Evangelisch-Lutherischen Immanuelkirche

Deutsche Evangelisch-Lutherische Synode
v. Missouri Ohio u. Anderen Staaten

Immanuel Lutheran Church of Osman

(The Lutheran Church – Missouri Synod)



the twenty-fifth day of October
the year of our Lord, Two Thousand Twenty-six
of the Reformation, the 509th
of the *Deutsche Messe*, the 500th
of the Lutheran Church – Missouri Synod, the 179th
of Immanuel Lutheran Church of Osman, the 131st

Ordnung des Hauptgottesdienstes

(Order of the Divine Service)

Setting Five, LSB p. 213 ff.

The worship of the church in the middle ages was in the Latin language. The change from Latin to German was slow, primarily because Martin Luther did not want to change what gave people comfort – the sameness of the order of service. The first parts to change to German were the readings of the Bible, followed by a few hymns written in that time, as well as the sermon . For a number of years, Luther resisted changing the "order of service." One of his reasons is stated this way: "I do not want to hang German words on Latin notes." In other words, he did not just want to change the language of worship from Latin into German while leaving the form (music) as it had been when Latin was used. Thus, in 1523, Luther released a reformed version of the "mass" or communion service, still mostly in Latin. It would be three more years before a true German service was available.

That service came 500 years ago, in 1526. Luther used hymns for the "ordinaries" of the service: The Kyrie *("Lord, have mercy"), the* Gloria in Excelsis *("Glory be to God on High"), the Creed, the* Sanctus *("Holy, Holy, Holy) and the* Agnus Dei *("Lamb of God…"). Luther wrote or modified brand new hymns to stand for these parts of the service in German, and the "German Mass", or German Communion Service was born.*

This service is an adaptation of the German Communion service (Deutsche Messe) of 1526. This service has been used a number of times for Reformation here at used over the last 18 years, utilizing English translation hymns to stand for Luther's German hymns making up the service. The basic order of service appears in Lutheran Service Book *as Divine service, setting 5, starting on page 213.*

The Gerrman titles appear in type to emphasize the origins of this service. English translations appear next to them.

Pre-service music: “A Mighty Fortress is our God” Jean Pasquet

Kyrielied: „Kyrie, Gott Vater in Ewigkeit"

Kyrie Hymn: “Our Father, God in Heaven Above”

Our Father, God in heav'n above,
You lavish us with grace and love;
Created everything and gives,
All that all creatures need to live.
In peace to God now let us pray,
Have mercy on us, Lord, this day.

Lord Jesus Christ, God's only Son,
For sinners has salvation won.
True God, True man and King of kings,
Our prayers before God's throne He brings.
In peace to God now let us pray,
Have mercy on us, Lord, this day.

O Holy Spirit, God and Lord,
To guard our faith Your strength outpour.
Bless us when our last hour has come,
and take us to our heav'nly home.
In peace to God now let us pray,
Have mercy on us, Lord, this day.

Text: Rev. Jeffrey D. McPike, 1996, based on 11th Century Latin text. Tune: *Vater Unser im Himmelreich*, Dr. Martin Luther, 1539.

Gloria in Excesis: „All Ehr und Lob"

Gloria in Excelsis: “All Glory Be to God Alone” 948

die Kollekte: (Salutation and Collect) *(responses, page 214)*

Erste Lesung: (First Reading) Revelation 14:6-7

Gradual: „Gott der Vater, wohn uns bei"
"Triune God, Be Thou Our Stay" (single stanza) 505

Sonntagsepistle: (Epistle) Romans 3:19-28

Hauptlied: „Erhalt uns, Herr"
Hymn of the Day: "Lord, Keep us Steadfast in Your Word" 655

das Sonntagsevangelium: Johannes 8: 31-36
The Gospel for the Sunday: John 8:31-36

One of the hymns Martin Luther wrote for his "German Communion Service" (1526) was made to take the place of the creed. Another German hymnwriter, Tobias Clausnitzer wrote a simpler, shorter, more easy to sing hymn version of the creed.

Credo: „Wir Glauben All' an einen Gott"

Creed: "We All Believe in One True God" 953

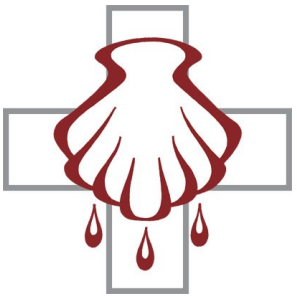
der Predigt
The Sermon

das Allgemeine Kirchengebet

Prayer of the Church
page 215



Tauflied: „Christ, Unser Herr zum Jordan kam"
Baptism hymn: "To Jordan Came the Christ, our Lord" 406
1:All; 2-4: Solo; 5:All; 6:Solo; 7: All



The Sacrament of Holy Baptism and

The Rite of Confirmation of Holy Baptism

Service of the Sacrament

(page 216 ff)

Sanctuslied: „Jesaia, dem Prophetem"
Sanctus Hymn: "Isaiah, Mighty Seer in Days of Old" 960

*This hymn is sung mostly as solo; the congregation is invited to join in on the refrain of the angels: "**Holy is God the Lord of Sabaoth! … His Glory fills the heavens and the earth!"***

Pax Domini
P: The peace of the Lord be with you always.
C: and also with you.

Agnus Dei: „Christi, du Lamm Gottes"
"O Christ, Thou Lamb of God" (page 198)

C: O Christ, Thou Lamb of God,
that takest away the sin of the world,
have mercy upon us.

O Christ, Thou Lamb of God,
that takest away the sin of the world,
have mercy upon us.

O Christ, Thou Lamb of God,
that takest away the sin of the world,
grant us Thy Peace. Amen.

Hierauf folgt die Austeilung des heiligen Abendmahls, während die Gemeinde ein Kommunionlied singt. *(Hereafter follows the distribution of the Holy Communion, during which the congregation sings a communion hymn.)*

„Ich komm` zu deinem Abendmahle"
"I Come, O Savior, to Your Table" 618

„Herr Gott! erhalt' uns für und für"
"Lord, Help us Ever to Retain" 865

„Verzage nicht, du Häuflein klein"
"O Little Flock, Fear not the Foe" 666

Musik nach der kommunion: „Gott sei gelobet und gebenedeiet"
Music after Communion: "O Lord, we Praise Thee" 617 st. 1

Concluding liturgy p 218

Post-Communion Collect
P: Let us pray: We give thanks to… now and forever.
C: Amen.

Benedicamus and Benediction
P: Let us bless the Lord.
C: Thanks be to God.
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 faovr, and + give you peace.
C: Amen.

Abschlusslied: „Ein Feste Burg ist Unser Gott"

Final Hymn: "A Mighty Fortress Is Our God" 656

*(First stanza will be in German; join in as you wish! We will then sing **all four** stanzas in English).*

Ein' feste Burg ist unser Gott,
Ein gute Wehr und Waffen;
Er hilft uns frei aus aller Not,
Die uns jetzt hat betroffen.
Der alt' böse Feind,
Mit Ernst er's jetzt meint,
Gross' Macht und viel List
Sein' grausam' Ruestung ist,
Auf Erd' ist nicht
seingleichen.



(Ein' feste Burg ist unser Gott,
Ein gute Wehr und Waffen;
Er hilft uns frei aus aller Not,
Die uns jetzt hat betroffen.
Der alt' Böse Feind,
Mit Ernst er's jetzt meint,
Gross' Macht under viel List
Sein' grausam' Reustung ist,
Auf Erd' ist nicht seingleichen.)

+ Soli Deo Gloria +

Serving in God's House:

Preacher and Celebrant: Rev. Jeffrey D. McPike, BCC
Organist: Alicia Haggin
Trumpeter and Vocal Soloist: Sara McPike
Soloist: Theresa VanWakeman Wilson

Pictures and Illustrations:

Cover: Wood carving of Luther's Coat of Arms at Concordia Seminary, St. Louis.

Page 4: Artist's rendering of Luther preaching.

Page 7: Statue of Jesus at *Unserhaus* in Philo (Pastor & Sharon's home); this statue was on the altar of St. John Lutheran Church, rural Howells, Nebraska from 1911 until it closed in 1966. The first pastor of St. John's, Rev. Proedahl, accepted the call to serve here at Immanuel in 1921, 105 years ago.

"Soli Deo Gloria" (page 7) is Latin for "Glory to God alone". J.S. Bach, famous 18th Century Lutheran Kantor, placed that phrase at the end of every one of his compositions.

In the Lutheran Church, Confirmation is a RITE that "confirms" Holy Baptism. In the sacrament of Baptism, God's power connects with a person being baptized through water. Promises made by the person being baptized include learning God's word. As baptism is usually done when a person is very small and cannot speak for themselves, sponsors and parents speak for the child, promising to learn God's word and live faithfully as a Christian. Confirmation, then, is the time the baptized child of God learns God's word and speaks these promises as their own confession. Those baptized as adults provide this confession and assurance at the time they are baptized.

