

Our Great Heritage...from Age to Age

Southeastern Wisconsin District Conference

Assembled at Wisconsin Lutheran Seminary – June 6 and 7, 2017

**A SERVICE OF HOLY COMMUNION
AND DAILY DEVOTIONS**

Die Deutsche Messe

A SERVICE OF HOLY COMMUNION
Martin Luther, Professor of Theology
University of Wittenberg, Saxony, 1526

There will only be one 500th Anniversary of the Lutheran Reformation, but that isn't a good enough reason to focus our attention on Martin Luther and his work. We do not focus our attention on him and his work as if he was the cause or focus of the Reformation or because good Lutherans simply like our traditions. We focus on Martin Luther and his work to see and celebrate the saving grace of God. May our worship at this conference lead us to that goal.

As Luther proclaimed the truth and pointed out the errors of Roman Catholicism, it was clear that the order of worship needed to be changed. Being careful not to make laws where God didn't, Luther was reluctant to make any changes to the order of worship. Yet, change was needed and people were looking to him for leadership. He realized that if some structured service was not suggested, there could be chaos and confusion. Fragile souls would be hurt. After careful study and diligent work with the leading musicians of the day, Luther offered "The German Mass." He explained, "The whole service should center in the Word and Sacrament." You will notice the grace of God clearly proclaimed as we follow the outline of Luther's *Die Deutsche Messe* and sing his hymns. This version of the *Die Deutsche Messe* is the suggested outline from the Commission on Worship web site.

By using Luther's *Die Deutsche Messe* this anniversary year, we are not suggesting that all genuine Lutherans should follow Luther's order of service, although it might be something to consider using in your local parish as you celebrate the Reformation. Luther himself said of this service, "In the first place, I would kindly and for God's sake request all those who see this order of service or desire to follow it: Do not make it a rigid law to bind or entangle anyone's conscience, but use it in Christian liberty as long, when, where, and how you find it to be practical and useful." We are using this service because it showcases Word and Sacrament which will edify us. By using this historic service we will also notice that Luther's focus in worship is the same as ours today. The same faith that Luther proclaimed is the same faith that we, by God's grace, proclaim. How blessed we are! What a reason to rejoice!

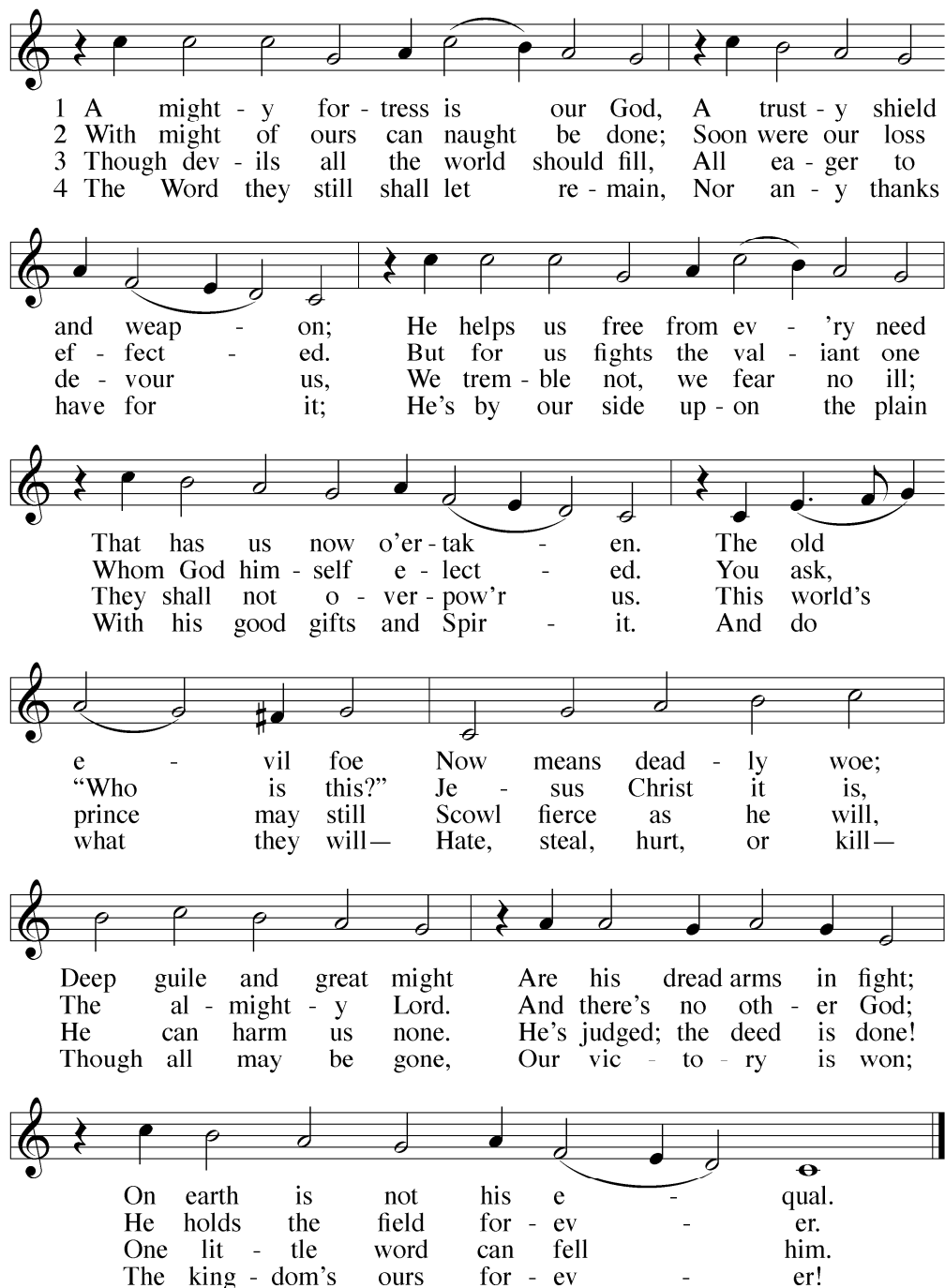
So that the flow of worship is not interrupted, detailed service notes are listed beginning on page 32. Most of the notes about *Die Deutsche Messe* are also from the Commission on Worship web site. We encourage you to read through the notes for your instruction and meditation.

PRELUDE

Dear Christians One and All Rejoice
Jacob Weber

The choir sings stanza 3. **After stanza 3**, stand and face the back of the sanctuary to view the processional cross. Turn toward the processional cross as it passes by.

There is an organ and brass interlude between stanzas 3 and 4.



1 A might - y for - tress is our God, A trust - y shield
 2 With might of ours can naught be done; Soon were our loss
 3 Though dev - ils all the world should fill, All ea - ger to
 4 The Word they still shall let re - main, Nor an - y thanks

and weap - on; He helps us free from ev - 'ry need
 ef - fect - ed. 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 has us now o'er - tak - en. The old
 Whom God him - self e - lect - ed. You ask,
 They shall not o - ver - pow'r us. This world's
 With his good gifts and Spir - it. And do

e - vil foe Now means dead - ly woe;
 "Who is this?" Je - sus Christ it is,
 prince may still Scowl fierce as he will,
 what they will— Hate, steal, hurt, or kill—

Deep guile and great might Are his dread arms in fight;
 The al - might - y Lord. And there's no oth - er God;
 He can harm us none. He's judged; the deed is done!
 Though all may be gone, Our vic - to - ry is won;

On earth is not his e - qual.
 He holds the field for - ev - er.
 One lit - tle word can fell him.
 The king - dom's ours for - ev - er!

KYRIE

Kyrie, God Father in Heaven Above

Christian Worship 266

Sung by choir

The musical score is written on ten staves of music. Each staff begins with a treble clef. The notes are primarily quarter and eighth notes, with some rests. The lyrics are written below the staves, aligned with the notes. The score is divided into two systems of five staves each. The first system covers the first five staves, and the second system covers the last five staves. The lyrics are: Ky - ri - e, God Fa - ther in heav'n a - bove, You a - bound in gra - cious 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'n-ly throne, Hear our cry and grant our sup - pli - ca - tion. E - le - i - son, e - le - i - son! Ky - ri - e, O God the Ho - ly Ghost, Guard our faith, the gift we need the most, And bless our life's last hour That we leave this sin - ful world with glad - ness. E - le - i - son, e - le - i - son!

Ky - ri - e, God Fa - ther in heav'n a - bove, You a - bound in
gra - cious 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'n-ly throne,
Hear our cry and grant our sup - pli - ca - tion. E - le - i -
son, e - le - i - son! Ky - ri - e, O God the Ho - ly Ghost,
Guard our faith, the gift we need the most, And bless our
life's last hour That we leave this sin - ful world with
glad - ness. E - le - i - son, e - le - i - son!



1 All glo - ry be to God a - lone, For -
 2 We praise you, God, and you we bless; We
 3 Lord God, our King on heav - en's throne, Our
 4 You take the whole world's sin a - way; Have
 5 You on - ly are the Ho - ly One; O'er



ev - er - more the high - est one, Who did our
 wor - ship you in hum - ble - ness; From day to
 Fa - ther, the Al - might - y One; O Lord, the
 mer - cy on us, Lord, we pray. You take the
 all things you are Lord a - lone. O Je - sus



sin - ful race be - friend And grace and peace to
 day we glo - ri - fy The ev - er - last - ing
 Sole - be - got - ten One, Lord Je - sus Christ, the
 whole world's sin a - way; Oh, lis - ten to the
 Christ, we glo - ri - fy You and the Spir - it,



us ex - tend. A - mong man - kind may his good
 God on high. Of your great glo - ry do we
 Fa - ther's Son, True God from all e - ter - ni -
 prayer we say. From God's right hand, oh, send to -
 Lord most high; With him you ev - er - more shall



will All hearts with deep thanks - giv - ing fill.
 sing, And to your throne our thanks we bring.
 ty, O Lamb of God— to you we flee.
 day Your mer - cy on us, Lord, we pray.
 be One in the Fa - ther's maj - es - ty.

PRAYER OF THE DAY

The Lord be with you.

And also with you.

Almighty God, through the preaching of your servants, the blessed Reformers, you caused the light of the gospel to shine forth. Grant that we may faithfully defend it against all enemies and joyfully proclaim it to the salvation of people everywhere, to the glory of your holy name; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

FIRST LESSON

Romans 3:19-28

¹⁹ Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. ²⁰ Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

²¹ But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. ²² This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵ God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished – ²⁶ he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

²⁷ Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith. ²⁸ For we maintain that a man is justified by faith apart from observing the law. (NIV)



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,



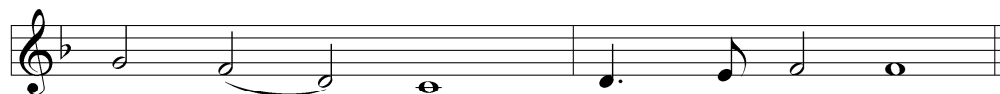
For the true faith which we need the most,
 That we Je - sus Christ may know a - right,
 Set our hearts with heav'n - ly fire a - glow
 Grant that nei - ther shame nor death we heed



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!

³¹ To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. ³² Then you will know the truth, and the truth will set you free."

³³ They answered him, "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?"

³⁴ Jesus replied, "I tell you the truth, everyone who sins is a slave to sin. ³⁵ Now a slave has no permanent place in the family, but a son belongs to it forever. ³⁶ So if the Son sets you free, you will be free indeed." (NIV)

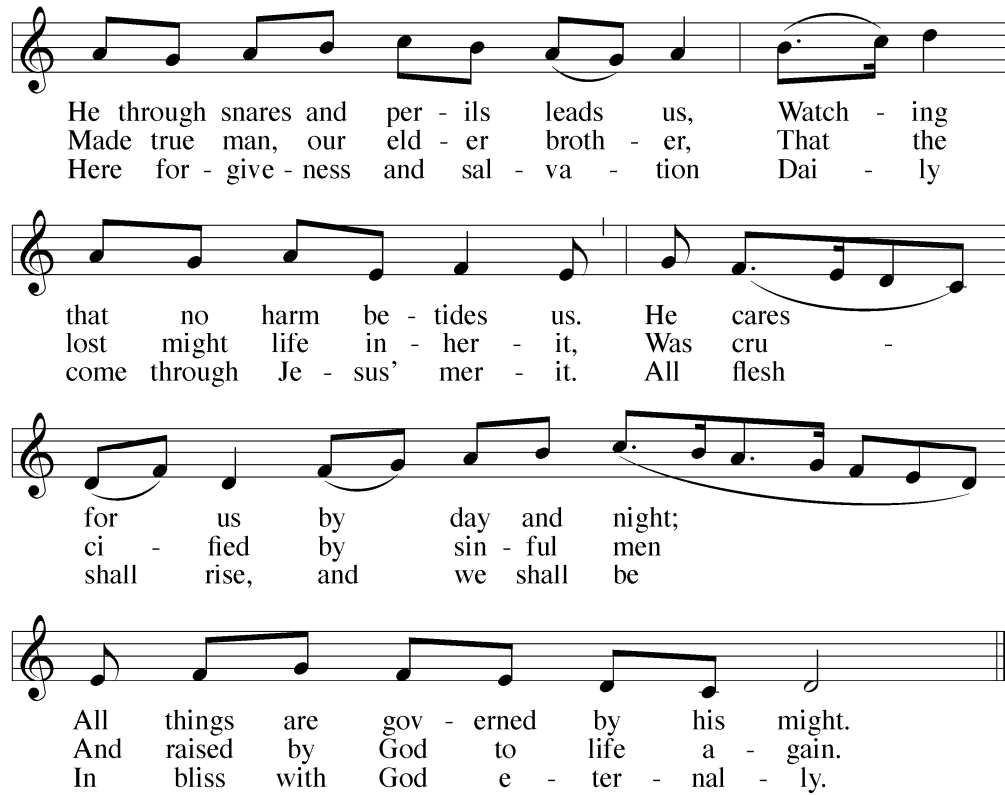
CREED / HYMN

We All Believe in One True God

Christian Worship 271

The choir sings stanza 1.

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
 at - ed earth and heav - en, The Fa - ther, who to us in love
 Son, our Lord, pos - sess - ing An e - qual God-head, throne and might,
 hope and com-fort giv - ing, Now with the Fa - ther and the Son
 Has the right of chil - dren giv - en. He in soul and
 Source of ev - 'ry grace and bless - ing, Born of Mar - y,
 In e - ter - nal light is liv - ing, Who the Church, his
 bod - y feeds us; All we need his hand pro - vides us.
 vir - gin moth - er, By the pow - er of the Spir - it,
 own cre - a - tion, Keeps in u - ni - ty of spir - it; →



He through snares and per - ils leads us, Watch - ing
 Made true man, our eld - er broth - er, That the
 Here for - give - ness and sal - va - tion Dai - ly

that no harm be - tides us. He cares
 lost might life in - her - it, Was cru -
 come through Je - sus' mer - it. All flesh

for us by day and night;
 ci - fied by sin - ful men
 shall rise, and we shall be

All things are gov - erned by his might.
 And raised by God to life a - gain.
 In bliss with God e - ter - nal - ly.

SERMON

John 8:31-36

Lord Jesus, Set Me Free



1 O Lord, look down from heav'n, be - hold, And let your pit -
 2 O God, root out all her - e - sy, And of false teach -
 3 There - fore said God, "I must a - rise— The poor my help
 4 De - fend your truth, O God, and stay This e - vil gen -



y wak - en. How few are we with - in your fold,
 ers rid - us Who proud - ly say, "Now where is he
 are need - ing. To me as - cend my peo - ple's cries,
 er - a - tion, And from the er - ror of its way



Your saints by all for - sak - en; True faith seems
 Who shall our speech for - bid us? By right or
 And I have heard their plead - ing. For them my
 Keep your own con - gre - ga - tion. The wick - ed



quenched on ev - 'ry hand; Your Word is not al -
 might we shall pre - vail; What we de - ter - mine
 sav - ing Word shall fight And fear - less - ly and
 ev - 'ry - where a - bound And would your lit - tle



lowed to stand. Dark times have us o'er - tak - en.
 can - not fail; We want no lord and mas - ter!"
 sharp - ly smite, The poor with might de - fend - ing."
 flock con - found, But you are our sal - va - tion!

PRAYER OF THE CHURCH

I invite you to lift up your hearts to God and pray with me the Lord's Prayer as Christ our Lord taught us.

Our Father in heaven, hallowed be your name.

Here we pray that God our Father in heaven would look with mercy on all his children on earth. We ask him to give us grace that we might proclaim his Word faithfully and live our lives according to his will, for then we show that his name is precious to us. We also pray that he would keep us from any teaching and living which would dishonor his name.

Your kingdom come.

We pray that his kingdom and the rule of his grace might come to us and grow in us each day; that all who are still captives in Satan's kingdom might be brought to know Jesus Christ, his Son, so that the Christian Church might grow and prosper.

Your will be done on earth as in heaven.

We pray that the Holy Spirit would strengthen us to do and accept God's will in life and death, in good times and in bad, and that we might have power to put down our own sinful will and its desires.

Give us today our daily bread.

We pray that our Father would also give us our daily bread, preserve us from greed and self-ish desires, and help us to trust that he will provide for all our needs.

Forgive us our sins, as we forgive those who sin against us.

We ask that God would forgive our sins as we forgive those who sin against us so that our hearts may rest and rejoice in a good conscience before him, and that no sin may ever frighten or alarm us.

Lead us not into temptation.

We pray here that God would protect us from all temptations and help us by his Spirit to put down our sinful flesh, to despise the world and its vices, and to overcome the devil and all his trickery.

But deliver us from evil.

And finally we pray that God would deliver us from all evils of body and soul now and forever.

For the kingdom, the power, and the glory are yours, now and forever.

All those who sincerely desire these things will say from their hearts "Amen," trusting without doubt that their prayers are answered in heaven, as Christ has promised: "Whatever you ask for in prayer, believe that you will receive it, and it will be yours."

Amen.

ADMONITION OF THE COMMUNICANTS

I admonish you in Christ that you look upon the Testament of Christ in true faith, above all having confident assurance in your hearts in the words by which Christ grants his body and blood for the forgiveness of sins. That you remember and give thanks for his boundless love of which he gave proof when he redeemed us by his blood from God's wrath, sin, death, and hell, and thereupon take to yourselves externally the bread and wine, that is, his body and blood, as your guarantee and pledge. In his name, therefore, and according to his command, let us proceed, by the use of his own words, to the use and administration of the Testament.

CONSECRATION

Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks and gave it to them saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

PREFACE

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks to the Lord, our God.

It is good and right so to do.

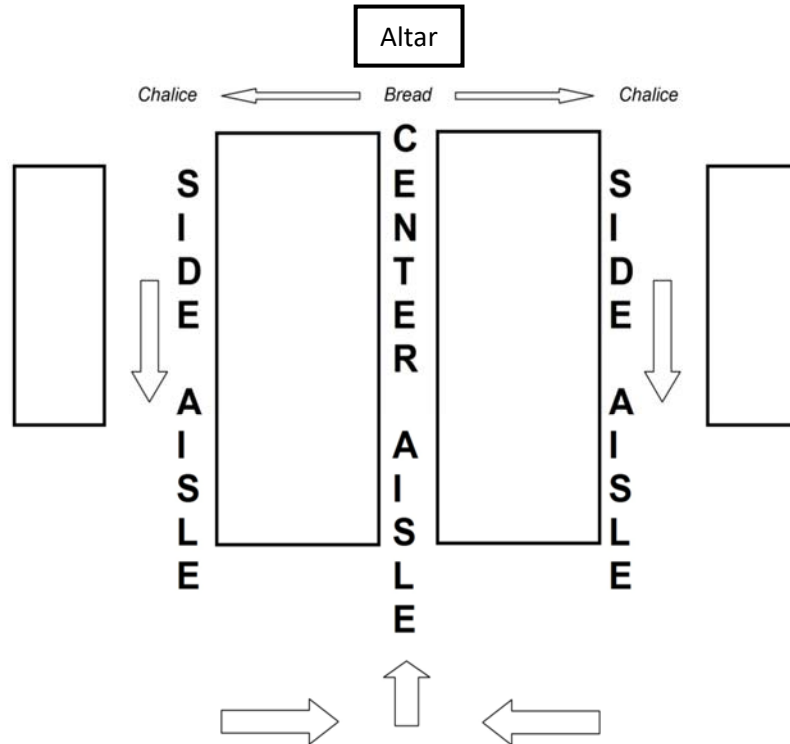
It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who preserves his Church to the end when he will come again as king to judge all people and take his own to glory. Therefore, with all the saints on earth and host of heaven, we praise your holy name and join their glorious song:



I - sa - iah, might-y seer in days of old, The Lord of all in spir-it
did be-hold High on a loft - y throne, in splen-dor bright,
With robes that filled the tem-ple courts with light. A-bove the throne were
flam-ing ser - a-phim; Six wings had they, these mes-sen-gers of him.
With two they veiled their fac-es as was right, With two they hum-bly
hid their feet from sight, And with the oth-er two a - loft they soared;
One to the oth-er called and praised the Lord: "Ho - ly is God, the
Lord of heav'n-ly hosts! Ho - ly is God, the Lord of heav'n-ly hosts!
Ho - ly is God, the Lord of heav'n-ly hosts! His glo-ry fills the
heav-ens and the earth!" The beams and lin - tels trem - bled
at the cry, And clouds of smoke en-wrapped the throne on high.

DISTRIBUTION

Holy Communion is served by continuous distribution. Approach the minister serving the host. Pause, and receive the body of the Lord. Move to the minister serving the chalice and receive the blood of the Lord. Communicants may assist the minister with the chalice and say “Amen” after receiving each of the elements. Move to your seat via the side aisles. The blessing follows the Distribution. Gluten free wafers are available.



Not by any preparation or work of your own do you become worthy and fit to partake of the Sacrament. This takes place through faith alone, for only faith in the Word of Christ justifies, quickens, makes a man worthy and well prepared. Without this faith all other efforts beget either presumption or despair, for the just shall not live by his preparation but by faith. Therefore you must not hesitate at all because of your unworthiness; for you, an unworthy person, come to be made worthy and righteous by Him who seeks to save sinners and not the just.

– Martin Luther



1 Je - sus Christ, our bless - ed Sav - ior, Turned a - way
2 As his pledge of love un - dy - ing, He, this pre -
3 Je - sus here him - self is shar - ing; Take heed how
4 Use - less would be Je - sus' pas - sion If sal - va -
5 Christ says, "Come, all you that la - bor, And re - ceive



God's wrath for - ev - er; By his bit - ter grief and
cious food sup - ply - ing, Gives his bod - y with the
you are pre - par - ing, For if you do not be -
tion you could fash - ion. Do not come if you sup -
my grace and fa - vor; Those who feel no pain or



woe He saved us from the e - vil foe.
bread And with the wine the blood he shed.
lieve, Judg - ment in - stead you shall re - ceive.
pose You need not him who died and rose.
ill Need no phy - si - cian's help or skill."

6 Then hold fast with faith unshaken
That this food is to be taken
By the souls who are distressed,
By hearts that long for peace and rest.

7 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.

8 If your heart this truth professes
And your mouth your sin confesses,
Surely you will be his guest
And at his banquet ever blest.

The choir sings stanzas 3, 5, 7, and 9.



1 Dear Chris - tians, one and all, re - joice, With
2 Fast bound in Sa - tan's chains I lay; Death
3 My own good works a - vailed me naught, No
4 But God be - held my wretch - ed state Be -
5 He spoke to his be - lov - ed Son: "'Tis



ex - ul - ta - tion spring - ing, And, with u -
brood - ed dark - ly o'er me. Sin was my
mer - it they at - tain - ing; My will a -
fore the world's foun - da - tion, And, mind - ful
time to have com - pas - sion. Then go, bright



nit - ed heart and voice And ho - ly rap - ture
tor - ment night and day; In sin my moth - er
gainst God's judg - ment fought, No hope for me re -
of his mer - cies great, He planned my soul's sal -
Jew - el of my crown, And bring man - kind sal -



sing - ing, Pro - claim the won - ders God
bore me. Yet deep and deep - er still
main - ing. My fears in - creased till sheer
va - tion. A Fa - ther's heart he turned
va - tion. From sin and sor - row set



has done, How his right arm the vic - t'ry
I fell; Life had be - come a liv - ing
de - spair Left naught but death to be my
to me, Sought my re - demp - tion fer - vent -
them free; Slay bit - ter death for them that



won. How dear - ly it has cost him!
hell, So firm - ly sin pos - sessed me.
share And hell to be my sen - tence.
ly; He gave his dear - est trea - sure.
they May live with you for - ev - er."

- 6 The Son obeyed his Father's will,
Was born of virgin mother,
And, God's good pleasure to fulfill,
He came to be my brother.
No garb of pomp or pow'r he wore;
A servant's form like mine he bore
To lead the devil captive.
- 7 To me he spoke, "Hold fast to me—
I am your rock and castle.
Your ransom I myself will be;
For you I strive and wrestle.
For I am yours, your friend divine,
And evermore you shall be mine;
The foe shall not divide us.
- 8 "The foe shall shed my precious blood,
Me of my life bereaving.
All this I suffer for your good;
Be steadfast and believing.
Life shall from death the vict'ry win;
My innocence shall bear your sin,
And you are blest forever.
- 9 "Now to my Father I depart,
The Holy Spirit sending
And, heav'nly wisdom to impart,
My help to you extending.
He will a source of comfort be,
Teach you to know and follow me,
And in all truth will guide you.
- 10 "What I on earth have lived and taught
Be all your life and teaching;
So shall my kingdom's work be wrought
And honored in your preaching.
Take care that no one's man-made laws
Should e'er destroy the gospel's cause.
This final word I leave you."

THANKSGIVING PRAYER

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.

Amen.

BLESSING

The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord look on you with favor and give you peace.

Amen.

CLOSING HYMN

God's Word Is Our Great Heritage
Christian Worship 293

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
Through-out all gen - er - a - tions.

ANNOUNCEMENTS

POSTLUDE

*"Fanfare" from Grand Partita on Ein Feste Burg
Karl Osterland*

† † †

Lord Jesus, you are my righteousness, I am your sin.
You took on you what was mine; yet set on me what was yours.
You became what you were not, that I might become what I was not.

- Martin Luther

TUESDAY AFTERNOON MEDITATION

Pastor David Bitter

St. John Ev. Lutheran Church, Milwaukee, WI

Our Heritage - God's Word

Leader: Teach me your way, O LORD,
Group: **And I will walk in your truth.**

(Psalm 86:11)

Your word, O LORD, is eternal;
It stands firm in the heavens.

Oh, how I love your law!
I meditate on it all day long.

Your word is a lamp to my feet.
And a light for my path.

Your statutes are my heritage forever;
They are the joy of my heart.

(Psalm 119)

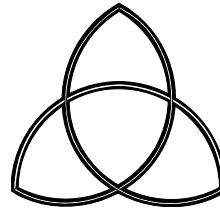
DEVOTION

2 Timothy 3:14-4:5

¹⁴ But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, ¹⁵ and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work. ^{4:1} In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: ² Preach the Word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction. ³ For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. ⁴ They will turn their ears away from the truth and turn aside to myths. ⁵ But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. *(NIV)*

**I believe in God the Father almighty,
maker of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord;
who was conceived by the Holy Spirit;
born of the virgin Mary;
suffered under Pontius Pilate;
was crucified, died, and was buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**



**I believe in the Holy Spirit;
the holy Christian Church,
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting. Amen.**

PRAYER

In peace, let us pray to the Lord.
Lord, hear our prayer.

For all people through the world, to strengthen believers and to enlighten unbelievers, we pray:
Lord, have mercy.

For peace and justice among nations, for honest leaders and good neighbors, for the gift of love, for steadfast faith and patient endurance, we pray:
Lord, have mercy.

For those who suffer pain or sorrow, for the lonely and depressed, for the poor and needy, for those who love us and those who hate us, we pray:
Lord, have mercy.

Be gracious to us, defend us by your power, and bring us to glory everlasting:
To you, O Lord, we entrust ourselves. Amen.

You have taught us to pray:

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done on earth as in heaven.

Give us today our daily bread.

Forgive us our sins, as we forgive those who sin against us.

Lead us not into temptation,

but deliver us from evil.

For the kingdom, the power, and the glory are yours now and forever. Amen.

BLESSING

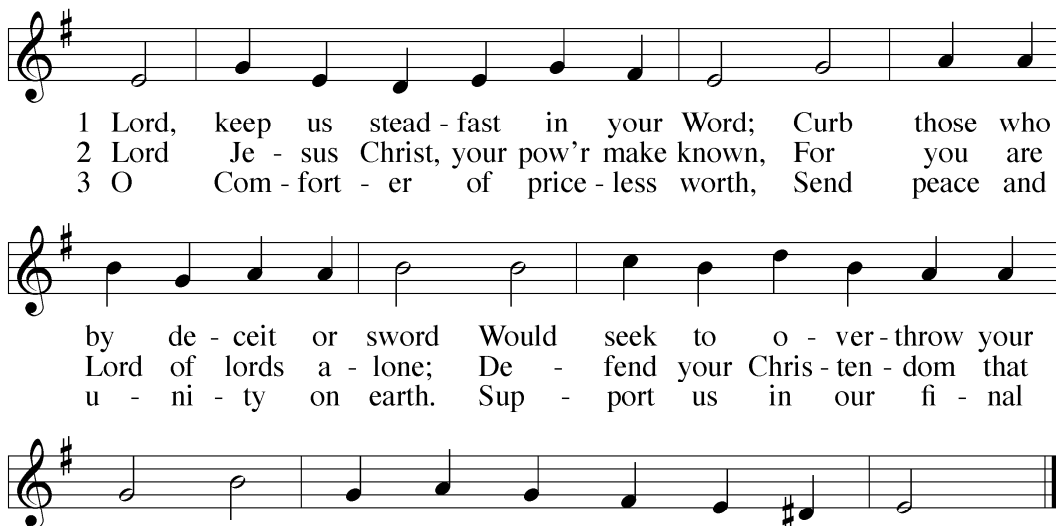
The almighty and merciful Lord,
the Father, the Son, and the Holy Spirit,
bless and preserve us.

Amen.

HYMN

Lord, Keep Us Steadfast in Your Word

Christian Worship 203



1 Lord, keep us stead - fast in your Word; Curb those who
2 Lord Je - sus Christ, your pow'r make known, For you are
3 O Com - fort - er of price - less worth, Send peace and

by de - ceit or sword Would seek to o - ver - throw your
Lord of lords a - lone; De - fend your Chris - ten - dom that
u - ni - ty on earth. Sup - port us in our fi - nal

Son And to de - stroy what he has done.
we May sing your praise e - ter - nal - ly.
strife, And lead us out of death to life.

WEDNESDAY MORNING MEDITATION

Pastor Curt Golm

Messiah Ev. Lutheran Church, Milwaukee, WI

Our Heritage - Holy Baptism

PRE-SERVICE

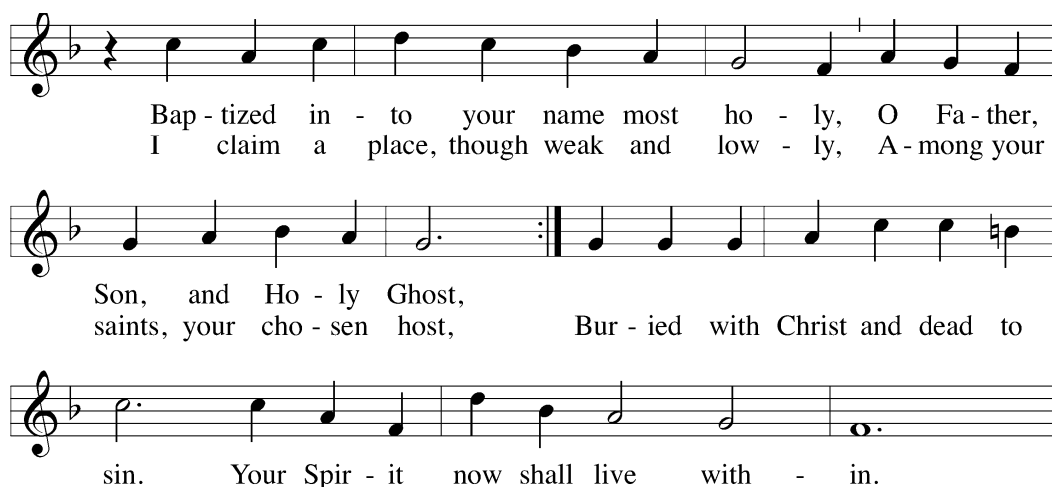
Water and the Word
Branches Band

GATHERING RITE

Holy Baptism

In the name of the Father and of the Son and of the Holy Spirit.

Amen. *(spoken)*



Bap - tized in - to your name most ho - ly, O Fa - ther,
I claim a place, though weak and low - ly, A - mong your

Son, and Ho - ly Ghost,
saints, your cho - sen host, Bur - ied with Christ and dead to

sin. Your Spir - it now shall live with - in.

I tell you the truth, no one can enter the kingdom of God unless
he is born of water and the Spirit.

Flesh gives birth to flesh, but the Spirit gives birth to spirit.

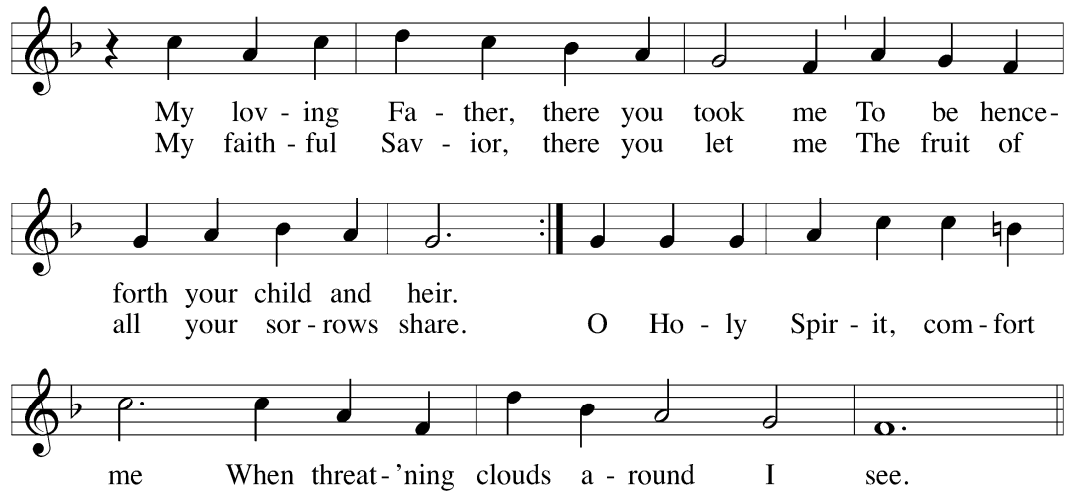
(John 3:5,6)

Surely we were sinful at birth, sinful from the time our mothers
conceived us.

(Psalm 51:5)

**But we were washed, we were sanctified, we were justified in
the name of the Lord Jesus Christ and by the Spirit of our God.**

(1 Corinthians 6:11)



My lov - ing Fa - ther, there you took me To be hence-
 My faith - ful Sav - ior, there you let me The fruit of
 forth your child and heir.
 all your sor - rows share. O Ho - ly Spir - it, com - fort
 me When threat - 'ning clouds a - round I see.

As baptized children of God, we confess our sins.

Holy and merciful Father, I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.



My faith - ful God, you fail me nev - er; Your pro - mise
 Oh, cast me not a - way for - ev - er If words and
 sure - ly will en - dure.
 deeds be - come im - pure. Have mer - cy when I come de -
 filed; For - give, lift up, re - store your child.

Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless (*Ephesians* 5:25-27). Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

Amen.

All that I am and love most dear - ly— Re - ceive it
Let me con - fess my faith sin - cere - ly, And help me
all, O Lord, from me.
your own child to be! Let noth - ing that I am or
own Serve an - y will but yours a - lone.

PRAYER OF THE DAY

Father in heaven, at the baptism of Jesus in the River Jordan you proclaimed him your beloved Son and anointed him with the Holy Spirit. Keep us, who are baptized into Christ, faithful in our calling as your children and make us heirs with him of everlasting life; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

DEVOTION

Titus 3:5-7

⁵ He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, ⁶ whom he poured out on us generously through Jesus Christ our Savior, ⁷ so that, having been justified by his grace, we might become heirs having the hope of eternal life. (NIV)

CONFESSION OF FAITH

The Institution of Baptism

What is Baptism?

Baptism is not just plain water, but it is water used by God's command and connected with God's Word.

Which is that Word of God?

Christ our Lord says in the last chapter of Matthew, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!"

The Blessings of Baptism

What does Baptism do for us?

Baptism works forgiveness of sin, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

What are these words and promises of God?

Christ our Lord says in the last chapter of Mark, "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

The Power of Baptism

How can water do such great things?

It is certainly not the water that does such things, but God's Word which is in and with the water, and faith which trusts this Word used with the water. For without God's Word the water is just plain water and not baptism. But with this Word it is baptism, that is, a gracious water of life and a washing of rebirth by the Holy Spirit.

Where is this written?

St. Paul says in Titus, chapter 3, "God saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying."

The Meaning of Baptism for Our Daily Life

What does baptizing with water mean?

Baptism means that the old Adam in us should be drowned by daily contrition and repentance, and that all its evil deeds and desires be put to death. It also means that a new person should daily arise to live before God in righteousness and purity forever.

Where is this written?

St. Paul says in Romans, chapter 6, "We were buried with Christ through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life."

Branches Band will sing the stanzas in italics.



BB: The Christ, our Lord, to Jor - dan came, His Fath - er's will ful - fill - ing. Bap -
 All: Now hear and mark this mes - sage well For God him - self is speak - ing. On
 All: The Fath - er proves with sign and word What prom - i - ses he's seal - ing. On
 All: Here stands God's Son, the sin - ner's friend, Our guilt - y flesh his bur - den. On
BB: To his disc - i - ples spoke the Lord, "Go now to ev' - ry na - tion, Pro -
 All: "Those who re - ject this prec - ious gift Re - main in sin un - end - ing And
 All: All that the mor - tal eye be - holds Is wa - ter as we pour it. Be -



tized by John, though free from blame, He was the Lamb most will - ing. To
 more than wa - ter you must dwell; It's Christ your faith is seek - ing! Through
 Jor - dan's banks his voice is heard, The gates of heav'n re - veal - ing: "This
 him the Spir - it - dove desc - ends. Now we can be most cer - tain That
claim re - pen - tence with my Word And point them to sal - va - tion. Those
 shall en - dure e - ter - nal death, To hell's grim jaws desc - end - ing. Their
 fore the eye of faith un - folds The pow'r of Je - sus' mer - it. For



us he gives this cleans - ing flood. He drowns us in his
 wa - ter and the Word God gives The Spir - it of his
 man is my be - lov - ed Son; My heart is pleased with
 when we come to be bap - tized Our Tri - une God here
who be - lieve and are bap - tized From sin are freed, from
 own good works can help them none. From birth their flesh a
 here we see a crim - son flood That heals us through our



wounds and blood, A new life here be - stow - ing.
 Son who lives, Be - stowed by him with bless - ing.
 him a - lone. Cling firm - ly to his teach - ing.
 test - i - fies With signs that mark his pres - ence.
death shall rise, And life with me in - her - it.
 web has spun, And sin has held them cap - tive.
 Sav - ior's blood From in - born sin for - ev - er.

RITE OF INSTALLATION AND COMMISSIONING

Pastor Larry Schlomer
WELS World Missions administrator

We in Missions (World and Home) thank you for this additional opportunity to highlight the work we do together as a church body in sending out pastors / graduates into the mission fields. By God's grace our church body hears our Savior's directive to go into all the world to share the gospel message. By having a special Commissioning Service, we are reminding one another what an important task we have taken on together. What a blessing to have this group, on behalf of all of WELS, speed them on their way with our prayers and encouragement!

BLESSING

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit be with you all.
Amen.





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



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



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



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



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



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



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



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

WEDNESDAY AFTERNOON MEDITATION

Pastor Steve Bode

Zion Ev. Lutheran Church, Allenton, WI

Our Heritage - Holy Communion

Leader: Show me your ways, O LORD,

Group: **Teach me your paths.**

Guide me in your truth and teach me,

For you are God my Savior, and my hope is in you all day long.

Remember, O LORD, your great mercy and love,

For they are from of old.

Remember not the sins of my youth and my rebellious ways;

According to your love remember me, for you are good, O LORD.

Psalm 25

DEVOTION

1 Corinthians 11:23-26

²³ For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, ²⁴ and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." ²⁵ In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." ²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. (NIV)

CONFESSION OF FAITH

The Institution of Holy Communion

What is the sacrament of Holy Communion?

It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ for us Christians to eat and to drink.

Where is this written?

The holy Evangelists Matthew, Mark, Luke, and the Apostle Paul tell us: Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The Blessings of Holy Communion

What blessing do we receive through this eating and drinking?

That is shown us by these words, “Given and poured out for you for the forgiveness of sins.” Through these words we receive forgiveness of sins, life, and salvation in this sacrament. For where there is forgiveness of sins, there is also life and salvation.

The Power of Holy Communion

How can eating and drinking do such great things?

It is certainly not the eating and drinking that does such things, but the words, “Given and poured out for you for the forgiveness of sins.” These words are the main thing in this sacrament, along with the eating and drinking. And whoever believes these words has what they plainly say, the forgiveness of sins.

The Reception of Holy Communion

Who, then, is properly prepared to receive this sacrament?

Fasting and other outward preparations may serve a good purpose, but he is properly prepared who believes these words, “Given and poured out for you for the forgiveness of sins.” But whoever does not believe these words or doubts them is not prepared, because the words “for you” require nothing but hearts that believe.

PRAYER

BLESSING

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit be with you all.
Amen.



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!

NOTES AND ACKNOWLEDGEMENTS

Tuesday Morning

Entrance Hymn

As in the medieval Latin mass, Luther began his service with an Entrance Psalm. This was a psalm that was chanted as the clergy entered. Eventually, this morphed into an opening hymn. Luther opened up the mass greatly to congregational participation by providing hymns based on the psalms, replacing the ones chanted only by the choir. “A Mighty Fortress,” a metrical version of Psalm 46, is the most beloved of these metrical psalms.

CW 200 – A Mighty Fortress Is Our God

This hymn was a favorite of Luther’s during difficult times. It is the most famous Lutheran chorale and has been translated into over 100 different languages. It does not express Luther’s feelings or thoughts but interprets and applies Psalm 46 to the church of his own time and its struggles.

This arrangement we are using this morning is by Jeffrey Blerch, CPH #: 984246.

(Confession)

Lutherans today will immediately notice the absence of the Confession of Sins at the start of the service. The early Lutheran Church continued to use private confession and absolution – not the Roman sacrament of Penance (“going to Confession”). The addition of confession and absolution for all at the beginning of worship became part of the Lutheran liturgy in America with the introduction of the “Common Service” of 1888.

Kyrie (CW 266 – Kyrie, God Father in Heaven Above)

This hymn, written by Martin Luther, became a standard part of Lutheran worship in Germany even into the twentieth century. The Kyrie is a cry for God’s mercy and help, and expresses the confidence that God will answer our prayer. The phrase *Kyrie eleison* is Greek for “Lord, have mercy.”

Song of Praise

The cry for mercy in the previous song gives way to praise. Luther introduced congregational participation as he and his coworkers wrote many hymns for the church. Historians have noted that Luther “sang the Reformation into the hearts of the people.”

CW 262 – All Glory Be to God Alone

Originally a canticle as part of an order of worship, this metrical version is more than a praise hymn. It explains why we are to praise the Lord with regular references to salvation, especially stanza 4, which repeats, “You take the whole world’s sin away.”

Prayer of the Day

This solemn yet intimate greeting (The Lord be with you. **And also with you.**) between the pastor and congregation occurs just before the two major divisions of the service (Scripture and Holy

Communion). Wilhelm Loehe said of this greeting, “The bonds of love and unity between pastor and people are tied anew.”

Scripture Lessons

Luther retained the centuries-old list of Scripture Lessons appointed for specific Sundays and festivals. He also retained the practice of singing (chanting) the readings, although he modified the chant melodies to fit the German language. Each person speaking in the readings (for example, Jesus, the Pharisees, the apostles, etc.) had their own melody that identified to the listeners who was speaking. Luther saw chant as a means of minimizing the personality of the reader and of adorning and focusing attention on the words of the Lesson.

Hymn of the Day

This hymn forms a bridge or step between the Epistle Lesson and the Gospel as the clergy traditionally stepped either from one side of the altar to the other or out into the congregation to read the Gospel.

CW 190 – We Now Implore God the Holy Ghost

The melody and first stanza trace their roots back to the 13th century and was used on special occasions. It is one of the few songs before the Reformation that the people in church were allowed to sing in German. Luther added three more stanzas to this popular hymn, one invoking the Holy Spirit as the precious Light, another as sacred Love, and the last as the great Comforter.

Creed / Hymn

Luther created this metrical version of the Nicene Creed for his service. The Creed was tremendously important to Luther both for its simplicity and its gospel content. His use of the Creed to teach the gospel in the Small Catechism remains one of his most lasting contributions to the Church.

CW 271 – We All Believe in One True God

Luther used a 14th century, one stanza, German versification of a Latin chant as the basis for this hymn, although he only retained two lines. The three stanzas set forth the work of creation and preservation, redemption and sanctification. During the Reformation period, it was generally sung after the sermon. Written five years before Luther wrote his Catechisms, it has the basic emphasis of the three explanations of the articles in the Small Catechism. Without a doubt, it is much different than our standard hymns, but that seems fitting since the creed itself is so other-worldly with its clear theology. Music scholar Robin Leaver exhorted, “We need the continuity of Luther’s creedal hymn, with its different perspective on time and eternity, the hymn that teaches rather than simply exhorts, that confesses faith rather than simply defines it dogmatically, that is evangelical without confusing evangelism with worship, or vice versa.”

Sermon

Luther elevated the place and prominence of preaching in the service. The Gospel-based sermon was one of Luther’s most important reformations. His preaching was direct and lively, although many of his sermons would appear long by modern standards. Parishioners in Luther’s day stood for the service, often over two hours.

Offering

Having heard the Word of God, it is appropriate for his people to offer themselves and their possessions to him, and to pray that his Word remain with us.

CW 205 – O Lord, Look Down from Heaven

Based on Psalm 12, this has been described as “a cry for help from the Church founded on the Word of God for protection against its contemners and corrupters.” The church is small and persecuted and needs God’s help, especially for protection against false teaching.

Prayer / Lord’s Prayer

Luther instructs, “After hearing the Word, and in preparation for the Sacrament, follows a paraphrase of the Lord’s Prayer and an admonition for those who wish to partake of the Sacrament.”

Admonition of the Communicants

Luther's admonition for those who partake of the Sacrament reflects his emphasis on regular, ongoing catechetical instruction for all Christians. This was especially important during the Reformation era when so many in the church were poorly instructed, if at all.

Preface

The Preface is one of the most ancient parts of the historic liturgy of the Christian church, dating to the second century or before.

Sanctus (CW 267 – Isaiah, Mighty Seer in Days of Old)

This hymn was written as a canticle, or liturgical song, for *Die Deutsche Messe*. Luther originally indicated that it should be sung after the consecration and distribution of the bread, and before the blessing of the cup. The melody has its roots in an 11th century plainsong which was used on Sundays during Advent and Lent as the *Sanctus* for the Mass. The connection with the Sacrament is that through the Real Presence, we are in the presence of God himself just as surely as Isaiah was in his vision. We join our voices with the angels who sing around the throne of God and proclaim the praise and glory of him who lived and died and rose and rules over all things.

Distribution

Kneeling in groups or “tables” became the practice after Luther’s death. Luther was familiar with various modes of distribution, including one where the communicants would come up and stand in a crowd in the chancel while the pastor went from one to the other with the Sacrament. Before the Reformation only the bread was given to the laypeople. Luther restored the Sacrament of Holy Communion by allowing laypeople to receive the wine. Even more importantly, he restored a gospel understanding of Holy Communion.

Communion Hymn (CW 313 – Jesus Christ, Our Blessed Savior)

With the false teaching in the Catholic Mass, there was a need for hymns which correctly explained the Sacrament. This hymn seems to be a reworking of a 15th century hymn and another hymn written by John Huss, the Bohemian forerunner of the Reformation. (One of the “heresies” for which Huss was executed was giving the communion wine to laypeople.) Luther presents the Sacrament as the token of God’s love and mercy, which requires no other preparation than faith, and no other fruit than love.

Hymn (CW 377 – Dear Christians, One and All, Rejoice)

This is Luther’s first congregational hymn. It was in the first Lutheran hymnal in 1524 with the heading, “A Christian hymn of Dr. Martin Luther, setting forth the unspeakable grace of God, and the true faith.” Scholars believe the tune is from a 15th century folksong. Music scholar Robin Leaver explained, “Luther’s use of the first person singular implies an autobiographical reflection, in much the same way that Charles Wesley’s ‘And Can It Be’ contemplates what its author called his ‘experience of justification,’ except that Luther’s hymn is more objective than Wesley’s subjective verse, and focuses on the work of Christ as the ground of faith rather than on the emotions of believing.” Notice that stanzas 1-4 explain the condition of the believer, while stanzas 5-9 are a dialogue between the Father and the Son and an explanation of the plan of salvation. Stanza 10 is a final exhortation to the Church to remain faithful to the gospel.

This arrangement we are using this morning is by former Dr. Martin Luther College professor, James Engel, CPH #: 982816.

Thanksgiving Prayer

This familiar prayer was written by Martin Luther.

Blessing

Luther directed the clergy to use the words of blessing which God gave Old Testament priests to use for blessing the people of Israel.

Closing Hymn

Luther did not include a Closing Hymn in *Die Deutsche Messe*. Later Lutherans found the end of this service to be abrupt. A final hymn was added by Scandinavian Lutherans in the 1800s.

CW 293 – God’s Word Is Our Great Heritage

For the celebration of the 300th anniversary of the Reformation in 1817, Danish pastor and educator Nikolai Grundtvig composed a fifth stanza to be added to Luther’s “A Mighty Fortress Is Our God.” Grundtvig was a champion of the Christian faith in a time of rationalism and indifference to religion and was an eloquent and forceful preacher. His influence did much to achieve needed reforms in public school systems, so much so, that he has been called “the father of the public school in Scandinavia.” Since this hymn’s first appearance in print, however, this stanza has been placed as a separate hymn for use as a closing hymn and for festival occasions. While in many circles these words are sung to the same melody as “A Mighty Fortress Is Our God,” we are most familiar with the tune by Dr. Martin Luther College professor Friedrich Reuter, composed in 1917 for the celebration of the 400th anniversary of the Reformation. This morning, we will sing it to its original tune.

Preacher	Rev. James Huebner <i>Grace, Milwaukee, WI</i> <i>First Vice-President, WELS</i>
Presiding Minister	Rev. Martin Wildauer <i>St. Matthew, Port Washington, WI</i> <i>SEW District Worship Coordinator</i>
Assisting Ministers	Southeastern Wisconsin District Presidium Rev. David Kolander <i>Christ the Lord, Brookfield, WI</i> <i>District President</i> Rev. Joel Leyrer <i>St. John's, Wauwatosa, WI</i> <i>First Vice President</i> Rev. Jonathan Kolander <i>Bethlehem, Menomonee Falls, WI</i> <i>Second Vice President</i> Rev. William Carter <i>St. Paul, Brownsville, WI</i> <i>Secretary</i>
Organist	Mr. Darik Mischke <i>St. Paul, Muskego, WI</i>
Choir Director	Mr. Jon Pasbrig <i>Kettle Moraine Lutheran High School, Jackson, WI</i> <i>SEW District Worship Committee</i>
Choir	Members of SEW District congregations
Brass	Mr. Nate Amundson, Mrs. Sarah Schmandt, trumpet Mr. Dan Hubert, Mr. Josh Kramer, trombone <i>Good Shepherd, West Bend, WI</i>
Sacristan	Rev. Thomas Schultz <i>Christ the King, Palatine, IL</i> <i>SEW District Worship Committee</i>
Acolytes	Rev. Nicolas Schmoller <i>Lamb of God, Lafayette, IN</i> Rev. Dale Reckzin <i>Saint John, Oakwood, WI</i>

Tuesday Afternoon

General Devotion

Christian Worship, pp. 150-151.

CW 203 – Lord, Keep Us Steadfast

Written by Martin Luther as a prayer in the face of enemies of the church, we continue to pray for the strength to stand firm as we do battle with the devil, the world and our own sinful natures. In the years following the Reformation it was regularly sung at the end of public worship, before the benediction.

Organist

Rev. Lloyd Harter
Faith, Antioch, IL

Wednesday Morning

Gathering Rite on Holy Baptism

Christian Worship Supplement, pp. 8-10.

The Gathering Rite is especially appropriate when a baptism is taking place, or on Epiphany 1 (Baptism of Our Lord). On such Sundays, it also works well to substitute Remembrance of Baptism (CW: Occasional Service, p. 15) in place of the Creed.

The Christ, Our Lord, to Jordan Came

This is a fresh translation of an old hymn. Martin Luther wrote “To Jordan Came the Christ, Our Lord” (CW 88) as one of his Catechism Hymns. Because the melody is unfamiliar, it is not used much. For the 2014 WELS Worship Conference, Pastor Peter Prange retranslated the hymn and set it to a familiar tune so we don’t lose the wonderful thoughts of Luther’s hymn. We thank Pastor Prange for giving us permission to use it.

CW 574 – May God Bestow on Us His Grace

Written in late 1523, this paraphrase of Psalm 67 is the first missionary hymn of Protestantism. In his *Formula Missa*, Luther suggested Psalm 67:6-7 as an alternate benediction, and this hymn was used as the benediction in some publications of the service. It became a popular hymn sung by the people outside of formal worship. There are a number of stories of people who were arrested for singing it in public. Gustavus Adolphus commanded his army to sing this tune before battle.

Musicians

Branches Band

Andy Braun, Rachel Braun
St. Matthew, Milwaukee, WI

Jeremy Bakken
Trinity, Waukesha, WI

For more information or to greet the members of Branches Band after the service, visit their display table in the front of the auditorium.

From their web site (<http://www.branchesband.com>):

Branches Band exists to serve and praise our Lord and Savior Jesus Christ through our words, actions, and specifically our music. We serve congregations by assisting in worship and creating resources, serve fellow Christians by playing Christian concerts, and serve our community by performing for a variety of public and private events and activities.... Branches Band is available to play for ANY type of event including weddings, private parties, worship services, church picnics, musician workshops and seminars, kids concerts, music camps, as well as full Christian concerts!

Wednesday Closing

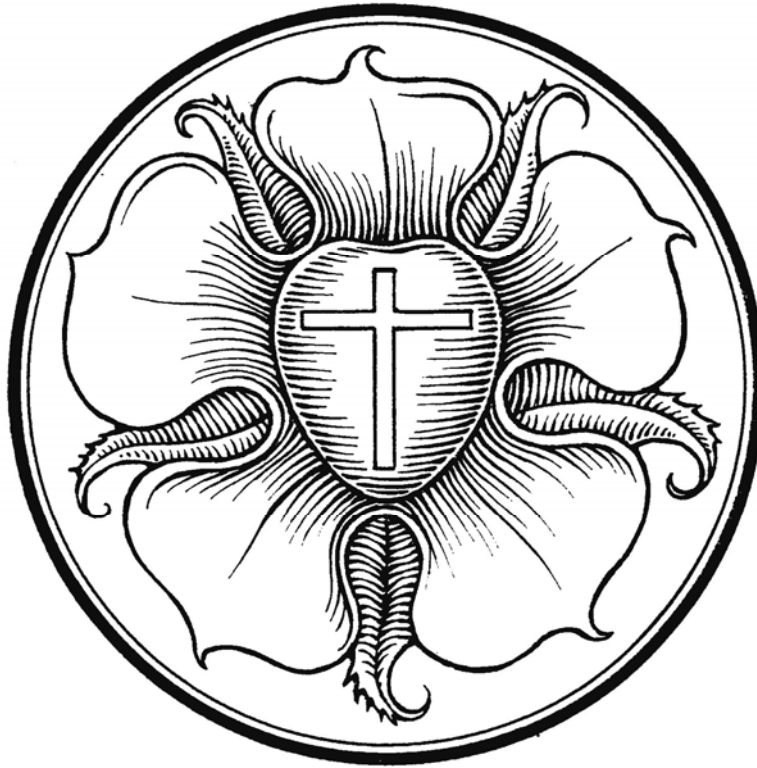
CW 317 – O Lord, We Praise You

Luther adopted a 15th century song that was used at processions and during Mass, so this hymn was already connected with the Sacrament in people's minds. He used this older hymn as an argument to prove that communion under both forms had been known and accepted even before the Reformation. Luther added two more stanzas of his own.

Organist

Mr. Jason Snodie
Faith, Antioch, IL
SEW District Worship Committee

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Luther explaining his seal:

The first thing expressed in my seal is a cross, black, within the heart, to put me in mind that faith in Christ crucified saved us. "For with the heart man believes unto righteousness." Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the color of the heart, does not destroy nature – i.e., does not kill, but keeps alive. "For the just shall live by faith," – by faith in the Savior. But this heart is fixed upon the center of a white rose, to show that faith causes joy, consolation and peace. The rose is white, not red, because white is the ideal color of all angels and blessed spirits. This rose, moreover, is fixed in a sky-colored ground, to denote that such joy of faith in the spirit is but an earnest and beginning of heavenly joy to come, as anticipated and held by hope, though not yet revealed. And around this groundbase is a golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, will give grace unto eternal life. Amen.

