



**Evangelical
Lutheran
Church
of
St. Matthew**

*A friendly
household of faith*

Chartered Dec 6, 1664

**A congregation of
The Lutheran Church –
Missouri Synod.**

**The Rev. Peter Deebrab
Pastor**



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

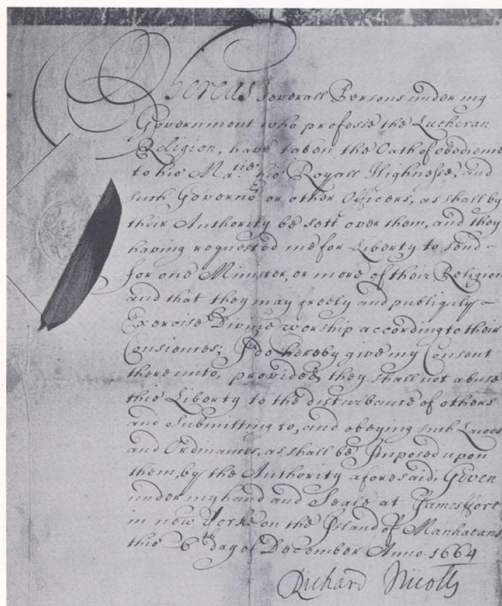
Sunday, September 21, 2014 at 1:30 pm

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**

Many 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.



The original copy of the Charter is now in the custody of the New York Public Library, Manhattan, and reflects the spelling of the day, as transcribed below.

"Whereas severall Persons under my Government who professe the Lutheran Religion have taken the Oath of obedience to his Ma^{tie} 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 publicly 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.

G 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.

G Amen

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

G 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

G 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. **G Amen**

THE GATHERING HYMN: LSB 911 - Lord, This Day We've Come to Worship



1 Lord, this day we've come to wor-ship; Fa - ther, Son, and Ho - ly 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 - e - brate 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 - e - brate 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!

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The APOSTOLIC GREETING

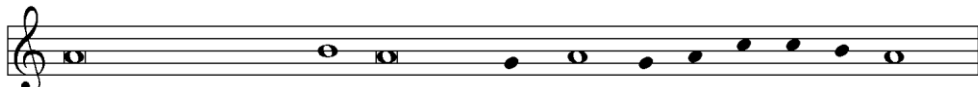
P The grace of our Lord Jesus Christ, the love of God,
 and the communion of the Holy Spirit, be with you all.

Q And also with you.

Kyrie



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



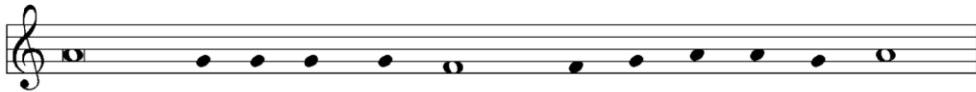
A For the peace from a - bove, and for our sal - vation, let us pray to the Lord.



Q Lord, have mer - cy.



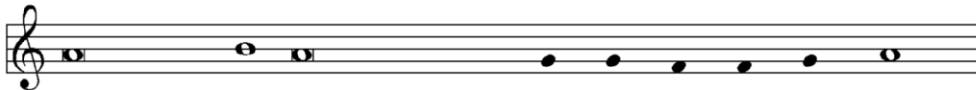
A For the peace of the whole world, for the well-being of the Church of God,



and for the u - ni - ty of all, let us pray to the Lord.



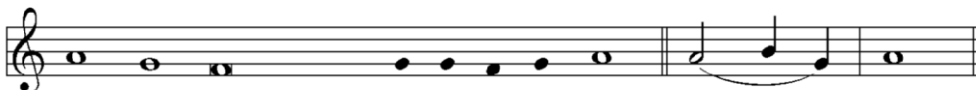
C Lord, have mer - cy.



A For this holy house, and for all who offer here their wor - ship and praise,



let us pray to the Lord. **C** Lord, have mer - cy.



A Help, save, comfort, and de - fend us, gra-cious Lord. **C** A - men

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



A Glo-ry to God in the high-est, and peace to his peo-ple on earth.



C Lord God, heav - en - ly king, al - might - y God and Fa - ther:



We wor-ship you, we give you thanks, we praise you for your glo - ry.



Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God:

You take a-way the sin of the world; have mer - cy on us.
 You are seat-ed at the right hand of the Fa-ther; re-ceive our prayer.
 For you a-lone are the Ho-ly One, you a-lone are the Lord,
 you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,
 in the glo - ry of God the Fa-ther. A - men

P The Lord be with you. G And al - so with you.
 P Let us pray... G Amen

Sit

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. ⁹I looked, and a hand was stretched out to me, and a written scroll was in it. ¹⁰He 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.

³¹He said to me, O mortal, eat what is offered to you; eat this scroll, and go, speak to the house of Israel. ²So I opened my mouth, and he gave me the scroll to eat. ³He 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.

⁴He said to me: Mortal, go to the house of Israel and speak my very words to them. ⁵For you are not sent to a people of obscure speech and difficult language, but to the house of Israel — ⁶not 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. ⁷But 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. ⁸See, I have made your face hard against their faces, and your forehead hard against their foreheads. ⁹Like 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. ¹⁰He said to me: Mortal, all my

words that I shall speak to you receive in your heart and hear with your ears; ¹¹then 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 **📖 Thanks be to God**

THE PSALMODY: PSALM 119:33-40 *(Congregation chants responsively the text in bold print)*



Teach me, O LORD, the way | of your statutes,
and I shall keep it | to the end.

³⁴**Give me understanding, and I
shall | keep your teaching;**

I shall keep it with | all my heart.

³⁵Lead me in the path of | your commandments,
for that is | my desire.

³⁶**Incline my heart to | your decrees
and not to | unjust gain.**

³⁷Turn my eyes from be- | holding falsehood;
give me life | in your way.

³⁸**Fulfill your promise | to your servant,
which is for | those who fear you.**

³⁹Turn away the reproach | that I dread,
because your judg- | ments are good.

⁴⁰**Behold, I long for | your commandments;
by your righteousness en- | liven me.**

All: **Glory be to the Father and | to the Son*
and to the | Holy Spirit;
as it was in the begin- | ning, is now*
and will be fore - | ver. Amen.**

THE SECOND LESSON is from the 2nd chapter of Ephesians.

⁴But God, who is rich in mercy, out of the great love with which he loved us ⁵even when we were dead through our trespasses, made us alive together with Christ — by grace you have been saved — ⁶and raised us up with him and seated us with him in the heavenly places in Christ Jesus, ⁷so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. ⁸For by grace you have

been saved through faith, and this is not your own doing; it is the gift of God — ⁹not the result of works, so that no one may boast. ¹⁰For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

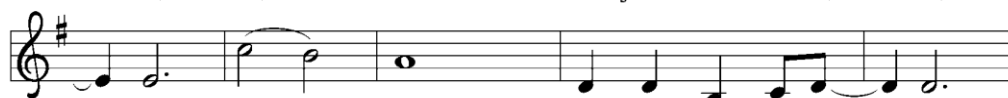
Ephesians 2:4-10

The word of the Lord **📖 Thanks be to God**

All stand and sing



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



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



Music: Caribbean traditional

(Solo) **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.

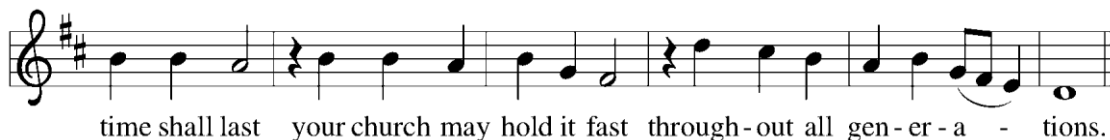
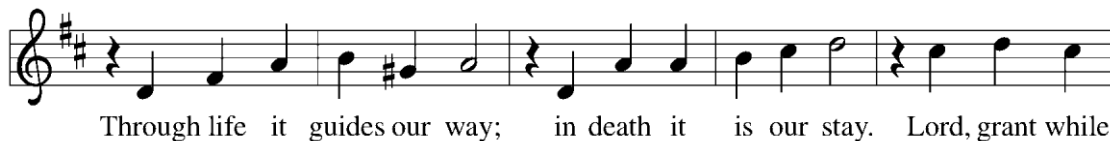


As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him.

¹⁰And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. ¹¹When the Pharisees saw

this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" ¹²But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. ¹³Go 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



Text: Nikolai F. S. Grundtvig, 1783–1872; tr. Ole G. Belsheim, 1861–1925, alt.
Music: EIN FESTE BURG, Martin Luther, 1483–1546

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)



1 Rise, O chil - dren of sal - va - tion, all who cleave to
2 Saints and mar - tyrs long be - fore us firm - ly on this
3 Fight - ing, we shall be vic - to - rious by the blood of
4 When his ser - vants stand be - fore him, each re - ceiv - ing



Christ the head! Wake, a - wake, O might - y na - tion,
ground have stood; see their ban - ner wav - ing o'er us,
Christ our Lord; on our fore - heads, bright and glo - rious,
his re - ward; when his saints in light a - dore him,



lest the foe on Zi - on tread; he draws nigh and
con - qu'rors through the Sav - ior's blood. Ground we hold, where -
shines the wit - ness of his word; spear and shield on
giv - ing glo - ry to the Lord; "Vic - to - ry!" our



would de - fy all the hosts of God Most High.
on of old fought the faith - ful and the bold.
bat - tle - field, his great name; we can - not yield.
song shall be, like the thun - der of the sea.

Text: Justus Falckner, 1672-1723; tr. Emma F. Bevan, 1827-1909, alt.
Music: UNSER HERRSCHER, Joachin Neander, 1650-1680

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 vine-yards be fruit-ful, Lord, and fill to the brim our cup of
bless-ing. Gath-er a har-vest from the seeds that were sown, that we may be
fed with the bread of life. Gath-er the hopes and dreams of all; u -
nite them with the prayers we of - fer. Grace our ta - ble with your
pres - ence, and give us a fore - taste 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 Sav - ior, to your ta - ble, for weak and wea - ry
 2 Your bod - y, giv'n for me, O Sav - ior; your blood, which once for
 3 With you, Lord, I am now u - nit - ed; you live in me and
 4 My heart has now be - come your dwell - ing, O bless - ed, ho - ly



is my soul; you, Bread of life, a - lone are a - ble to
 me was shed: these are my life and strength for - ev - er, by
 I in you. No sor - row fills my soul; de - light - ed it
 Trin - i - ty. With an - gels I, your prais - es tell - ing, shall

Refrain



sat - is - fy and make me whole.
 them my hun - gry soul is fed.
 finds its deep - est joy in you. Lord, may your
 live in joy e - ter - nal - ly.



bod - y and your blood be for my soul the high - est 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. **C** And al - so with you.



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



P Let us give thanks to the Lord our God.



C It is right to give him thanks and praise.

The preface for the day follows.

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

C Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might:
Heav'n and earth are full of your glo - ry.
Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

P 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.

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

P 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.

Through him, with him, in him, in the u-ni-ty
of the Ho-ly Spir-it, all hon-or and glo-ry is
yours, al-might-y Fa-ther, now and for-ev-er. A-men

P Lord, hear us as we pray in Jesus' name and as He has taught us...

**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 a-way the sin of the world; have mer-cy on us.
Lamb of God, you take a-way the sin of the world; have mer-cy on us.
Lamb of God, you take a-way 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
2 Let those re - fuse to sing Who nev - er knew our
3 The hill of Zi - on yields A thou - sand sa - cred
4 Then let our songs a - bound, And ev - 'ry tear be



known; Join in a song with sweet ac - cord,
God; But chil - dren of the heav'n - ly King,
sweets Be - fore we reach the heav'n - ly fields,
dry; We're march - ing through Em - man - uel's ground,



Join in a song with sweet ac - cord And thus sur -
But chil - dren of the heav'n - ly King May speak their
Be - fore we reach the heav'n - ly fields, Or walk the
We're march - ing through Em - man - uel's ground To fair - er



round the throne, And thus sur-round the throne.
joys a - broad, May speak their joys a - broad.
gold - en streets, Or walk the gold - en streets.
worlds on high, To fair - er worlds on high.



We're march - ing to Zi - on, Beau - ti - ful, beau - ti - ful Zi - on;



We're march - ing up - ward to Zi - on, The beau - ti - ful cit - y of God.

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LSB 912 - Christ Is Our Cornerstone



1 Christ is our cor - ner - stone, On Him a - lone we build;
2 Here may we gain from heav'n The grace which we im - plore,
3 Oh, then, with hymns of praise These hal - lowed courts shall ring;



With His true saints a - lone The courts of heav'n are filled. On His
And may that grace, once giv'n, Be with us ev - er - more Un - til
Our voic - es we will raise The Three in One to sing And thus



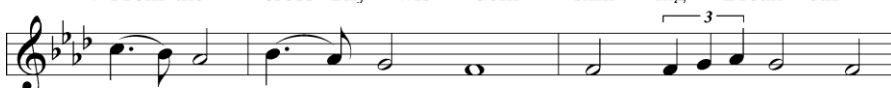
great love Our hopes we place Of pres-ent grace And joys a - bove.
that day When all the blest To end-less rest Are called a - way.
pro - claim In joy - ful song, Both loud and long, That glo - rious name.

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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!

5 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!

6 God 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!

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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 re-joice and proud-ly bear his name.



He re-calls his prom-is-es and leads his peo-ple forth in joy

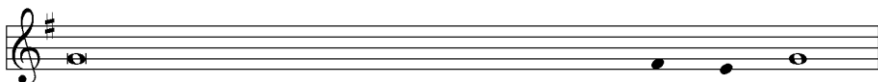


with shouts of thanks - giv - ing. Al - le - lu - ia. Al - le - lu - ia.

☞ 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.



☞ A - - - - - men

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



1 The Church's one foun - da - tion Is Je - sus Christ, her Lord;
 2 E - lect from ev - 'ry na - tion, Yet one o'er all the earth;
 3 Though with a scorn - ful won - der The world sees her op - pressed,
 4 Through toil and trib - u - la - tion And tu - mult of her war



She is His new cre - a - tion By wa - ter and the Word.
 Her char - ter of sal - va - tion: One Lord, one faith, one birth.
 By schisms rent a - sun - der, By her - e - sies dis - tressed,
 She waits the con - sum - ma - tion Of peace for - ev - er - more



From heav'n He came and sought her To be His ho - ly bride;
 One ho - ly name she bless - es, Par - takes one ho - ly food,
 Yet saints their watch are keep - ing; Their cry goes up, "How long?"
 Till with the vi - sion glo - rious Her long - ing eyes are blest,



With His own blood He bought her, And for her life He died.
 And to one hope she press - es With ev - 'ry grace en - dued.
 And soon the night of weep - ing Shall be the morn of song.
 And the great Church vic - to - rious 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 blessèd 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 Deebrach, 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 Deebrach

+ + +

St. Matthew's pastors

Congregation of the Unaltered Augsburg Confession of Faith

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

Christ Church

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

United Churches (incorporated Jan 7, 1784)

- | | |
|---|---|
| 20. John Christopher Kunze (1784-1807) | 29. E.J. Schlueter ¹ (1855) |
| 21. George Strebeck ^{1 3} (1795-1804) | 30. F.W. Steimle ¹ (1855) |
| 22. David Austin ^{1 3} (1805) | 31. J.A. Zapff ¹ (1856-68) |
| 23. Ralph Williston ^{1 3} (1805-10) | 32. Christian Hennicke ¹ (1861-1865) |
| 24. Friedrich Wilhelm Geissenhainer (1808-1814)
(1822-1832) ⁴ | 33. J.H. Baden ¹ (1865-1869) |
| 25. Frederick Christian Schaeffer (1814-22) | 34. Georg Vorberg. (1869-73) |
| 26. Friedrich William Geissenhainer Jr. (1827-40) | 35. Justus Ruperti (1873-76) |
| 27. Carl F.E Stohlmann (1838-68) | 36. Johann Heinrich Sieker (1876-1904) |
| 28. Ludwig Mueller ¹ (1846) | 37. Carl Bernhard Edmund Bohm ^{1 5} |
| | 38. W.A. Fisher ¹ |

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

The Reception of the First Lutheran Pastor in New York City by Rev. J. A. Weyl

(Luther League Review: 1914-1915, Volumes 27-28)

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
Ms. Geneva Carmichael
Pastor: The Rev. Peter A.D. Deebrah

Dr. Ruth Zerner
Mr. Roger Clinton

Ms. Helen Smith
Ms. Claire Charles

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