

✠ MATINS ✠

St. Michael and All Holy Angels



RETURN TO WITTENBERG
SAINT PAUL EVANGELICAL-LUTHERAN CHURCH
525 SUPERIOR AVE. TOMAH, WI 54660
OCTOBER FOURTH, A+D 2020



WELCOME to this special Service at Saint Paul Evangelical-Lutheran Church and School. Our intention and purpose in this world are to share the Word of God, especially the gospel of Jesus Christ, with all people, as commanded by and with the help of our Lord and Savior, Jesus Christ. We are very happy to have you join us for the Divine Service.

Before the Service begins, please take note of the following:

- Our **Order of Service** today is printed in this worship folder.
- Our **Pastors** are the Rev. Curt S. Backhaus and the Rev. Korey Van Kampen.
- Our **Interim Principal** is Scott Nerby.
- If you would like **more information** about Saint Paul's, feel free to visit our website: www.stpaultomah.org; or contact our Church Office at (608) 372-2347 or the School Office at: (608) 372-4542.



Return to Wittenberg

- **Return to Wittenberg (R2W)** is an organization of WELS pastors and laymen, which primarily sponsors an annual conference open to anyone interested in learning more about Evangelical-Lutheran doctrine and practice. R2W is proud to co-host today's Service.
- R2W's 2020 conference, "*With Angels and Archangels*," has been held at St. Paul. We have examined numerous topics dealing with the spiritual warfare taking place all around us, as well as the ministry of the Holy Angels, which will also be a focus of today's Service!
- For more information, feel free to visit our website at www.returntowittenberg.org, email us at info@returntowittenberg.org, or call us at 262-373-WITT.

ABOUT TODAY'S SERVICE

Matins (Latin: "of the morning") is the morning prayer hour of the broader Divine Office. The Divine Office refers to the structured prayer hours of the Christian Church, which serve to "sanctify the time" (Ephesians 5:15-16) through Services of prayer, singing, and meditation on Scripture. The origin of structured prayer hours can be traced back to the Jews' Babylonian exile, where three prayer hours were developed to replace the structured sacrifices and worship life of the Temple. Ezra and the elders who returned with him are said to have codified these hours as a regular part of Judah's worship life. The New Testament shows that the Apostles still used these structured prayer hours after the Lord's Ascension (Acts 3:1), a model that the Church continued.

In the Evangelical-Lutheran Church, these prayer Services also became opportunities for preaching on the Old Testament and Epistle Lessons, since the Gospel text was expounded during the Communion Liturgy. In today's Matins, we will consider the Epistle for the Feast of Saint Michael and All Holy Angels, which focuses on the "War in Heaven."

"Many commentators have understood this battle to be one that took place soon after the beginning of creation and before the fall of man. They have seen these verses as a description of the original fall of the evil angels at the time of creation. But the evidence indicates that these verses do not refer to the original fall of the angels. [...] That this is not a war that took place millennia before the time of John seems evident from the song of victory that is sung after the battle is over. This war which John saw fought was a representation of the battle in which the Devil lost the ability to accuse John's brethren before the throne of God. There is only one battle of which this was the outcome, namely, the battle that Jesus fought when he came in the flesh to destroy the works of the devil (1 Jn 3:8). Moreover, when Jesus spoke of his impending death, he called it the time when the prince of this world would be 'thrown out' (Jn 12:31).

"The word for 'thrown out' which he which he uses in John 12, *ekblethesetai*, is closely related to the word he uses here, *eblethe*. We should remember that both of these passages are found in the writings of John. There is also a related passage in the Gospel of Luke. When the seventy disciples returned from their mission and rejoiced over the success that they had, the Savior said to them, 'I saw Satan fall like lightning from heaven.' Many interpreters hold that these words do not refer to the original fall of the evil angels but rather to the defeat of Satan which takes place when the Gospel message is proclaimed. That is the interpretation which fits best into the context.

"That the good angels were actively engaged in that struggle with the devil and his evil angels is hinted at even if not discussed in any detail in the Gospels (see, e.g., Lk 22:43; Mt 28:5, Jn 13:2). Side by side with the great physical struggle that men saw in Gethsemane and on Calvary, there was a great battle being fought in the spiritual realm. [...]

"The significance of these verses is that there was a great battle fought between the good and evil angels in connection with the redemptive work of Christ. In this battle the devil and his angels were decisively defeated. They were thrown out of the sky to the earth."

~ Dr. Siegbert W. Becker, *Revelation: A Distant Triumph Song*, pp. 185-187

✠ BEGINNING

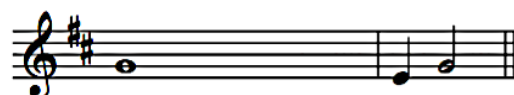
PRELUDE

RINGING OF THE BELL

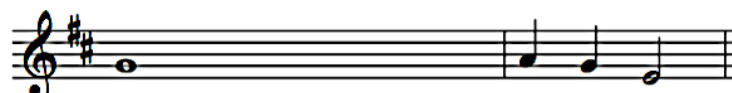
VERSICLES

Psalms 51:15 & 70:1

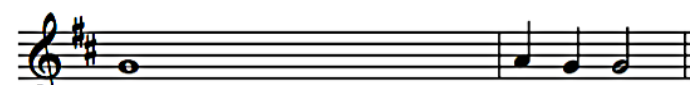
STAND



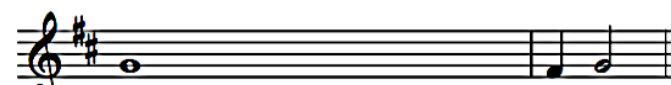
M O Lord, open my lips.



C And my mouth shall show forth Your praise.



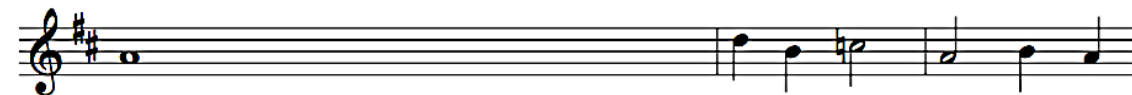
M Make haste, O God, to de - liv-er me.



C Make haste to help me, O Lord!



Glory be to the Father, and to the Son, and to the Ho-ly Ghost:



As it was in the beginning, is now, and ev-er shall be: world with-out



end. A - men. Al - le - lu - ia!

INVITATORY



M The Lord, He is the King of An - gels: O come, let us wor-ship Him!

Some combination of the versicles drawn from Psalms 51:15 and 70:1 are included in the beginning of each prayer hour in the Divine Office. They serve as humble reminders that even the "good work" of our praise is the working of the Holy Spirit, and that we are wholly dependent upon Him for help and deliverance. These themes frame our prayers and worship.

The Invitatory, which includes the Venite, is an invitation to worship the Lord. The opening bid changes to match the Day's theme.

VENITE EXULTEMUS

Psalm 95

C: Oh, come, let us sing to the Lord, let us make a joyful noise to the rock of our sal - va - tion. Let us come into his presence with thanks-giv - ing, let us make a joyful noise to him with songs of praise. For the Lord is a great God and a great king a-bove all gods. The deep places of the earth are in his hand; the heights of the hills are al - so his. The sea is his, for he made it, and his hand formed the dry land. Oh, come, let us worship and bow down, let us kneel before the Lord our mak - er. For he is our God, and we are the people of his pasture and the sheep of his hand. Glory be to the Father, and to the Son, and to the Ho - ly Spi - rit; As it was in the beginning, is now, and ever shall be: World with-out end. A - men.

The singing of Psalm 95, known as the Venite, is a unique feature of Matins. As the first Psalm of the day, it sets the tone for daily worship. The Venite reminds us that we are the people of God; He holds us in the palm of His hand and tends us as a Good Shepherd. Unlike the faithless Israelites, who perished in the wilderness and did not enter into God's promised rest (as the end of the Psalm recounts), we have entered into the "eighth Day" of eternal rest in Christ, Who is the true "Rock of our Salvation" and faith.

SIT.

The use of the Psalter is the first of the main divisions of the prayer hours. Traditionally, 3 or more Psalms, thematically relevant to the week or festival, would be sung.

This setting of Psalm 8 will be featured as part of the Psalter in the new WELS hymnal project.

Psalm 8 is quoted extensively by the Book of Hebrews, where it is made clear that the “Son of Man” referenced here is Christ Himself. As the ascended and enthroned King of the Universe, He is “crowned with glory and honor” over all creation, including the Angels. As co-heirs with Christ, we lowly humans are also given authority to rule over the creation, and will even “judge angels” (1 Corinthians 6:3).

✠ PSALMODY

PSALM 8

Refrain



C O Lord our Lord, how glo-rious is Your name in all the earth!



M You have set Your glory above the / heavens!
Out of the mouth of babes and nursing infants You have or- / dained strength,

C Because of Your / enemies,
That You may silence the enemy and the a- / venger.

M When I consider Your heavens, the work of Your / fingers,
The moon and the stars, which You / have ordained.

Refrain.

M What is man that You are mind- / ful of him,
And the Son of man that You / visit him?

C For You have made Him a little lower than the / Angels,
And You have crowned Him with glory and / honor.

M You have made Him to have dominion over the works / of Your hands;
You have put all *things* un- / der His feet,

C All sheep and / oxen—
Even the beasts / of the field,

M The birds of the air, and the fish / of the sea
That pass through the paths / of the seas. (*STAND.*)

C ▲ Glory be to the Father, and / to the Son
And to the Holy / Spirit.
As it was in the beginning, is now, and ever / shall be,
World without / end. Amen.

Refrain.

Psalm-prayer.

M We beseech Your Name, O Lord, which is great, wonderful, and holy, that as You created the beasts of the field for the service of man, so You would cause man to delight in Your service; through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, world without end.

C Amen. (*SIT.*)

✠ THE WORD

LESSON

Revelation 12:1-17

M A Reading from the Revelation to St. John.

At that time: A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. Then being with child, she cried out in labor and in pain to give birth.

And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

When the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child*. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

M The Word of the Lord.

C Thanks be to God.

This text from the Apocalypse is the appointed Epistle lesson for the Chief Divine Service on St. Michael's Day. It was common in larger city churches after the Reformation to preach on the Epistle at an early morning Mattins Service, while the Gospel would be preached on at the later Communion Service.

The woman with a crown of 12 stars represents the true Israel of God, manifest in the Church. The ancient dragon, Satan, persecuted Israel in the Old Testament, tempting and accusing the saints before God in Heaven (see: Job). He also used these persecutions in an attempt to prevent the birth of the Messiah. But Christ victoriously defeated all of Satan's schemes. When He ascended to Heaven as King, Michael and all the Holy Angels went to War with Satan and the demons, stripping them of their power. Christ's blood and Word wash away all of the devil's accusations.

In the traditional prayer hours, the reading of Scripture is followed with a "response," hymn, and verse relevant to the theme of the day. The Word and our biblical responses constitute the second main section of the prayer hours.

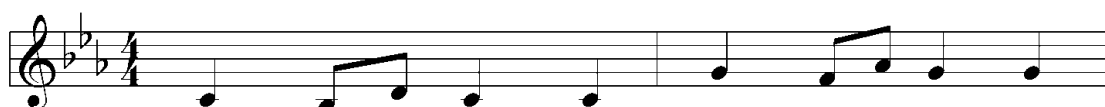
RESPONSORY

Soloists:

Before the Angels * I will sing praise to You, O my God.
 Before the Angels * I will sing praise to You, O my God.
 I will worship toward Your holy Temple, and praise Your Name.
 I will sing praise to You, O my God.
 Glory be to the Father, and to the Son, * and to the Holy Ghost.
 Before the Angels * I will sing praise to You, O my God.

HYMN

"Christ, the Lord of Hosts, Unshaken"



1 Christ, the Lord of hosts, un - shak - en
 2 Mi - chael fought the heav'n - ly bat - tle,
 3 Long on earth the bat - tle rag - es,
 4 Je - sus came, this word ful - fill - ing,
 5 Swift as light - ning falls the ty - rant
 6 Je - sus, send your an - gel le - gions



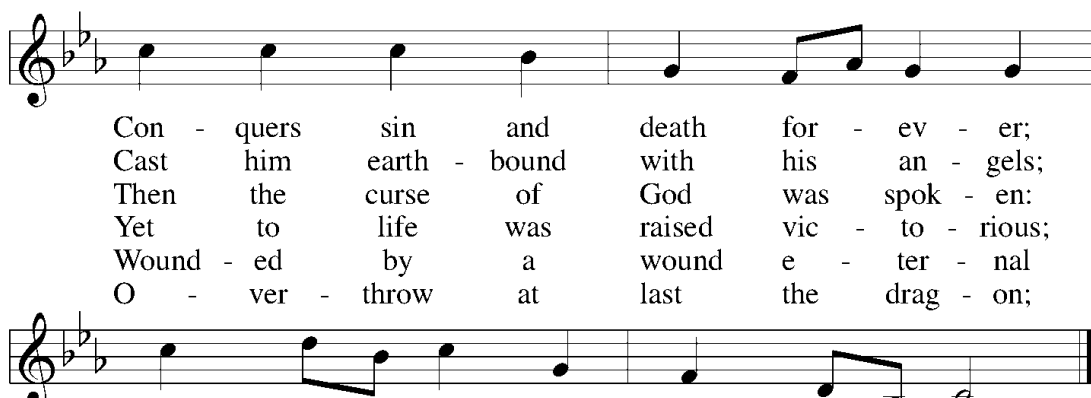
By the dev - il's seeth - ing rage,
 God - ly an - gels by his side;
 Since the ser - pent's first de - ceit
 Tram - pled Sa - tan, death de - fied;
 From his heav'n - ly perch on high,
 When the foe would us en - slave.



Thwarts the plan of Sa - tan's min - ions;
 Warred a - gainst the an - cient ser - pent,
 Twist - ed God's com - mand to Ad - am,
 Bore the brunt of our temp - ta - tion,
 As the word of Je - sus vic - t'ry
 Hold us fast when sin as - saults us;



Wins the strife from age to age;
 Foiled the beast, so full of pride,
 Made for - bid - den fruit look sweet.
 On the wretch - ed tree he died.
 Floods the earth and fills the sky.
 Come then, Lord, your peo - ple save.



Con - quers sin and death for - ev - er;
 Cast him earth - bound with his an - gels;
 Then the curse of God was spok - en;
 Yet to life was raised vic - to - rious;
 Wound - ed by a wound e - ter - nal
 O - ver - throw at last the drag - on;
 Slams them in their steel - y cage.
 Now he prowls, un - sat - is - fied.
 "You'll lie crushed be - neath his feet!"
 By his life our life sup - plied.
 Now his judg - ment has drawn nigh!
 Send him to his fier - y grave.

Text: Peter M. Prange, b. 1972 © 1999 Peter M. Prange. All rights reserved. Used by permission.
 Tune: FORTUNATUS NEW (87 87 87) Carl F. Schalk, b. 1929 © 1967 Concordia Publishing House. All rights reserved.
 Used by permission.

VERSE

Revelation 8:3

M

And another angel came and stood at the altar, having a golden censer;

C

And there was given unto him much incense, that he should offer it with the prayers of all saints.

SERMON

✠ GOSPEL CANTICLE

STAND.

TE DEUM

Printed on the following pages.

***Note:** Chorister(s) sing sections marked I.
 Congregation sings sections marked II.*

Each of the prayer hours include a Gospel Canticle, so-called because they are typically drawn from St. Luke's Gospel (the Canticles of Zechariah, Mary, and Simeon, respectively). We stand for the Gospel Canticles just as we would for the Gospel reading in the Divine Service.

On Sundays and Festivals, Matins also included the Te Deum, which functioned as a Gospel Canticle. This hymn is said to have been written by St. Ambrose on the occasion of St. Augustine's Baptism.

Luther believed the *Te Deum* should be ranked among "the three [central] symbols or creeds of the Christian faith" as a Trinitarian, catechetical confession. Thus, he crafted the setting used here, which he based on the traditional plainchant and text of the Cantic. He used German meter to make these more accessible than the Gregorian and Latin settings, allowing for full congregational participation. The hymn subsequently became the standard *Te Deum* in Evangelical-Lutheran Churches, a favorite to sing among the common people.

The use of the *Te Deum* is particularly fitting for St. Michael's Day due to its preliminary angelic references, including the Seraphim's hymn to the Thrice-"Holy God, our Lord of Sabaoth" (Army of Heaven).

45

We Sing Thy Praise, O God

Irregular

Herr Gott, dich loben wir
M. Luther, 1483-1546
Tr. Lutheran Hymnal, Australia, 1973, alt.

HERR GOTT, DICH LOBEN WIR
M. Luther, 1483-1546
Setting: Lutheran Hymnal, Australia, 1973, alt.

I **C** **II**

1. We sing Thy praise, O God: We own Thee as our Lord.

I **C** **II**

2. All the earth doth wor-ship Thee: Fa-ther from e-ter-ni-ty.
3. An-gel hosts and pow'rs on high: Raise to Thee their joy-ful cry.
4. Cher-u-bim and ser-a-phim: Ev-er sing the glo-rious hymn.

I **C** **II**

5. Ho-ly is God, our Lord: Ho-ly is God, our Lord:

C **I & II**

6. Ho-ly is God, our Lord, the Lord of Sab-a-oth.

I

7. Thy maj - es - ty and sov - 'reign might;
 8. The twelve a - pos - tles, one and all:
 9. The white - robed saints, the mar - tyr - throng:
 10. The Church doth hon - or and pro - claim:
 11. O Fa - ther on Thy heav'n - ly throne:
 12. O Ho - ly Spir - it, Par - a - clete:

C II

7. Fill heav'n and earth with glo - ry bright.
 8. The ho - ly proph - ets Thou didst call,
 9. All praise Thy name in joy - ful song.
 10. Through - out the world Thy ho - ly name,
 11. O wor - thy, true, and on - ly Son.
 12. To glo - ri - fy Thee, as is meet.

I

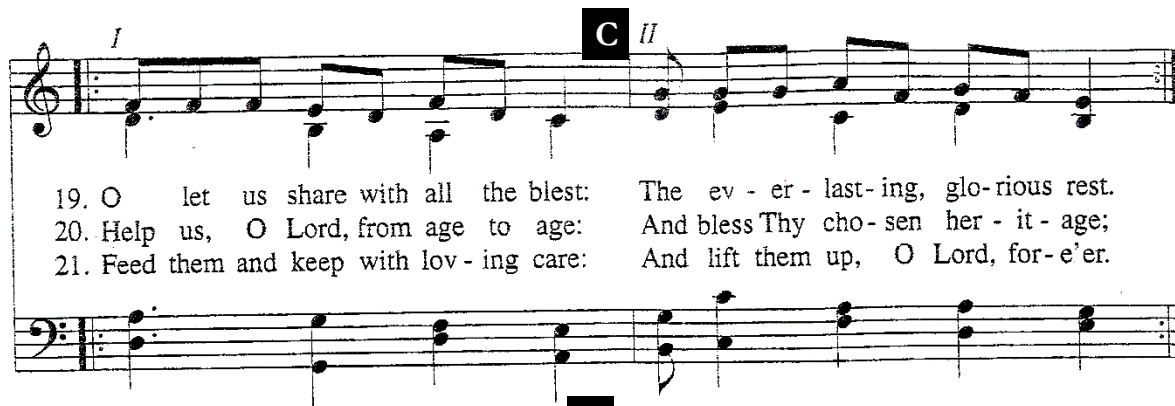
13. O King of glo - ry, Thee we own:
 14. To save our race, Thou didst not scorn:
 15. The pangs of death hast Thou o'er - come:
 16. At God's right hand ex - alt - ed now:
 17. Thou wilt re - turn, our ris - en Head:
 18. Thy ser - vants, Lord, now seek Thine aid:

C II

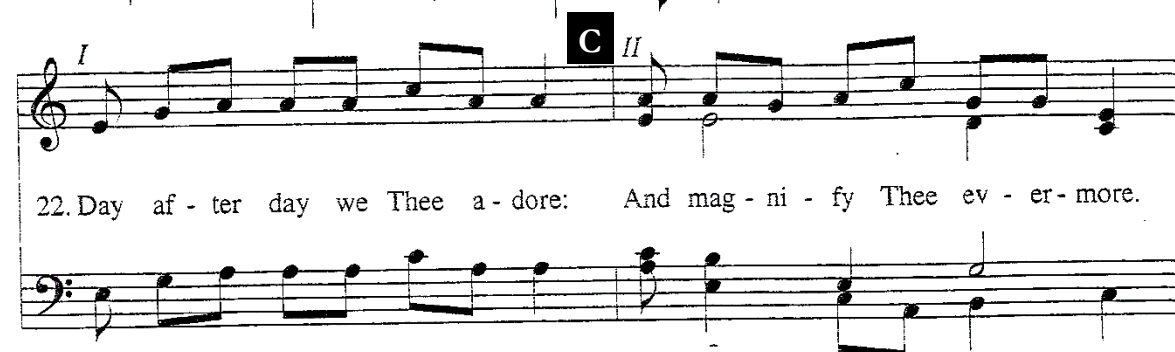
13. As Christ the Lord, th'e - ter - nal Son.
 14. Of vir - gin - moth - er to be born;
 15. And o - pened heav'n to Chris - ten - dom;
 16. His pow'r and glo - ry shar - est Thou;
 17. To judge the liv - ing and the dead.
 18. Thy pre - cious blood our ran - som paid;

As was proclaimed by the Angels in today's Lesson from Revelation, our victory was achieved through the Blood of Christ. The Te Deum also reminds us that the Lord opened Heaven to us through His precious Blood, which ransomed us from the domain of Satan and his angels.

Through the Te
Deum, we beseech
God's deliverance
and blessing, that,
"with Angels
and Archangels,"
and all the saints in
heaven, we may be
admitted to God's
eternal rest.



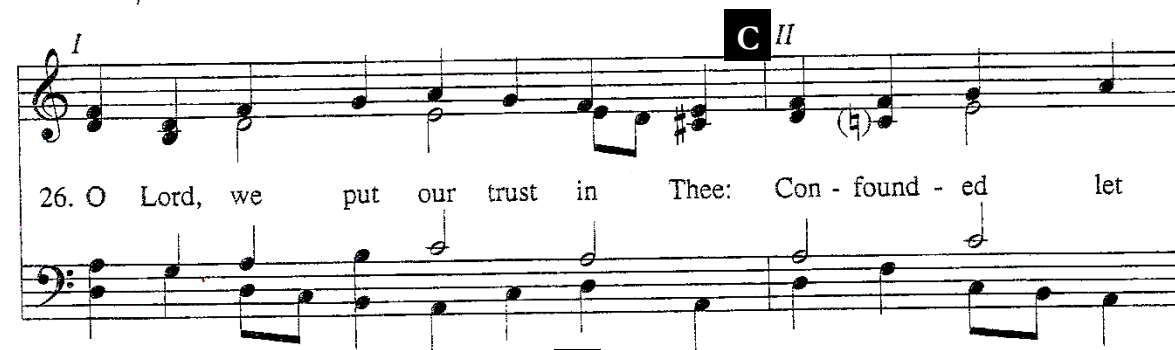
19. O let us share with all the blest: The ev - er - last - ing, glo - rious rest.
20. Help us, O Lord, from age to age: And bless Thy cho - sen her - it - age;
21. Feed them and keep with lov - ing care: And lift them up, O Lord, for - e'er.



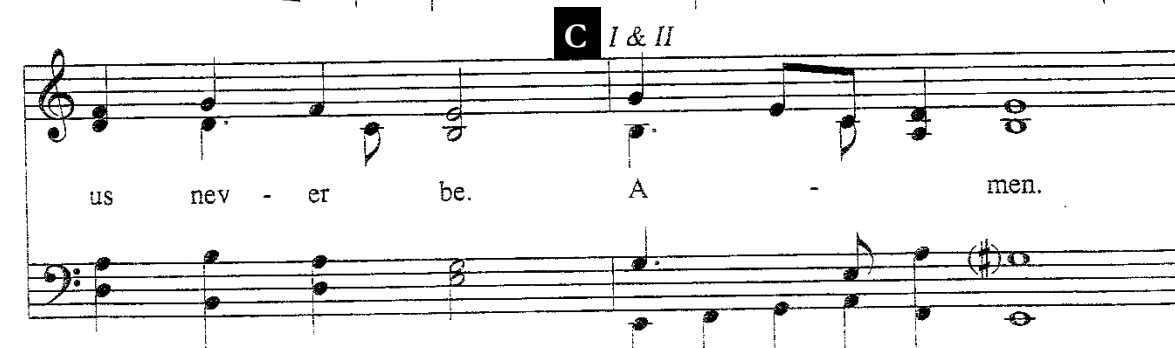
22. Day af - ter day we Thee a - dore: And mag - ni - fy Thee ev - er - more.



23. Vouch - safe al - might - y Lord, we pray: To keep us free from sin this day.
24. Have mer - cy on us, Lord, we cry: Have mer - cy on us, Lord, most high;
25. Show us Thy mer - cy and Thy grace: Our trust in Thee a - lone we place.



26. O Lord, we put our trust in Thee: Con - found - ed let

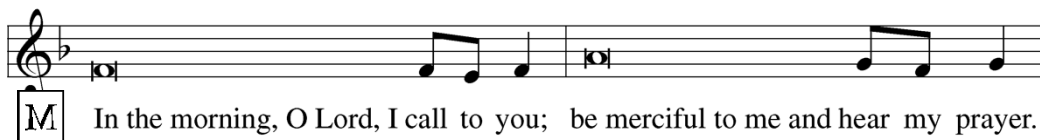


us nev - er be. A - men.

This setting of the Te
Deum is printed for
use by Return to
Wittenberg, Inc., by
permission of
Openbook
Publishers, Adelaide,
Australia. All rights
reserved.

PRAYER

KYRIE



SYMBOLUM APOSTOLICUM

C I believe in God the Father Almighty, Maker of heaven and earth.
I believe Jesus Christ, His only Son, our Lord;
Who was conceived by the Holy Spirit, born of the Virgin Mary;
Suffered under Pontius Pilate, was crucified, died, and was buried;
He descended into Hell; the third day He rose again from the dead;
He ascended into heaven
and is seated on the right hand of God the Father Almighty;
From there He shall come to judge the living and the dead.
I believe in the Holy Spirit,
The Holy Christian Church, the communion of saints,
The forgiveness of sins,
The resurrection of the body,
And the ✠ life everlasting. Amen.

PATER NOSTER

C 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.

The final main section of the prayer hours is an ode to their name: Prayer. This begins with the Kyrie, a plea for God's grace and beseeching Him to hear our prayers.

COLLECTS



M The Lord be with you.



C And with your spi - rit.

M Let us pray:

M O Lord, our heavenly Father, almighty and everlasting God, who has safely brought us to the beginning of this day, defend us in the same with Your mighty power and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings, being ordered by Your governance, may be righteous in Your sight; through the merits of Jesus Christ, Your Son, our Lord, who lives and reigns with You and † the Holy Spirit, one true God, now and forever.



C A - men.

M O God, Who has ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Your holy angels continually serve You in heaven, so, by Your command, they may comfort and defend us on earth. Through Jesus Christ, Your Son our Lord, Who lives and reigns with You, in the unity of the Holy Spirit, ever one God, world without end.



C A - men.

This prayer, along with the traditional Collect for Compline, formed the inspiration for Luther's famous morning and evening prayers, as contained in the Holy Catechism.

✠ CONCLUSION

BENEDICAMUS



M The Lord be with you.



C And with your spi - rit.



M Bless we the Lord.



C Thanks be to God.

BLESSING

2 Corinthians 13:14



M The grace of our Lord + Je - sus Christ and the love of God



and the fellowship of the Holy Spir - it be with you all.



C A - men.

The use of the apostolic blessing provides a final Trinitarian coda to the morning prayer hour as we go about our day in service to God and each other.

This unique hymn is a combination of various ancient songs. The first stanza is essentially the same as one of the traditional Psalm Antiphons for Matins of St. Michael's Day. This text provides a fitting close to this prayer Service, with a final bid to open our hearts and voices as we prepare to further study God's Word and receive His gifts later in the morning at the Chief Divine Service.

VILIGES ET SANCTI

Tune: LASST UNS ERFREUEN

- ♪ 1. Ye watchers and ye holy ones,
Bright Seraphs, Cherubim and Thrones,
Raise the glad strain, Alleluia!
Cry out, Dominions, Princedoms, Powers,
Virtues, Archangels, Angels' choirs,
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!
- ♪ 2. O higher than the Cherubim,
More glorious than the Seraphim,
Lead their praises, Alleluia!
Thou Bearer of the eternal Word,
Most gracious, magnify the Lord,
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!
- ♪ 3. Respond, ye souls in endless rest,
Ye Patriarchs and Prophets blest,
Alleluia, Alleluia!
Ye holy Twelve, ye Martyrs strong,
All Saints triumphant, raise the song,
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!
- ♪ 4. O friends, in gladness let us sing,
Supernal anthems echoing,
Alleluia, Alleluia!
To God the Father, God the Son,
And God the Spirit, Three in One,
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!

