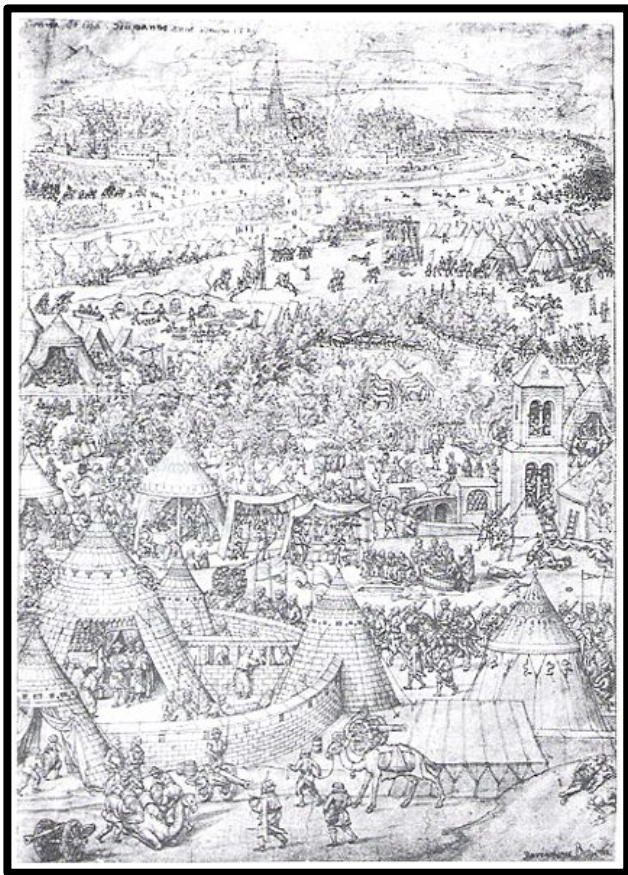


Festival Divine Service for Reformation Day

Sunday, October 31, 2021

Wheat Ridge Evangelical Lutheran Church, Wheat Ridge, Colorado



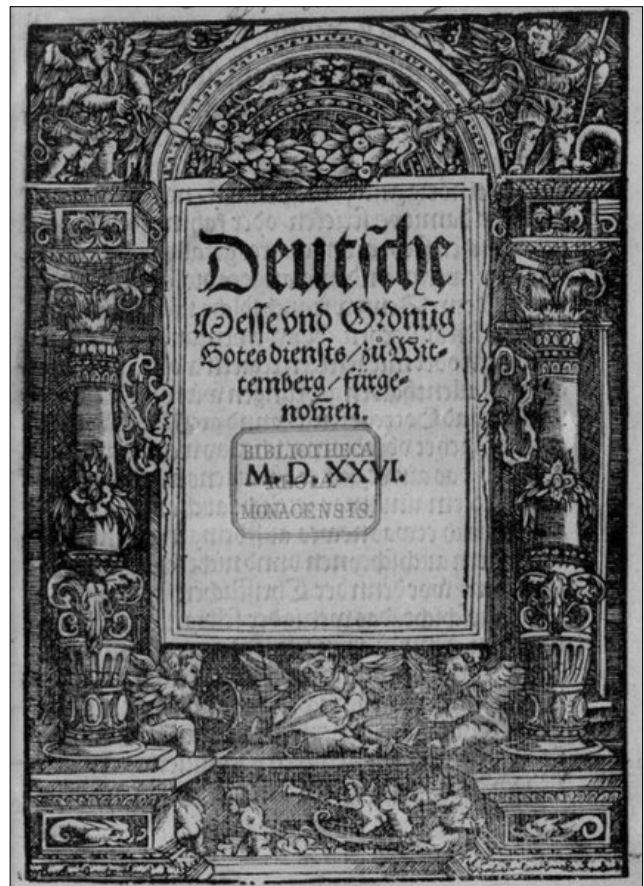
will for Germany (and the Church now being reformed with the Gospel) to be overtaken.

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 T 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 46th 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 31, 2021

Prelude

608 Lord, to You I Make Confession



1 Lord, to You I make con - fes - sion: I have sinned and
 2 Yet, though con - science' voice ap - pall me, Fa - ther, I will
 3 For Your Son has suf - fered for me, Giv'n Him - self to
 4 Lord, on You I cast my bur - den— Sink it in the



gone a - stray, I have mul - ti - plied trans - gres - sion,
 seek Your face; Though Your child I dare not call me,
 res - cue me, Died to save me and re - store me,
 deep - est sea! Let me know Your gra - cious par - don,



Cho - sen for my - self my way. Led by You to
 Yet re - ceive me in Your grace. Do not for my
 Rec - on - ciled and set me free. Je - sus' cross a -
 Cleanse me from in - iq - ui - ty. Let Your Spir - it



see my er - rors, Lord, I trem - ble at Your ter - rors.
 sins for - sake me; Let Your wrath not o - ver - take me.
 lone can van - quish These dark fears and soothe this an - guish.
 leave me nev - er; Make me on - ly Yours for - ev - er.

Text and tune: Public domain

✠ 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.

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]

Stand and face the Processional Cross

Invocation

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

C Amen.

Psalm

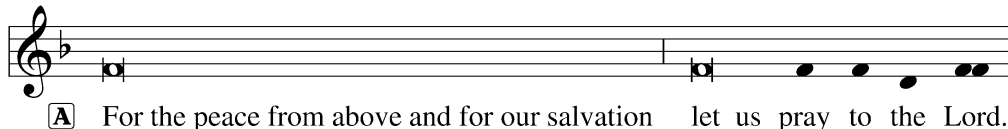
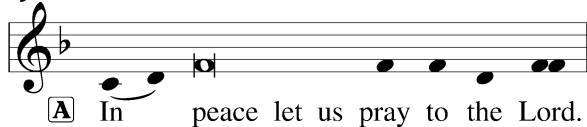
Psalm 46



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

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

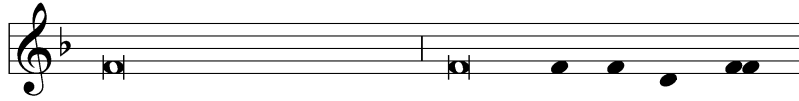




C Lord, have mer - cy.



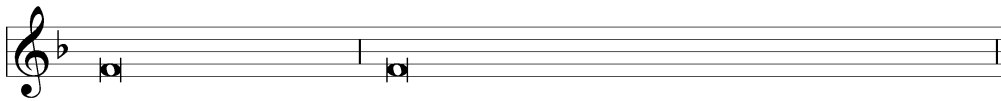
A For the peace of the whole world, for the well-being of the Church of God,



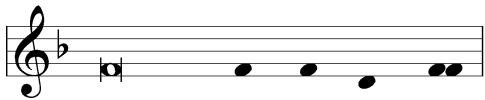
and for the unity of all let us pray to the Lord.



C Lord, have mer - cy.



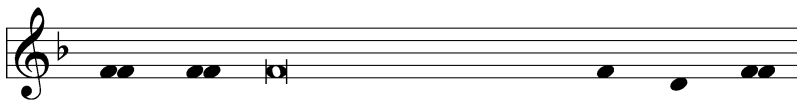
A For this holy house and for all who offer here their worship and praise



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
947 All Glory Be to God on High



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 -



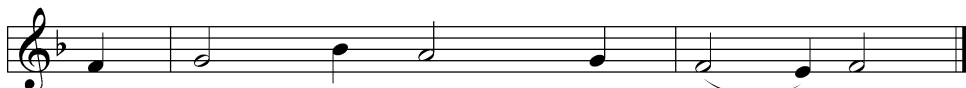
fa - vor; No harm can touch or ter - ri - fy A
 ev - er; O Fa - ther, for Your rule is true And
 Fa - ther, Your sav - ing death has made us one With
 la - tion, Pro - tect us from the dev - il's might Through



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.

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 Tune: Public domain

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

⁶Then 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. ⁷And 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

¹⁹Now 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. ²⁰For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

²¹But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³for all have sinned and fall short of the glory of God, ²⁴and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom 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. ²⁶It 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.

²⁷Then 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. ²⁸For 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.

Stand

Alleluia and Verse

LSB 156



C Al - le - lu - ia. Lord, to whom shall we go? You have the
words of e - ter - nal life. Al - le - lu - ia, al - le - lu - ia.

Holy Gospel

Matthew 11:12-19

P The Holy Gospel according to St. Matthew, the eleventh chapter.



C Glo - ry to You, O Lord.

¹²[Jesus said:] “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. ¹³For all the Prophets and the Law prophesied until John, ¹⁴and if you are willing to accept it, he is Elijah who is to come. ¹⁵He who has ears to hear, let him hear.

¹⁶“But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates,

¹⁷“We played the flute for you, and you did not dance;
we sang a dirge, and you did not mourn.”

¹⁸For John came neither eating nor drinking, and they say, ‘He has a demon.’ ¹⁹The Son of Man came eating and drinking, and they say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by her deeds.”

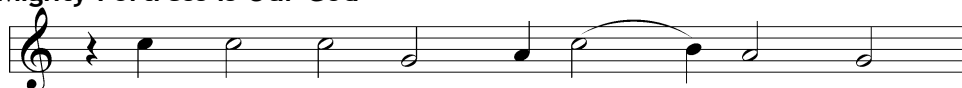
P This is the Gospel of the Lord.



C Praise to You, O Christ.

Sit

656 A Mighty Fortress Is Our God



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,
 4 The Word they still shall let re - main



A trust - y shield and weap - on;
 Soon were our loss ef - fect - ed;
 All ea - ger to de - vour us,
 Nor an - y thanks have for it;



He helps us free from ev - 'ry need
 But for us fights the val - iant One,
 We trem - ble not, we fear no ill;
 He's by our side up - on the plain



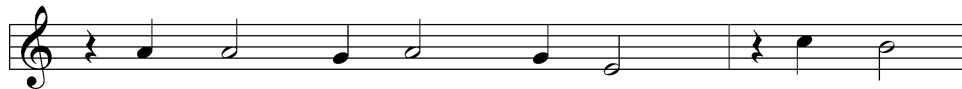
That hath us now o'er - tak - en.
 Whom God Him - self e - lect - ed.
 They shall not o - ver - pow'r us.
 With His good gifts and Spir - it.



The old e - vil foe Now means
 Ask ye, Who is this? Je - sus
 This world's prince may still Scowl fierce
 And take they our life, Goods, fame,



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



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 -
 Our vic - t'ry has been won; The King -



is not his e - qual.
 the field for - ev - er.
 tle word can fell him.
 dom ours re - main - eth.

Tune and text: Public domain

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 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

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.]

Stand

Creedal Hymn 954 We All Believe in One True God

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.

OR

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

Tune and text: Public domain

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.

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.

—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.]

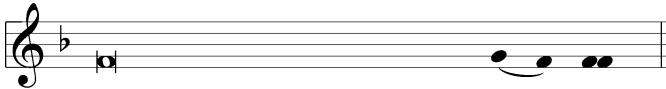
The Words of Our Lord

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 ✠ 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 ✠ 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

LSB 163



P The peace of the Lord be with you al - ways.



C A - men.

"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 16th 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"
Harold Smith, solo*

Sit

Distribution

617 O Lord, We Praise Thee



1 O Lord, we praise Thee, bless Thee, and a - dore Thee,
2 Thy ho - ly bod - y in - to death was giv - en,
3 May God be - stow on us His grace and fa - vor



In thanks - giv - ing bow be - fore Thee. Thou with Thy
Life to win for us in heav - en. No great - er
That we fol - low Christ our Sav - ior And live to -



bod - y and Thy blood didst nour - ish Our weak souls that
love than this to Thee could bind us; May this feast there -
geth - er here in love and u - nion Nor de - spise this



they may flour - ish: O Lord, have mer - cy!
of re - mind us! O Lord, have mer - cy!
blest Com - mu - nion! O Lord, have mer - cy!



May Thy bod - y, Lord, born of Mar - y, That our
Lord, Thy kind - ness did so con - strain Thee That Thy
Let not Thy good Spir - it for - sake us; Grant that



sins and sor - rows did car - ry, And Thy blood for us plead
blood should bless and sus - tain me. All our debt Thou hast paid;
heav'n - ly - mind - ed He make us; Give Thy Church, Lord, to see



In all tri - al, fear, and need: O Lord, have mer - cy!
Peace with God once more is made: O Lord, have mer - cy!
Days of peace and u - ni - ty: O Lord, have mer - cy!

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566 By Grace I'm Saved



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.

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655 Lord, Keep Us Steadfast in Your Word

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.

Text and tune: Public domain

573 Lord, 'Tis Not That I Did Choose Thee

1 Lord, 'tis not that I did choose Thee; That, I know, could
 2 It was grace in Christ that called me, Taught my dark - ened
 Δ 3 Praise the God of all cre - a - tion; Praise the Fa - ther's

nev - er be; For this heart would still re - fuse Thee Had Thy
 heart and mind; Else the world had yet en - thrall'd me, To Thy
 bound - less love. Praise the Lamb, our ex - pi - a - tion, Priest and

grace not cho - sen me. Thou hast from the sin that stained me
 heav'n - ly glo - ries blind. Now I wor - ship none a - bove Thee;
 King en - throned a - bove. Praise the Spir - it of sal - va - tion,

Washed and cleansed and set me free And un - to this
 For Thy grace a - lone I thirst, Know - ing well that,
 Him by whom our spir - its live. Un - di - vid - ed

end or - dained me, That I ev - er live to Thee.
 if I love Thee, Thou, O Lord, didst love me first.
 ad - o - ra - tion To the great Je - ho - vah give.

Text and tune: Public domain

Stand

Thank the Lord

LSB 164



C Thank the Lord and sing His praise; tell ev-'ry-one what He has done.



Let all who seek the Lord re - joice and proud-ly bear His name.



He re-calls His prom-is - es and leads His peo-ple forth in joy



with shouts of thanks-giv-ing. Al-le - lu - ia, al-le - lu - ia.

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 in 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.

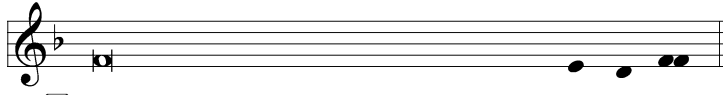


C A - men.

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].

Benediction

LSB 166



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 \dagger give you peace.



C A - men.

578 Thy Strong Word



1 Thy strong word did cleave the dark - ness; At Thy
 2 Lo, on those who dwelt in dark - ness, Dark as
 3 Thy strong Word be - speaks us righ - teous; Bright with
 4 From the cross Thy wis - dom shin - ing Break - eth



speak - ing it was done. For cre - at - ed
 night and deep as death, Broke the light of
 Thine own ho - li - ness, Glo - rious now, we
 forth in con - qu'ring might; From the cross for -



light we thank Thee, While Thine or - dered sea - sons run.
 Thy sal - va - tion, Breathed Thine own life - breath - ing breath.
 press toward glo - ry, And our lives our hopes con - fess.
 ev - er beam - eth All Thy bright re - deem - ing light.



Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to



Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,



al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!

5 Give us lips to sing Thy glory,
 Tongues Thy mercy to proclaim,
 Throats that shout the hope that fills us,
 Mouths to speak Thy holy name.
 Alleluia, alleluia!
 May the light which Thou dost send
 Fill our songs with alleluias,
 Alleluias without end!

△ 6 God the Father, light-creator,
 To Thee laud and honor be.
 To Thee, Light of Light begotten,
 Praise be sung eternally.

Holy Spirit, light-revealer,
Glory, glory be to Thee.
Mortals, angels, now and ever
Praise the holy Trinity!

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Acknowledgments

Divine Service, Setting One from Lutheran Service Book

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Postlude

Preacher: Rev. Eli Lietzau
Organist: Marilyn Havekost
Lay Ministers: Brian Echtenkamp and Dan Robinson

TO OUR GUESTS

HOLY COMMUNION

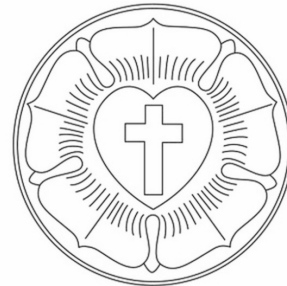
If you are not a member of *Wheat Ridge Lutheran Church* or of another congregation of the Lutheran Church--Missouri Synod, please speak with Pastor or an elder **before** communing.

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. [1 COR. 10:21] Rather, He desires that those who commune at His table receive His holy gifts in oneness with Him and one another, [1 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 cursive script, reading "Martin Luther".