

Reformation 2021

# CHRIST LUTHERAN CHURCH | Lodi, California

*October 31, 2021*

## WELCOME TO WORSHIP

WELCOME to all our guests. It truly is a pleasure to have you with us today. In order to make your visit as enjoyable as possible, please allow us to answer some common questions about our church and our worship services.

- Our restrooms are located off in the middle section across from the kitchen. A baby changing station is available in the women's restroom.
- We encourage children of all ages to participate in our worship services. So, please don't be afraid to bring them into the service. However, we also realize that children can become restless. We have a nursery room with toys, books, chairs, and other items that you can use to help calm your child. Our ushers will be glad to direct you there at any time.
- Before you leave today, please sign our guest register. It is located on the lectern in the church entryway. If you have any other questions, please feel free to speak to our pastor. Our ushers and greeters also stand ready to assist you. God bless your visit. We hope to see you again soon.



## A NOTE TO ALL OUR GUESTS

During this service, we will celebrate the Lord's Supper. Since this sacrament is the Lord's Supper and not ours, we are careful to follow our Lord's instructions. In particular, we take to heart these important truths:

1. In the Lord's Supper, Jesus truly gives us his body and blood together with the bread and the wine. Jesus says, "Take and eat; this is my body...Drink from it, all of you. This is my blood" (Matthew 26:26-28).
- 2.

2. In the Lord's Supper, we express a unity of faith with one another. "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" (1 Corinthians 10:17).
3. Our Lord urges us to practice this unity with great love and care. "Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself" (1 Corinthians 11:27,29).

Because we take these truths seriously, we ask that those who are not members of a sister congregation to refrain from taking the Lord's Supper with us at this time. In doing this, we are not judging anyone's faith. Out of love for our Lord and all people, we simply desire to discuss the Bible's teachings with our guests before communing together. We want all who commune to receive the Lord's Supper for their benefit and in a way that follows our Lord's instructions. If you have any questions about this or any other teaching of the Bible—or if you would like information about how to join our congregation—please feel free to speak to our pastor.

## **WORSHIP THEME**

At the Festival of the Reformation we give thanks we have been rescued from the false ways of salvation that could only lead us to ruin and doom. We owe God thanks for that rescue accomplished by his grace alone, on account of Christ's merit alone, and through the means of grace alone. At the same time we remember that apart from unqualified commitment to his Word, grace can be lost and with it the saving faith created through the Word in the one and only Christ, our one and only Savior. Therefore let us hear the Word of the Lord! Prompted by his grace let us recommit ourselves to purity of doctrine that comes alone from the Word, and to a life that reflects our devotion to the Savior who gives himself for us and then to us in his pure Word and Sacraments.

*Personal Prayers for Worship are found on pages 10-11 in the front part of the hymnal.*

*A Personal Preparation for Holy Communion is found on page 156 in the front part of the hymnal.*

*Out of courtesy to your fellow worshipers, please silence all electronic devices before the service.*

# Divine Service

## Luther's "Deutsche Messe" of 1526

Notice the absence of the public Confession of Sins. The addition of confession and absolution for all at the beginning of worship became part of the Lutheran liturgy in America with the introduction of the "Common Service" of 1888. This addition came as a result of a decline of use of Private Confession and Absolution.

### OPENING HYMN DIALOGUE

*A Mighty Fortress Is Our God* | CW 864

M: I rejoiced with those who said to me, "Let us go to the house of the Lord."

C: **One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple.**

M: Who may ascend the hill of the Lord? Who may stand in his holy place?

C: **He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false.**

### LORD, HAVE MERCY – Kyrie

*"Kyrie eleison" is the Greek phrase for "Lord have mercy."*

Lord, have mer-cy on us. Christ, have mer-cy  
on us. Lord, have mer-cy on us. A - men.

## DIALOGUE

M: God is our refuge and strength, an ever-present help in trouble.  
Therefore we will not fear, though the earth gives way and the mountains fall into the heart of the sea.

**C: The Lord Almighty is with us; the God of Jacob is our fortress.**

M: Sing to the Lord, you saints of his; praise his holy name. For his anger lasts only a moment, but his favor lasts a lifetime.

**C: Sing to the Lord a new song, his praise in the assembly of his saints.**

M: Glory be to God on high!

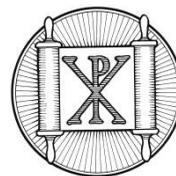
## GLORIA IN EXCELSIS

*All Glory Be to God Alone* | CW 936

*Luther introduced congregational participation as he and his coworkers wrote many hymns for the church. He wanted people to be active in worship, not bystanders. Luther also found music to be a great way to teach the truths of Scripture. Historians have noted that Luther “sang the Reformation into the hearts of the people.”*

## The Service of the Word

---



## SALUTATION

M: The Lord be with you.

**C: And also with you.**

## PRAYER OF THE DAY - *Collect*

M: Let us pray.

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

**C: Amen.**

## FIRST LESSON

*Daniel 3:16-28*

*The three youths who did not obey the idolatrous king's command were delivered because God's angel protected them. You have God's promise that "he will command his angels concerning you to guard you in all your ways" (Psalm 91:11).*

*Let us imitate the three children, who, neither frightened by their youthful age nor broken down by captivity, Judea being conquered and Jerusalem taken, overcame the king by the power of faith... This is the strength of courage and of faith, to believe and to know that God can deliver from present death, and yet not to fear death nor give way, that faith may be the more mightily proved." - Cyprian*

<sup>16</sup> Shadrach, Meshach, and Abednego replied to the king, "Nebuchadnezzar, we don't need to give you an answer to this question. <sup>17</sup> If the God we serve exists, then he can rescue us from the furnace of blazing fire, and he can rescue us from the power of you, the king. <sup>18</sup> But even if he does not rescue us, we want you as king to know that we will not serve your gods or worship the gold statue you set up."

<sup>19</sup> Then Nebuchadnezzar was filled with rage, and the expression on his face changed toward Shadrach, Meshach, and Abednego. He gave orders to heat the furnace seven times more than was customary, <sup>20</sup> and he commanded some of the best soldiers in his army to tie up Shadrach, Meshach, and Abednego and throw them into the furnace of blazing fire. <sup>21</sup> So these men, in their trousers, robes, head coverings, and other clothes, were tied up and thrown into the furnace of blazing fire. <sup>22</sup> Since the king's command was so urgent and the furnace extremely hot, the raging flames killed those men who carried up Shadrach, Meshach, and Abednego. <sup>23</sup> And these three men, Shadrach, Meshach, and Abednego fell, bound, into the furnace of blazing fire.

<sup>24</sup> Then King Nebuchadnezzar jumped up in alarm. He said to his advisers, "Didn't we throw three men, bound, into the fire?"

"Yes, of course, Your Majesty," they replied to the king.

<sup>25</sup> He exclaimed, "Look! I see four men, not tied, walking around in the fire unharmed; and the fourth looks like a son of the gods."

<sup>26</sup> Nebuchadnezzar then approached the door of the furnace of blazing fire and called, "Shadrach, Meshach, and Abednego, you servants of the Most High God—come out!" So Shadrach, Meshach, and Abednego came out of the fire. <sup>27</sup> When the satraps, prefects, governors, and the king's advisers gathered around, they saw that the fire had no effect on the bodies of these men: not a hair of their heads was singed, their robes were unaffected, and there was no smell of fire on them. <sup>28</sup> Nebuchadnezzar exclaimed, "Praise to the God of Shadrach, Meshach, and Abednego! He sent his angel and rescued his servants who trusted in him. They violated the king's command and risked their lives rather than serve or worship any god except their own God.

## PSALM OF THE DAY

*Psalm 46*

*The almighty and Most High God controls nature, safeguards His chosen city against attacking foes, and stands over all nations at war. He is our sure fortress. In mercy, He makes Himself accessible and is, therefore, “God with us.” We as individuals, and as the Church, experience many troubles in this life on account of the devil, the world, and our own sinful nature. Yet amid every crisis of body or soul, God is with us in His Son so that we may face every upheaval.*

## SECOND LESSON

*Revelation 14:6,7*

*Note well that it is not a “new” gospel, rather an “eternal” one. This is because there is only one gospel (Gal. 1:6-8). The messenger proclaims the enduring message of deliverance from evil. At first blush, this announcement doesn’t sound much like the Gospel. However, it is indeed good news for the faithful, since the saints are repeatedly depicted as suffering at the hands of evildoers in Revelation.*

<sup>6</sup>Then I saw another angel flying high overhead, with the eternal gospel to announce to the inhabitants of the earth—to every nation, tribe, language, and people.<sup>7</sup> He spoke with a loud voice: “Fear God and give him glory, because the hour of his judgment has come. Worship the one who made heaven and earth, the sea and the springs of water.”

## VERSE OF THE DAY

*John 8:31, 32*

**Alleluia. If you continue in my Word, you are truly my disciples, and you will know the truth, and the truth will make you free. Alleluia.**

## GRADUAL HYMN

*O God, Our Lord, Your Holy Word | CW 643*

## GOSPEL

*Mark 13:5-13*

*Jesus warns his disciples about the coming troubles they will face as they bring the Gospel into the world. He encourages them to trust God and rely on the Holy Spirit, especially when they face opposition and persecution. Nobody likes to be shown his or her sin. As Christians proclaim Law and Gospel, they need to be ready to endure the loss of everything, including their lives. Because God wants all people to hear the Gospel, he prolongs the New Testament age so that the Church may witness to all the earth. To him alone we owe the survival of our personal faith as well.*

**M:** The Holy Gospel according to Mark, chapter 13.

**C: Praise be to you, O Lord.**

<sup>5</sup>Jesus told them, “Watch out that no one deceives you. <sup>6</sup>Many will come in my name, saying, ‘I am he,’ and they will deceive many. <sup>7</sup>When you hear of wars and rumors of wars, don’t be alarmed; these things must take place, but it is not yet the end. <sup>8</sup>For nation will rise up against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines.<sup>Ⓜ</sup> These are the beginning of birth pains.

<sup>9</sup>“But you, be on your guard! They will hand you over to local courts,<sup>Ⓜ</sup> and you will be flogged in the synagogues. You will stand before governors and kings because of

me, as a witness to them. <sup>10</sup> And it is necessary that the gospel be preached to all nations. <sup>11</sup> So when they arrest you and hand you over, don't worry beforehand what you will say, but say whatever is given to you at that time, for it isn't you speaking, but the Holy Spirit.

<sup>12</sup> "Brother will betray brother to death, and a father his child. Children will rise up against parents and have them put to death. <sup>13</sup> You will be hated by everyone because of my name, but the one who endures to the end will be saved.

M: This is the Gospel of the Lord.

**C: Praise be to you, O Christ.**

**CREEDAL HYMN**

*We All Believe in One True God* | **CW 941**

**CHIEF HYMN**

*Lord, Keep Us Steadfast in Your Word* | **CW 862**

*"Lord, Keep Us Steadfast in Your Word" was written by Martin Luther in 1541. The hymn was originally written for the Wittenberg boys' choir to sing at a prayer service for God's protection against Turkish (Muslim) invaders. It was printed in a hymnal for the first time in 1543 as "A hymn for children to sing..." Luther wanted children to learn and sing good hymns that strengthen heart and soul!*

**SERMON**

**OFFERING**

*Moved by God's love in Christ, we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering.*

**ELDER INSTALLATION**

**PRAYER OF THE CHURCH/LORD'S PRAYER**

*Please stand.*

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

**C: Our Father, who art in heaven, hallowed be thy name.**

M: O God, our heavenly Father, look with mercy on all your children on earth. Give us grace that we might proclaim your Word faithfully and live our lives according to your will, for then we show that your name is precious to us. We also pray that you would keep us from any teaching and living which would dishonor your name.

**C: Thy kingdom come.**

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

**C: Thy will be done on earth as it is in heaven.**

M: Heavenly Father, we pray that the Holy Spirit would strengthen us to do and accept your will in life and death, in good times and in bad, and that we might have power to put down our own sinful will and its desires.

**C: Give us this day our daily bread.**

M: Dear Father in heaven, we pray that you would also give us our daily bread, preserve us from greed and selfish desires, and help us to trust that you will provide for all our needs.

**C: And forgive us our trespasses, as we forgive those who trespass against us.**

M: Gracious Lord, forgive our sins as we forgive those who sin against us so that our hearts may rest and rejoice in a good conscience before you, and we pray that no sin may ever frighten or alarm us.

**C: Lead us not into temptation.**

M: Merciful Father, protect us from all temptations and help us by your Spirit to put down our sinful flesh, to despise the world and its vices, and to overcome the devil and all his trickery.

**C: But deliver us from evil.**

M: Finally, heavenly Father, we pray that you would deliver us from all evils of body and soul now and forever.

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

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

**C: Amen.**

## **The Service of the Sacrament**



### **ADMONITION OF COMMUNICANTS**

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

pledge. In his name, therefore, and according to his command, let us proceed, by the use of his own words, to the use and administration of the Sacrament.

## **WORDS OF INSTITUTION**

*Matthew 26:26-28; 1 Corinthians 11:24,25*

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

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

## **PREFACE**

M: The Lord be with you.

**C: And also with you.**

M: Lift up your hearts.

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

M: Let us give thanks to the Lord our God

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

M: It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who on this day overcame death and the grave and by his glorious resurrection opened to us the way of everlasting life. Therefore with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

## **SANCTUS**

*Isaiah, Mighty Seer in Days of Old | CW 943*

*This hymn is Martin Luther’s metrical version of Isaiah 6:1-4, which includes the song of the heavenly seraphim angels. Luther replaced the historic “Holy Holy Holy” with this hymn version and then placed it right before the Lord’s Supper, because, through faith, we have the same sight as Isaiah in the presence of God.*

## **PAX DOMINI**

M: The peace of the Lord be with you always.

**C: Amen.**

O Christ, Lamb of  
God, you take a - way the sin of the world; have  
mer - cy on us. O Christ, Lamb of  
God, you take a - way the sin of the world; have  
mer - cy on us. O Christ, Lamb of  
God, you take a - way the sin of the world;  
grant us your peace. A - men. A - men.

*Be seated*

DISTRIBUTION

*Participation in the Sacrament is an expression of a common faith. Our guests today who are not members of a congregation in the Wisconsin Evangelical Lutheran Synod (or a church in fellowship with the WELS) are invited to speak with the pastor to learn how you might receive the sacrament with us in the future.*

## **POST-COMMUNION COLLECT**

M: We give you thanks, O Lord, for the foretaste of the heavenly banquet that you have given us to eat and to drink in this sacrament. Through this gift you have fed our faith, nourished our hope, and strengthened our love. By your Spirit help us to live as your holy people until that day when you will receive us as your guests at the wedding supper of the Lamb, who lives and who reigns with you and the Holy Spirit, one God, now and forever.

**C: Amen.**

## **BLESSING**

M: The LORD bless you and keep you.

The LORD make his face shine on you and be gracious to you.

The LORD look on you with favor and ☩ give you peace.

**C: Amen.**

## **CLOSING HYMN**

*God's Word is Our Great Heritage* | **CW 640**

*Modern Lutherans found the end of this service to be abrupt. A final hymn was added by Scandinavian Lutherans in the 1800s. The famous hymn, "God's Word Is Our Great Heritage," was written by Nikolai Grundtvig to be a 5th stanza of "A Mighty Fortress" for the 300th anniversary of the Lutheran Reformation in 1817.*

Sung to the tune of CW 864



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

**About Luther's Rose (Cover):**

“First, there is a black cross in a heart that remains its natural color. This is to remind me that it is faith in the Crucified One that saves us. Anyone who believes from the heart will be justified (Romans 10:10). It is a black cross, which mortifies and causes pain, but it leaves the heart its natural color. It doesn't destroy nature, that is to say, it does not kill us but keeps us alive, for the just shall live by faith in the Crucified One (Romans 1:17). The heart should stand in the middle of a white rose. This is to show that faith gives joy, comfort, and peace—it puts the believer into a white, joyous rose. Faith does not give peace and joy like the world gives (John 14:27). This is why the rose must be white, not red. White is the color

of the spirits and angels (cf. Matthew 28:3; John 20:12). This rose should stand in a sky-blue field, symbolizing that a joyful spirit and faith is a beginning of heavenly, future joy, which begins now, but is grasped in hope, not yet fully revealed. Around the field of blue is a golden ring to symbolize that blessedness in heaven lasts forever and has no end. Heavenly blessedness is exquisite, beyond all joy and better than any possessions, just as gold is the most valuable and precious metal.” (from: A Letter from Martin Luther to Lazarus Spengler, July 8, 1530 [WA Br 5:445])