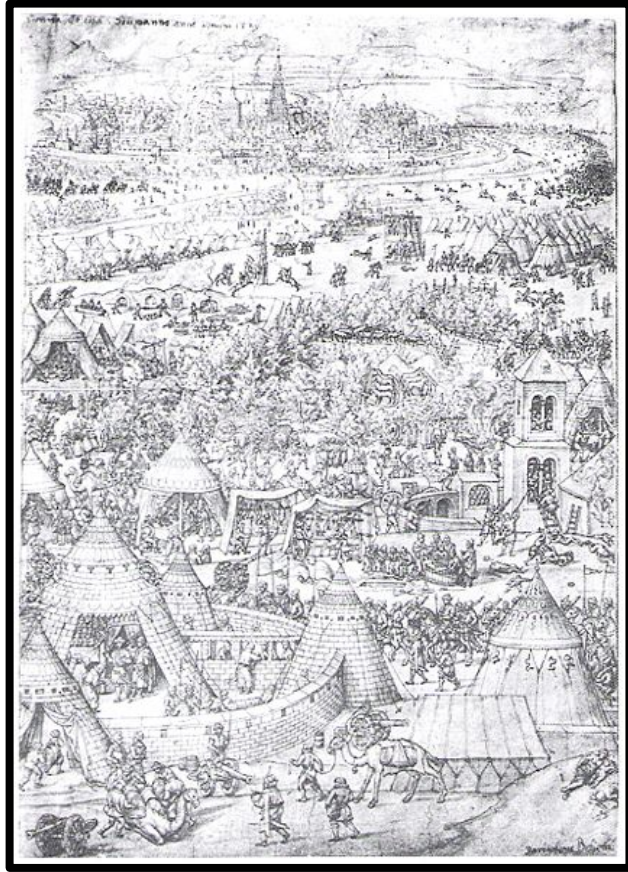
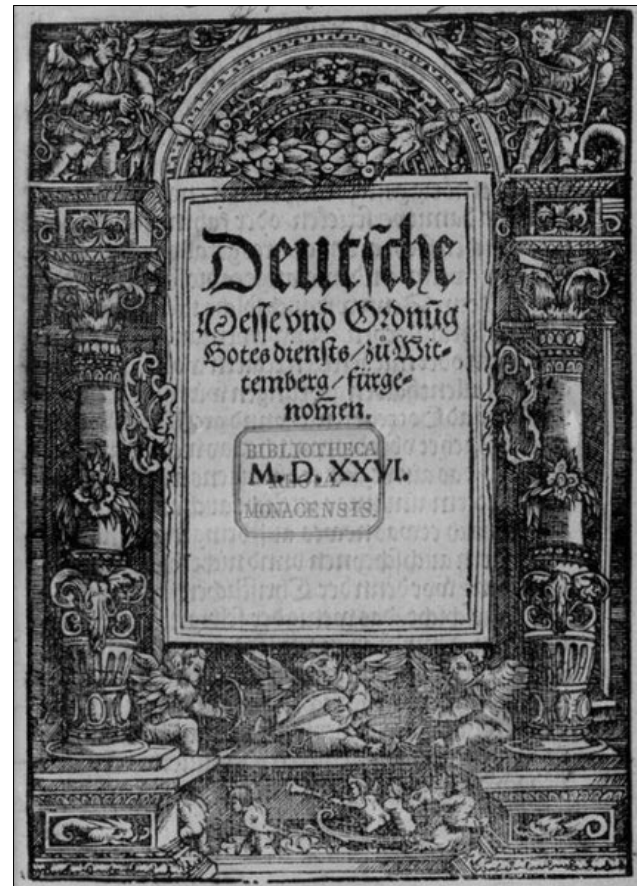


**Festival Divine Service for Reformation Day**  
Sunday, October 29, 2023  
Wheat Ridge Evangelical Lutheran Church, Wheat Ridge, Colorado



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.



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

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

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 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 29, 2023

### 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

**I** In the name of the Father and of the ✠ Son and of the Holy Spirit.

**C** Amen.

### Psalm

Psalm 34

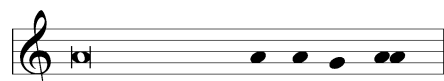


- <sup>1</sup>I will bless the LORD at | all times;\*  
his praise shall continually be | in my mouth.  
<sup>2</sup>My soul makes its boast | in the LORD;\*  
let the humble hear | and be glad.  
<sup>3</sup>Oh, magnify the | LORD with me,\*  
and let us exalt his name to- | gether!  
<sup>4</sup>I sought the LORD, and he | answered me\*  
and delivered me from | all my fears.  
<sup>5</sup>Those who look to him are | radiant,\*  
and their faces shall never | be ashamed.  
<sup>6</sup>This poor man cried, and the LORD | heard him\*  
and saved him out of all his | troubles.  
<sup>7</sup>The angel of the LORD encamps  
around those who | fear him,\*  
and de- | livers them.  
<sup>8</sup>Oh, taste and see that the | LORD is good!\*  
Blessèd is the man who takes ref- | uge in him!  
<sup>9</sup>Oh, fear the LORD, | you his saints,\*  
for those who fear him | have no lack!  
<sup>10</sup>The young lions suffer want and | hunger,\*  
but those who seek the LORD lack | no good thing.  
<sup>11</sup>Come, O children, lis- | ten to me,\*  
I will teach you the fear | of the LORD.  
<sup>12</sup>What man is there who de- | sires life\*  
and loves many days, that he may | see good?  
<sup>13</sup>Keep your tongue from | evil\*  
and your lips from speak- | ing deceit.  
<sup>14</sup>Turn away from evil | and do good,\*  
seek peace and pur- | sue it.  
<sup>15</sup>The eyes of the LORD are toward the | righteous\*  
and his ears | toward their cry.  
<sup>16</sup>The face of the LORD is against those who do | evil,\*  
to cut off the memory of them | from the earth.  
<sup>17</sup>When the righteous cry for help, the | LORD hears\*  
and delivers them out of all their | troubles.  
<sup>18</sup>The LORD is near to the broken- | hearted\*  
and saves the crushed in | spirit.  
<sup>19</sup>Many are the afflictions of the | righteous,\*  
but the LORD delivers him out | of them all.  
<sup>20</sup>He keeps | all his bones;\*  
not one of them is | broken.  
<sup>21</sup>Affliction will slay the | wicked,\*  
and those who hate the righteous will | be condemned.  
<sup>22</sup>The LORD redeems the life of his | servants;\*  
none of those who take refuge in him will | be condemned.

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

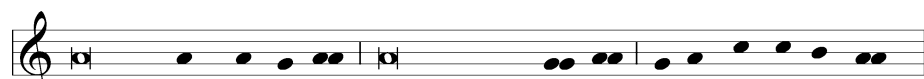
LSB 168



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



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



**A** For the peace from a-bove and for our sal-va-tion let us pray to the Lord.



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



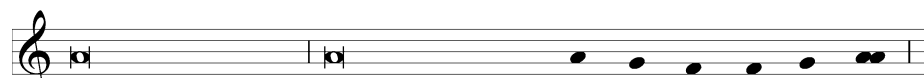
**A** For the peace of the whole world, for the well-being of the Church of God,



and for the uni-ty of all let us pray to the Lord.



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



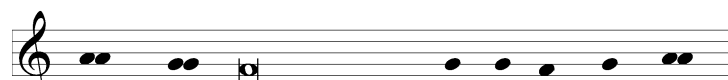
**A** For this holy house and for all who offer here their wor-ship and praise



let us pray to the Lord.



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



**A** Help, save, comfort, and de-fend 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

948 All Glory Be to God Alone



1 All glo - ry be to God a - lone, For - ev - er - more the  
 2 We praise You, God; Your name we bless And wor-ship You in  
 3 Lord God, our King on heav-en's throne, Our Fa - ther, the Al-  
 4 You take the whole world's sin a - way; Have mer - cy on us,  
 5 You on - ly are the Ho - ly One And o - ver all are



high - est one, Who did our sin - ful race be - friend And  
 hum - ble-ness; From day to day we glo - ri - fy The  
 might - y One. O Lord, the sole - be - got - ten One, Lord  
 Lord, we pray. You take the whole world's sin a - way; O  
 Lord a - lone. O Je - sus Christ, we glo - ri - fy You



grace and peace to us ex - tend. A - mong us may His  
 ev - er - last - ing God on high. Of Your great glo - ry  
 Je - sus Christ, the Fa - ther's Son, True God from all e -  
 Lord, re - ceive our prayer this day. From God's right hand Your  
 and the Spir - it, Lord Most High; With Him You ev - er -



gra - cious will All hearts with deep thanks - giv - ing fill.  
 do we sing, And to Your throne our thanks we bring.  
 ter - ni - ty, O Lamb of God, to You we flee.  
 mer - cy send, To all the world Your grace ex - tend.  
 more shall be One in the Fa - ther's maj - es - ty.

Text: attr. Martin Luther, 1483-1546, abr.; tr. W. Gustave Polack, 1890-1950, alt.  
 Tune: Gesangbuch . . . Psalmen, Geistliche Lieder, 1541, Strassburg, alt.  
 Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110000740  
 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.



**C** A - men.

*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

*Psalms 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.

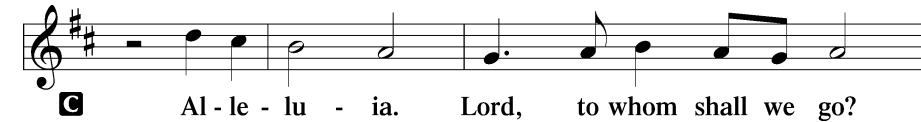
**A** This is the Word of the Lord.

**C** Thanks be to God.

*Stand*

### Alleluia and Verse

*LSB 173*



**C** Al - le - lu - ia. Lord, to whom shall we go?



You have the words of e - ter - nal life. 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.

<sup>12</sup>[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. <sup>13</sup>For all the Prophets and the Law prophesied until John, <sup>14</sup>and if you are willing to accept it, he is Elijah who is to come. <sup>15</sup>He who has ears to hear, let him hear.

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

<sup>17</sup>“‘We played the flute for you, and you did not dance;  
we sang a dirge, and you did not mourn.’”

<sup>18</sup>For John came neither eating nor drinking, and they say, ‘He has a demon.’ <sup>19</sup>The 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.”

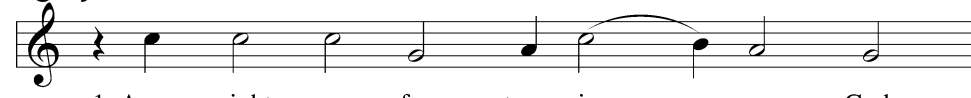
**P** This is the Gospel of the Lord.



**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



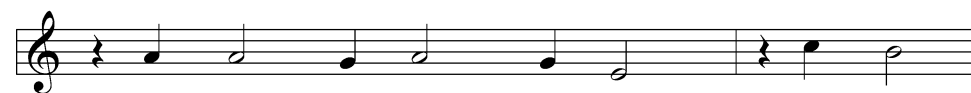
That hath us now o'er - tak - en.  
 Whom God Him - self e - lect - ed.  
 They shall not o - ver - pow'r us.  
 With His good gifts and Spir - it.



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

This version of "A Mighty Fortress" is sung to the rhythmic version of the melody (Luther's Original).  
 The version found in our Lutheran Service Book 657 is the isorhythmic version, 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

## Credal Hymn

### 953 We All Believe in One True God



1 We all be - lieve in one true God, Fa - ther, Son, and Ho - ly Ghost,  
 2 We all be - lieve in Je - sus Christ, Son of God and Mar - y's son,  
 3 We all con - fess the Ho - ly Ghost, Who from both in truth pro - ceeds,



Ev - er - pres - ent help in need, Praised by all the heav'n - ly host;  
 Who de - scend - ed from His throne And for us sal - va - tion won;  
 Who sus - tains and com - forts us In all tri - als, fears, and needs.



All He made His love en - folds, All cre - a - tion He up - holds.  
 By whose cross and death are we Res - cued from all mis - er - y.  
 Bless - ed, ho - ly Trin - i - ty, Praise for - ev - er be to Thee!

Text: Tobias Clausnitzer, 1619-84; tr. Catherine Winkworth, 1827-78, alt.  
 Tune: Neu-vermehrtes . . . Gesangbuch, 1693, 3rd ed., Meiningen  
 Text and tune: 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

“God is Our Refuge and Strength”

Adult Choir



# 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.]*

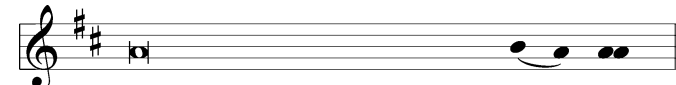
## The Words of Our Lord

- 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 180



- 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 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"  
 Lucy Simons, 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 -



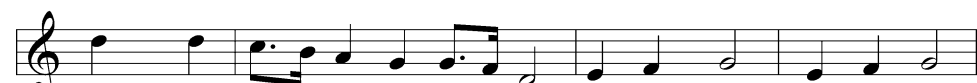
bod - y and Thy blood didst nour - ish Our weak souls that  
 love than this to Thee could bind us; May this feast there -  
 geth - er here in love and u - nion Nor de - spise this



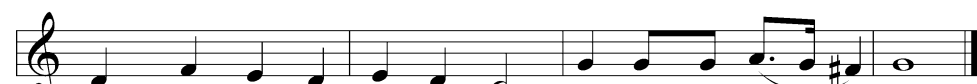
they may flour - ish: O Lord, have mer - cy!  
 of re - mind us! O Lord, have mer - cy!  
 blest Com - mu - nion! O Lord, have mer - cy!



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!

Tune: Public domain  
 Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110000740

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.

Tune and text: Public domain



556 Dear Christians, One and All, Rejoice



1 Dear Chris-tians, one and all, re - joice, With ex - ul - ta - tion  
 2 Fast bound in Sa - tan's chains I lay; Death brood - ed dark - ly  
 3 My own good works all came to naught, No grace or mer - it  
 4 But God had seen my wretch - ed state Be - fore the world's foun -



spring - ing, And with u - nit - ed heart and voice And ho - ly  
 o'er me. Sin was my tor - ment night and day; In sin my  
 gain - ing; Free will a - gainst God's judg - ment fought, Dead to all  
 da - tion, And mind - ful of His mer - cies great, He planned for



rap - ture sing - ing, Pro - claim the won - ders God has done, How  
 moth - er bore me. But dai - ly deep - er still I fell; My  
 good re - main - ing. My fears in - creased till sheer de - spair Left  
 my sal - va - tion. He turned to me a fa - ther's heart; He



His right arm the vic - t'ry won. What price our ran - som cost Him!  
 life be - came a liv - ing hell, So firm - ly sin pos - sessed me.  
 on - ly death to be my share; The pangs of hell I suf - fered.  
 did not choose the eas - y part But gave His dear - est trea - sure.

5 God said to His beloved Son:  
 "It's time to have compassion.  
 Then go, bright jewel of My crown,  
 And bring to all salvation.  
 From sin and sorrow set them free;  
 Slay bitter death for them that they  
 May live with You forever."

6 The Son obeyed His Father's will,  
 Was born of virgin mother;  
 And God's good pleasure to fulfill,  
 He came to be my brother.  
 His royal pow'r disguised He bore;  
 A servant's form, like mine, He wore  
 To lead the devil captive.

7 To me He said: "Stay close to Me,  
 I am your rock and castle.  
 Your ransom I Myself will be;  
 For you I strive and wrestle.  
 For I am yours, and you are Mine,  
 And where I am you may remain;  
 The foe shall not divide us.

8 "Though he will shed My precious blood,  
 Me of My life bereaving,  
 All this I suffer for your good;  
 Be steadfast and believing.  
 Life will from death the vict'ry win;  
 My innocence shall bear your sin,  
 And you are blest forever.

9 "Now to My Father I depart,  
 From earth to heav'n ascending,  
 And, heav'nly wisdom to impart,  
 The Holy Spirit sending;  
 In trouble He will comfort you  
 And teach you always to be true  
 And into truth shall guide you.

10 "What I on earth have done and taught  
 Guide all your life and teaching;  
 So shall the kingdom's work be wrought  
 And honored in your preaching.  
 But watch lest foes with base alloy  
 The heav'nly treasure should destroy;  
 This final word I leave you."

Text: Martin Luther, 1483-1546; tr. Richard Massie, 1800-87, alt.  
 Tune: Etlich Cristlich liden, 1524, Wittenberg  
 Text and tune: Public domain

794 The Lord, My God, Be Praised



1 The Lord, my God, be praised, My light, my life from heav - en;  
 2 The Lord, my God, be praised, My trust, my life from heav - en,  
 3 The Lord, my God, be praised, My hope, my life from heav - en,  
 △ 4 The Lord, my God, be praised, My God, the ev - er - liv - ing,



My mak - er, who to me Has soul and bod - y giv - en;  
 The Fa - ther's own dear Son, Whose life for me was giv - en,  
 The Spir - it, whom the Son In love to me has giv - en.  
 To whom the heav'n - ly host Their laud and praise are giv - ing.



My Fa - ther, who will shield And keep me day by day  
 Who for my sin a - toned With His most pre - cious blood  
 His grace re - vives my heart And gives my spir - it pow'r,  
 The Lord, my God, be praised, In whose great name I boast,



And make each mo - ment yield New bless - ings on my way.  
 And gives to me by faith The high - est heav'n - ly good.  
 Help, com - fort, and sup - port In sor - row's gloom - y hour.  
 God Fa - ther, God the Son, And God the Ho - ly Ghost.

Text: Johann Olearius, 1611-84; tr. August Crull, 1845-1923, alt.  
 Tune: Johann Crüger, 1598-1662  
 Text and tune: Public domain

Stand

Thank the Lord

**C** Thank the Lord and sing His praise; tell ev-'ry-one what He has done. Let ev - 'ry-one who seeks the Lord re-joice and proud - ly bear His name. He re-calls His prom-ises 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

**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 ✠ give you peace.

**C** A - men.

LSB 181

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!

LSB 183

# TO OUR GUESTS

## Postlude

# Wheat Ridge Lutheran Announcements

**ALTAR FLOWERS** this morning have been given by Alan & Lucy Simons in celebration of their 15th wedding anniversary.

**HOSPITALITY TABLE** Please support our youth by buying treats at the bake sale table! Funds will go towards sending our youth to a Higher Things conference.

**OCTOBER IS PASTOR APPRECIATION MONTH** Let's show Pastor, Joy, and their children that we appreciate all that they do for our congregation. The Board of Church Relations has created a bulletin board in the Narthex to collect notes of appreciation for Pastor. Please fill those out and post as many as you would like. There is a lot to be thankful for! We will also be collecting cards to show appreciation for Joy and the kids. We want to recognize that in order for our pastor to be there for us, he needs to have a supportive and understanding family and we have that in them!

**DIAPER SHOWER** Brian and Collier Thompson's baby girl is due the first week in December. Life Ministries is sponsoring a Diaper Shower for them. Share in the excitement for our newest member! Bring Diapers of all sizes and wipes and place them in the trunk in the Narthex.

**ACTION CENTER FOOD DRIVE** The LWML thanks you very much for all the non-perishable food items brought to be delivered to The Action Center.

**40 Days for Life** Join us as we spend about an hour reading scripture, praying and singing hymns at Planned Parenthood. Tuesday, October 31 at 1:30 pm and Saturday, November 4 at 10:00 am, 7155 E 38th Ave, Denver, CO 80207.

This is a peaceful, reverent presence. We stand either across the street from the entrance or down the street a little. The volume of our speaking and singing is only loud enough for anyone walking close by to hear. We are not confrontational. This is part of the 40 Days for Life campaign, [www.40daysforlife.com](http://www.40daysforlife.com). We have participated in this several times in the past few years.

Contact Sara Smith if you would like to participate. We can carpool from church, if anyone would like to, [dcs.sara3@gmail.com](mailto:dcs.sara3@gmail.com), 513-509-8108.



Preaching: Vicar Solomon Rakotonirina  
Liturgist: Rev. Eli Lietzau  
Organist: Marilyn Havekost  
Lay Minister: Dan Robinson  
Choir and Handbell Director: Sheila Fornall  
Accompanist: Joe Davidek

## Prayers -

### Our Church Members:

**Family & Friends:** Dan Maag (medical), Carol Harper (cancer), Abby Puls, Brian DeLaet (prostate cancer), Juliene Hendricks, Donna (née Ruetz), Gabriel, Michael, and Pedro Alonso, Adrian Alonso, Chris Barringer (kidney dialysis), Gary Rustebakke (cancer), Matt Cameron (lung transplant)

### Home Bound & Care Center Residents:

John Cleveland, Anna Clifton, Violet Crocker, Kevin Hofts, Kathy Jensen, Ruth Kersell, Errol & Sue McGaughlin, Judy Wing

## 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.