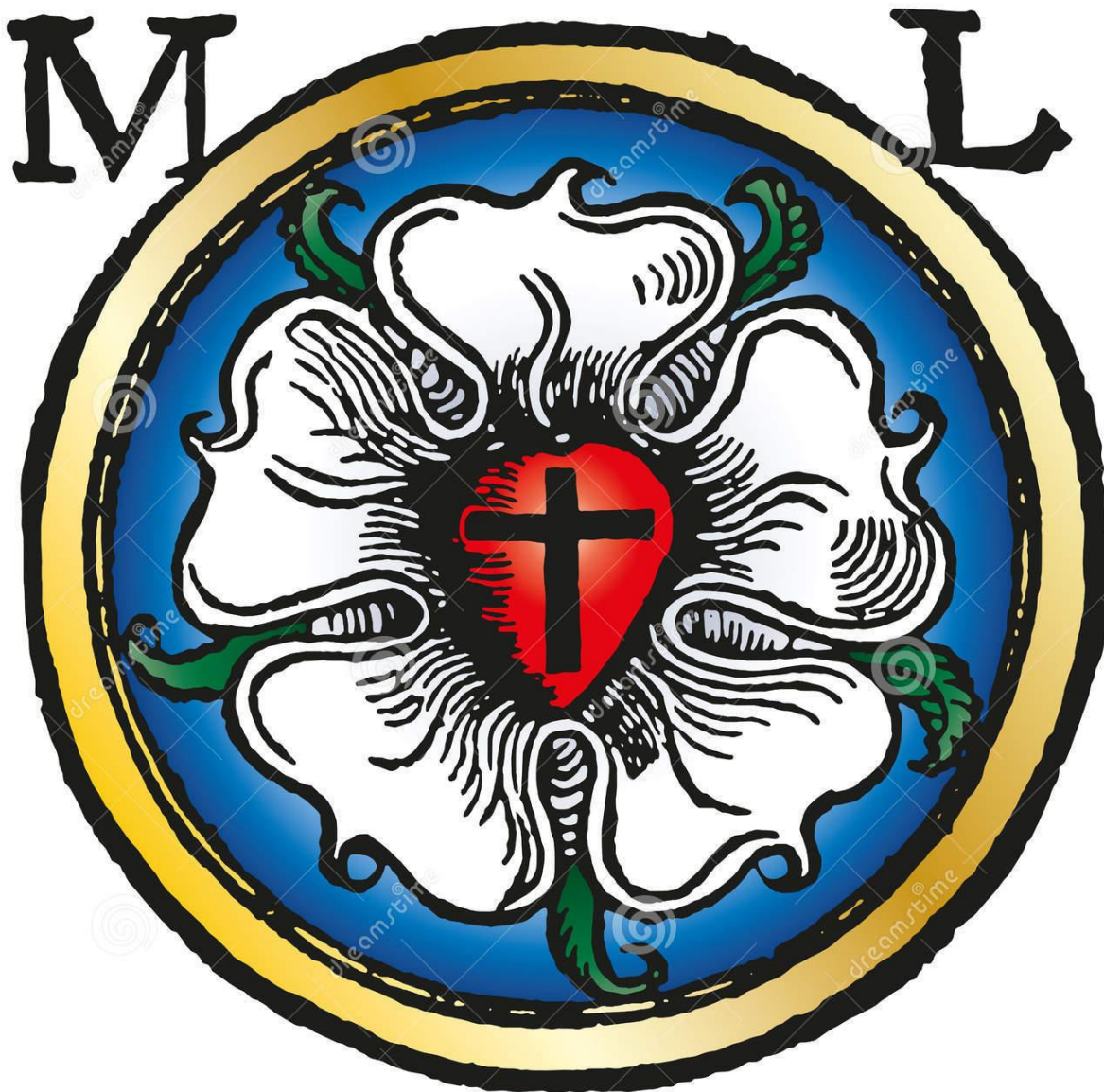
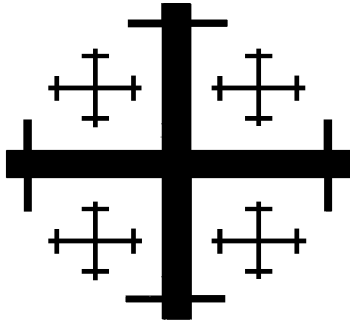


Reformation Sunday

29 October 2023

8 & 11 am





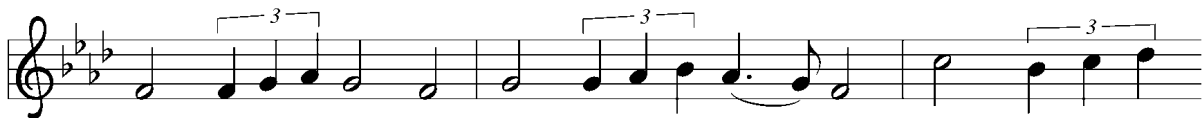
The Liturgy at Calvary

Rooted in the past and growing into the future, the church must always be reformed in order to live out the love of Christ in an ever-changing world. We celebrate the good news of God's grace, that Jesus Christ sets us free every day to do this life-transforming work. Trusting in the freedom given to us in baptism, we pray for the church, that Christians will unite more fully in worship and mission.

Prelude *Toccata on "Ein feste Burg"* **Craig Penfield**

Please stand and face the baptismal font

Entrance ELW #511 (Verses 1-4) *Thy Strong Word*



1 Thy strong word did cleave the dark - ness; at thy
2 Lo, on those who dwelt in dark - ness, dark as
3 Thy strong Word be - speaks us righ - teous; bright with
4 From the cross thy wis - dom shin - ing break - eth



speaking it was done. For created light we
night and deep as death, broke the light of thy sal -
thine own ho - li - ness, glo - rious now, we press toward
forth in conquering might; from the cross for - ev - er



thank thee, while thine or - dered sea - sons run.
va - tion, breathed thine own life - breath - ing breath.
glo - ry, and our lives our hopes con - fess.
beam - eth all thy bright re - deem - ing light.

Al-le - lu - ia! Al-le - lu - ia! Praise to thee who light dost send!

Al-le - lu - ia! Al-le - lu - ia! Al-le - lu - ia with-out end!

Text: Martin H. Franzmann, 1907–1976
 Music: EBENEZER, Thomas J. Williams, 1869–1944
 Text © 1969 Concordia Publishing House

Apostolic Greeting

P 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 Eleison

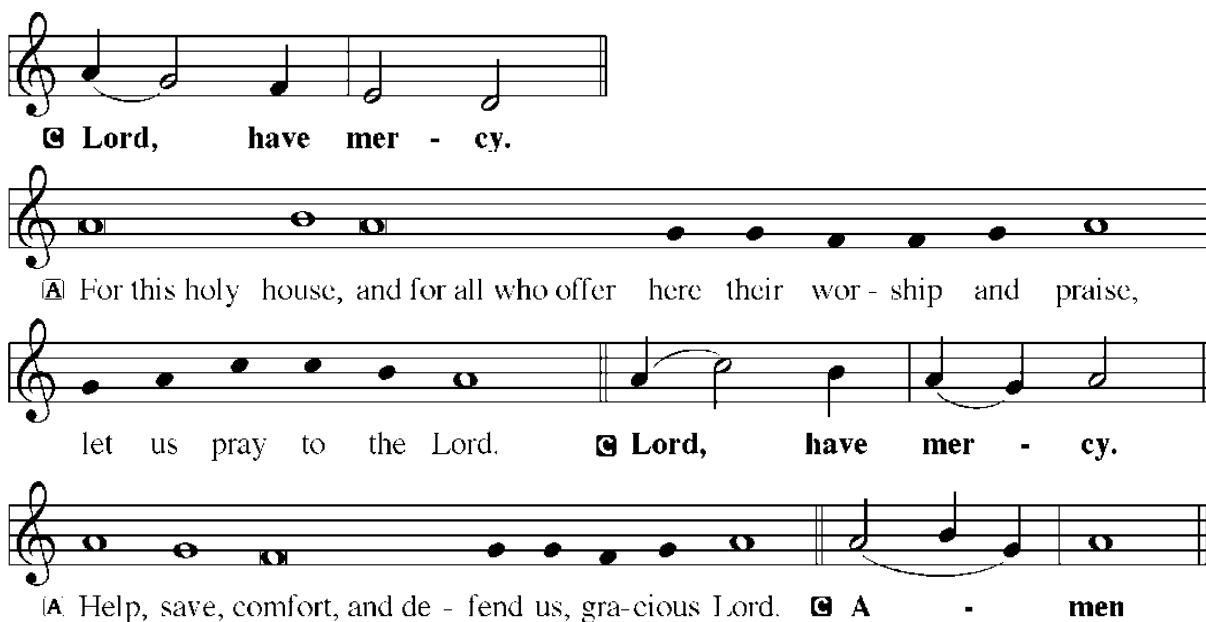
A In peace, let us pray to the Lord. **C** Lord, have mer - cy.

A For the peace from a- bove, and for our sal- vation, 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 u - ni - ty of all, let us pray to the Lord.



Lord, have mer - cy.

For this holy house, and for all who offer here their wor - ship and praise,

let us pray to the Lord. Lord, have mer - cy.

Help, save, comfort, and de - fend us, gra-cious Lord. A - men

Hymn of Praise ELW #504 A Mighty Fortress

Orchestral Fanfare Introduction, descants & interludes



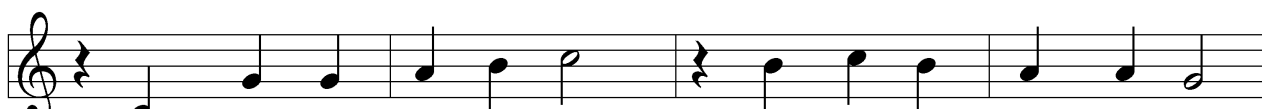
1 A might - y for - tress is our God, a sword and shield vic -
 2 No strength of ours can match his might! We would be lost, re -
 3 Though hordes of dev - ils fill the land all threat - 'ning to de -
 4 God's Word for - ev - er shall a - bide, no thanks to foes, who




to - rious; he breaks the cruel op - pres - sor's rod and
 ject - ed. But now a cham - pion comes to fight, whom
 vour 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,



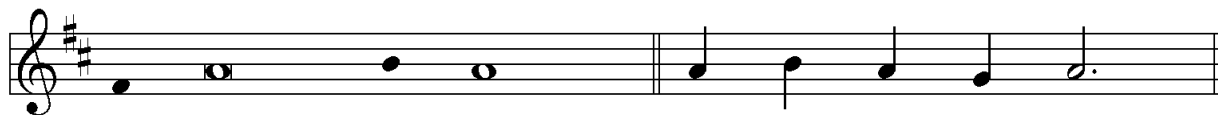
has sworn to work us woe! With craft and dread - ful might
 The Lord of hosts is he! Christ Je - sus, might - y Lord,
 in bat - tle we'll en - gage! His might is doomed to fail;
 goods, hon - or, child, or spouse, though life be wrenched a - way,



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. *Luther Book of Worship*, 1978.
 Music: EIN FESTE BURG, Martin Luther, 1483-1546.

Prayer of the Day



☐ The Lord be with you. ☑ And al - so 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.

C Amen

Please be seated.

First 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.

L The Word of the Lord. **C Thanks be to God.**

Second Reading 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.

L The Word of the Lord. **C Thanks be to God.**

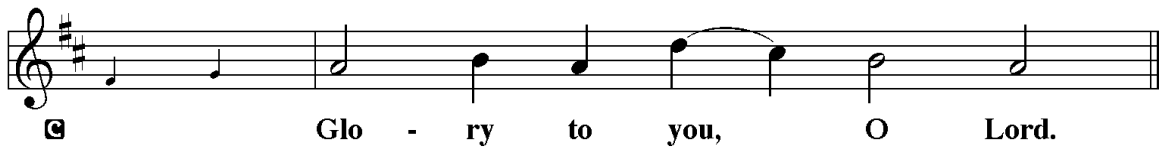
Please stand for the Holy Gospel

Alleluia Verse/Gospel Acclamations



Verse (Sung by Choir) Truly you are my disciples when you continue in my Word, and you shall know the truth; the truth sets you free. Alleluia!

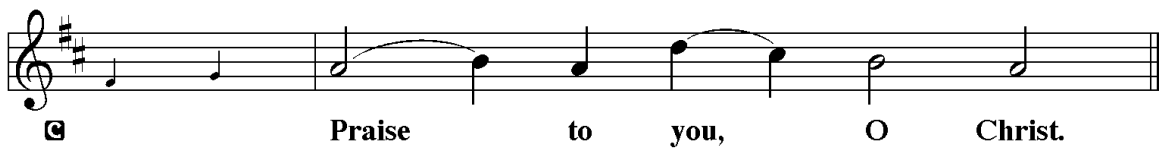
P The Holy Gospel according to St. John the 8th chapter.



³¹Jesus 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."

P The Gospel of our Lord.



Sermon *Pastor Phil*

Hymn of the Day ELW #593 *Drawn to the Light*

1 Peo - ple who walk in dark - ness have sought a light in the
2 How can we tell a heav - en from hell if ev - 'ry - one
3 Where is the sun? Oh, there will be none! The Lamb is the

heart of the dark - est night. Just when we thought all would be
dwells in the dark of night? Morn - ing dis - pels, gent - ly com -
one who is shin - ing bright, bids us to come! Life has be -

lost, we were drawn to the light of God.
pels, and we're drawn to the light of God.
gun when we're drawn to the light of God.

Refrain

Dawn is in sight! Gone is the night, drawn to the

light and the morn - ing. Glo - rious and bright, oh, what a

sight to be drawn to the light of God.

Text: John C. Ylvisaker, b. 1937. Music:
LA CROSSE, John C. Ylvisaker. © 1990 John C. Ylvisaker.

Creed

A Let us profess our faith in the Triune God.

ALL 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

Prayers of the Faithful

A Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

after each prayer petition

A Lord in your mercy, **C Hear our prayer.**

concluding with

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

Peace

P The peace of the Lord be with you always.

C And also with you.

Please show one another a sign of peace

Offertory *You Loved Me First*

Josiah Conder (1789-1855)

Jonathon Kohrs (b. 1963)

Sanctuary Choir

Lord, tis not that I did choose You; That, I know could never be;
For this heart would still refuse You had Your grace not chosen
me.

You removed the sin that stained me, cleansing me to be Your
own; For this purpose You ordained me, that I live for You alone.
It was grace in Christ that called me, taught my darkened heart
and mind. Else the world had yet enthralled me, to your heav'nly
glories blind.

Now I worship none above You; for Your grace alone I thirst,
knowing well that, if I love You, You, O Father, loved me first.
Praise the God of all creation; Praise the Father's boundless love.
Praise the Lamb, our expiation, Priest and King enthroned
above. Praise the Spirit of salvation, Him by whom our spirits
live, Undivided adoration to the great Jehovah give.



Two Ways to Give

{ Download the new
"Vanco Mobile" giving app
from your smart phone's app store

Give online
through this QR code
Use smart phone camera; click link



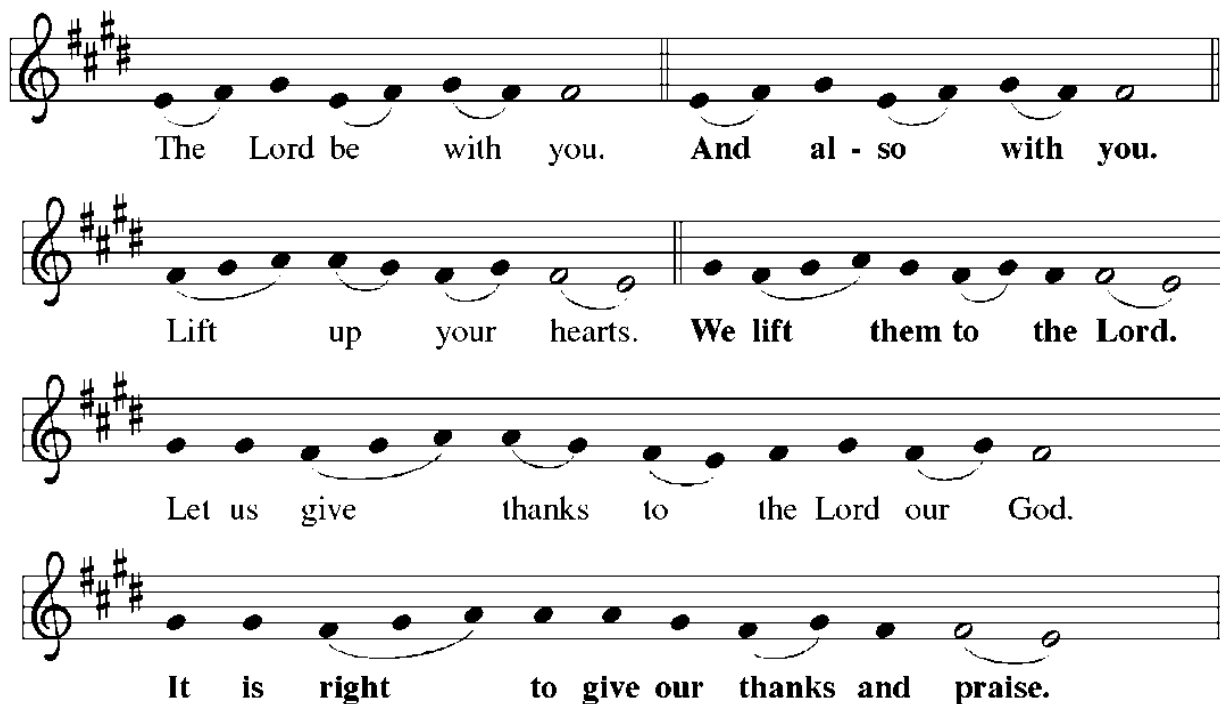
Please stand as our gifts are presented, singing,

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.

A Let us pray. Merciful Father,

C we offer with joy and thanksgiving what you have first given us - our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen

Great Thanksgiving



The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

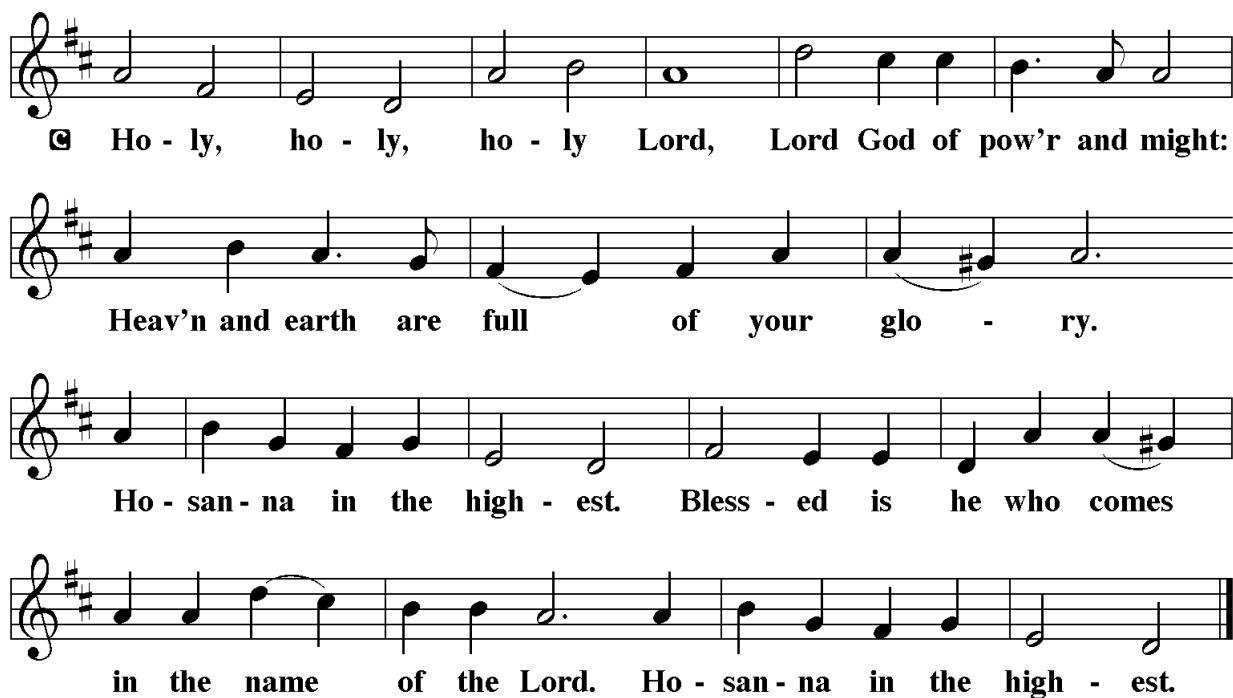
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The musical notation is in treble clef with a key signature of three sharps (F#, C#, G#). The melody is simple and hymn-like, with lyrics written below the notes. The first line has a double bar line after the first phrase. The second line also has a double bar line after the first phrase. The third and fourth lines end with double bar lines.

P It is indeed right our duty and our joy... with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Sanctus & Benedictus



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.

The musical notation is in treble clef with a key signature of two sharps (F#, C#). The melody is more complex than the previous section, with various note values and rests. The lyrics are written below the notes. The first line ends with a double bar line. The second line ends with a double bar line. The third and fourth lines end with double bar lines.

Eucharistic Prayer

Eucharistic Acclamation

Two staves of musical notation in treble clef with a key signature of one sharp (F#). The first staff contains the lyrics: "We pro-claim your death, Lord; we cel - e - brate your ris - ing; we". The second staff contains the lyrics: "break this bread and share this_ cup un - til you come a - gain." Chord symbols are placed above the notes: C, G7, Am, F, G7, C on the first staff; F, G7, C, Am, F, G7, C on the second staff.

P Remember us in your kingdom, O Lord, and teach us to pray.
**ALL 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**

Agnus Dei [*Latin, Lamb of God*]

Four staves of musical notation in treble clef with a key signature of two sharps (D# and F#). The lyrics are: "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." The notation includes various note values, rests, and phrasing slurs.

Holy Communion

ELW #654 *The Church's One Foundation* vs 4 Acapella

1 The church's one foun - da - tion is Je - sus Christ, her Lord;
 2 E - lect from ev - 'ry na - tion, yet one o'er all the earth,
 3 Though with a scorn - ful won - der this world sees her op - pressed,
 4 Through toil and trib - u - la - tion and tu - mult of her war,
 5 Yet she on earth has u - nion with God, the Three in One,

she is his new cre - a - tion by wa - ter and the word.
 her char - ter of sal - va - tion one Lord, one faith, one birth:
 by schisms . . rent a - sund - er, by her - e - sies dis - tressed,
 she waits the con - sum - ma - tion of peace for - ev - er - more;
 and mys - tic sweet com - mu - nion with those whose rest is won.

From heav'n he came and sought her to be his ho - ly bride;
 one ho - ly name she bless - es, par - takes one ho - ly food,
 yet saints their watch are keep - ing; their cry goes up: "How long?"
 till with the vi - sion glo - rious her long - ing eyes are blest,
 Oh, bless - ed heav'n - ly cho - rus! Lord, save us by your grace,

with his own blood he bought her, and for her life he died.
 and to one hope she press - es with ev - 'ry grace en - dued.
 and soon the night of weep - ing shall be the morn of song.
 and the great church vic - to - rious shall be the church at rest.
 that we, like saints be - fore us, may see you face to face.

Text: Samuel J. Stone, 1839-1900. Music: AURELIA, Samuel S. Wesley, 1810-1876

ELW #496 *One Bread, One Body*

Refrain G C/G GM⁷ C/G G D Em B

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

Em D G Em A D D⁷

one cup of bless - ing which we bless,

G C/G GM⁷ C/G G D Em B

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

Em D G Em A D G C G

we are one bod - y in this one Lord.

Em D Em D

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 F Am D *Refrain*

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

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

P The body and blood of our Lord Jesus Christ strengthen you
and keep you in God's grace.

C **Amen**

Post-Communion Canticle



Thank the Lord, your voic - es raise: sing to God with high-est praise!



Tell the won - ders God has done: free-dom, life, the vic - t'ry won.



All who seek the Lord, re - joice; proud - ly bear the name of Christ.



Go in joy where God will send. Al - le - lu - ia! Sing a - men!

Text: Martin A. Seltz, b. 1951

Music: ST. GEORGE'S WINDSOR, George J. Elvey, 1816–1893

A Let us pray... Lord of life, in the gift of your body and blood you turn the crumbs of our faith into a feast of salvation. Send us forth into the world with shouts of joy, bearing witness to the abundance of your love in Jesus Christ, our Savior and Lord.

C Amen

P The Lord bless you and keep you.
The Lord's face shine on you and be gracious to you.
The Lord look upon you with favor and ✕ give you peace.

C Amen

Recessional #511 (Vs 5-6) *Thy Strong Word*

5 Give us lips to sing thy glory,
tongues thy mercy to proclaim,
throats that shout the hope that fills us,
mouths to speak thy holy name.
Alleluia! Alleluia!
May the light which thou dost send
fill our songs with alleluias,
alleluias without end!

6 God the Father, light-creator,
to thee laud and honor be.
To thee, Light of Light begotten,
praise be sung eternally.
Holy Spirit, light-revealer,
glory, glory be to thee.
Mortals, angels, now and ever
praise the holy Trinity!



A Go in Peace. Serve the Lord.

C Thanks be to God!

Postlude *Toccata in d minor* J.S. Bach

Calvary Lutheran Church

7620 Baker Boulevard Richland Hills, Texas 76118
 www.godshearthumanhands.org email: calvary@calvaryftw.org
 (817) 284-8724 (817) 284-0860 (Fax)

The Reverend Phil Heinze The Reverend Kyle Rouze
 Intern Pastor Thomas Johnston

	8:00 AM	11:00 AM
Lector	Robin Stubblefield	Fred Ginapp
Assist. Minister	Troy Minnis	Bob Van Geem
Ushers & Greeters	Don Acker Jeff Goodwin	Amanda Moore, Susan Cooper, Neil & Debbie Krey

Organist	Debbie Villavicencio
Violin	Phil Conroy, Christian Haley, Karen Moxley, Cheril Rios
Viola	Nathaniel Wheeler
String Bass	Zach Larsen
Flute/Piccolo	Christy Gibson, Toni Tharp
Bass Clarinet	Cindy Mraz
Saxophone	Brian Haywood, Mary Keller, Noah Larsen, Nolan Burkett
F Horn	Katie Graeber, Debra Machos
Trumpet	Jack Gage, Jacob Groening, Lily Proctor
Trombone	Jack Graeber, Remington Rawls, Robert Morris
Bass Trombone	Paul Slezak
Percussion	Blake Kitch
Director	Viktor Andersson

"Holy Communion, Setting Four" from Evangelical Lutheran
 Worship © 2006 Augsburg Publishing

Festival Setting by John Ferguson © 1991 Concordia Publishing

A Mighty Fortress is Our God

(Ein Feste Burg ist unser Gott)

The words are Luther's interpretation of Psalm 46, the psalm appointed for today's liturgy.

Hymn singing was born in the Lutheran Reformation, and Martin Luther was its father. Monks were primarily the only singers in mass before Luther. He obviously knew, loved and drew from this tradition from his time as an Augustinian monk.

A Mighty Fortress is sung throughout the world in over 200 languages. Probably first published in 1529 in Wittenberg, Germany, in Joseph Klug's *Geistliche Lieder (Spiritual Songs)*, Luther called it "A Hymn of Comfort" – a tribute to his dear friend and colleague Leonard Kaiser who was burned at the stake, martyred for his reform zeal.

Luther titled his new tune *Ein feste Burg* (A stronghold castle). The original rhythmic version, first published in 1539, is #503 in Evangelical Lutheran Worship. The isometric (rhythms equalized) version, (ELW #504), is the one we are most accustomed to singing. It was first published in 1738 in Johann König's *Harmonischer Lieder-Schatz (Harmonious Song Treasury)*. The harmonization is from J. S. Bach's Cantata 80. Major works based on this chorale include Felix Mendelssohn's Symphony # 5, composed in honor of the 300th anniversary of the Augsburg Confession, and Giacomo Meyerbeer's opera *Les Huguenots*, as well as others by Buxtehude, Pachelbel, Handel, Telemann, Debussy, Glazunov, Wagner, Vaughn Williams, Max Reger, and countless others.

On the Cover: Martin Luther's Seal

Luther's seal, or, as it is sometimes called, Luther's Rose, is the most widely known symbol of Lutheranism. Its origins are interesting. Luther was invited to create a personal symbol to summarize his faith in 1520. As his writings became increasingly popular, there was a desire on the part of the Wittenberg printers to somehow indicate what was an authorized publication of Luther's works. So, they asked Luther to tell them what he would like to have as his personal mark on his published works.

It was very common in Luther's Day for public servants, theologians, political rulers, and others of some public note, to have a personal seal. In 1530, Prince John Frederick wanted to give Luther a gift of a signet ring, as an expression of his appreciation, love and respect for Dr. Luther. Prince John personally presented the ring to Luther at the Coburg Castle on September 14, Holy Cross Day, when the Prince stopped there while travelling back from the meeting in Augsburg.



Calvary Lutheran Church • 20th Annual

ADVENT VESPERS

Prepare for the season with Word • Music • Song • Ballet by Pr. Kristen Klade

Saturday • Dec. 2, 2023 • 6 pm
Reception following the service

Calvary Lutheran Church
7620 Baker Blvd
Richland Hills, Texas
817.284.8724
Godshearthumanhands.org