

+DIVINE SERVICE V+
OF THE GRACE OF OUR LORD JESUS CHRIST
+REFORMATION SUNDAY + 27 OCTOBER 2024+



The Good Shepherd Lutheran Church

A member congregation of the Lutheran Church-Missouri Synod

902 S. Maple

Inglewood, CA 90301-3824

tgsicms.org

The Good Shepherd Lutheran Church

“A Church where God gives and we receive.”

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 - ❖ Mr. Jay Rogers, Organist/Music Director
 - ❖ Mr. Jose Lopez, Congregational Chairman
 - ❖ Mr. Greg Griffin, Acolyte

Welcome to our Divine Service!

We are pleased that you are with us.

+Worship Notes+

*The entire service, including the **rubrics** of when to sit and when to kneel or stand, and what to say, is printed out in this folder so you may follow along.*

Welcome to weekly Divine Service at The Good Shepherd Lutheran Church! We are a congregation that confesses the Holy Bible as inerrant, that justification is by faith according to the Holy Bible and confessed in the 1580 Book of Concord. God bless you.

To all of you who are visiting our service this morning, we extend a most cordial welcome in Jesus' name. Please introduce yourself to our pastor. It is our hope that you will feel at home in our midst and will be blessed by our message of Christ crucified and risen for the sins of the world. If you are looking for a church home and would like to know about our membership, pastor would love to speak with you!

Communion Policy

Greetings in the name of our Lord Jesus Christ, and welcome to The Good Shepherd Lutheran Church!

To Those Intending To Commune This Morning:

We respectfully request that those visiting this morning would speak to Pastor Killian before coming to the altar for Holy Communion. While we desire that all who believe would join us in this feast of forgiveness, we are mindful of what God has spoken to us in His word regarding receiving this precious meal:

"Whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgement on himself." (1 Corinthians 11:27-29)

In light of this scripture and others, we take admittance to the Lord's Supper most seriously. **It is God's desire that you approach His table with a prepared heart and mind, and our desire that you join us. Please speak to Pastor Killian that we may maintain good order and a God pleasing approach to His most precious gift of mercy! Thank you.**

Confession and Absolution

Hymn of Invocation

948 All Glory Be to God Alone



1 All glo - ry be to God a - lone, For - ev - er - more the
 2 We praise You, God; Your name we bless And wor - ship You in
 3 Lord God, our King on heav - en's throne, Our Fa - ther, the Al -
 4 You take the whole world's sin a - way; Have mer - cy on us,
 5 You on - ly are the Ho - ly One And o - ver all are



high - est one, Who did our sin - ful race be - friend And
 hum - ble - ness; From day to day we glo - ri - fy The
 might - y One. O Lord, the sole - be - got - ten One, Lord
 Lord, we pray. You take the whole world's sin a - way; O
 Lord a - lone. O Je - sus Christ, we glo - ri - fy You



grace and peace to us ex - tend. A - mong us may His
 ev - er - last - ing God on high. Of Your great glo - ry
 Je - sus Christ, the Fa - ther's Son, True God from all e -
 Lord, re - ceive our prayer this day. From God's right hand Your
 and the Spir - it, Lord Most High; With Him You ev - er -



gra - cious will All hearts with deep thanks - giv - ing fill.
 do we sing, And to Your throne our thanks we bring.
 ter - ni - ty, O Lamb of God, to You we flee.
 mer - cy send, To all the world Your grace ex - tend.
 more shall be One in the Fa - ther's maj - es - ty.

Text: attr. Martin Luther, 1483–1546, abr.; tr. W. Gustave Polack, 1890–1950, alt.

Tune: Gesangbuch . . . Psalmen, Geistliche Lieder, 1541, Strassburg, alt.

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Tune: Public domain

Stand

The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father and of the ✝ Son and of the Holy Spirit.

C Amen.

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

P Our help is in the name of the Lord,

C **who made heaven and earth.**

P I said, I will confess my transgressions unto the Lord,

C **and You forgave the iniquity of my sin.**

Kneel/Stand

Silence for reflection on God's Word and for self-examination.

613 To Thee, Omniscient Lord

1 To Thee, om - ni - scient Lord of all, In grief and shame I
2 O Lord, my God, to Thee I pray: O cast me not in
3 O Je - sus, let Thy pre - cious blood Be to my soul a
hum - bly call; I see my sins a - gainst Thee, Lord,
wrath a - way! Let Thy good Spir - it ne'er de - part,
cleans - ing flood. Turn not, O Lord, Thy guest a - way,
The sins of thought and deed and word. They press me
But let Him draw to Thee my heart That tru - ly
But grant that jus - ti - fied I may Go to my
sore; I cry to Thee: O God, be mer - ci - ful to me!
pen - i - tent I be: O God, be mer - ci - ful to me!
house at peace with Thee: O God, be mer - ci - ful to me!

Text: Magnus Brostrup Landstad, 1802–80; tr. Carl Döving, 1867–1937, alt.

Tune: attr. Martin Luther, 1483–1546

Text and tune: Public domain

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

Stand

Service of the Word

Introit

Psalm 34:1-2, 11, 22; antiphon: Psalm 119:46

I will speak of your testimonies before kings, | [O Lord,]*
and shall not be | put to shame.

I will bless the LORD at | all times;*

his praise shall continually be | in my mouth.

My soul makes its boast | in the LORD;*

let the humble hear | and be glad.

Come, O children, lis- | ten to me;*

I will teach you the fear | of the LORD.

The LORD redeems the life of his | servants;*

none of those who take refuge in him will | be condemned.

Glory be to the Father and | to the Son*

and to the Holy | Spirit;

as it was in the be- | ginning,*

is now, and will be forever. | Amen.

I will speak of your testimonies before kings, | [O Lord,]*

and shall not be | put to shame.

Kyrie

942 Kyrie! God, Father



Ky-ri - e! God, Fa-ther in heav'n a-bove, You a-bound in gra-cious love,



Of all things the mak-er and pre-serv - er. E - le - i-son! E - le - i - son!



Ky-ri - e! O Christ, our king, Sal-va - tion for all You came to bring.



O Lord Je-sus, God's own Son, Our me-di - a-tor at the heav'n-ly throne:



Hear our cry and grant our sup-pli-ca - tion. E - le - i-son! E - le - i - son!



Ky - ri - e! O God the Ho - ly Ghost, Guard our faith, the



gift we need the most, And bless our life's last hour, That we leave this



sin-ful world with glad - ness. E - le - i-son! E - le - i - son!

Text: German version, Ordnung der ceremonien, 1537/38, Naumburg; tr. W. Gustave Polack, 1890–1950, alt.

Text and tune: Latin, 9th cent.

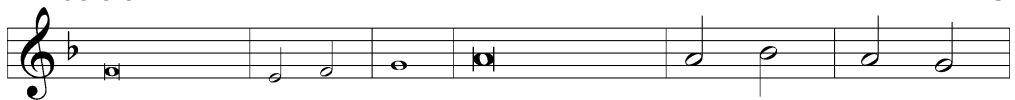
Tune: adapt. Kirchen ampt Deutsch, 1525, Erfurt

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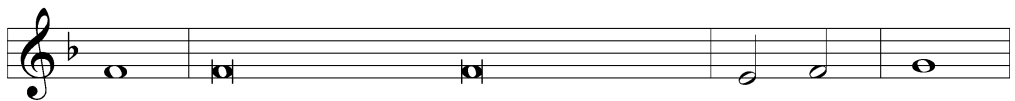
Tune: Public domain

Gloria in Excelsis

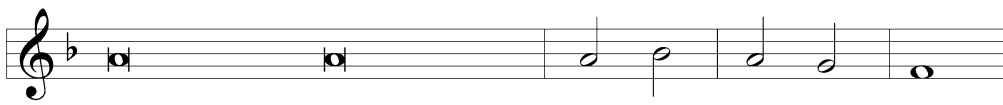
LSB 187



P Glory be to God on high: **C** and on earth peace, good - will toward



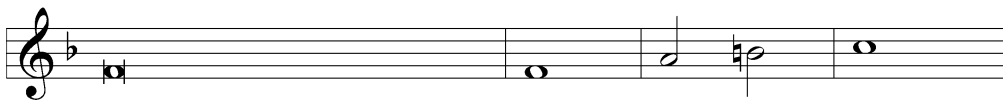
men. We praise Thee, we bless Thee, we wor-ship Thee,



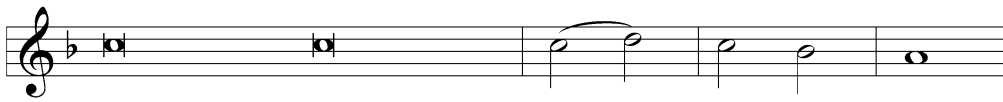
we glorify Thee, we give thanks to Thee, for Thy great glory.



O Lord God, heav'n-ly King, God the Fa-ther Al - mighty.



O Lord, the only begotten Son, Je - sus Christ;



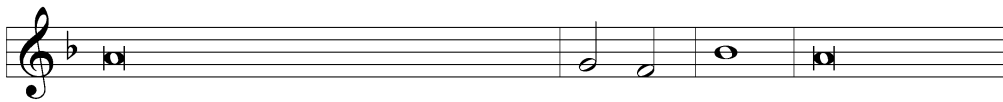
O Lord God, Lamb of God, Son of the Father,



that takest away the sin of the world, have mercy up-on us.



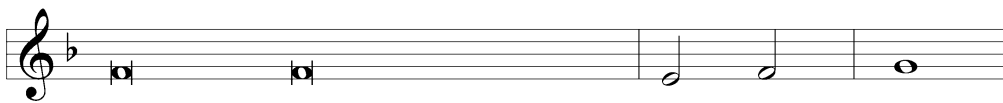
Thou that takest away the sin of the world, re-ceive our prayer.



Thou that sittest at the right hand of God the Father, have mercy up-



on us. For Thou only art holy; Thou on - ly art the Lord.



Thou only, O Christ, with the Ho - ly Ghost,



art most high in the glory of God the Father. A - men.

Salutation and Collect of the Day

P The Lord be with you.

C **And also with you.**

P Let us pray.

Almighty and gracious Lord, pour out Your Holy Spirit on Your faithful people. Keep us steadfast in Your grace and truth, protect and deliver us in times of temptation, defend us against all enemies, and grant to Your Church Your saving peace; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C **Amen.**

Sit

First Reading

Revelation 14:6-7

⁶Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. ⁷And he said with a loud voice, "Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water."

P This is the Word of the Lord.

C **Thanks be to God.**

Psalm

Psalm 46; antiphon: v. 7

God Is Our Fortress

¹God is our refuge and strength,
a very present help in trouble.

²**Therefore we will not fear though the earth gives way,
though the mountains be moved into the heart of the sea,**

³though its waters roar and foam,
though the mountains tremble at its swelling.

⁴**There is a river whose streams make glad the city of God,
the holy habitation of the Most High.**

⁵God is in the midst of her; she shall not be moved;
God will help her when morning dawns.

⁶**The nations rage, the kingdoms totter;
he utters his voice, the earth melts.**

⁷The LORD of hosts is with us;
the God of Jacob is our fortress.

**⁸Come, behold the works of the LORD,
how he has brought desolations on the earth.**

⁹He makes wars cease to the end of the earth;
he breaks the bow and shatters the spear;
he burns the chariots with fire.

**¹⁰“Be still, and know that I am God.
I will be exalted among the nations,
I will be exalted in the earth!”**

¹¹The LORD of hosts is with us;
the God of Jacob is our fortress.

Epistle

Romans 3:19–28

¹⁹Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. ²⁰For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

²¹But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³for all have sinned and fall short of the glory of God, ²⁴and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. ²⁶It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

²⁷Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸For we hold that one is justified by faith apart from works of the law.

P This is the Word of the Lord.

C Thanks be to God.

Stand

Alleluia

LSB 190



C Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia.

Holy Gospel

John 8:31–36

- P** The Holy Gospel according to St. John, the eighth chapter.
- C** **Glory to You, O Lord.**

The Truth Will Set You Free

³¹So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, ³²and you will know the truth, and the truth will set you free." ³³They answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free'?"

³⁴Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. ³⁵The slave does not remain in the house forever; the son remains forever. ³⁶So if the Son sets you free, you will be free indeed."

- P** This is the Gospel of the Lord.
- C** **Praise to You, O Christ.**

Creed

953 *We All Believe in One True God*



1 We all be-lieve in one true God, Fa - ther, Son, and Ho - ly Ghost,
2 We all be-lieve in Je - sus Christ, Son of God and Mar - y's son,
3 We all con-fess the Ho - ly Ghost, Who from both in truth pro-ceeds,



Ev - er - pres - ent help in need, Praised by all the heav'n - ly host;
Who de - scend - ed from His throne And for us sal - va - tion won;
Who sus - tains and com - forts us In all tri - als, fears, and needs.



All He made His love en-folds, All cre - a - tion He up-holds.
By whose cross and death are we Res - cued from all mis - er - y.
Bless - ed, ho - ly Trin - i - ty, Praise for - ev - er be to Thee!

Text: Tobias Clausnitzer, 1619–84; tr. Catherine Winkworth, 1827–78, alt.
Tune: Neu-vermehrtes . . . Gesangbuch, 1693, 3rd ed., Meiningen
Text and tune: Public domain

Sit



Hymn of the Day

822 Alleluia! Let Praises Ring



1 Al - le - lu - ia! Let prais - es ring! To God the Fa -
 2 Al - le - lu - ia! Let prais - es ring! Un - to the Lamb
 3 Al - le - lu - ia! Let prais - es ring! Un - to the Ho -
 4 Al - le - lu - ia! Let prais - es ring! Un - to our tri -



ther let us bring Our songs of ad - o - ra - tion.
 of God we sing, In whom we are e - lect - ed.
 ly Ghost we sing For our re - gen - er - a - tion.
 une God we sing; Blest be His name for - ev - er!



To Him through ev - er - last - ing days Be wor - ship, hon -
 He bought His Church with His own blood, He cleansed her in
 The sav - ing faith in us He wrought And us un - to
 With an - gel hosts let us a - dore And sing His prais -



or, pow'r, and praise, Whose hand sus - tains cre - a - tion.
 that bless - ed flood, And as His bride se - lect - ed.
 the Bride - groom brought, Made us His cho - sen na - tion.
 es ev - er - more For all His grace and fa - vor!



Sing - ing, ring - ing: Ho - ly, ho - ly, God is ho - ly;
 Ho - ly, ho - ly Is our u - nion And com - mu - nion.
 Glo - ry! Glo - ry! Joy e - ter - nal, Bliss su - per - nal;
 Sing - ing, ring - ing: Ho - ly, ho - ly, God is ho - ly;



Spread the sto - ry Of our God, the Lord of glo - ry.
 His be - friend - ing Gives us joy and peace un - end - ing.
 There is man - na And an end - less, glad ho - san - na.
 Spread the sto - ry Of our God, the Lord of glo - ry!

Stand

Prayer of the Church

Proper response is "Lord, have mercy".

- P** In peace, let us pray to the Lord:
- C** **Lord, have mercy.**

- P** For thankful and steadfast hearts to receive God's Word, that He would enable us to keep it and bring forth its good fruit in our lives, let us pray to the Lord:
- P** For God's goodness and tender care, especially on this Reformation festival, in thanksgiving for Christ, the revelation of His holy will, let us pray to the Lord:
- P** For faithful hearts, that we would remain steadfast in the Word of God and never follow false gospels that lead us away from His truth; and for pastors who will preach with purity and joy that we are saved by God's grace alone, through faith alone, because of Christ alone, let us pray to the Lord:
- P** For those who lead our land, that they would use power rightly for the preservation of order, the accomplishment of justice, the protection of life and the defense of the weak; and for wise, godly and faithful leaders who will follow the Lord's commands and serve with integrity, let us pray to the Lord:
- P** For all who face adversity of any kind, *especially Alice, Allison, Betty, Bev, Diane, Janet, Johnathan, Kannon, Lynette, Marion and her family, Ron, Timothy, and Willa* that our God would comfort them by His Holy Spirit, and that they would acknowledge their afflictions as the manifestation of His fatherly will, let us pray to the Lord:
- P** For all who commune, that in the worthy eating and drinking of the Sacrament they may have the certainty of forgiveness in Christ, who was set forth as the propitiation for our sins by His blood, let us pray to the Lord:
- P** Preserve Your Church, O Lord, and each of us as members of Christ's Body, that we may not surrender the true Gospel for any reason, but be kept in this faith and fear throughout the days of our earthly pilgrimage, until that day when we and all Your people shall stand before the judgment seat of Christ to receive the reward You have prepared for us and all who have loved His appearing; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.
- C** **Amen.**

Offering *Collected after service in the back of the church.*

Service of the Sacrament

Preface

LSB 216

P The Lord be with you.

C **And also with you.**

P Lift up your hearts.

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

P Let us give thanks to the Lord our God.

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

P It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord our God, king of all creation, for You have had mercy on us and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life. Grant us Your Spirit, gracious Father, that we may give heed to the testament of Your Son in true faith and, above all, firmly take to heart the words with which Christ gives to us His body and blood for our forgiveness. By Your grace, lead us to remember and give thanks for the boundless love which He manifested to us when, by pouring out His precious blood, He saved us from Your righteous wrath and from sin, death, and hell. Grant that we may receive the bread and wine, that is, His body and blood, as a gift, guarantee, and pledge of His salvation. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

C **Amen.**

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.**

- P** In the name of our Lord and Savior Jesus Christ, at His command, and with His own words, we receive His testament:

The Words of Our Lord

LSB 217



P Our Lord Je-sus Christ, on the night when He was be-trayed, took bread,



and when He had giv - en thanks, He broke it and gave it to the



dis-ci-ples and said: "Take, eat; this is My I -bod-y, which is giv-en for you.



This do in re-mem - brance of Me." In the same way al - so



He took the cup after sup - per, and when He had giv-en thanks, He gave it



to them, say - ing: "Drink of it, all of you; this cup is the new testament in



My I blood, which is shed for you for the for-give-ness of sins.



This do, as often as you drink it, in re-mem-brance of Me."

Sanctus

LSB 195



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Thy glo - ry. Ho - san - na,



ho - san - na, ho - san - na in the high - est. Bless - ed is He,



bless - ed is He, bless - ed is He that com - eth in the name of the Lord.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

Pax Domini

P The peace of the Lord be with you always.

C Amen.

Agnus Dei

LSB 198



O Christ, Thou Lamb of God, that tak - est a - way the sin of the



world, have mer - cy up - on us. O Christ, Thou Lamb of God, that

tak - est a - way the sin of the world, have mer - cy up - on us.

O Christ, Thou Lamb of God, that tak - est a - way the sin of the

world, grant us Thy peace. A - - men.

Sit

Distribution

Distribution Hymn

617 O Lord, We Praise Thee

1 O Lord, we praise Thee, bless Thee, and a - dore Thee,
 2 Thy ho - ly bod - y in - to death was giv - en,
 3 May God be - stow on us His grace and fa - vor

In thanks - giv - ing bow be - fore Thee. Thou with Thy
 Life to win for us in heav - en. No great - er
 That we fol - low Christ our Sav - ior And live to -

bod - y and Thy blood didst nour - ish Our weak souls that
 love than this to Thee could bind us; May this feast there -
 geth - er here in love and u - nion Nor de - spise this

they may flour - ish: O Lord, have mer - cy!
 of re - mind us! O Lord, have mer - cy!
 blest Com - mu - nion! O Lord, have mer - cy!



May Thy bod - y, Lord, born of Mar - y, That our
 Lord, Thy kind - ness did so con - strain Thee That Thy
 Let not Thy good Spir - it for - sake us; Grant that



sins and sor - rows did car - ry, And Thy blood for us plead
 blood should bless and sus - tain me. All our debt Thou hast paid;
 heav'n - ly - mind - ed He make us; Give Thy Church, Lord, to see



In all tri - al, fear, and need: O Lord, have mer - cy!
 Peace with God once more is made: O Lord, have mer - cy!
 Days of peace and u - ni - ty: O Lord, have mer - cy!

Text: tr. The Lutheran Hymnal, 1941, alt.; (st. 1): German, 14th cent.; (sts. 2-3): Martin Luther, 1483-1546

Tune: Geystliche gesangk Buchleyn, 1524, Wittenberg, ed. Johann Walter

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Tune: Public domain

Distribution Hymn

605 Father Welcomes

Refrain



Fa - ther wel - comes all His chil - dren To His fam - 'ly



through His Son. Fa - ther giv - ing His sal - va - tion,



Life for - ev - er has been won.



1 Lit - tle chil - dren, come to Me, For My king - dom
2 In the wa - ter, in the Word, In His prom - ise,
3 Let us dai - ly die to sin; Let us dai - ly



is of these. Life and love I have to give,
be as - sured: Those who are bap - tized and be - lieve
rise with Him, Walk in the love of Christ our Lord,



Mer - cy for your sin.
Shall be born a - gain.
Live in the peace of God.

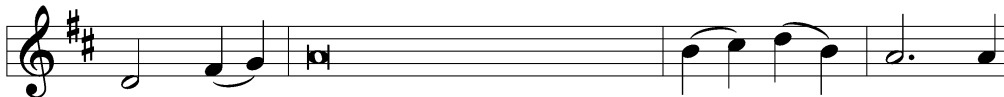
Text and tune: Robin Mann, 1949

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Stand

Nunc Dimittis

LSB 199



Lord, now lettest Thou Thy servant de - part in peace ac -



cord - ing to Thy word, for mine eyes have seen Thy salvation,



which Thou hast pre - pared be - fore the face of all people,



a light to light-en the Gen-tiles and the glo-ry of Thy
 peo-ple Is-ra-el. Glo-ry be to the Father and
 to the Son and to the Ho-ly Ghost; as it was in the beginning,
 is now, and ev-er shall be, world with-out end. A-men.

Post-Communion Collect

- P** Let us pray.
 We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.
- C** Amen.

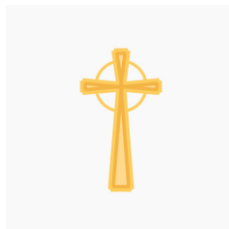
Benedicamus

LSB 218

- P** Let us bless the Lord.
- C** Thanks be to God.

Benediction

- 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.
- C** Amen.



Hymn to Depart

656 A Mighty Fortress Is Our God



1 A might - y for - tress is our God,
 2 With might of ours can naught be done,
 3 Though dev - ils all the world should fill,
 4 The Word they still shall let re - main



A trust - y shield and weap - on;
 Soon were our loss ef - fect - ed;
 All ea - ger to de - vour us,
 Nor an - y thanks have for it;



He helps us free from ev - 'ry need
 But for us fights the val - iant One,
 We trem - ble not, we fear no ill;
 He's by our side up - on the plain



That hath us now o'er - tak - en.
 Whom God Him - self e - lect - ed.
 They shall not o - ver - pow'r us.
 With His good gifts and Spir - it.



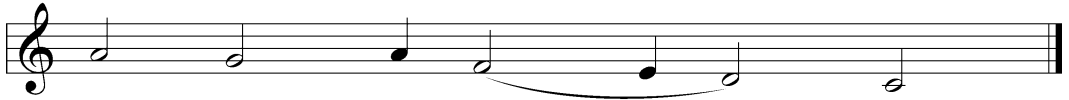
The old e - vil foe Now means
 Ask ye, Who is this? Je - sus
 This world's prince may still Scowl fierce
 And take they our life, Goods, fame,



dead - ly woe; Deep guile and great might
 Christ it is, Of Sab - a - oth Lord,
 as he will, He can harm us none.
 child, and wife, Though these all be gone,



Are his dread arms in fight; On earth
 And there's none other God; He holds
 He's judged; the deed is done; One lit -
 Our vic - t'ry has been won; The King -



is not his e - qual.
 the field for - ev - er.
 tle word can fell him.
 dom ours re - main - eth.

Text: tr. composite
 Text and tune: Martin Luther, 1483–1546
 Text and tune: Public domain

Fugue in D Minor BWV 538b

J.S. Bach

Acknowledgments

Divine Service, Setting Five from Lutheran Service Book

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A Note From The Organist:

For Reformation today we have one of Bach's masterpieces. The piece is called the "Dorian" because Bach wrote the piece without a key signature, leading early musicologists to believe he was writing in the old Dorian mode. (D minor normally has a key signature of one flat.)

However, Bach simply wrote in the flats as needed, producing a normal D minor tonality. In the Toccata, we have one of the few examples of registration instructions in Bach's music. The words "Oberwerk" and "Positiv" appear in the score, most likely written by a pupil. These correspond with the Great and Choir manuals of modern organs. The piece proceeds in a steady pattern of 16th notes, with the alternation of manuals providing contrast.

The Fugue is one of Bach's longer ones, and proceeds in a majestic fashion, with rich counterpoint. There are no indications of manual changes in the fugue, and there is debate among organists whether it should be played entirely on the great manual or not. Purists believe that all fugues should be played exclusively on the Great manual, with no changes. Others believe that some contrast is acceptable, as long as it isn't overdone. This performance adopts the latter format.

✚ THIS WEEK'S NOTES ✚

Announcements

+ **Last Sunday's Attendance: 29**

+ **Altar Guild Set Up:** October 27th Marie
November 3rd Susie

Cleanup for October: Maurine and Nannette
Cleanup for November: Marie and Susie

+ **Ushers for October:** Jose Lopez and Clinton Galloway
Ushers for November: Clinton Galloway and Olaf Teitell

+ **October is Pastor Appreciation Month!**

+ **Reformation Celebration! Join us after service to celebrate the 507th Anniversary of the Lutheran Reformation. There will be delicious food and wonderful fellowship as we celebrate our freedom in the Gospel.**

+ **Join us virtually on Wednesdays at 7pm, as Pastor Killian leads us through a study of Genesis. Zoom links sent out weekly!**

Lectionary Summary for Reformation Sunday

The Son of God Has Set Us Free from Sin and Death by His Grace

"Wisdom is justified by her deeds" (Matt. 11:19), and the true Wisdom of God, Christ Jesus, the incarnate Son, has justified us by His deeds. He prepares His way by the preaching of repentance, but He has suffered the violence of the Law and voluntarily handed Himself over to violent men, that we might eat and drink with Him in His Kingdom and *"remain in the house forever"* (John 8:35). He is *"a friend of tax collectors and sinners"* (Matt. 11:18–19), and He has rescued us by His grace from the slavery of sin and death. By the proclamation of His eternal Gospel *"to those who dwell on earth, to every nation and tribe and language and people"* (Rev. 14:6), *"the righteousness of God has been manifested apart from the law"* (Rom. 3:21), *"that he might be just and the justifier of the one who has faith in Jesus"* (Rom. 3:26). And by the hearing of that Gospel of Christ Jesus, *"whom God put forward as a propitiation by his blood, to be received by faith"* (Rom. 3:25), *"you will know the truth, and the truth will set you free"* (John 8:31–32).

Weekly Memory Verse Challenge

In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit. **Ephesians 1:13**

Stewardship Bulletin Blurb for Reformation Sunday

Romans 3:20 – “For by works of the law no human being will be justified in His sight, since through the law comes knowledge of sin.” The Law of God is good – it’s just that we sinners cannot save ourselves by the Law. Salvation is a free gift of God because that is the only way we could ever be saved. The Law shows us God’s holiness and thus our own sin. And now in Christ we can look at the Law and see it in a new light as well: as a guide for how to live a godly life in thanksgiving to God for His gracious forgiveness in Christ.

A Snippet From 1517

What was the Reformation?

What is it to be an heir of the Reformation? It is to look outward to Christ bleeding and dying on the cross as Great Rescuer of sinners—of me.

Was it Luther nailing the 95 Theses to the door of the Castle Church at Wittenberg on October 31, 1517, and thereby protesting that the relationship between God and man could not be reduced to a financial transaction?

Or was it Luther in November 1520, burning the papal bull which condemned his “errors?” This action showed decisively that he was breaking with the authority of the Church of Rome.

Was it a dramatic event, like Luther’s stand at the Diet of Worms in 1521, when, in the presence of the emperor, princes, and rulers of the Holy Roman Empire and the official representatives of the Roman Catholic church, he based his case completely on the Word of God and refused to recant of his writings?

Or was it, perhaps, something much quieter and less dramatic—Luther sitting in his study poring over Scripture and translating it, or writing hymns like “A Mighty Fortress” or (500 years ago this year) perhaps writing *The Small Catechism*?

Sure, we might argue over which of these elements was the most important. But integral as each of these was, and is, the deeper point is that the Reformation was about *Christ*—and particularly in *His dying!* The university historian-makers of the 1953 black-and-white movie “Martin Luther” knew what the key and defining line in it was (most, including me, would guess Luther’s confession before all the powers of church and state at Worms—but not so). The defining scene occurred early in the film: Frederick displaying all of his newly-purchased icons to people, and each kneeling before them, one icon after the other. (Luther stood away in the room, near a wall.) The defining line of the movie was the exchange between Staupitz, Luther’s beloved confessor, and Luther afterwards: “*But Luther, if you take away all of these things [Frederick’s newly purchased icons] from the people, what will you put in their place?*” Luther’s response: “*Christ, Father. I will put Christ in the place of every one of them.*” That was, according to all the 16th century historians responsible for creating the film, the *defining* line.

Sola Scriptura, Sola Gratia, Sola Fide. Scripture *only*, grace *only*, faith in Christ *only*—the great Biblical columns of Reformation Christianity. But there was really another great and overarching theme: Solus Christus. Not “Christ as our great example,” but Christ the Lamb—the Great Substitute for sinners whose death (and life!) satisfied divine justice in our stead. Christ, the sole hope of those who think they are beyond hope. Christ, who is the one real subject of Christianity (vs. “Christianity” as health, wealth, success, “spirituality,” recipe for successful families, paradigm for economic liberation, key to drug-free kids, or any of a hundred more counterfeits).

What is it to be an heir of the Reformation? It is to look *outward* to Christ bleeding and dying on the cross as Great Rescuer of sinners—of me. This as opposed to any “looking *within*” for supposed virtues or “spirituality.” Not only do I deserve nothing from God (I forfeited that in Adam), I have nothing I can offer to Him to regain His smile. Before Him, I stand not only truly guilty, but as bankrupt beggar. But Scripture is true and it offers me Christ, Christ Who relates to me by standing next to me before God’s holiness, Christ who says “I have paid your debt *for you*,” Christ who says to me, “I *give* you faith that I am your Deliverer from sin, death, the devil and the Law.”

To be heir of the Reformation in twentieth-century America may be more than this, but it is surely not less. A Reformation congregation will focus on the Bible as both true and sufficient, on God’s graciousness to rebellious haters of Him (you, me!), on faith in Christ gifted to such dead but still God-haters (me!). And throughout, such a congregation will placard, preach and teach Christ before people—Christ the Great Lamb Who was enough and is enough, God’s only adequate Solution for sinners, that is, for you and for me.

Rod Rosenblatt, October 31, 2017, 1517.org

