

THE DIVINE SERVICE

✠ THE HOLY GHOST ✠



RETURN TO WITTENBERG CONFERENCE
WISCONSIN LUTHERAN COLLEGE (MILWAUKEE, WI)
TUESDAY, JULY 26TH, 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 form of the **Divine Liturgy** used in today’s worship is based on the **Common Service of 1888**, which was prepared by 19th century Lutherans as an English rite that might be “Common” to American Lutheranism. It was intended to be a repristination of what Lutheran church orders looked like in the 16th century. The Liturgy itself is nothing other than the words, prayers, songs, hymns, and spiritual songs of Sacred Scripture that relate the Gospel message in the Words of God.
 - 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, Gradual, Alleluia, and other chants, as well as the lections and collects – a specific theme is highlighted from the texts of the Scriptures.
- Every Divine Service has a **theme** unique to itself. The theme of today’s Divine Service is the **Holy Ghost**. 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 Ghost, which are largely drawn from those proper to **Pentecost**. In this Service, we beseech the favor of the Holy Ghost – for our purposes in particular, we ask Him to be with us and bless us as we seek to further our understanding of His will and revelation during 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.

✠ THE PREPARATION ✠

HYMN OF INVOCATION

“Come, Holy Ghost, Creator Blest”

CW 177

Please stand for the final, doxological verse.

INVOCATION

St. Matthew 28:19

The Ministers gather at the Font to highlight the connection between Baptism and repentance.

All may make the sign of the Cross in remembrance of Holy Baptism.

P In the name of the Father, and of the ✠ Son, and of the Holy Spirit. Amen.

INVITATION AND VERSICLES

P Beloved in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, asking Him, in the name of our Lord Jesus Christ, to grant us forgiveness.

P Our help is in the name of the Lord.

C Who made heaven and earth.

Psalm 124:8

P I said, I will confess my transgression unto the Lord.

C And You forgave the iniquity of my sin.

Psalm 32:5

CONFITEOR

P Almighty God, our Maker and Redeemer, we poor sinners confess to You that we are by nature sinful and unclean, and that we have sinned against You by thought, word, and deed. Wherefore, we flee for refuge to Your infinite mercy, seeking and imploring Your grace, for the sake of our Lord Jesus Christ.

C O most merciful God, Who has given His only-begotten Son to die for us, have mercy upon us, and for His sake grant us forgiveness of all our sins. By Your Holy Spirit, increase in us the true knowledge of Your will and true obedience to Your word, that by Your grace we may come to everlasting life, through Jesus Christ our Lord. Amen.

DECLARATION OF GRACE

P Almighty God, our heavenly Father, has had mercy upon us, has given His only Son to die for us, and for His sake forgives us all our sins. To those who believe on His Name, He gives power to become the sons of God, and has promised them His Holy Spirit. He who believes and is baptized shall be saved. Grant this, Lord, unto us all.

C Amen.

✠ THE ENTRANCE ✠

INTROIT

Psalm 68, selected verses

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; through it, we enter God’s presence with His Word on our lips.

Please stand and face the Procession as it enters the sanctuary. The congregation may bow and make the sign of the cross as the Crucifer and the Celebrant pass by.

Antiphon (sung by the Choir): The Spirit of the Lord has renewed the whole world:
And He who contains all things has knowledge of the Word.

Psalm Tone



Choir: Let God arise, let His enemies be / scattered: *
Let them also that hate Him flee be- / fore Him.

Congregation: **O God, You sent a plent - / iful rain,*
Whereby You confirmed Your inheritance, when it was / weary.
Your congregation has / dwelt therein: *
You, O God, have prepared of Your goodness / for the poor.
The Lord / gave the Word: *
Great was the company of those that pro - / claimed it.
You have ascended on high, You have led captivity / captive: *
You have received / gifts for men;
Yea, for the rebellious / also,*
that the Lord God might dwell a - / mong them.
Blessed be the Lord, who daily lavishes us with / benefits,*
Even the God of our sal - / vation.
He that is our God is the God of sal - / vation; *
And unto God the Lord belongs es - / cape from death.**

Gloria Patri



KYRIE, ELEISON (CW 266)

St. Matthew 20:30; Psalm 6:2

Having entered 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!

Ky - ri - e, O Christ, our King, Sal - va -
tion for all You came to 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!

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."



P Glory be to God on high!

C And on earth peace good will toward men.

The congregation may be seated.

Choir: Glory to God (x3) in the highest!



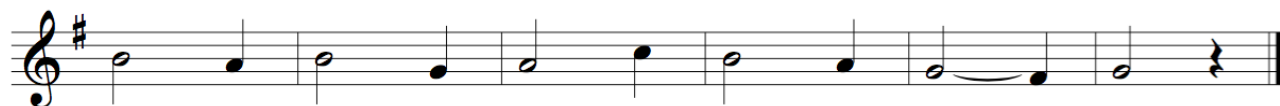
1. All glo - ry be to God on high, Who hath our race be - friend -
2. We praise, we wor - ship Thee, we trust and give Thee thanks for - ev -
3. O Je - sus Christ, Thou on - ly Son of God, Thy Heav'n - ly Fa -
4. O Ho - ly Ghost, Thou pre-cious Gift, Thou Com-fort - er un - fail -



ed! To us no harm shall now come nigh, the strife at last is end -
er, O Fa - ther, that Thy rule is just and wise, and chang-es nev -
ther, Who didst for all our sins a - tone, and Thy lost sheep dost gath -
ing, O'er Sa - tan's snares our souls up - lift and let Thy pow'r a - vail -



ed. God show - eth His good will toward men, and peace shall reign on
er. Thy bound-less pow'r o'er all things reigns, done is what - e'er Thy
er. Thou Lamb of God, to Thee on high, from out our depths we
ing A - vert our woes and calm our dread. For us the Sav - ior's



earth a - gain; O thank Him for His good - ness. *(interlude 1)*
will or - dains: Well for us that Thou rul - est. *(interlude 2)*
sin - ners cry, Have mer - cy on us, Je - sus! *(instrumental)*
Blood was shed; We trust in Thee to save ____ us. *(postlude)*

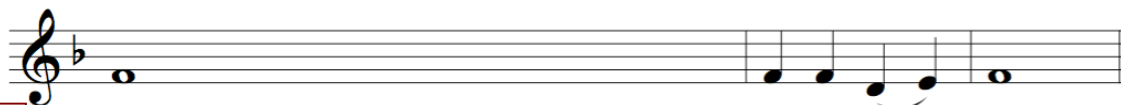
Interludes/Postlude: Thanks be / Praise / Glory to God (x3) in the highest!

**(setting by John Behnke)*

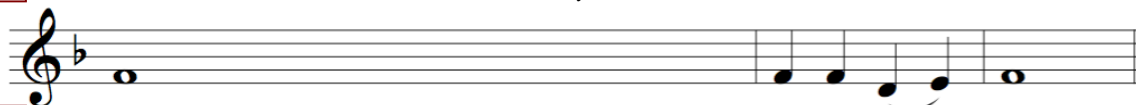
Stand.

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 The Comforter, which is the Holy Ghost, Al - le - lu - ia!



C He shall teach you all things. Al - le - lu - ia! *St. John 14:26*



P The Lord be with you.



C And with your spi - rit. *Ruth 2:4; II Timothy 4:22*



P Let us pray.



P Lord Jesus Christ, Son of almighty God, we beseech You, send Your Holy Spirit into our hearts through Your Word that He may govern and direct us according to Your will, comfort us in every temptation and adversity, and guide and defend us in Your truth against every error, so that we may continue steadfast in the faith, increase in love and good works, and, through certain hope in the grace which You purchased and gave us, obtain eternal salvation; for You reign with the Father and the Holy Spirit, one God, from everlasting to everlasting.



C A - men.

Be Seated.

✠ SERVICE OF THE WORD ✠

The Service of the Word is modeled after the Synagogue worship of the Hebrew people, which our Lord Himself participated in and led, as recorded throughout the 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 Gradual and Alleluia chants.

PROPHECY

Joel 2:28-32

By the time of the Reformation, the “Prophecy” was reserved for special festivals, such as Christmas and the Vigil of Easter, and was not a regular part of public worship. However, the Common Service’s rubrics allowed for the reading of an Old Testament lesson, which has become the common practice in most churches today.

P In those days: “It shall come to pass...among the remnant whom the Lord calls.”

P This is the Word of the Lord.

C Thanks be to God.

GRADUAL

Psalms 33:12, 6

The Gradual derives its name from the Latin word “gradus,” meaning “steps,” because of the place where it was historically chanted (the steps of the Lectern). The Gradual serves as a response to the reading of Scripture in words (usually psalmody) thematically relevant to the day. The Choir will sing the Gradual.

Blessed is the nation whose God is the Lord;
and the people whom He had chosen for His own inheritance.
By the Word of the Lord were the heavens made;
and all the host of them by the Spirit of His mouth.

EPISTLE

Acts 2:1-11

The “Epistle,” so-called because it is most frequently drawn from one of the New Testament Epistles or “Letters”, occasionally includes selections from the book of Acts, Revelation, or even the Old Testament. This “Epistle” from Acts records the fulfillment of the Prophecy from Joel through the outpouring of the Holy Spirit.

P When the Day of Pentecost had fully come . . . the wonderful works of God.

P This is the Word of the Lord.

C Thanks be to God.

ALLELUIA

Liturgical Text

The Alleluia (a Latinized form of the Hebrew word meaning “Praise the Lord”) is a chant like the Gradual, which highlights a text of particular relevance to the theme of the day.



Choir: Come, Holy Spirit, fill the hearts of Your faithful and kindle in them the fire of Your love.

Reprise Alleluia.

CHIEF HYMN

“Come, Holy Ghost, God and Lord”

CW 176

The “Chief Hymn” (German: Hauptlied), also called the Hymn of the Day, is a Lutheran adaptation of the historic “Sequence” (from the Latin Sequentia, or “what follows,” because it followed the Alleluia). This particular Chief Hymn is Martin Luther’s setting of the traditional Pentecost Sequence, Veni Sancti Spiritus.

Stand.

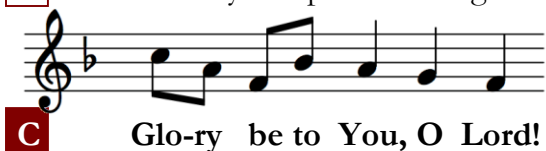
HOLY GOSPEL

St. John 14:1-14

The Holy Gospel is the pinnacle of the Service of the Word, because it represents the direct words and actions of our Lord during His earthly ministry. Before the reading of the Gospel, the people rise in due deference to Christ.

The congregation may use their thumbs to make the sign of the cross three times (once over the forehead, once over the lips, and once over the heart), while quietly praying: “the Holy Gospel be in my mind, on my lips, and in my heart.”

P The Holy Gospel according to Saint John, the 14th chapter.



P *At that time, Jesus said to His disciples: “...as the Father gave Me commandment, so I do.”*

P This is the Gospel of 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.

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

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

CREDO HYMN

“We All Believe in One True God”

CW 270

✠ PULPIT SERVICE ✠

While not often thought of as a formal part of the Divine Liturgy, the Pulpit Service had 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.

✠ SERMON ✠

After the Sermon:

Stand

GENERAL PRAYER

[1 Timothy 2:1-4]

The General Prayer is a Lutheran restoration of the general intercessions that the ancient Church prayed prior to the Service of the Sacrament. In the Papal church, the “Canon of the Mass” is used in place of a General Prayer, which they believe helps to effect the consecration of the Sacrament. Lutherans abolished the Canon on this account, but retained its intercessory elements in the General Prayer.

P Almighty God, who did, . . . through Jesus Christ, our Lord.
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

Psalm 51:10-12

During the singing of the Hymn, the Preacher exits the Pulpit while the Celebrant prepares for the Communion.

C Cre - ate in me a clean heart, O God, and re -
new a right spir - it with - in me. Cast me not a -
way from your pres - ence, and take not your Ho - ly Spir - it
from me. Re - store un - to me the joy of your sal - va -
tion, and up - hold me with your free Spir - it. A - men.

✠ SERVICE OF THE SACRAMENT ✠

Participation in the Table of the Lord Out of respect for the Blessed Sacrament of our Lord's Body and Blood and the pastoral duty to be faithful stewards of the Mysteries of God, we ask that only those 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.

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.

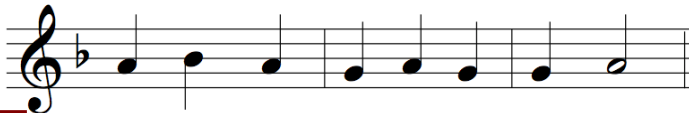
P The Lord be with you.



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 good and right that we should at all times and in all places give You thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who on this day kept His promise and poured out the Holy Spirit to empower His Church to proclaim the Gospel in all the world. Therefore, with all the saints on earth and hosts of heaven, we praise Your holy name and join their glorious song:

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 with which the Hebrew believers greeted our Lord upon His Triumphal Entry into Jerusalem on Palm Sunday. Combined, the Sanctus and Benedictus represent the meeting place of Heaven and Earth; the song of the saints on earth joins with the praise of the hosts of heaven to greet the King of Kings and Lord of Lords as He deigns to dwell among us in the Blessed Sacrament.

All may bow or kneel at the Sanctus.

C Ho - ly. Ho - ly. Ho - ly Lord God of
Heav-en - ly Hosts; 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

The Pater Noster (Our Father) has been prayed in the consecration of the Sacrament from Apostolic times.

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

With the Body and Blood of our Lord in hand, the Celebrant turns and speaks the Pax Domini (that is, the "Peace of the Lord") to the people. 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.



C A - men.

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)

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.

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

“We Now Implore God the Holy Ghost”
“O Holy Spirit, Grant Us Grace”

CW 190
CW 185

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.

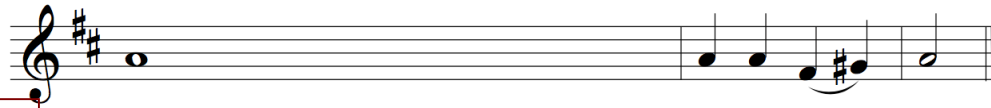
After the Distribution, Please Stand.

NUNC DIMITTIS

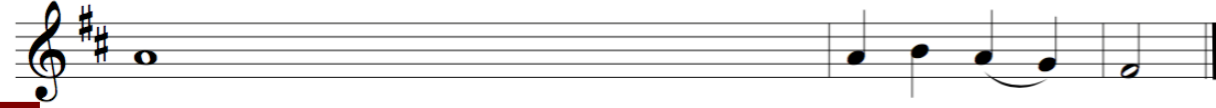
St. Luke 2:29-32

C ✱ Lord, now You let Your servant, de-part in peace ac - cord - ing to Your
Word. For my eyes have seen Your salvation, which You have pre -
pared be - fore the face of all people, a Light to light - en the
Gen - tiles, and the Glo - ry of Your peo-ple Is - - - ra - el.
Glo - ry be to the Father, and to the Son, and to the Ho-ly Ghost;
As it was in the beginning, is now, and ev - er shall be: world
with - out end. A - men.

POSTCOMMUNION COLLECT



P And they were filled with the Holy Ghost. Al - le - lu - ia!



C And they began to speak, as the Spirit enabled them. Al - le - lu - ia! *Acts 2:4*

P Let us pray.

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 suggested using the Benedicamus at all times of the year, as is the case in the Common Service.



P The Lord be with you.



C 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

“O Holy Spirit, Enter In”

CW 184

Please stand and face the Procession as it recesses from the Sanctuary.

Silent prayer.

Collect For the Holy Spirit

O God, who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, 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 go to the **Warrior Underground** for fellowship and to receive further announcements about the conference.
- Our **thanks** go out to **Pastor Johann Caauwe** for serving as **Celebrant** for our opening Service, to **Pastor Luke Boehringer** for preaching the **Sermon**, and to **Wisconsin Lutheran College**, for allowing the use of their **Chapel** facilities.
- 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.

177

Come, Holy Ghost, Creator Blest



1 Come, Ho - ly Ghost, Cre - a - tor blest, And make our
 2 To you, the Coun - se - lor, we cry, To you, the
 3 Your light to ev - 'ry thought im - part, And shed your
 4 Drive far a - way our wi - ly foe, And your a -
 5 Teach us to know the Fa - ther, Son, And you, from



hearts your place of rest; Come with your grace and
 gift of God most high; The fount of life, the
 love in ev - 'ry heart; The weak - ness of our
 bid - ing peace be - stow; If you are our pro -
 both, as Three in One That we your name may



heav'n - ly aid, And fill the hearts which you have made.
 fire of love, The soul's a - noint - ing from a - bove.
 mor - tal state With death-less might in - vig - o - rate.
 tect - ing guide, No e - vil can with us a - bide.
 ev - er bless And in our lives the truth con - fess.

6 Praise we the Father and the Son
 And Holy Spirit, with them One,
 And may the Son on us bestow
 The gifts that from the Spirit flow!

Text: attr. Rhabanus Maurus, 776–856, abr.; tr. Edward Caswall, 1814–78, alt.

Tune: KOMM, GOTT SCHÖPFER (LM) Klug, *Geistliche lieder auff's new gebessert*, Wittenberg, 1533.

176

Come, Holy Ghost, God and Lord



1 Come, Ho - ly Ghost, God and Lord! May all your gra - ces
 2 Come, ho - ly Light, Guide di - vine, And cause the Word of
 3 Come, ho - ly Fire, Com - fort true; Grant us the will your



be out-poured On each be - liev - er's mind and heart;
 life to shine. Teach us to know our God a - right
 work to do And in your ser - vice to a - bide;



Your fer-vent love to them im-part. Lord, by the bright-ness
 And call him Fa - ther with de-light. From ev - 'ry er - ror
 Let tri - als turn us not a - side. Lord, by your pow'r pre -



of your light In ho - ly faith your church u - nite
 keep us free; Let none but Christ our Mas - ter be
 pare each heart, And to our weak-ness strength im - part



From ev - 'ry land and ev - 'ry tongue; This to your
 That we in liv - ing faith a - bide, In him, our
 That brave-ly here we may con - tend, Through life and

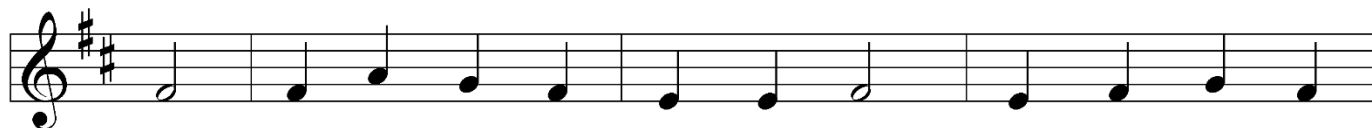


praise, O Lord our God, be sung: Al - le - lu - ia! Al - le - lu - ia!
 Lord, with all our might con - fide. Al - le - lu - ia! Al - le - lu - ia!
 death to you, our Lord, as - cend. Al - le - lu - ia! Al - le - lu - ia!

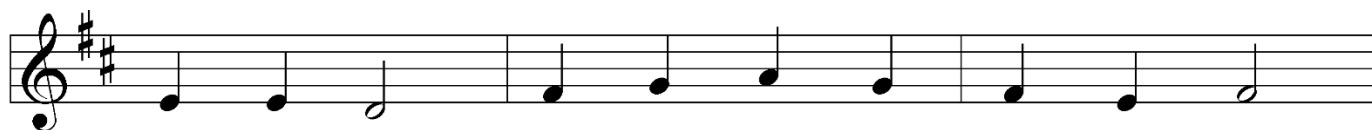
Text: German hymn, 15th century, st. 1; Martin Luther, 1483–1546, st. 2-3; tr. *The Lutheran Hymnal*, St. Louis, 1941, alt.
 Tune: KOMM, HEILIGER GEIST, HERRE GOTT (78 88 88 8 10 8) *Eyn Enchiridion oder Handbüchlein*, Erfurt, 1524.

270

We All Believe in One True God

Credo

1 We all be - lieve in one true God, Fa - ther, Son, and
 2 We all be - lieve in Je - sus Christ, Son of God and
 3 We all con - fess the Ho - ly Ghost, Who from both for -



Ho - ly Ghost, Ev - er - pres - ent help in need,
 Mar - y's Son, Who de - scend - ed from his throne
 e'er pro - ceeds, Who up - holds and com - forts us



Praised by all the heav'n - ly host, By whose might - y
 And for us sal - va - tion won, By whose cross and
 In all tri - als, fears, and needs. Bless - ed, ho - ly



pow'r a - lone All is made and wrought and done.
 death are we Res - cued from all mis - er - y.
 Trin - i - ty, Hear our praise e - ter - nal - ly!

Text: Tobias Clausnitzer, 1619–84; tr. Catherine Winkworth, 1827–78, alt.

Tune: WIR GLAUBEN ALL AN EINEN GOTT (87 77 77) *Neu-vermehrtes . . . Gesangbuch*, 3rd ed., Meiningen, 1693, alt.

190

We Now Implore God the Holy Ghost



1 We now im - plore God the Ho - ly Ghost
 2 Shine in our hearts, O most pre - cious Light,
 3 O sa - cred Love, grace on us be - stow,
 4 O high - est Com - fort in ev - 'ry need,



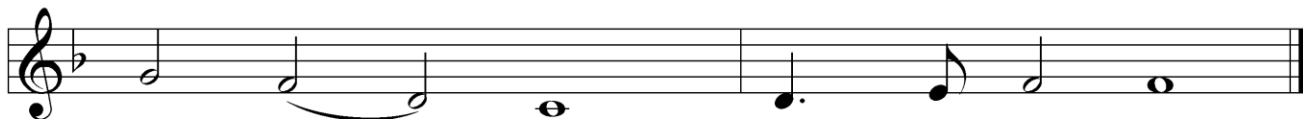
For the true faith which we need the most,
 That we Je - sus Christ may know a - right,
 Set our hearts with heav'n - ly fire a - glow
 Grant that nei - ther shame nor death we heed



That in our last mo - ments he may be -
 Cling - ing to our Sav - ior, whose blood has
 That with hearts u - nit - ed we love each
 That e'en then our cour - age may nev - er



friend us And, as home - ward we jour - ney,
 bought us, Who a - gain to our home - land
 oth - er, Of one mind, in peace with ev -
 fail us When the foe shall ac - cuse and



at - tend us. Lord, have mer - cy!
 has brought us. Lord, have mer - cy!
 'ry broth - er. Lord, have mer - cy!
 as - sail us. Lord, have mer - cy!

Text: German hymn, c. 13th century, st. 1; Martin Luther, 1483–1546, st. 2-4; tr. composite.

Tune: NUN BITTEN WIR (99 11 10 4) *Geystliche gesangk Buchleyn*, Wittenberg, 1524, alt.

185

O Holy Spirit, Grant Us Grace



1 O Ho - ly Spir - it, grant us grace That we our
 2 Help us that we your sav - ing Word In faith - ful
 3 Then when our earth - ly race is run, Death's bit - ter



Lord and Sav - ior In faith and fer - vent love em -
 hearts may trea - sure; Let e'er that bread of life af -
 hour im - pend - ing, May your good work in us be -



brace And tru - ly serve him ev - er, So that when
 ford New grace in rich - est mea - sure. Make us to
 gun Con - tin - ue till life's end - ing, Un - til we



death is near at hand We at his cross may firm -
 die to ev - 'ry sin; Each day cre - ate us new
 glad - ly may com - mend Our souls in - to our Sav -



ly stand And there find our sal - va - tion.
 with - in That fruits of faith may flour - ish.
 ior's hand To rest in peace e - ter - nal.

Text: Bartholomäus Ringwaldt, 1532–99; tr. Oluf H. Smeby, 1851–1929, alt.

Tune: ES IST GEWISSLICH (87 87 887) Klug, *Geistliche Lieder auff's new gebessert*, Wittenberg, 1535.

184

O Holy Spirit, Enter In



1 O Ho - ly Spir - it, en - ter in And in our hearts
 2 Give to your Word im - pres-sive pow'r That in our hearts
 3 O might - y Rock, O Source of life, Let your dear Word,



your work be - gin, Your dwell - ing place now make us.
 from this good hour As fire it may be glow - ing,
 in doubt and strife, In us be strong - ly burn - ing



Sun of the soul, O Light di - vine, A - round and in
 That in true Chris - tian u - ni - ty We faith - ful wit -
 That we be faith - ful un - to death And live in love



us bright - ly shine, To joy and glad - ness wake us
 ness - es may be, Your glo - ry ev - er show - ing.
 and ho - ly faith, From you true wis - dom learn - ing.



That we May be Tru - ly liv - ing, To you giv - ing
 Hear us, Cheer us By your teach - ing; Let our preach - ing
 Your grace And peace On us show - er; By your pow - er



Prayer un - ceas - ing And in love be still in - creas - ing.
 And our la - bor Praise you, Lord, and serve our neigh - bor.
 Christ con - fess - ing, Let us see our Sav - ior's bless - ing.

Text: Michael Schirmer, 1606–73, abr., adapt.; tr. Catherine Winkworth, 1827–78, st. 1, 3, alt.; *The Lutheran Hymnal*, St. Louis, 1941, st. 2, alt.

Tune: WIE SCHÖN LEUCHTET (887 887 22 44 48) Philipp Nicolai, 1556–1608, alt.



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