



REFORMATION FESTIVAL

October 29, 2017

Welcome to Worship

How wonderful it is to gather with fellow Christians! May our praises proclaim God's glory, and may our souls be comforted and refreshed as we hear God's Word today.

TODAY'S FOCUS

Lord, keep us faithful to your Word! On October 31, 1517—500 years ago—a Roman Catholic monk named Martin Luther nailed 95 Theses to the door of the Castle Church in Wittenberg, Germany. Luther, in an effort to reform the church, actually sparked a movement that would rise up into a revolution against the church. The 95 statements which he nailed to the door were doctrinal points in which the church had fallen away from the Word of God. He pointed out that the church's sole responsibility is to remain faithful to the Word of God—something which the church during his time had forgotten.

Today, in our celebration of the Festival of the Lutheran Reformation of the Church, we emphasize the true Church's unfailing reliance on the Word of God and unflinching testimony to it in the face of persecution. Jesus promised to pour out his Spirit on the Church that we might be God's mouthpiece even before kings. Today the Church prays that the Lord give us the strength to be faithful and the peace of knowing our lives are safe in his hands.

HOLY COMMUNION

In Holy Communion, we share in the mystery of the bread and wine offered together with the body and blood of Christ. As Christians who believe that the Bible is inspired by God and that every word written in it is God's holy Word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the Bible that anyone who doesn't understand this teaching or who denies this real presence of Christ's body and blood will do damage to his or her soul if not taught first (1 Corinthians 11:27-32).



As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord's Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

SERVING IN WORSHIP

Presiding Minister Pr Nathaniel Buchner *St Paul, Naper NE & Zion, Bonesteel, SD*
Presiding Minister Pr Michael Wolff *St John, Witten, SD & Zion's, Mission, SD*
Presiding Minister... Pr Samuel Pappenfuss *Rock of Ages, Gordon, NE & Our Redeemer's, Martin, SD*
Presiding Minister Pr Thadeus Flitter *Zion, Valentine, NE*
Presiding Minister Pr David Schmidt *Grace, Burke, SD*
Presiding Minister Pr William Harley *Trinity, Winner, SD*
Presiding Minister Pr Donald Windsperger *Zion, Colome, SD*
Preacher Rev Mark Zarling *President of Martin Luther College*
Organist Karey Thieman *Trinity, Winner, SD*

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Deutsche Messe (Luther's Worship Service)

Mighty Fortress is Luther's famous hymn based on Psalm 46. When he was discouraged he would often invite those with him to sing it, saying, "Come, let us sing Psalm 46." His coworkers were banished from their homes for a time after his death; they received comfort when they heard a young girl sing it in Weimar where they were in seclusion. And even armies have sung it before battles.

HYMN

A Mighty Fortress | 200

Please stand for the final stanza.



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!

INVOCATION

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

C Amen.

CONFESSION & ABSOLUTION

M Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

C **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.**

M God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. 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.

C Amen.

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. This addition came as a result of a decline of use of Private Confession and Absolution.

M In the peace of forgiveness let us praise the Lord.

This Hymn of Praise was a chorale which Martin Luther wrote for his newly-formed Lutheran Liturgy, the "Deutsche Messe," or "The German Mass." While the structure of the "new" liturgy remained largely similar to the Roman Rite, Luther rewrote many parts of the service because of the inherent heresy that was present in the Roman versions of these songs.



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

M The Lord be with you.

C **And also with you.**

M Let us pray:

Lord God, you call us to work in your kingdom and leave no one standing idle. Help us to order our lives by your wisdom and to serve you in willing obedience; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen.**

The Word

OLD TESTAMENT LESSON

Isaiah 43:1-7

But now this is what the LORD says,
the LORD who created you, O Jacob,
the LORD who formed you, O Israel:
Do not fear, because I have redeemed you.
I have called you by name. You are mine.
²When you cross through the waters, I will be with you,
When you cross the rivers, they will not sweep you away.
When you walk through fire, you will not be burned,
and the flame will not set you on fire.
³Because I am the LORD your God,
the Holy One of Israel, your Savior,
I gave Egypt as your ransom,
Cush and Seba in exchange for you.
⁴Because you are precious and honored in my eyes,
and I myself love you,
I will give people in exchange for you,
and peoples in exchange for your life.
⁵Do not fear, because I am with you.
From the east I will bring your offspring,
and from the west I will gather you.
⁶I will say to the north, "Give them back!"
and to the south, "Do not withhold."

The Prayers of the Day are an ancient set of prayers that sum up the petitions of the congregation using a pattern noted for its brevity and beauty. Each Sunday has its unique Prayer of the Day, reflecting the theme of the Gospel of the Day.

By the time of the Reformation, a lesson from the Old Testament called the "Prophecy" was only used on special festivals. However, the Common Service of The Lutheran Hymnal (1941) allowed for the reading of an Old Testament lesson, which has now become the common practice in most churches today.

Following each lesson, the Pastor announces, "The Word of the Lord." We know from Scripture that God comes to us through the Means of Grace, that is the Gospel that is found in the Word and the Sacrament. So, within the service God has come to us convicting us in our sin through the Law, and pronouncing forgiveness through the life-giving Gospel. The congregation—in response to such love—praises the Lord in reply: "Thanks be to God!"

Bring my sons from far away
and my daughters from the end of the earth—
everyone who is called by my name
everyone I created for my glory,
everyone I formed, yes, everyone I have made.

M The Word of the Lord.

C **Thanks be to God.**

PSALM OF THE DAY

Pastor Choir | 46

EPISTLE LESSON

Romans 3:19-28

¹⁹Now we know that whatever the law says is addressed to those who are under the law, so that every mouth will be silenced and the whole world will be subject to God's judgment. ²⁰For this reason, no one will be declared righteous in his sight by works of the law, for through the law we become aware of sin.

²¹But now, completely apart from the law, a righteousness from God has been made known. The Law and the Prophets testify to it. ²²This righteousness from God comes through faith in Jesus Christ to all and over all who believe.

In fact, there is no difference, ²³because all have sinned and fall short of the glory of God ²⁴and are justified freely by his grace through the redemption that is in Christ Jesus, ²⁵whom God publicly displayed as the atonement seat through faith in his blood. God did this to demonstrate his justice, since, in his divine restraint, he had left the sins that were committed earlier unpunished. ²⁶He did this to demonstrate his justice at the present time, so that he would be both just and the one who justifies the person who has faith in Jesus.

²⁷What happens to boasting then? It has been eliminated. By what principle—by the principle of works? No, but by the principle of faith. ²⁸For we conclude that a person is justified by faith without the works of the law.

M The Word of the Lord.

C **Thanks be to God.**

VERSE OF THE DAY

Children | Proverbs 30:5

"Every word of God proves true; he is a shield to those who take refuge in him."

GOSPEL

John 17:6-19

M The gospel according to John chapter 17.

C **Glory be to you, O Lord!**

⁶“I revealed your name to the men you gave me out of the world. They were yours; you gave them to me, and they have held on to your word. ⁷Now they know that everything you have given me comes from you. ⁸For I gave them the words you gave me, and they received them. They learned the truth that I came from you. They believed that you sent me.

⁹“I pray for them. I am not praying for the world, but for those you have given me, because they are yours. ¹⁰All that is mine is yours, and what is yours is mine. And I am glorified in them. ¹¹I am no longer going to be in the world, but they are still in the world, and I am coming to you. Holy Father, protect them by your name, which you gave me, so that they may be one as we are one. ¹²While I was with them, I kept those you gave me safe in your name. I protected them and not one of them was destroyed, except the son of destruction, so that the Scripture might be fulfilled.

¹³“But now I am coming to you, and I am saying these things in the world, so that they may be filled with my joy. ¹⁴I have given them your word. The world hated them, because they are not of the world, just as I am not of the world. ¹⁵I am not asking that you take them out of the world, but that you protect them from the Evil One. ¹⁶They are not of the world, just as I am not of the world.

¹⁷“Sanctify them by the truth. Your word is truth. ¹⁸As you sent me into the world, I also sent them into the world. ¹⁹I sanctify myself for them, so they also may be sanctified by the truth.

M The Gospel of the Lord.

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

We stand to hear the Gospel out of respect for the Savior. The Holy Gospel is the pinnacle of the Service of the Word because it represents the direct words and actions of our Lord during his earthly ministry.

GOSPEL RESPONSE

Children | 1 Corinthians 15:57

Thanks be to God! He gives us the victory through our Lord Jesus Christ.

NICENE CREED

Public confession is faith's response to God's saving Word. Christians composed the Nicene Creed in the 4th century to defend the Bible's teachings that both Jesus Christ and the Holy Spirit are true God, equal to the Father in one eternal, undivided Trinity.



**We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, light from light, true God from true God,
begotten, not made,
of one being with the Father.**

Through him all things were made.

**For us and for our salvation, he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary,
and became fully human.**

For our sake he was crucified under Pontius Pilate.

He suffered death and was buried.

On the third day he rose again in accordance with the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

We believe in the Holy Spirit,

the Lord, the giver of life,

who proceeds from the Father and the Son,

**who in unity with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.**

We believe in one holy Christian and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead

and the life of the world to come. Amen.

HYMN OF THE DAY

By Grace Alone! We Thank You Lord | **Tune 390**

By grace alone! We thank you, Lord, for showing us your kindness.
We could not find our way to you; sin had us plunged in blindness.
No good in us your love has earned;
Your gracious heart alone has yearned
To make us yours forever.

By faith alone! With this we claim the righteousness God gave us.
We live by faith in God's free grace, what he has done to save us.
The Holy Spirit makes us wise
To turn from sin and then to prize
God's promises in Scripture.

In Scripture only! There we see God's truthful revelation
Of our deep need, and Jesus' love that worked for us salvation.
The Holy Spirit's means of grace,
The Bible is the only place
To learn of God's rich mercy.

Through Christ alone! His sinless life fulfilled God's precepts for us.
His death removed God's righteous wrath that hung so fearsome o'er us.
His resurrection proves that we
Are saved, and have the right to be
God's heirs, with heav'n before us.

All glory be to God alone! We praise and bless him ever.
Free grace, true faith, his Word are ours, and Christ will leave us never.
O Holy Spirit, be our guide,
That we in saving faith abide
And serve God with our actions!

This hymn was composed by organist Joy Higuchi as a new hymn to celebrate the 500th Anniversary of the Reformation.

SERMON

1 Peter 2:9-10

"Are We Sure of Our Reformation Identity?"

⁹ But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. ¹⁰ Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

SERMON RESPONSE

God's Word Is Our Great Heritage | 293

The famous hymn, "God's Word Is Our Great Heritage," was written by Nikolai Gründtöig to be a 5th stanza of "A Mighty Fortress" in commemoration of the 300th anniversary of the Lutheran Reformation in 1817.

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.

OFFERING

Joint Choir | **Built On The Rock**

We gather an offering to honor our Lord, giving back to God by supporting the ministry of the Word. At this special service with many different congregations gathering, please be sure to mark your offering envelope with the name of your congregation so that the offerings can easily be given to the correct congregation.

PRAYER OF THE CHURCH

M Almighty and eternal God, when the time had fully come, you sent your Son to take our place under the demands of the law and to endure the just punishment for our sins. For our sake you accepted his sacrifice on the cross and raised him from death to glorious splendor.

Through the Prayer of the Church we heed Christ's command to "love one another." One of the greatest forms of love we can show for our neighbor is to pray for them.

C **Praise the Lord, my soul, and forget not all his benefits.**

M When the time had fully come, you bestowed your Spirit on your people as a testimony that you had called them to proclaim the gospel to every creature. Equipped and encouraged, they carried the Word of salvation into all the world.

C **The Lord reigns. Let the earth be glad; let the distant shores rejoice.**

M When the time had fully come, you raised up your servant Martin Luther to restore the pure and right teaching of the Scriptures to a troubled Church. You renewed your people with the light of your love, and your holy church grew and prospered throughout the world.

C **God is our refuge and strength, an ever-present help in trouble.**

M When the time had fully come, you made our forefathers bold to take their stand on the truth of your Word. You have blessed their sons and daughters and have enabled us to preserve and proclaim the saving gospel.

In the era of the Reformation, announcements about births, deaths, and marriages were made after the sermon. Then prayers were offered. This is why the Prayer of the Church is often placed in this position in the Divine Service.

C **Sing to the Lord, for he has done glorious things; let this be known to all the world.**

M Let this be a time, O Lord, when you renew us again by Word and sacrament, when you reform our hearts and minds, and when you restore to us the joy of fellowship and service. Grant to us in this age and in this place the courage of the apostles, the steadfastness of the reformers, and the dedication of those who have gone before us.

C **May the Lord our God be with us as he was with our fathers; may he never leave us nor forsake us.**

M May this be a time, O Lord, for confession and repentance. Forgive us for the apathy that harms our faith and hinders our works. Forgive us for boasting of our past achievements and for blaming others for our present problems. Rid us of indifference to public worship and Bible study. Destroy the distrust that plagues us, and shatter every thought and word that harms the unity of the Spirit and the bond of peace.

C Create in us pure hearts, O God, and renew steadfast spirits within us.

M Let this be a time, O Lord, when we recommit and reconsecrate ourselves to the ministry of the gospel. Let us find joy in our unity, zeal for our work, and success in our labor.

C May God be gracious to us and bless us and make his face shine on us, that his ways may be known on earth, his salvation among all nations. Amen.

LORD'S PRAYER

*"The Lord's Prayer is a prayer above all prayers, the greatest of all prayers, which has been taught by the greatest Master of all, in which all spiritual and bodily trouble is comprehended and which is the strongest consolation in all temptations, tribulations, and in the last hour."
— Martin Luther*

C 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.
For thine is the kingdom
and the power and the glory
forever and ever. Amen.

The Sacrament

ADMONITION OF COMMUNICANTS

M I admonish you in Christ that you look upon the Sacrament 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 Sacrament.

Luther's admonition for those who commune reflects his emphasis on 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.

WORDS OF INSTITUTION *Verba*

M 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

M The Lord be with you.

Ruth 2:4, 2 Timothy 4:22

C **And also with you.**

M Lift up your hearts.

Lamentations 3:41

C **We lift them up to the Lord.**

M Let us give thanks to the Lord, our God.

Psalms 136

C **It is good and right so to do.**

M 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 in blessing his saints of the past has given us glorious assurance and hope that, following their example of faith, we may run with perseverance the race marked out for us, and receive the crown of glory that will never fade away.

Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

This canticle is based on Isaiah 61:1-4. Like

Isaiah, we are in the presence of God: the LORD is here with us in a special way in Communion.

"Hosts" means armies.

The "heavenly hosts" are God's armies of holy angels.

"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."
— Martin Luther

HOLY, HOLY, HOLY Sanctus

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
 heav'n and earth are full of your glo - ry. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.
 Bless - ed is he, bless - ed is he, bless - ed is he who
 comes in the name of the Lord. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.

PEACE OF THE LORD Pax Domini

John 20:19

- M** The peace of the Lord be with you always.
- C** Amen.

Stanzas 1, 2, 3

Lamb of God, pure and ho - ly, Who on the cross did
 suf - fer, Ev - er pa - tient and low - ly,
 Your - self to scorn did of - fer. All sins you car - ried
 for us, Else had de - spair reigned o'er us:
 1 Have mer - cy on us, O Je - sus!
 2 Have mer - cy on us, O Je - sus!
 3 Your peace be with us, O Je - sus!

The *Agnus Dei* (Latin for “Lamb of God”) is based on John the Baptist’s acclamation of Christ: “Behold, the Lamb of God, who takes away the sins of the world!” This canticle recollects the sacrifice of the Lamb of God on Good Friday, reminding us that, through the Holy Supper, we “proclaim the Lord’s death until he comes” (1 Corinthians 11).

DISTRIBUTION HYMN

I Come, O Savior, to Your Table | 310

Those who will be receiving Holy Communion today may wish to read Personal Preparation for Holy Communion, found on page 156 in the front section of the hymnal.

As the Bible teaches, our congregations practice close communion. Therefore, we ask that only members of our fellowship (WELS and ELS) partake of the sacrament.

1 I come, O Savior, to your table, For weak and weary is my soul;
O Jesus, you alone are able To satisfy and make me whole.

Refrain:

Lord, may your body and your blood Be for my soul the highest good!

2 Oh, grant that I in manner worthy May now trust solely in your Word,
And, conscious of the sins before me, Look only unto you, O Lord. *Refrain*

3 Unworthy though I am, O Savior, Because I have a sinful heart,
Yet you your lamb will banish never, Nor will your faithfulness depart. *Refrain*

4 Oh, let me loathe all sin forever As death and poison to my soul,
That I through willful sinning never May see your judgment take its toll! *Refrain*

5 Your heart is filled with fervent yearning That sinners may salvation see
Who, Lord, to you in faith are turning; So let me, too, come trustingly. *Refrain*

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

7 You here will find a heart most lowly That feels unworthy in your sight,
That duly weeps o'er sin, yet solely Your merit pleads, as it is right. *Refrain*

8 By faith I call your holy table The testament of your deep love,
For by your gift I now am able To know the heart of God above. *Refrain*

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

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

11 Your body, giv'n for me, O Savior, Your blood, which you for me have shed-
These are my life and strength forever; By them my hungry soul is fed. *Refrain*

12 With you, Lord, I am now united; I live in you and you in me.
No sorrow fills my soul; delighted, It finds its peace on Calvary. *Refrain*

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

14 Though death may threaten with disaster, It cannot rob me of my cheer,
For he who is of death the master With help and strength is always near. *Refrain*

15 My heart has now become your dwelling, O blessed, holy Trinity.
With angels I, your praises telling, Shall live in joy eternally. *Refrain*

POST-COMMUNION COLLECT

M 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.

This prayer, which we often pray, was included in a version of the Divine Service written by Martin Luther in 1526. We ask God to work powerfully in our lives through what he has just given to us in the Supper.

C Amen.

BLESSING

M 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.

C Amen.

CLOSING HYMN

Lord, Keep Us Steadfast in Your Word | 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.



"Verbum Domini Manet in Aeternum" is the motto of the Lutheran Reformation. It is based on 1 Peter 1:24-25, and appeared first in the court of Frederick the Wise in 1522. He had it sewn onto the right sleeve of the court's official clothing, which was worn by all who worked and served in the court—prince and servant alike. It was subsequently used by his successors, his brother John the Steadfast, and his nephew John Fredrick the Magnanimous. It became the official motto of the Smalcaldic League and was used on flags, banners, swords, and uniforms as a symbol of the unity of the Lutheran laity who struggled to defend their beliefs, communities, families, and lives against those who were intent on destroying them.