

✠ THE DIVINE SERVICE ✠

The Fifth Sunday after Trinity



OPENING DIVINE SERVICE

RETURN TO WITTENBERG CONFERENCE
WISCONSIN LUTHERAN COLLEGE (MILWAUKEE, WI)
TUESDAY, JULY 18TH, A+D 2017

Worship Notes

THOUGHTS TO PONDER BEFORE THE DIVINE SERVICE

- 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:
 - “**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**.

- In order to present these gifts to God’s people, the Church has long made use of the **Divine Liturgy**, which is drawn from the divine Words of the Sacred Scriptures. The Liturgy consists of prayers, songs, hymns, and spiritual songs that convey the Gospel message in God’s own Words.
 - In the **Ordinary** of the Liturgy – primarily the *Kyrie, Gloria, Credo, Sanctus*, and *Agnus Dei* – the life of Christ is broadly treated in the same divine Words week after week.
 - In the **Proper** of the Liturgy – the Introit and other hymns and chants, as well as the Scripture lessons and the Collects – a specific theme is highlighted from the texts of the Scriptures week after week.
- Every Divine Service has a **theme** unique to itself. The theme of today’s Divine Service is drawn from the historic texts for **The Fifth Sunday after Trinity**. The traditional readings and hymns for the first five weeks after Trinity Sunday focus on the doctrine of **Vocation** or “**Calling**”. The Gospel reading for Trinity 5 in particular emphasizes Christ’s calling the disciples to be “fishers of men” after a miraculous catching of many fish. It also focuses on St. Peter, who is the writer of the Epistle lesson for today, which itself emphasizes the Christian doctrines of Vocation and Sanctification.
- “Do the **red**, say the **black**.” You may notice a number of rubrics (a word derived from the Latin for **red**) throughout the Service folder. These are provided for your benefit, to explain the various parts of the Service, and to help those who are unfamiliar with the Liturgy to know what liturgical actions to do (stand, sit, kneel, etc.) and when. Please take a moment to read through these rubrics before the Service to familiarize yourself with them.

Bulletin cover: *The Miraculous Draught of Fishes* by Raphael; fresco, c. 1515.

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✠ THE ENTRANCE ✠

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.*

PRELUDE

Toccata and Fugue in D Major

Johann Pachelbel

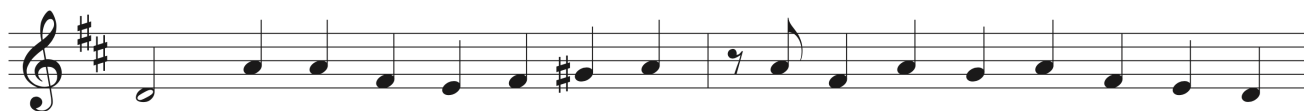
INTROIT

Wo Gott zum Haus

Psalm 127

The Introit, from the Latin word Introitus (meaning “entrance”), is the formal start of the Divine Service. The Introit highlights the theme of the day as we enter into God’s presence.

After the hymn introduction, please STAND and face the Procession as it enters the sanctuary. The congregation may bow and make the sign of the cross as the Minister passes by in reverence to Christ and His Word.



1. Where God the house will not main-tain the buil-ders' work is all in vain;



Where God the ci - ty will not keep, in vain the watchmen rise from sleep.

- | | |
|--|---|
| 2. 'Tis vain, that you should early rise,
And toil all night, with weary eyes,
To earn your bread with sore distress;
For God will grant His loved ones rest. | 4. That man is happy and at ease,
Who has a quiver full of these;
They shall not fall to shame and woe,
For God preserves them from their foe. |
| 3. Our children are God's heritage,
His gift to us, His gracious pledge;
Like arrows in a soldier's hand
Are children born to a young man. | 5. All Glory to the Father, Son,
And Holy Ghost, on One High Throne,
As 'twas, is now, and so shall be,
World without end, eternally.
Amen. |

KYRIE, ELEISON (CW 266)

St. Matthew 20:30; Psalm 6:2

After entering God's presence through the Introit, the Kyrie ("Lord"), eleison ("have mercy") serves as our earnest plea for His grace and peace. This setting of the Kyrie is based on an ancient Latin chant, which became known as the "Lutheran Kyrie" after the Reformation because of its frequent and popular use in our Churches.

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 King, Sal - va -
tion for sin - ners You did bring. 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!

All:

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 (CW 263)

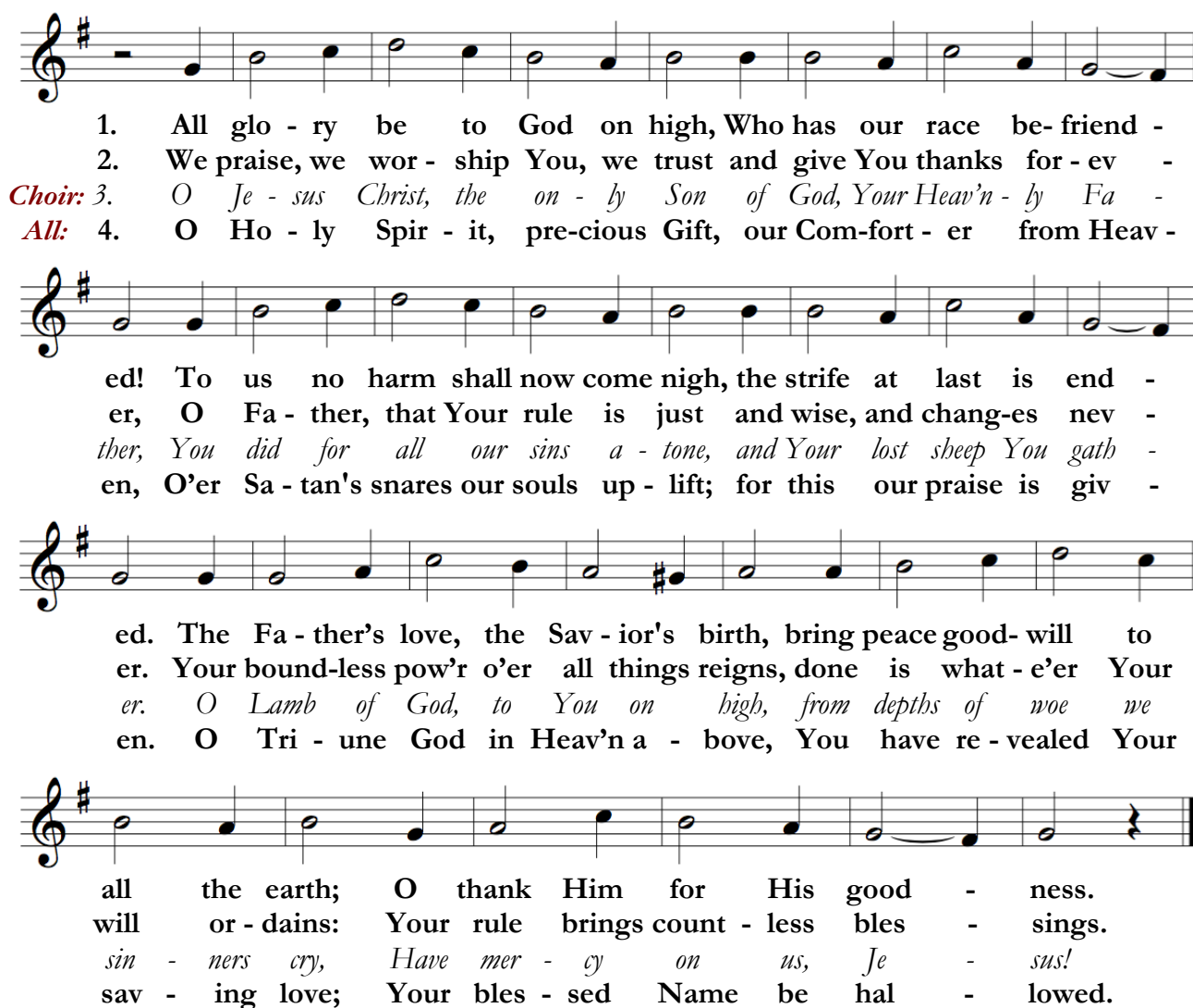
St. Luke 2:14; St. John 1:29

The Gloria is the song the Holy Angels sang to the Bethlehem shepherds on the night of Jesus' birth. It serves as God's answer to our prayer in the Kyrie: "peace, goodwill toward men" through the "Lamb of God." This particular setting became known as the "Lutheran Gloria" due to its widespread use in the weekly worship of Lutheran Churches.



P Glory be to God on high!

C And on earth peace good - will toward men.



1. All glo - ry be to God on high, Who has our race be - friend -

2. We praise, we wor - ship You, we trust and give You thanks for - ev -

Choir: 3. O Je - sus Christ, the on - ly Son of God, Your Heav'n - ly Fa -

All: 4. O Ho - ly Spir - it, pre - cious Gift, our Com - fort - er from Heav -

ed! To us no harm shall now come nigh, the strife at last is end -

er, O Fa - ther, that Your rule is just and wise, and chang - es nev -

ther, You did for all our sins a - tone, and Your lost sheep You gath -

en, O'er Sa - tan's snares our souls up - lift; for this our praise is giv -

ed. The Fa - ther's love, the Sav - ior's birth, bring peace good - will to

er. Your bound - less pow'r o'er all things reigns, done is what - e'er Your

er. O Lamb of God, to You on high, from depths of woe we

en. O Tri - une God in Heav'n a - bove, You have re - vealed Your

all the earth; O thank Him for His good - ness.

will or - dains: Your rule brings count - less bles - sings.

sin - ners cry, Have mer - cy on us, Je - sus!

sav - ing love; Your bles - sed Name be hal - lowed.

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.

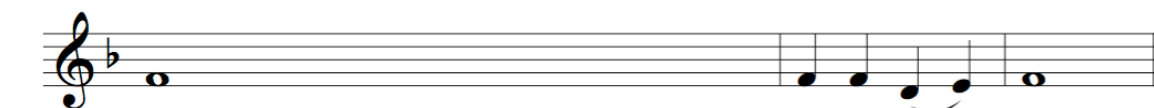


P The Lord be with you.

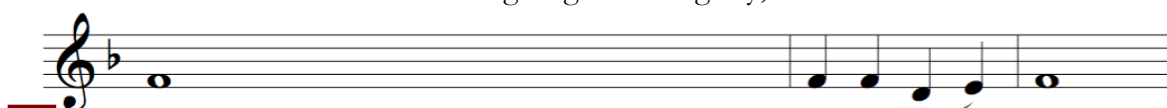


C And with your spir - it.

Ruth 2:4; II Timothy 4:22



P The Lord God is a Sun and Shield,
the Lord will give grace and glory, Al - le - lu - ia!



C No good thing will He withhold
from those who walk uprightly. Al - le - lu - ia!

Psalms 84:11



P Let us pray.



P Lord Jesus Christ, Son of the living God, who has given us Your holy Word, and has bountifully provided for all our temporal wants, we confess that we are unworthy of all these mercies, and that we have rather deserved punishment: But we beseech You, forgive us our sins, and prosper and bless us in our several callings, that by Your strength we may be sustained and defended, now and forever, and so praise and glorify You eternally, Who lives and reigns with the Father and the Holy Spirit, one true God, world without end.



C A - men.

Be Seated.

❖ SERVICE OF THE WORD ❖

The Service of the Word is modeled after the Synagogue worship of the Hebrew people, in which our Lord Himself both participated and led, as recorded throughout the Holy Gospels (cf. St. Luke 4:16; St. Mark 1:21, St. John 18:20). Synagogue worship consisted of readings from the Law and the Prophets, which correspond to our Epistle and Gospel lessons, and the chanting of Psalms, which are reflected by our intervening hymns and chants.

EPISTLE

I Peter 3:8-15

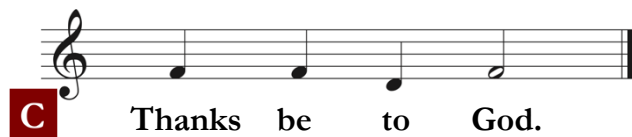
P A Lesson from the First Epistle of the blessed Apostle Peter, the 3rd chapter.

P *Dear brethren:* All of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. For

“He who would love life
And see good days,
Let him refrain his tongue from evil,
And his lips from speaking deceit.
Let him turn away from evil and do good;
Let him seek peace and pursue it.
For the eyes of the Lord are on the righteous,
And His ears are open to their prayers;
But the face of the Lord is against those who do evil.”

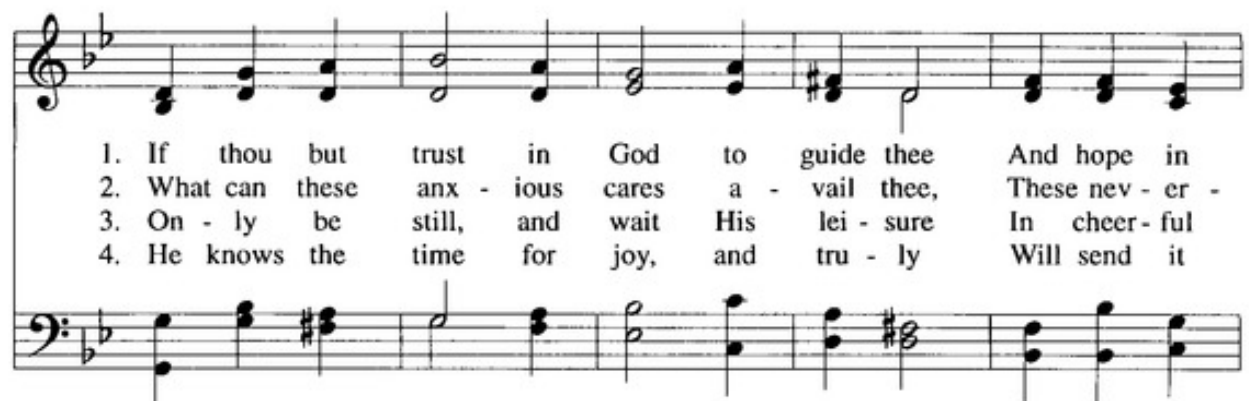
And who is he who will harm you if you become followers of what is good? But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.” But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear.

P This is the Word of the Lord.

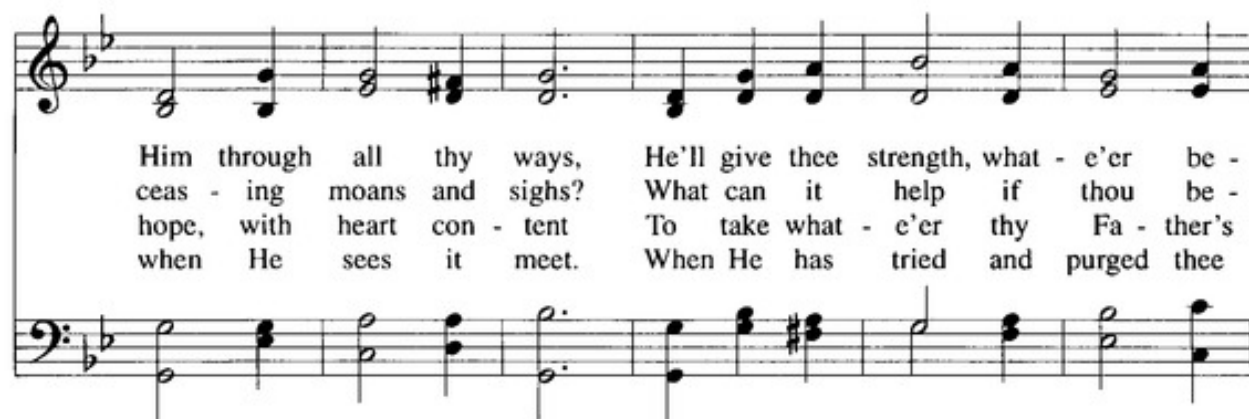


Private Prayer on the Epistle

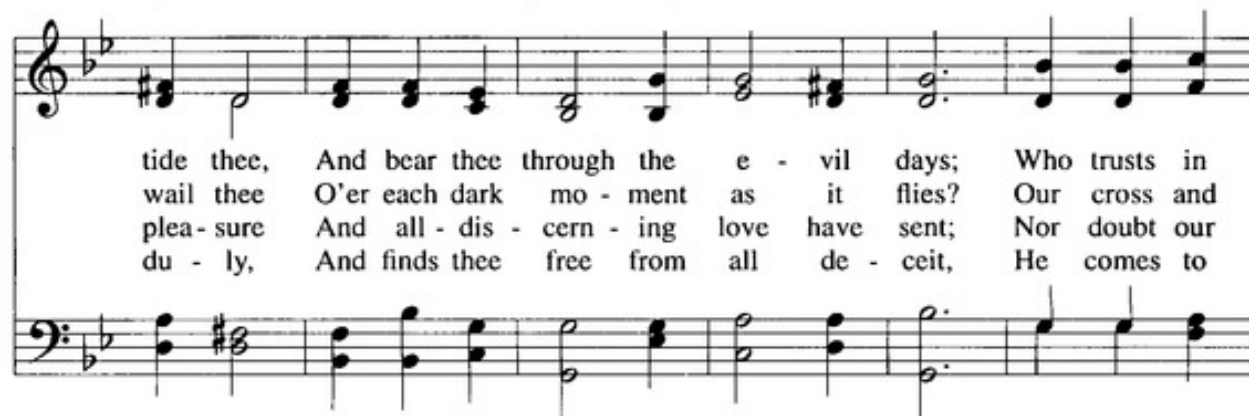
Cause Your Church to arise and shine, O Lord, and let her ministers be clothed with righteousness and salvation, that Your Word which is in their hands may not return to You void, but have free course and be glorified in the world, accomplishing that for which You have sent it, and prevailing mightily to turn men from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among those who are sanctified by faith that is in Christ, to Whom, with You and the Holy Spirit, be honor and glory, world without end. Amen.



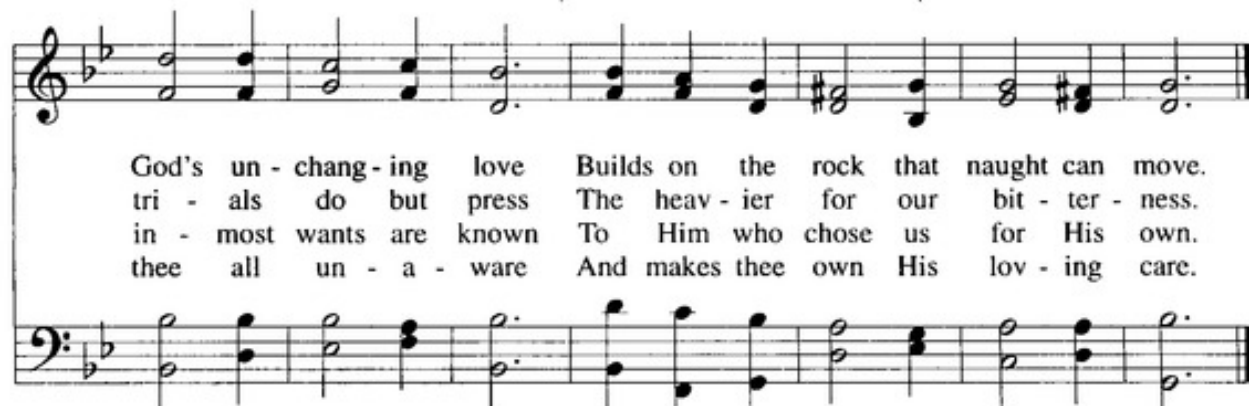
1. If thou but trust in God to guide thee And hope in
 2. What can these anx - ious cares a - vail thee, These nev - er -
 3. On - ly be still, and wait His lei - sure In cheer - ful
 4. He knows the time for joy, and tru - ly Will send it



Him through all thy ways, He'll give thee strength, what - e'er be -
 ceas - ing moans and sighs? What can it help if thou be -
 hope, with heart con - tent To take what - e'er thy Fa - ther's
 when He sees it meet. When He has tried and purged thee



tide thee, And bear thee through the e - vil days; Who trusts in
 wail thee O'er each dark mo - ment as it flies? Our cross and
 plea - sure And all - dis - cern - ing love have sent; Nor doubt our
 du - ly, And finds thee free from all de - ceit, He comes to



God's un - chang - ing love Builds on the rock that naught can move.
 tri - als do but press The heav - ier for our bit - ter - ness.
 in - most wants are known To Him who chose us for His own.
 thee all un - a - ware And makes thee own His lov - ing care.

Choir: 5. *Nor think amid the fiery trial
That God hath cast thee off unheard,
That he whose hopes meet no denial
Must surely be of God preferred.
Time passes and much change doth bring
And sets a bound to everything.*

All: 6. All are alike before the Highest;
'Tis easy to our God, we know,
To raise thee up, though low thou liest,
To make the rich man poor and low.
True wonders still by Him are wrought
Who setteth up and brings to naught.

7. Sing, pray, and keep His ways unswerving,
Perform thy duties faithfully,
And trust His Word, though undeserving,
Thou yet shalt find it true for thee.
God never yet forsook in need
The soul that trusted Him indeed.

Stand.

HOLY GOSPEL

St. Luke 5:1-11

P The Holy Gospel according to Saint Luke, the 5th chapter.



C Glo-ry be to You, O Lord!

P So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.

P This is the Gospel of our Lord.



C Praise be to You, O Christ!

Private Prayer on the Holy Gospel

Almighty God, Heavenly Father, without whose aid and blessing all our labors are in vain, regard, we beseech You, Your goodness and our need, and bless us, that in Your name and with firm trust in You we may patiently and cheerfully labor in our calling, honor Your Word, and evermore praise You; through Jesus Christ, our Lord.

CREDO

The Credo (Latin for “I believe”), also known as the Nicene Creed, is the great Confession of the Christian faith professed by all Christian denominations. In the Lutheran Church, we hold the Nicene Creed as the second Confession or Symbol of our faith in the Book of Concord. The Creed originated at the First Council of Nicea (c. A.D. 325) and was finalized at the First Council of Constantinople (c. A.D. 381), which are respectively known as the First and Second Ecumenical Councils of the Church. The Creed itself was crafted as a confession of Scripture in opposition to the Arian heresy, which denied that the Lord Jesus and the Holy Spirit are God.

Note: The Choir will sing the Credo. The congregation may be seated.

P	I believe in one God,	Deuteronomy 6:4
R	<i>the Father Almighty,</i>	2 Corinthians 6:18
	<i>Maker of heaven and earth</i>	Isaiah 51:13
	<i>and of all things visible and invisible.</i>	Colossians 1:16
	<i>And in one Lord Jesus Christ,</i>	1 Corinthians 8:6
	<i>the only-begotten Son of God,</i>	St. John 3:18
	<i>begotten of His Father before all worlds,</i>	Hebrews 1:5, 2
	<i>God of God, Light of Light, Very God of Very God,</i>	St. John 1; 1 John 5:20
	<i>Begotten, not made, being of one substance with the Father,</i>	St. John 10:30
	<i>By Whom all things were made;</i>	St. John 1:3
	<i>Who for us men and for our salvation</i>	1 Thessalonians 5:9
	<i>came down from heaven</i>	St. John 6:38
	<i>and was incarnate by the Holy Ghost</i>	St. Luke 1:35
	<i>of the Virgin Mary</i>	St. Matthew 1:21-23
	* AND WAS MADE MAN.	Galatians 4:4
	<i>And was crucified also for us under Pontius Pilate.</i>	St. Mark 15:15
	<i>He suffered and was buried.</i>	1 Corinthians 15:3-4a
	<i>And the third day He rose again according to the Scriptures;</i>	1 Cor. 15:4b
	<i>And ascended into heaven, and sitteth on the right hand of the Father;</i>	Acts 2:33-34
	<i>And He shall come again with glory</i>	St. Matthew 25:31
	<i>to judge both the quick and the dead;</i>	2 Timothy 4:1
	<i>Whose kingdom shall have no end.</i>	St. Luke 1:33
	<i>And I believe in the Holy Ghost, the Lord and Giver of Life,</i>	Job 33:4
	<i>Who proceedeth from the Father and the Son,</i>	St. John 15:26
	<i>Who with the Father and the Son together is worshipped and glorified,</i>	St. John 4:24
	<i>Who spake by the Prophets.</i>	2 Peter 1:25
	<i>And I believe one holy Christian and Apostolic Church.</i>	St. Matt. 16:18; Eph. 2:19-20
	<i>I acknowledge one Baptism for the remission of sins.</i>	Ephesians 4:5, Acts 2:38
	<i>And I look for the resurrection of the dead,</i>	1 Corinthians 15:21-22
	<i>and the life ☩ of the world to come. Amen.</i>	Revelation 22

*** It is appropriate to bow or kneel at this confession of the Incarnation.**

WIR GLAUBEN ALL IN EINEN GOTT

“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.

Please STAND at the conclusion of the Prelude.



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 ✠

While not often thought of as a formal part of the Divine Liturgy, the Pulpit Service (known as Prone in the Medieval Church) developed into an elaborate rite by the time of the Reformation. Although the Sermon was the primary part of the rite, the Pastor also performed other important functions from the Pulpit, including announcements, prayer, and exhortation to public confession and the Lord's Supper.

+ SERMON +

After the Sermon: Stand

GENERAL CONFESSION

St. John 20:23

The practice of having a public or general confession of sin after the Sermon was common prior to the Reformation; however, it was the Lutheran Church that began the practice of public Absolution as well. This form of Confession and Absolution comes from the Church Order of Martin Chemnitz, and was the standard form throughout his region.

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 Almighty and most merciful God . . . world without end.

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.

Be seated.

PULPIT HYMN

"If God Had Not been On Our Side"

ELH 396

1. If God had not been on our side And had not come to aid
2. Their fu - rious wrath, did God per - mit, Would sure - ly have con - sumed
3. Blest be the Lord, who foiled their threat That they could not de - vour

us, The foes with all their pow'r and pride Would sure - ly
us And as a deep and yawn - ing pit With life and
us. Our souls, like birds, es - caped their net; They could not

have dis - mayed us, For we, His flock, would have to fear The threat of
limb en - tombed us. Like men o'er whom dark wa - ters roll Their wrath would
o - ver - pow'r us. The snare is bro - ken, we are free! Our help is

men both far and near Who rise in might a - gainst us.
have en - gulfed our soul And, like a flood, o'er - whelmed us.
ev - er, Lord, in Thee, Who mad - est earth and heav - en.

✠ SERVICE OF THE SACRAMENT ✠


Participation in the Table of the Lord Out of respect for the Holy 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 before the Service come forward to receive the Holy Supper. It is the Pastor's duty to ensure that those who come to the Altar are properly prepared to receive the Lord's Body and Blood; 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.

Stand.

PREFACE

The Service of the Sacrament begins with the Salutation, through which the congregation assents to lift up their hearts in unison with the Pastor's voice as he makes eucharist (gives thanks) on their behalf.

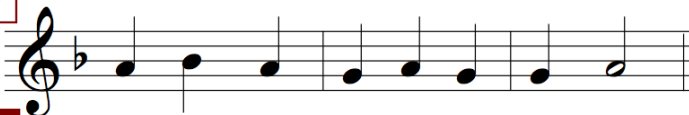
P The Lord be with you.



C And with your spir - it.

Ruth 2:4; II Timothy 4:22


P Lift up your hearts.



C We lift them up un - to the Lord.

Lamentations 3:41

P Let us give thanks to the Lord our God.



C It is good and right so to do.

Psalms 136

PROPER PREFACE

The Proper Preface is an expanded giving of thanks, which is tailored to the theme of the day. Thanksgiving is an important part of the Service of the Sacrament, inasmuch as our Lord "gave thanks" before the Last Supper.

P It is truly meet, right, and salutary that we should at all times and in all places give You thanks, holy Lord, almighty Father, everlasting God, through Jesus Christ our Lord: through Whom the Angels praise Your Majesty, the Dominions worship it, and the Powers tremble. The Heavens and the Hosts of the Heavens, together with the blessed Seraphim, in triumphant chorus unite to celebrate it. Together with them, we ask that You would bid our voices also to be admitted, with lowly praises saying:

SANCTUS

Isaiah 6:3; Psalm 118:26/ St. Mark 11:9-10

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 Triumphal 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.

The congregation may bow at the Sanctus.



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, bles-sed 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!

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.

+ WORDS OF INSTITUTION +

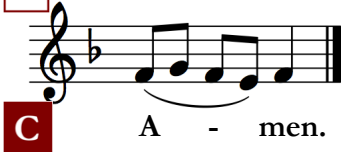
St. Matthew 26:26-30 + St. Mark 14:22-24 + St. Luke 22:19-20 + 1 Corinthians 11:23-25

PAX DOMINI

St. John 20:19

The Pax is drawn from Jesus' greeting to the Apostles after His resurrection from the dead (St. John 20:19). The Pastor offers us the same peace in the presence of the risen Christ.

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



AGNUS DEI

St. John 1:29

The Agnus Dei ("Lamb of God") is based on St. John the Baptist's acclamation of Christ: "Behold, the Lamb of God, Who takes away the sins of the world!" This Canticle recollects the sacrifice of the Lamb of God on Good Friday, reminding us that, through the Holy Supper, we "proclaim the Lord's death until He comes" (1 Cor. 11)

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.

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 Hymn

“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, grant that I in man - ner wor - thy May now ap - proach Thy heav'n - ly Board
3. Un - wor - thy tho' I am, O Sav - ior, Be - cause I have a sin - ful heart,
4. Oh, let me loathe all sin for - ev - er As. death and poi - son to my soul



Thou, Bread of Life, a - lone art a - ble to sa - tis - fy and make me whole:
And, as I low - ly bow be - fore Thee, Look on - ly un - to Thee, O Lord!
Yet Thou Thy lamb wilt ban - ish nev - er For Thou my faith - ful Shep - herd art!
That I thro' wil - ful sin - ning nev - er May see Thy Judg - ment take its toll!

Refrain



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

5. Thy heart is filled with fervent yearning
That sinners may salvation see
Who, Lord, to Thee in faith are turning;
So I, a sinner, come to Thee.

6. Weary am I and heavy laden,
With sin my soul is sore opprest;
Receive me graciously, and gladden
My heart, for I am now Thy guest.

7. Thou here wilt find a heart most lowly
That humbly falls before Thy feet,
That duly weeps o'er sin, yet solely
Thy merit pleads, as it is meet.

8. By faith I call Thy holy Table
The testament of Thy deep love;
For, lo, thereby I now am able
To see how love Thy heart doth move.

Organ verse:

9. *What higher gift can we inherit?
It is faith's bond and solid base;
It is the strength of heart and spirit,
The covenant of hope and grace.*

10. This feast is manna, wealth abounding
Unto the poor, to weak ones power,
To angels joy, to hell confounding,
And life for us in death's dark hour.

11. Thy body, given for me, O Savior,
Thy blood which Thou for me didst shed,
These are my life and strength forever,
By them my hungry soul is fed.

12. With Thee, Lord, I am now united;
I live in Thee and Thou in me.
No sorrow fills my soul, delighted
It finds its only joy in Thee.

13. Who can condemn me now? For surely
The Lord is nigh, who justifies.
No hell I fear, and thus securely,
With Jesus I to heaven rise.

14. Tho' 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.

(over >>)

15. 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.

16. 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.

17. 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.

Stand.

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

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.

After the Distribution:

POSTCOMMUNION COLLECT



P O give thanks to the Lord for He is good!



C And His mercy en - dures for - ev - er!

Ps 136:1

P Let us pray.

P We give 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, one God, now and forever.



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 instituted the use of 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.



Return to Wittenberg

DA PACEM DOMINE

“Grant Peace, We Pray, in Mercy, Lord”



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. *Choir: 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 hon - est peace - ful Christian ex - ist - ence In all truth and God - pleas - ing de - vo - tion.

All: A - men.

Silent prayer.

Collect For the Fifth Sunday after Trinity

O God, You have prepared for those who love You good things that surpass all understanding. Pour into our hearts such love towards You that we, loving You above all things, may obtain Your promises, which exceed all that we can desire; 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. Please head to the fine arts building for our opening presentation, which will be followed by dinner.
- Our **thanks** go out to **Pastor Gregory Lyon** (WLC Campus Pastor) for serving as **Celebrant** for our opening Service, and to **Pastor Nathanael Seelow** (R2W's 2017 presentations director and Pastor of Good Shepherd, Kearney, NE) for preaching the **Sermon**. Please consider thanking them privately if you have a chance.
- 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, email us at info@returntowittenberg.org, or call us at 262-373-WITT.