

# ✠ THE DIVINE SERVICE ✠

## The Festival of the Reformation



### **CLOSING DIVINE SERVICE**

RETURN TO WITTENBERG CONFERENCE  
WISCONSIN LUTHERAN COLLEGE (MILWAUKEE, WI)  
FRIDAY, JULY 21<sup>ST</sup>, A+D 2017

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# Worship Notes

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## THOUGHTS TO PONDER BEFORE THE DIVINE SERVICE

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- Public Worship is traditionally called the “**Divine Service**” among Lutherans, a phrase that comes from the German word *Gottesdienst*. The term developed as an acknowledgment of the Evangelical belief that the true worship of God is not focused on what we do, but rather on what God does for us, as the **Apology of the Augsburg Confession** declares:
  - “Faith is the divine service, which receives the benefits offered by God; the righteousness of the Law is the divine service which offers to God our merits. By **faith God wishes to be worshiped in this way, that we receive from Him those things which He promises and offers**” (IV:49).

The things God promises and offers in worship are forgiveness, life, and salvation through the **Holy Gospel**: the **proclaimed Word** and the **Sacrament of the Altar**.

- The Evangelical-Lutheran Church confesses to maintain the traditional ceremonies and rites of the Christian Church in our worship. At the same time, the Evangelical Church’s use of the **Divine Liturgy** developed unique characteristics after the Reformation. Heavily influenced by Luther’s **Deutsche Messe**, or German Mass, the order of worship we will be utilizing today is representative of what one might have experienced in a Lutheran parish in Saxony from the 17<sup>th</sup> century onward.
  - Justification by grace through faith alone is the **chief doctrine** of the Evangelical-Lutheran Church; in the Deutsche Messe, Luther gave Liturgical expression to this central teaching by giving central place to the Holy Gospel.
  - The entire Service is symmetrically organized around the **proclamation of the Holy Gospel** (the forgiveness of sin) in Word and Sacrament, epitomized in the Gospel Lesson and the Words of Institution. The specific music and texts Luther composed for this Service emphasize these central components.
- The theme of today’s Divine Service is drawn from the festival of the **Reformation**. In this Service, we thank God for liberating His Church from the bonds of the Antichrist, which has been a focus of our studies throughout this Return to Wittenberg conference.

### *A Prayer Upon Entering Church*

*Almighty, ever-living God, grant that I may gladly hear Thy Word  
and that all my worship may be acceptable unto Thee; through Jesus Christ, my Lord. Amen.*

Bulletin cover: Woodcut by Hans Burgkmair, for Martin Luther’s translation of the New Testament, depicting the Whore of Babylon riding the seven-headed Beast (a hand colored copy), c. 1523.

*Courtesy of Wikimedia Commons.*

# ✠ THE ENTRANCE ✠

## INTROIT

## Ein' feste Burg

Psalm 46

*The Introit (Latin for "Entrance") for Reformation, Psalm 46, emphasizes God's protection in spite of the devil's temptations and persecutions. Martin Luther wrote this metrical setting of Psalm 46 c. 1529.*

*After the Prelude, please rise and face the Procession as it comes forward.*



1. A Might - y Fort - ress is\_\_\_\_ our God, A trust - y Shield

2. With might of ours can naught\_\_ be done, Soon were our loss

*Choir:* 3. *Tho' dev - ils all the world\_\_ should fill, All eag - er to*

4. The Word they still shall let\_\_\_\_ re - main Nor an - y thanks



and Wea - pon; He helps us free from ev' - ry need

ef - fec - ted; But for us fights the Val - iant One,

*de - vour\_\_ us. We trem - ble not, we fear\_\_ no ill,*

have for\_\_\_\_ it; He's by our side up - on\_\_ the plain



That hath us now o'er-tak - en.

The old\_\_ e - vil Foe

Whom God Him - self e - lec - ted.

Ask ye,\_\_ Who\_\_ is this?

*They shall not o - ver - pow'r\_\_ us.*

*This world's\_\_ prince\_\_ may still*

With His good gifts and Spir - it.

And take\_\_ they\_\_ our life,



Now means dead - ly woe;

Deep guile and great might

Je - sus Christ it is.

Of Sab - a - oth Lord,

*Scoml fierce as he will,*

*He can harm us none,*

Goods, fame, child and wife,

Let these all be gone,



Are his dread arms in fight;

On Earth is not his e - qual.

And there's none oth - er God;

He holds the field for-ev - er.

*He's judged; the deed is done;*

*One lit - tle word can fell\_\_ him.*

They yet have noth-ing won;

The King-dom ours re-main - eth.

## KYRIE

*St. Matthew 20:30; Psalm 6:2*

*Having entered God's presence in the "Introit," the Kyrie, eleison (Greek for "Lord, have mercy") serves as our earnest plea for His grace and peace. Martin Luther composed this setting of the Kyrie to parallel the Agnus Dei.*



**C** Ky - ri - e, e - le - i - son. Chri-ste, e - le - i - son. Ky - ri - e, e - le - i - son.

## GLORIA IN EXCELSIS

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

*The Gloria is the song the Angels sang to the Bethlehem shepherds on the night of Jesus' birth. It is God's answer to the Kyrie: "peace, goodwill toward men" through the "Lamb of God" Who takes away the sins of the world. This metrical setting of the Gloria was written by Martin Luther as a parallel to his German Sanctus.*



**P** Glory be to God on high!



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

**NOTE: Parts of this hymn will be sung responsively as noted.**



**All:** All glo - ry be to God a - lone,  
**Choir:** We praise You, God, and You we bless;  
**Cr:** Lord God, our King on heav - en's throne,  
**Cr:** You take the whole world's sin a - way;  
**Cr:** You on - ly are the Ho - ly One;  
**All:** A - men, this ev - er true shall be,



**All:** for - ev - er - more the High - est One,  
**Cong:** we wor - ship You in hum - ble - ness;  
**C:** our Fath - er, the Al - might - y One.  
**C:** have mer - cy on us, Lord, we pray.  
**C:** You are o'er all things Lord a - lone.  
**All:** as An - gels sing a - dor - ing - ly.





**All:** Who does our sin - ful race be - friend  
*Cr:* From day to day we glor - i - fy  
*Cr:* O Lord, the Sole - be - got - ten One,  
*Cr:* You take the whole world's sin a - way;  
*Cr:* O Je - sus Christ, we glor - i - fy  
**All:** By all cre - a - tion, far and wide,



**All:** and grace and peace to us ex - tend.  
**C:** You, ev - er - last - ing God on high.  
**C:** Lord Je - sus Christ, the Fath - er's Son,  
**C:** give ear un - to the pray'r we say.  
**C:** You and the Spir - it, Lord Most High;  
**All:** You, Lord, are ev - er glor - i - fied;



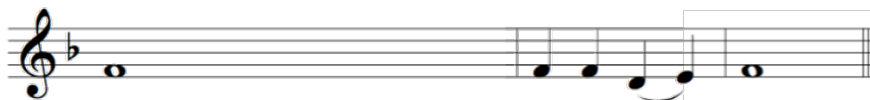
**All:** A - mong man - kind may His good - will  
*Cr:* Of Your great glo - ry do we sing,  
*Cr:* True God from all e - ter - ni - ty,  
*Cr:* You sit at God's right hand for aye;  
*Cr:* With Him You ev - er - more shall be,  
**All:** And You all Christ - en - dom shall praise



**All:** All hearts with deep thanks - giv - ing fill.  
**C:** And e'er to You our thanks\_\_\_\_\_ we bring.  
**C:** O Lamb of God, to You\_\_\_\_\_ we flee.  
**C:** Have mer - cy on us, Lord,\_\_\_\_\_ we pray.  
**C:** One in the Fa - ther's ma - jes - ty.  
**All:** Now and through ev - er - last - ing days.

## COLLECT OF THE DAY

*In the "Collect," the Pastor collects or gathers the petitions of all the faithful into one prayer based on the day's theme. The Collect is preceded by a verse or two from Scripture related to the theme, and by the Salutation, "The Lord be with you," and its response, "and with your spirit." Through this special Scriptural greeting, the Church acknowledges that her Pastors have the authority to speak to God with one voice on behalf of the entire assembly.*



**P** The Lord our God is with us. Al - le - lu - ia!



**C** The God of Jacob is our fortress. Al-le - lu - ia!

*Psalm 46:1*



**P** The Lord be with you.



**C** And with your spir - it.

*Ruth 2:4; II Timothy 4:22*



**P** Let us pray.



**P** Almighty God, merciful Father, who made the light to shine out of darkness, we thank You that You have shown mercy to us and our fathers, and by means of Your servant Luther restored the pure light of Your Gospel: keep us, we beseech You, in sound doctrine, that we may steadfastly believe and worthily follow your saving Word, and finally, by its holy comfort, depart in peace and joy; 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.

*Be seated.*

## ✠ SERVICE OF THE WORD ✠

# EPISTLE

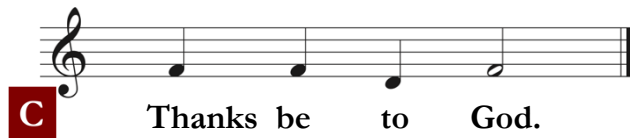
## 2 Thessalonians 2:3-8

**P** Thus writes the Holy Apostle Paul to the Thessalonians:

*Dear Brethren:* Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

**P** This is the Word of the Lord.



*Private Prayer of Meditation on the Epistle:*

*O Lord Jesus Christ, at Whose coming again all lawlessness and error will cease; preserve Your Church unto that Day, and defend her against the assaults of the Antichrist, who opposes You and Your sovereign reign; keep Your lowly flock from his cunning and deceit, that at the last all Your faithful may be gathered unto You when you destroy the Lawless One by the breath of Your mouth and the splendor of Your coming; Who lives and reigns with the Father and the Holy Spirit, ever one God, unto the ages of ages. Amen.*

# ALLELUIA

*Revelation 14:7*



*Choir:* Fear God and give glory to Him, for the hour of His judgment has come.



## CHIEF HYMN

## Ach Gott, vom Himmel

*Martin Luther wrote this metrical setting of Psalm 12, which came to be known as a battle hymn of the Reformation. Faithful Lutherans would sing this hymn in the face of persecution and false doctrine. In some places, the faithful would sing this hymn if a preacher espoused false doctrine from the Pulpit, interrupting the erroneous Sermon.*



1. O Lord, look down from heav'n, be- hold and let Thy pi - ty wak - en;  
*Choir* 2. *With fraud which they them- selves in- vent Thy truth they have con - found - ed;*  
3. May God root out all her - e - sy and of false teach-ers rid us  
4. There-fore saith God, "I must a - rise, the poor My help are need - ing;



How few are we with - in Thy fold, Thy saints by men for - sak - en! True  
Their hearts are not with one con - sent on Thy pure doc - trine ground - ed. While  
Who proud-ly say: "Now, where is he that shall our speech for - bid us? By  
To Me as - cend My peo - ple's cries, and I have heard their plead-ing For



faith seems quench'd on ev' - ry hand, men suf - fer not Thy Word to stand; dark  
they pa - rade with out - ward show, they lead the peo - ple to and fro, in  
right or might we shall pre - vail; what we de - ter-mine can - not fail; we  
them my sav - ing Word shall fight and fear - less - ly and sharp - ly smite, the



times have us o'er - tak - en.  
er - ror's maze as - tound - ed.  
own no lord and mas - ter.  
poor with might de - fend - ing.

### *Choir:*

5. *As silver tried by fire is pure  
From all adulteration,  
So thro' God's Word shall men endure  
Each trial and temptation.  
Its light beams brighter thro' the cross,  
And, purified from human dross,  
It shines through every nation.*

6. Defend Thy truth, O God, and stay  
This evil generation;  
And from the error of its way  
Keep thine own congregation.  
The wicked everywhere abound  
And would Thy little flock confound;  
But Thou art our Salvation.  
Amen.



*Stand.*

## HOLY GOSPEL

Revelation 14:6-7

**P** The Holy Gospel according to the Revelation of Saint John:



**C** Glo-ry be to You, O Lord!

**P** *At that time:* I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people— saying with a loud voice,

“Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

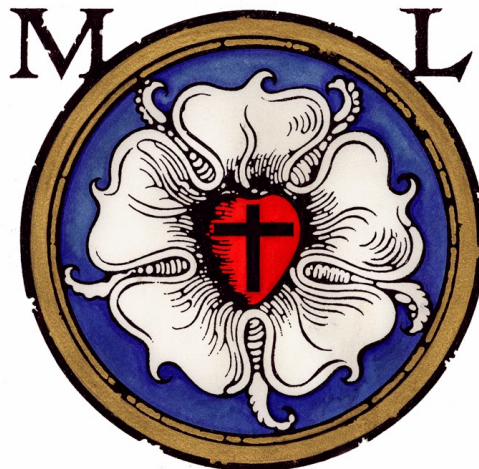
**P** This is the Gospel of our Lord.



**C** Praise be to You, O Christ!

### *Private Prayer of Meditation on the Holy Gospel:*

*Almighty God, heavenly Father, who made heaven and earth: we glorify You for restoring the pure light of Your everlasting Gospel through Martin Luther, Your blessed messenger. Keep us, we beseech You, in sound doctrine, that we may steadfastly believe and worthily follow Your saving Word, and finally, by its holy comfort, depart from this veil of tears to your everlasting glory; through Jesus Christ, Your Son, our Lord, Who lives and reigns with You and the Holy Spirit, ever one God, world without end. Amen.*



## CREDO

## “We All Believe in One True God”

*Martin Luther wrote this chorale setting of the Creed as a way for the people to sing the confession of their faith in their own tongue. It became a staple of the Lutheran Liturgy, used as a confession of faith in the Divine Service.*



1. We all \_\_\_\_\_ be - lieve in one true God, Who cre -  
2. We all \_\_\_\_\_ be - lieve in Je - sus Christ, His own  
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.



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

# ✠ PULPIT SERVICE ✠

## INVOCATION

*St. Matthew 28:19*

**P** In the Name of the Father, and of the ✠ Son, and of the Holy Spirit.

**C** Amen.

*Be seated.*

## + SERMON +

*After the Sermon Introduction:*

## PULPIT HYMN

May God Bestow on Us His Grace, CW 574

*(see page 23)*

*After the Sermon: STAND*

## GENERAL CONFESSION

*St. John 20:23*

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

**C** 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.

**P** 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.

**C** Amen.

**P** 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.

**C** Amen.

## GENERAL PRAYER

[1 Timothy 2:1-4]

P

O eternal and most merciful God, we bless and praise You for all Your benefits, and especially for those mercies which we commemorate this day. Praise be to You for sending forth Your only-begotten Son into the world to be the propitiation for our sins, and instituting the Ministry of the Word to make known Your saving health among all nations. Praise be to You especially this day that, when the gross darkness of the papacy covered the earth, You kindled afresh the light of Your holy Word, and through Your chosen vessel Martin Luther taught our fathers once more the everlasting Gospel of salvation. Praise be to You that You have to this day preserved the good inheritance, saved us from persecution and confusing creeds, defended churches and schools from the assaults of Satan, given strength and success to Your Word, and at all times provided faithful shepherds to feed Your flock in the pleasant pastures of Your Word.

We acknowledge and confess, in sincere repentance, that by our manifold sins, ingratitude, indifference, and unbelief, we have, indeed, deserved that You should justly hide Your face from us and visit us with a famine of Your Word. But we beseech You, O Lord, deal with us not after our sins, but according to Your infinite compassion.

Let not the gates of hell prevail against Your Church. Preserve us from human traditions and doctrines of men, from strong delusions to subvert the foundation of truth and to mislead men upon false ways.

Grant unto those in authority peace and good government; and let truth, justice, and liberty dwell in our land, that, without restraint or hindrance, we may continually enjoy the blessings of Your pure Word.

Preserve unto us and our children the pure and saving Gospel and the right use of the holy Sacraments till the end of days.

To this end, send us at all times blameless teachers, able ministers of the New Testament, faithful stewards of Your Mysteries, and give them wisdom and boldness to proclaim Your salvation to many unto life.

Let us not misuse the Gospel unto false peace in a dead faith. Being kept by the light of Your truth, let us walk as the children of light.

Let us be a city that is set on a hill to shine afar until the day of Christ's coming. Give us increase of faith and of numbers. Restore all that are deceived by error, and give free course and strength to Your Word, that it may become known among the nations of the earth. Do good in Your good pleasure to Zion, build the walls of Jerusalem.

If the enemy should again rise up against us, be our Refuge and Strength, beat down Satan under our feet, and consume utterly at the last the son of perdition, the Roman Antichrist, with the Spirit of Your mouth.

Gird us with Your power, that we may fight a good fight and keep the faith, until we shall obtain the crown of righteousness laid up for us in heaven, for Your Son's sake.

C

**Amen.**

## PAX VOTUM

*Philippians 4:7*

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

**C** Amen.

## MOTET

**Non móriar sed vívam**

*The text of this Motet was dear to Martin Luther; he wrote it on the wall of his chamber in Coburg Fortress, where he translated the Bible into German. Luther eventually wrote a musical setting for the text, which was published in 1540. This is the only known motet published by the Reformer.*

*Sung by the Choir.*

*Non móriar sed vívam, et narrábo ópera Dómini.  
I shall not die but live, and tell of the works of the Lord.*

## ☩ SERVICE OF THE SACRAMENT ☩

**Participation in the Table of the Lord** In 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 who announced their intention to commune to one of our conference Pastors prior to the Service 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 may come forward with their arms crossed for a Pastoral blessing.

## EXHORTATION

**P** Dearest friends in Christ: You know that our Lord Jesus Christ, out of unspeakable love, instituted this His holy Supper on the night He was betrayed as a memorial and proclamation of His death, which He suffered for our sins. This commemoration requires a firm faith, to make the heart and conscience of everyone who wants to use and partake of this Supper sure and certain that Christ has suffered death for all their sins. But whoever doubts and does not in some manner feel such faith should know that the Supper is of no avail to him, but will rather be to his hurt, and he should stay away from it. And since we cannot see such faith and it is known only to God, we leave it to the conscience of him who comes and admit him who requests and desires it. But those who cling to open sins, such as greed, hatred, anger, envy, thievery, unchastity, and the like, and do not intend to renounce them, are hereby barred from the Supper and warned faithfully not to come, lest they incur judgment and damnation for their own souls, as St. Paul says [*I Cor. 11:29*].



If, however, someone has fallen because of weakness, and proves by his acts that he earnestly desires to better himself, this grace and communion of the Body and Blood of Christ shall not be denied to him. In this way, each must judge himself and look out for himself. For God is not mocked [*Gal. 6:7*], nor will he give that which is holy to the dogs or cast his pearls before swine [*St. Matt. 7:6*].

Therefore, that we who are gathered together to keep the Supper of the Lord and to partake of his Body and his Blood may do so worthily and through it strengthen our faith--and furthermore to live according to the will of God, forgive our enemies, love our neighbors, and do good to all men--let us call on God the Father through Jesus Christ and pray the holy Our Father.

## PATER NOSTER

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

*Tradition holds that the Pater Noster (Our Father) was the sole prayer used in the consecration of the Sacrament during the time of the Apostles. The Reformers appealed to this tradition in defense of removing papal eucharistic prayers.*

*The congregation may KNEEL until the Distribution.*

**P** 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.

**C** For Thine is the Kingdom, and the Pow'r, and the  
Glo - ry for - ev - er and ev - er. A - men.

## + VERBA TESTEMANTI + WORDS OF INSTITUTION +

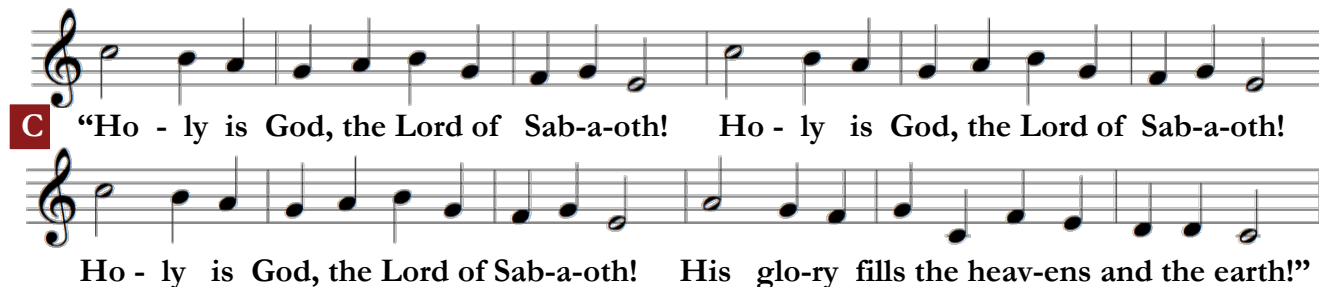
*St. Matthew 26:26-30 + St. Mark 14:22-24 + St. Luke 22:19-20 + 1 Corinthians 11:23-25*

## SANCTUS

Isaiah 6:1-4

*The Sanctus is the canticle the Seraphim chant in endless exultation before the Throne of God in Heaven, as the prophet Isaiah saw in a vision thousands of years ago. Martin Luther wrote this setting of the Sanctus as a proclamation of Isaiah's narrative. We join our voices with the Seraphim in adoration of our God and Lord Jesus Christ, present now in His Supper.*

*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:



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

## PAX DOMINI

St. John 20:19

*The Pax is drawn from Jesus' greeting to the Apostles after His resurrection from the dead, "Peace be unto you." The Pastor, as Christ's called and ordained minister, offers us the same peace in the presence of the risen Christ.*

**P** The ☩ peace of the Lord be with you always.



*Be seated.*

### *Private prayer before the Reception of the Sacrament:*

O God, who desires not the death of a sinner, but rather that he turn from his evil way and live, I come to You, although I have sinned and deserve only Your wrath. But I flee to Your mercy in Christ Jesus, my Lord, who gave His body and His blood for my redemption. Lord, grant that I may ever thus believe and never waver. Grant that in such faith I may worthily go to Your Altar to receive the very Body and the true Blood which Your Son has given for my salvation, that I may duly praise, laud, and honor Your love and Your mercy all the days of my life. Hear me for the sake of Jesus Christ, Your Son, my Redeemer and Savior. Amen.

## DISTRIBUTION HYMNS

“O Christ, Lamb of God”  
“Jesus Christ, Our Blessed Savior”  
“O Lord, We Praise You”

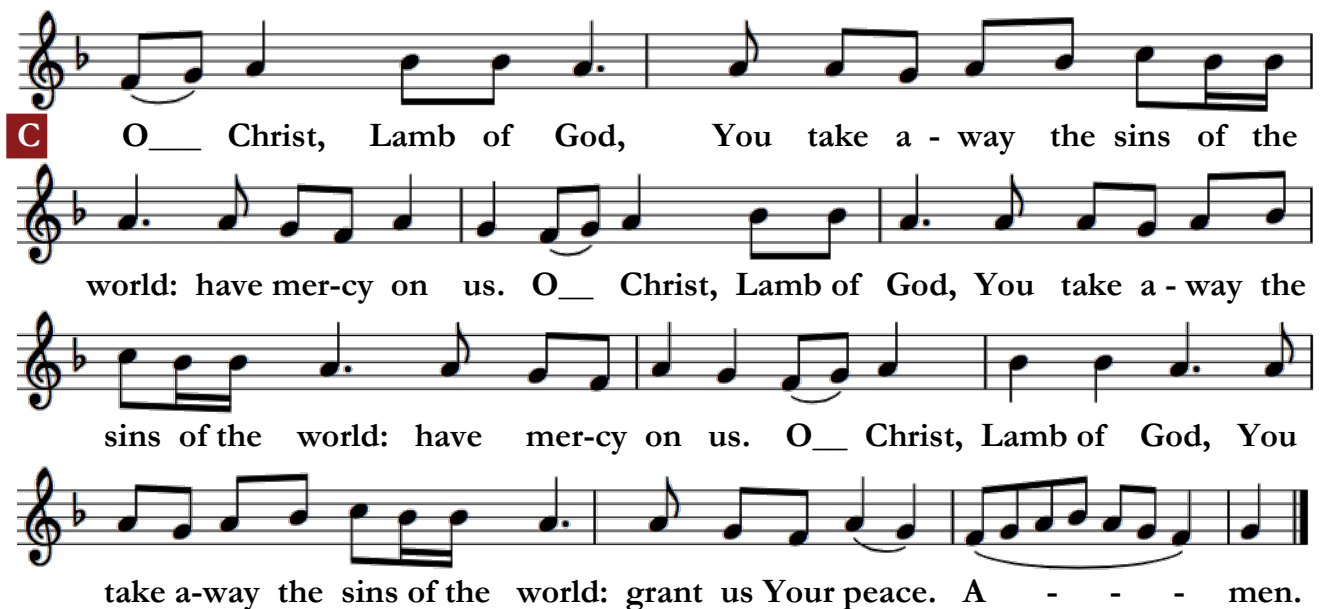
(see below)  
(see p. 17)  
(see p. 18)

### *Private prayer after the Reception of the Sacrament:*

*Thanks and praise to You, almighty, everlasting God, heavenly Father, for this Your divine tenderness and love, that You have again given me grace to receive the holy Body and the precious Blood of Your only Son, Jesus Christ, my Lord. I humbly beseech You, fill me with the power of Your Holy Spirit, that through this Sacrament, which I have received with the mouth of my body, I by faith may evermore retain the treasures of Your grace imparted to me in this Sacrament, even the forgiveness of sins, oneness with Christ, and eternal life. Let this Your grace enable me steadfastly to walk in the footsteps of my Lord Jesus Christ, nothing doubting that at the last You will give unto me and to all that bear the cross for His sake the crown of everlasting life. Hear me, heavenly Father, for the sake of Jesus Christ, my Lord and Savior. Amen.*

## HYMN

### “O Christ, Lamb of God”



**C** O\_\_ Christ, Lamb of God, You take a - way the sins of the  
world: have mer-cy on us. O\_\_ Christ, Lamb of God, You take a - way the  
sins of the world: have mer-cy on us. O\_\_ Christ, Lamb of God, You  
take a-way the sins of the world: grant us Your peace. A - - - men.

# HYMN

## “Jesus Christ, Our Blessed Savior”



1. Je - sus Christ, our bles - sed Sav - ior, turned a - way God's
2. As His pledge of love un - dy - ing He, this pre - cious
3. Who - so to this Board re - pair - eth may take heed how



- wrath for - ev - er; By His bit - ter grief and woe He  
 Food sup - ply - ing, Gives His Bod - y with the bread And  
 he pre - par - eth: For if he does not be - lieve, Then



- saved us from the e - vil foe.  
 with the wine the Blood He shed.  
 death for life he shall re - ceive.

4. Praise the Father, who from heaven  
 Unto us such Food has given  
 And, to mend what we have done,  
 Gave into death His only Son.
5. Thou shalt hold with faith unshaken  
 That this food is to be taken  
 By the sick who are distressed,  
 By hearts that long for peace and rest.
6. To such grace and mercy turneth  
 Ev'ry soul that truly mourneth;  
 Art thou well? Avoid this Board,  
 Else thou shalt reap an ill reward.
7. Christ says: "Come, all ye that labor,  
 And receive My grace and favor;  
 They who feel no pain or ill  
 Need no Physician's help or skill.
8. "Useless were for thee My Passion  
 If thy works thy weal could fashion.  
 This Feast is not spread for thee  
 If thine own savior thou wilt be."
9. If thy heart this truth professes  
 And thy mouth thy sin confesses,  
 His dear guest thou hear shalt be,  
 And Christ Himself shall banquet thee.
10. Sweet henceforth shall be thy labor,  
 Thou shalt truly love thy neighbor;  
 Thus he shall both taste and see  
 What God thy Lord hath done in thee.

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O Lord, We Praise You



1 O Lord, we praise you, bless you, and a - dore you, In thanks-  
 2 Your ho - ly bod - y in - to death was giv - en, Life to  
 3 May God be - stow on us his grace and fa - vor To please

giv - ing bow be - fore you. Here with your bod - y  
 win for us in heav - en. No great - er love than  
 him with our be - hav - ior And live to - geth - er

and your blood you nour - ish Our weak souls that they may  
 this to you could bind us; May this feast of that re -  
 here in love and u - nion, Cher - ish - ing our blest com -

flour - ish. O Lord, have mer - cy! May your bod - y,  
 mind us! O Lord, have mer - cy! Lord, your love and  
 mu - nion. O Lord, have mer - cy! Let not your good

Lord, born of Mar - y, That our sins and sor - rows  
 kind - ness did move you; Let your sup - per move us  
 Spir - it for - sake us; Grant that heav'n - ly - mind - ed

did car - ry, And your blood for us plead In all  
 to love you. All our debt you have paid; Peace with  
 he make us. Give your Church, Lord, to see Days of

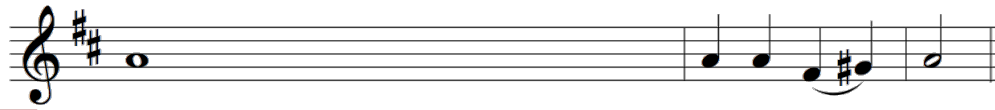
tri - al, fear, and need: O Lord, have mer - cy!  
 God once more is made. O Lord, have mer - cy!  
 peace and u - ni - ty. O Lord, have mer - cy!

Text: German folk hymn, 15th century, st. 1; Martin Luther, 1483–1546, st. 2-3; tr. *The Lutheran Hymnal*, St. Louis, 1941, alt.

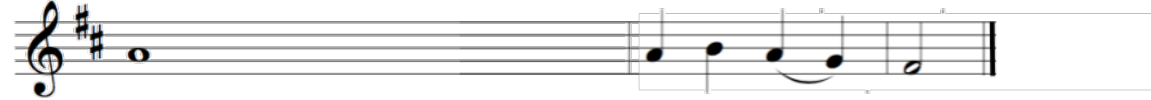
Tune: GOTT SEI GELOBET UND GEBENEDEIET (PM) *Geystliche gesangk Buchleyn*, Wittenberg, 1524, alt.



## POSTCOMMUNION COLLECT



**P** Do good in Your good pleasure unto Zion. Al - le - lu - ia!



**C** Build up the walls of Jerusalem. Al - le - lu - ia!



**P** Let us pray.



**P** We give thanks to You, almighty God, that You have refreshed us through this salutary Gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; 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.

## BENEDICAMUS DOMINI

*The phrase “Ite, Missa est,” which roughly translates as “go, the Mass is ended,” was the formal end of the Roman Mass. However, at certain times of the year, the “Benedicamus, Domine” was used in its place as a final coda of praise and thanks to God. Luther who suggested using the Benedicamus at all times of the year.*



**P** The Lord be with you.



**C** And with your spir - it.



**P** Bless ☩ we the Lord.

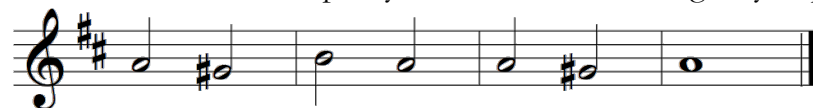


**C** Thanks be to God.

## BENEDICTION

*Numbers 6:22-27*

**P** 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.



## RECESSIONAL HYMN

## Lord, Keep us Steadfast

*Please remain standing and turn to face the Procession as it recesses from the Sanctuary.*



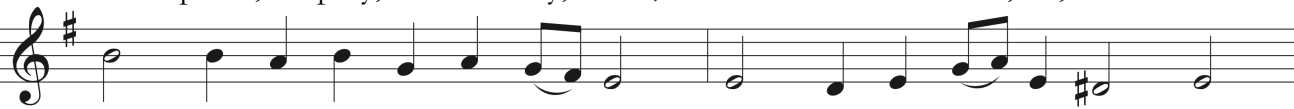
1. Lord, keep us stead - fast in Thy Word; Re - strain the Pope and Mus - lim horde
2. Lord Je - sus Christ, Thy pow'r make known, for Thou art Lord of Lords a - lone.
3. O Com - for - ter of price - less worth, give one mind to Thy flock on earth,
4. De - stroy their coun - sels, Lord our God, and smite them with an i - ron rod,
5. So at the last they might per - ceive, that, Lord our God, Thou still dost live,



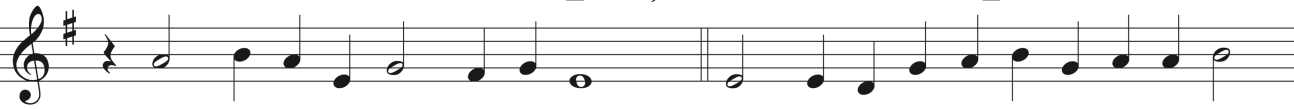
Who fain would wrest from off Thy Throne Christ Je - sus, Thy be - lov - ed Son.  
De - fend Thy Christ - en - dom that we may ev - er - more sing praise to Thee.  
Sup - port us in the fin - al strife, and lead us out of death to life.  
And let them fall in - to the snare, which for Thy Chris - tians they pre - pare,  
And shall de - liv - er might - i - ly all those who put their trust in Thee.



6. Grant peace, we pray, in mer - cy, Lord; Peace in our time, oh, send us!



For there is none on earth but\_ You, None oth - er to\_ de - fend - us.



You on - ly, Lord, can fight for us 7. Give to our land and all au - thor - i - ty



Peace and good gov - ern - ment, That un - der their guid - ance we may lead



An honest peace ful Christian ex - ist - ence In all truth and God - pleasing de - vo - tion.



A - men.

*Silent Prayer.*

### *Silent Prayer for the Peace and Protection of the Church*

*Lord God, heavenly Father, send, we beseech You, Your Holy Spirit into our hearts, sustain us in Your grace and truth, keep and comfort us in all temptations and afflictions, defend us from the pope, the Muslim hordes, and all enemies of Your Word, and grant to Your poor Church the healthful gift of peace; Through Jesus Christ, Your Son, our Lord, Who lives and reigns with You and the Holy Spirit, ever one God, world without end. Amen.*

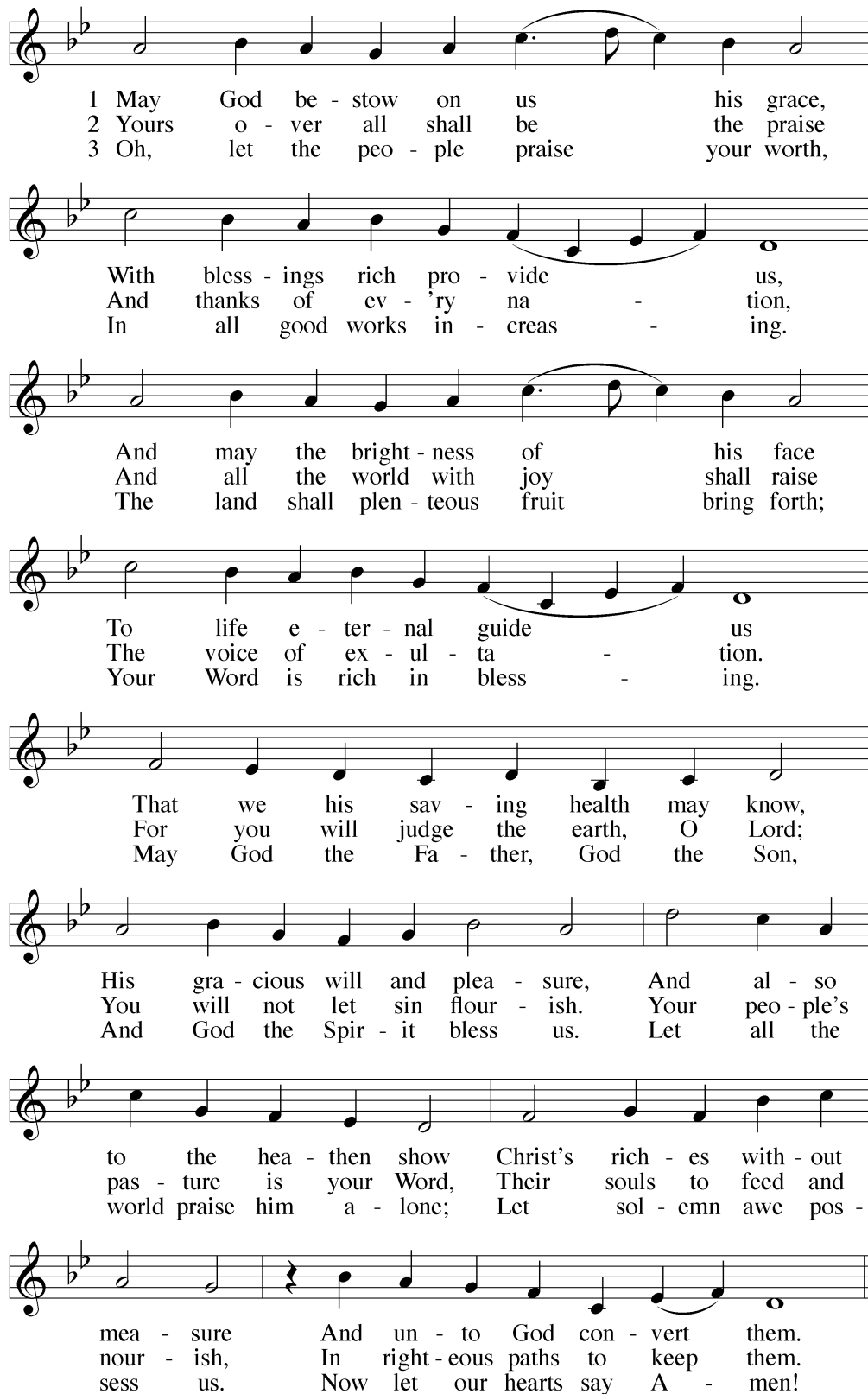
- **After worship**, please be respectful of your fellow worshipers and exit the nave quietly so that those who wish to pray and meditate after the Service may do so. If you are interested, please consider joining us for a post-conference planning luncheon (location TBA).
- Our **thanks** go out to **Pastor Nathanael Seelow** (R2W's 2017 presentations director and Pastor of Good Shepherd, Kearney, NE) for serving as **Celebrant** for our closing Service, and to **Pastor Dale Reckzin** (R2W's 2017 worship director and Pastor of St. John's, Oak Creek, WI) for preaching the **Sermon**.
- If you would like to **contact** a Return to Wittenberg representative or find out more information, feel free to visit our website at [www.returntowittenberg.org](http://www.returntowittenberg.org), email us at [info@returntowittenberg.org](mailto:info@returntowittenberg.org), or call us at 262-373-WITT.



## Return to Wittenberg

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## May God Bestow on Us His Grace



1 May God be - stow on us his grace,  
2 Yours o - ver all shall be the praise  
3 Oh, let the peo - ple praise your worth,

With bless - ings rich pro - vide us,  
And thanks of ev - ry na - tion,  
In all good works in - creas - ing.

And may the bright - ness of his face  
And all the world with joy shall raise  
The land shall plen - teous fruit bring forth;

To life e - ter - nal guide us  
The voice of ex - ul - ta - tion.  
Your Word is rich in bless - ing.

That we his sav - ing health may know,  
For you will judge the earth, O Lord;  
May God the Fa - ther, God the Son,

His gra - cious will and plea - sure, And al - so  
You will not let sin flour - ish. Your peo - ple's  
And God the Spir - it bless us. Let all the

to the hea - then show Christ's rich - es with - out  
pas - sure is your Word, Their souls to feed and  
world praise him a - lone; Let sol - emn awe pos -

mea - sure And un - to God con - vert them.  
nour - ish, In right - eous paths to keep them.  
sess us. Now let our hearts say A - men!

Text: Martin Luther, 1483–1546; tr. Richard Massie, 1800–87, alt.

Tune: ES WOLLE GOTT UNS GNÄDIG SEIN (87 87 87 87 7) *Der Lxvj. Deus Misereatur*, Magdeburg, 1524, alt.