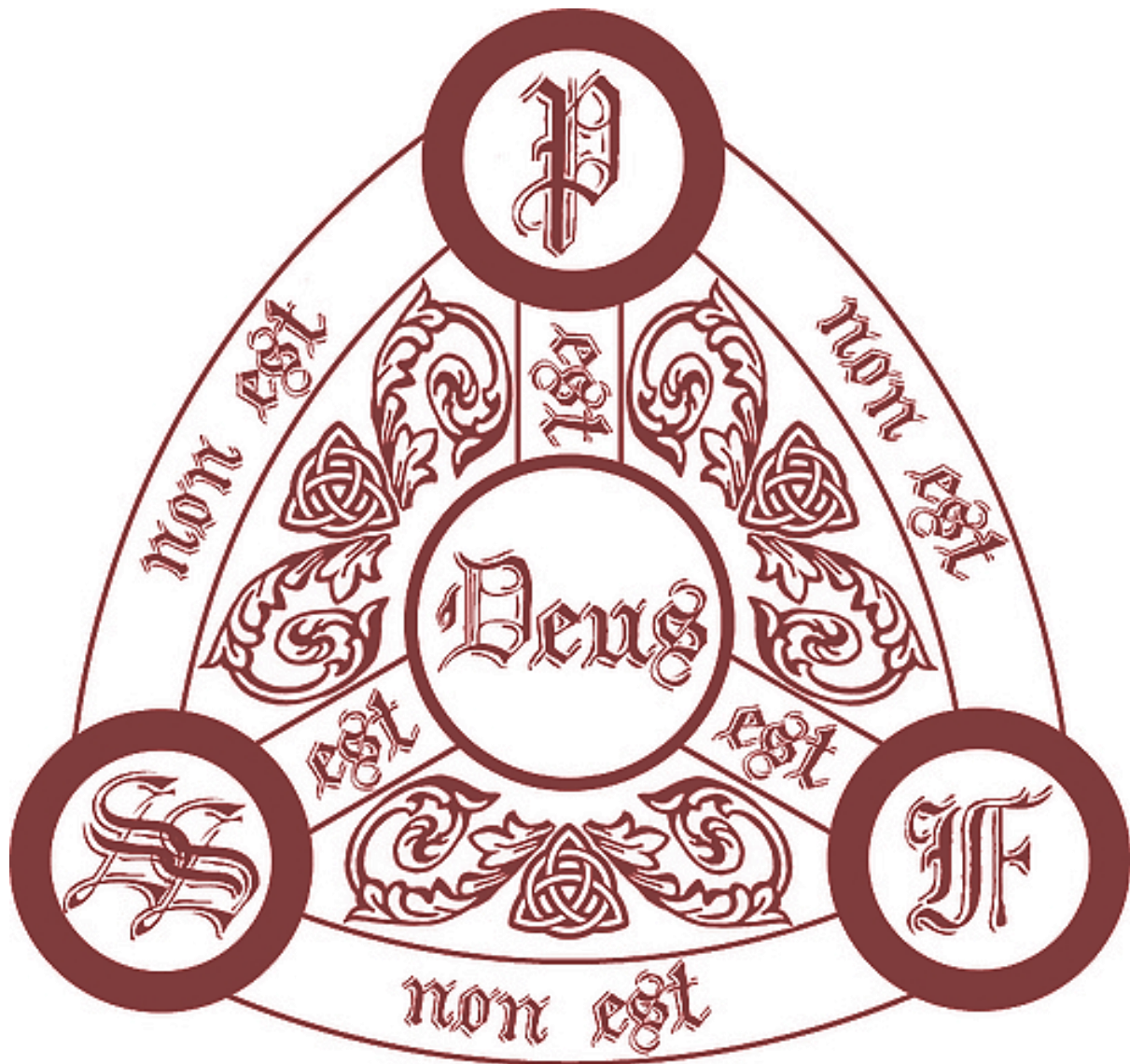


✠THE DIVINE SERVICE✠

SERVICE OF THANKSGIVING TO THE TRIUNE GOD



CLOSING DIVINE SERVICE
RETURN TO WITTENBERG CONFERENCE
WISCONSIN LUTHERAN COLLEGE (MILWAUKEE, WI)
FRIDAY, JULY 29TH, A+D 2016

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:
 - “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 from the 17th 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 one of **Thanksgiving to the Triune God for the Holy Catechism**. We will observe the traditional lections and chants of the “votive” (that is, something celebrated on a special occasion rather than in conjunction with the Church Year) Divine Service of the Holy Trinity, which are largely drawn from those proper to **Feast of the Holy Trinity**. In this Service, we thank God for the blessings of His grace that He has bestowed upon us through the Holy Catechism, which we have enjoyed throughout our “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.

INTROIT

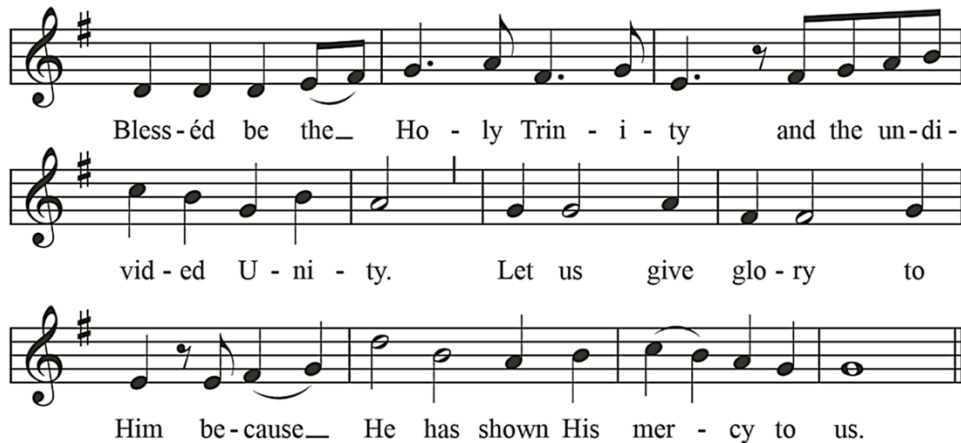
Psalm 8; Setting by Stephen P. Johnson

The Introit (Latin for “entrance”) marks the beginning of the Divine Service and highlights the theme of the day as we enter into God’s presence. The Procession symbolizes this entrance on behalf of the entire congregation.

Please rise and face the Procession as it comes forward.

Choir: Blesséd be the Holy Trinity and the undivided Unity. Let us give glory to Him, because He has shown His mercy to us.

Congregation:



Bless-éd be the— Ho - ly Trin - i - ty and the un-di -
vid - ed U - ni - ty. Let us give glo - ry to
Him be - cause— He has shown His mer - cy to us.

The congregation sings the verses in bold.



O LORD, our Lord, how majestic is Your name in | all the earth!*

You have set Your glory above the | heav - ens.

Out of the mouth of babes and infants,

**You have established strength because | of Your foes,*
to still the enemy and the a - ven - ger.**

When I look at Your heavens, the work of Your | fin - gers,*
the moon and the stars, which You have | set in place,

**what is man that You are mind- | ful of him,*
and the Son of Man that You | care for Him?**

REFRAIN

Yet You have made Him a little lower than the heavenly | be - ings*
and crowned Him with glory and | hon - or.

You have given Him dominion over the works | of Your hands;*

**You have put all things under | His feet,
all sheep and | ox - en,* and also the beasts | of the field,
the birds of the heavens, and the fish | of the sea,*
whatever passes along the paths | of the seas.**

O | LORD, our Lord,* how majestic is Your name in | all the earth!

**Glory be to the Father and | to the Son* and to the Holy | Spir - it;
as it was in the be- | gin - ning* is now, and will be forever. | A - men.**

REFRAIN

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KYRIE

St. Matthew 20:30; Psalm 6:2

Having entered God's presence through 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 based on the melody of the Agnus Dei (O Christ, Lamb of God), foreshadowing the Eucharistic climax of the Service.



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. Martin Luther composed this setting of the Gloria based on the Gregorian Gloria for Eastertide.



P Glory be to God on high!



C And on earth peace good will toward men.

NOTE: *Parts of this hymn will be sung antiphonally as noted; C1 refers to those seated on the Gospel (left) side of the sanctuary; C2 refers to those seated on the Epistle (right) side.*



All: All glo - ry be to God a - lone,
C1: We praise You, God, and You we bless;
C1: Lord God, our King on heav - en's throne,
C1: You take the whole world's sin a - way;
C1: 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,
C2: we wor - ship You in hum - ble - ness;
C2: our Fath - er, the Al - might - y One.
C2: have mer - cy on us, Lord, we pray.
C2: 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
C1: From day to day we glor - i - fy
C1: O Lord, the Sole - be - got - ten One,
C1: You take the whole world's sin a - way;
C1: 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.
C2: You, ev - er - last - ing God on high.
C2: Lord Je - sus Christ, the Fath - er's Son,
C2: give ear un - to the pray'r we say.
C2: You and the Spir - it, Lord Most High;
All: You, Lord, are ev - er glor - i - fied;



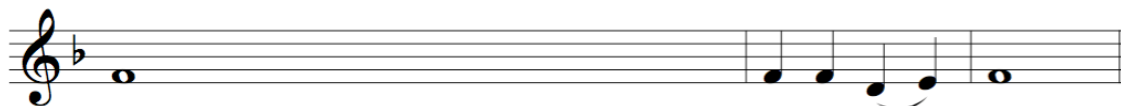
All: A - mong man - kind may His good - will
C1: Of Your great glo - ry do we sing,
C1: True God from all e - ter - ni - ty,
C1: You sit at God's right hand for aye;
C1: With Him You ev - er - more shall be,
All: And You all Christ - en - dom shall praise



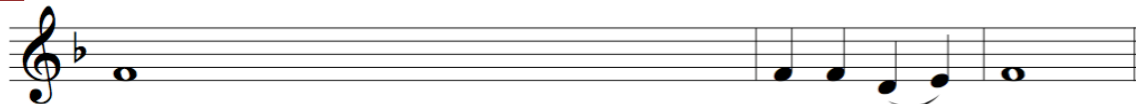
All: All hearts with deep thanks - giv - ing fill.
C2: And e'er to You our thanks_____ we bring.
C2: O Lamb of God, to You_____ we flee.
C2: Have mer - cy on us, Lord,_____ we pray.
C2: One in the Fa - ther's ma - jes - ty.
All: Now and through ev - er - last - ing days.

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 an antiphon 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 We praise God, Father, Son, and Holy Ghost. Al - le - lu - ia!



C We praise Him now and evermore. Al - le - lu - ia!



P The Lord be with you.



C And with your spi - rit.

Ruth 2:4; II Timothy 4:22



P Let us pray.



P Almighty and everlasting God, You have taught us to know and to confess in true faith that You are one everlasting God in Three Persons of equal power and majesty, and are to be worshiped as such. We beseech You, keep us ever steadfast in this faith, and defend us from all that may tempt us contrary to it; for You live and reign, one true God, from everlasting to everlasting.



C A - men.

Be seated.

✠ SERVICE OF THE WORD ✠

EPISTLE

Romans 11:33-36

P *Brethren:* O the depth of the riches . . . to whom be glory forever, Amen.

P This is the Word of the Lord.

C Thanks be to God.

Private Prayer of Meditation on the Epistle:

Almighty and everlasting God, the Father, Son, and Holy Spirit, we give Thee thanks that Thou hast bestowed to us a clear and abundant revelation of Thy being and purpose; and we beseech Thee, give us grace to acknowledge, honor, and praise Thee as our Creator, Redeemer, and Sanctifier, who liveth and reigneth, ever one God, world without end.

ALLELUIA

Isaiah 6:3



C Al-le-lu - ia! Al-le-lu - ia! Al-le-lu- - ia!

Choir: Holy, holy, holy is the Lord of Hosts: the whole earth is full of His glory!



C Al-le-lu - ia! Al-le-lu - ia! Al-le-lu- - ia!

CHIEF HYMN

“God The Father, Be Our Stay”

Martin Luther adapted this hymn in 1524 from a medieval pilgrim’s anthem, which was used to ask various saints for help. Luther fixed the text to teach the people to seek help solely from the Holy Trinity.

NOTE: *The Choir will sing verse two.*



1. God the Fa - ther be our Stay;
2. Je - sus Christ, be Thou our Stay; Oh, let us per - ish nev - er!
3. Ho - ly Ghost, be Thou our Stay;



Cleanse us from our sins, we pray, and grant us life for - ev - er.

Keep us from the e - vil one; up - hold our faith most low - ly, grant
us to trust Thee sole - ly with hum - ble hearts and low - ly.
Let us put God's ar - mor on, with all true Christ-ians run - ing our
heav'n-ly race and shun - ning the dev - il's wiles and cun - ing.
A - men, A - men, this be done; so sing we, Al - le - lu - ia!

Stand.

HOLY GOSPEL

St. Matthew 28:18-20

P The Holy Gospel according to Saint Matthew, the 28th chapter.



C Glo-ry be to You, O Lord!

P *At that time Jesus said to His disciples:* "All power . . . to the end of the world. Amen."

P This is the Gospel of our Lord.



C Praise be to You, O Christ!

Private Prayer of Meditation on the Holy Gospel:

O God, the Creator and Savior of the world, Thou hast made Thyself known in the work of man's redemption as the mystery of the Holy Trinity, Father, Son, and Holy Spirit, Three-in-One and One-in-Three: reveal in us, we pray Thee, the full power of this faith, into which we have been planted by Baptism, in order that, being reborn in Thy Triune Name, we may be formed into Thy image by a life of discipleship here, and rise to Thy blissful presence hereafter, there to join, with the song of the Seraphim, in praise to Thee, unto the ages of ages. Amen.

CREDO

“We All Believe in One True God”

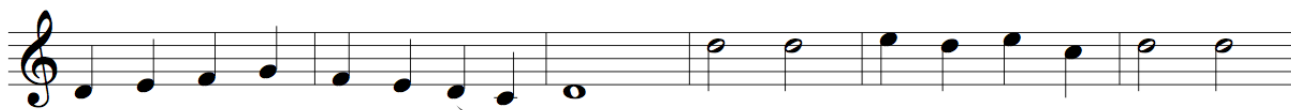
Martin Luther wrote this chorale setting of the Creed as a way for the people to sing the confession of their faith in their own tongue. It became a staple of the Lutheran Liturgy, used interchangeably with the Nicene Creed.



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 sweet



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,
grace and com - fort giv - eth, Who with 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,
in e - ter - nal glo - ry liv - eth; 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 third verse:



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.

+ SERMON +

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 Most holy and ever-blessed Trinity, . . . 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.

PULPIT HYMN

“Lord, Keep us Steadfast in Thy Word”

As the Pulpit Hymn is sung, the Pastor exits the Pulpit and prepares the elements for the Holy Communion.



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 sing Thy praise e - ter - nal-ly.
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.

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 have presented themselves to the Celebrant 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.

✠ SERVICE OF THE SACRAMENT ✠

EXHORTATION

A unique aspect of the Deutsche Messe was Luther's prescription that an exhortation regarding the gravity of the Lord's Supper be given to the congregation prior to the celebration of the Sacrament.

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

In the Lord's Prayer, we specifically pray for God to "give us this day our daily bread" and "forgive us our trespasses;" in Holy Communion, we receive the Bread of Life, the Lord Jesus, and the forgiveness He offers through the Sacrament.

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



+ VERBA TESTAMENTI + WORDS OF INSTITUTION +

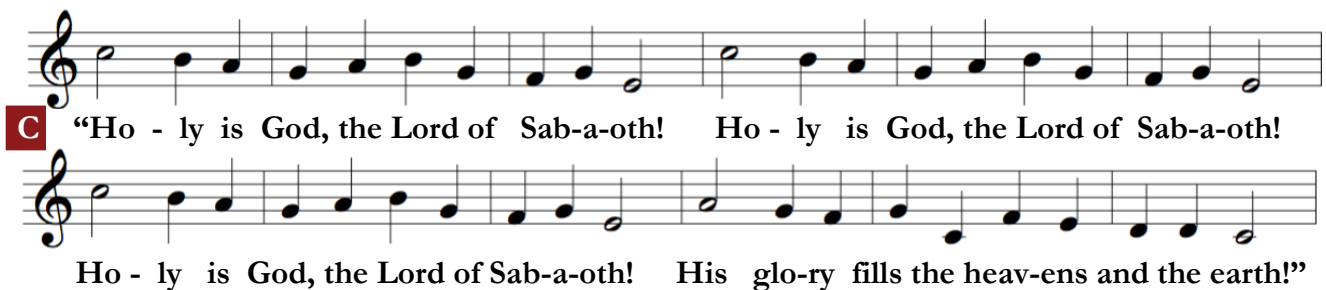
St. Matthew 26:26-30 + St. Mark 14:22-24 + St. Luke 22:19-20 + 1 Corinthians 11:23-25

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 al-ways.
C Amen.

Be seated.

Private prayer before the Reception of the Sacrament:

O God, You do not desire the death of a sinner, but rather that he turn from his evil way and live. I come to you, though 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 believe this and never waver. Grant that in such faith I may worthily go to Your Altar to receive the very Body and the 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, Thou Lamb of God”
“Jesus Christ, Our Blessed Savior”**

***(see below)
(see p. 16)***

Private prayer after the Reception of the Sacrament:

Thanks and praise to You, almighty, everlasting God, heavenly Father, for 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 pray, fill me with the power of Your Holy Spirit so that through this Sacrament, which I have received with the mouth of my body, I may evermore hold onto the treasures of Your grace, which You have given to me in this Sacrament; namely, the forgiveness of sins, oneness with Christ, and eternal life. Let Your grace enable me to walk firmly in the footsteps of my Lord Jesus Christ. Let me never doubt that at the Last Day You will give to 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”

The musical score is written on four staves in a single system. The first staff begins with a red square containing a white 'C' time signature. The melody is in a major key with a one-sharp key signature (F#). The lyrics are written below the staves, with some words underlined. The final word 'men.' is written as 'men.' with a period.

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. Je - sus here Him - self is shar - ing; take heed how thou



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




- saved us from the e - vil foe.
with the wine the Blood He shed.
ment in - stead thou shalt 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. | 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. |
| 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. | 8. “Useless were for thee My Passion
If thy works thy weal could fashion.
This board is not spread for thee
If thine own savior thou wilt be.” |
| 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. | 9. If thy heart this truth professes
And thy mouth thy sin confesses,
Surely thou shalt be His guest,
And at His banquet ever blest. |
| 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. | |

HOLY COMMUNION

317

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

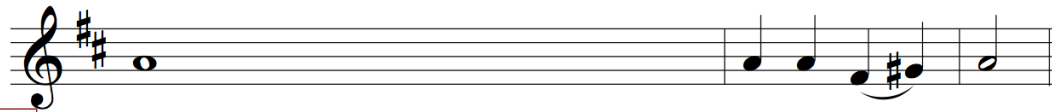
did car - ry, And your blood for us plead In all
 to love you. All our debt you have paid; Peace with
 he make us. Give your Church, Lord, to see Days of

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!

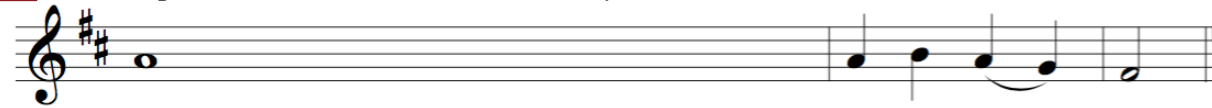
Text: German folk hymn, 15th century, st. 1; Martin Luther, 1483–1546, st. 2-3; tr. *The Lutheran Hymnal*, St. Louis, 1941, alt.

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

POSTCOMMUNION COLLECT



P We praise God, Father, Son, and Holy Ghost. Al - le - lu - ia!



C We praise Him now and evermore. 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



P The Lord be with you.



And with your spi - rit.



P Bless  we the Lord.



C Thanks be to God.

BENEDICTION

Numbers 6:22-27

P

The Lord bless you and keep you.

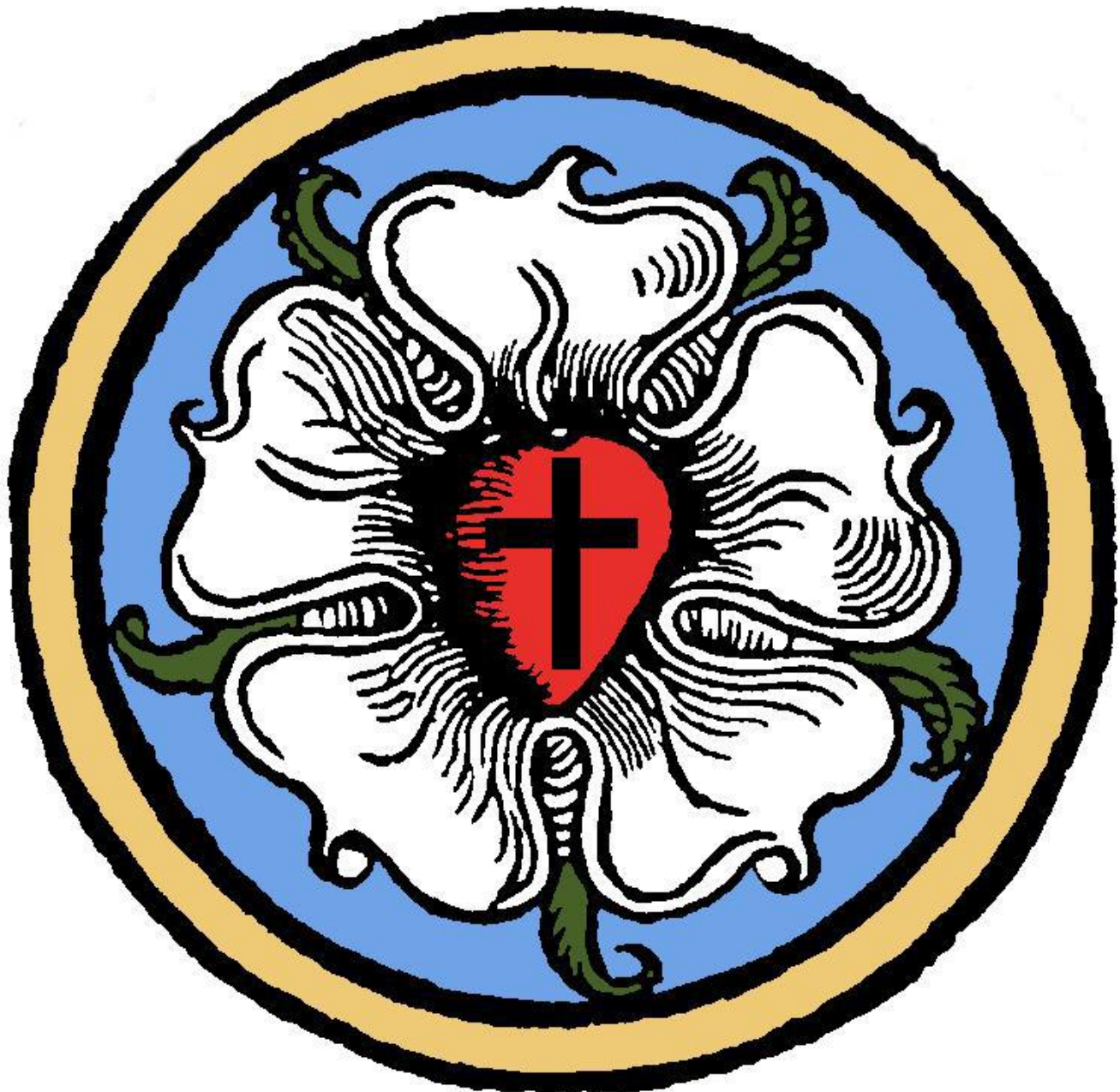
The Lord make His face shine upon you and be gracious to you.

The Lord look upon you with favor and ☩ give you peace.



C

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



RECESSIONAL HYMN

“The Lord My God Be Praised”

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



1. The Lord my God be praised, My Light, my Life from
2. The Lord my God be praised, My Trust, my Life from
3. The Lord my God be praised, My Hope, my Life from
4. The Lord my God be praised, My God, who ev - er
5. To Him with joy - ful song Our prais - es we are



heav - en; My Mak - er, who to me Hath soul and bod-y
heav - en, The Fa - ther's own dear Son, Whose life for me was
heav - en, The Spir - it, whom the Son In love to me hath
liv - eth, To whom the heav'n-ly host All praise and hon-or
bring - ing And with the an - gel thron The “Ho - ly! Ho-ly!”



giv - en; My Fa - ther, who doth shield And keep me day by
giv - en; Who for my sin a - toned With His most pre-cious
giv - en. 'Tis He re - vives my heart, 'Tis He that gives me
giv - eth. The Lord my God be praised, In whose great Name I
sing - ing. With one u - nit - ed voice The Church doth Him a -



day, Doth make each mo-ment yield New bles-sings on my way.
blood, Who giv - eth me by faith The high - est heav'n-ly good.
pow'r, Help, com-fort, and sup - port In sor - row's gloom-y hour.
boast, God Fa - ther, God the Son, And God the Ho - ly Ghost.
dore. The Lord my God be praised Now and for - ev - er - more.

Silent Prayer for the Feast of the Holy Trinity

Almighty and everlasting God, who gives us, your servants, grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity and in the power of the Divine Majesty to worship the Unity: we pray that you would keep us steadfast in this faith, and evermore defend us from all adversities; Who lives and reigns, ever one God, world without end. Amen.



Return to Wittenberg

