

# ✠ THE DIVINE SERVICE ✠

## *The Quincentennial of the Reformation*



ST. JOHN'S EV.-LUTH. CHURCH + RETURN TO WITTENBERG  
10302 S. 27<sup>TH</sup> ST. OAK CREEK, WI 53154  
TUESDAY, OCTOBER 31<sup>ST</sup>, A+D 2017

# Welcome to St. John's!

Est. 1843 + Founding Member, Wisconsin Evangelical Lutheran Synod

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- May **God bless your worship** today so that your faith in Christ grows stronger and your love for God and neighbor burns more brightly.
- The **restrooms** are located in the basement at the east end of the building.
- Your **children** are always welcome at St. John's and we encourage you to involve them in the service. If you need to take your little one out for a bit of a breather, please use our parents' room located in the back of the church. Parents with small children may wish to consider sitting in the back pews. Thanks for showing respect to your fellow worshipers.
- If you would like **more information** about Saint John's, feel free to visit our website: [www.stjohnsoakwood.org](http://www.stjohnsoakwood.org); email Pastor Reckzin: [d.reckzin@gmail.com](mailto:d.reckzin@gmail.com); or call Pastor Reckzin: (414) 232-2953. If you are **interested in joining St. John's**, Pastor Reckzin is happy to lead you through some Bible classes at your convenience.

**Participation in Holy Communion** In respect for the Scriptures and the true presence of Christ's body and blood in the Sacrament, Saint John's follows the ancient and biblical practice of close communion. We ask that only members of Saint John's or of WELS/ELS congregations come forward to receive Holy Communion. If you have questions about close communion, Pastor Reckzin is happy to explain the practice according to Holy Scripture. We appreciate your respect for our practice. Thank you.



## Return to Wittenberg

- **Return to Wittenberg (R2W)** is an organization of WELS pastors and laymen, best known for sponsoring an annual summer conference open to all members of WELS/ELS congregations. R2W is proud to co-host today's Service with St. John's.
- R2W's 2017 conference, "*LIBERATED!*", examined the importance of the Lutheran Reformation and how God used the Reformation to free the Church from her enemies. Today's Service is a representative culmination of the studies in which we engaged during this year's conference.
- In **July of 2018**, R2W will sponsor a new conference, "**From Age to Age**", which will consider the continuity of God's Word, our great heritage, throughout all generations.
- For more information, feel free to visit our website at [www.returntowittenberg.org](http://www.returntowittenberg.org), email us at [info@returntowittenberg.org](mailto:info@returntowittenberg.org), or call us at 262-373-WITT.

## ABOUT TODAY'S SERVICE

On October 31<sup>st</sup>, 1517, 500 years ago from this very day, a 33-year-old monk named Martin Luther posted his *95 Theses* on the door of All Saints' Church, commonly known as the Castle Church, in Wittenberg, Germany. Although his theology was still developing, Luther's *Theses* dealt with some of the abuses that crept into the medieval church. This set into motion the movement that is today known as the Reformation. While the Reformation accomplished many things, Lutherans have chiefly celebrated it as the promised salvation of the Church from the bonds of the Antichrist.

Before the Reformation, the Church was subjected to the false teachings of the Pope, the Man of Lawlessness, of whom St. Paul warned (2 *Thess.* 2). God used Luther to bring these false teachings to ruin by the proclamation of the Gospel (*Rev.* 14:6), which is the "breath of [Christ's] mouth" (2 *Thess.* 2:8). This Gospel proclamation restored to the Church its true, **chief doctrine**: "that a man is **justified by faith**, without the deeds of the Law" (*Rom* 3:28).

Today's Service will follow a liturgical order inspired by the *Deutsche Messe*, which Dr. Luther masterfully composed to convey this message of justification by faith alone in worship and song. For Luther, the primary aim of worship was not about what we offer to God, as the Pope believed, but rather, to "**receive from [God] those things which He promises and offers**" (Ap IV:49).

Our theme for this celebration of the 500<sup>th</sup> anniversary of the Church's Reformation will not only look backwards. During our time together on this quincentennial celebration day, we will examine the ways "**The Reformation Continues...**"

## A PRAYER UPON ENTERING CHURCH

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

## SERVING IN THE DIVINE SERVICE

**Preaching & Presiding Minister** ..... The Rev. Dale Reckzin

**Organist & Choir Director** ..... Mr. Daniel G. Baker

**Trumpeter** ..... Mr. William Craig

**Reformation Festival Choir.** ..... Mrs. Jana Baumann, *soprano*  
Ms. Elaine Heidtke and Mrs. Carol Craig, *altos*  
Mr. Michael Baumann, *tenor*  
Mr. John Baker and the Rev. Kevin Hundley, *basses*

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Cover artwork: *Altarpiece of the Crucifixion*, from the St Peter and St Paul Church, Weimar. begun by Lucas Cranach, the Elder and finished by his son Lucas Cranach, the Younger, c. 1555. In the public domain. *Courtesy of Wikimedia Commons.*  
Service artwork (p. 14): *The Last Supper* depicted by Juan de Juanes, c. 1562. In the public domain. *Courtesy of Wikimedia Commons.*

The various **Preludes** throughout this Service are musical offerings of praise, which weave together theological truths and faith-stirring melodies. Consider using them as opportunities for prayer and meditation on God's Word.

The **Introit** (Latin for "he enters") is the beginning of the Divine Service, through which we enter God's presence with His Word on our lips. The Introit for Reformation Day, Psalm 46, emphasizes God's deliverance in spite of the devil's persecution.

'A Mighty Fortress' is Martin Luther's metrical setting of Psalm 46, which he composed circa 1529. It has been closely associated with the Reformation ever since.

## ✠ THE ENTRANCE

### PRELUDE

*Dietrich Buxtehude*

**Ein' feste Burg ist unser Gott**

*BuxWV 184*

### RINGING OF THE BELL

### INTROIT

**Psalm 46**

*STAND after the Intonation.*



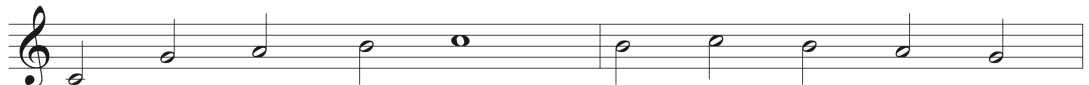
1. A Might-y Fort-ress is\_\_\_ our God, A trust-y Shield
2. With might of ours can naught\_ be done, Soon were our loss
3. Tho' dev - ils all the world\_ should fill, All eag - er to
4. The Word they still shall let\_\_\_ re - main Nor an - y thanks



and Wea - pon; He helps us free from ev' - ry need  
 ef - fec - ted; But for us fights the Val - iant One,  
 de - vour\_\_\_ us. We trem - ble not, we fear\_\_\_ no ill,  
 have for\_\_\_ it; He's by our side up - on\_\_\_ the plain



That hath us now o'er-tak - en. The old\_\_\_ e - vil Foe  
 Whom God Him-self e - lec - ted. Ask ye,\_\_\_ Who\_\_\_ is this?  
 They shall not o - ver-pow'r\_\_\_ us. This world's\_\_\_ prince\_\_\_ may still  
 With His good gifts and Spir - it. And take\_\_\_ they\_\_\_ our life,



Now means dead - ly woe; Deep guile and great might  
 Je - sus Christ it is. Of Sab - a - oth Lord,  
 Scowl fierce as he will, He can harm us none,  
 Goods, fame, child and wife, Let these all be gone,



Are his dread arms in fight; On Earth is not his e - qual.  
 And there's none oth-er God; He holds the field for-ev - er.  
 He's judged; the deed is done; One lit - tle word can fell\_\_\_ him.  
 They yet have noth-ing won; The King-dom ours re-main - eth.



# KYRIE

St. Matthew 20:30; Psalm 6:2

After entering God's presence through the Introit, the **Kyrie eleison** ("Lord, have mercy") serves as our earnest plea for His grace and peace. The refrain "Kyrie, eleison" was originally used as a congregational response to a litany of entrance prayers. By the time of the Reformation, however, the prayers were phased out and only the congregational responses remained.

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

Today's hymn introduction/ interludes were composed by Jan Bender (opus 56, no.1)

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

**Choir:** Chri - ste, the whole world's Cheer, We sin -  
 ners are saved by You a - lone; O Lord Je - sus,  
 God's own Son, our Me - di - a - tor at the heav-nly Throne, bear our cry and  
 grant our sup - pli - ca - tion: E - le - i - son, e - le - i - son!

**C** 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!

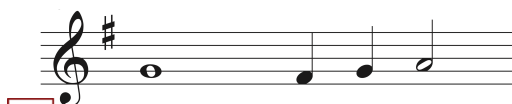
The *Gloria in Excelsis* is the song the Company of Angels sang to the Bethlehem shepherds on Christmas. It is God's answer to our prayer for peace in the Kyrie: "peace, goodwill toward men" through the "Lamb of God" who takes away the sins of the world.

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

The prelude used today was composed by J. Christoph Bach; the setting of v. 3 was composed by Samuel Scheidt (SSWV 559).

## GLORIA IN EXCELSIS

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



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



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



**C** 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 th'ks 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.

STAND

## COLLECT OF THE DAY

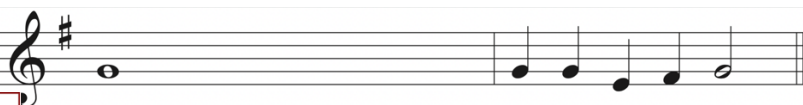


**M** The Lord be with you.

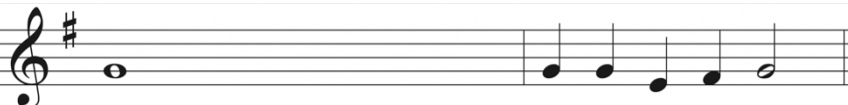


**C** And with your spir - it.

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



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



**C** As He was with our Fathers. Al - le - lu - ia!

*1 Kings 8:57*



**M** Let us pray.



**M** Almighty God, merciful Father, who made the light to shine out of darkness, we thank You that You have shown mercy to us and our fathers, and by means of Your servant Luther restored the pure light of Your Gospel: keep us, we beseech You, in sound doctrine, that we may steadfastly believe and worthily follow your saving Word, and finally, by its holy comfort, depart in peace and joy; Through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, ever one God, world without end.



**C** A - men.

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

*In the **Collect of the Day**, the pastor "collects" or gathers the prayers of the congregation into one based on the theme of the day.*

SIT

*The **Service of the Word** is based on the ancient synagogue service, which our Lord both participated in and led (see St. Luke 4:16). The service centers on the proclamation of the Scriptures. At the time of the Reformation, there were only two readings, Epistle and Gospel, just as the synagogue service had two set readings from the Law and the Prophets. The series of lessons or "Lectionary" used by the Lutheran Church can be traced all the way back to the 5<sup>th</sup> century "Tomes of St. Jerome."*

*In the Reformation **Epistle**, St. Paul warns of the Man of Lawlessness, or Antichrist, which the Lutheran Church identifies as the Papacy. Only the spirit of Christ's mouth--the Gospel, which God restored to the Church through Dr. Luther--can defeat the spirit of lawlessness. Through the Reformation, this Gospel delivered a fatal wound to the Antichrist, from which it can never heal.*

## ✠ SERVICE OF THE WORD

### EPISTLE

2 Thessalonians 2:3-8

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

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

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

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



**C** Thanks be to God.

### A PRAYER OF MEDITATION ON THE EPISTLE

*O Lord Jesus Christ, at Whose coming again all lawlessness and error will cease: preserve Your Church unto that Day, and defend her against the assaults of the Antichrist, who opposes You and Your sovereign reign; keep Your lonely flock from his cunning and deceit, knowing that he has already been defeated by the spirit of Your mouth, so that at the last all Your faithful may be gathered to You and join in the splendor of Your coming; Who lives and reigns with the Father and the Holy Spirit, ever one God, unto the ages of ages. Amen.*

### CHORALE PRELUDE

*Johann Pachelbel*

**Ach Gott, vom Himmel, sieh' darein**

*Fuguetta, P. 1*



## GRADUAL

## Psalm 12



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



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



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

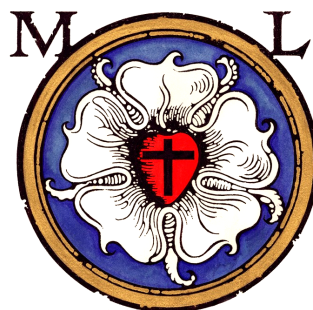


times have us o'er - tak - en.  
*er - ror's maze as - tound - ed.*  
 own no lord and mas - ter."  
 poor with might de - fend - ing."

### Choir:

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

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



*The Psalm chanted between the Scripture Lessons came to be known as the **Gradual**, from the Latin word for "step," because it was traditionally sung from the steps of the altar or lectern. In Lutheran use, the Gradual gave way to the "Gradual Hymn" (eventually the "Hymn of the Day"), which could be a metrical Psalm or another hymn text.*

*Martin Luther published this metrical setting of Psalm 12, "O Lord, Look Down From Heav'n, Behold" (German: Ach Gott, vom Himmel, sieh Darin) in 1524, which came to be known as the **battle hymn of the Reformation**.*

*Faithful Lutherans sang this hymn in the face of persecution and false doctrine. In some places, the congregation sang this hymn when a priest espoused false doctrine from the Pulpit, interrupting the erroneous Sermon.*

*Martin Luther composed chants for the Epistle and Gospel lessons. He prescribed the same chant for the Gospel that he used for the Words of Institution, in order to create a musical symmetry between these points of the Service. Luther wished to demonstrate the connection between Word and Sacrament, showing that both are Gospel. He also wanted to distinguish the voice of Christ, so the people could recognize their Savior (something that was sorely lacking in the medieval church).*

*Somewhat unusually, the **Gospel** for Reformation is drawn from the book of Revelation. It recalls St. John's vision of an Angel proclaiming the "everlasting Gospel." The Lutheran Church has long identified this "angel" or messenger as Martin Luther. This text also served as the Sermon text for Luther's funeral*

## STAND

### HOLY GOSPEL

Revelation 14:6-8

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



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

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

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

And another angel followed, saying, “Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication.”

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



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

### A PRAYER OF MEDITATION ON THE GOSPEL

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

### CHORALE PRELUDE

*Johann Sebastian Bach*

**Wir Glauben all an einen Gott**

*BWV 1098*

*The Prelude will intone the Credo.*

## CREDO



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.

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

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

*At the time of the Reformation, the rite that took place while the pastor stood in the pulpit was known as **Prone**. This **Pulpit Service** could include re-reading the lessons, pulpit prayers and hymns, confession and absolution, general intercessions, and even announcements.*

*Nikolaj Grundtvig, a famous Danish pastor, wrote this popular **Verse** for the 300<sup>th</sup> anniversary of the Reformation. Though it is often sung to a different tune today, it was originally meant to be a 5<sup>th</sup> verse of "A Mighty Fortress."*

*Commonly observed at the beginning of the Service in modern practice, a corporate **Confession** of sin was historically done after the Sermon, even before the Reformation.*

*This form of Confession was prepared by Martin Chemnitz, a great Lutheran Reformer often honored as the "second Martin" because of his influence after Luther.*

## ✠ PULPIT SERVICE

### INVOCATION

*St. Matthew 28:19*



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

### + SERMON: The Reformation Continues... +

### PULPIT VERSE

God's Word is our great her - i - tage, and shall be ours for-ev - er. To  
spread its light from age to age shall be our chief en - deav - or. Through  
life it guides our way, in death it is our stay. Lord, grant while worlds en-  
dure, we keep its teach-ings pure, Thro'-out all gen - er - a - tions.

### GENERAL CONFESSION

*St. John 20:23*



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

### KNEEL or STAND



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.



**M** 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.

**M** 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]

**M** O eternal and most merciful God . . . for Your Son's sake.

**C** Amen.

## PAX VOTUM

Philippians 4:7

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

**C** Amen.

*SIT*

## CHORALE PRELUDE

Johann Sebastian Bach

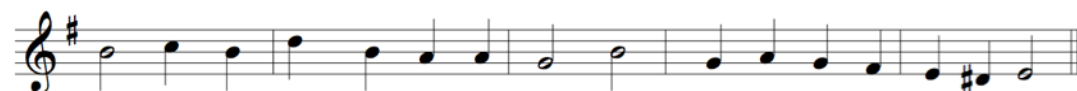
## Erhalt uns Herr in Deinem Wort

BWV 1103

## PULPIT HYMN



1. When Rome had shrouded earth in night, God said a - gain, "Let there be light!"
2. When Rome the saints of God op-pressed, and bur-dened souls could find no rest,
3. Tho' hosts a - gainst us stand ar-rayed, Christ bids us still, "Be not af - fraid;"



And Lu - ther with the Gos-pel came To spread the truth in Je-sus' name.  
Through Lu - ther God de - liv'-rance sent By His pure Word and Sac ra - ment.  
Tho' all its pow'rs the Truth as - sail, The gates of hell shall not pre-vail."

4. Today with joyful hearts we sing  
The guardian care of Christ our King,  
Who through His chosen instrument  
To us hath this salvation sent.
5. O Lord, whose mercies still endure,  
Preserve to us Thy Gospel pure;  
Let it alone within us reign  
That Thine the glory may remain.

Amen.

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

*The **Pax Votum** (Latin: Promise of Peace) is a direct quote from Philippians 4:7.*

*During the **Pulpit Hymn**, the preacher exits the Pulpit to prepare the elements for Holy Communion.*

*Matthias Loy, a renowned theologian of the 19<sup>th</sup> century, wrote this hymn in 1880. It captures the traditional understanding of the Reformation and weaves together many of the themes of the Reformation service.*

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

*Luther wrote this Exhortation in 1525 as a replacement for the Preface used in the Roman Mass. It also replaced the heretical "Canon of the Mass", a Eucharistic prayer used in the Papal Church, which to this day is the chief part of their Latin Mass. The Canon is not prayed audibly, because its point is not to be heard and understood by the people. Rather, it is a sacrifice made by the priest, through which he attempts to re-present Christ's sacrifice for the sins of the living and the dead. Luther rejected this understanding as a great abomination.*

## ✠ SERVICE OF THE SACRAMENT

### EXHORTATION

**M** 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.

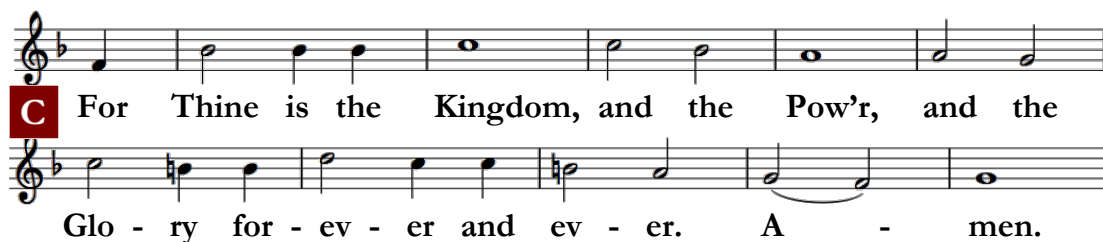
### KNEEL or STAND



## PATER NOSTER

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

**M** Our Father, who art in heaven,  
Hallowed be Thy Name,  
Thy Kingdom come,  
Thy will be done on earth as it is in heaven.  
Give us this day our daily bread;  
And forgive us our trespasses as we forgive those  
who trespass against us.  
And lead us not into temptation  
But deliver ☒ us from evil.



## + VERBA TESTAMENTI + WORDS OF INSTITUTION +

## SANCTUS

*Isaiah 6:1-4*

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



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

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

*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 metrical setting of the Sanctus, "**Isaiah Mighty Seer**" (German: Jesiah, dem Propheten), as a proclamation of Isaiah's narrative. The song of Heaven becomes our song on earth as we join our voices with the Seraphim in adoration of our God and Lord Jesus Christ, present now upon the Altar in His Holy Supper.*

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

Luther wrote: "The  
Pax is, so to speak, a  
public absolution of the  
sins of the  
communicants, the true  
voice of the gospel  
announcing remission  
of sins, and therefore  
the one and most  
worthy preparation for  
the Lord's Table, if  
faith holds to these  
words as coming from  
the mouth of Christ."

Luther composed this  
version of the  
**Agnus Dei**  
(St. John the Baptist's  
acclamation of the  
Lamb of God) for the  
Deutsche Messe.

Michael Praetorius  
composed the  
harmonization used in  
this Service.

## PAX DOMINI

St. John 20:19

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



## AGNUS DEI

St. John 1:29

## + THE DISTRIBUTION +

### DISTRIBUTION HYMNS

"Jesus Christ, Our Blessed Savior"  
"O Lord, We Praise You"

(see p. 16)

(see p. 17)

**NOTE:** Private prayers for before and after the reception of Holy Communion may be found on the half-page insert.



## DISTRIBUTION HYMN

## “Jesus Christ, Our Blessed Savior”



1. Je - sus Christ, our bless-ed Sav - ior, Turned a - way God's  
2. As His pledge of love un - dy - ing, He, His Flesh as  
3. He who draws near to this Ta - ble Must take care, as



wrath for - ev - er; By His bit - ter grief and woe He  
Food sup - ply - ing, Gives His Bod - y with the bread And,  
he is a - ble: He who goes un - worth - i - ly Shall



saved us from the e - vil foe.  
with the wine, the Blood He shed.  
death in - stead of life re - ceive.

- |   |  |
|---|--|
| 4. Praise the Father, who from heaven<br>Unto us such Food has given<br>And, to mend what we have done,<br>Gave into death His only Son.                  | 7. Christ says: “Come, all you that labor,<br>And receive My grace and favor;<br>Those who feel no pain or ill<br>Need no Physician’s help or skill.     |
| 5. Then hold fast with faith unshaken<br>That this Food is to be taken<br>By the sick who are distressed,<br>By hearts that long for peace and rest.      | 8. “If your own works you could proffer<br>Why then would I for you suffer?<br>This Feast for you shall not be<br>If you would set your own self free.”  |
| 6. For such grace and mercy yearning<br>Is a heart with anguish burning;<br>Are you well? Avoid this Board,<br>Lest judgment be upon you poured.          | 9. If this truth your heart professes,<br>And the same your mouth confesses;<br>So then will your soul be blessed<br>And by this Food will be refreshed. |
| 10. Fruits of faith will be your labor,<br>You will truly love your neighbor;<br>Thus he’ll learn from all you do<br>What God, in love, has done for you. |  |

*Martin Luther wrote “Jesus Christ, our Blessed Savior” (German: Jesus Christus, unser Heiland) in 1524. The hymn is loosely based on a Latin hymn attributed to Jan Huss, a Czech reformer who Luther esteemed as a forerunner of the Reformation. It was attributed to Huss because the first 8 verses in the Latin hymn formed an acrostic of Huss’ first name: “J.O.H.A.N.N.E.S.” Luther reworked these verses in German to form inverted couplets (1+8, 2+7, 3+6, etc.), which correspond to the questions from the Catechism’s section pertaining to the Sacrament of the Altar. As such, this hymn became the chief Catechism Hymn pertaining to the Lord’s Supper.*

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# O Lord, We Praise You

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

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

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

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

Lord, born of Mar - y, That our sins and sor - rows  
 kind - ness did move you; That your blood now moves 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

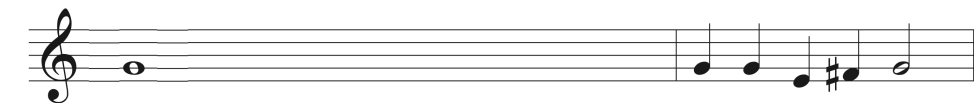
tri - al, fear, and need: O Lord, have mer - cy!  
 God once more is made. O Lord, have mer - cy!  
 peace and u - ni - ty. O Lord, have mer - cy!

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

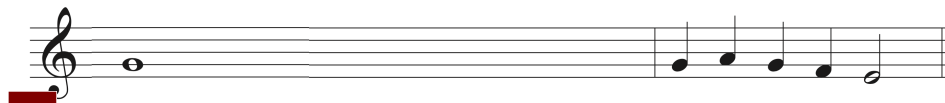
Tune: GOTT SEI GELOBET UND GEBENEDEIET (PM) *Geystliche gesangk Buchleyn*, Wittenberg, 1524, alt.

## STAND

### POSTCOMMUNION COLLECT



**M** Do good in Your good pleasure to Zion. Al - le - lu - ia!



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

*Ps. 51:18*



**M** Let us pray.



**M** We give You thanks, almighty God, that You have refreshed us with this Holy Supper. We pray that through it You will strengthen our faith in You and increase our love for one another. We ask this in the name of Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**C** A - men.

### BENEDICTION

*Numbers 6:22-27*

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



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

*In the medieval church, different Postcommunion Collects were used for every service; however, many of them contained false theology. Luther wrote this collect for his Deutsche Messe, which has been used as the standard form in Lutheran Churches ever since.*

*Luther re-instituted the use of the Aaronic Benediction, which is the blessing the Lord instructed Moses to teach Aaron and the Levite priests to use when they blessed the Hebrew people. Since by faith we are the true children of Abraham, it is appropriate that the Church's ministers should bless us with the same blessing.*

Martin Rinkart wrote this hymn, “**Now Thank We All our God**” (German: Nun Danket Alle Gott) in 1636 at the height of the Thirty Years’ War (the deadliest religious war in European history). The War came about in 1618 after the Emperor attempted to impose Roman Catholicism in Germany. At that time, Martin Rinkart served as a Pastor in the town of Eilenberg, Saxony. The town’s status as a refuge during the war led to overcrowding, which resulted in famine and plagues. By 1637, Rinkart was the only surviving pastor in the town and had to conduct up to 50 funerals a day, culminating in 4,000 that year, including that of his own wife. In the midst of these devastating trials and persecutions, Rinkart wrote this hymn of Thanksgiving to the Triune God. Since then, the hymn has become closely associated with the Reformation, which is why Bach included it in his Reformation cantata, part of which is today’s **Postlude**.

## RECESSIONAL HYMN

1 Now thank we all our God With hearts and  
 2 Oh, may this boun - teous God Through all our  
 3 All praise and thanks to God The Fa - ther  
 hands and voic - es, Who won - drous things has done,  
 life be near us, With ev - er - joy - ful hearts,  
 now be giv - en, The Son, and him who reigns  
 In whom his world re - joic - es, Who from our  
 And bless - ed peace to cheer us And keep us  
 With them in high - est heav - en, The one e -  
 moth - er's arms Has blessed us on our way With  
 in his grace And guide us when per - plexed And  
 ter - nal God, Whom earth and heav'n a - dore! For  
 count - less gifts of love And still is ours to - day.  
 free us from all ills In this world and the next.  
 thus it was, is now, And shall be ev - er - more.

## SILENT PRAYER

## POSTLUDE

Johann Sebastian Bach

**Nun Danket Alle Gott**

BWV 79, movement 3

*Oh. Rev  
Homa*

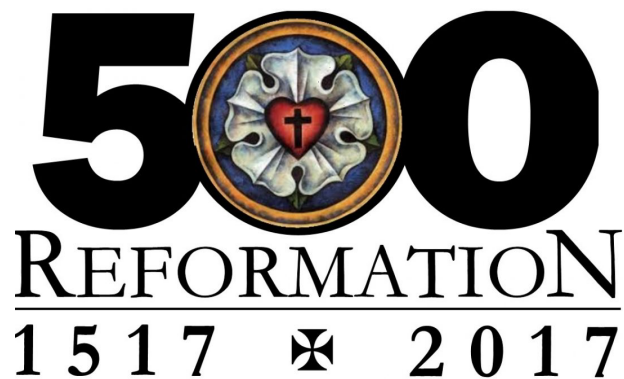


## A PRAYER BEFORE THE RECEPTION OF THE SACRAMENT

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.

## A 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.



*“I simply taught, preached, wrote God's Word; otherwise I did nothing. And then, while I slept or drank Wittenberg beer with my friends Philip and Amsdorf the Word so greatly weakened the papacy that never a prince or emperor did such damage to it. I did nothing; the Word did it all.”*

+ The Blessed Dr. Martin Luther +