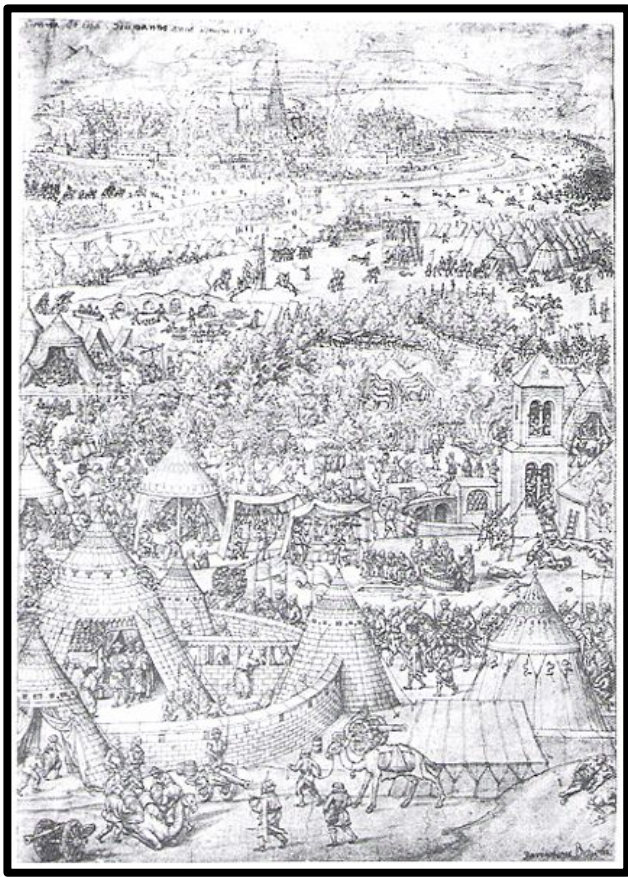




**Festival Divine Service for Reformation Day**  
Sunday, October 25, 2020  
Wheat Ridge Evangelical Lutheran Church, Wheat Ridge, Colorado



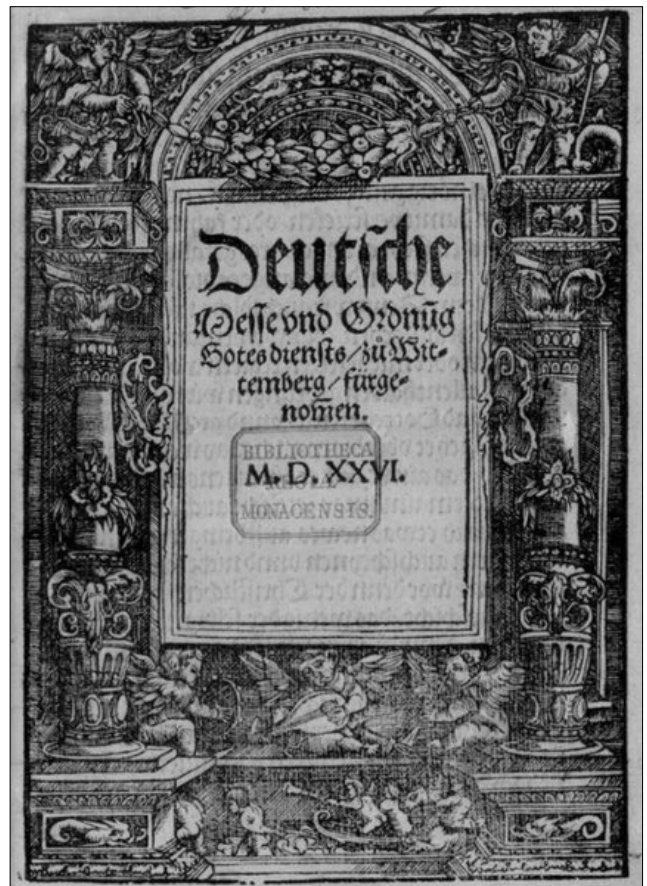
will for Germany (and the Church now being reformed with the Gospel) to be overtaken.

Reformation Day is set apart for us to thank God for raising up those who faithfully proclaim God’s Word in the face of adversity to protect the Church from threats of all kinds—political or doctrinal, external or internal. Today we especially give thanks for Dr. Martin Luther and the Confessors of the evangelical church who sought to restore the clarity of the Gospel to Christian worship and witness.

## IN THE YEAR 1541

THE GERMAN STATES were in grave danger. Sultan Suleiman the Magnificent and his Ottoman army seem invincible as they brutally conquered their way westward. They had taken Hungary; they were now threatening Vienna. The Muslims were advancing on the west. Would Germany be next? If so, how would the German peoples survive? And in matters of eternal consequence: would church in Europe, already divided by the Reformation, be destroyed by Muslim armies?

History tells us the Ottomans were stopped at Vienna. Germany was spared. Though we may not understand why God allowed Suleimans’s “scorched earth” campaign to wreak as much devastation as it did, clearly it was not God’s



The Order of Service this morning is based on Luther’s *Deutsche Messe* (German Mass), which is found in the Lutheran Service Book, Divine Service, Setting V, pg. 213.

This helps us remember—or rediscover—that we are blessed to be the stewards of a rich history and heritage that reaches back to October 31, 1517 when Luther posted his *95 Theses* on the door of the castle church at Wittenberg. This Reformation influenced not only the course of Christianity, but the politics, education, art and music of the Renaissance and the Western world.

Today is something like a special family holiday when the fine china and silver is taken out for a festive celebration. This morning’s liturgy is served by some of the best words and music of the German Lutheran tradition.

We recognize that the true importance of our Lutheran heritage is its inseparable connection to that Gospel proclaimed by faithful Christians at all times and places: the forgiveness, life, and salvation offered as God’s free gifts to all humankind through faith in Jesus Christ. This same Jesus who served His disciples as recorded in the writings of Matthew, Mark, Luke, and John serves us today in Word and Sacrament so that we may serve others. This Good News is what Martin Luther and the Reformers safeguarded from a corrupt papacy, and from those who taught that God’s grace is found in human decisions or will, rather than in the Lord’s gifts of Word and Sacrament—and from an approaching Ottoman army.

When the Ottoman conquest of Vienna seemed imminent, the Elector asked the evangelical (Lutheran) pastors to offer prayers for Germany’s safety. In response, Martin Luther crafted a Service that included the hymn, “*Lord, Keep Us Steadfast in Your Word*”.

The hymn concludes with words that addressed the threats of nearly five centuries ago, yet are as poignant for the world we face today:

O COMFORTER  
*of* PRICELESS WORTH

SEND PEACE  
*and*  
UNITY  
*on* EARTH;  
SUPPORT US *in*  
OUR FINAL STRIFE

*and*  
LEAD US OUT *of* DEATH  
*to* LIFE.



LSB: Hymn 655, Text: Martin Luther  
Ps. 119:5-10; 2 John 9; John 8:31; Eph. 4:3-6

The sign of the holy cross is a promise given to every Christian at Baptism: Receive the sign of the ✝ holy cross both upon your forehead and upon your heart, to mark you as one redeemed by Christ the crucified" (Rite of Holy Baptism, LSB, p. 268). We belong to the Lord.

"The 46<sup>th</sup> Psalm is a psalm of thanks, sung by the people of Israel because of the mighty deeds of God. He had protected and saved the city of Jerusalem, in which was His dwelling, against all the rage and the fury of all the kings and the nations and preserved their peace against all warfare and weapons. And, in the manner of the Scriptures, the Psalm calls the character of the city a little stream that shall not run dry, as opposed to the great rivers, seas, and oceans of the heathen – their great kingdoms, principalities, and domains – that they shall dry up and disappear." Martin Luther, *Reading the Psalms with Luther*, pg. 114, CPH 1993.

## Festival of Reformation

Sunday, October 25, 2020

### Prelude –

✝ At this symbol (or according to your custom)  
you may make the sign of the cross as a remembrance of your Baptism in our Lord.

[Stand and face the Processional Cross: Chanted Responsively]

### Psalm

Psalm 46



- P**<sup>1</sup> God is our ref- | uge and strength,\*  
a very present help in | trouble.
- C**<sup>2</sup> **Therefore we will not fear though the | earth gives way,\***  
**though the mountains be moved into the heart | of the sea,**
- P**<sup>3</sup> though its waters | roar and foam,\*  
though the mountains tremble at its | swelling.
- C**<sup>4</sup> **There is a river whose streams make glad the cit- | y of God,\***  
**the holy habitation of the | Most High.**
- P**<sup>5</sup> God is in the midst of her; she shall | not be moved;\*  
God will help her when | morning dawns.
- C**<sup>6</sup> **The nations rage, the kingdoms | totter;\***  
**He utters His voice, the | earth melts.**
- P**<sup>7</sup> The LORD of hosts is | with us;\*  
the God of Jacob is our | fortress.
- C**<sup>8</sup> **Come, behold the works | of the LORD,\***  
**how He has brought desolations | on the earth.**
- P**<sup>9</sup> He makes wars cease to the end | of the earth;\*  
He breaks the bow and shatters the spear;  
He burns the chariots with | fire.
- C**<sup>10</sup> **“Be still, and know that | I am God.\***  
**I will be exalted among the nations,**  
**I will be exalted | in the earth!”**
- P**<sup>11</sup> The LORD of hosts is | with us;  
the God of Jacob is our | fortress.

[Processional]

**A Mighty Fortress Is Our God**

LSB 656 vv. 1-3



1 A might - y for - tress is our God,  
2 With might of ours can naught be done,  
3 Though dev - ils all the world should fill,



A trust - y shield and weap - on;  
Soon were our loss ef - fect - ed;  
All ea - ger to de - vour us,



He helps us free from ev - 'ry need  
But for us fights the val - iant One,  
We trem - ble not, we fear no ill;



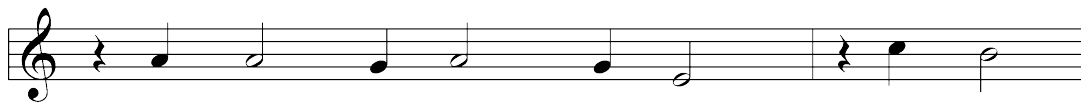
That hath us now o'er - tak - en.  
Whom God Him - self e - lect - ed.  
They shall not o - ver - pow'r us.



The old e - vil foe Now means  
Ask ye, Who is this? Je - sus  
This world's prince may still Scowl fierce



dead - ly woe; Deep guile and great might  
Christ it is, Of Sab - a - oth Lord,  
as he will, He can harm us none.



Are his dread arms in fight; On earth  
And there's none oth - er God; He holds  
He's judged; the deed is done; One lit -

is not his e qual.  
 the field for - ev er.  
 tle word can fell - him.

The first three stanzas of "A Mighty Fortress" are sung to the *rhythmic* version of the melody (Luther's Original). The service concludes with the *isorhythmic* version found in LSB 657, which is more of a Chorale (with "smooth" note values). This is the version more common in Lutheran churches of the Scandinavian origin and other denominations and is harmonized by the setting of Johann Sebastian Bach.

THE INVOCATION: In the Name of the Father, the Son, and the Holy Spirit—the Triune Name given in Baptism. The pastor now faces the baptized and pronounces the Name to which they all belong. The Lord's people hear the Invocation, and now gathered to that holy Name, the baptized look forward to the Lord's gifts. [Matt. 28:19]

**Invocation**

- P** In the name of the Father and of the † Son and of the Holy Spirit.
- C** Amen.

THE KYRIE: In confident faith, the Lord's people break out in Kyrie: Lord have mercy (Kyrie is the Greek word for "Lord"). It is a prayer, an intercession to our Lord that He be with us and help us in all our afflictions and troubles. [Matt. 15:22; Luke 17:13]

**Kyrie**

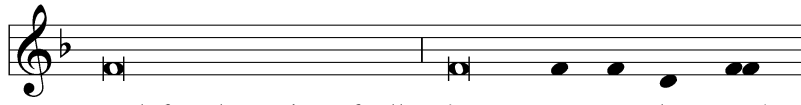
**A** In peace let us pray to the Lord.

**C** Lord, have mer - cy.

**A** For the peace from above and for our salvation let us pray to the Lord.

**C** Lord, have mer - cy.

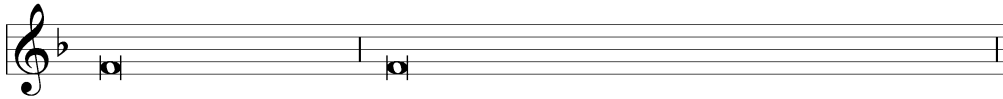
**A** For the peace of the whole world, for the well-being of the Church of God,



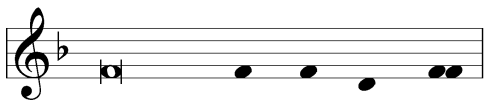
and for the unity of all let us pray to the Lord.



**C** Lord, have mer - cy.



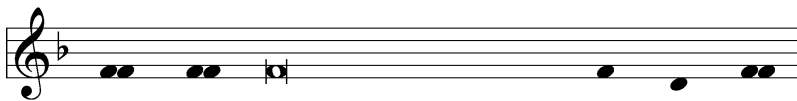
**A** For this holy house and for all who offer here their worship and praise



let us pray to the Lord.



**C** Lord, have mer - cy.



**A** Help, save, comfort, and defend us, gra - cious Lord.



**C** A - men.

GLORIA IN EXCELSIS: In the gifts of the Lord's service, the gifts of Heaven are being brought down to Earth. God who is "on high" is extolled for bringing peace (the forgiveness of sins) down to Earth for all sinners. It is a Trinitarian hymn extolling the Father, the Son, and the Holy Spirit. [Luke 2:14; John 1:29]

### Gloria in Excelsis

#### All Glory Be to God on High

LSB 947



1 All glo - ry be to God on high And thanks for all His  
2 We praise and laud and wor - ship You; We give You thanks for -  
3 O Je - sus Christ, the on - ly Son Be - got - ten of the  
4 O Ho - ly Spir - it, our de - light And source of con - so -

fa - vor; No harm can touch or ter - ri - fy A  
 ev - er, O Fa - ther, for Your rule is true And  
 Fa - ther, Your sav - ing death has made us one With  
 la - tion, Pro - tect us from the dev - il's might Through

child of God for - ev - er. God shows His good and  
 just and chang - es nev - er. With bound - less pow'r, Your  
 God and with each oth - er. O Lamb of God, to  
 Je - sus, our sal - va - tion, Who by His death up -

gra - cious will And grants His peace, the world to fill—  
 might - y reign Ful - fills what - ev - er You or - dain.  
 You on high In our dis - tress we sin - ners cry,  
 on a tree Has res - cued us from mis - er - y:

All strife at last has end - ed.  
 Lord, grant us ev - 'ry bless - ing!  
 Have mer - cy on us, a - men!  
 To this we hold for - ev - er.

THE READINGS: The church hears the Lord's Word. Scripture is read, for these are the words given by the Holy Spirit, the words by which Jesus is proclaimed and the Gospel of God is made known. In the Reformation, the Pope was called upon to depart the wisdom of man and return to the wisdom of God, which the Lord has revealed in Holy Scripture alone. [Luke 24:27; John 5:39; 2 Tim. 3:16]

**Salutation and Collect of the Day**

**P** The Lord be with you.

**C** And al - so with you.

**P** Let us pray.  
 Almighty and gracious Lord, pour out Your Holy Spirit on Your faithful people. Keep us steadfast in Your grace and truth, protect and deliver us in times of temptation, defend us against all enemies, and grant to Your Church Your saving peace; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.





[Sit]

**First Reading**

*Revelation 14:6–7*

<sup>6</sup>Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. <sup>7</sup>And he said with a loud voice, “Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water.”

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

**C** Thanks be to God.

**Gradual**



[Psalm 48:1a, 12-14a]

**L** Great is the LORD and greatly | to be praised\*  
in the city | of our God!

**C** Walk about Zion, go around her, number her | towers,\*  
consider well her ramparts, go through her | citadels,

**L** that you may tell the next gener- | ation\*  
that this is God, our God forever and | ever.

**Epistle**

*Romans 3:19–28*

<sup>19</sup>Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. <sup>20</sup>For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. <sup>21</sup>But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup>the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup>for all have sinned and fall short of the glory of God, <sup>24</sup>and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup>whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup>It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. <sup>27</sup>Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. <sup>28</sup>For we hold that one is justified by faith apart from works of the law.

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

**C** Thanks be to God.

Sometimes the bold imagery of hymns such as “Rise! To Arms!” is misconstrued as a political or militaristic call to arms in the name of religion. On the contrary, this hymn refers to putting on the *spiritual* “armor” of God (Eph. 6.11) and to “running the race” of a life of *faith* (Heb. 12:1).

[Stand]

**Rise! To Arms! With Prayer Employ You**

LSB 668



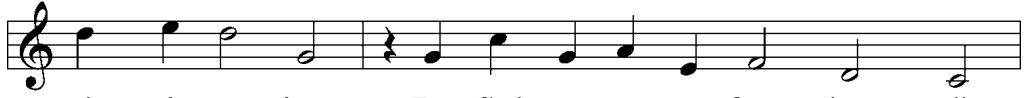
1 Rise! To arms! With prayer em-ploy you, O Chris-tians, lest the  
2 Cast a - far this world’s vain plea - sure And bold - ly strive for  
3 Wise - ly fight, for time is fleet - ing; The hours of grace are



foe de-destroy you; For Sa-tan has de-signed your fall.  
 heav'n-ly trea-sure. Be stead-fast in the Sav-ior's might.  
 fast re-treat-ing; Short, short is this our earth-ly way.



Wield God's Word, the weap-on glo-rious; A-gainst all foes be  
 Trust the Lord, who stands be-side you, For Je-sus from all  
 When the Lord the dead will wak-en And sin-ners all by



thus vic-to-rious, For God pro-protects you from them all.  
 harm will hide you. By faith you con-quer in the fight.  
 fear are shak-en, The saints with joy will greet that day.



Fear not the hordes of hell, Here is Em-man-u-el.  
 Take cour-age, wea-ry soul! Look for-ward to the goal!  
 Praise God, our tri-umph's sure. We need not long en-dure



Hail the Sav-ior! The strong foes yield To Christ, our shield,  
 Joy a-waits you. The race well run, Your long war won,  
 Scorn and tri-al. Our Sav-ior King His own will bring



And we, the vic-tors, hold the field.  
 Your crown shines splen-did as the sun.  
 To that great glo-ry which we sing.

**Holy Gospel**

*John 8:31-36*

**P** The Holy Gospel according to St. John, the eighth chapter.



**C** Glo-ry to You, O Lord.

<sup>31</sup>So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, <sup>32</sup>and you will know the truth, and the truth will set you free." <sup>33</sup>They answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free'?" <sup>34</sup>Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. <sup>35</sup>The slave does not remain in the house forever; the son remains forever. <sup>36</sup>So if the Son sets you free, you will be free indeed."

**P** This is the Gospel of the Lord.



**C** Praise to You, O Christ.

THE CREED: The Nicene Creed is normally used for Divine Services (services of Holy Communion), the Apostles' Creed at Baptisms. In the Creeds, the Church unanimously confesses the faith. This common confession of faith helps defend the Church against false teachings (heresies) and builds her up in the doctrine of the Apostles, which is revealed in the words of the prophets and Apostles [Acts 2:42; Rom. 16:17ff.; 1 Tim. 6:3ff.]

### Creedal Hymn

#### We All Believe in One True God

LSB 954



1 We all be - lieve in one true God, Who cre - at - ed  
2 We all be - lieve in Je - sus Christ, His own Son, our  
3 We all con - fess the Ho - ly Ghost, Who, in high - est



earth and heav - en, The Fa - ther, who to us in love  
Lord, pos - sess - ing An e - qual God - head, throne, and might,  
heav - en dwell - ing With God 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,  
Com - forts us be - yond all tell - 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.



Through all snares and per - ils leads us, Watch - ing that no  
Word made flesh, our el - der broth - er; That the lost might  
Here for - give - ness and sal - va - tion Dai - ly come through



harm be - tide us. He cares for us by  
life in - her - it, Was cru - ci - fied for  
Je - sus' mer - it. All flesh shall rise, and

day and night; All things are gov-erned by His might.  
 all our sin And raised by God to life a - gain.  
 we shall be In bliss with God e - ter - nal - ly.

A - men, a - - men. A - men.

*Verleih Uns Frieden*— Derived from *Veni redemptor getium* (composed by St. Ambrose of Milan (340-397) Gregorian plain song), a prayer for peace. The changing political climate in Europe gave rise to the creation of this German hymn. The advance across central Europe of the Ottoman Turks was a threat not only politically but also a threat theologically to Catholics and Protestants alike.

Luther's response was to underscore the need to pray. Literally all of Europe was praying this prayer.

*Kyrie Eleison*, Lord have Mercy, from the Litany, pg 288 was reinstated by Luther based on the lack of prayer by the people and the events of 1528, similar to those of today.

THE SERMON: The sermon declares justification. It proclaims the Lord's Law and Gospel to His people, convicting of sin (the Law), and bestowing forgiveness and life (the Gospel). This is justification: People are not justified before God by their own strength, merits, or works. People are freely justified for Christ's sake, through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake. By His death, Christ made satisfaction for our sins. God counts this faith for righteousness in His sight. [AUG. CONF.] The Pope has always rejected the article of justification, but the Reformation established that this is the article upon which the Church stands or falls.

Sermon **"Slaves or Sons"** [John 8:31-36]

**Prayer of the Church**

**P** Let us pray for the whole people of God in Christ Jesus and for all people according to their needs.

[Kneel, or be seated]  
 —after each petition of the Prayer the following response is spoken—

- P** Lord, in your mercy,
- C** Hear our prayer.

—the Prayer of the Church concludes—

- P** Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ, our Lord.
- C** Amen.

[Sit]

**Offering**



**HOLY COMMUNION**



—If you are not a member of Wheat Ridge Lutheran Church, please read the note on Holy Communion on the bulletin back page—

**Christian Questions with Their Answers**

- P** *Do you believe that you are a sinner?*  
**C** **Yes, I believe it. I am a sinner.**  
**P** *How do you know this?*  
**C** **From the Ten Commandments, which I have not kept.**  
**P** *Are you sorry for your sins?*  
**C** **Yes. I am sorry that I have sinned against God.**  
**P** *What have you deserved from God because of your sins?*  
**C** **His wrath and displeasure, temporal death, and eternal damnation.**  
**P** *Do you hope to be saved?*  
**C** **Yes, that is my hope.**  
**P** *In whom then do you trust?*  
**C** **In my dear Lord Jesus Christ.**  
**P** *Who is Christ?*  
**C** **The Son of God, true God and man.**  
**P** *How many Gods are there?*  
**C** **Only one, but there are three persons: Father, Son, and Holy Spirit.**  
**P** *What has Christ done for you that you trust in Him?*  
**C** **He died for me and shed His blood for me on the cross for the forgiveness of sins.**

- P** *Did the Father also die for you?*  
**C** **He did not. The Father is God only, as is the Holy Spirit; but the Son is both true God and true man. He died for me and shed His blood for me.**  
**P** *How do you know this?*  
**C** **From the Holy Gospel, from the words instituting the Sacrament, and by His body and blood given me as a pledge in the Sacrament.**  
**P** *Do you believe, then, that the true body and blood of Christ are in the Sacrament?*  
**C** **Yes, I believe it.**  
**P** *What convinces you to believe this?*  
**C** **The word of Christ: Take, eat, this is My body; drink of it, all of you, this is My blood.**  
**P** *What should we do when we eat His body and drink His blood, and in this way receive His pledge?*  
**C** **We should remember and proclaim His death and the shedding of His blood, as He taught us: This do, as often as you drink it, in remembrance of Me.**  
**P** *Why should we remember and proclaim His death?*  
**C** **First, so we may learn to believe that no creature could make satisfaction for our sins. Only Christ, true God and man, could do that. Second, so we may learn to be horrified by our sins, and to regard them as very serious. Third, so we may find joy and comfort in Christ alone, and through faith in Him be saved.**  
**P** *Hear now God's Word of forgiveness as sure and certain as from our Lord Himself: On the basis of your confession, I, as a called, ordained minister of the Word, in the stead and by the command of our Lord Jesus Christ forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.*  
**C** **Amen.**  
**P** *Let us together pray the prayer our Lord has given us:*

### **Lord's Prayer**

- 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 LORD'S SUPPER: The Sacrament is the true Body and Blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us to eat and to drink. The words, "Given and shed for you for the forgiveness of sins," show us that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

[Small Catechism; Matt 26:26ff.; Luke 22:19ff.; 1 Cor. 11:23ff.]

### The Words of Our Lord

**P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My  $\text{✠}$  body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying:

"Drink of it, all of you; this cup is the new testament in My  $\text{✠}$  blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

### Pax Domini

**P** The peace of the Lord be with you always.

**C** Amen.

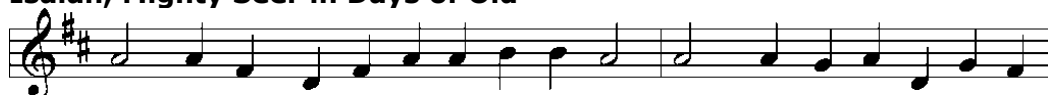
"The German *Sanctus*...shows [Luther's] perfect mastery in adapting the notes to the text," said musician Johann Walther, impressed with Luther's ability to adapt Latin chant sources. Walther collaborated with Luther to write new German hymns.

Worship guidelines from the late 16<sup>th</sup> century stipulated that the *Sanctus* hymn was to be sung with great dignity' in city churches.

It was led by three boys reverently kneeling before the altar.

### Sanctus Isaiah, Mighty Seer in Days of Old

LSB 960



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 Sab - a - oth!



Ho - ly is God, the Lord of Sab - a - oth! Ho - ly is God, the Lord of



Sab - a - oth! 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.

[Sit]

**Distribution**

**Preserve Your Word, O Savior**

LSB 658



- 1 Pre - serve Your Word, O Sav - ior, To us this lat - ter day,
- 2 Pre - serve, O Lord, Your hon - or, The bold blas - phem - er smite;
- 3 Pre - serve, O Lord, Your Zi - on, Bought dear - ly with Your blood;
- 4 Pre - serve Your Word and preach - ing, The truth that makes us whole,



And let Your king - dom flour - ish; En - large Your Church, we pray.  
 Con - vince, con - vert, en - light - en The souls in er - ror's night.  
 Pro - tect what You have cho - sen A - gainst the hell - ish flood.  
 The mir - ror of Your glo - ry, The pow'r that saves the soul.



O keep our faith from fail - ing; Keep hope's bright star a - glow.  
 Re - veal Your will, dear Sav - ior, To all who dwell be - low,  
 Be al - ways our de - fend - er When dan - gers gath - er round;  
 Oh, may this liv - ing wa - ter, This dew of heav'n - ly grace,



Let noth-ing from truth turn us While liv - ing here be - low.  
 Great light of all the liv - ing, That all Your name may know.  
 When all the earth is crum-bling, Safe may Your Church be found.  
 Sus - tain us while here liv - ing Un - til we see Your face.

5 Preserve in wave and tempest  
 Your storm-tossed little flock;  
 Assailed by wind and weather,  
 May it endure each shock.  
 Stand at the helm, our pilot,  
 And set the course aright;  
 Then we will reach the harbor  
 In Your eternal light.

**By Grace I'm Saved**

LSB 566



1 By grace I'm saved, grace free and bound-less; My soul, be-lieve and  
 2 By grace! None dare lay claim to mer - it; Our works and con - duct  
 3 By grace God's Son, our on - ly Sav - ior, Came down to earth to  
 4 By grace! This ground of faith is cer - tain; As long as God is



doubt it not. Why stag - ger at this word of prom - ise?  
 have no worth. God in His love sent our Re - deem - er,  
 bear our sin. Was it be - cause of your own mer - it  
 true, it stands. What saints have penned by in - spi - ra - tion,



Has Scrip-ture ev - er false-hood taught? No! Then this word must  
 Christ Je - sus, to this sin - ful earth; His death did for our  
 That Je - sus died your soul to win? No, it was grace, and  
 What in His Word our God com-mands, Our faith in what our



true re - main: By grace you too will life ob - tain.  
 sins a - tone, And we are saved by grace a - lone.  
 grace a - lone, That brought Him from His heav'n - ly throne.  
 God has done De - pends on grace— grace through His Son.

5 By grace to timid hearts that tremble,  
 In tribulation's furnace tried,  
 By grace, in spite of fear and trouble,



The Father's heart is open wide.  
 Where could I help and strength secure  
 If grace were not my anchor sure?

- 6 By grace! On this I'll rest when dying;  
 In Jesus' promise I rejoice;  
 For though I know my heart's condition,  
 I also know my Savior's voice.  
 My heart is glad, all grief has flown  
 Since I am saved by grace alone.

### The Church's One Foundation

LSB 644



1 The Church's one foun - da - tion Is Je - sus Christ, her Lord;  
 2 E - lect from ev - 'ry na - tion, Yet one o'er all the earth;  
 3 Though with a scorn - ful won - der The world sees her op - pressed,  
 4 Through toil and trib - u - la - tion And tu - mult of her war



She is His new cre - a - tion By wa - ter and the Word.  
 Her char - ter of sal - va - tion: One Lord, one faith, one birth.  
 By schisms rent a - sun - der, By her - e - sies dis - tressed,  
 She waits the con - sum - ma - tion Of peace for - ev - er - more



From heav'n He came and sought her To be His ho - ly bride;  
 One ho - ly name she bless - es, Par - takes one ho - ly food,  
 Yet saints their watch are keep - ing; Their cry goes up, "How long?"  
 Till with the vi - sion glo - rious Her long - ing eyes are blest,



With His own blood He bought her, And for her life He died.  
 And to one hope she press - es With ev - 'ry grace en - dued.  
 And soon the night of weep - ing Shall be the morn of song.  
 And the great Church vic - to - rious Shall be the Church at rest.

- 5 Yet she on earth has union  
 With God, the Three in One,  
 And mystic sweet communion

With those whose rest is won.  
 O blessèd heav'nly chorus!  
 Lord, save us by Your grace  
 That we, like saints before us,  
 May see You face to face.

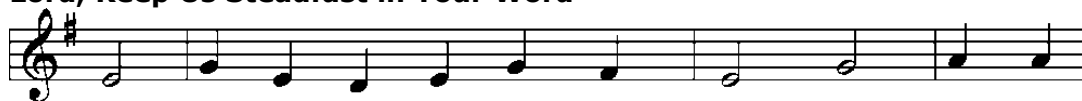
THE BENEDICTION: The Lord has had His Word spoken for the blessing and benefit of His people. The gifts of the Gospel have been freely distributed. The Lord's baptized now go home with His blessing bestowed upon them. [Numbers 6:24-27].

[Stand]

**Post-Communion Cantic**

**Lord, Keep Us Steadfast in Your Word**

LSB 655



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 wrest the king - dom from Your  
 Lord of lords a - lone; De - fend Your ho - ly Church that  
 u - ni - ty on earth; Sup - port us in our fi - nal



Son And bring to naught all He has done.  
 we May sing Your praise e - ter - nal - ly.  
 strife And lead us out of death to life.

**Post-Communion Collect**

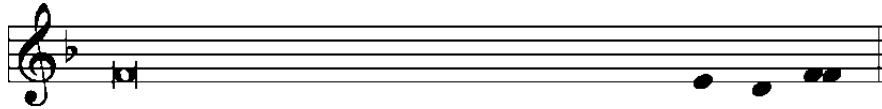
**A** Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**C** A - - men.

**Benediction**



**P** The Lord bless you and keep you.  
The Lord make His face shine on you  
and be gracious to you.  
The Lord look upon you with favor and  $\text{✠}$  give you peace.



**C** A - - men.

**A Mighty Fortress Is Our God**

*LSB 657 vv. 1, 4*



1 A might - y for - tress is our God, A sword and shield vic -  
4 God's Word for - ev - er shall a - bide, No thanks to foes, who



to - rious; He breaks the cruel op - pres - sor's rod And wins sal -  
fear it; For God Him - self fights by our side With weap - ons



va - tion glo - rious. The old sa - tan - ic foe Has sworn to  
of the Spir - it. Were they to take our house, Goods, hon - or,



work us woe. With craft and dread - ful might He  
child, or spouse, Though life be wrenched a - way, They



arms him - self to fight. On earth he has no e - qual.  
can - not win the day. The King - dom's ours for - ev - er!

**Postlude**

## Acknowledgments

Divine Service, from Lutheran Service Book. Used by permission.

*Preacher:* Rev. Eli Lietzau  
*Organist:* Kathy McFall  
*Lay Ministers:* Joe Broscheit; Dan Maag

## TO OUR GUESTS

### **HOLY COMMUNION**

If you are not a member of *Wheat Ridge Lutheran Church* or of another congregation of the Lutheran Church--Missouri Synod, please speak with Pastor or an elder **before** communing.

The Lord Jesus gives His holy Body and Blood to be received in doctrinal unity, [ACTS 2:42] teaching that His people are not to commune with those who teach differing teachings about Him and His holy gifts. [I COR. 10:21] Rather, He desires that those who commune at His table receive His holy gifts in oneness with Him and one another, [I COR. 10:16-17] and in faith for the forgiveness of every sin. [MATT. 26:28]

Therefore, all the congregations and pastors of the Lutheran Church-Missouri Synod have promised to practice **doctrinal fellowship** (i.e., "closed communion") for the benefit and blessing of our Lord's holy people. (As we confess in the *Large Catechism*, all Christians admitted to the Sacrament will have learned the Catechism.)

In His gift of **Holy Communion** the Crucified Christ is both the *Giver* and the *Gift*. The *same* Body and Blood given over to death on the cross is now brought into our lives and given over to the sinner at the holy Altar. Jesus is always the Steward handing out His gifts. [LUKE 22:27] By His Word He establishes us in oneness with Himself and His Father. [JOHN 17:17-20] According to His word, He truly gives His actual holy Body and Blood into us [LUKE 22:19-20]; thereby we are truly joined to His saving cross.

*The Luther Rose, also known as the Luther Seal, is easily the most recognized symbol for the Lutheran Church, and for good reason. Martin Luther personally oversaw the creation of this symbol. It provides a beautiful summary of his faith, that is common to all Christians, of every*



*place and every time. Here is how Luther explained the meaning of this seal:*

Grace and peace from the Lord.

As you desire to know whether my painted seal which you sent to me, has hit the mark, I shall answer most amiably and tell you the original thoughts and reason about why my seal is a symbol of my theology. The first should be a black cross in a heart, which retains its natural color, so that I myself would be reminded that faith in the Crucified saves us. *“For one who believes from the heart will be justified”* (Romans 10:10). Although it is indeed a black cross, which mortifies and which should also cause pain, it leaves the heart in its natural color. It does not corrupt nature, that is, it does not kill but keeps alive. *“The just shall live by faith”* (Romans 1:17) but by faith in the crucified. Such a heart should stand in the middle of a white rose, to show that faith gives joy, comfort and peace. In other words, it places the believer into a white joyous rose, for this faith does not give peace and joy like the world gives (John 14:27). That is why the rose should be white and not red, for white is the color of the spirits and the angels (cf. Matthew 28:3); John 12). Such a rose should stand in a sky-blue field, symbolizing that such joy in spirit and faith is a beginning of the heavenly future joy, which begins already, but is grasped in hope, not yet revealed. And around this field is a golden ring, symbolizing that such blessedness in Heaven lasts forever and has no end. Such blessedness is exquisite, beyond all joy and goods, just as gold is the most valuable, most precious and best metal. This is my *compendium theologiae* [summary of theology]. I have wanted to show it to you in good friendship hoping for your appreciation. May Christ, our beloved Lord, be with your spirit until the life hereafter. AMEN.

A handwritten signature in black ink, reading "Martinus Luther". The script is cursive and elegant, with a prominent initial 'M'.