

## SERMON FOLLOWED BY SPECIAL SERVICE

October 29, 2023 - Reformation Sunday     Mark 9 and Romans 3

We'll start with a test. I say: "Up from the ground came the bubbling crude." What comes to mind? "Black gold, Texas tea." The Beverly Hillbillies with the *Ballad of Jed Clampett*. If you didn't know the answer, my respect for you is even greater than it was. If you did know the answer, you needn't be too embarrassed. Music has a power, words put to music have a power to get into our heads and hearts.

Five hundred years ago in 1523, Luther started putting his words to music. Why? To set his words into our heads and hearts. We started by singing his most famous hymn, so famous and popular it's found in 666 hymnals. But today we're not going to talk about that battle hymn. Instead, we'll talk a bit about Luther's first hymn. It's a ballad, not a silly ballad like "Beverly Hillbillies," not a love ballad like the Beatles might sing, but a ballad for two heroes - Heinrich and Johann.

In 1523, by order of the church and the Holy Roman Emperor, it was illegal to be a Lutheran. Luther got away with being a Lutheran because the ruler in his part of Germany, Frederick the Wise, Elector of Saxony, liked what Luther said more than he liked what the church and the Holy Roman Emperor were saying. So the Elector kept Luther and Lutherans safe in his part of Germany. But Heinrich and Johann lived and preached in Antwerp, Belgium. There they were arrested. In

prison they were given the option - recant - reject what they had been teaching - or be burned at the stake. Most of the imprisoned “Lutherans” with Heinrich and Johann recanted, but Heinrich and Johann refused to recant. So on July 1, 1523, they were burned at the stake in the market square in Brussels.

But it wasn't good enough just to burn Heinrich and Johann; their reputations had to be torched with them. So out came the Fake News - Heinrich and Johann were cowards who recanted as they were being burned at the stake. What do you do with Fake News? Today people fight Fake News with today's social media, TikTok and Twitter (I know, X), podcasts and youtube. Five hundred years ago, social media took a different form, the form of music and songs. So Luther attacked the fake news about Heinrich and Johann with a song, the real story of Heinrich and Johann set to music.

It's not a hymn we sing today; we won't try. It's not a hymn we read much today; we won't try. Not because it's about two guys we don't know or need to know. The song really isn't about Heinrich and Johann. It's about how the enemies of Christ and his Church will do anything and say anything to attack the Truth. Even more so, it's about the victory of Jesus Christ and his Church. It's about how having Jesus changes hearts, so that people who really know how special Jesus is, are willing to give up anything, willing to give up everything in this world to hold on to Jesus - even if it means being burnt at the stake. It's a song about how Jesus and his Church will win. It doesn't matter what this world does to us; it doesn't matter what the devil tries to do to us. It doesn't matter what lies they say; Jesus' Truth will win

out. Jesus will use our strength as a testament to his strength, our loyalty as a testament to his loyalty. Jesus will show his greatness, not just in our willingness to live for him, but in our willingness to give up everything in this world and die for him - and so live with him forever. Sounds a bit like the last lines of “A Mighty Fortress,” doesn’t it? “Take they our goods, fame, child, and wife; let these all be gone. They yet have nothing won; the kingdom ours remaineth.”

Luther’s first hymn wasn’t the only ballad that Luther wrote; his second hymn is another ballad - again, in 1523; again to fight fake news.

This time the fake news wasn’t coming from out there; this time the fake news was coming from in here - from his heart, from his conscience. Luther put it this way: “Fast bound in Satan’s chains I lay; death brooded darkly over me. Sin was my torment night and day; in sin my mother bore me. Yet deep and deeper still I fell. Life had become a living hell. So firmly sin possessed me. My own good works availed me naught. No merit they attaining; my will against God’s judgment fought, no hope for me remaining. My fears increased till sheer despair left naught but death to be my share and hell to be my sentence.”

What’s the fake news there? It’s not the horrific darkness of sin; we like the fake news that “sin is no big deal,” but thinking of his sin, Paul wrote: “What a wretch I am! Who will rescue me from this body of death?!” What’s the fake news Luther is singing against? It’s not the power of sin to take hold of my heart; it’s scary how sin can so easily take hold in here.

And the fake news is not the worthlessness of my goodness to make me good before God; we all know how ugly and godless we can be inside, don't we? So the fake news isn't how fear and despair and the judgment of God can make life a living hell. You've heard the voices, haven't you? "After what I've done, what's the point? After what I've done, how can I ever forgive myself? After what I've done, how could God ever forgive me? After what I've done, I'm in so much trouble, there's no way out. After what I've done, why bother?" I'll say it again: the fake news isn't how fear and despair and the judgment of God can make life a living hell. The fake news is this: "There is no hope." The fake news is this: "I'm hopeless." The fake news is this: "Life, my life, is hopeless." And the fake news is this: "If you try really hard, you can turn your life around to God."

Luther fought against that fake news by voicing it in all its ugly darkness, and then by singing the love of God in Jesus. "But God beheld my wretched state, before the world's foundation. And mindful of his mercies great, he planned by soul's salvation. A Father's heart he turned to me. Sought my redemption fervently; he gave his dearest treasure."

With Jesus, we don't have to live hopelessly beating ourselves up. With Jesus, we don't have to live hopelessly thinking life will never get better, hopelessly waiting for the ax to fall. With Jesus, we don't have to go there; and when we're there, we don't have to stay there.

God has given his greatest treasure for you; he's given Jesus for you - that's how much he loves you. And Jesus, he didn't say: "Do I have to?" No, Jesus said: "Yes." "Yes," to taking our place as one of us; "yes," to being our brother. "Yes," to taking our place as guilty. "Yes," to taking our place as judged. "Yes," to taking our place on the cross. And Jesus said "yes," to giving himself to you - "I am yours and you are mine" to fight for you and to hold you safe and right with God.

With Jesus, "You're no good" is fake news. With Jesus, "I'm a hopeless mess" is fake news. With Jesus, "Why bother?" is the cry of fake news. With Jesus, you don't have to listen to that fake news. With Jesus, you get to live God's Truth: "I'm right by God. He's got me blessed with Jesus today. And he's got me blessed with Jesus forever."

Do you want to set that in your heart and mind? Then sing it. Sing it with Luther. He doesn't pull back on his punches; he sings the ugly the way it is. But even better, he doesn't hold back on his hugs; he doesn't hold back on God's hugs; he sings the loving promise of God with all the power of God. And so do we! Amen.

# THE LEGACY OF LUTHER SINGS ON!

October 29, 2023



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## PRAYER BEFORE WORSHIP

I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have kept me this night from all harm and danger. Keep me this day from all sin and every form of evil, that all my doings and life may please you. Into your hands I commend my body and soul and all things. Let your holy angel be with me, that the wicked foe may have no power over me. Amen. - Dr. Martin Luther

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## Deutsche Messe

Luther's first effort at liturgical reform in Wittenberg (December 1523) was to remove from the historic service various forms that had accentuated the sacrifice of the mass and other false teachings of the medieval church. The service remained in Latin, however, and included only a German sermon and several German hymns. He hesitated to prepare a German order of service because he feared some would try to impose his work on the entire German church and because he sensed a German service needed original music. After repeated requests, he produced the *German Mass and Order of Service* which was used in Wittenberg for the first time on October 29, 1525.

It is impossible and impractical to reproduce exactly the service Luther created. The following service enables us to gain a sense of our liturgical heritage, however, and to experience an order that established the framework for Lutheran worship to our day. Italicized worship notes are from *Luther's Works*, Volume 53, pages 61ff. This service is adapted from the 2012 Reformation Service at Wisconsin Lutheran Seminary.

### ODDS-N-ENDS

As in the medieval Latin mass, Luther began his service with an Entrance Psalm. This was a psalm that was chanted as the clergy entered. Luther opened up the mass greatly to congregational participation by providing hymns based on the psalms, replacing the one chanted only by the choir. "A Mighty Fortress," a metrical version of Psalm 46, is the most beloved of these metrical psalms.

Lutherans today will immediately notice the absence of the Confession of Sins at the start of the service. The early Lutheran Church continued to use private confession and absolution – not the Roman sacrament of Penance ("going to Confession"). 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.

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## **PRELUDE**

These preludes are original compositions from the early German school of organ playing, when musicians and organists sought to elaborate on the hymns popularized during the time of the Reformation:

***Prelude on O Lamm Gottes, unschuldig***

- *Johann Pachelbel (1653-1706, Organist at St. Sebaldus, Nuernberg, Germany)*

***Prelude on Gott sei gelobet;***

***Prelude on Nun bitten wir***

- *Samuel Scheidt (1587-1654, Organist at St. Moritz, Halle, Germany)*

***Prelude on Nun bitten wir***

- *Heinrich Scheidemann (1596-1663, Organist of St. Katharinen, Hamburg, Germany)*

***Prelude on Wir glauben all' an einen Gott***

- *Friedrich Wilhelm Zachow (1663-1712, Organist at Sankt Marien, Halle, Germany)*

***Prelude on Nun freut euch***

- *Michael Praetorius (1571-1621, Organist at the Marienkirche, Frankfurt, Germany)*

***Prelude in C Major***

- *George Frideric Handel (1685-1759, Kapellmeister, Hanover, Germany)*

*In the true mass of real Christians, the altar should not remain where it is, and the priest should always face the people as Christ doubtlessly did in the Last Supper.*

*To begin the service we sing a hymn or a German psalm...*



HYMN

*"A Mighty Fortress Is Our God"*

CW 863

*Luther's rendition on Psalm 46*

A mighty fortress is our God, a trusty shield and weapon;  
he helps us free from ev'ry need that has us now o'ertaken.  
The old evil foe now means deadly woe; deep guile and great might  
are his dread arms in fight; on earth is not his equal.

With might of ours can naught be done, soon were our loss effected;  
but for us fights the valiant one whom God himself elected.  
You ask, "Who is this?" Jesus Christ it is, the almighty Lord,  
and there's no other God; he holds the field forever.

Though devils all the world should fill, all eager to devour us,  
we tremble not, we fear no ill; they shall not overpow'r us.  
This world's prince may still scowl fierce as he will, he can harm us none.  
He's judged; the deed is done; one little word can fell him.

**PLEASE STAND FOR VERSE 4**

The Word they still shall let remain nor any thanks have for it;  
he's by our side upon the plain with his good gifts and Spirit.  
And take they our life, goods, fame, child, and wife,  
though all may be gone, our victory is won; the kingdom's ours forever!

*Then follows the Kyrie eleison... (Kyrie eleison is Greek for "Lord, have mercy.")*

**KYRIE, GOD FATHER IN HEAVEN ABOVE**

CW 934 (adapted)

*Latin Trope, 9<sup>th</sup> century; German version, Wittenberg, 1541*

M: Kyrie, God Father in heav'n above,  
You abound in gracious love,  
Of all things the maker and preserver.

C: **Lord, have mercy.**

M: Kyrie, O Christ our King,  
Salvation for all you came to bring.  
O Lord Jesus, God's own Son,  
Our Mediator at the heav'nly throne,  
Hear our cry and grant our supplication.

C: **Lord, have mercy.**

M: Kyrie, O God the Holy Ghost,  
Guard our faith, the gift we need the most,  
And bless our life's last hour  
That we leave this sinful world with gladness.

C: **Lord, have mercy.**

*Thereupon the minister reads a collect...*

M: Almighty God, through the preaching of your servants, the blessed Reformers, you caused the light of the gospel to shine forth. Grant that we may faithfully defend it against all enemies and 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.**

**BE SEATED**

*Thereafter the Epistle on the eighth tone...*

**EPISTLE**

*Romans 3:19–28*

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.

But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith. For we maintain that a person is justified by faith apart from the works of the law.

The Word of the Lord. **Thanks be to God.**

*After the Epistle, a German hymn, either “We Now Implore God the Holy Ghost” or any other is sung...*

**HYMN**

*“To Go the Holy Spirit Let Us Pray”*

**CW 596**

To God the Holy Spirit let us pray for the true faith needed on our way  
that when life is ending he may defend us,  
on our homeward journey attend us. Lord, have mercy!

O sweetest Love, your grace on us bestow;  
set our hearts with sacred fire aglow  
that with hearts united we love each other,  
ev’ry stranger, sister, and brother. Lord, have mercy!

Transcendent Comfort in our ev’ry need,  
help us neither scorn nor death to heed  
that we may not falter nor courage fail us  
when the foe shall taunt and assail us. Lord, have mercy!

Shine in our hearts, O Spirit, precious light;  
teach us Jesus Christ to know aright  
that we may abide in the Lord who bought us,  
until home at last he has brought us. Lord, have mercy!

*Then he reads the Gospel on the fifth tone...*

**GOSPEL**

*Matthew 10:16–23*

“I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. Be on your guard; you will be handed over to the local councils and be flogged in the synagogues. On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you.

“Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. You will be hated by everyone because of me, but the one who stands firm to the end will be saved. When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes.

The Gospel of the Lord. **Praise be to you, O Christ!**

*After the Gospel, the whole congregation sings the Creed...*

**WE ALL BELIEVE IN ONE TRUE GOD**

CW(93) 271

(a similar translation is CW 941)

Credo

*Words by Martin Luther based on a 14th century Latin credo*

M: We all believe in one true God,

**C: Who created earth and heaven,**

M: The Father, who to us in love

**C: Has the right of children given.**

M: He in soul and body feeds us;

C: **All we need his hand provides us.**  
M: He through snares and perils leads us,  
C: **Watching that no harm betides us.**  
M: He cares for us by day and night;  
C: **All things are governed by his might.**

M: We all believe in Jesus Christ,  
His own Son, our Lord, possessing  
C: **An equal Godhead, throne, and might,  
Source of ev'ry grace and blessing,**  
M: Born of Mary, virgin mother,  
By the power of the Spirit,  
C: **Made true man, our elder brother,  
That the lost might life inherit,**  
M: Was crucified by sinful men  
C: **And raised by God to life again.**

M: We all confess the Holy Ghost,  
C: **Who, sweet hope and comfort giving,**  
M: Now with the Father and the Son  
C: **In eternal light is living,**  
M: Who the Church, his own creation,  
C: **Keeps in unity of spirit;**  
M: Here forgiveness and salvation  
C: **Daily come through Jesus' merit.**  
M: All flesh shall rise, and we shall be  
C: **In bliss with God eternally.**

BONUS HYMN

*"O Lord, Take Pity Once You've Seen"*

CW 865

O Lord, take pity once you've seen what's leaving us so shaken:  
your saints are few and far between — we feel we've been forsaken.  
So many call your Word untrue, refusing to believe in you —  
they have us far outnumbered.

May God root out all those who teach religion that is twisted,  
who say with bold, defiant speech: "We cannot be resisted.  
For we alone have right and might; our views are welcomed with delight.  
To whom must we now answer?"

Therefore God says: "I won't delay! My people's hopes are waning.  
Their sighs disclose their great dismay; I've heard their sad complaining.  
My healing Word will work as planned,  
will bring relief, will make them stand, will strengthen and uphold them."

Dear Lord, the godless gather round the guides whose teachings suit them.  
Within your Church let there be found the courage to refute them.  
Preserve your Word and keep it pure, and thus we shall remain secure  
from evils that surround us!

*Then follows the sermon...*

**SERMON**

*Battle Songs of the Reformation*

*After the sermon shall follow a public paraphrase of the Lord's Prayer and admonition for those who want to partake of the sacrament.*

**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.

We pray that God, our Father in heaven, would look with mercy on us, his needy children on earth. We pray that God would grant us grace so that his holy name be hallowed by us and all the world through the pure and true teaching of his Word and the fervent love of our lives, and that he would graciously turn us from all false doctrine and evil living by which his precious name is being blasphemed and profaned.

**C: Our Father in heaven, hallowed be your name.**

M: We pray that his kingdom may come to us and expand, that all transgressors and all who are blinded and bound by the devil's kingdom may be brought to know Jesus Christ his Son by faith, and that the number of Christians may be increased.

**C: Your kingdom come.**

M: We pray that we may be strengthened by his Spirit to do and to accept his will, both in life and in death, in good and in evil things, and always to break, slay, and sacrifice our own wills.

**C: Your will be done on earth as in heaven.**

M: We pray that our Father would also give us our daily bread, preserve us from greed and selfish cares, and help us to trust that he will provide for all our needs.

**C: Give us today our daily bread.**

M: We ask that God would forgive our sins as we forgive those who sin against us so that our hearts may rest and rejoice in a good conscience before him, and that no sin may ever frighten or alarm us.

**C: Forgive us our sins, as we forgive those who sin against us.**

M: We pray that God would not lead us into temptation but help us by his Spirit to subdue the flesh, to despise the [sinful] world and its ways, and to overcome the devil with all his wiles.

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

M: And finally we pray that God would deliver us from all evil, both of body and soul, now and forever.

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

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

**C: For the kingdom, the power, and the glory are yours now and forever.  
Amen.**

## ADMONITION

M: I admonish you in Christ that you discern the Sacrament of Christ in true faith and, above all, take to heart the words wherein Christ imparts to us his body and his blood for the remission of our sins, that you remember and give thanks for his boundless love which he provided to us when he redeemed us from God's wrath, sin, death, and hell by his own blood, and that in this faith you externally receive the bread and wine, that is, his body and his blood, as the pledge and guarantee of this. In his name, therefore, and according to the command that he gave, let us use and receive the Sacrament.

*Thereupon the Consecration...*

## WORDS OF INSTITUTION

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."

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

C: **Amen.**

*It seems to me [Martin Luther] that it would accord with the institution of the Lord's Supper to administer the Sacrament immediately after the consecration of the bread, before the cup is blessed. Meanwhile, the German Sanctus could be sung... Then shall the cup be blessed while the German Agnus Dei is sung....*

The texts of these songs are printed below for your meditation during the sacrament.



*Isaiah Mighty Seer*

CW 943

*Sanctus*

*Words and music by Martin Luther*

Isaiah, mighty seer in days of old,  
The Lord of all in spirit did behold  
High on a lofty throne, in splendor bright,  
With robes that filled the temple courts with light.

Above the throne were flaming seraphim;  
Six wings had they, these messengers of him.  
With two they veiled their faces as was right,  
With two they humbly hid their feet from sight,  
And with the other two aloft they soared;  
One to the other called and praised the Lord:

“Holy is God, the Lord of heav’nly hosts!  
Holy is God, the Lord of heav’nly hosts!  
Holy is God, the Lord of heav’nly hosts!  
His glory fills the heavens and the earth!”

The beams and lintels trembled at the cry,  
And clouds of smoke enwrapped the throne on high.

**LAMB OF GOD, PURE AND HOLY**

CW 947

*Agnus Dei*

*Words and music by Nikolaus Decius, c. 1485-after 1546*

Lamb of God, pure and holy, Who on the cross did suffer,  
Ever patient and lowly, Yourself to scorn did offer.  
All sins you carried for us, Else had despair reigned o’er us:

- 1 Have mercy on us, O Jesus!
- 2 Have mercy on us, O Jesus!
- 3 Your peace be with us, O Jesus!

**DISTRIBUTION** (Gluten-free wafers are available; ask Pastor.)

**Our Communion Practice**

We practice close communion, the Biblical and ancient practice of the church. We invite our congregation members and visitors from sister WELS or ELS congregations to join us, but ask Christians from other denominations to kindly respect our practice. Further explanation is in the pew racks or from our pastor.

**HYMN**

*“Dear Christians, One and All, Rejoice”*

**CW 557 vs. 1, 5-10**

Dear Christians, one and all, rejoice, with exultation springing,  
and, with united heart and voice and holy rapture singing,  
proclaim the wonders God has done, how his right arm the vict'ry won.  
How dearly it has cost him!

He spoke 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.”

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.  
No garb of pomp or pow’r he wore; a servant’s form like mine he bore  
to lead the devil captive.

To me he spoke, “Hold fast to me, I am your rock and castle.  
Your ransom I myself will be; for you I strive and wrestle.  
For I am yours, your friend divine, and evermore you shall be mine;  
the foe shall not divide us.

“The foe 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.

“Now to my Father I depart, the Holy Spirit sending  
and, heav’nly wisdom to impart, my help to you extending.  
He will a source of comfort be, teach you to know and follow me,  
and in all truth will guide you.

“What I on earth have lived and taught be all your life and teaching;  
so shall my kingdom’s work be wrought and honored in your preaching.  
Take care that no one’s man-made laws  
should e’er destroy the gospel’s cause; this final word I leave you.”

## PLEASE STAND

### HYMN

*“O Lord, We Praise You”*

CW 673

*Stanzas 2-3 by Martin Luther*

O Lord, we praise you, bless you, and adore you,  
in thanksgiving bow before you.

Here with your body and your blood you nourish  
our weak souls that they may flourish.

O Lord, have mercy! May your body, Lord, born of Mary,  
that our sins and sorrows did carry, and your blood for us plead  
in all trial, fear, and need. O Lord, have mercy!

Your holy body into death was given, life to win for us in heaven.  
No greater love than this to you could bind us;  
may this feast of that remind us!

O Lord, have mercy! Lord, your love and kindness did move you;  
let your supper move us to love you. All our debt you have paid;  
peace with God once more is made. O Lord, have mercy!

May God bestow on us his grace and favor that we follow Christ our Savior  
and live together here in love and union, nor despise this blest communion.

O Lord, have mercy! Let not your good Spirit forsake us;  
grant that heav’nly-minded he make us. Give your Church, Lord, to see  
days of peace and unity. O Lord, have mercy!

*The collect follows with the benediction:*

M: We give you thanks, Almighty God, that you have refreshed us with this salutary (*salutary – for our well-being*) gift. We pray that through it you will strengthen our faith in you and increase our love for one another; for the sake of Jesus Christ our Lord.

C: **Amen.**

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.**

#### POSTLUDE

*A Mighty Fortress Is Our God*  
- setting by Benjamin M. Culi

#### OFFERING

Having heard the Word of God, it is appropriate for his people to offer themselves and their possessions to him, and to pray that his Word would bring more souls throughout the world into his kingdom as an offering to him. In Luther's day, the offerings weren't part of the service proper. Instead, an offering for the poor would have been gathered at the door following the service.

*If you prefer online giving, you may scan this code with your mobile device.*



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*An order is an external thing. No matter how good it is, it can be abused. Then it is no longer an order, but a disorder. No order is, therefore, valid in itself—as the popish orders were held to be until now. But the validity, value, power, and virtue of any order is in its proper use. Otherwise, it is utterly worthless and good for nothing. God's Spirit and grace be with us all. Amen. -Martin Luther*