

SAINT MICHAEL AND ALL HOLY ANGELS



RETURN TO WITTENBERG CLOSING SERVICE
ST. PAUL EVANGELICAL-LUTHERAN CHURCH
525 SUPERIOR AVE. TOMAH, WI 54660
OCTOBER 4TH, 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

Saint Michael is identified as an Archangel in the book of Jude, where it is said that he quarreled with the devil over the body of Moses. More dramatically, Revelation recounts the war that St. Michael and all the Holy Angels waged against the ancient dragon and his fallen angels. Since the beginning of time, Satan and his demon horde have sought to destroy man by leading him into idolatry, sin, and death. While the pagan nations were misguided into strange delusions by these false gods, the Lord preserved Israel under the righteous spiritual guard of St. Michael; as the book of Daniel records, he “stands watch over the sons of your people.”

Still, the Scriptural narrative also records the onslaught the satanic foe has brought to bear against God's people. The perfection of Eden was corrupted by that ancient serpent, the father of lies. Perpetual demonic perversions soon led to the great Flood, itself a type of Baptism that to this day sets us free from the snares of Satan and every evil. Day and night, Satan stood before the Heavenly Council, accusing mankind of all kinds of evil, as he did with righteous Job. The history of God's people is one of warring not solely against flesh and blood, but rather, as St. Paul says, against “the spiritual forces of evil in the heavenly realms.” This war ultimately came to a head in the Person of Christ, Whose work undid the ancient curse wrought by the devil.

Where Satan sought to usurp God's plan for humanity and tyrannically rule over creation, Christ thwarted his designs. As true Man and perfect Wisdom, He fulfilled the law of God and brought the will of God to completion. Though Satan viciously tempted Christ and schemed to kill Him, the triumph of the Resurrection destroyed the powers of sin, death, and the devil. With His Ascension, Christ was enthroned as King over the universe, unseating Satan from his pretender-throne as prince of this world. As ministering spirits for mankind's good, St. Michael and all the Holy Angels went to war with the devil, expelling him from Heaven and revoking his access to the Heavenly Council. As it is recorded in today's Epistle from Revelation, the Angels give credit to the Word of God and the Blood of Christ as the powerful weapons that triumphed over the forces of satanic evil. Because of these gifts, Satan can no more accuse mankind before God.

Satan was cast down to earth, “filled with fury, because he knows that his time is short.” But he is already defeated, and hell is prepared and waiting for him and his angels as punishment. On the Last Day, Christ will return with all the Holy Angels to consign Satan and all the reprobate to their hell-prison, while carrying the elect to the restored paradise of eternal union with the Holy Trinity.

A PRAYER UPON ENTERING CHURCH

Almighty, ever-living God, grant that I may gladly hear Your Word and that all my worship may be acceptable to You, through Jesus Christ, my Lord. Amen.

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✠ ENTRANCE

PRELUDE

Prelude in G Major, BWV 578.....J. Sebastian Bach (1685-1750)

Partita on *Herr Gott, dich loben alle wir*.....James L. Boeringer (1930-2014)

THE RINGING OF THE BELL

INTROIT

Psalm 103

Please **STAND** for the final stanza as the Procession comes forward.

*The **Introit** (Latin for "he enters") is the beginning of the Divine Service, through which we enter God's presence with His Word on our lips.*

1 My soul, now praise your Mak - er! Let all with - in me
2 He of - fers all His trea - sure Of jus - tice, truth, and
3 For as a ten - der fa - ther Has pit - y on His
4 His grace re - mains for - ev - er, And chil - dren's chil - dren

bless His name Who makes you full par - tak - er Of
righ - teous - ness, His love be - yond all mea - sure, His
chil - dren here, God in His arms will gath - er All
yet shall prove That God for - sakes them nev - er Who

mer - cies more than you dare claim. For - get Him not whose
yearn - ing pit - y o'er dis - tress; Nor treats us as we
who are His in child - like fear. He knows how frail our
in true fear shall seek His love. In heav'n is fixed His

meek - ness Still bears with all your sin, Who heals your ev - 'ry
mer - it But sets His an - ger by. The poor and con - trite
pow - ers, Who but from dust are made. We flour - ish like the
dwell - ing, His rule is o - ver all; O hosts with might ex -

Psalm 103 is specifically associated with the Angels because of verse 20, which in this metrical setting occurs in stanza 4: "O hosts with might excelling, with praise before him fall."

weak - ness, Re - news your life with - in; Whose grace and
spir - it Finds His com - pas - sion nigh; And high as
flow - ers, And e - ven so we fade; The wind but
cel - ling, With praise be - fore Him fall. Praise Him for -

care are end - less And saved you through the past; Who
heav'n a - bove us, As dawn from close of day, So
through them pass - es, And all their bloom is o'er. We
ev - er reign - ing, All you who hear His Word— Our

leaves no suf - f'rer friend - less But rights the wronged at last.
far, since He has loved us, He puts our sins a - way.
with - er like the grass - es; Our place knows us no more.
life and all sus - tain - ing. My soul, O praise the Lord!

After entering God's presence through the Introit, the **Kyrie eleison** ("Lord, have mercy") serves as our earnest plea for His grace and peace.

This metrical setting of the Kyrie somewhat restores its nature as a prayer. It is based on an ancient Latin chant known as Kyrie, fons bonitatis, which was used for high feast days in the medieval church. The German adaptation of this chant, "**Kyrie, God Father in Heav'n Above**" (German: Kyrie, Gott Vater in Ewigkeit), came to be known as "**The Lutheran Kyrie**" after the Reformation because of its prominent use in our Churches.

KYRIE

St. Matthew 20:30; Psalm 6:2

Kyr - i - e, God Fa - ther in Heav'n a - bove,
You a - bound in grace and love, of all things the
Mak - er and Pre - serv - er: E - le - i - son, e - le - i - son!

Choir

Chri - ste, the whole world's Cheer, You on -
ly have saved we sin - ners here. O Lord Je - sus,
God's own Son, our Me - di - a - tor at the heav-nly Throne, hear our cry and
grant our sup - pli - ca - tion: E - le - i - son, e - le - i - son!

Kyr - i - e, O God the Hol-y Ghost, guard our faith, the Gift we
need the most; and bless our life's last hour; Let us leave this
sin - ful world with glad-ness: E - le - i - son, e - le - i - son!

GLORIA IN EXCELSIS

St. Luke 2:14; St. John 1:29



M Glory be to God on high!



C And on earth peace, good - will toward men.



Congregation: 1 All glo - ry be to God on high, Who has our
2 We praise, we wor - ship you, we trust; We give you
Choir: 3 O Je - sus Christ, the on - ly Son Of God, your
Congregation: 4 O Ho - ly Spir - it, pre - cious Gift, Our Com - fort



race be - friend - ed! To us no harm shall
thanks for - ev - er, O Fa - ther, that your
heav'n - ly Fa - ther, You did for all our
er from heav - en, O'er Sa - tan's snares our



now come nigh; The strife at last is end - ed. The
rule is just And wise and chang - es nev - er. In
sins a - tone, And your lost sheep you gath - er. O
souls up - lift; For this our praise is giv - en. O



Fa - ther's love, the Sav - ior's birth, Bring peace, good will, to
bound - less pow'r, with might - y reign, Done is what - ev - er
Lamb of God, to you on high From depths of woe we
Tri - une God, in Heav'n a - bove, You have re - vealed Your



all the earth; Oh, thank him for his good - ness!
you or - dain; Your rule brings count - less bless - ings!
sin - ners cry, Have mer - cy on us, Je - sus!
sav - ing love: Your bles - sed Name be hal - lowed!

The **Gloria in Excelsis** is the song the Company of Angels sang to the Bethlehem shepherds on Christmas. It is God's answer to our prayer for peace in the Kyrie: "peace, goodwill toward men" through the "Lamb of God" who takes away the sins of the world.

"All Glory be to God on High"
(German: Allein Gott in der Höh' sei Ehr') is a metrical setting of the Gloria, written by the amonk-turned-Lutheran Nikolaus Decius in 1523. More than a simple paraphrase, the hymn exposts the Biblical text of the Gloria in an evangelical way. Decius adapted the melody for Allein Gott from the Gregorian chant of the Missa Tempore Paschali (Service for the Season of Easter). Its nearly universal use in Lutheran Churches earned it the moniker **"The Lutheran Gloria."**

The pastor addresses God's people with an ancient biblical greeting or **Salutation:** "the Lord be with you." The people respond, "and with your spirit," a response used in Scripture to address ministers. Through this special biblical greeting, the Church acknowledges that her pastors have the authority to speak to God with one voice on behalf of the congregation.

COLLECT OF THE DAY

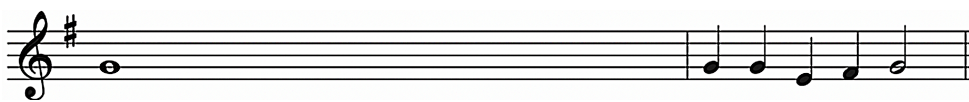


M The Lord be with you.

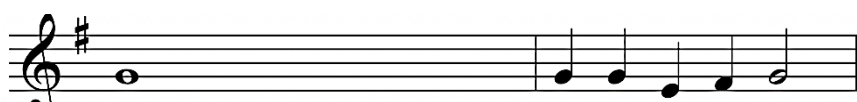


C And with your spir - it.

Ruth 2:4; II Timothy 4:22



M He shall give His angels charge over you. Al - le - lu - ia!



C To keep you in all of your ways. Al - le - lu - ia!


Ps. 91:11



M Let us pray.



M Lord God, Heavenly Father, who has ordained Your Holy Angels to protect Your children on earth against the assaults of Satan and the wickedness of the world: we beseech You, of Your mercy, continually defend us by these ministering spirits, and so replenish us with Your Holy Spirit that we may do Your will on earth as it is done in heaven, and hereafter, with all the Angels and the Elect, may praise and glorify You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, ever one God, world without end.



C A - men.

SIT



SERVICE OF THE WORD

PROPHECY

Daniel 7:9-10, 13-14; 12:1-3



A Reading from the Book of the Holy Prophet Daniel.

In those days: “I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment *was* white as snow,
And the hair of His head *was* like pure wool.
His throne *was* a fiery flame,
Its wheels a burning fire;
A fiery stream issued and came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
The court was seated, and the books were opened.”

“I was watching in the night visions,
And behold, *One* like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.”

“At that time Michael shall stand up,
The great prince who stands watch over the sons of your people;
And there shall be a time of trouble,
Such as never was since there was a nation,
Even to that time.
And at that time your people shall be delivered,
Every one who is found written in the book.
And many of those who sleep in the dust of the earth shall awake,
Some to everlasting life,
Some to shame and everlasting contempt.
Those who are wise shall shine like the brightness of the firmament,
And those who turn many to righteousness
Like the stars forever and ever.”



The Word of the Lord.
Thanks be to God.

*The **Service of the Word** is based on the ancient synagogue service, which our Lord both participated in and led (St. Luke 4:16). The service centers on the proclamation of the Scriptures. The series of lessons or “Lectionary” used by the Lutheran Church can be traced all the way back to the 5th century “Tomes of St. Jerome.”*

*This **Prophecy** from Daniel contains three separate visions shown to the prophet. The first showed millions of ministering Angels before the Throne of God. Some of these Angels saved the Prophet himself from the Lion’s den. Later, Daniel had a vision of the Lord Christ, “One like the Son of Man,” Who would take dominion over all creation. Finally, the prophet saw a vision of St. Michael, the defender of God’s people, who with the Holy Angels will deliver the faithful from the perils of the last days.*

The woman with a crown of 12 stars described in today's Epistle 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 against us.

CHIEF HYMN (stz. 1-8)

“Lord God, to You We Give All Praise”

EPISTLE

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.

CHIEF HYMN (stz. 9-15)

“Lord God, to You We Give All Praise”

LORD GOD, TO YOU WE GIVE ALL PRAISE



1. Lord God to You we give all praise; To You our hearts and voi - ces



raise That An-gel hosts You did cre - ate A - round Your glo-rious Throne to wait.

- | | |
|---|---|
| <p>2. They shine with light and heav'nly grace
And constantly behold Your face.
They heed Your voice; they know it well;
In godly wisdom they excel.</p> <p>3. They never rest nor sleep as we;
their whole delight is but to be
With You, Lord Jesus, and to keep
Your little flock, Your lambs and sheep.</p> <p>4. The ancient dragon is their foe;
his envy and his wrath they know.
It always is his aim and pride
Your Christian people to divide.</p> <p>5. As he of old deceived the world,
And into sin and death it hurled,
With harmful snare he lies in wait.
To ruin fam'ly, Church, and state.</p> <p>6. A roaring lion, round he goes,
No halt nor rest he ever knows;
He seeks the Christians to devour
And slay them by his dreadful pow'r.</p> <p>7. But watchful is the Angel band
that follows Christ on ev'ry hand
To guard His people where they go
and defeat the satanic foe.</p> <p>8. From Daniel this may well be seen
when he sat in the lion's den
And likewise Angels rescued Lot,
That the ungodly harmed him not.</p> | <p>9. And so our God still at this day,
from harm and many_an evil way
Protects us with His Angel band,
Sent forth by His divine command.</p> <p>10. They joy when but one sinner turns;
their zeal for Jesus ever burns;
They serve His people day and night
to bring us to the realms of light.</p> <p>11. The little ones, awake, asleep,
Yes, ev'ry child of His, they keep;
O'er all His kingdom, ev'rywhere,
they give their kind and loving care.</p> <p>12. When death approaches, then they come
to soothe our pain and guide us home;
When from our flesh departs our soul,
they bear us to our heavn'ly goal.</p> <p>13. For this, now and eternally,
to God our praise shall ever be,
Whom all the Angel Hosts adore
with joy now and forevermore.</p> <p>14. Give us, O Lord, the grace and pow'r
To serve You well each day and hour;
Grant us the zeal and fervent love
To serve as Angels serve above.</p> <p>15. We also pray You to defend
by them unto the latter end
Your fold, that little flock, O Lord,
That holds in honor Your blest Word.</p> |
|---|---|

*The Church stands for the **Gospel** because it represents the direct words and actions of Christ. Rising for various parts of the Service on the Lord's Day is also meant to remind us of the Lord's own "rising" from the dead on the first Lord's Day, Easter Sunday.*

Today's Gospel reminds us of the role the Angels will play on the Last Day, when the Lord returns to gather His people and separate them from all things that offend.

STAND

HOLY GOSPEL

St. Matthew 13:24-30, 36-43

M
C

The Holy Gospel according to Saint Matthew, the twenty-fifth chapter.
Glory be to you, O Lord.

M

Jesus said: "The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' ' "

Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." He answered and said to them: "He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!"

M
C

This is the Gospel of the Lord.
Praise be to you, O Christ.

CREDO

Congregation: 1. We all _____ be - lieve in one true God, Who cre -
Choir: 2. We all _____ be - lieve in Je - sus Christ, His own
Congregation: 3. We all _____ con - fess the Ho - ly Ghost, Who in

a - ted earth and Heav - en, the Fa - ther, Who to us in love
 Son, our Lord pos - ses - sing an e - qual God-head, throne, and might,
 high - est Heav - en dwel - ling with God the Fa - ther and the Son,

Has the right of child-ren giv - en. He in soul and bod - y feeds us,
 Source of ev'-ry grace and bless-ing. Born of Mar - y, Vir- gin moth-er,
 com-forts us be-yond all tell - ing; Who the Church, His own cre - a - tion,

All we need His hand pro-vides us; He thro' snares and per-ils leads us,
 By the pow-er of the Spir - it, Made true Man, our eld-er Broth-er,
 Keeps in u - ni - ty of spir - it. Here for - give - ness and sal - va - tion

watch - ing that no harm be - tide us. He cares _____ for us
 That _____ the lost might life in - her - it; was cru - ci - fied
 Dai - ly come thro' Je-sus' mer - it. All flesh _____ shall rise,

by _____ day and night _____ all things are gov-erned by His might.
 for _____ sin - ful men _____ and raised by God to life a - gain.
 and we shall be _____ in bliss with God e - ter - nal - ly.

After the final verse:

A - men. A - men. A - men.

The **Credo** (Latin: "I believe") referred to the Nicene Creed in the medieval Mass. At the time of the Reformation, however, the Creed was typically sung by the choir in Latin, making it inaccessible to the people as a corporate confession of faith.

Luther's metrical Creed, "**We All Believe in One True God**", was an effort to restore the singing of the Creed to the people. Using a 13th century Latin melody, Luther published his text of the Creed in 1524. It quickly became a staple of the Lutheran Liturgy, and has been used as a confession of faith in German worship services ever since, being dubbed affectionately: Der grosse Glaube ("The Great Creed").

*At the time of the Reformation, everything that took place from the pulpit was known as **Prone**. This **Pulpit Service** included re-reading the lessons, pulpit prayers and hymns, confession and absolution, general intercessions, and even announcements.*

Christ gave to His Church through the apostolic Ministry the authority to forgive and retain sins: "If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (St. John 20:23).



PULPIT SERVICE

SERMON

GENERAL CONFESSION

St. John 20:23



Having heard the Word of God, let us humble ourselves before the supreme majesty of God, and make a confession of our sins.

STAND/KNEEL



I, a poor sinner, confess to God my heavenly Father, that I have sinned grievously and in various ways, not only by outward, gross sins, but also by inward, innate blindness, unbelief, doubt, despondency, impatience, pride, evil lusts, greed, secret envy, hatred, and malice; that in many ways by thoughts, gestures, words, and deeds I have transgressed the most holy commandments of God; as my Lord and God perceives, and I cannot so fully discern. But I repent of my sins, and I am sorry for them, and heartily desire grace of God, through His beloved Son Jesus Christ, and I pray that He would impart to me His Holy Spirit for the amendment of my life.



The almighty God has had mercy on you. By the merit of the most holy suffering, death, and resurrection of His beloved Son, our Lord Jesus Christ, God forgives you all your sins. Therefore, I, as an ordained minister of the Christian Church, announce to all who truly repent and who place their trust in the sole merit of Jesus Christ, the forgiveness of all your sins, in the name of God the Father, the ☩ Son, and the Holy Spirit



Amen.



But to all who are impenitent and unbelieving, and to those who do not intend to amend their sinful life, I say, on the basis of God's Word and in the name of Jesus Christ, that God has retained their sins, and will certainly punish them.



Amen.

GENERAL PRAYER

[1 Timothy 2:1-4]

PAX VOTUM

Philippians 4:7



The peace of God which surpasses all understanding guard your hearts and minds through faith in ☩ Christ Jesus.



Amen.

PULPIT HYMN



Congregation: 1 We praise You and ac - knowl - edge You, O God, to be the Lord,
Choir: 2 The band of the a - pos - tles in glo - ry sing Your praise;
Congregation: 3 You, Christ, are King of glo - ry, the ev - er - last - ing Son,
 4 You sit in splen - did glo - ry, en - throned at God's right hand,

The Fa - ther ev - er - last - ing, by all the earth a - dored.
 The fel - low - ship of proph - ets their death-less voic - es raise.
 Yet You, with bound-less love, sought to res - cue ev - 'ry - one:
 Up - hold - ing earth and heav - en by forc - es You com - mand.

To You all an - gel pow - ers cry a - loud, the heav - ens sing,
 The mar - tyrs of Your king - dom, a great and no - ble throng,
 You laid a - side Your glo - ry, were born of vir - gin's womb,
 We know that You will come as our Judge that fi - nal day,

The cher - u - bim and ser - a - phim their prais - es to You bring:
 Sing with the ho - ly Church through-out all the world this song:
 Were cru - ci - fied for us and were placed in - to a tomb;
 So help Your ser - vants You have re - deemed by blood, we pray;

Congregation: "O ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;
 "O all - ma - jes - tic Fa - ther, Your true and on - ly Son,
 Then by Your res - ur - rec - tion You won for us re - prieve—
 May we with saints be num - bered where prais - es nev - er end,

Your maj - es - ty and glo - ry fill the heav - ens and the earth!"
 And Ho - ly Spir - it, Com - fort - er— for - ev - er Three in One!"
 You o - pened heav - en's king - dom to all who would be - lieve.
 In glo - ry ev - er - last - ing. A - men, O Lord, a - men!

STAND AFTER THE HYMN

During the **Pulpit Hymn**, the Celebrant prepares the elements for the Sacrament of the Altar.

The **Te Deum**, of which this hymn is a paraphrase, was traditionally sung after the Sermon on St. Michael's Day. In one sense, it served as a thanksgiving for the harvest season. But the text of the hymn is also fitting for the festival of the Angels, with references to the Cherubim and Seraphim. The hymn follows the Messianic work and reign of Christ, culminating in the Church's triumph through Christ over sin and Satan.

The **Service of the Sacrament** is descended from the Passover liturgy, which our Lord Jesus used in the Institution of His Holy Supper. The Passover was instituted by God in the Old Testament, when He sent Moses to free the children of Israel from bondage in Egypt. In this way, the events we celebrate are part of a continuity stretching back about 4 millennia.

The **Sanctus** (Latin for "Holy") is the song the Seraphim sing without ceasing before the Throne of God in Heaven. In the Divine Liturgy, it is joined with the Benedictus, the song the Hebrew believers used to greet our Lord upon His Triumphant Entry into Jerusalem on Palm Sunday. Combined, Heaven and earth meet: the song of the saints on earth joins with the praise of the hosts of heaven to greet the Lord of lords as He comes to dwell among us in the Sacrament.

✠ SERVICE OF THE SACRAMENT

PREFACE

M The Lord be with you.



C And with your spir - it.

Ruth 2:4; II Timothy 4:22

M Lift up your hearts.



C We lift them up un - to the Lord.

Lamentations 3:41

M Let us give thanks to the Lord our God.



C It is good and right so to do.

Psalms 136

M 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, everlasting God, through Jesus Christ our Lord: through Whom Angels praise Your majesty, the Dominions adore, and the Powers tremble; the Heavens also, and the Heavenly Virtues, together with the blessed Seraphim, in common exultation glorify the Same; with whom, we beseech You, bid that our voices may be admitted, ever more praising You and saying:



C Ho - ly. Ho - ly. Ho - ly Lord God of



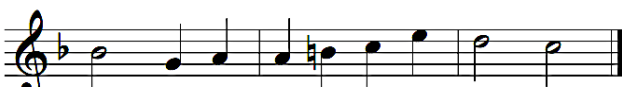
Sa - ba - oth; Heav'n and earth are full of Your glo-ry! Ho-san-



na, ho-san - na, ho-san-na in the high-est! Bles✠sed is He, blessed is



He, bles-sed is He Who comes in the Name of the Lord! Ho-san-na, ho-



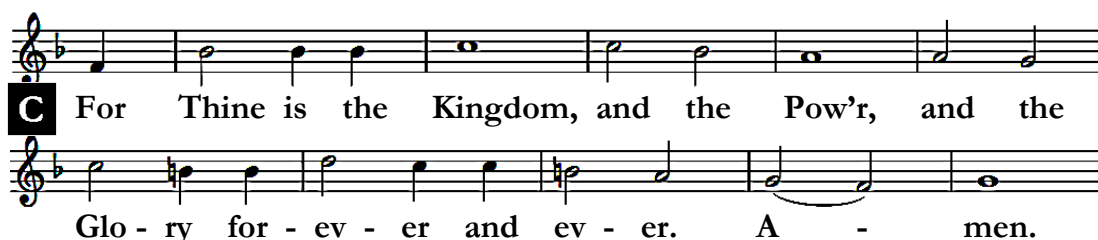
san - na, ho-san-na in the high - est!

*The Congregation may **KNEEL**.*

PATER NOSTER

St. Matthew 6:9-13; St. Luke 11:2-4

M 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.



VERBA TESTAMENTI (WORDS OF INSTITUTION)

St. Matthew 26:26-30; St. Mark 14:22-24;
St. Luke 22:19-20; 1 Corinthians 11:23-25

PAX DOMINI

St. John 20:19

M The ✠ peace of the Lord be with you always.



Participation in the Table of the Lord Out of respect for the Blessed Sacrament of our Lord's Body and Blood and the pastoral duty to be faithful stewards of the Mysteries of God, we ask that only those of our fellowship who have made proper preparation prior to the Service come forward to receive the Holy Supper. It is the Pastor's duty to ensure that only those who are properly prepared to receive the Lord's Body and Blood come to the Altar; he will have to answer before the Judgment seat of Christ regarding those he allowed to the Lord's Table. Those who have not made proper preparation are encouraged to meditate on the Mystery through the singing of the Distribution Hymns.

*According to St. Gregory the Great (Book IX, Letter 12), the **Pater Noster** (Our Father) was the only prayer used in the consecration of the Lord's Supper during the time of the Apostles. The Reformers used this to defend their practice of praying only the Lord's Prayer, rather than the heretical Roman Canon (Eucharistic Prayers), in the consecration of the Lord's Supper.*

*Christ speaks His **Words of Institution** through the pastor, effecting the miraculous Sacramental Union. "We believe that the food blessed by Him through the Word and prayer is the body and blood of our Lord Jesus Christ" (FC, SD, VII:39).*

*The **Pax Domini** (Latin: Peace of the Lord) is drawn from Jesus' greeting to the Apostles after His Resurrection: "Peace be unto you." The Pastor, as Christ's servant, offers us the same peace in the presence of the risen Lord.*

Luther composed this setting of the **Agnus Dei** (St. John the Baptist's acclamation of the Lamb of God) for the Deutsche Messe. He wrote it to correspond melodically with the Kyrie that we are familiar with and use in the "Common Service."

AGNUS DEI

St. John 1:29

C O Christ, the Lamb of God, You take a-way the sin of the world,

have mer-cy up-on us. O Christ, the Lamb of God, You

take a-way the sin of the world, have mer-cy up-on us.

O Christ, the Lamb of God, You take a-way the sin of the world,

grant us Your peace. A - - - men.

DISTRIBUTION HYMNS



*Martin Luther wrote this metrical setting of the Sanctus, “**Isaiah Mighty Seer**” (German: Jesiah, dem Propheten), as a proclamation of Isaiah’s vision of the Thrice-Holy Lord adored by the Seraphim on His sapphire throne. This metrical setting corresponds structurally to Luther’s setting of the Gloria, which we sang earlier in this Service.*

ISAIAH, MIGHTY SEER

Isaiah 6:1-4

Choir:

Isaiah, mighty Seer in days of old,
The Lord of all in spirit did behold
High on a lofty Throne, in splendor bright,
With robes that filled the Temple courts with light.
Above the Throne were flaming Seraphim;
Six wings had they, these messengers of Him.
With two they veiled their faces as was right,
With two they humbly hid their feet from sight,
And with the other two aloft they soared;
One to the other called and praised the Lord:

The song of Heaven becomes our song on earth as we join our voices with the Seraphim in adoration of our God and Lord Jesus Christ, present now in His Holy Supper.

“Ho-ly is God, the Lord of Sab-a-oth! Ho-ly is God, the Lord of Sab-a-oth!
Ho - ly is God, the Lord of Sab-a-oth: Be-hold His glo-ry fill-eth all the earth!”

Choir:

The beams and lintels trembled at the cry,
And clouds of smoke enwrapped the Throne on high.

I COME O SAVIOR, TO THY TABLE

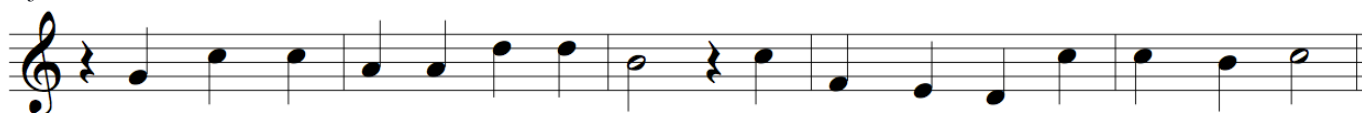


1. I come, O Sav - ior, to Thy Ta - ble, for weak and wear - y is my soul;
2. Oh, let me loathe all sin for - ev - er as death and poi - son to my soul
3. This feast is man-na, wealth a - bound - ing, un - to the poor, to weak ones pow'r,
4. Thy Bod - y, giv'n for me, O Sav - ior, Thy Blood which Thou for me didst shed,
5. With Thee, Lord, I am now u - ni - ted; I live in Thee and Thou in me.
6. Who can con-demn me now? For sure - ly the Lord is nigh, Who just - i - fies.



Thou, Bread of Life, a - lone art a - ble to sa - tis - fy and make me whole:
 That I through wil - ful sin - ning ne - ver may see Thy Judg - ment take its toll!
 To an - gels joy, to hell con-found - ing, and life for us in death's dark hour.
 These are my life and strength for-ev - er, by them my hung-ry soul is fed.
 No sor - row fills my soul, de - light - ed, it finds its on - ly joy in Thee.
 No hell I fear, and thus se - cure - ly, with Je - sus I to heav - en rise.

Refrain



Lord, may Thy Bod - y and Thy Blood be for my soul the high - est good!

7. Though death may threaten with disaster,
 It cannot rob me of my cheer;
 For He who is of death the Master
 With aid and comfort e'er is near.

Refrain.

9. My flesh, though dead, again shall flourish,
 Though long consumed, it yet shall live.
 Thy Flesh which here doth feed and nourish,
 New life to it again will give.

Refrain.

8. Thy holy flesh hath pow'r to wake me
 And raise me out of death's abyss,
 No darksome grave therefore can shake me,
 For Thou shalt change it into bliss.

Refrain.

10. Thus every ache is banished fully,
 For now my heart the taste doth know
 Of Jesus, precious, sweet, and holy,
 The taste that sweetens every woe.

Refrain.

11. My heart has now become Thy dwelling,
 O blessed Holy Trinity.
 With angels I, Thy praises telling,
 Shall live in joy eternally.

Refrain.

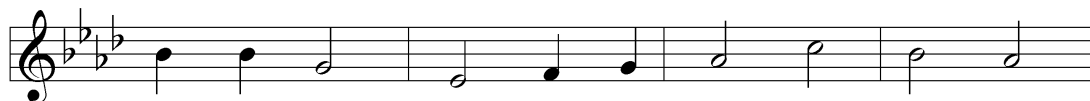
LORD JESUS CHRIST, YOU HAVE PREPARED



1 Lord Je - sus Christ, you have pre - pared This feast for
 2 Al - though you did to heav'n as - cend, Where an - gel
 3 Yet, Sav - ior, you are not con - fined To an - y
 4 We eat this bread and drink this cup, Your pre - cious
 5 Though rea - son can - not un - der - stand, Yet faith this



our sal - va - tion; It is your bod - y
 hosts are dwell - ing, And in your pres - ence
 hab - i - ta - tion, But you are pres - ent
 Word be - liev - ing That your true bod - y
 truth em - brac - es: Your bod - y, Lord, is



and your blood, And at your in - vi - ta - tion
 they be - hold Your glo - ry, all ex - cel - ling,
 ev - 'ry - where And with your con - gre - ga - tion.
 and your blood Our lips are here re - ceiv - ing.
 ev - 'ry - where At once in man - y plac - es.



As wea - ry souls, with sin op - pressed, We come to
 And though your peo - ple shall not see Your glo - ry
 Firm as a rock this truth shall stand, Un - moved by
 This Word re - mains for - ev - er true, And there is
 I leave to you how this can be; Your Word a -



you for need - ed rest, For com - fort, and for par - don.
 and your maj - es - ty Till dawns the judg - ment morn - ing,
 an - y dar - ing hand Or sub - tle craft and cun - ning.
 naught you can - not do, For you, Lord, are al - might - y.
 lone suf - fic - es me; I trust its truth un - fail - ing.

6 Lord, I believe what you have said;
 Help me when doubts assail me.
 Remember that I am but dust,
 And let my faith not fail me.
 Your supper in this vale of tears
 Refreshes me and stills my fears
 And is my priceless treasure.

7 Grant that we worthily receive
 Your supper, Lord, our Savior,
 And, truly grieving for our sins,
 May prove by our behavior
 That we are thankful for your grace
 And day by day may run our race,
 In holiness increasing.

8 For your consoling Supper, Lord, \ Be praised throughout all ages!

Preserve It, for in ev'ry place \ The world against It rages.

Grant that this Sacrament may be \ A blessed comfort unto me \ When living and when dying!

✠ THANKSGIVING AND BENEDICTION

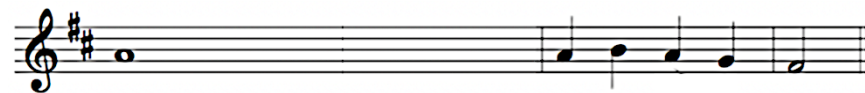
After the Distribution:

STAND

POSTCOMMUNION COLLECT



M Bless the Lord, you His An - gels!



C You mighty ones who do His will, who o - bey His Word.

Psalm 103:20



M Let us pray.



M We give You thanks, almighty God, that You have refreshed us with this Holy Supper. We pray that through it You will strengthen our faith in You and increase our love for one another. We ask this in the name of Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, ever one God, world without end.



C A - men.

BENEDICTION

Numbers 6:22-26

M The Lord bless you and keep you.
The Lord make His face shine upon you and be gracious to you.
The Lord look upon you with favor and ✠ give you peace.



C A - men. A - men. A - men.

CLOSING VERSE

Please remain standing as the Procession recesses from the Sanctuary.

Choir: Lord, let at last Thine An-gels come, to Abr'-ham's bos - om bear me. home, that
I may die un - fear - ing; And in its nar - row cham-ber keep my bod - y safe in
peace-ful sleep un - til Thy re - ap - pear - ing. **C** And then from death a-wak-en
me that these mine eyes with joy may see, O Son of God, Thy glor-ious Face, my Sav-ior
and my Throne of Grace, Lord Je - sus Christ, my prayer at-tend, my prayer at-
tend, and I will praise Thee with-out end. A - men.

SIT

SILENT PRAYER

A Prayer for St. Michael's Day

Almighty, eternal God, Heavenly Father, we thank You that You have ordained Your Holy Angels to serve Your faithful children on earth, and to protect them against the assaults of Satan and the wickedness of the world; and we pray that You would give these ministering spirits charge over us, and over all who fear You, that the evil foe may have no power over us, and Your will be done on earth as it is in heaven. And at the last, may the Angels gather us from our graves into the shining garner of the heavenly kingdom, and receive us into their blessed company, that we may praise You, together with the Son and the Holy Spirit, ever one God, world without end.
Amen.

ANNOUNCEMENT FOR R2W PARTICIPANTS:

The pay-as-you-go fellowship lunch will be held at

Murray's on Main
810 Superior Ave,
Tomah, WI 54660.

We hope to see you there!



SPECIAL THANKS TO TODAY'S MINISTERS AND MUSICIANS:

Celebrant: The Rev. Johann W. Caauwe (St. John's, Woodlake, MN)

Preacher: The Rev. Peter R. Kassulke (Retired, Weyerhaeuser, WI)

Director of Music & Organist: Daniel G. Baker (Return to Wittenberg, Milwaukee, WI)

Choir Director: David G. Moseley (St. Paul, Tomah, WI)

Instrumentalists: Stephanie Brookman (*flute*), Emily Schmidt (*oboe*), Meredith Moseley (*violin*)

Choir: Ginger Austin, Katie Eirschele, Ruth Klug, Jenna Olson, Dianne Wilson (*sopranos*), Allison Boggs, Jackie Menn, Ruth Perry, Kim Pilz, June Waege (*altos*), Becca Backhaus, Shannon Gabower (*tenors*), John Matthews, John Baker (*basses*)