

An Order of Worship
based upon
THE FORMULA MISSAE

**Prepared by Dr. Martin Luther for the Castle Church
Wittenberg, Electoral Saxony
The Holy Roman Empire
December, 1523**



Shepherd of the Hills Lutheran Church
115 Northfield Street, Montpelier, VT 05602
Reverend Rick Neu
Reformation Sunday - October 30, 2022

COMMENTARY AND INTRODUCTION TO THIS MORNING'S LITURGY

So effective and so complete have Martin Luther's revisions to the liturgy been that it might be difficult, without a word of explanation, to observe the modifications to the medieval Roman Catholic mass represented by the Order of Worship which we use today. The *Formula Missae* of 1523 was designed by Luther to be a conservative, even minimalist, revision to the Latin mass, making only those changes which Luther thought were essential, and notably, retaining Latin as the language of the liturgy. (Nevertheless, this morning we use English!) Luther's work, including reforms that followed the *Formula Missae*, has become normative, not only for the Lutheran church but for most of Christendom.

In the first place, Luther elevated the sermon—the preaching of the gospel—to a central place in Christian worship. He proposed that Christians should not assemble for worship unless a sermon was preached. He severely criticized the “prattling and rattling” that had replaced good preaching. Little wonder that Luther's precepts that the Word must always be preached, that the proclamation of the gospel is central to Christian worship, and that the quality of preaching must be high, have become central to Lutheran doctrine and practice! Note might also be made of Luther's experimental placement of the sermon in this service at the beginning, as a “voice crying in the wilderness,” calling out in evangelical fervor to those outside the Body of Christ.

Next, Luther purged the mass of all vestiges of sacrifice. The medieval Canon of the Mass was stripped entirely. This section of the mass had grown over a period of time to be an invocation of many saints and a proclamation of the doctrine of salvation by works. Luther saw no way to reform it except to get rid of it in its entirety. Likewise, the offertory was scrapped, with its allusions to sacrifices made by humans to please God, rather than God's gracious gift to humanity.

This done, Luther turned to the occasions on which the mass should be celebrated. He urged celebration of the mass each Lord's Day and on major festivals, but suggested that saints' days and minor festivals could be omitted. Most importantly, however, he saw the mass as a holy communion involving all the members of Christ's spiritual body. For that reason, private masses were abolished, and he prescribed that the mass was not to be celebrated unless the congregation was present.

Finally, Luther urged a great degree of liberty in the conduct of worship. He cautioned that most elements of the liturgy were optional and ought not to be made absolute. The words of institution, however, he viewed as essential—indeed, containing the heart of the gospel itself—and stated that they must be kept “uncorrupted.” And Luther concluded with a call to German poets to put their talents to use to create spiritual songs so that the word of God might be proclaimed in the vernacular as a part of common worship. This morning we use a number of the songs written in response to that call, including some written by Dr. Luther himself.

What can be said of the *Formula Missae*? It was intended to be a conservative revision. As such, it did not last very long. It was overtaken by events, and more radical changes soon became prevalent, including the custom of worshiping in the vernacular rather than in the traditional Latin. Nevertheless, the main reforms that Luther sought to effect—the preaching of the Word, the elimination of the concept of sacrifice, restoration of the doctrine of salvation by grace through faith, and worship as the work of the whole people of God—have become the underpinnings of worship for all of Christendom. This is our heritage as Lutheran Christian; let us celebrate it this morning with great joy!

NOTE THAT THE PRAYERS OF THE PEOPLE are not included in this morning's service. That is because they were not part of the medieval mass, and Luther did not include the prayers as part of his early reforms. Nevertheless, we remember in prayer: those who are ill, those who hunger, those who are in danger or have suffered from natural disasters, our service men and women, those who mourn, those who work for peace throughout this troubled world, and others, as the Spirit moves us.

THE SERVICE OF THE WORD

**Those who are able are invited to stand.*

Lord, Keep Us Steadfast in Your Word

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are as follows:

1 Lord, keep us stead - fast in your word; curb those who
 2 Lord Je - sus Christ, your pow'r make known, for you are
 3 O Com - fort - er of price - less worth, send peace and

by de - ceit or sword would wrest the king - dom from your Son
 Lord of lords a - lone; de - fend your ho - ly church, that we
 u - ni - ty on earth; sup - port us in our fi - nal strife

and bring to naught all he has done.
 may sing your praise e - ter - nal - ly.
 and lead us out of death to life.

Text: Martin Luther, 1483–1546; tr. Catherine Winkworth, 1827–1878, alt.
 Music: ERHALT UNS, HERR, J. Klug, *Geistliche Lieder*, 1543

* The Invocation: P: In the Name of the Father and of the Son + and of the Holy Spirit. C: Amen!

The Sermon

Rev. Rick Neu

* Hymn of the Day: "A Mighty Fortress Is Our God"

LBW #229

A Mighty Fortress Is Our God



1 A might - y for - tress is our God, a sword and shield vic -
 2 No strength of ours can match his might! We would be lost, re -
 3 Though hordes of dev - ils fill the land all threat -'ning to de -
 4 God's Word for - ev - er shall a - bide, no thanks to foes, who



to - rious; he breaks the cruel op - pres - sor's rod and
 ject - ed. But now a cham - pion comes to fight, whom
 your us, we trem - ble not, un - moved we stand; they
 fear it; for God him - self fights by our side with



wins sal - va - tion glo - rious. The old sa - tan - ic foe
 God him - self e - lect - ed. You ask who this may be?
 can - not o - ver - pow'r us. Let this world's ty - rant rage;
 weap - ons of the Spir - it. Were they to take our house,



has sworn to work us woe! With craft and dread - ful might
 The Lord of hosts is he! Christ Je - sus, might - y Lord,
 in bat - tle we'll en - gage! His might is doomed to fail;
 goods, hon - or, child, or spouse, though life be wrenched a - way,



he arms him - self to fight. On earth he has no e - qual.
 God's on - ly Son, a - dored. He holds the field vic - to - rious.
 God's judg - ment must pre - vail! One lit - tle word sub - dues him.
 they can - not win the day. The king - dom's ours for - ev - er!



Text: Martin Luther, 1483–1546; tr. *Lutheran Book of Worship*
 Music: EIN FESTE BURG, Martin Luther
 Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

Duplication in any form prohibited without permission or valid license from copyright administrator.

* Introit: Psalm 46 (*Read antiphonally, by whole verses, right side first.*)

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

²**Therefore we will not fear, though the earth be moved,
and though the mountains shake in the depths of the sea;**

³though its waters rage and foam,
and though the mountains tremble with its tumult.

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 the city; it shall not be shaken;
God shall help it at the break of day.

⁶**The nations rage, and the kingdoms shake;
God speaks, and the earth melts away.**

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

⁸**Come now, regard the works of the LORD,
what desolations God has brought upon the earth;**

⁹behold the one who makes war to cease in all the world;
who breaks the bow, and shatters the spear, and burns the shields with fire.

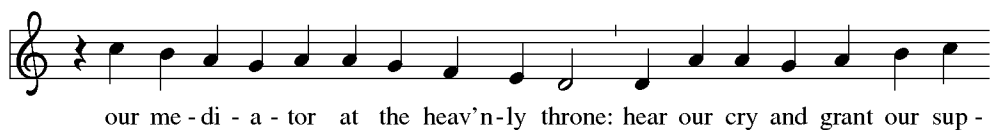
¹⁰**“Be still, then, and know that I am God;
I will be exalted among the nations; I will be exalted in the earth.”**

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

* The Kyrie (next page)

LBW #168

Kyrie! God, Father



Text: Latin hymn, c. 1100; tr. W. Gustave Polack, 1890–1950, alt.
Music: KYRIE, GOTT VATER, “Kyrie fons bonitatis,” c. 800, adapt.
Text © 1941 Concordia Publishing House.

Duplication in any form prohibited without permission or valid license from copyright administrator.

All Glory Be to God on High



1 All glo - ry be to God on high and thanks to him for -
 2 O Fa - ther, for your lord - ship true we give you praise and
 3 Lord Je - sus Christ, the on - ly Son of God, cre - a - tion's
 4 O Ho - ly Spir - it, per - fect gift, who brings us con - so -



ev - er! What - ev - er Sa - tan's host may try, God
 hon - or; we wor - ship you; we trust in you; we
 au - thor, re - deem - er of your wan - d'ring ones, and
 la - tion: to men and wom - en saved by Christ as -



foils their dark en - deav - or. He bends his ear to
 give you thanks for - ev - er. Your will is per - fect,
 source of all true plea - sure: O Lamb of God, O
 sure your in - spi - ra - tion. Through sick - ness, need, and



ev - 'ry call, and of - fers peace, good - will to all, and
 and your might re - lent - less - ly con - firms the right; your
 Lord di - vine, con - form our lives to your de - sign, and
 bit - ter death, grant us your warm, life - giv - ing breath; our



calms the trou - bled spir - it.
 lord - ship is our bless - ing.
 on us all have mer - cy.
 lives are in your keep - ing. A - men

* The Collect (Prayer of the Day)

P: The Lord be with you **C: And also with you**

P: Let us Pray....Almighty God, gracious Lord, we thank you that your Holy Spirit renews the church in every age. Pour out your Holy Spirit on your faithful people. Keep them steadfast in your word, protect and comfort them in times of trial, defend them against all enemies of the gospel, and bestow on the church your saving peace, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Old Testament Reading -- Jeremiah 31:31-34

³¹The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. ³²It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt — a covenant that they broke, though I was their husband, says the LORD. ³³But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. ³⁴No longer shall they teach one another, or say to each other, "Know the LORD," for they shall all

know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

Gradual: "Come, Holy Ghost, God and Lord"

LBW #163 (1st Verse)

Come, Holy Ghost, God and Lord



1 Come, Ho - ly Ghost, God and Lord, with all your
2 Come, ho - ly Light, guide di - vine, now cause the
3 Come, ho - ly Fire, com - fort true, grant us the



grac - es now out-poured on each be - liev - er's mind and heart;
Word of life to shine. Teach us to know our God a - right
will your work to do and in your ser - vice to a - bide;



your fer - vent love to them im - part. Lord, by the bright-ness
and call him Fa - ther with de - light. From ev - 'ry er - ror
let tri - als turn us not a - side. Lord, by your pow'r pre -



of your light in ho - ly faith your church u - nite; from ev - 'ry
keep us free; let none but Christ our mas - ter be, that we in
pare each heart and to our weak - ness strength im - part, that brave - ly



land and ev - 'ry tongue, this to your praise, O Lord, our
liv - ing faith a - bide, in him, our Lord, with all our
here we may con - tend, through life and death to you, our



God, be sung: Al - le - lu - ia! Al - le - lu - ia!
might con - fide. Al - le - lu - ia! Al - le - lu - ia!
Lord, as - cend. Al - le - lu - ia! Al - le - lu - ia!

Text: German hymn, 15th cent., st. 1; Martin Luther, 1483-1546, sts. 2-3; tr. composite
Music: KOMM, HEILIGER GEIST, HERRE GOTT, *Enchiridion*, Erfurt, 1524

Epistle Lesson -- 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 silenced, and the whole world may be held accountable to God. ²⁰For "no human being will be justified in his sight" by deeds prescribed by the law, for through the law comes the knowledge of sin.

²¹But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, ²³since all have sinned and fall short of the glory of God; ²⁴they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶it was to prove at the present time that he himself is righteous

and that he justifies the one who has faith in Jesus.

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

* Gradual

LBW #163 (2nd Verse-see above)

* The Holy Gospel -- John 8:31-36

³¹Then Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; ³²and you will know the truth, and the truth will make you free." ³³They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?" ³⁴Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵The slave does not have a permanent place in the household; the son has a place there forever. ³⁶So if the Son makes you free, you will be free indeed.

* Gradual

LBW #163 (3rd Verse – see above)

* The Nicene Creed

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
by the power of the Holy Spirit
he became incarnate from the virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one Baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen**

THE SERVICE OF HOLY COMMUNION

The gifts are collected and presented while the hymn is sung.

Now We Join in Celebration

1 Now we join in cel - e - bra - tion at our Sav - ior's in - vi - ta - tion,
 2 Lord, as round this feast we gath - er, fill our hearts with ho - ly rap - ture!
 3 Lord, we share in this com - mu - nion as one fam - 'ly of God's chil - dren,

dressed no more in spir - it som - ber, clothed in - stead in joy and won - der;
 For this bread and cup of bless - ing are for us the sure pos - sess - ing
 rec - on - ciled through you, our broth - er, one in you with God our Fa - ther.

for the Lord of all ex - is - tence, put - ting off di - vine tran - scen - dence,
 of your lov - ing deed on Cal - v'ry, of your liv - ing self, our vic - t'ry,
 Give us grace to live for oth - ers, serv - ing all, both friends and strang - ers,

stoops a - gain in love to meet us, with his ver - y life to feed us.
 pledge of your un - fail - ing pres - ence, fore - taste here of heav' - n - ly glad - ness.
 seek - ing jus - tice, love, and mer - cy till you come in fi - nal glo - ry.

Text: Joel W. Lundeen, 1918-1990
 Music: Johann Crüger, 1598-1662
 Text © Joel W. Lundeen, admin. Augsburg Fortress.

Duplication in any form prohibited without permission or valid license from copyright administrator.

* The Preface

It is truly right, proper, just, and salutary for us to give thanks to You always and everywhere, Holy Lord, Father Almighty, Eternal God, through Christ our Lord; who rose beyond the bounds of death and, on this day, as he had promised, poured out your Spirit of live and power upon the chosen disciples. At this the whole earth exults in boundless joy.

* The Words of Institution

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.

* The Sanctus and Benedictus Qui Venit

Luther writes: "When the Benedictus is sung, let the bread and chalice be elevated..."

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:
 Heav - en and earth are full of your glo - ry. Ho - san - na. Ho - san - na.
 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.

* The Lord's Prayer

**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.**

* Pax Domini

**P: The Peace of the Lord be with you always!
 C: And also with you!**

This morning we do not greet our neighbors with a sign of Peace, but proceed directly to the meal.

* Agnus Dei

The Communion

O Christ, Thou Lamb of God

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

Text: German, 1528, based on the Agnus Dei; tr. unknown
Music: CHRISTE, DU LAMM GOTTES. *Kirchenordnung*, Braunschweig, 1528

* Prayer: God of the abundant table, you have refreshed our hearts in this meal with bread for the journey. Give us your grace on the road that we might serve our neighbors with joy; for the sake of Jesus Christ, our Lord. **Amen.**

* The Benedicamus

P: Let us bless the Lord.

C: **Thanks be to God!**

* Recessional Hymn: "O Lord We Bless You" (next page) LBW #215

O Lord, We Praise You



1 O Lord, we praise you, bless you, and a - dore you, in thanks -
2 Your ho - ly bod - y in - to death was giv - en, life to
3 May God be - stow on us his grace and fa - vor to please



giv - ing bow be - fore you. Here with your
win for us in heav - en. No great - er
him with our be - hav - ior and live to -



bod - y and your blood you nour - ish our weak souls that
love than this to you could bind us; may this feast of
geth - er here in love and u - nion, nor re - pent this



they may flour - ish. O Lord, have mer - cy!
that re - mind us! O Lord, have mer - cy!
blest com - mu - nion. O Lord, have mer - cy!



May your bod - y, Lord, born of Mar - y, that our
Lord, your kind - ness so much did move you that your
Let not your good Spir - it for - sake us, but that



sins and sor - rows did car - ry, and your blood for us plead
blood now moves us to love you. All our debt you have paid;
heav'n - ly - mind - ed he make us; give your 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!

* The Benediction: God, who gives life to all things and frees us from despair, bless you with truth and peace. And may the holy Trinity, ✚ one God, guide you always in faith, hope, and love. **Amen.**

Dismissal

Go in peace, with Christ beside you.

Thanks be to God.