



*The Liturgies of*  
LUTHERAN WEEK 2023

*“Go into all the world and proclaim the gospel to the whole creation.”*

## PARTICIPATING IN WORSHIP

*The Lutheran Church is a liturgical church. Lutherans believe that the Gospel is not only good news that Jesus has saved sinners, but also a power God uses to create and strengthen faith in Jesus. Lutheran worship places the Gospel as the central focus in an order of service called the liturgy. In message and meal (Holy Communion), in specially selected Bible readings, and in carefully crafted songs, prayers and confessions, the liturgy points to Jesus as the Savior of all.*

To participate in the service, follow along through these liturgies. Lutheran worship is specifically designed to include the participation of the people. We are not here to be an audience, we are here to speak and sing the Word of God to each other.

Parts marked with a thin outline are spoken by a leader, and parts fully filled in are spoken by the congregation. Congregational parts are also printed in bold. Here are the parts for this week:

<b>B</b> Bishop	<b>A</b> Assisting Minister	<b>C</b> Congregation
<b>P</b> Presiding Minister	<b>GS</b> General Secretary	

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“Information about the Liturgy” reprinted from *With One Voice: A Lutheran Resource for Worship* (Minneapolis: Augsburg Fortress, 1995), 8–9.

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LUTHERAN WEEK  
WORSHIP SERVICES  
The Rev. Mac de Waal, *Chaplain*  
Randall Stubbs, Megan Ndale, and Marissa Stubbs, *Musicians*

SERVICE *of the* WORD &  
OPENING *of the* CONVOCATION | Page 5  
Wednesday, August 9, 2023 | 1:30 p.m.

ON FIRE FOR MISSION BIBLE STUDY N<sup>o</sup> 1 | Page 12  
Wednesday, August 9, 2023 | 4:00 p.m.

ON FIRE FOR MISSION BIBLE STUDY N<sup>o</sup> 2 | Page 16  
Thursday, August 10, 2023 | 8:00 a.m.

ON FIRE FOR MISSION BIBLE STUDY N<sup>o</sup> 3 | Page 19  
Friday, August 11, 2023 | 8:00 a.m.

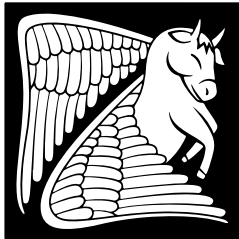
COMMISSIONING *of* GLOBAL WORKERS | Page 23  
Friday, August 11, 2023 | 9:45 a.m.

PRAYER *of* THANKSGIVING &  
SINGING *of the* DOXOLOGY | Page 25

SERVICE *of* HOLY COMMUNION *with the*  
INSTALLATION *of the* BISHOP &  
CLOSING *of the* CONVOCATION | Page 27  
Friday, August 11, 2023 | 3:00 p.m.

INFORMATION *about the* HYMNS | Page 53

INFORMATION *about the* LITURGY | Page 61







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SERVICE *of the* WORD &  
OPENING *of the* CONVOCATION

Wednesday, August 9, 2023 | 1:30 p.m.

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GATHERING  
INVOCATION

*The presiding minister leads the congregation in the invocation. The sign of the cross may be made by all in remembrance of their Baptism.*

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

**C** Amen

*Stand*

HYMN (LBW N<sup>o</sup> 252)  
"You Servants of God" | LYONS

1 You ser - vants of God, your mas - ter pro - claim, And pub - lish a -  
2 Our God rules on high, al - might - y to save; And still he is  
3 Sal - va - tion to God who sits on the throne! Let all cry a -  
4 Then let us a - dore and give him his right, All glo - ry and

broad his won - der - ful name; The name, all - vic - to - rious, of  
nigh, his pres - ence we have. The great con - gre - ga - tion his  
loud and hon - or the Son. The prais - es of Je - sus the  
pow'r and wis - dom and might, All hon - or and bless - ing, with

Je - sus ex - tol; His king - dom is glo - rious and rules o - ver all!  
 tri - umph shall sing, As - crib - ing sal - va - tion to Je - sus, our king!  
 an - gels pro - claim, Fall down on their fac - es, and wor - ship the Lamb.  
 an - gels a - bove, And thanks nev - er ceas - ing, and in - fi - nite love!

DIALOG

*The Dialog may be said responsively by the leader and the congregation or antiphonally by two sections of the congregation.*

- A** Blessed are you, O Lord our God, king of the universe,
- C** for in your wisdom you have formed us.
- A** You feed the hungry and clothe the naked.
- C** We bless you and praise your name forever.
- A** You set free those who are bound.
- C** We bless you and praise your name forever.
- A** You raise up those whose courage falters.
- C** We bless you and praise your name forever.
- A** You provide for our every need.
- C** Accept our grateful praises.
- A** You have called us from all peoples.
- C** We rejoice and bless your name forever.
- A** You bless your people with peace.
- C** We bless you and praise your loving grace.
- A** Blessed are you, O Lord our God, king of the universe,
- C** for in your wisdom you have formed us.

CONFESSION *of* FAITH

- B** God has made us his people through our Baptism into Christ. Living together in trust and hope, we confess our faith.
- C** I believe in God, the Father almighty, creator of heaven and earth.  
 I believe in Jesus Christ, his only Son, our Lord.  
 He was conceived by the power of the Holy Spirit and born of the virgin Mary.  
 He suffered under Pontius Pilate, was crucified, died, and was buried.  
 He descended into hell.  
 On the third day he rose again.  
 He ascended into heaven, and is seated at the right hand of the Father.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen

PRAYER *of the* DAY

**A** The Lord be with you.

**C** And also with you.

**A** Let us pray.

Almighty God, you have called us to labor in your vineyard, and without you we can do nothing. Grant us your gracious presence at this convocation, that what we do will build up your whole Church. Let your Holy Spirit govern and direct us, that we may consult together peacefully, pleasing you with all that we say and do; through Jesus Christ our Lord.

**C** Amen

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WORD

*Sit*

LESSON

**B** The Holy Gospel according to St. Mark.

**C** Glory to you, O Lord.

<sup>12</sup> After these things [Jesus] appeared in another form to two of them, as they were walking into the country. <sup>13</sup> And they went back and told the rest, but they did not believe them.

<sup>14</sup> Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. <sup>15</sup> And he said to them, “**Go into all the world and proclaim the gospel to the whole creation.**” <sup>16</sup> Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. <sup>17</sup> And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; <sup>18</sup> they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.”

<sup>19</sup> So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. <sup>20</sup> And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs. Mark 16:12–20 ESV

**B** The Gospel of the Lord.

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

*Silence for meditation.*

SERMON

*The Rev. Dr. Daniel W. Selbo  
Bishop of the North American Lutheran Church*

*Sit*

SPECIAL MUSIC

*Musicians from Tumaini University in Makumira, Tanzania*

*Stand*

THE PRAYERS

*The following prayer or another form for prayer (such as the form for prayer in the Holy Communion, one of the forms of Responsive Prayer, or one of the litanies) may be used. Opportunity for prayers from the congregation may be provided.*

**A** Let us pray. Almighty and everlasting God, you are worthy to be held in reverence by all the mortal race. We give you thanks for the innumerable blessings which, despite our unworthiness, you have showered upon us.

We praise you especially that you have preserved for us in their purity your saving Word and the sacred ordinances of your house. Grant and preserve to your Church throughout the world purity of doctrine and faithful pastors who shall preach your Word with power, and help all who hear rightly to understand and firmly to believe your Word of truth.

Protect and defend your people in time of tribulation and danger, that we, in communion with your Church and in unity with all Christian people, may fight the good fight of faith and in the end receive the fullness of salvation.

Upon all the nations of the earth bestow your grace. Especially we ask you to bless our land and all its inhabitants and all who are in authority. Cause your glory to dwell among us, and let mercy and truth, justice and peace everywhere prevail. We commend to your care all our schools, that virtue and useful knowledge may be nourished and the wholesome fruits of life may abound.

In your mercy defend us from all calamities by fire and water, from war and pestilence, from scarcity and famine. Protect and prosper all who labor, and cause all useful arts to flourish among us. Show yourself to be the helper of the sick and needy, the comforter of the forsaken and distressed.

Accept, we pray, our bodies and souls, our hearts and minds, our talents and powers, together with these gifts, as our offering of praise.

*Special supplications, intercessions, and thanksgivings.*

And as we are strangers and pilgrims on earth, help us to prepare for the world to come, doing the work which you have given us to do while it is day, before that night comes when no one can work.

And, when our last hour shall come, support us by your power and receive us into your everlasting kingdom, where, with your Son our Lord Jesus Christ and the Holy Spirit, you live and reign, God forever.

**C** Amen

**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

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## SENDING

### OPENING *of* CONVOCATION

**B** As in one body we have many members,

**C** so we, who are many, are one body in Christ.

**B** Where two or three are gathered in my name, says the Lord,

**C** I am there among them.

**B** Live a life worthy of the calling to which you have been called;

**C** with all humility and gentleness, making every effort to maintain the unity of the Spirit in the bond of peace.

**B** The Lord be with you.

**C** And also with you.

**B** Let us pray. O God, you open the hearts of your faithful people by sending into us your Holy Spirit.

Direct us by the light of that Spirit, that we may have a right judgement in all things, and rejoice at all times in your peace; through Jesus Christ, your Son and our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C** Amen

**B** I declare this Convocation to be in session in the name of the Father, and of the ✠ Son, and of the Holy Spirit.

**C** Amen

BENEDICTION

- B** 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** Amen

HYMN (WOV N<sup>o</sup> 754)  
“Let Us Talents and Tongues Employ” | LINSTEAD  
*Jamaican Folk Tune*

1 Let us tal - ents and tongues em - ploy, reach - ing out with a shout of joy:  
2 Christ is a - ble to make us one, at the ta - ble he sets the tone,  
3 Je - sus calls us in, sends us out bear - ing fruit in a world of doubt,

bread is bro - ken, the wine is poured, Christ is spo - ken and seen and heard.  
teach - ing peo - ple to live to bless, love in word and in deed ex - press.  
gives us love to tell, bread to share: God (Im - man - u - el) ev - 'ry - where!

The musical score consists of three systems. Each system includes a vocal line on a single treble clef staff and a piano accompaniment on two staves (treble and bass clefs). The lyrics are placed between the vocal and piano staves. The first system contains the first three lines of the hymn. The second system contains the next three lines. The third system contains the final three lines. The piano accompaniment features chords and moving lines in both hands, providing harmonic support for the vocal melody.

*Refrain*

Je-sus lives a-gain, earth can breathe a-gain, pass the Word a-round: loaves a-bound!

The musical score consists of three staves. The top staff is a vocal line in treble clef, containing a melody of eighth and quarter notes. The middle and bottom staves are piano accompaniment in grand staff notation (treble and bass clefs). The piano part features chords and moving lines in both hands. The lyrics are written below the vocal staff, aligned with the notes. The piece concludes with a double bar line and repeat dots.



ON FIRE FOR MISSION BIBLE STUDY N<sup>o</sup> 1

Wednesday, August 9, 2023 | 4:00 p.m.

OPENING PRAYER

*Stand*

HYMN (WOV N<sup>o</sup> 783)

“Seek Ye First the Kingdom of God” | LAFFERTY

*Descant*

Al - le - lu - ia, al -

D F#m G D G

1 Seek ye . . . first the king - dom of God and its  
 2 Ask and it shall be giv - en un - to you; seek and  
 3 We do not live by bread . . . a - lone, but by

le - lu - ia, al - le -

D Em A<sup>7</sup> D F#m

right - teous - ness, and all these things shall be  
 you shall find; knock and the door shall be  
 ev - 'ry word that pro - ceeds from the



lu - ia, al - le - lu - ia.  
 G D G D Em A D

add - ed un - to you. Al - le - lu, al - le - lu - ia.  
 o - pened un - to you. Al - le - lu, al - le - lu - ia.  
 mouth . . of . . . God. Al - le - lu, al - le - lu - ia.

*Sit*

#### LESSON

**A** The Lesson is from the second chapter of Paul's Epistle to the Ephesians.

<sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, <sup>20</sup> built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, <sup>21</sup> in whom the whole structure, being joined together, grows into a holy temple in the Lord. <sup>22</sup> In him you also are being built together into a dwelling place for God by the Spirit. Ephesians 2:19–22 ESV

**A** Here ends the reading.

#### BIBLE STUDY

*Dr. David Luy*

*Associate Professor of Systematic Theology  
 North American Lutheran Seminary*

Stand

HYMN (LBW N<sup>o</sup> 362)  
"We Plow the Fields and Scatter" | WIR PFLÜGEN

The musical score is written in G major (one sharp) and 4/4 time. It consists of three systems, each with a vocal line and a piano accompaniment line. The lyrics are as follows:

1 We plow the fields and scat - ter The good seed on the land,  
2 He on - ly is the mak - er Of all things near and far;  
3 We thank you, our cre - a - tor, For all things bright and good,

But it is fed and wa - tered By God's al - might - y hand.  
He paints the way - side flow - er, He lights the eve - ning star.  
The seed - time and the har - vest, Our life, our health, our food.

He sends the snow in win - ter, The warmth to swell the grain,  
The winds and waves o - bey him; By him the birds are fed.  
No gifts have we to of - fer For all your love im - parts,

The breez-es and the sun - shine, And soft re - fresh - ing rain.  
 Much more to us, his chil - dren, He gives our dai - ly bread.  
 But what you most would trea - sure— Our hum - ble, thank - ful hearts.

*Refrain*

All good gifts a - round us Are sent from heav'n a - bove.

Then thank the Lord, oh, thank the Lord For all his love.

CLOSING PRAYER



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ON FIRE FOR MISSION BIBLE STUDY N<sup>o</sup> 2

Thursday, August 10, 2023 | 8:00 a.m.

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OPENING PRAYER

*Stand*

HYMN (WOV N<sup>o</sup> 722)

“Hallelujah! We Sing Your Praises” | HALELUYA! PELO TSO RONA

*Refrain*

Hal - le - lu - jah! We sing your prais - es, all our  
hearts are filled with glad - ness. Hal - le - lu - jah! We sing your  
prais - es, all our hearts are filled with glad - ness.



1 Christ the Lord to us said: I am wine, I am bread,  
2 Now he sends us all out, strong in faith, free of doubt,

*Refrain (after repeat)*

I am wine, I am bread, give to all who thirst and hun - ger.  
strong in faith, free of doubt. Tell to all the joy - ful Gos - pel.

*Each refrain and stanza is sung twice in succession.*

*Sit*

### LESSON

**A** The Lesson is from the tenth chapter of Paul’s Epistle to the Romans.

<sup>13</sup> For “everyone who calls on the name of the Lord will be saved.”

<sup>14</sup> How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

<sup>15</sup> And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” <sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” Romans 10:13–16 ESV

**A** Here ends the reading.

### BIBLE STUDY

*Dr. David Luy*

*Associate Professor of Systematic Theology*

*North American Lutheran Seminary*

Stand

HYMN (WOV N<sup>o</sup> 773)  
"Send Me Jesus" | THUMA MINA

Leader

1 Send me, Lord.

All

1 Send me, Je - sus, send me, Je - sus, send me,  
Je - sus, lead me, Je - sus, lead me,  
Je - sus, fill me, Je - sus, fill me,

1-2 | 3

2 Lead me, Lord.  
3 Fill me, Lord.

Je - sus, send me, Lord. 2 Lead me,  
Je - sus, lead me, Lord. 3 Fill me,  
Je - sus, fill me, Lord.

1-2 | 3

CLOSING PRAYER



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## ON FIRE FOR MISSION BIBLE STUDY N<sup>o</sup> 3

Friday, August 11, 2023 | 8:00 a.m.

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### OPENING PRAYER

*Stand*

HYMN (WOV N<sup>o</sup> 687)

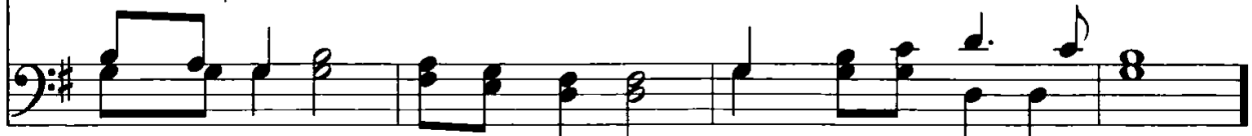
“Gracious Spirit, Heed Our Pleading” | NJOO KWETU, ROHO MWEMA



1 Gra - cious Spir - it, heed our plead - ing, fash - ion us all a - new.  
2 Come to teach us, come to nour - ish those who be - lieve in Christ.  
3 Guide our think - ing and our speak - ing done in your ho - ly name.  
4 Not mere knowl - edge, but dis - cern - ment, nor root - less lib - er - ty;  
5 Keep us fer - vent in our wit - ness; un - swayed by earth's al - lure.



It's your lead - ing that we're need - ing, help us to fol - low you.  
Bless the faith - ful, may they flour - ish, strength - ened by grace un - priced.  
Mo - ti - vate all in their seek - ing, free - ing from guilt and shame.  
turn dis - qui - et to con - tent - ment, doubt in - to cer - tain - ty.  
Ev - er grant us zeal - ous fit - ness, which you a - lone as - sure.



*Refrain/Kipokeo*

Come,            come,            come, Ho - ly Spir - it,    come.  
Njo - o,            njo - o,            njo - o,    Ro - ho mwe - ma.

Come,            come,            come, Ho - ly Spir - it,    come.  
Njo - o,            njo - o,            njo - o,    Ro - ho mwe - ma.

*Sit*

### LESSON

**A** The Lesson is from the first chapter of the Acts of the Apostles.

<sup>6</sup> So when they had come together, they asked [Jesus], “Lord, will you at this time restore the kingdom to Israel?” <sup>7</sup> He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” <sup>9</sup> And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. <sup>10</sup> And while they were gazing into heaven as he went, behold, two men stood by them in white robes...

Acts 1:6–10 ESV

**A** Here ends the reading.

### BIBLE STUDY

*Dr. David Luy*

*Associate Professor of Systematic Theology*

*North American Lutheran Seminary*



Stand

HYMN (LBW N<sup>o</sup> 784)

"You Have Come Down to the Lakeshore" | PESCADOR DE HOMBRES

D A<sup>7</sup> D

1 You have come down to the lake - shore seek - ing  
2 You know full well what I have, Lord: nei - ther  
3 You need my hands, my ex - haus - tion, work - ing  
4 You who have fished oth - er wa - ters; you, the

G A<sup>7</sup>

nei - ther the wise nor the wealth - y, but on - ly  
treasure nor weapons for conquest, just these my  
love for the rest of the weary— a love that's  
long - ing of souls that are yearn - ing: O lov - ing

D A<sup>7</sup> D

ask - ing for me to fol - low.  
fish nets and will for work - ing.  
will - ing to go on lov - ing.  
Friend, you have come to call me.

Refrain (Estrillo)

Sweet Lord, you have looked in - to my eyes;  
Se - ñor: me has mi - ra - do a los o - jos;

kind-ly smil - ing, you've called out my name.  
son - ri - en - do, has di - cho mi nom - bre;

On the sand I have a - ban-doned my small boat;  
en la a - re - na he de - ja - do mi bar - ca;

now with you, I will seek oth - er seas.  
jun - to a ti bus - ca - ré o - tro mar.

CLOSING PRAYER



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## COMMISSIONING *of* GLOBAL WORKERS

Friday, August 11, 2023 | 9:45 a.m.

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**B** A reading from Romans: <sup>4</sup> For as in one body we have many members, and the members do not all have the same function, <sup>5</sup> so we, though many, are one body in Christ, and individually members one of another. <sup>6</sup> Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; <sup>7</sup> if service, in our serving; the one who teaches, in his teaching; <sup>8</sup> the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. Romans 12:4–8 ESV

**B** And a reading from St. Matthew: <sup>25</sup> But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. <sup>26</sup> It shall not be so among you. But whoever would be great among you must be your servant, <sup>27</sup> and whoever would be first among you must be your slave, <sup>28</sup> even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” Matthew 20:25–28 ESV

**B** Will you accept this commission and carry it out in accordance with the Holy Scriptures and Confessions of this church?

**R** I will and I ask God to help me.

**B** Will you endeavor in all things to conduct yourselves as is fitting for ambassadors and servant of Jesus Christ?

**R** I will and I ask God to help me.

**B** Will you be faithful, understanding and loving to the people among whom you will live and work?

**R** I will and I ask God to help me.

**B** Almighty God, who has given you the will to do these things graciously give you the strength and compassion to perform them.

**C** Amen

### *Stand*

**B** And you, people of God, will you support these messengers of Jesus Christ, sent by God to serve God’s people with the Gospel of hope and salvation? Will you pray for them, help and honor them for their work’s sake?

**C** We will.

**B** Blessed are you, O Lord Jesus Christ, for you preached good news to the poor, proclaimed liberty to the captives, healed the sick, and set free the oppressed.

**C** We bless you and praise your name forever.

**B** Bless these servants, O Lord, in the work you have called them to do, so that, by the power of you Holy Spirit, they may show your love to all people and glorify your name.

**C** Amen



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PRAYER *of* THANKSGIVING &  
SINGING *of the* DOXOLOGY

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SINGING *of the* DOXOLOGY

Praise God, from whom all bless-ings flow; praise him, all crea-tures here be - low;  
praise him a - bove, ye heav' n - ly host; praise Fa - ther, Son, and Ho - ly Ghost.

PSALM 100

- <sup>1</sup> Be joyful in the LORD, all you lands;  
serve the LORD with gladness and come before his presence with a song.
- <sup>2</sup> Know this: The LORD himself is God;  
he himself has made us, and we are his; we are his people and the sheep of his pasture.
- <sup>3</sup> Enter his gates with thanksgiving; go into his courts with praise;  
give thanks to him and call upon his name.
- <sup>4</sup> For the LORD is good; his mercy is everlasting;  
and his faithfulness endures from age to age.

PRAYER





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SERVICE *of* HOLY COMMUNION *with the*  
INSTALLATION *of the* BISHOP &  
CLOSING *of the* CONVOCATION  
Friday, August 11, 2023 | 3:00 p.m.

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BRIEF ORDER *for* CONFESSION & FORGIVENESS

*Stand*

INVOCATION

*The presiding minister leads the congregation in the invocation. The sign of the cross may be made by all in remembrance of their Baptism.*

**B** In the name of the Father, and of the ✙ Son, and of the Holy Spirit.

**C** Amen

**B** Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

**C** Amen

**B** If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

*Kneel/Stand*

CONFESSION

*Silence for reflection and self-examination.*

**B** Most merciful God,

**C** we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen

## FORGIVENESS

*The minister stands and addresses the congregation.*

**B** Almighty God, in his mercy, has given his Son to die for us and, for his sake, forgives us all our sins. As a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✝ Son, and of the Holy Spirit.

**C** Amen

---

## GATHERING

*Stand*

ENTRANCE HYMN (LBW N<sup>o</sup> 242)

“Let the Whole Creation Cry” | SALZBURG

1 Let the whole cre - a - tion cry, “Glo - ry to the Lord on high!”  
2 War-riors fight - ing for the Lord, Proph - ets burn - ing with his word,  
3 Men and wom - en, young and old, Raise the an - them loud and bold,

Heav'n and earth, a - wake and sing, “Praise him, our al - might - y King!”  
Those to whom the arts be - long Add their voic - es to the song.  
And let chil-dren's hap - py hearts In this wor - ship take their parts;

The musical score consists of two systems. Each system has a vocal line in treble clef and a piano accompaniment line in bass clef. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are printed below the vocal line of each system.



Praise him, an - gel hosts a - bove, Ev - er bright and fair in love;  
Kings of knowl - edge and of law, To the glo - rious cir - cle draw;  
From the north to south - ern pole Let the might - y cho - rus roll:

Sun and moon, lift up your voice; Night and stars, in God re - jice.  
All who work and all who wait, Sing, "The Lord is good and great!"  
"Ho - ly, Ho - ly, Ho - ly One; Glo - ry be to God a - lone!"

GREETING

- B** The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.
- C** And also with you.

KYRIE

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

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

- A** For the peace from above, and for our salvation, 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 unity 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 worship and praise, let us pray to the Lord.



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

**A** Help, save, comfort, and defend us, gracious Lord.



**C** A - men

### HYMN *of* PRAISE



**A** This is the feast of vic-to-ry for our God. Al-le - lu - ia.



**C** Wor- thy is Christ, the Lamb who was slain, whose blood set us



free to be peo- ple of God. Pow- er and rich - es and wis- dom and



strength, and hon - or and bless - ing and glo - ry are his.



This is the feast of vic- to-ry for our God. Al- le - lu - ia.

Sing with all the peo - ple of God and join in the  
hymn of all cre - a - tion: Bless - ing and hon - or and glo - ry and  
might be to God and the Lamb for - ev - er. A - men.  
This is the feast of vic - to - ry for our God, for the Lamb who was slain  
has be - gun his reign. Al - le - lu - ia. Al - le - lu - ia.

PRAYER *of the* DAY

**B** The Lord be with you.

**C** And al - so with you.

**B** Let us pray.

Almighty God, in the midst of the storms of life, Christ's presence brings eternal peace and calms our fears. Grant us peace through scripture, and through the bread and wine of Holy Communion. Then send us forth to be signs of Christ's peace in the world; through your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C** Amen

WORD

*Sit*

FIRST LESSON

**A** The First Lesson is from the thirty-eighth chapter of the Book of Job.

<sup>4</sup> “Where were you when I laid the foundation of the earth? Tell me, if you have understanding.  
<sup>5</sup> Who determined its measurements—surely you know! Or who stretched the line upon it? <sup>6</sup> On what were its bases sunk, or who laid its cornerstone, <sup>7</sup> when the morning stars sang together and all the sons of God shouted for joy?

<sup>8</sup> Or who shut in the sea with doors when it burst out from the womb, <sup>9</sup> when I made clouds its garment and thick darkness its swaddling band, <sup>10</sup> and prescribed limits for it and set bars and doors, <sup>11</sup> and said, “Thus far shall you come, and no farther, and here shall your proud waves be stayed?”

<sup>12</sup> Have you commanded the morning since your days began, and caused the dawn to know its place, <sup>13</sup> that it might take hold of the skirts of the earth, and the wicked be shaken out of it? <sup>14</sup> It is changed like clay under the seal, and its features stand out like a garment. <sup>15</sup> From the wicked their light is withheld, and their uplifted arm is broken.

<sup>16</sup> Have you entered into the springs of the sea, or walked in the recesses of the deep? <sup>17</sup> Have the gates of death been revealed to you, or have you seen the gates of deep darkness? <sup>18</sup> Have you comprehended the expanse of the earth? Declare, if you know all this. Job 38:4–18 ESV

**A** Here ends the reading.

#### PSALM 18:1–6

<sup>1</sup> I love you, O LORD my strength,  
O LORD my stronghold, my crag, and my haven.  
<sup>2</sup> **My God, my rock in whom I put my trust,  
my shield, the horn of my salvation, and my refuge: You are worthy of praise.**  
<sup>3</sup> I will call upon the LORD,  
and so shall I be saved from my enemies.  
<sup>4</sup> **The breakers of death rolled over me,  
and the torrents of oblivion made me afraid.**  
<sup>5</sup> The cords of hell entangled me,  
and the snares of death were set for me.  
<sup>6</sup> **I called upon the LORD in my distress  
and cried out to my God for help.**

#### SECOND LESSON

**A** The Second Lesson is from the tenth chapter of Paul’s Epistle to the Romans.

<sup>5</sup> For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. <sup>6</sup> But the righteousness based on faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) <sup>7</sup> “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). <sup>8</sup> But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim); <sup>9</sup> because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup> For the Scripture says, “Everyone who believes in him will not be put to shame.” <sup>12</sup> For

there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. <sup>13</sup> For “everyone who calls on the name of the Lord will be saved.”

<sup>14</sup> How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

<sup>15</sup> And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” <sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” <sup>17</sup> So faith comes from hearing, and hearing through the word of Christ.

Romans 10:5–17 ESV

**A** Here ends the reading.

#### VERSE

*Stand*

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

**You have the words of e - ter - nal life. Al - le - lu - ia.**

#### GOSPEL

**B** The Holy Gospel according to St. Matthew, the fourteenth chapter.

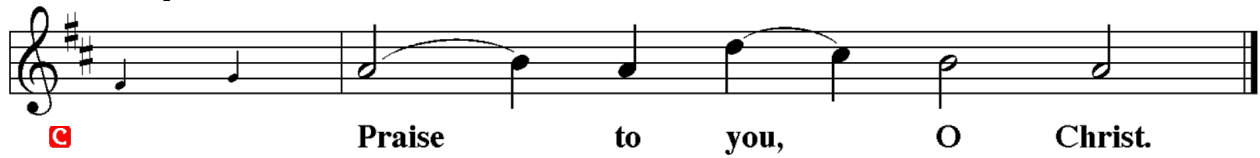
**Glo - ry to you, O Lord.**

<sup>22</sup> Immediately [Jesus] made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. <sup>23</sup> And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, <sup>24</sup> but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. <sup>25</sup> And in the fourth watch of the night he came to them, walking on the sea. <sup>26</sup> But when the disciples saw him walking on the sea, they were terrified, and said, “It is a ghost!” and they cried out in fear. <sup>27</sup> But immediately Jesus spoke to them, saying, “Take heart; it is I. Do not be afraid.”

<sup>28</sup> And Peter answered him, “Lord, if it is you, command me to come to you on the water.” <sup>29</sup> He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus. <sup>30</sup> But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.” <sup>31</sup> Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?” <sup>32</sup> And when they got into the boat, the wind ceased. <sup>33</sup> And those in the boat worshiped him, saying, “Truly you are the Son of God.”

Matthew 14:22–33 ESV

**B** The Gospel of the Lord.



*Sit*

SERMON

*The Rev. Dr. Yonas Yigezu Dibisa*

*President of the Ethiopian Evangelical Church Mekane Yesus*

*Silence for reflection may follow.*

*Stand*

APOSTLES' CREED

**C** I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended into hell.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen

HYMN of the DAY (WOV N<sup>o</sup> 712)  
 "Listen, God Is Calling" | NENO LAKE MUNGU  
 Tanzanian Tune

Refrain  
Leader

All

Lis - ten, lis - ten, God is call - ing through the Word in - vit - ing,

of - fer - ing for - give - ness, com - fort and joy. joy.

1  
2  
3

Je - sus gave his man - date: share the good news  
 Let none be for - got - ten through - out the world.  
 Help us to be faith - ful, stand - ing stead - fast,

Leader

All

Refrain

that he came to save us and set us free.  
 In the tri - une name of God go and bap - tize.  
 walk - ing in your pre - cepts, led by your Word.

## INSTALLATION *of the* BISHOP

*The general secretary presents the bishop-elect to the presiding minister:*

**GS** I present name, who has been elected and called by the Church for installation into the office of bishop of the North American Lutheran Church.

*Sit*

*The general secretary steps aside. The minister addresses the bishop-elect:*

**P** *Our Lord Jesus Christ says:* “Peace be with you. As the Father has sent me, even so I am sending you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.” John 20:21–23 ESV

*And again:* “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” Matthew 28:18–20 ESV

*Hear also the words of the apostles:* Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. Acts 20:28 ESV

Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. 2 Timothy 2:15 ESV

Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. By the Holy Spirit who dwells within us, guard the good deposit entrusted to you. 2 Timothy 1:13–14 ESV

*The minister questions the bishop-elect:*

**P** To you is being given the care of pastors and congregations of this church. I ask you in the presence of God and of this assembly: Will you assume the office of Bishop of the North American Lutheran Church?

**R** I will and I ask God to help me.

**P** Will you be faithful in your office? Will you discharge your duties in accordance with the Holy Scriptures and the Confessions of the Lutheran Church, and in harmony with the constitution of this church?

**R** I will, and I ask God to help me.

**P** Will you be diligent in your study of the Holy Scriptures and in your use of the means of grace? Will you pray for God’s people, nourish them with the Word and Holy Sacraments, and lead them by your own example of faithful service and holy living?

**R** I will and I ask God to help me.



**P** Will you give faithful witness to the world, that God's love may be known in all you do?

**R** I will and I ask God to help me.

**P** Almighty God, who has given you the will to do these things, graciously give you strength and compassion to perform them.

**C** Amen

*Stand*

*The minister addresses the congregation:*

**P** And you, people of God, representatives of this church, will you receive *him/her* as a servant of God and a shepherd in Christ's Church?

**C** We will.

**P** Will you pray for *him/her*, help and honor *him/her* for *his/her* work's sake, and in all things strive to live together in peace and unity of Christ?

**C** We will.

*The minister addresses the bishop-elect:*

**P** The office of Bishop is now committed to you in the name of the Father, and of the ✠ Son, and of the Holy Spirit.

**C** Amen

*The newly installed bishop may kneel for the blessing:*

**P** The God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be the glory forever and ever.

**C** Amen

THE PRAYERS

**A** Let us pray for Bishop name, our newly elected leaders and the whole people of God in Christ Jesus, and for all people according to their needs.

*Prayers are included for the bishop and newly elected leaders.*

**A** Holy God, there are so many places around the globe where people live in constant turmoil due to fighting and conflict. Bring a lasting peace to war-torn areas. Bring peace to families and communities that struggle for stability. Bring peace to relationships and help us center our lives in you. Lord, in your mercy,

**C** hear our prayer.

**A** Loving God, your creation is such a magnificent work of art. Help us to appreciate your handiwork and to stand in awe of all that you have formed. Let us delight in all of the species of plants and animals and marvel at the sight of mountains and seas, as we praise your name in all the earth. Lord, in your mercy,

**C** hear our prayer.

**A** Lord of the Sabbath, we pray that you would refresh and renew those who are away from home on vacation. Grant that they may find rest and recuperation from their daily tasks, spend quality time with family, and have quiet time to hear your voice in their lives. Let them return home with peace-filled hearts. Lord, in your mercy,

**C** hear our prayer.

**A** Healing God, we ask your tender care to be with those who are suffering this day in mind, body or spirit. You know the needs of each person you have made, even before we do ourselves. Please attend to the needs of all who are in trouble, facing trials, or are struggling with sickness, especially names. Lord, in your mercy,

**C** hear our prayer.

*The prayers conclude:*

**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

*The bishop remains kneeling:*

**P** Remember to rekindle the gift of God that is within you. For God did not give us a spirit of timidity but of power and love and self control. Amen

*The minister places a pectoral cross around the bishop's neck:*

**P** Receive this cross, as a sign of your calling to serve the Lord and his people, as an emblem of the office to which you have been elected.

*The bishop stands, and the minister presents him/her to the people.*

*The congregation may offer acclamation with applause.*

HYMN (LBW N<sup>o</sup> 390)  
"I Love to Tell the Story" | HANKEY

1 I love to tell the sto - ry Of un - seen things a - bove,  
2 I love to tell the sto - ry: How pleas - ant to re - peat  
3 I love to tell the sto - ry, For those who know it best

Of Je - sus and his glo - ry, Of Je - sus and his love.  
What seems, each time I tell it, More won - der - ful - ly sweet!  
Seem hun - ger - ing and thirst - ing To hear it like the rest.

I love to tell the sto - ry, Be - cause I know it's true;  
I love to tell the sto - ry, For some have nev - er heard  
And when, in scenes of glo - ry, I sing the new, new song,

It sat - is - fies my long - ings As noth - ing else would do.  
The mes - sage of sal - va - tion From God's own ho - ly Word.  
I'll sing the old, old sto - ry That I have loved so long.

*Refrain*

I love to tell the sto - ry; I'll sing this theme in glo - ry

And tell the old, old sto - ry Of Je - sus and his love.

INSTALLATION *to an OFFICE of the CHURCH*

*Sit*

*The presiding minister announces the names of the individuals and the offices to which they have been elected. The individuals to be installed come forward. The minister addresses the congregation:*

- B** *Saint Paul says:* For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. Romans 12:4–8 ESV

*The minister may describe the duties of office. The minister questions the elected individuals:*

- B** Will you assume the offices to which you have been elected, and will you endeavor to discharge its duties faithfully to the glory of Christ our Lord and in service to his Holy Church?
- R** I will and I ask God to help me.

*Stand*

*The minister addresses the congregation:*

- B** And you, people of God will you support and pray for these individuals you have elected in their work?
- C** We will.

*The minister addresses the elected individuals:*

**B** The offices to which you have been elected are committed to you in the name of the Father, and of the ✝ Son, and of the Holy Spirit.

**C** Amen

HYMN (LBW N<sup>o</sup> 543)

“Praise to the Lord, the Almighty” | LOBE DEN HERREN

Praise to the Lord, the Al - might - y, the King of cre -  
a - tion! O my soul, praise him, for he is your  
health and sal - va - tion! Let all who hear Now to his  
tem - ple draw near, Join - ing in glad ad - o - ra - tion!

The musical score consists of four systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat). The time signature is 4/4. The lyrics are written below the vocal line.

MEAL  
PEACE

*The peace is shared, with the bishop assuming the role of presiding minister.*

**B** The peace of the Lord be with you always.

**C** And also with you.

*The ministers and congregation may greet one another in the name of the Lord.*

Peace be with you. **R** Peace be with you.

*Sit*

OFFERING & SPECIAL MUSIC  
*Musicians from Tumaini University in Makumira, Tanzania*

*The Offering is received as the Lord's table is prepared.*

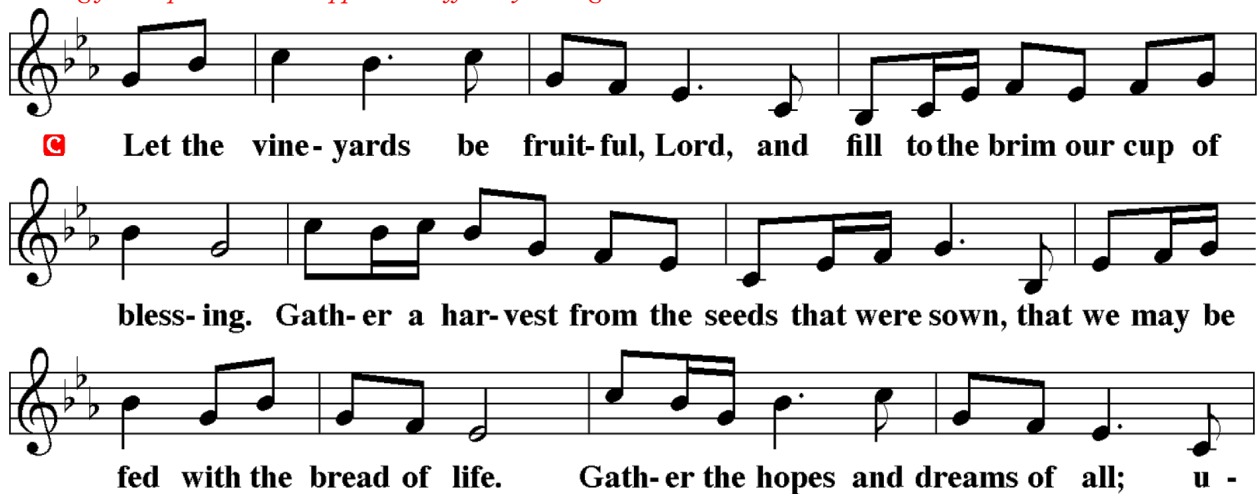
*This year's special offering can be accessed online at  
[lutheranweek.com/offering](http://lutheranweek.com/offering)  
or by using the following QR code:*



*Stand*

OFFERTORY

*As the gifts are presented, the appointed Offertory is sung.*



**C** Let the vine- yards be fruit-ful, Lord, and fill to the brim our cup of  
bless- ing. Gath- er a har-vest from the seeds that were sown, that we may be  
fed with the bread of life. Gath- er the hopes and dreams of all; u -



nite them with the prayers we of - fer. Grace our ta - ble with your  
pres - ence, and give us a fore - taste of the feast to come.

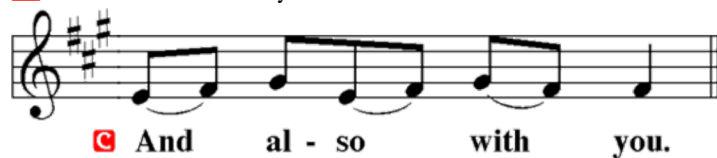
*After the gifts have been presented, the following prayer is said.*

- A** Let us pray. Blessed are you,
- C** O Lord our God, maker of all things. Through your goodness you have blessed us with these gifts. With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made, for the sake of him who gave himself for us, Jesus Christ our Lord. Amen

*The ministers make ready the bread and wine.*

#### GREAT THANKSGIVING

- B** The Lord be with you.



**C** And al - so with you.

- B** Lift up your hearts.



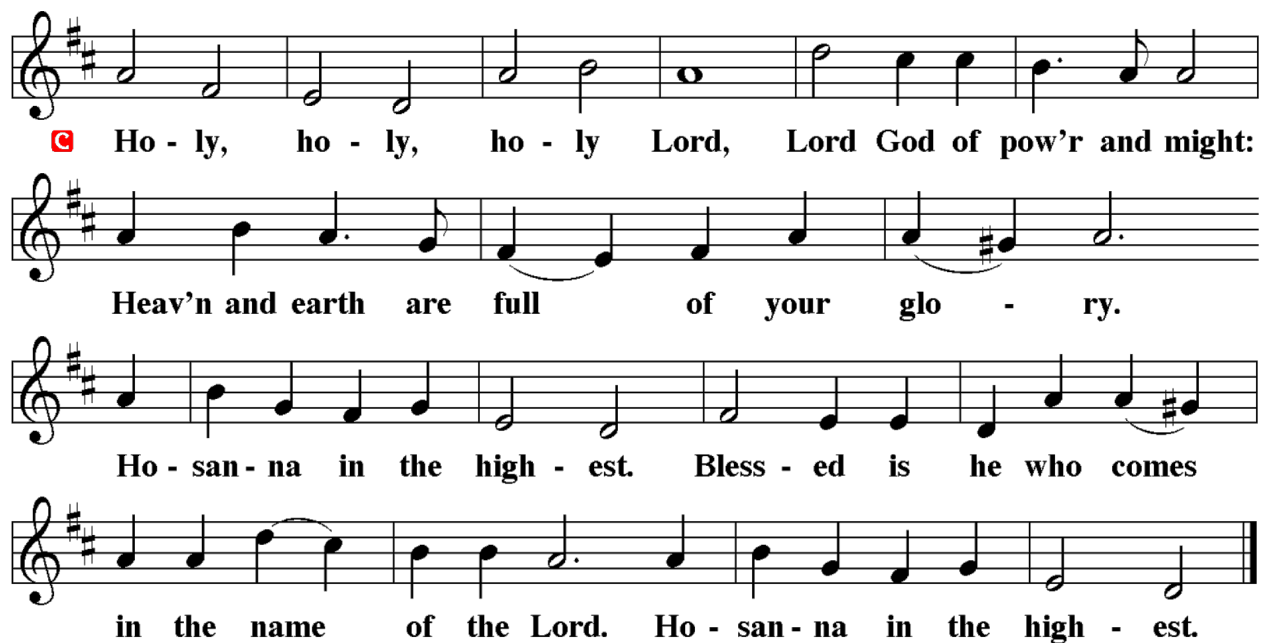
**C** We lift them to the Lord.

- B** Let us give thanks to the Lord our God.



**C** It is right to give him thanks and praise.

- B** It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:



**C** Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might:  
 Heav'n and earth are full of your glo - ry.  
 Ho - san - na in the high - est. Bless - ed is he who comes  
 in the name of the Lord. Ho - san - na in the high - est.

**B** Blessed are you, Lord of heaven and earth.

In mercy for our fallen world you gave your only Son, that all those who believe in him should not perish, but have eternal life.

We give thanks to you for the salvation you have prepared for us through Jesus Christ.

Send now your Holy Spirit into our hearts, that we may receive our Lord with a living faith as he comes to us in his holy supper.

**C** Amen. Come, Lord Jesus.

**B** In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you.

Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

#### 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

*Sit*

## COMMUNION

*The bread may be broken for distribution.*

*The presiding minister and the assisting ministers receive the bread and wine and then give them to those who come to receive. As the ministers give the bread and wine, they say these words to each communicant:*

The body of Christ, given for you.

The blood of Christ, shed for you.

*The communicant may say:* Amen.

## COMMUNION HYMNS



**☐** Lamb of God, you take a-way the sin of the world; have mer-cy on us.



Lamb of God, you take a-way the sin of the world; have mer-cy on us.



Lamb of God, you take a-way the sin of the world;



grant us peace, grant us peace.

“What Feast of Love” | GREENSLEEVES

Em D G D Em Am B

1 What feast of love is of - fered here, what ban - quet come from heav - en?  
 2 What light of truth is of - fered here, what cov - e - nant from heav - en?  
 3 What wine of love is of - fered here, what ho - ly drink from heav - en?

Em D G D Em B Em<sup>sus4</sup> Em

What food of ev - er - last - ing life, what gra - cious gift is giv - en?  
 What hope of ev - er - last - ing life, what won - drous word is giv - en?  
 What stream of ev - er - last - ing life, what pre - cious blood is giv - en?

Bm<sup>7</sup> G D Em Am B

This, this is Christ the king, the bread come down from heav - en.  
 This, this is Christ the king, the sun come down from heav - en.  
 This, this is Christ the king, the sweet - est wine of heav - en.

Bm<sup>7</sup> G D Em B Em<sup>sus4</sup> Em

Oh, taste and see and sing! How sweet the man - na giv - en!  
 Oh, see and hear and sing! The Word of God is giv - en!  
 Oh, taste and see and sing! The Son of God is giv - en!

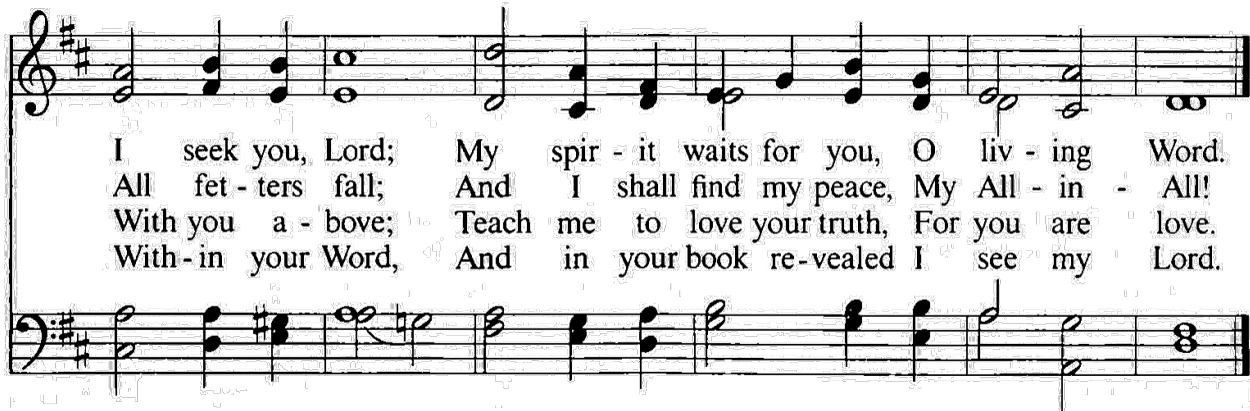
## "Break Now the Bread of Life" | BREAD OF LIFE



1 Break now the bread of life, Dear Lord, to me, As once you  
 2 Bless your own truth, dear Lord, To me, to me, As when you  
 3 You are the bread of life, O Lord, to me. Your ho - ly  
 4 Oh, send your Spir - it, Lord, Now un - to me, That he may



broke the loaves Be - side the sea. Be - yond the sa - cred page  
 blest the bread By Gal - i - lee. Then shall all bond-age cease,  
 Word the truth That res - cues me. Give me to eat and live  
 touch my eyes And make me see. Show me the truth con-cealed



I seek you, Lord; My spir - it waits for you, O liv - ing Word.  
 All fet - ters fall; And I shall find my peace, My All - in - All!  
 With you a - bove; Teach me to love your truth, For you are love.  
 With-in your Word, And in your book re-vealed I see my Lord.

WOV N<sup>o</sup> 710

"One Bread, One Body" | ONE BREAD, ONE BODY

*Refrain*

One bread, one bod-y, one Lord of all;

one cup of bless - ing which we bless,

and we, though man-y through-out the earth,

G C/G GM<sup>7</sup> C/G G D Em B

Em D G Em A D D<sup>7</sup>

G C/G GM<sup>7</sup> C/G G D Em B

Detailed description: The image shows a musical score for the hymn "One Bread, One Body". It consists of three systems of music. Each system includes a vocal line (treble clef) and a piano accompaniment (grand staff). The key signature is one sharp (F#), and the time signature is 4/4. The first system is labeled "Refrain" and contains the lyrics "One bread, one bod-y, one Lord of all;". The second system contains the lyrics "one cup of bless - ing which we bless,". The third system contains the lyrics "and we, though man-y through-out the earth,". Chords are indicated above the piano accompaniment. The first system has chords G, C/G, GM<sup>7</sup>, C/G, G, D, Em, and B. The second system has chords Em, D, G, Em, A, D, and D<sup>7</sup>. The third system has chords G, C/G, GM<sup>7</sup>, C/G, G, D, Em, and B. The piano accompaniment features a steady bass line and chords in the right hand.

we are one bod - y in this one Lord.

Em D G Em A D G C/G G

1 Gen - tile or Jew, ser - vant or free,  
 2 Man - y the gifts, man - y the works,  
 3 Grain for the fields, scat - tered and grown,

Em D Em D

wom - an or man, no more.  
 one in the Lord of all.  
 gath - ered to one for all.

Em F Am D *Refrain*

*Stand*

**B** The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

**C** Amen

POST-COMMUNION CANTICLE

*This canticle is sung as the table is cleared.*



**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-is-es and leads his peo-ple forth in joy



with shouts of thanks-giv-ing. Al-le-lu-ia. Al-le-lu-ia.

POST-COMMUNION PRAYER

**A** Let us pray. We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life; and we pray that in your mercy you would strengthen us, through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord.

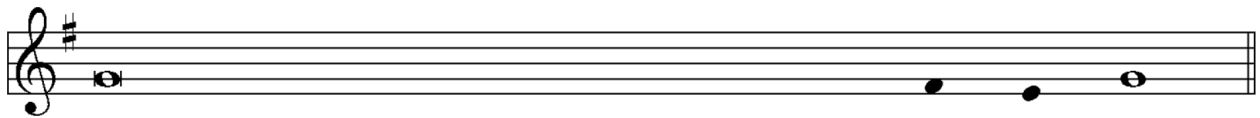
**C** Amen

*Silence for reflection.*

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SENDING

BLESSING



**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.

A - men

CLOSING HYMN (WOV N<sup>o</sup> 650)  
 "We Are Marching in the Light of God" | SIYAHAMBA  
*South African Tune*

We are march - ing\* in the light of God, we are march - ing in the  
 Si - ya - hamb' e - ku - kha - nyen' kwen - khos', si - ya - hamb' e - ku - kha -

light of God. We are march - ing in the light of God,  
 nyen' kwen - khos'. Si - ya - hamb' e - ku - kha - nyen' kwen - khos',

si - ya - hamb' e - ku - kha - nyen' kwen - khos'.  
 we are march - ing in the light of God.

we are march - ing in the light of, the light of God.  
 si - ya - hamb' e - ku - kha - nyen' kwen - kha - nyen' kwen - khos'.

we are march - ing in the light of God.  
 si - ya - hamb' e - ku - kha - nyen' kwen - khos'.

Si - ya - ham - ba  
We are march - ing

We are march - ing, march - ing, we are march - ing, march - ing,  
Si - ya - ham - ba, ham - ba, si - ya - ham - ba, ham - ba,

si - ya - hamb' e - ku - kha - nyen' kwen - khos'.  
we are march - ing in the light of God.

we are march - ing in the light of, the light of God.  
si - ya - hamb' e - ku - kha - nyen' kwen - kha - nyen' kwen - khos'.

we are march - ing in the light of God.  
si - ya - hamb' e - ku - kha - nyen' kwen - khos'.

Si - ya - ham - ba  
We are march - ing

We are march - ing, march - ing, we are march - ing, march - ing,  
Si - ya - ham - ba, ham - ba, si - ya - ham - ba, ham - ba

we are march - ing in the light of God.  
si - ya - hamb' e - ku - kha - nyen' kwen - khos'.



CLOSING *of the* CONVOCATION

**B** You will be my witnesses  
**C** to the ends of the earth.

**B** I chose and appointed you  
**C** to bear fruit which abides.

**B** Lo, I will be with you always,  
**C** to the end of time.

**B** The Lord be with you.  
**C** And also with you.

**B** Direct us, O Lord, in all our doings with your most gracious favor and further us with your continual help, that in all our works, begun, continued, and ended in you, we may glorify your holy name and finally, by your mercy, obtain everlasting life; through Jesus Christ our Lord.  
**C** Amen

**B** Lord God our Father, you kept Abraham and Sarah in safety throughout the days of their pilgrimage, you led the children of Israel through the midst of the sea, and by a star you led the Wise Men to the infant Jesus. Protect and guide us now in this time as we set out to travel, make our ways safe and our homecomings joyful, and bring us at last to our heavenly home, where you dwell in glory with your Son and the Holy Spirit, God forever.  
**C** Amen

**B** I now declare this convocation closed in the name of the Father, and of the ✠ Son, and of the Holy Spirit.  
**C** Amen

DISMISSAL

**A** Go in peace. Serve the Lord.  
**C** Thanks be to God.



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## INFORMATION *about the* HYMNS

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### Break Now the Bread of Life

#### BREAD OF LIFE

Text: Mary A. Lathbury, 1841-1913 (alt.); Music: William F. Sherwin, 1826-1888.

Written in 1877 and originally beginning “Break *thou* the bread of life,” this hymn was included the following year in *Chautauqua Carols*, a book published in New York in 1878 and designed as “A collection of favorite songs suitable for all Sunday school services.” The author, Mary Artemisia Lathbury, was a partner with Bishop John H. Vincent in the promotion of the Chautauqua Assembly from the time of its inception on what had been a Methodist camp meeting. Born August 10, 1841, in Manchester, New York, Lathbury was the daughter of a Methodist preacher, and two of her brothers were also ministers in that denomination. Although a professional artist, she contributed frequently to religious periodicals and was at one time general editor of the publications of the Methodist Sunday School Union. She died in East Orange, New Jersey, October 20, 1913.

BREAD OF LIFE was written in 1877 for Lathbury’s hymn and included with it in *Chautauqua Carols*, 1878. William Fiske Sherwin, born March 14, 1826, at Buckland, Massachusetts, studied under Lowell Mason in Boston, and later became a teacher at the New England Conservatory there. He was closely associated with Vincent at Chautauqua, and had charge of the musical program there. For some time also he was musical editor for Century and Company, and

for Bigelow and Main. He died in Boston, April 14, 1888.

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### Gracious Spirit, Heed Our Pleading

#### NJOO KWETU, ROHO MWEMA

Text and Music: Wilson Niwagila, b. 1940; Translator: Howard S. Olson, 1922–2010; Arranger: Egil Hovland, b. 1924–2013; Swahili and English texts © Lutheran Theological College, Makumira, Tanzania; Tune © Lutheran Theological College, Makumira, Tanzania; Arr © Egil Hovland; Perc. © Augsburg Fortress.

Wilson Niwagila writes:

The hymn ‘Njoo kwetu, Roho Mwema’ was originally published in Kiswahili in 1968. I had composed this song in 1965 after the Evangelical Lutheran Churches in Tanzania became united to form one Lutheran Church in Tanzania [ELCT]. My background was to ask the Holy Spirit to make this young church grow as one family of God and ready to preach the gospel to the world (Niwagila-Stulken correspondence).

The translation, by Howard S. Olson was included in *Set Free* (1993).

Born February 7, 1940, in Bishaka Bukoba, Tanzania, Niwagila studied at Marangu Teachers Training College (1960–1961) and Lutheran Theological College (1964–1967). After serving for three years as a pastor in congregations in the Northwest Diocese of the ELCT, he came to the United States to study at Wartburg Seminary in Dubuque, Iowa

(MDiv and STM). From 1975 to 1979 he was religious education secretary in the Northwest Diocese of the ELCT, and from 1983 to 1989 he studied at the University of Hamburg, where he earned a PhD. Back in Tanzania he was director of the Ruhija Evangelical Academy of Northwest Diocese (1989–1992) and principal of the Lutheran Theological College, Makumira (1993–1998). Since 1999 he has served as executive secretary for evangelism under the Bavarian Lutheran Mission. Niwagila’s master’s thesis was “A Sociological Theological Study of the Haya Tribe, Tanzania” (1977). His doctoral dissertation has been published as a book: *From the Catacomb to a Self-Governing Church* (1988; second edition, 1991). Another book, *Partnership and Power*, was published in Germany in 1996. He is married to Amelia Kalikawe, and they are parents of two sons (Olson-Stulken and Niwagila-Stulken correspondence).

Egil Hovland’s arrangement of Niwagila’s tune, NJOO KWETU, ROHO MWEMA, was completed in 1988 and published in *Set Free* (1993).

Hovland, born near Oslo October 18, 1924, was one of Norway’s most prolific composers. He studied church music at Oslo Conservatory and since 1949 has been organist and choirmaster at the Glemmen Church in Fredrikstad. As a composer, he immersed himself in a variety of styles—Norwegian Romanticism, Gregorian chant, neo-classicism, dodecaphony, and aleatory and serial music—before returning to a simplified romanticism that incorporates the elements of many different styles. His composition teachers have included Bjarne Brustad

in Oslo, Vagn Holmboe in Copenhagen, Denmark; Aaron Copland at Tanglewood, Massachusetts; and Luigi Dallapiccola in Florence, Italy. Hovland's works comprise symphonic works, concertos for various instruments, chamber music, choral works, music for children, and many sacred works of varying dimensions. He has been active in updating the liturgical books of the Church of Norway and has contributed to its congregational hymns, choral music, and organ accompaniments. Winner of several significant musical awards, he was made a Knight of the Royal Order of St. Olav in 1983.

Howard Stanley Olson, born July 18, 1922, in St. Paul, Minnesota, studied at Gustavus Adolphus College, St. Peter, Minnesota (BA in English 1943) and Augustana Seminary, Rock Island, Illinois (MDiv 1946), and was ordained to the Lutheran ministry in 1946. He married Anna Louise Anderson; they have four children: Howard, Sharon, Timothy, and Linda. For forty-two years Howard and Louise served as Lutheran missionaries in Tanzania, where Louise was born and grew up. From 1946 to 1963 they served as missionaries of the Augustana Synod in Tanganyika, where Howard worked as parish pastor, builder, Bible translator, language teacher, and administrator. He analyzed and reduced to writing a dialect of the Rimi language, and assisted in completing the first draft translation of the New Testament in Rimi. From 1964 to 1988, both Olson and his wife taught at the Lutheran Theological College, Makumira, (LTCM) Tanzania, the largest Lutheran seminary in Africa. Howard was director of music research and served from time to time as president, academic dean, chair of the Biblical department, chaplain, and editor of *The Africa Theological Journal*. Louise taught a variety of subjects to the theological students and their wives, was active in the seminary choir, and worked in conjunction with her husband in

notating ethnic music. In 1965, Olson completed a doctorate in linguistics and cultural anthropology at Hartford Seminary Foundation, Hartford, Connecticut, and from 1969 to 1970 he did post-doctoral studies at Luther Northwestern Theological Seminary. He was a visiting professor at Pacific Lutheran Theological Seminary, Berkeley, California (1977–1978); Lutheran School of Theology at Chicago (1986); and Wartburg Seminary, Dubuque, Iowa (1988–1991). In 1988 he was made professor emeritus of LTCM. The Olsons then retired to Sun City Center, Florida.

Olson's numerous publications include works on theology, ethnomusicology, and linguistics, and are written in English, Kiswahili, and Kiriimi. Among these is *Jifunze Kiyunani*, the first and only textbook for teaching Koine Greek in Swahili. He has published African ethnic hymns in many different Protestant and Roman Catholic hymnals in Tanzania, Congo, Kenya, Namibia, Finland, Germany, Norway, Scotland, Sweden, Switzerland, and the US. He received an honorary doctorate from Gustavus Adolphus College, and distinguished alumnus citations from Lutheran School of Theology at Chicago and Hartford Seminary. Louise received a distinguished alumna award from Augustana College.

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## Hallelujah! We Sing Your Praises

### HALELUYA! PELO TSO RONA

Text and Music: South African; © 1984 Utryck, admin. Walton Music Corp.

This hymn, which originated in the Sotho language, was included in *Freedom Is Coming: Songs of Protest and Praise from South Africa* (1984), collected and edited by Anders Nyberg. Gracia Grindal prepared this English text based on a Swedish translation.

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## I Love to Tell the Story

### HANKEY

Text: Katherine Hankey, 1834–1911; Music: William G. Fischer, 1835–1912.

Anabella Katherine Hankey, the daughter of a banker, was born in Clapham, England, in 1834. A member of the Clapham Sect of Evangelicals, she began teaching Sunday school in Croydon and at age eighteen established a Bible class for girls in London's West End. Some of these girls kept in contact with her for the rest of her life. Her interest in missions was spurred by a trip to South Africa, where she went to nurse and bring home an invalid brother, and she devoted the proceeds of her writings to mission work. She died in London, May 9, 1911.

In 1866 Hankey wrote an extended poem on the life of Jesus, in two parts: "The Story Wanted," from which "Tell me the old, old story" is taken, and "The Story Told," which includes the present hymn. It was published in 1867 as a leaflet. Although she very much opposed the addition of a refrain, it was tacked on and seems destined to stay as the text and Fischer's tune have become so strongly associated.

HANKEY was first published in a Methodist pamphlet, *Joyful Songs*, Philadelphia, 1869. William Gustavus Fischer, born in Baltimore, Maryland, October 14, 1835, worked at bookbinding at J. B. Lippincott's in Philadelphia and studied music in the evenings. He later taught music at Girard College, Philadelphia, for ten years, after which he established a retail piano business and music house with John E. Gould. He wrote a large number of gospel tunes, influenced by Lowell Mason and Thomas Hastings. He died August 12, 1912, in Philadelphia.

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## Let the Whole Creation Cry | SALZBURG

Text: Stopford A. Brooke, 1832–1916 (alt.); Music: Christoph Anton, d. 1658.

Stopford August Brooke was born November 14, 1832, at Glendoen, Letterkenny, in Donegal County, Ireland. He received a Bachelor of Arts degree from Trinity College, Dublin, in 1856, and a Master of Arts degree two years later. Ordained in 1857, he served at St. Matthew's, Marylebone (1857–1859), and St. Mary Abbott's, Kensington (1860–1863), and from 1863 to 1865 was chaplain to the British Embassy at Berlin, Germany. When he returned to London he leased St. James's Chapel, which soon was crowded with those who came to hear him. In 1876 he leased Bedford Chapel where he ministered until his retirement in 1894. For some time he was also chaplain to the Queen. She was eager to make him canon of Westminster, but his liberal views did not allow it. He seceded from the Church of England in 1880, and although leaning towards Unitarianism in his ideas, he chose to remain independent of any denomination. His *Christian Hymns*, in which this hymn was included, was published in 1881. He died at The Four Winds, Surrey, March 18, 1916.

SALZBURG was included in the nineteenth edition of *Praxis Pietatis Melica* (LBW 23), edited by Christoph Runge at Berlin in 1678 (Zahn\* #6778). There it was a setting for J. G. Albinus' "Alle Menschen müssen sterben" (translated in *The Lutheran Hymnal*, 1941, #601). (See LBW 97 for another of at least thirteen tunes used with Albinus' hymn at one time or another.) Christoph Runge, born September 10, 1619, in Berlin, was the son of a book publisher and followed his father's profession. He died in Berlin in 1681.

In the 1690 edition of *Praxis Pietatis Melica* this tune is attributed to J. Hintze. Jakob Hintze, born

September 4, 1622, at Bernau, near Berlin, Germany, served as court-musician to the Elector of Brandenburg at 190 Berlin from 1666 to 1695. After Johann Crüger's death he undertook the editing of *Praxis Pietatis Melica*, to which he contributed a total of sixty-five new melodies. He died May 5, 1702, in Berlin. The tune, titled "Salzburg," was attached to "At the Lamb's high feast" (LBW 210) in the Original Edition of *Hymns Ancient and Modern*, 1861. The harmonization is a simplified form of J. S. Bach's setting in his *Choralgesänge*.

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## Let Us Talents and Tongues Employ

### LINSTEAD

Text: Fred Kaan, 1929–2009; Music: Jamaican folk tune, adapt. Doreen Potter, 1925–1980; Copyright: © 1975 Hope Publishing Co.

This Jamaican folk tune was adapted by Doreen Potter, who then asked Fred Kaan to write words for it. At the time the Potter and Kaan families were living on the same street in Geneva, Switzerland. The hymn was used at the World Council of Churches assemblies in Nairobi in 1975 and Vancouver in 1983. It was published in Kaan and Potter's *Break Not the Circle* (1975), a collection of twenty new hymns and tunes.

Frederik Herman Kaan, born July 27, 1929, in Haarlem, Holland, received his primary and secondary education in The Netherlands. Following theological studies at Utrecht University (1949–1952), he moved to England, where he studied theology at Western College, Bristol University (BA 1954). After further studies in sociology and pastoral theology, he was ordained in the (then) Congregational Union in England and Wales. During his first pastorate in Barry, South Wales, he served on the board of the London Missionary Society. In 1963 he was called to Pilgrim Church

in Plymouth. There he wrote many of his hymns, fifty of which were published in *Pilgrim Praise* (1968). In 1968 he was appointed minister-secretary of the International Congregational Council in London and Geneva. When the ICC merged with the World Presbyterian Alliance in 1970, Kaan became an executive secretary of the newly formed World Alliance of Reformed Churches. Between 1968 and 1978 he was editor of the four-language *Reformed Press Service*, managing editor of *Reformed World*, and co-producer of the ecumenical radio program *Intervox*. In 1978 he became moderator of the West Midlands Province of the United Reformed Church in the United Kingdom. In 1987 he returned to the local pastorate, joining a team ministry of a Local Ecumenical Project (Anglican, Baptist, Methodist, United Reformed) in Swindon with oversight of a small United Reformed congregation. Retired in 1998, he then worked as a freelance hymn writer, lecturer, translator, and revision editor. Married to Elly Steller (d. 1993), he was father of two sons and one daughter. In 1994 he was married to Dr. Anthea Cooke. Kaan participated in numerous ecumenical and international events all over the world. He was involved in the creation of several hymn collections, including the World Council of Churches *Cantate Domino* (1974). His own hymns have been translated into more than fifteen languages. In collaboration with the Norwegian composer Knut Nystedt, he wrote several choral and instrumental works. He received honorary doctorates from Reformed Theological University, Debrecen, Hungary (1978) and Geneva Theological College (1984). Kaan died in Penrith on October 4, 2009, having suffered from Alzheimer's disease and cancer in his last years.

Potter was the wife of Philip Potter, then general secretary of the World Council of Churches. The daughter of a Methodist minister, Doreen Potter was born in Panama in 1925. She received

her early education in Jamaica, then went to England to train as a teacher of music and English at St. Katharine's College, Liverpool. She specialized in class music teaching, and received a licentiate of music in 1957 from Trinity College, London. A violinist, Potter played in a number of London orchestras (1951–1956). After moving to Geneva, she directed the choir of the Church of Scotland congregation for nine years. She began writing music while still in London. When in 1968 some of Kaan's hymn texts came to her attention, she wrote tunes for them. A number of these were published in *Pilgrim Praise* (1972) and in various other collections. In 1967 she undertook the task of preparing the revision of *Cantate Domino* (1951). Eric Routley has written, "It is not too much to say that but for her unflagging efforts the full edition [1980] would not have been published at all. When the melody-edition was published in 1974 she saw it through what turned out to be an unreliable press....When the publisher of that edition declined to take the matter any further, it was Doreen who pursued the matter until it rested in the safe hands of Oxford University Press." On May 27, 1980, though under treatment for cancer, Potter attended the celebration of the new book and entertained a number of the group to lunch in her home. She died on June 24, 1980.

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## Listen, God Is Calling

### NENO LAKE MUNGU

Translator: Howard S. Olson, 1922–2010; Arranger: Austin C. Lovelace, 1919–2010; Tr. © Lutheran Theological College, Makumire, Tanzania, admin Augsburg Fortress; Arr. © Austin C. Lovelace; Perc. © 1995 Augsburg Fortress from *Set Free: A Collection of African Hymns*, AF3–240.

This hymn originated in Kenya. The Swahili text was translated into English by Howard S. Olson and included in *Set Free: A Collection of African Hymns* (1993). Olson recalls that the hymn was often sung in Tanzania before the reading of the gospel. The congregation stood when it reached the third stanza, which translates, "Let us all stand, let us all stand, let us hear the word of salvation" (Grime and Herl, 140). Austin Lovelace's arrangement of the Tanzanian tune first appeared in the Tanzanian hymnbook, *Tumshangilie Mungu*.

Austin Cole Lovelace, born March 26, 1919 in Rutherfordton, North Carolina, studied at High Point College, High Point, North Carolina (BA 1939) and Union Theological Seminary School of Sacred Music, New York City (MSM 1941, DSM 1950). He taught at the University of Nebraska, Lincoln (1941–1942) and Queens College and Davidson College, Charlotte, North Carolina (1942–1944). He served at Holy Trinity Episcopal Church in Lincoln and Myers Park Presbyterian Church in Charlotte. After serving in the U. S. Navy (1944–1946), he went to First Presbyterian Church, Greensboro, North Carolina (1946–1952). From 1952 to 1962 he was in Evanston, Illinois as minister of music at First Methodist Church and assistant professor of church music at Garrett Biblical Institute. From 1962 to 1964 he lectured in hymnology at Union Seminary and was minister of music at Christ Church Methodist, New York City. In Denver, Colorado he was minister of music at Montview Boulevard Presbyterian Church (1964–1970) and taught at Temple Buell College (1968–1970). In Dallas, Texas he was minister of music at Lover's Lane Methodist Church. In 1977 he relocated to Denver, where he served at Wellshire Presbyterian Church until his retirement in 1986. In retirement he was active as organist for weddings and

funerals, and as a substitute for Sunday services.

Lovelace made a significant contribution to both Methodist and interdenominational church music. He has served in many capacities in professional organizations, including president of the Hymn Society of America (1984–1986). He has conducted workshops, recitals, and hymn festivals in forty-five of the fifty United States, as well as in Canada, Finland, Sweden, Scotland, Hungary, Fiji, and New Zealand. In 1954 he was organist for the Second Assembly of the World Council of Churches. Lovelace wrote more than eight hundred works for choir, organ, and solo voice. In addition, he authored several books on church music, including *Music and Worship in the Church* with William C. Rice (1960), *The Anatomy of Hymnody* (1965) and the *Companion to the* (Methodist) *Hymnal* with Fred D. Gealy and Carlton R. Young (1970). Lovelace has served on the board for several hymnals. High Point College honored him with a doctorate in 1963 and he became a Fellow of the Hymn Society in 1986. Married to Pauline Palmer, he was father of one daughter. He died in 2010. Two additional hymn arrangements are in the LBW.

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## One Bread, One Body

### ONE BREAD, ONE BODY

Text and Music: John Foley SJ, b. 1939; © 1978, 1989 John B. Foley and New Dawn Music.

This hymn by John Foley was included in *Wood Hath Hope* (1978).

Born in July 1939 in Peoria, Illinois, John Foley began creating music at an early age with his mother's encouragement. He took piano lessons from childhood through his twenties and studied music at Wichita State University in Kansas and Washington University in St. Louis, Missouri. He

attended Regis College in Denver, Colorado (BA), and St. Louis University, where he earned a master's degree in philosophy and theology and a doctorate in liturgical theology. In addition, he has studied composition at the Royal Conservatory of Music in Toronto, Ontario, Canada, and privately with Reginald Smith Brindle, Dominick Argento, and Paul Fetler. His classical music compositions include a number of orchestral and chamber works. In 1962 he became a member of the Society of Jesus (Jesuits) and in 1972 was ordained a Roman Catholic priest. From 1972 to 1986, as one of four composers known as the St. Louis Jesuits, he published numerous liturgical pieces. In 1980 he, together with the other three St. Louis Jesuits, was honored with a doctorate from the University of Scranton, Pennsylvania.

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## Praise to the Lord, the Almighty

### LOBE DEN HERREN

Text: Joachim Neander, 1650–1680; translated by Catherine Winkworth, 1829–1878 (alt.); Music: *Erneueren Gesangbuch*, Stralsund, 1665; Setting © 1952 Orgelchoralbuch.

Based on Psalm 103:1–6 and Psalm 150, this hymn was written by Joachim Neander and published in *A und Ω Joachimi Neandri Glaub- und Liebesübung*, Bremen, 1680.

Although he died at the age of thirty, Neander wrote some sixty hymns, besides his hymn tunes, and has been called the “Paul Gerhardt of the Calvinists.” Born in 1650 at Bremen, Germany, he attended the Gymnasium Illustre there. During his youth he took religion quite lightly and—like many other seventeenth-century students—led a rather carefree and unruly existence. Pastor Theodore Under-Eyck of St. Martin's Church in Bremen led him to change his ways. After tutoring five young men in Frankfurt-am-Main,

Neander accompanied them to the University of Heidelberg. Through friends of his pupils he came to know two ardent Pietists—Jakob Spener and Johann J. Schütz—and was stirred by their faith and their godly example. In 1674 he was appointed head master of the grammar school at Düsseldorf, and five years later he went as unordained assistant to Pastor Under-Eyck at St. Martin's Church, Bremen. Tuberculosis cut his life short; he died May 31, 1680.

Neanderthal, the valley of the Düssel near Mettmann where Neander used to take long walks, was named for him. It was in this valley that the skeleton of the *Homo neanderthalensis*, Neanderthal man, was discovered in 1856.

The translation by Catherine Winkworth was included in her *Chorale Book for England*, 1863. Some alterations have been made for the LBW.

The LBW contains thirty translations by Winkworth, a translator of German hymns whose English versions were faithful to the text and spirit of the original, as well as good English verse. Born at Ely Place, Holborn, London, in England, on September 13, 1829, Catherine spent most of her early life in the neighborhood of Manchester until she moved in 1862 with her family to Clifton near Bristol. A devout and well-informed woman, Winkworth devoted much of her energy to the higher education of young women, serving as secretary of an association for promotion of higher education of women; governor of Red Maids' School, Bristol; promoter of Clifton High School for Girls; and a member of the Cheltenham Ladies' College. She died suddenly of heart disease on July 1, 1878, at Monnetier in Savoy, France.

Her *Lyra Germanica*, published in two series, 1855 and 1858, was very well received, the first series going to twenty-three editions and the second, to twelve. In 1863 she published the *Chorale Book*

for England which contained not only translations of German hymns, but also the tunes belonging to them. Her *Christian Singers of Germany*, 1869, contains the biographies of German hymnwriters.

LOBE DEN HERREN appeared in 1665 with the text “Hast du den, Liebster, dein Angesicht ganzlich verborgen” in Part II of the Stralsund *Erneueren Gesangbuch*. When it was associated with Neander's text in 1680 it had a considerably different form. The melody as it appears today is the 1665 version with alterations made in hymnals of 1692, 1701, and 1708.

There is a strong possibility that the tune was used with the secular text, “Seh ich nicht blinkende, flinkende Sterne aufgehen,” before it was associated with a sacred text.

J. S. Bach used the melody in Cantatas 57 and 137, and an unfinished cantata, “Herr Gott, Beherrscher aller Dinge,” and in an organ setting, “Kommst du nun, Jesu,” in the *Schübler Chorales*. The harmonization used here is from the *Orgelchoralbuch*, 1952.

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## Seek Ye First the Kingdom of God

### LAFFERTY

Text: st. 1, Matthew 6:33; st. 2, Matthew 7:7-8; st. 3, Matthew 4:4; adapted by Karen Lafferty, b. 1948; Music: Karen Lafferty, b. 1948; © 1972 Maranatha! Music, admin. The Copyright Co.

Feeling a call to live what she believed, Karen Lafferty left her job as an entertainer to devote her life to full-time Christian service. In 1971, while in the midst of struggles to pay her monthly bills, she attended a Bible study that coincidentally was based on Matthew 6:33, “Seek ye first the kingdom of God...” She went home, picked up her guitar, and set the words to music. First published by Maranatha! Music and

recorded on its Praise album (1972), “Seek Ye First” launched Lafferty into full-time music ministry, and now the royalties provide a considerable portion of the support for her missionary work.

Born February 29, 1948, in Alamogordo, New Mexico, Lafferty attended Eastern New Mexico University, Portales (BMusEd 1970). Her first years of ministry took place at Maranatha! Music, an outreach of her home church, Calvary Chapel in Costa Mesa, California. As she was receiving more invitations to sing in other countries, Lafferty founded Musicians for Missions International in 1981, an international ministry of Youth with a Mission (YWAM), based in Amsterdam, The Netherlands. Today YWAM is an international mission organization with some five hundred locations in one hundred countries. In 1996 both organizations were relocated to Santa Fe, New Mexico. Lafferty has continued to travel extensively, with her expressed aim to “fill the world with God’s music.” She has published a number of solo albums and videos. A biography about her life and ministry was published in 2022.

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## Send Me Jesus

### THUMA MINA

Text: South African; Music: South African; © 1984 Ultryck, admin. Walton Music Corp.

This hymn was heard in a church center, “Diakonia,” in Durban, Natal, South Africa, and included in *Freedom Is Coming: Songs of Protest and Praise from South Africa* (1984), edited by Anders Nyberg (Nyberg-Stulken correspondence). The hymn, originally in the Nguni language (Zulu and Xhosa), was translated into Swedish. Gracia Grindal prepared this English text based on the Swedish translation.

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## We Are Marching in the Light of God

### SIYAHAMBA

Text: South African; Music: South African; © 1984 Ultryck, admin. Walton Music Corp.

Three hymns in WOV are from a collection titled (in the United States) *Freedom Is Coming: Songs of Protest and Praise from South Africa* (1984). Anders Nyberg, collector and arranger of the collection, writes:

In 1978 I travelled to South Africa with the Swedish song-group “Fjedur” on an invitation from the “black” Lutheran Church in SA. We travelled extensively, giving concerts and listening to many local choirs and singers. It was quite an experience to see and witness the power of the music in apartheid South Africa. We returned home with a wealth of memories and music that we shared with our audiences at concerts and workshops....”Siyahamba” we heard at a girls school in Appelsbosch, Natal, South Africa (Nyberg-Stulken correspondence).

Prior to *Freedom Is Coming*, the songs had existed only in oral tradition. Except for “Hallelujah! We sing your praises” (WOV 722), the songs in *Freedom Is Coming* were originally in Zulu and Xhosa, the languages of the Nguni. Gracia Grindal prepared an English text from the Swedish translation. *The New Century Hymnal* was the first major denominational hymnal to include the hymn.

Born May 4, 1943, in Powers Lake, North Dakota, Grindal graduated from Augsburg College, Minneapolis, Minnesota (BA 1965) after which she lived for a year in Oslo, Norway. She continued her studies at the University of Arkansas, Fayetteville (MFA 1969),

and Luther Northwestern Theological Seminary, St. Paul, Minnesota (MATH 1983). From 1968 to 1984 she was professor of English and poet-in-residence at Luther College, Decorah, Iowa. In 1984 she began teaching at Luther Seminary, and began in 1992 as professor of rhetoric. At the seminary she introduced two special annual series: “Singing the Faith,” Reformation Sunday services on themes from Luther’s Catechism, and “Songfest,” which features hymns and songs from the tradition of a different country or group each year. From 1973 to 1978, Grindal served on the hymn texts committee of the Inter-Lutheran Commission on Worship, which prepared the LBW. Her poems have appeared in numerous publications, and her hymns and translations have been included in hymnals of many denominations. Her cantata text, *Dream of Shalom*, was published in 1976. In 1997 she translated Britt G. Hallqvist’s opera, *Fange og Fri* (“Captive and Free”). Her church publications include *Pulpit Rock* (1976), *Sketches Against the Dark* (1982), *Singing the Story* (1983), *Scandinavian Folksongs* (1984), and *Speaking of God* (1986). Her collected works were published by Selah Press in 1997 as *We Are One in Christ: Hymns, Paraphrases and Translations*. Eight of her translations are in the LBW.

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## We Plow the Fields and Scatter

### WIR PFLÜGEN

Text: Matthias Claudius, 1740–1815, translated by Jane M. Campbell, 1817–1878 (alt.); Music: Johann A. P. Schulz, 1747–1800.

Matthias Claudius, son of a Lutheran pastor at Reinfeld, about ten miles west of Lübeck in Holstein, Germany, was born August 15, 1740. He studied theology at the University of Jena from 1759 to 1763, but an illness, together with the rationalistic thinking at the

university, caused him to shift his attention to law and languages. In 1771 he became literary editor of *Der Wandsbecker Bote*, and the following year he was married to Anna Rebecca Behn, a carpenter's daughter. From 1776 to 1777 he was a commissioner of Agriculture and Manufactures of Hesse-Darmstadt. He had become acquainted with Johann Wolfgang von Goethe, and for a time associated with a group of free-thinking philosophers. A severe illness in 1777, however, caused him to return to the faith of his youth, and he relinquished his position at Hesse-Darmstadt to return to Wandsbeck to edit the *Bote* in a Christian spirit. The Crown Prince of Denmark appointed him auditor of the Schleswig-Holstein Bank at Altona in 1788. His last days were spent in his daughter's house in Hamburg, where he died January 21, 1815.

Especially well-versed in the writings of William Shakespeare and Isaac Newton, Claudius did a great service to the common people by bringing them the finer things of cultural life with his *Wandsbecker Bote*. Henry Wadsworth Longfellow included some of Claudius' works in his *Poets and Poetry of Europe*. The German poem from which this hymn is taken was first published in 1782 and begins "Im Anfang war's auf Erden." It is the Peasants' Song in Claudius' sketch, *Paul Erdmann's Feast*, where the peasants are pictured as singing it on the way to Paul's house for a harvest-thanksgiving celebration. Jane Campbell's free translation of selected stanzas was first published in the Reverend C. S. Bere's *A Garland of Songs*, 1861.

Jane Montgomery Campbell, born in 1817, was the daughter of an Anglican clergyman who was for many years vicar of St. James's, Paddington, London, and for the last four years of his life, prebendary of St. Paul's. She enjoyed music and taught singing to the children in her father's parish, and published a handbook for use in her

work with London children. She assisted Charles S. Bere in the compilation of *Garland of Songs*, and with his *Children's Chorale Book*, 1869. She was involved in a carriage accident, and died at Bovey-Tracey, Devon, on November 15, 1878.

WIR PFLÜGEN. This tune first appeared anonymously with Claudius' poem in A. L. Hoppenstedt's *Melodien für Volksschulen*, 1800, and was attributed to Schulz eight years later in Lindner's *Jugendfreund*.

Johann Abraham Peter Schulz, the son of a baker, was born March 31, 1747, in Lüneberg, Germany. Like many other talented boys of his time, he was discovered through his singing in the church. He studied in Lüneberg with the organist Schmügel, who had been a pupil of Georg Phillip Telemann, and at the age of fifteen, set out for Berlin to study with Johann Philipp Kirnberger, the noted theorist, then at the height of his fame as a teacher. From 1768 to 1773, as accompanist and piano teacher to the Polish countess Sapielha, he traveled in Italy, France, and Austria, during which time he came to know Franz Joseph Haydn. On his return to Berlin, he assisted Kirnberger with his treatise on composition, and together with Kirnberger and J. G. Sulzer, published *Allgemeine Theorie der schönen Künste*, 1771-1774. From 1775 he was director of the Royal French Theater in Berlin. It closed in 1778, and he became director of music to the crown princess. In 1780 he assumed the prestigious position of director of music to Prince Heinrich of Rheinsberg in Prussia, and the following year was married to Wilhelmina F. C. Flügel. When she died three years later, he married her sister, Louise. During the 1780s he achieved considerable fame as a composer, especially with his songs, in which he paid very careful attention to text setting. His sacred songs published in 1784 were translated into Danish and published in Denmark the following year. Thus, when the Royal Danish

theater was going to choose a new director, Schulz's name was already well-known, and he was hired in 1787. He was well-liked by the Danes, and became involved in social and political issues, and in the introduction of music to the schools of Denmark. In 1788 he established his annual Holy Week concerts to provide funds for the widows of musicians and other benevolent societies. When the royal palace burned in 1794 Schulz destroyed his health in his attempt to save the irreplaceable music archives. He resigned in 1795 and boarded a boat to Lisbon, hoping to find relief from his pneumonia. A storm carried the ship to Norway, however, and Schulz returned to Germany. After living for a while in Lüneberg, Berlin, Rheinberg, and Stettin, he died at Schwedt an der Oder on June 10, 1800.

Schulz's works include *Lieder im Volkston*, 1785-1790 (a collection of sacred and secular German songs), operas, oratorios, and instrumental music. His compositions set the tone in Danish music, and greatly influenced C. E. F. Weyse who studied with him.

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## What Feast of Love

### GREENSLEEVES

Text: Delores Dufner OSB, b. 1939;  
Music: English ballad, 16th century;  
Text © 1993 Delores Dufner OSB,  
admin OCP Publications.

This hymn by Delores Dufner was written at the request of her liturgist and choir director, who wanted a communion song for the Christmas season with verses for choir and refrain for congregation. "I tried to express wonder and awe at the gift of God in the Incarnation and in the Eucharist. The Incarnation and Christ's presence in the Eucharist are closely related in my mind, and so the tune of 'What Child Is This' seemed ideal to suggest this relationship. My community has sung it every Christmas Eve since 1986" (Dufner-



Stulken correspondence). The hymn was first published in the *Benedictine Book of Song* (1992).

Delores Dufner, born February 20, 1939, in Buxton, North Dakota, attended a one-room country school and showed an early interest in poetry and music. She studied music at the College of St. Benedict, St. Joseph, Minnesota (BA 1960). After becoming a Benedictine sister, she studied liturgical music at DePaul University, Chicago, and St. Joseph's College, Rensselaer, Indiana (MA 1973), and pursued liturgical studies at the University of Notre Dame, Notre Dame, Indiana (MA 1990). From 1963 to 1973 she taught elementary school music, served as a church organist and choir director, and taught piano and organ. Thereafter, she was liturgy coordinator for St. Benedict's Monastery, St. Joseph, Minnesota (1973-1979); director of the Office of Worship for the Diocese of St. Cloud, Minnesota (1979-1989); and liturgical music consultant for the Diocese of Ballarat, Victoria, in southeast Australia. Since 1992 she has worked as a hymn writer and held contracts with seventeen publishers in the United States, Canada, Great Britain, and Australia. She also receives numerous commissions for hymns. Her *Sing a New Church* was published in 1994.

GREENSLEEVES came on the scene suddenly, appearing twice the same day in September 1580—in a license to Richard Jones to print “A new Northern Dittye of the *Lady Greene Sleeves*,” and in a license to Edward White to print “A ballad, being the *Ladie Greene Sleeves Answer* to Donkyn his frende.” Twelve days later it appeared with a sacred text as “*Greene Slevs* moralised to the Scripture, declaring the manifold benefites and blessings of God bestowed on sinful man.” William Shakespeare, in *The Merry Wives of Windsor*, mentions it in a line by Falstaff and in Mrs. Ford’s “...I would have sworn his disposition would have gone to the truth of his

words: but they do no more adhere and keep pace together, than the Hundredth Psalm to the tune of *Green Sleeves*.” Although the first mention we have of the tune is in 1580, it was no doubt popular by then since it made several appearances within a short time.

The present setting of the tune is from Henry Ramsden Bramely and John Stainer's *Christmas Carols New and Old*, London, 1871, and was included also in James Murray's *Joyful Songs*, Cleveland, 1875.

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## You Have Come Down to the Lakeshore

### PESCADOR DE HOMBRES

Text: Cesáreo Gabaraín, 1936–1991; Translator: Madeleine Forell Marshall, b. 1946; Music: Cesáreo Gabaraín, 1936–1991; © 1979 Ediciones Paulinas, admin. OCP Publications; Tr. © Editorial Avance Luterano.

Perhaps Cesáreo Gabaraín's most famous hymn, “Pescador de hombres” has been translated to more than eighty languages. The first publication seems to have been a small booklet, *Dios con nosotros* (Madrid, c. 1973–1979) (Young, 669).

Cesáreo Gabaraín was born and spent the early part of his life in Gipuzkoa in the Spanish Basque region. Born May 16, 1936, in Hernani, Gabaraín entered minor seminary at Zaragoza in 1946 and major seminary at San Sebastián in 1952. Ordained a Roman Catholic priest in 1959, he first served at Anzuola, then at San Sebastián. He went to Madrid, where he completed postgraduate degrees in theology, journalism, and musicology at the University of Madrid. From 1980 he was a priest in the parish of Our Lady of Snows, Madrid. Gabaraín was a leading composer of congregational music in Spain, composing and recording thirty-seven collections. In 1990 he conducted

workshops in twenty-two US cities. He died April 30, 1991, in Anzuola.

Gabaraín was well known for his youth work and for his enthusiasm for athletics. Known as the “priest of cyclists,” he spent many summer vacations traveling with cyclists as friend and chaplain.

Madeleine Forell Marshall, who translated the hymn, notes that she and her husband grew very fond of this Spanish hymn while he was a mission developer in Puerto Rico for the Lutheran Church in America. The translation was first sung in chapel at St. Olaf College in 1988 or 1989, where “the reaction was that it was ‘so romantic’” (Marshall-Stulken correspondence).

Marshall was born December 18, 1946 in New York City. She studied English at St. Olaf College (BA 1966); history, literature, and theology at the University of Iowa in Iowa City; German literature and intellectual history at the University of Hamburg, Germany (1996–1997); and English and comparative theater history at New York University (PhD 1973). She writes, “I like to think I work in the space where theology, literary history, and feminism converge” (Marshall-Stulken correspondence).

Marshall has taught English at the University of Puerto Rico, Mayagüez (1973–1985), held visiting professorships at Lutheran School of Theology at Chicago (1985–1987, 1990) and St. Olaf College (1987–1990) and been adjunct professor at California State University, San Marcos (since 1990), and Pacific Lutheran Theological Seminary, Los Angeles (since 1997). She has authored or contributed to a number of books, among them *The Poetry of Elizabeth Singer Rowe* (1674–1737) (1987); *Common Hymnsense* (1993); and *Teaching the Eighteenth Century* (1993). Her poetry translations are included in many hymnals and other collections, including *Bach for All Seasons* (1999).

She has been active as a lecturer and has served on the editorial boards of *Women and Literature* (1974–1981), *The Hymn* (1990–1994), and *Cross Accent* (since 1996). She is married to Gary A. Marshall, a Lutheran pastor, theologian, and church administrator. They are the parents of Elizabeth, Katherine, and Margaret.

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## You Servants of God

LYONS

Text: Charles Wesley, 1707–1788 (alt.);  
Music: Johann M. Haydn, 1737–1806  
(adapt.).

This hymn by Charles Wesley was published in *Hymns for Times of Trouble and Persecution*, 1744. Wesley, one of the great hymnwriters of the ages, is represented by twelve hymns in the LBW. His total output was over six thousand, the best of which rank with the finest of the English language. Wesley was the eighteenth and last child of Samuel and Susanna Wesley, born December 18, 1707, at the Epworth rectory, Lincolnshire. He received a Master of Arts degree in 1730 from Christ Church College, Oxford, where he had become one of the first group of “Oxford Methodists,” and after graduation he became a tutor at the college. In 1735 he was ordained and immediately came to America where he worked for some months as a missionary in Georgia. Soon afterwards he came in contact with the Moravians, who also had a strong influence on his brother John; and on Whitsunday, May 21, 1738, he is said to have found “rest to his

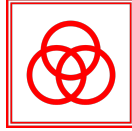
soul.” The same year he became curate at Islington, London, but soon resigned and joined his brother John as an itinerant preacher. He was married in 1749, and his wife, the former Sarah Gwynne, accompanied him on his journeys. In 1756 he ceased his travels and lived first in Bristol, and after 1771, in London, ministering to Methodist Societies in those places. He died in London on March 29, 1788, and was buried in Marylebone churchyard, an Anglican church, as he considered himself to have lived and died a member of the Church of England. A list of the poetical works of John and Charles Wesley is given in Julian\* pages 1259–1260.

LYONS. This tune is found in William Gardiner’s *Sacred Melodies from Haydn, Mozart, and Beethoven adapted to the best English Poets and Appropriated to the use of the British Church*, Volume II, published in London, which consisted of six volumes, the first published in 1812, the remainder in 1815. Volumes I and II contained hymns with tunes with a “view of forming a more elevated system of Psalmody than any before in use.” The last four volumes contained anthems by a number of nineteenth-century composers. *Sacred Melodies* served as an important source of hymn tunes and was heavily drawn upon by Lowell Mason. There Gardiner gave no more clues to his source than “Subject Haydn.” It is not known for sure whether he took his tune from the works of Franz Joseph Haydn or from those of his younger brother, Johann Michael Haydn. There are a number of themes in the works of both men that could have suggested the opening line (which

is the same as “Hanover” [LBW 548]), but so far the source does not seem to have been identified further.

Johann Michael Haydn was born September 14, 1737, in Rohrau, Austria, and was a chorister at St. Stephen’s Church, Vienna, as was his brother, from 1745 to 1755. There also he studied organ and violin, and sometimes served as substitute organist. He developed a remarkable voice range of three octaves and when his brother’s voice changed, Johann Michael replaced him on the solo parts. In 1757 he became *Kapellmeister* at Grosswardein to the Bishop Count Firmian, whose uncle, Archbishop Sigismund, later appointed him as *Konzertmeister* at Salzburg in 1762. He remained in Salzburg for over forty years, serving after 1777 as organist at the churches of Holy Trinity and St. Peter. When the French took Salzburg in 1800, Haydn lost all his property. Hearing of his misfortune, the Empress Maria Theresa commissioned him to write a mass for which she paid handsomely. He directed its first performance at Laxenburg Palace with the empress herself singing the soprano arias. He died at Salzburg August 10, 1806.

A devout Roman Catholic, Johann Michael Haydn composed over three hundred works for the church, including a hundred pieces for organ and orchestra and a number of oratorios. Like J. S. Bach, he dedicated his manuscripts to the glory of God, signing them “O. a. M. D. Gl.” (*Omnia ad Majorem Dei Gloriam*). The bulk of his work is still unpublished.



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## INFORMATION *about the* LITURGY

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### HOLY COMMUNION *Shape of the Rite*

Sunday is the primary day on which the Church assembles: the first day of creation when God transformed darkness into light and the day on which Christ rose from death and revealed himself to the disciples in the scriptures and the breaking of the bread. The baptized gather to hear the word, to pray for those in need, to offer thanks to God for the gift of salvation, to receive the bread of life and the cup of blessing, and to be renewed for the daily witness of faith, hope, and love. To guests, strangers, and all in need, the Church offers these good things of God's grace.

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### GATHERING Entrance Hymn GREETING Kyrie Hymn *of Praise* PRAYER *of the* DAY

God calls and gathers believers through the Holy Spirit, and in response the community acclaim this gracious God in song and prayer. The gathering of the congregation may begin with a confession of sin and/or an entrance hymn. God's welcome is extended to the congregation by the presider. When appropriate, a litany or hymn of praise may be sung immediately before the prayer of the day. Through these actions, the congregation prepares to hear the Word of God.

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### WORD FIRST READING Psalm Second Reading Gospel Acclamation GOSPEL SERMON HYMN *of the* DAY

Creed  
THE PRAYERS

In the rich treasure of Scripture proclaimed by readers and preachers, the Church hears the good news of God acting in this and every time and place. A three-year cycle of readings provides portions of the Hebrew Scriptures, the New Testament letters, and the Gospel books for each week. During Advent/Christmas, the lectionary reveals the mystery of the Word made flesh. In Lent/Easter, the paschal mystery of the Lord's death and resurrection is proclaimed. Throughout the Season after Pentecost, the New Testament texts are read in a continuous order. During the last Sundays of the year, the readings present the final vision of a new heaven and a new earth.

This encounter with the living Word, Jesus Christ, is marked by proclamation and silence, psalm and hymn, singing and speaking, movement and gesture. Silence after the readings allows time for the word to be pondered. The sermon announces good news for the community and the world; the hymn of the day both proclaims and responds to the word; a creed is a further response to it. God's Word, read and preached and acclaimed, leads the community to pray for the Church, the people of the world, and those who suffer or are in need.

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MEAL  
FIRST READING  
*Greeting of Peace*  
PRESENTATION *of the* GIFTS  
GREAT THANKSGIVING  
LORD'S PRAYER  
COMMUNION  
*Canticle*  
Prayer

In thanksgiving, the congregation praises God for the gracious gifts of creation and the saving deeds of Jesus Christ. To the table of the Lord are brought bread and wine, simple signs of God's love, humble signs of human labor. In word and gesture, prayer and song, the people lift up their hearts in praise and thanksgiving for the gifts of forgiveness, life, and salvation, hearing Jesus' words spoken at this supper, remembering his death and resurrection. The presider asks that the Holy Spirit unite the community in the Lord's bread and cup so that, as one body in Christ, it too might proclaim God's salvation in the world. To this grateful proclamation, the community joins its "Amen" before praying the Lord's Prayer with one voice. Welcomed to the table, each one is united with God in Christ, with each other, and with the Church's mission in the world. During the communion, hymns, songs, and psalms may be sung. As the table is cleared, the congregation may sing a canticle. A brief prayer concludes the liturgy of the meal.

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SENDING  
BLESSING  
Dismissal

Worship on the Lord's Day ends with simplicity. The community receives the blessing of God. All are invited to leave in peace, sent out to serve in word and deed: to speak the words of good news they have heard, to care for those in need, and to share what they have received with the poor and the hungry.

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*Central elements of the Holy Communion liturgy are noted in uppercase letters; other elements support and reveal the essential shape of Christian worship.*



NORTH AMERICAN  
LUTHERAN  
CHURCH