three successors to 1750. St. Matthews Lutheran Church is the lineal descendant of the original Lutheran Church in New York City, using its present name for the first time in 1822.

(Protocol of The Lutheran Church in New York City, 1702-1750;)
Published by the United Lutheran Synod of New York and New England. 1958

From the Protocol (minutes), there have been written various narratives on Lutheranism in New York and specifically about St. Matthew, the last being half a century ago, on the tercentennial celebration. An updated history of St. Matthew is being undertaken presently and will be presented and published in time for the December 6th worship service, the anniversary date of our Charter.

Some interesting facts!

- In 1639, Jonas Bronck, a Swedish Lutheran arrived in the Dutch colony of New Amsterdam and settled east of the Manhattan island, which area of land is named after him – The Bronx.
- In 1643 the Jesuit missionary, Jogues reported that besides the Calvinists, Lutherans and Anabaptists were to be found in the colony. In 1644 eighteen languages were spoken by its inhabitants.
- The Lutherans in the Dutch colony of New Amsterdam formed the “Congregation of the Unaltered Confession of Faith” soon after their arrival in the 1640s
- Heinrich Melchior Muhlenberg, (1750-1753) called the “Patriarch of Lutheran Church in America” was St. Matthew’s tenth pastor.
- St. Matthew’s pastor, Frederick Augustus Conrad Muhlenberg (1773-1776), son of Heinrich Melchior Muhlenberg, was elected the first Speaker of the House on April 1, 1789. He also served as the third Speaker in 1793. Because he sided with the Colonies, the British sought to hang him, hence his flight to Pennsylvania.
- The great fire of September 1776 in New York ravaged the sanctuary and parsonage on Broadway & Rector St. The valuable church records were saved.
- Pastor John Christopher Kunze (1884-1807), the son-in-law of H. M. Muhlenberg occupied the Chair of Oriental Languages at Columbia University and served as a trustee of the institution.
- Pastor Frederick Christian Schaeffer (1814-1822), under whose pastorate the English Church, St. Matthew was started (Dec 22, 1822), preached to a congregation of more than 5000 on the 300th anniversary of the Reformation on October 31, 1817.
- The mother church legally acquired the name, St. Matthew from the English congregation.
**Announcements:**

- We are truly delighted that you have all honored us with your presence at today’s worship.
- Immediately following the dismissal, we will quickly rearrange the seating in preparation for our celebration dinner. During this time of preparation, please enjoy some light refreshments in the narthex and in garden area, south of the building. All are invited to join us at our celebration dinner.
- Please sign our Guest Book, marking this very special occasion of worship and fellowship.
- We are happy to have on display enlarged copies of the original Charter of Dec 6, 1661 and the Passport of Martin Hoofman, a member of the first congregation, issued by Gov. Francis Lovelace on Jan 16, 1671.

**350th Anniversary Commemorative Medallions are available:**
Gold plated - $50; Silver plated - $45; Antique Bronze plated - $35.
– A must have keepsake. A gift for a loved one. A landmark and lasting commemorative.
This is history in the making. You can now own this piece of history of Lutheranism in America.

**Servant Events:** St. Matthew is supporting two servant events in thanksgiving to God for his goodness to the congregation at this time of our 350th anniversary celebration. These are:

1. **Donation of Bibles** to the Evangelical Lutheran Church in Guyana (ELCG). Pastor Peter Deebrah was baptized and nurtured in the faith at St. Andrew Lutheran Church of the ELCG, that has led to the Divine Call of God upon him to the Pastoral Office in the LCMS and St. Matthew congregation at this time in our history. An initial shipment of 120 *Concordia ESV Pew Bibles* will be sent in the Fall to be distributed to congregations and families. This special edition of the *Concordia ESV Pew Bible* includes the Small Catechism by Dr. Martin Luther, a collection of prayers, orders of daily prayer for morning, noon, evening, and close of day, among other very useful features.

2. **Partnering with St. Paul Evangelical Lutheran Church of Tremont**, 1984 Crotona Avenue, The Bronx. The congregation of St Paul has been pastorally vacant for more than two years and is not in a position to fill the Office any time soon. St. Matthew will share the Pastoral Office and other resources with St. Paul.

** * * The offerings and gifts that are presented at our worship today and throughout our anniversary celebration will be solely used for these two servant events. Your generous support is greatly appreciated. * * **

**Join us at the following celebration events:**

- **Celebration Choir Concert: Sunday, November 2 at 4:30 pm**
  - Featuring the Choirs of Concordia College -NY
  - and local congregations of the Lutheran Church

- **Panel Discussion: Thursday, November 6 – 7-9 pm**
  - *Venue:* Krenz Academic Center, Concordia College-NY
  - *Topic:* Lutheranism in America: Past, Present, and Future
  - *Panelists:*
    - Dr. Kathryn Galchutt
      - Associate Professor of History, Concordia College – NY
    - The Rev. Dr. Joshua Hollmann
      - Assistant Professor of Religion & Campus Chaplain, Concordia College-NY
    - The Rev. Dr. Dien Taylor
      - Pastor, Redeemer Evangelical Lutheran Church, Bronx, NY
      - and First Vice President, Atlantic District-LCMS
• Display of St. Matthew’s Artifacts: October 17 thru November 7
  Venue: Scheele Memorial Library, Concordia College-NY, Bronxville

• 350th Anniversary Date of the Charter: Saturday, December 6
  • Divine Worship Service at 12 noon
    + After-worship Fellowship
    + Display of St. Matthew’s artifacts; earliest record book dates back to 1703
    + Presentation of updated history of the congregation by Dr. Kathryn Galchutt,
    + Commemorative journal

• St. Matthew worships every Sunday – Divine Liturgy of Word and Sacrament at 1:30 pm
• Bible Study (Epistle of 1st John) - 1st Sunday of the month after the liturgy
• LWML Society meets every 3rd Sunday following the liturgy
• Tutorial Program on Fridays, 5-6:45 pm. -- Volunteer tutors are from Columbia University.
• We are collecting used postage stamps (excluding Forever stamps) to help fund the LWML ministry to the blind and the deaf. Stamp must have at least ½ inch border when cut from envelope.
• Daily Bible reading on the internet, visit www.lhm.org/dailydevotions.asp

Acknowledgements:
• Bishop Benke for the proclamation of the Word at today’s worship.
• Longtime members of St. Matthew: Lois Bowman, Roger Clinton, and Ruth Zerner, who have all been a part of St. Matthew for many, many decades and for their faithful service to the congregation and the Lord’s Church.
• Rev. Dr. Fred Schumacher, for his great work in arriving at the design concept for our commemorative medallion.
• Rev. Scott Blazek of Clovis, NM who executed the conceptual layout and final drawings, and oversaw the medallions’ production.
• Jim Miller, our guest musician and Lucy Yates, soprano.
• Concordia College-NY for allowing us to use for the Holy Eucharist a silver communion set that was donated to the college by the late Dr. Chester Edelmann and his wife Norma, which communion vessels were once owned by St. Matthew. Manufactured by J. Fisher Silversmiths, circa 1820, the set is comprised of two large flagons, a chalice, and a set of three serving plates. At the time of the merger of St, Matthew and Messiah congregations in 1945, the set was offered up for sale and was bought by the Edelmann family.
• Clergy, sisters, and brothers from near and far who have come to celebrate with us this very special time for our congregation.
• All who labored in many ways in making this time of celebration a joyful and blessed occasion, especially friends of the congregation who have spent many hours assisting with important tasks.
• A gift of $350.00 in memory of the sainted Paul E. Schulze, Pastor of St. Matthew (1967-1990) by Mrs. Gertrud Schulze.
• A gift of $5000.00 in memory of the sainted Alfred Trinklein, Pastor of St. Matthew (1945-1967) by Jeff Trinklein and family toward establishing the Rev. Alfred Trinklein Memorial Fund.
• A gift of $3500.00 to the glory of God, by Kay York, London, England.

--------------------------------- CONGREGATIONAL LEADERS ---------------------------------
Ms. Lois Bowman                      Dr. Ruth Zerner                      Ms. Helen Smith
Ms. Geneva Carmichael               Mr. Roger Clinton                   Ms. Claire Charles
Pastor:The Rev. Peter A.D. Deebrah

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