

All Saints' Day



Siebert Chapel
Thursday, June 15
8:00 a.m.

ABOUT THE SERVICE

Worship Focus: All Saints' Day

In Luther's boyhood, the Roman Church used the celebration of All Saints' Day to compel the faithful to pray to the saints and rely on them for merit to gain righteousness before God. The Lutheran Church after the Reformation retained the celebration and its November 1 date, but turned the focus of the day in the opposite direction. Today's Lutherans do not pray *to* the saints but praise God *for* the saints who confessed that only faith in Christ gains righteousness before God. The saints we remember are believers of the past now in heaven. The Spirit told St. John that the deeds of these saints "will follow them" (Revelation 14:13), and the writer to the Hebrews urges us: "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith" (Hebrews 13:7). The years pass, but the sermons and songs of the saints live on, strengthening and encouraging us to follow in their footsteps to heaven.

All Saints' Day and the Reformation

The birthday of the Reformation has an interesting connection to All Saints' Day. It was this festival that gave Luther the opportunity to post his Ninety-Five Theses to the church door in Wittenberg in 1517; October 31 was the eve of All Saints' Day. It is fitting that we gather for All Saints' Day worship the morning after we focused on the message of the Theses.

Order of Service: Luther's German Service

This morning's service enables us to experience the roots of Lutheran worship in an order of service nearly 500 years old. Between 1523 and 1526, Luther spent considerable energy and practiced considerable caution in adapting and revising the liturgical rite—the Mass—which was familiar to the parishioners in Wittenberg.

His first effort, *An Order of Mass and Communion for the Church at Wittenberg* (1523), was both historically informed and doctrinally sound. Luther sought to eliminate the sacrificial theology of the medieval Mass while retaining the Latin texts and rites which had guided Christian worship for centuries. Three years later, in 1526, he proposed a second revision of the historic service, *The German Mass and Order of Service*. While retaining the tried and true progression of songs, readings, and prayers, Luther cast this service in German, enabling worshipers to praise and proclaim in their own language.

The orders of service for the congregation in Wittenberg were revised twice during Luther's lifetime, in 1533 and 1543. Over the same span of time Lutheran churches throughout Germany established orders of service that were consistent with historic patterns but confessed Lutheran teaching. Though not precisely similar, they invariably followed the lead of the services Luther had composed at the dawn of the Reformation.

Commissions

For Faithful Saints Who Loved the Christ – Words by Laurie Gauger and setting by Mark Knickelbein

Intonations on hymns of the German liturgy – Kermit Moldenhauer

Festival setting of *Isaiah, Mighty Seer* – Jeremy S. Bakken

Worship Notes: The Stories of the Saints

This service includes elements which Luther encouraged for worship in Wittenberg, but it also contains worship forms added in the centuries after his death. The rites adjust and the music sounds different, but they build on the principles Luther found in Scripture as the Reformation dawned. The service today means to demonstrate the axiom that the Church always leans on the experience of the past as it moves confidently into the future.

By reading the notes on the following page and connecting them to references in the service, worshipers will discover interesting information about worship leaders who followed Luther. Their lives testify to the consistency of Lutheran theology and the diversity of Lutheran form during five tumultuous centuries.

¹Jan Bender, born in the Netherlands in 1909, experienced the joys of Lutheran hymnody and the terrors of Nazi Germany early in life. A promising young organist, Bender was arrested in 1934 and imprisoned at the Sachsenhausen

concentration camp. Forced to serve in the army, he fought in the Battle of Leningrad where he was blinded in one eye. His reputation became known to Lutherans in America, and in 1960 he emigrated to the United States where he served primarily at schools of the Lutheran Church—Missouri Synod. He composed hundreds of choral preludes based on Lutheran hymns.

³Martin Luther’s first hymn was prompted by the deaths of two Lutheran students martyred in Belgium on July 1, 1523. Luther commemorated their lives by recounting the circumstances that lead to their deaths. Conference planners commissioned a new text for Luther’s original tune to call to mind the lives of contemporary martyrs who have given up their lives confessing Christ.

³The German Mass retained the progression of the historic liturgy, but streamlined it for practical use in congregations. A hymn replaced the Introit, the Kyrie was shortened, and the Collect followed.

⁴Luther does not mention the *Gloria in excelsis* in his German service, although he notes it as optional in the Latin service. By the time of his death, several German versions of the Gloria were available and found a regular place in Lutheran orders of service.

⁵This hymn-prayer to the Holy Trinity seems to have been patterned after the songs of medieval pilgrims who petitioned the aid of the saints. Hymns that pleaded “St. Peter, with us be” or “St. Mary, with us be” were well known in the 15th century. Luther’s new text turned the attention away from the saints to Father, Son, and Holy Spirit.

⁶In 1524 Luther expanded an existing German version of the Nicene Creed which had been in print for a century. With this hymn and others like it he replaced the choral settings of the historic Ordinary and enabled the people to participate in the liturgy after their participation had been discouraged for a thousand years.

⁷Heinrich Schütz composed this motet in 1648, the same year the Thirty Years War ended. Although Schütz enjoyed relative security as a court composer in Dresden, many of his musical colleagues suffered severely, as did millions of Lutherans throughout Germany.

⁸In late October 1525, Luther collaborated with former student and musician Johann Walter to compose a musical setting of Luther’s German paraphrase of the Sanctus, based on Isaiah 6. With Luther’s natural gifts and Walter’s expertise, Luther produced a truly “German tune for a German text.”

⁹Luther recommended singing “The German Agnus Dei” during the distribution. Since Nicholas Decius’ setting of this canticle, *O Lamm Gottes Unschuldig* (Lamb of God, Pure and Holy), did not appear until 1531, Luther probably had this setting from Braunschweig in mind. The earliest version dates to 1528, though it seems to have been known in Wittenberg before that.

¹⁰Luther and other Reformation-era hymnists did not hesitate to remodel medieval hymns that were known to church-goers. *Kyrie, God Father* is an example. A Latin text and Gregorian tune were paired as early as the 9th century, and the hymn was often sung during the Trinity (now Pentecost) season. A German version appeared in Wittenberg around 1541 and regularly replaced the Kyrie in many Lutheran orders of service.

¹¹Luther was keenly aware of the work of Jan Hus, who had joined the Church Triumphant in the century before Luther’s Reformation. Hus was burned at the stake at the Council of Constance (1415) for his teachings on the Lord’s Supper.

¹²Felix Mendelssohn was born while the Enlightenment was raging across Europe and leading the Lutheran Church to Scripture-denying Rationalism. Although he gained fame as he re-introduced the works of Johann Sebastian Bach, his Lutheran confession often led to ridicule and pressure. In the middle of his career, he composed a setting of what he called “a simple prayer of Martin Luther” in rich 19th century metaphor.

PRE-SERVICE MUSIC

Missa pro Organo, Op. 71

Jan Bender, 1971¹
Merseburger #885

I Kyrie II Gloria III Credo

Order of Service

HYMN

We Praise the Christ for Martyred Saints ²

Laurie Gauger after Martin Luther, 2016

EIN NEUES LIED WIR HEBEN AN, Martin Luther, 1523

Setting by Mark Knickelbein, 2016

The choir sings stanzas 2 & 4.



1 We praise the Christ for mar - tyred saints who die, his name con - fess - ing;
2 In Ste - phen's shad - ow they are slain, these mar - tyrs for the Sav - ior,
3 No, death, you can - not si - lence them! Their ash - es tell the sto - ry
4 We trust you, Lord, to shield us now from those who strike with ter - ror,
5 And if the dev - il, full of hate, would tempt us to de - ny you,



we sing with joy, we sing with pain this hymn of blood and bless - ing.
cut down by bul - let, bomb, or blade, by Sa - tan's burn - ing an - ger.
of Christ's death in Je - ru - sa - lem: his love and blood and glo - ry.
be - cause your cross has marked our brow, be - cause we call you Sav - ior.
Lord, make us strong to shout your name, to stand and glo - ri - fy you!



For his dear Word they lose their lives and leave the world that scorns them;
But see the vic - t'ry in their death: re - fus - ing to de - ny him,
No grave can bur - y sav - ing faith or stop the Church from grow - ing.
Though church - es burn and build - ings fall, our hearts will not be shak - en,
O make us con - quer'rs in the fight; give us a faith un - bend - ing;



he bless - es their last sac - ri - fice: with gleam - ing
they call out Christ in their last breath and he is
Up - on the cross we keep our gaze; while mar - tyr
for you are Christ, the King of all! In you we
then greet us in the dy - ing light, your wound - ed



gold he crowns them, with robes of white a - dorns them.
there be - side them, com - pan - ion in their dy - ing.
blood is flow - ing, the Church's song is soar - ing!
sleep and wak - en; our souls can - not be shak - en.
hands ex - tend - ing, and grant us life un - end - ing.

Stand.

Intonation

Kermit Moldenhauer, 2016

KYRIE

Lord, Have Mercy on Us ³

Lord, have mer - cy on us; Christ, have mer - cy
on us; Lord, have mer - cy on us.

Intonation

Kermit Moldenhauer, 2016

GLORIA IN EXCELSIS

All Glory Be to God on High ⁴

Original text and tune by Nikolaus Decius, 1525

ALLEIN GOTT IN DER HÖH SEI EHR

1 All glo - ry be to God on high and thanks for all his
2 We praise and laud and wor - ship you; we give you thanks for -
3 O Je - sus Christ, the on - ly Son be - got - ten of the
4 O Ho - ly Spir - it, our de - light and source of con - so -
fa - vor; no harm can touch or ter - ri - fy a child of
ev - er, O Fa - ther, for your rule is true and just and
Fa - ther, your sav - ing death has made us one with God and
la - tion, pro - tect us from the dev - il's might through Je - sus,
God for - ev - er. God shows his good and gra - cious will and
chang - es nev - er. With bound - less pow'r, your might - y reign ful -
with each oth - er. O Lamb of God, to you on high in
our sal - va - tion, who by his death up - on a tree has
grants his peace, the world to fill— all strife at last has end - ed.
fills what - ev - er you or - dain. Lord, grant us ev - 'ry bless - ing!
our dis - tress we sin - ners cry, have mer - cy on us, a - men!
res - cued us from mis - er - y: to this we hold for - ev - er.

COLLECT

M: Almighty God, you are the protector of all who trust in you. Without your grace, no one is able to do anything or stand before you. Grant us your rich mercy, that by your holy Word we might think what is right, and by your power do what is right, for the sake of your Son, Jesus Christ our Lord.



Be seated.

EPISTLE

Revelation 7:11-19

The song of those who endure great tribulation lasts for all eternity.

HYMN OF THE DAY

God the Father, Be Our Stay ⁵

GOTT DER VATER WOHN UNS BEI

Setting by John Eggert, 1988

CPH

The choir sings stanza 2.



1 God the Fa - ther, be our stay;
2 Je - sus, Sav - ior, be our stay; O let us per - ish nev - er!
3 Ho - ly Spir - it, be our stay;



Cleanse us from our sins, we pray, and grant us life for - ev - er.



Keep us from the e - vil one; up - hold our faith most ho - ly;



and let us trust you sole - ly with hum - ble hearts and low - ly.



Let us put God's ar - mor on, with all true Chris - tians run - ning



our heav'n - ly race and shun - ning the dev - il's wiles and cun - ning.



A - men, a - men! This be done; so sing we, Al - le - lu - ia!

Stand.

GOSPEL

Matthew 5:1-12

Christ bestows blessings on those who suffer for the gospel.

Intonation

Kermit Moldenhauer, 2016

CREDO

We All Believe in One True God ⁶

Martin Luther, 1524

WIR GLAUBEN ALL AN EINEN GOTT

The minister intones the first phrase of the creed. All sing "who created earth and heaven..."



1 We all be - lieve in one true God, who cre - at - ed
2 We all be - lieve in Je - sus Christ, his own Son, our
3 We all con - fess the Ho - ly Ghost, who, sweet hope and



earth and heav - en, the Fa - ther, who to us in love
Lord, pos - sess - ing an e - qual God - head, throne, and might,
com - fort giv - ing, now with the Fa - ther and the Son



has the right of chil - dren giv - en. He in soul and
source of ev - 'ry grace and bless - ing; born of Mar - y,
in e - ter - nal light is liv - ing; who the Church, his



bod - y feeds us; all we need his hand pro - vides us.
vir - gin moth - er, by the pow - er of the Spir - it,
own cre - a - tion, keeps in u - ni - ty of spir - it.



He through snares and per - ils leads us, watch - ing that no
made true man, our el - der broth - er; that the lost might
Here for - give - ness and sal - va - tion dai - ly come through



harm be - tide us. He cares for us by day
life in - her - it, was cru - ci - fied by sin -
Je - sus' mer - it. All flesh shall rise, and we



and night; all things are gov - erned by his might.
ful men and raised by God to life a - gain.
shall be in bliss with God e - ter - nal - ly.

Be seated.

Treated to the Timeless Tune of Truth

MOTET

Blessed Are the Departed ⁷*Revelation 14:13**Heinrich Schütz (1585-1672)**From Geistliche Chormusik (SWV 391)**Carus 20.371*

Selig sind die Toten, die in dem Herren sterben von nun an. Ja, der Geist spricht, daß sie ruhen von ihrer Arbeit; denn ihre Werke folgen ihnen nach.

Blessed are the dead who die in the Lord from now on. "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."

LORD'S PRAYER

*Martin Luther, 1526**Paraphrase from the German Mass, adapt.*

- M:** Dear friends in Christ, since we are here assembled in the name of the Lord to receive his Holy Word, I admonish you first to lift your hearts to God and pray with me the Lord's Prayer, as Christ our Lord has taught us, and as he has graciously promised to hear us.
- C:** **Hear our prayer, O Father in heaven, that your name might be hallowed among us.**
- M:** We pray that God our Father in heaven would look with mercy on us as we are his needy children on earth. We pray that he would turn us from all false doctrine and evil living so that his name would not be dishonored among us. Instead, we pray that he would grant us the grace to honor his name through the pure teaching of his Word and through lives of faithful ministry to all the world.
- C:** **Hear our prayer, O Lord, that your kingdom come, and your will be done on earth as it is in heaven.**
- M:** We pray that the kingdom of God may come to us and expand; that all who are lost in the darkness of sin and enslaved within the kingdom of the devil may be brought to know Jesus Christ, God's Son, by faith, and that the number of Christians may daily be increased.
- C:** **Hear our prayer, O Lord, and give us today our daily bread.**
- M:** We pray that God would also give us our daily bread, preserving us from greed and selfishness, and helping us to trust that he will provide for all our needs.
- C:** **Hear our prayer, O Lord: forgive us our sins, as we forgive those who sin against us.**
- M:** We pray that God would lead us to forgive others in the same way that we have been forgiven: that by his mercy our hearts may rest and rejoice in a good conscience before him, and that no past sin may ever threaten or alarm us.
- C:** **Hear our prayer, O Lord: lead us not into temptation, but deliver us from evil.**
- M:** We pray that God not allow us to be dragged off into temptation, but that he would help us by his Spirit to subdue the desires of our flesh, to despise the world and its ways, and to overcome the devil and all his plans. We then pray that God would deliver us from all evil, both of body and soul, now and forever. Finally, we pray as those who earnestly desire the things for which we ask, with trusting hearts which say "amen." With these words we cast aside all doubting and rely on the promise of Christ, who said, "Whatever you ask for in prayer, believe that you have received it, and it will be yours."
- C:** **Hear our prayer, O Lord, for the kingdom, the power, and the glory are yours now and forever. Amen.**

ADMONITION TO THE LORD'S SUPPER

Martin Luther, 1526
Paraphrase from the German Mass, adapt.

M: Dear brothers and sisters in Christ: as we gather to celebrate the Testament of our Lord, let us take to heart the words of Christ by which he imparted to us his body and blood for the remission of our sins.

Let us remember and give thanks for his boundless love which he proved to us when he redeemed us from God's wrath, from sin, death, and from hell by his own precious blood.

Let us faithfully confess that in this bread and wine—which is his body and his blood—we receive the pledge and guarantee of his forgiveness.

Let us receive and enjoy this Sacrament according to the command that Christ gave, and glorify the name of the one who has so richly blessed us with this meal.

Stand.

Intonation

Kermit Moldenhauer, 2016

SANCTUS

Isaiah, Mighty Seer in Days of Old ⁸

Martin Luther, 1525
JESAIA, DEM PROPHETEN
Setting by Jeremy S. Bakken, 2017

Children's Choir

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:

Choir – and congregation in boldface on the following page

The musical notation consists of two systems, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: "Ho - ly is God, the Lord of heav'n - ly hosts!" and "Ho - ly is God, the Lord of heav'n - ly hosts!". The first system shows the vocal line starting with "Ho - ly is God, the Lord of heav'n - ly hosts!" and the second system shows the vocal line starting with "Ho - ly is God, the Lord of heav'n - ly hosts!".

All sing on the following page.

hosts! Ho - ly is God, the Lord of heav'n - ly

Ho - ly is God, the Lord of heav'n - ly hosts!

hosts! His

Ho - ly is God, the Lord of heav'n - ly hosts! His

glo - ry fills the heav - ens and the earth!

glo - ry fills the heav - ens and the earth!

Choirs

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

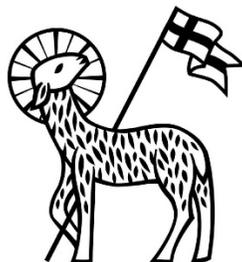
WORDS OF INSTITUTION

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: A - men.



Intonation

Kermit Moldenhauer, 2016

AGNUS DEI

O Christ, Lamb of God 9

CHRISTE, DU LAMM GOTTES, Braunschweig, 1528

Setting by Kermit Moldenhauer, 2016

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.

Be seated.

DISTRIBUTION

Holy Communion is served by continuous distribution with the individual or common cup. Communicants desiring the individual cup may take one near the chancel platform. Near to the cups is a supply of gluten-free hosts. Approach the minister serving the host, pause, and receive the body of the Lord. Move to the minister serving the chalice and receive the blood of the Lord either by common or individual cup. Communicants may assist the minister with the chalice and say “Amen” after receiving each of the elements. The blessing follows the distribution.

ORGAN

Missa pro Organo, Op. 71

Jan Bender, 1971

Merseburger #885

V. Agnus Dei

ANTHEM

Kyrie, God Father in Heaven Above ¹⁰

9th century Latin hymn

German adaptation, 1541

Tune and setting by Kurt Cereske, 2012

Translation from The Lutheran Hymnal

Kyrie, God Father in heav'n above, great art thou in grace and love,
Of all things the Maker and Preserver. Eleison, eleison!

Kyrie, O Christ, our King, salvation for sinners thou didst bring.
O Lord Jesus, God's own Son, our Mediator at the heav'nly throne,
Hear our cry and grant our supplication. Eleison, eleison!

Kyrie, O God the Holy Ghost, guard our faith, the gift we need the most;
Do thou our last hour bless; let us leave this sinful world with gladness. Eleison, eleison!

DISTRIBUTION HYMN

Jesus Christ, Our Blessed Savior ¹¹

Jan Hus (1369-1415)

Martin Luther, 1524

JESUS CHRISTUS, UNSER HEILAND, DER VON UNS



1 Je - sus Christ, our bless - ed Sav - ior, turned a - way God's
2 As his pledge of love un - dy - ing, he, this pre - cious
3 Je - sus here him - self is shar - ing; take heed how you
4 Use - less would be Je - sus' pas - sion if sal - va - tion



wrath for - ev - er; by his bit - ter grief and woe
food sup - ply - ing, gives his bod - y with the bread
are pre - par - ing, for if you do not be - lieve,
you could fash - ion. Do not come if you sup - pose



he saved us from the e - vil foe.
and with the wine the blood he shed.
judg - ment in - stead you shall re - ceive.
you need not him who died and rose.

5 Christ says, "Come, all you that labor,
and receive my grace and favor;
those who feel no pain or ill
need no physician's help or skill."

7 Praise the Father, who from heaven
unto us such food has given
and, to mend what we have done,
gave into death his only Son.

6 Then hold fast with faith unshaken
that this food is to be taken
by the souls who are distressed,
by hearts that long for peace and rest.

8 If your heart this truth professes
and your mouth your sin confesses,
surely you will be his guest
and at his banquet ever blest.

ANTHEM

Grant Us Thy Peace ¹²

Verleih uns Frieden

Setting by Felix Mendelssohn, 1840

E.C. Schirmer 5212

Grant unto us thy peace, O Lord,
Grant to us peace enduring.
For there is none, none with the strength,
Who could so firmly defend us.
For thou art our hope and safety.

At the end of the Distribution:

M: The true body and blood of our Lord and Savior Jesus Christ strengthen and preserve you in the true faith to life everlasting.

C: Amen.

Stand.

COLLECT

M: We give you thanks, Almighty God, that you have refreshed us with this holy supper. We call upon your mercy, that you would use this meal to strengthen our faith in you. By this holy communion increase our love for you and for one another, through Jesus Christ our Lord.



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.



Be seated.

POSTLUDE

What God Ordains Is Always Good

Was Gott tut, das ist wohlgetan (Krebs-WV.508)

Johann Ludwig Krebs (1713-1780)

Breitkopf & Härtel, 8415

Service Participants

This service was designed by Mark Tiefel.

Presiding Minister

Mark Tiefel
Emanuel, New London, WI

Preacher

Benjamin Schaefer
First German, Manitowoc, WI

Organist

David Kriewall
Calvary, Bellevue, WA

Conference Choir

Kate Tiefel, director
Emanuel, New London, WI

Children's Choir

Kurt Cereske, director
Shepherd of the Plains, Lubbock, TX

Instrumentalists

Violin I

Mike Husby, Duluth, MN
Timothy Kriewall, Issaquah, WA

Violin II

Abigail Peterson, Milwaukee, WI
Anne Steeves, Milwaukee, WI

Viola

Christine Batzer, Menomonie, WI
Rachel Gries, Greenwood, IN

Cello

Betsy Husby, Duluth, MN
Nathan Husby, Duluth, MN

Double Bass

David Urness, Mankato, MN

Flute I

Deanna Martens, Watertown, SD
Erin Riess, Bemidji, MN

Clarinet

Renee Schmill, Manitowoc, WI
Rachel Tolkinen, Horicon, WI

Oboe

Katherine Dogs, Milwaukee, WI

Bassoon

Jennifer Heisinger, Merrill, WI

Trumpet I

Jeff Dewey, Antigo, WI
Adam Warnke, Appleton, WI

Horn

Martha Johnson, Hubertus, WI

Trombone

Jon Siegler, Yorktown, VA

Percussion

Daniel Hafenstein, Lake Mills, WI