

**64<sup>th</sup> Biennial Convention of the  
Wisconsin Evangelical Lutheran Synod**



*Our Great*  
**HERITAGE**  
SYNOD CONVENTION 2017

**OPENING SERVICE**

—

**St. Mark's Lutheran Church**  
Watertown, Wisconsin



## ABOUT THE SERVICE

### Service Focus

This convention opening service and sermon were planned to be largely a repeat of the opening service for the 2017 National Conference on Worship, Music, and the Arts. Both fittingly celebrate the 500th anniversary of the Lutheran Reformation of the Church. The movement that began with the posting of the Ninety-five Theses restored the pure gospel to the church. The Reformers stood before governors and kings and gave testimony to the truth. God worked through their words and writings to reform the church and remake the world. Historians rank the Reformation as the second most important world event of the last thousand years. Dr. Martin Luther was a monk, a priest, and a professor at a little university in Wittenberg, Germany, but God used his witness and the true doctrine that he proclaimed to change the world. As heirs of the Reformation, here we stand. May our witness be as faithful and the effects as profound!

The musical setting of the opening hymn and the Psalm of the Day were commissioned by the 2017 WELS worship conference. The hymn text “O God, O Lord of Heaven and Earth” (p. 7) was written for the 450th anniversary of the Reformation.

### Order of Service

The order of service that follows is a liturgical text approved by the WELS Hymnal Project. See page 14 for additional information. The fonts used in this service folder are under consideration for the new hymnal.

### The Reformation Common Chest

Grace Alone. Faith Alone. Scripture Alone. Christ Alone. Of course, the Reformation brought changes in doctrine, but it also brought practical changes. One of those changes meant that God’s people called and paid their own pastors and teachers to serve them with the gospel. In addition, they chose to provide for the poor, the widows, and others who faced unexpected hardship. Reformation Christians had to find a new way to pay salaries, maintain their churches, and help the needy.

Lutheran congregations began to adopt a new pattern called the **common chest**.<sup>\*</sup> For them, it was a kind of bank, safe, and treasury. They deposited their offerings into the chest and elected a group of directors to manage the funds. These directors met regularly to disperse funds where they were needed.

After 500 years, our world is different. Doctrine doesn’t change, but banks, checks, electronic transfers, and combination safes are common today. Yet we still collect money to carry out the work of proclaiming the gospel and helping others. The common chest may have disappeared but the idea is now a part of our collections, budgets, the church councils, and the treasurer’s reports.

For 500 years Lutherans still understand, “God loves a cheerful giver” (2 Corinthians 9:7). Please place your offering in one of the chests located in the church narthex.

<sup>\*</sup>See “Ordinance of a Common Chest” in *Luther’s Works* Volume 45, pp. 161-194.

## PRE-SERVICE MUSIC

**Triune God, O Be Our Stay** (CW 192)

*Johann Ludwig Krebs (1713-1780)*

**A Mighty Fortress** (CW 200)

*Benjamin Culli, 2016*

**Isaiah, Mighty Seer** (CW 267)

*Jan Bender (1909-1994)  
from Missa pro organo, op. 52, 1970*

# Order of Service

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## HYMN

## A Mighty Fortress Is Our God

*See back page. Do not use the hymnal.*

**M:** In the name of the Father and of the Son ✠ and of the Holy Spirit.

**C:** *(spoken)* **Amen.**

## CONFESSION OF SINS

**M:** If we claim to be without sin, we deceive ourselves and the truth is not in us.

**C:** **If we confess our sins, God is faithful and just and will forgive us our sins and purify us from all unrighteousness.**

**M:** Let us confess our sins to the Lord.

**C:** **Holy God, gracious Father,  
I am sinful by nature  
and have sinned against you in my thoughts, words, and actions.  
I have not loved you with my whole heart;  
I have not loved others as I should.  
I deserve your punishment both now and forever.  
But Jesus, my Savior, paid for my sins  
with his holy life and innocent death.  
Trusting in him, I pray:  
God, have mercy on me, a sinner.**

*Silence for meditation and reflection.*

## ABSOLUTION

**M:** Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.

**C:** **Amen.**

## LORD, HAVE MERCY

### *Kyrie*

**M:** In peace let us pray to the Lord.

**C:** **Lord, have mercy.**

**M:** For the peace from above and for our salvation, let us pray to the Lord.

**C:** **Lord, have mercy.**

**M:** 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 mercy.**

**M:** For this holy house and for all who offer here their worship and praise, let us pray to the Lord.

**C:** **Lord, have mercy.**

**M:** Help, save, comfort, and defend us, gracious Lord.

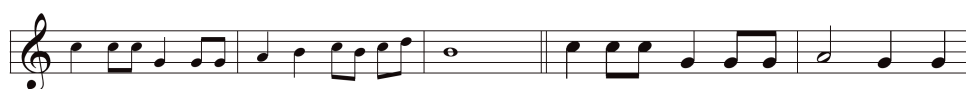
**C:** **Amen.**

## GLORY TO GOD IN THE HIGHEST

*Setting by Kermit Moldenhauer, 2001*

### *Gloria in excelsis*

*Sing after a brief introduction.*



mer-cy on us. You are seat - ed at the right hand of the

Fa-ther; re - ceive our prayer, re - ceive our prayer.

Glo - ry to God in the high - est, and peace to his peo - ple on

earth. For you a-lone are the Ho - ly One, you a - lone are the

Lord, you a-lone are the Most High, Je - sus Christ, with the

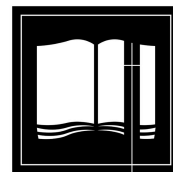
Ho - ly Spir-it in the glo - ry of God the Fa - ther.

Glo - ry to God in the high - est, and peace to his peo - ple on earth.

Glo - ry to God, glo - ry to God!

## The Word

- M:** The Lord be with you.  
**C:** *(spoken)* **And also with you.**



### PRAYER OF THE DAY

**M:** Almighty God, through the preaching of your servants, the blessed Reformers, you caused the light of the gospel to shine forth. Grant that we may faithfully defend it against all enemies and joyfully proclaim it to the salvation of people everywhere to the glory of your holy name; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C:** **Amen.**

**Be seated.**

**FIRST READING**

**Daniel 3:16-28**

*Stand firm before the fiery furnace.*

*After the reading:*

**M:** The Word of the Lord.

**C:** **Thanks be to God.**

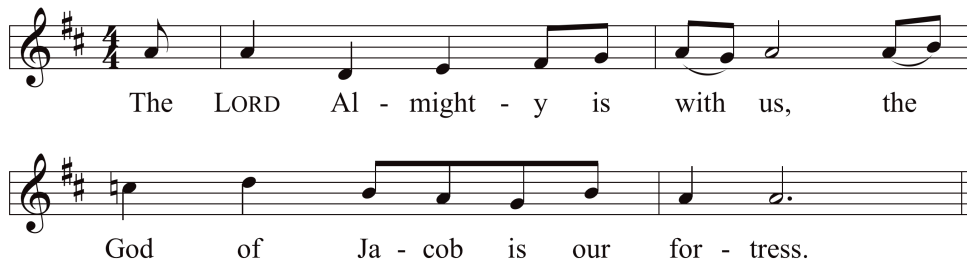
**PSALM OF THE DAY**

**Psalm 46**

*Setting by Dale A. Witte, 2017*

*Commissioned for the 2017 WELS worship conference*

*The cantor/choir sings the refrain. All repeat the refrain and sing it as indicated.*



The LORD Al - might - y is with us, the  
God of Ja - cob is our for - tress.

*The cantor/choir sings the verses of the psalm.*

God is our refuge and strength,  
an ever-present help in trouble.  
Therefore we will not fear, though the earth give way  
and the mountains fall into the heart of the sea,  
though its waters roar and foam  
and the mountains quake with their surging.

**Refrain**

There is a river whose streams make glad the city of God,  
the holy place where the Most High dwells.  
God is within her, she will not fall;  
God will help her at break of day.  
Nations are in uproar, kingdoms fall;  
he lifts his voice, the earth melts.

**Refrain**

Come and see what the LORD has done,  
the desolations he has brought on the earth.  
He makes wars cease  
to the ends of the earth.  
He breaks the bow and shatters the spear;  
he burns the shields with fire.  
He says, "Be still, and know that I am God;  
I will be exalted among the nations,  
I will be exalted in the earth."

**Refrain**

## SECOND READING

**Romans 3:19-28**

*Stand firm in the faith that justifies.*

*After the reading:*

**M:** The Word of the Lord.

**C:** **Thanks be to God.**

*Stand.*

## VERSE OF THE DAY

*Setting by William Braun, 1999*

**Choir:** Alleluia! Not to us, O Lord, but to your name be the glory, because of your love and faithfulness. Alleluia!

## GOSPEL

**Matthew 10:16-23**

*Stand firm to the end.*

*After the reading:*

**M:** The Gospel of the Lord.

**C:** *(spoken)* **Praise be to you, O Christ.**

*Be seated.*



HYMN OF THE DAY

O God, O Lord of Heaven and Earth

Martin Franzmann (1907-1976)

JERUSALEM

Settings by Benjamin Culli, 2014

The choir sings stanzas 1 and 3.



1 O God, O Lord of heav'n and earth, your liv - ing  
2 In blind re - volt we would not see that reb - el  
3 You came in - to our hall of death, O Christ, to  
4 O Spir - it, who did once re - store the church that



fin - ger nev - er wrote that life should be an  
wills wrought death and night. We seized and used in  
breathe our poi - soned air, to drink for us the  
it might yet re - call the bring - er of good



aim - less mote, a death-ward drift from fu - tile birth.  
fear and spite your won - drous gift of lib - er - ty.  
deep de - spair that stran - gled our re - luc - tant breath.  
news to all: Breathe on your clo - ven church once more



Your Word meant life tri - um - phant hurled in splen - dor  
We walled us in this house of doom, where death had  
How beau - ti - ful the feet that trod the road to  
that in these gray and lat - ter days there may be



through your bro - ken world; since light a - woke and  
roy - al scope and room, un - til your ser - vant,  
bring good news from God! How beau - ti - ful the  
those whose life is praise, each life a high dox -



life be - gan, you made for us a ho - ly plan.  
Prince of Peace, broke down its walls for our re - lease.  
feet that bring good tid - ings of our sav - ing King!  
ol - o - gy un - to the ho - ly Trin - i - ty.

SERMON

Romans 3:19-28

Here We Stand



## NICENE CREED

### *Credo*

**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,  
was incarnate of the Holy Spirit and the virgin Mary,  
and became fully human.  
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,  
who in unity with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy Christian 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.**

*Be seated.*

## PRAYER OF THE CHURCH

*Based on Luther's prayer at the Diet of Worms (1521)  
as he faced the papal and imperial authorities.*

- M:** Almighty, eternal God! Out of the depths we call to you. The world opens its mouth to swallow your church, and our faith in you is too small to confront its lures and attractions!
- C:** **We confess the weakness of our sinful flesh. Satan deceives us daily. If we are to depend upon any strength from ourselves, all is lost. Help us, we beg, to withstand the ungodly way of life that this world offers.**
- M:** The work is not ours, O God, but yours. O Sovereign Lord and Creator, we have no way to satisfy your righteousness, nothing to contest the great Deceiver's earthly power, nothing to mute its false attractions, nothing to uproot the rule of our sinful flesh.
- C:** **We would gladly pass our days in happiness and peace in an age awash with iniquity. Hear us, heavenly Father, for the cause is yours. Yes, Creator of all that is, your cause is righteous and everlasting. Vindicate your name among the nations!**

**M:** O all-seeing Lord, have mercy on your church. You understand our plight. We thank you for sending a messenger of peace to correct the times between life and death. This One is your Son, Jesus the Christ, the incarnate Savior, who saves us from calamities that plague your church.

**C:** **You have chosen us to do your work. Therefore, O God, accomplish it by your will. Stand by your church each day in the name of Jesus, who is our shelter and shield, our mighty fortress. Through the strength of the Holy Spirit, such faith works joy and peace and willingness to serve a world in need.**

**M:** We are even ready to lay down our life for this cause, as were your servants Martin Luther and his fellow Reformers and Confessors, who forcefully stormed the kingdom of heaven to restore the gospel of your righteousness to its central place in Christian life.

**C:** **For the cause is holy. Though this world is filled with devils and though our bodies perish in persecution, your Word and your Spirit still remain. The church always needs reform as its message encounters the false and frivolous. But the Word of God stands firm forever.**

**M:** In the confidence of faith, gracious Lord, bless our efforts to spread the gospel of the glory and grace of God throughout the world to the joy and edifying of all who hear and believe and for your glory and our good.

**C:** **Amen.**

**OFFERING**      *The offering is usually received at this point. Today, however, we follow a custom from the time of the Reformation. See page 1.*

## The Sacrament

*Stand.*

### PREFACE

**M:** The Lord be with you.

**C:** *(spoken)* **And also with you.**

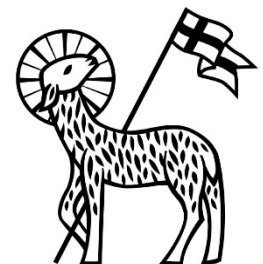
**M:** Lift up your hearts.

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

**M:** Let us give thanks to the Lord our God.

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

**M:** It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who in blessing his saints of the past has given us glorious assurance and hope that, following their example of faith, we may run with perseverance the race marked out for us, and receive the crown of glory that will never fade away. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:



## HOLY, HOLY, HOLY

### Sanctus

Setting by Kermit Moldenhauer, 2001

Sing after a brief introduction.

Ho - ly, ho - ly, ho - ly Lord,  
God of pow - er, God of 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. Ho - san - na in the high - est.

## PRAYER OF THANKSGIVING

**M:** Blessed are you, Lord God, eternal King and gracious Father. In love you made us the crown of your creation. In mercy you planned our salvation. In grace you sent your Son to redeem us from sin.

We remember and give you thanks

that your eternal Son, Jesus Christ, became flesh and made his dwelling among us,  
that he willingly placed himself under law to redeem those under law,  
that he humbled himself by becoming obedient to death on a cross,  
that he has destroyed death and has brought life and immortality to light through the gospel.

Bless us as we receive your Son's body and blood in this Sacrament. Forgive our sins, increase our faith, strengthen our fellowship, and deepen our longing for the day when Christ will welcome us to his eternal feast. Praise and thanks and honor and glory be to you, O God our Father, and to your Son, and to the Holy Spirit, one God, now and forever.

**C:** Amen.

## LORD'S PRAYER

**C:** Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins, as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

## WORDS OF INSTITUTION

**M:** Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my  $\times$  body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, “Drink from it, all of you; this is my ✠ blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

**M:** The peace of the Lord be with you always.

**C:** Amen.

## LAMB OF GOD

*Setting by Kermit Moldenhauer, 2001*

### *Agnus Dei*

O Christ, Lamb of God, you take a - way the sin of the  
world; have mer - cy on us. O Christ, Lamb of  
God, you take a - way the sin of the world; have mer - cy on  
us. O Christ, Lamb of God, you take a - way the  
sin of the world; grant us your peace. A - men. A - men.

*Be seated.*

## DISTRIBUTION

*Holy Communion is served by continuous distribution with individual or common cup. Gluten-free hosts are available from a chalice. Approach the minister serving the host, pause, and receive the body of the Lord. Move to the minister offering the individual cup or the common cup, pause, and receive the blood of the Lord. Communicants may assist the minister with the chalice and say “Amen” after receiving each of the elements. The blessing follows the distribution.*

## HYMN 541

### **Lord Jesus Christ, with Us Abide**

*Nikolaus Selnecker, d. 1592 (and others)*

*ACH BLEIB BEI UNS, Leipzig, 1589*

## HYMN 177

### **Come, Holy Ghost, Creator Blest**

*Martin Luther’s version of this tenth-century text appeared in a 1524 hymnal.*

*KOMM, GOTT SCHÖPFER, Wittenberg, 1533*

***At the end of the Distribution:***

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

**C:** **Amen.**

***Stand.***

**M:** Give thanks to the Lord, for he is good.

**C:** **His mercy endures forever.**

**M:** Whenever we eat this bread and drink this cup,

**C:** **we proclaim the Lord's death until he comes.**

**M:** We give thanks, almighty God, that you have refreshed us with this saving gift. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C:** **Amen.**

**BLESSING**

**M:** The Lord bless you and keep you.  
The Lord make his face shine on you and be gracious to you.  
The Lord look on you with favor and ✠ give you peace.

**C:** **Amen.**

***Remain standing.***

**HYMN 317**

**O Lord, We Praise You**

*Martin Luther, stanzas 2 & 3  
GOTT SEI GELOBET UND GEBENEDEIET, Wittenberg, 1524  
Setting by Charles W. Schramm, 1987*

**ANNOUNCEMENTS**

*Those wishing to remain seated for the postlude may do so. Please refrain from conversation during the postlude until outside the church.*

**POSTLUDE**

**Veni, Creator Spiritus (CW 178)**

*Paul Ledington Wright (b. 1957)*



# Service Participants

## Presiding Minister

**Rev. Mark Schroeder**  
*WELS President, Watertown, WI*

## Preacher

**Rev. Jonathan Schroeder**  
*Faith, Sharpsburg, GA*

## Organist

**Mark Davidson**  
*Trinity, Waukesha, WI*

## Choir

Singers from the national worship conference and other volunteers

**Dan Moldenhauer, director**  
*Horicon Jr/Sr High School, Horicon, WI*

## Instrumentalists

### *Trumpet*

Tom Bauer, Sturtevant, WI  
Erin Duwe, Johnson Creek, WI  
Jon Witte, Fond du Lac, WI

### *Horn*

Martha Johnson, Hubertus, WI

### *Trombone*

James Hoogervorst, West Bend, WI  
Ed Miller, Wauwatosa, WI

### *Tuba*

Linda Moeller, Watertown, WI

### *Clarinet*

Rebecca Grunewald, St. Clair, MN

### *Percussion*

Brett Duwe, Johnson Creek, WI  
Eric Haley, Waterloo, WI  
Jacob Klug, Ixonia, WI  
Hannah Varney, Madison, WI

## Acknowledgments

Verse of the Day – Music by Bill Braun, for the 150th anniversary of WELS, © 1999 WELS. Available from the Commission on Worship.

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O God, O Lord of Heaven and Earth – Text © 1978 *Lutheran Book of Worship*. All rights reserved. Used by permission. Music from Thee We Adore, Eternal Lord, CPH 98-4181. Used by permission.

**St Mark's pipe organ** is under restoration by Buzard Organ Company, Champaign, IL, [www.buzardorgans.com](http://www.buzardorgans.com). Thanks to John Buzard and Mark Dirksen for assistance with the rental cost of an electronic organ for this service.

**Electronic organ:** a Rodgers All-Digital Organ is provided by Triune Music, Elmhurst, IL, [www.triunemusic.com](http://www.triunemusic.com). At right: a recent Rodgers installation for WELS in Oconomowoc, WI.



# The Service

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The Common Service has been the standard liturgical rite in Lutheran congregations in North America since the dawn of the 20th century. Relying on models from Lutheran history and the wider Christian Church, the Common Service offered an authentic form of the Christian liturgy as well as a complete set of introits, collects, and graduals. Often borrowing from the *Book of Common Prayer* (Church of England), the Common Service provided not only liturgical structure but also a worship language: the language of the King James Version. Along with worshipers in the LCMS and the ELS, WELS members became accustomed to a musical setting composed in 1901.

Every Lutheran hymnal published since 1888 has included a version of the Common Service, and it remains the standard for Lutheran liturgical worship. At the same time, however, every hymnal committee has analyzed the value of the Common Service to provide worship forms for new generation of worshipers. For example, the language of the service is no longer that of the KJV, and composers have produced new musical settings. *Christian Worship: A Lutheran Hymnal* illustrates the results of that kind of analysis.

The WELS Hymnal Project has taken on the same task: to assess the standard Lutheran liturgical service and offer a version for 21st century worshipers. Several overriding principles emerged:

There is value in providing a standard liturgical rite so that worshipers can make it their own.

There is value in providing a variety of musical settings.

There is value in assessing liturgical revision in other confessional Lutheran churches to gain from their insights and experience.

The result of this study is a liturgical order entitled **The Service**. This rite, used in today's service, is both a text—a set of words—and also a progression or order of these words; Absolution follows Confession, the Psalm of the Day follows the First Reading, etc.

As one might expect, The Service shares similarities with the orders in *The Lutheran Hymnal* and *Christian Worship*. As it assessed these rites for worship today, however, the committee authorized several modifications.

Lord, Have Mercy (Kyrie) takes on a form which is not connected to Confession/Absolution (CW p. 15) but follows the more historic and widespread pattern as a responsive prayer for our Lord's many mercies.

The Nicene Creed follows the sermon and enables worshipers to confess their faith in the Word proclaimed in the day's Proper (i.e. Prayer of the Day, readings, psalm, Verse of the Day, Hymn of the Day, sermon).

The Service retains the historic texts of Glory to God (Gloria in Excelsis) and Holy, Holy, Holy (Sanctus) which had been changed in CW's Service of Word and Sacrament (p. 26).

For historic and practical considerations, The Service reverses the order of the Prayer of the Church and the Offering. Worshipers are seated during these longer prayers and during the offering in anticipation of the long stand in the Communion service.

The Communion liturgy includes the Lord's Prayer and a Prayer of Thanksgiving. WELS worshipers became familiar with these prayers as they used Divine Service II in *Christian Worship Supplement*. Thanksgiving prayers were part of the earliest forms of the liturgy but were eliminated at the time of the Reformation because they had come to echo false theology. As Jesus "gave thanks" when instituting the Sacrament, worshipers give thanks in these newly-composed prayers as they anticipate our Savior's marvelous gift.

The new rite returns to a more historic version of the Christian/Lutheran service with the elimination of the Offertory (Create in Me) and Song of Simeon (Nunc Dimittis), both of which have liturgical origins no earlier than the 19th century but had been inserted by the framers of the original Common Service in 1888. The Song of Simeon retains its traditional place in evening worship.

Recent Lutheran hymnals have seen the wisdom of offering several musical settings to accompany the liturgical text. This is the plan also for the new WELS hymnal. Some musical settings will appear in the print edition of the hymnal; others will be available as digital resources. While the Kyrie is spoken in today's service, it too will have musical options.

The theology of the Christian/Lutheran liturgy is established by the Scriptures. Liturgical forms and their progression are based on the experience of past believers and on the needs of worshipers today. May the Spirit bless our worship as we gather around Word and Sacrament offered in this rite, and may The Service provide a path for us to praise and proclaim the love of Jesus.

HYMN

A Mighty Fortress Is Our God

Martin Luther, 1529

EIN FESTE BURG

Setting by Michael D. Costello, 2017

Commissioned for the 2017 WELS worship conference

MorningStar, MSM-60-6400

Stand for the final stanza.



1 A might - y for - tress is our God, a trust - y shield  
2 With might of ours can naught be done; soon were our loss  
3 Though dev - ils all the world should fill, all ea - ger to  
4 The Word they still shall let re - main, nor an - y thanks



and weap - on; he helps us free from ev - 'ry need  
ef - fect - ed. But for us fights the val - iant one  
de - vour us, we trem - ble not, we fear no ill;  
have for it; he's by our side up - on the plain



that has us now o'er - tak - en. The old e - vil foe  
whom God him - self e - lect - ed. You ask, "Who is this?"  
they shall not o - ver - pow'r us. This world's prince may still  
with his good gifts and Spir - it. And take they our life,



now means dead - ly woe; deep guile and great might  
Je - sus Christ it is, the al - might - y Lord.  
scowl fierce as he will, he can harm us none.  
goods, fame, child and wife, though all may be gone,



are his dread arms in fight; on earth is not his e - qual.  
And there's no oth - er God; he holds the field for - ev - er.  
He's judged; the deed is done! One lit - tle word can fell him.  
our vic - to - ry is won; the king - dom's ours for - ev - er!

