

Order of service

WOMEN ORDINATION FOR PASTORS



Deacon Karina Chwastek-Kamieniorz
Deacon Małgorzata Gaś
Deacon Beata Janota
Deacon Katarzyna Kowalska
Deacon. Wiktoria Matloch
Deacon Halina Radacz
Deacon Katarzyna Rudkowska
Deacon Izabela Sikora
Deacon Marta Zachraj-Mikołajczyk



Saturday, before the Jubilate Sunday | May 7th, 2022, 11 00 am
Holy Trinity Church in Warsaw

Prelude

Jeremiah Clarke, Prince of Denmark March

Processional entrance *during prelude*

Greetings

Rev. Piotr Gaś and Rev. dr Adam Malina

Hymn: O, pochyl mnie [ŚE 429, 1-3 i 6]

O pochyl mnie! Jak zboża łan poranku wiemem,
Panie, gniesz, tak racz przed Ducha tchnieniem
mnie w pokorze świętej chylić też.

A jeśli krnąbrne serce me nie podda się,
gdy działa Duch, racz, mocy Pańska,
w ogniu przyjsć, co złe wypalić, rozbić w puch!

O, racz mnie tak głęboko giąć,
jak się przed burzą fala gnie,
a jak rozbija ją o brzeg, tak rozbij grzeszne serce me.

O, pochyl mnie! I z gliny tej tak na nic nie przydatnej Ci,
nacznynie użyteczne stwórz, co Cię w pokorze szczerze czci.

Confession and Absolution

bishop Jan Cieślak, Bishop of the Warszawska Diocese

Prayer

similar to the Confession prayer used in the Lutheran Church in Poland:

O Almighty God, merciful Father, I, a poor, miserable sinner, confess to You all my sins and iniquities, with which I have ever offended You and justly deserve Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them; and I pray You, of Your boundless mercy, and for the sake of the holy, innocent, bitter suffering and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

Minister

God's peace be with you always. Amen

Choir Semper Cantamus: Psalm 29, Mikołaj Gomółka

The Liturgy of the God's word

Rev. Wojciech Rudkowski, Rev. Dariusz Chwastek

Introit 106

- [M] **Minister:** How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news. Hallelujah!
- [C] **Congregation:** Who announces salvation! Hallelujah!
- M: For I am not ashamed of the gospel
C: it is the power of God for salvation to everyone who has faith.
- M: I will tell of your name to my brothers and sisters
C: in the midst of the congregation I will praise you:
- M: Glory be to the Father and to the Son and to the Holy Ghost;
C: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Kyrie

- M: Lord, have mercy upon us.
C: Lord have mercy!
- M: Christ, have mercy upon us.
C: Christ, have mercy!
- M: Lord have mercy upon us.
C: Lord, have mercy!
- M: Glory be to God on high!
C: All glory be to God on high, Who hath our race befriended! To us no harm shall now come nigh, The strife at last is ended; God showeth His good will to men, And peace shall reign on earth again; Oh, thank Him for His goodness!

Prayer

- M: Lord be with you!
C: And with your spirit!

The Ministry of the Word

I. Old Testament

Igor Chalupiec, Lay president of the parish council

Jeremiah 1,4-9:

4. The word of the LORD came to me, saying, 5 “Before I formed you in the womb I knew[a] you, before you were born I set you apart; I appointed you as a prophet to the nations.” 6 “Alas, Sovereign LORD,” I said, “I do not know how to speak; I am too young.” 7 But the LORD said to me, “Do not say, ‘I am too young.’ You must go to everyone I send you to and say whatever I command you. 8 Do not be afraid of them, for I am with you and will rescue you,” declares the LORD. 9 Then the LORD reached out his hand and touched my mouth and said to me, “I have put my words in your mouth.

M: This is the Word of living God
C: In the Lord I'll be ever thankful
In the Lord I will rejoice
Look to God, do not be afraid
Lift up your voices, the Lord is near
Lift up your voices, the Lord is near

II. Reading

bishop Marcin Makula, Military Bishop

2 Corinthians 5, 19-20:

“19. that God was reconciling the world to himself in Christ, not counting people’s sins against them. And he has committed to us the message of reconciliation. 20 We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God”.

Ephesians 4,11-13:

“11. So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip his people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ”.

M: Serve the Lord with gladness, enter His courts with song.
Hallelujah!
C: Hallelujah! Hallelujah! Hallelujah!

III. Gospel

bishop Waldemar Pytel, Bishop of the Wrocławska Diocese

John 20, 21-23:

21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." 22 And with that he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven."

M: For the words of the gospel – be praised, Lord Jesus!

C: Praise to you! O Jesus Christ!

Hymn: *Allmighty Fortress* [ŚE 265]

1. Warownym grodem jest nasz Bóg, orężem nam i zbroją. Wybawia On ze wszelkich trwóg, co nas tu niepokoją! Stary, chytry wróg czyha, by nas zmógł; swych mocy złych rój prowadzi na nas w bój, na ziemi któż mu sprosta?

2. My Złego nie zdołamy zmóc, nam zginąć wnet by trzeba; lecz walczy za nas chrobry Wódz anielskich hufców z nieba. Kto On? – pytasz się, Jezus On się zwie, to Chrystus, nasz Pan, szatański zburzy plan, innego nie masz Boga.

3. Choć diabłów pełen byłby świat, co połączyć nas by chcieli, my nie boimy się ich zdrad, będziemy triumf mieli. Książę ziemi tej w całej złości swej nie szkodzi już nam, bo jest skazany sam wszechmocnym Boga Słowem.

4. Niech Słowo wzruszać strzegą się, im go nie zawdzięczamy, sam Chrystus przy nas z Duchem swym i z łaski swej darami. Niech pozbawią źli żony, dzieci, czci; niech biorą, co chcą, ich zyski liche są, Królestwo nam zostanie!

ORDINATION

Bishop Jerzy Samiec

M: Grace and Peace from God, Our Father and our Lord Jesus Christ, be with you Sisters and Brothers!

Ordination for pastors of:
Karina Chwastek-Kamieniorz
Małgorzata Gaś
Beata Janota
Katarzyna Kowalska
Wiktoria Matloch
Halina Radacz
Katarzyna Rudkowska
Izabela Sikora
Marta Zachraj-Mikołajczyk

**who served in the Evangelical Church
of the Augsburg Confession as deacons.**

The word of Presiding Bishop Jerzy Samiec

“There is a time for everything, and a season for every activity under the heavens.”
Ecclesiastes 3,1

Dear Sisters,

Based on this text, I recently preached a sermon here during the Synod session of the Church. Then I quoted twelve verses.

Today only one - „There is a time for everything”.

You have all already been ordained to the ministry of deacon - each of you has walked a different path - longer or shorter - but different from that of your fellow male students.

They often decided for themselves whether they wanted to be ordained and if they met the basic criteria, the way was open to them.

You were often faced with closed doors.

Was it because you did not do well during your studies?

No!

It is because the Church has not recognised that Christ calls regardless of gender. Times have changed, there have been new stages. I remember that even 11 years

ago I could not find a place to work for women who were finishing their studies. Today, there are many parishes that would gladly welcome female deacons and, I am sure, female pastors. They have been convinced by experiencing and seeing the fruits of your ministry.

„There is a time for everything”.

The question: Why? It is always asked frequently. We ask it when we do not understand.

We ask it when we feel that something bad or unjust is happening to us.

It is often asked by those who feel disadvantaged.

I do not know if you have asked it of yourselves.

In my year of study there were three women studying. While it was obvious for me that after graduation I would be ordained, they were left without a job.

I remember how surprised I was when a female friend of mine, with whom we used to run many youth camps together, had to return after graduation to the profession she had learned before.

Something was wrong. Why?

Why did the Church give up on her outstanding talent, education, preparation?

Because ... Because, I don't really know why.

Maybe because we often said that a woman in the church should keep quiet.

Because we considered ourselves to be better than those who can lead, because we are men.

But when we worked together with the young people, my female friend did a great job and the young people loved to listen to her.

“There is a time for everything“.

Today is the time of your ordination as presbyters - pastors.

Perhaps you will say - we have finally achieved what we fought for years.

I hope that you will not take offence at me - but it is a waste of time to think like that.

Think rather that this is the time that God has appointed for our Church for this ordination.

And He sends you into this ministry not to think that you have achieved what you set out to do, but to preach His Gospel to the best of your ability.

Using your abilities, knowledge, skills and your sensitivity.

Ordination cannot and should not be an end in itself, but a gateway that opens up possibilities for other actions, and I do not mean full, because your commitment has always been full.

Remember, you are called to serve Christ and his people.

“There is a time for everything”.

Hymn: Przyjdź, Duchu Święty, Stwórcu, przyjdź [ŚE 226 (1,3,7)] *Veni Creator*

1. Przyjdź, Duchu Święty, Stwórcu, przyjdź, / do serc Swojego ludu wnijdź, / racz łaskę na swe rzesze zlać, / by mogły się świętymi stać.
3. Ty umysł nasz oświecić chciej / i miłość w serca nasze wlej. / Niech Twoja moc nam siłę da / i niech nas wspiera łaska Twa.
7. Najświętsza Trójca: Ojciec Bóg / i Syn, co śmierci siłę zmógł, / i Święty Duch, co krzepi nas / – niech czczona będzie w każdy czas.

The ordained women are praying Nice Creed

I believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, whose kingdom will have no end. And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets. And I believe in one holy Christian and apostolic Church, I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead and the X life of the world to come. Amen.

The ordination vows

The ordained women have affirmed and declared their belief in 'the faith which is revealed in the Holy Scriptures and set forth in the Confessio Augustana. They promised to teach the Word of God to children, youth and adults with diligence and faithfulness, to administer properly the Holy Sacraments, to preserve the secrecy of private confession and to lead a godly and honest life. They have taken the oath of obedience to the supervisors in service and respect to the internal regulations of the Church to the best of their understanding and strength.

Ordination

deacon Halina Radacz

accompanied by rev. Wojciech Płoszek and rev. Waldemar Radacz

deacon Malgorzata Gaś

accompanied by rev. Piotr Gaś and rev. Łukasz Gaś

deacon Karina Chwastek-Kamieniorz

accompanied by rev. Dariusz Chwastek and rev. Witold Chwastek

deacon Beata Janota

accompanied by rev. Jan Raszyk and rev. Marcin Brzóska

deacon Katarzyna Kowalska

accompanied by rev. Eneas Kowalski and rev. Marek Michalik

deacon Wiktoria Matloch

accompanied by deacon Aleksandra Błahut-Kowalczyk and
rev. Roman Pracki

deacon Katarzyna Rudkowska

accompanied by rev. Wojciech Rudkowski and rev. Jan Cieślak

deacon Izabela Sikora

accompanied by rev. Sławomir Sikora and deacon Aleksandra
Błahut-Kowalczyk

deacon Marta Zachraj Mikołajczyk

accompanied by rev. Paweł Mikołajczyk and rev. Marcin Orawski

Sending out

Hymn: *Na skale Kościół stoi* [SE 552] / *The Church's one foundation*

1. Na skale Kościół stoi, a skałą Chrystus Pan, więc gromów się nie boi, ni piekieł groźnych bram. Sam Chrystus nam go stworzył, swą krwią umocnił go, w nim twierdzę swą założył, by zwalczyć grzech i zło.
2. Narody całej ziemi gromadzi ze wszech stron i prawdzie Chrystusowej wśród nich buduje tron. On ludziom dobrej woli chce pokój Boży siać i goić to co boli, otuchę w serca wlać.
3. On strzeże na serc roli ziarn, które zasiał Bóg, pilnuje by kąkoli nie pełnił w nocy wróg. O Chryste, w swym Kościele, Ty sam pasterzem bądź! Ty stój na jego czele i Duchem Świętym rządz.

Sermon

Rev. Halina Radacz

Mathew 20:24-28:

“24 When the ten heard about this, they were indignant with the two brothers. 25 Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 26 Not so with you. Instead, whoever wants to become great among you must be your servant, 27 and whoever wants to be first must be your slave— 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many”.

For centuries, our world has been ruled by violence, by the desire to dominate and rule over others. We fight for our position at work, at home, in our social circles. We want to be somebody. This thirst for power has brought about the dramatic war on our eastern border and every other war in the world that has been and, I fear, that will be. War is the most hideous human word. The war in Ukraine and the perversion of power is leading to the death of innocent children, women and men. Evil holds power over us whenever we succumb to the temptation and become confused about the right order of things.

This is the world we live in, this is the world we know and so often this is the world we build; To possess! To control! To rule over others! To be more important than others!

Not even Jesus’ disciples were immune to such thinking. In the verses preceding our text, we read about the mother of the sons of Zebedee asking Jesus for her sons to sit on his left and right in the Kingdom of God. Interestingly, according to Mark’s Gospel, they come to their Master with this request themselves. It is very possible that Matthew, writing his Gospel about 40 years after Mark, when Jesus’ disciples were already surrounded by an aura of holiness, did not want to portray the apostles as people with unhealthy ambitions. Especially since the subsequent conversation takes place directly between the disciples and Jesus: *You do not know what you are asking.*

We must admit that it is very human and familiar to us. We want to be appreciated, we want to be noticed, we want our work and talents to be valued. We are unable to rise above the human perception of dignity and merit.

In answering the sons of Zebedee, Jesus confronts the disciples with an absolutely different understanding of greatness and prominence in God’s Kingdom and in the soon to be established Church of Christ: *It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave.*

Jesus brings about another revolution in the thinking of the disciples. They know the word 'service' or *diakonia* perfectly well. It means as much as to serve at the table, to bring food to the table. It is a task that had always been performed by slaves or women. The dignity of a free man did not permit him to engage in such degrading work. When we read in the story of Mary and Martha serving at table in Luke, the word *diakonia* it used there.

How surprised the disciples must have been when they heard that Jesus, their Master and Teacher, ordered them to be servants and even called himself a servant? Perhaps they wouldn't believe it? Is it possible that we should give up our dignity? That we should now serve the table like women and be prepared to do the bidding of others at the snap of a finger?

But Jesus changes the meaning of the word 'service'. *Diakonia* becomes the honour of Christ's disciples, it becomes the mark of Christ's vocation.

And so a new understanding of service takes root in Christianity. Today, in all the churches, the word is on everyone's lips. We are in service, called to service, standing in service, but do we understand what that means any better than the sons of Zebedee?

What does the Polish word for 'serve' (*służyć*) mean for us today? I know that linguists will protest, but let us play with this word. It consists of two syllables *slu* and *żyć*. Doesn't it sound a bit like *śłuchać* ('to listen') and *żyć* ('to live')? How about we listen and live? How about we listen to God and live? How about we listen to others and live? And finally, how about we live by listening to God...

I think it's time to take a closer look at our service (or ministry), maybe confront it with the teaching of Matthew's gospel.

A few years ago a sociological study on the topic of ordained ministry was carried out in the evangelical churches in Germany. I will not describe the study in detail, but instead share with you some insights that inspired me, and, I believe, are also valid in the Polish context. The study identified two distinct approaches. Namely, there are pastors who represent 'the ministry' and understand their vocation in this way. They tend to be great managers of their parish, they make sure that everything runs according to law, tradition and order. Everything is flawless. The second approach or understanding of the ministry is about serving others. These pastors sometimes get confused about administration, but they are with the people and for the people. They listen attentively, they do not manage the parish well, but they build the parish community and they build the fellowship of Christ's Church. I recently had a conversation with the head of my diocese about this. Thankfully, of course, the world is not

black and white and there are some who are excellent managers and great counsellors at the same time. But perhaps it is worth asking ourselves how we understand service in the Church of Jesus Christ? How do we define our ministry? As women, before we decided we wanted to be pastors-presbyters, we were deacons-servants. Are we now going to stop being them? Aren't pastors, regardless of their position and ministry, bound by the Word of Christ to serve (*diakonia*)?

Even as the Son of Man came not to be served but to serve and to give his life as a ransom for many.

Our joyful proclamation that Christ has reconciled us to God through the cross and that he has given us life through his resurrection is born of his service.

This is the service to which he is calling us today: to listen to God's Word and to the needs of the people we meet on our way, to live a life of attentiveness and action.

The world continues to be governed by the law of the fist, but that is not how it is to be among you. Christ's disciples are to be governed by the law of love and mutual service and mutual respect. Today, as the Church, we are taking another step on this journey. We want to speak about love and bear witness to it; we want to speak about equality for all and show that it is possible; we want to teach mutual respect and show how to do it. So perhaps we are getting closer to the idea of Dietrich Bonhoeffer, who wrote: *'The Church is the Church only when it exists for others.'*

Allow me to conclude by recalling Irena Heitze (née Golar). She completed her theological studies at the University of Warsaw in 1937. Bishop Juliusz Bursche introduced her into the church ministry (there was no ordination for women yet) in 1938 and assigned her to work among children and women in the Holy Trinity Parish in Warsaw. This is where we are today. After World War II, faced with a shortage of clergy, she was sent to Masuria. She lived in an unheated room in Biesal. She also provided pastoral care for parishes in Mańki and Łęguty. She travelled with the farmers by wagon, gathered the Masurian population and brought aid from Sweden. The Lord's Supper was very rare because the then head of the diocese did not want to work with a woman, so it was only celebrated when pastors from overseas came with aid. She tied her robe around her waist with a white cord to make it clear that she was not a pastor.

In the late 1990s, a visiting scholar from Germany was collecting material on Polish female theologians, including Ms. Irena. She came to Łęguty and asked the very old Masurian woman if she remembered Mrs Irena? *Why, of course!* Answered the old lady. And then she went on to talk about the Sunday services, about the difficult times, about the white trainers for the children brought by the Swedes, so that they had

something to wear to their confirmation. She also recounted her own story: During her escape from the Soviet army, in the winter of 1944/45, her legs were frostbitten. The wounds would not heal, she could not walk, not to mention the pain with every step she took or when dressing. She had no medicines, she could not go to town to the pharmacy, because she did not have money to buy them anyway. One evening a wagon pulled up, Ms. Irena came into the house and brought ointment and clean bandages. She started changing the bandages, washing the wounds and applying ointment. The woman finished her story with one sentence: I never would have imagined that a pastor would be dressing my legs. Amen.

Piano: *Consolation nr 5 E-dur*, Ferenc Liszt

The word of thanks

Rev. Marta Zachraj-Mikołajczyk

Interludium

The common prayer of the Church

Rev. dr Adam Malina, President of the Synod

Apostolic greeting

M: And the peace of God, which surpasses all understanding,
will guard your hearts and your minds in Christ Jesus.
C: Amen, amen, amen.

Choir Semper Cantamus: *Praise to God in the highest*, Dmitrij Bortniansky

The Liturgy of the Holy Communion

Rev. Małgorzata Gaś, Rev. Katarzyna Rudkowska, Bishop Jerzy Samiec

M: The Lord be with you!
C: And with thy spirit!

M: Lift up your hearts!
C: We lift them up unto the Lord!

M: Let us give thanks the Lord our God.
C: It is meet and right so to do.

- L: It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, ever lasting God, through Jesus Christ, our Lord, who on this day over came death and the grave and by His glorious resurrection opened to us the way of everlasting life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:
- C: Holy, holy, holy is our Lord and heaven and earth and heaven and earth are full of His glory!

The Eucharistic Prayer

Rev. Małgorzata Gaś, Rev. Katarzyna Rudkowska, Bishop Jerzy Samiec

- C: Come, Oh Lord Jesus!

Lord's Prayer

Consecration of Bread and Wine

Commemoration of the Salvation *Anamnesis*

Pax Domini

Invitation to the Lord's table

Agnus Dei *Lamb of God*

Distribution of Holy Communion

Postcommunion liturgy

Bishop Jerzy Samiec, Rev. dr Adam Malina, Rev. Beata Janota

Antiphony 106

Rev. dr Adam Malina

- M: They will proclaim his righteousness,
declaring to a people yet unborn:
- C: He has done it!

Postcommunion Prayer

Rev. Beata Janota

Blessing

Bishop Jerzy Samiec

The Lord bless you and keep you. The Lord make His face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace.

C: Amen.

Hymn: *Panie, połącz nas* [ŚE 308, 1–3]

1. Panie połącz nas, niech nas nic nie dzieli, byśmy z łaski Twej Ciebie wyznać chcieli. W samotności swej, Twoim będę zawsze, śmieję się czy płaczę, błogosławisz mnie.
2. Nikt nie może sam zdobyć łaski Pana; przez miłości dar, darmo jest nam dana, Ten zwycięży zło, kto się wszystkim dzieli, aby wszyscy mieli miłość, łaskę Twą.
3. Miłość dałeś już, pokój nich się stanie, daj go w sposób swój, nam na ziemię, Panie. Żyć w pokoju chcę, jego pojąć cele, kto ze łzami sieje, spocznie w Panu swym.

Greetings of the Lutheran World Federation

The Most Rev. Urmas Viilma, Vicepresident of the Lutheran World Federation, Archbishop of the Estonian Evangelical Lutheran Church, interpreted by Ms Ewa Sojka

Postludium: *Heroic Marches*, Georg Philipp Telemann

Joint photo

Individual wishes

Text: Synod Commission for Church Music and Liturgy
in cooperation with rev. Piotr Gaś, pastor of the Holy Trinity Church

Music:

prof. dr hab. Piotr Wilczyński – organ

Paweł Wróblewski – trumpet

Anna Gaś – piano

Choir Semper Cantamus of the Holy Trinity Church directed
by Ms Zuzanna Kuźniak

Broadcast – Lutheraneum Studio – Jarosław Błaszowski,
Adrian Krajewski, Andrzej Weigle

Broadcast and recording of the worship are accessible on YouTube:
<https://www.youtube.com/c/LuteraniewWarszawie>

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Picture at the front page: Jarosław Błaszowski

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of the Holy Trinity Church in Warsaw.



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