

# THE CATECHETICAL CHURCH

*The Ten Commandments — The Sixth Commandment*

# GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

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*Sunday, August 21, 2016*

## WELCOME TO GOOD SHEPHERD!

We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

For your convenience, **Listening Devices** are available for those who need assistance in hearing the service. Please speak with an usher if you need one. A **Nursery** is also available and is equipped with a speaker so that a minimal amount of the service is missed. The nursery is located in the hallway just off the entryway (first door on left).

## ABOUT THE SIXTH COMMANDMENT

Luther had been married for almost four years when he wrote the Large Catechism. His former life as a monk makes his comments on the Sixth Commandment all the more interesting and powerful. Luther keenly discerns that chastity is not a matter of vowing to live a celibate life, but of honoring God and one's spouse with one's whole being: thoughts, words, and actions. Marriage should be cherished and honored as a divine estate. God created this institution before all others and blessed it above all the rest; and since he brings children into the world through it, he provides all other estates for its support and benefit. Luther condemns forced celibacy within the Roman Church, but recognizes that God does exempt some from married life, either because they are unsuited to it or because they possess the supernatural gift of chastity. For Luther, God intended marriage not only to prevent sin, but also as a means by which husbands and wives love and cherish each other. Marriage is a precious good work far superior to the contrived spiritual estates of monks and nuns.

## THE CATECHETICAL CHURCH SERIES

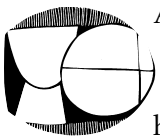
In the Preface to his Large Catechism, Luther writes that there is “a minimum of knowledge that every Christian should have.” The 'minimum knowledge' includes the 10 Commandments, Apostles Creed, Lord's Prayer, Holy Baptism, The Keys and Confession, and the Lord's Supper. Luther writes, “Whoever lacks this knowledge cannot be counted among Christians nor be admitted to the sacraments.” (This is part of the reason we ask that our youth attend three

years of Confirmation/Catechism Class.) Luther compares someone who calls himself a Christian but doesn't know 'the minimum,' to someone who calls himself a craftsman but doesn't know the rules and techniques of his craft (e.g., A carpenter who doesn't know what a hammer or saw are or how to use them).

The proper place for instruction in the 'minimums' is in the home—your home. Luther wrote his Small Catechism to help the head of the house instruct his family in the 'minimums' of the Christian faith. Whoever the head of your family in these matters might be, we would like to use these summer Sundays for instruction in the 10 Commandments here, with the intent that you would continue the discussion in your own family during the week—even if that's just you. The insert in the bulletin each Sunday is to help you bring what we do here into your home during the week.

Luther writes, "It is the duty of every family head to examine his children and household members at least once a week to see what they have learned of the Catechism." So, as the head of the family in this house, you are asked to memorize the particular Commandment of the Week and the explanation from Luther's Small Catechism and invite you, if applicable, to have your family do the same. Luther says that if a household member will not do this, they should not be given supper. Luther did not mean this in the context of the Lord's Supper. But we will leave it up to your own conscience as to whether or not you deserve to eat the goodies served during Fellowship after the service today (We hope and pray that you know we're just kidding...).

## **HOLY COMMUNION IS OFFERED TODAY**



As Christians who believe that the Bible is inspired by God and that every word written in it is God's holy word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the

Bible that anyone who doesn't understand this teaching or who denies this real presence of Christ's body and blood will do damage to his or her soul if not properly taught first (1 Corinthians 11:27-29).

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord's Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

# THE DIVINE SERVICE

*Divine Service I — Christian Worship: Supplement, pg. 15*



See the bulletin insert for more information on this **hymn**.

The **Invocation**, which uses the words spoken over us at our baptisms, remind us of who we are (children of God) and what we are members of—the Church of Christ.

Whenever the Pastor makes the sign of the cross (✙) throughout the service, worshippers are encouraged to physically make the sign of the cross over the head and the heart to reinforce their remembrance of their baptism.

## OPENING HYMN

*Jesus Sinners Does Receive* | **CW 304**

## INVOCATION

*Matthew 28:19*

*Please stand.*

- [M]** In the name of the Father and of the ✙ Son and of the Holy Spirit.
- [C]** **Amen.**

## CONFESSION OF SINS

- [M]** Our help is in the name of the LORD. *Psalm 124:8*
- [C]** **Who made heaven and earth.**
- [M]** I said, I will confess my transgressions to the LORD. *Psalm 32:5*
- [C]** **And you forgave the iniquity of my sin.**
- [M]** Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.
- [C]** **Holy and merciful Father, I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.**

## LORD, HAVE MERCY — *Kyrie*

*Matthew 20:30; Psalm 6:2*



*Kyrie is the Greek word for "Lord." The expression, "Lord, have mercy," is one of the oldest worship responses in the Christian Church.*

*"All confidence is empty, except confidence in mercy. Mercy delivers us; our own merits, our own efforts, do not."*

*— Apology to the Augsburg Confession, V:209*

## ABSOLUTION

**[M]** God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. 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.

**[M]** In the peace of forgiveness, let us praise the Lord!

## GLORY BE TO GOD — *Gloria in Excelsis*

*Luke 2:14; John 1:29*



*The canticle, **Gloria in Excelsis**, which is Latin for, "Glory in the highest," is a song in which Christians praise God by proclaiming the great things he has done to accomplish our rescue from sin. A form of the Christmas Angel's song, "Glory to God in the highest" has been a Christian song of praise in the Divine Service since the 4<sup>th</sup> century.*

praise you for your glo - ry! Glo - ry to God in the

high - est, and peace to his peo - ple on earth.

Lord Je - sus Christ, on - ly

Son of the Fa - ther, Lord God,

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

world; have 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 Service of the Word



### SALUTATION

Ruth 2:4; 2 Timothy 4:22

**M** The Lord be with you.

**C** And also with you.

*This greeting, known as the **Salutation**, has deep roots in Christian worship and marks the beginning of the Word section and the Sacrament section (p. 15) of the service.*

In the **Collect**, the Pastor gathers, or “collects,” the petitions of all the faithful into one prayer based on the day’s theme. The Collect is preceded by the **Salutation**. Through this special Scriptural greeting, the Church acknowledges that her Pastors have the authority to speak to God with one voice on behalf of the entire congregation.

David’s sin of the eye becomes a sin of lust and of deed. He lies with another man’s wife and then has the man killed to keep the sin secret. Whenever you try to hide a sin by committing another sin, you are just digging yourself deeper into a hole. Instead, confess! God will forgive all who repent and seek the forgiveness earned by Christ on the cross.

## PRAYER OF THE DAY — *Collect*

**M** Let us pray.

Holy Father, You blessed our first parents in Paradise with the gift of marriage, and by Your Word You continue to unite men and women in this estate, which You have hallowed and blessed. Guard us from all dishonorable lust and every sexual sin that we may be pure and decent in all that we say or do. Answer the cries of those who seek a godly spouse, and uphold all married couples in faithfulness that they may honor and love each other and so glorify You; through Jesus Christ, who is the true Bridegroom to His Bride, the Church.

**C** Amen.

*Be seated.*

## FIRST LESSON

*2 Samuel 11:1-15, 26, 27*

**I**N THE SPRING OF THE YEAR, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.

<sup>2</sup> It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king’s house, that he saw from the roof a woman bathing; and the woman was very beautiful. <sup>3</sup> And David sent and inquired about the woman. And one said, “Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?” <sup>4</sup> So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house. <sup>5</sup> And the woman conceived, and she sent and told David, “I am pregnant.”

<sup>6</sup> So David sent word to Joab, “Send me Uriah the Hittite.” And Joab sent Uriah to David. <sup>7</sup> When Uriah came to him, David asked how Joab was doing and how the people were doing and how the war was going. <sup>8</sup> Then David said to Uriah, “Go down to your house and wash your feet.” And Uriah went out of the king’s house, and there followed him a present from the king. <sup>9</sup> But Uriah slept at the door of



the king's house with all the servants of his lord, and did not go down to his house. <sup>10</sup> When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" <sup>11</sup> Uriah said to David, "The ark and Israel and Judah dwell in booths, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing." <sup>12</sup> Then David said to Uriah, "Remain here today also, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next. <sup>13</sup> And David invited him, and he ate in his presence and drank, so that he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

<sup>14</sup> In the morning David wrote a letter to Joab and sent it by the hand of Uriah. <sup>15</sup> In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die..."

<sup>26</sup> When the wife of Uriah heard that Uriah her husband was dead, she lamented over her husband. <sup>27</sup> And when the mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the Lord.

**M** The Word of the Lord.

**C** Thanks be to God!

Luther, in his Large Catechism, said that “whatever you set your heart on and put your trust in is truly your god” (LC 1:3). Idols are essentially an outward representation of human imagination. Nothing could be more fleeting or self-glorifying. Through the promises of his blessings, God calls his people beyond imagination to the truth of his existence.

## PSALM OF THE DAY

Psalm 115 | CWS p. 55

### *Refrain*



Not un - to us, O Lord, but to your name be the glo - ry.

### *Psalm Tone*



### *Refrain*

Not unto us, O LORD, not unto us but to your name be the | glory,  
because of your love and | faithfulness.  
Why do the nations say, “Where | is their God?”  
Our God is in heaven; he does whatever | pleases him.

**The LORD remembers us and will | bless us:**

**He will bless the house of | Israel,  
he will bless those who | fear the LORD—  
small and | great alike.**

### *Refrain*

May the LORD make you | increase,  
both you and your | children.  
May you be blessed | by the LORD,  
the Maker of hea- | ven and earth.

**The highest heavens belong | to the LORD,  
but the earth he has gi- | ven to man.**

**It is not the dead who | praise the LORD,  
it is we who extol the LORD, both now and for- | evermore.**

**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.**

### *Refrain*

**B**UT BECAUSE OF THE TEMPTATION to sexual immorality, each man should have his own wife and each woman her own husband...

<sup>8</sup> To the unmarried and the widows I say that it is good for them to remain single as I am. <sup>9</sup> But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion.

<sup>10</sup> To the married I give this charge (not I, but the Lord): the wife should not separate from her husband.

**M** The Word of the Lord.

**C** Thanks be to God!

VERSE OF THE DAY

Hebrews 4:15

**M** Alleluia! We do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

**C** Alleluia!

*Marriage brings obligations, but being in Christ forms a new being. Treasure marriage because of the blessings God provides through it. In marriage, Christians can encourage one another, non-Christians may be drawn to belief, and children can be brought up in the faith.*

*The **Verse of the Day**, traditionally called the Alleluia (a Latinized form of the Hebrew word meaning "praise the Lord") was normally chanted. It highlights a text of particular relevance to the theme of the day.*

The question asked in Pr. 6:27 depicts the dangers that arise from lustful intentions: "Can a man carry fire next to his chest and his clothes not be burned?" Christ wants us to exhibit sexual purity in our inner thoughts as well as our outward deeds. When we are guilty of sexual sins, Christ calls us to repentance and faith, to look to his cross for pardon and cleansing, and having been cleansed, to live in newness of life.

Luther keenly discerns that chastity is not a matter of vowing to live a celibate life, but of honoring God and one's spouse with one's whole being: thoughts, words, and actions.

## THE HOLY GOSPEL

Matthew 5:27-30

Please stand.

**[M]** The Holy Gospel according to St. Matthew, chapter five.



Glo-ry be to you, O Lord! Glo-ry be to you, O Lord!

**Y**OU HAVE HEARD THAT IT WAS SAID, 'You shall not commit adultery.'<sup>28</sup> But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.<sup>29</sup> If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.<sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

**[M]** This is the Gospel of the Lord.



Praise be to you, O Christ! Praise be to you, O Christ!

## A LUTHERAN CONFESSION

Large Catechism, I:202-203, 205, 219-

**[M]** Among us there is such a shameful mess and the very dregs of all vice and lewdness.

**[C]** Therefore, this commandment is directed against all kinds of unchastity, whatever it may be called.

**[M]** Not only is the outward act of adultery forbidden,

**[C]** but also every kind of cause, motive, and means of adultery.

- M** To speak in the briefest way, this much is required of you:
- C** **everyone must live chastely and help their neighbor do the same.**
- M** So by this commandment God wishes to build a hedge round about
- C** **and protect every spouse so that no one trespasses against him or her.**
- M** Everyone should live chaste in thought, word, and deed in his condition—that is, especially in the estate of marriage.
- C** **But also everyone should love and value the spouse God gave to him or her.**
- M** For where marital chastity is to be maintained,
- C** **man and wife must by all means live together in love and harmony.**
- M** For harmony is one of the principal points that enkindles love and desire for chastity,
- C** **so that, where this is found, chastity will follow without any command.**
- This is most certainly true.**

*Be seated.*

**HYMN OF THE DAY**     *The Ten Commandments are the Law* | **CW 285 (1,7,11,12)**

**SERMON**

*Matthew 5:27-30*

<sup>27</sup> You have heard that it was said, ‘You shall not commit adultery.’  
<sup>28</sup> But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

*See the Seriousness of God*

*During the 16th and 17th centuries, Luther’s six catechism hymns (on each chief part of the Catechism, see above) were the principal catechetical hymns sung in church, school, and home. They were frequently cited in catechism sermons, and their melodies were employed in choral and organ “catechism” music written by many different Lutheran composers, most notably Johann Sebastian Bach. In our **Hymn of the Day** Luther presents the Ten Commands in their biblical setting. Moses and Christ, at the beginning and end of the hymn, stand in contradistinction: Moses the servant introduced the demands of the Law; Christ the Mediator fulfills the Law’s demands.*

Using the words of the Psalmist (Psalm 51), we pray in the **Offertory** that God use the Word on which we have just listened and mediated to “create a pure heart” inside of us. We pray that he “does not cast us away,” but instead show us his salvation—which he is about to do in the Holy Supper.

Moved by God’s love in Christ, by our **Offering** we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering.

## OFFERTORY

Psalm 51:10-12

*Please stand.*

Cre - ate in me a  
pure heart, O God, and re - new a right spir - it with -  
in me. Do not cast me a - way from your  
pres - ence or take your Ho - ly Spir - it from  
me. Re - store to me the joy of your sal - va - tion, and up -  
hold, up - hold me with your free Spir - it.

*Be seated.*

## OFFERING

## PRAYER OF THE CHURCH

*Please stand.*

# The Service of the Sacrament



## SALUTATION

**M** The Lord be with you.

Ruth 2:4; 2 Timothy 4:22

**C** And also with you.

**M** Lift up your hearts.

Lamentations 3:41

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

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

Psalms 136

**C** It is good and right so to do.

## PREFACE

**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 promised that wherever two or three come together in his name, there he is with them to shepherd his flock till he comes again in glory.* 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

Isaiah 6:3; Psalm 118:26; Mark 11:9,10

Ho - ly, ho - ly, ho - ly Lord, God of pow - er,  
God of might: heav'n and earth are full of your glo -

The Service of the Sacrament begins with the **Salutation** (as did the Service of the Word, p. 7). Once again, the congregation assents that the Pastor has their approval to speak on their behalf. Additionally, the Pastor encourages the congregation to “lift up their hearts” and “to give thanks” as he gives thanks on their behalf in the Proper Preface and the Eucharistic Prayer.

The opening words of the **Preface** are among the oldest sentences in the Christian liturgy. The responses are followed by the Proper Preface (*italics*), which are specific to the “proper” season of the church year. The entire liturgy is composed of ordinary elements, which remain the same from week to week, and propers, which change from week to week or season to season.

The **Sanctus** (Latin for “holy”) is the song the Seraphim sing without ceasing before the Throne of God in Heaven. In the Divine Service, it is joined with the Benedictus, the song with which the Hebrew believers

greeted Jesus upon his Triumphal Entry into Jerusalem on Palm Sunday. Combined, the Sanctus and the Benedictus represent the meeting place of Heaven and Earth; the song of the saints on earth joins with the praise of the hosts of heaven to greet the King of Kings and Lord of Lords as he chooses to dwell among us in the Holy Supper.

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, O God Almighty, who through Jesus Christ, your eternal Word, created all things and made mankind in your own image. For all of your undeserved love toward us, we give thanks and praise to your living and life-giving name: Father, Son, and Holy Spirit, one God, now and forever.

**[C]** Amen.

## LORD'S PRAYER

Matthew 6:9-13; Luke 11:2-4

**[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,

Medieval monks are credited with the custom of ringing a bell three times during the Lord's Prayer. The idea was to alert people in the area surrounding the monastery or church that the Lord's Prayer was being spoken in those buildings and they could join in from a distance. The bell peal at the beginning, middle and end of the Lord's Prayer helped those distant prayers keep pace with those who were praying the prayer inside the buildings.



and the glory are yours  
now and forever. Amen.

## WORDS OF INSTITUTION

Matthew 26:26-30; Mark 14:22-24;  
Luke 22:19-20; 1 Corinthians 11:23-25

**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 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."

The peace of the Lord be with you always.

John 20:19

**C** Amen.

## LAMB OF GOD — *Agnus Dei*

John 1:29



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

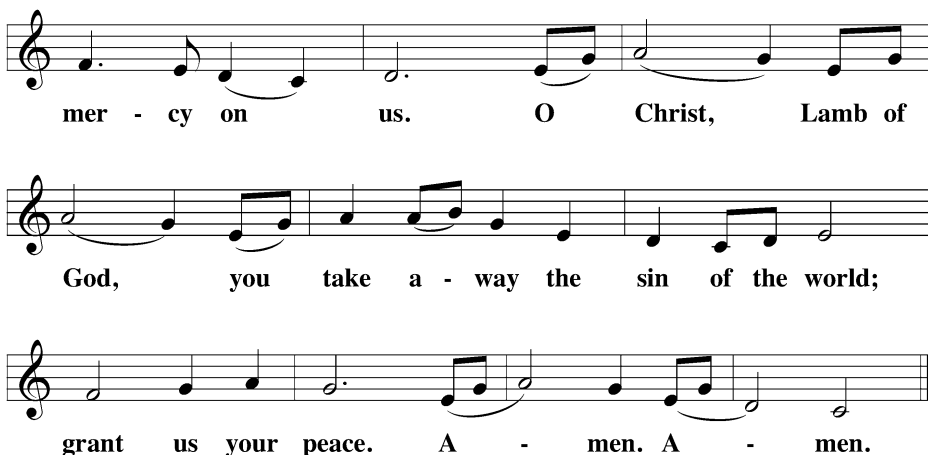
With the body and blood of our Lord Jesus in his hands, the Celebrant turns and speaks the **Pax Domini** (Latin for "peace of the Lord") to those assembled. The Pax is drawn from Jesus' greeting to the Apostles after his resurrection from the dead: "Peace be to you" (John 20:19). The Pastor, as Christ's called servant, offers us the same peace in the presence of the risen Christ.

The **Agnus Dei** (Latin for "Lamb of God") is based on John the Baptist's acclamation of Christ: "Behold, the Lamb of God, who takes away the sins of the world!" This canticle recollects the sacrifice of the Lamb of God on Good Friday, reminding us that, through the Holy Supper, we "proclaim the Lord's death until he comes" (1 Corinthians 11).

Good Shepherd confesses and practices the Biblical teaching of a **Closed Communion**. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at the Lord's Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.

If they wish, communicants may make the **sign of the cross** as the pastor blesses them following their reception of the Supper. This sign is a personal reminder of Christ's death, a necessary element for this Meal. It is made on one's body to remind the communicant that this death is "for you."

The **Nunc Dimittis**, which is Latin for, "Now you dismiss," is a Canticle that uses the words of the priest, Simeon. The Lord promised Simeon that he would see the Savior with his own eyes before his death.



*Be seated.*

## DISTRIBUTION

Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: "Everyone ought to examine themselves before they eat of the bread and drink from the cup." (1 Corinthians 11:28)

**Prayer suggestions for before and after receiving the Lord's Supper** can be found in the hymnal on pages 10-11 and 134-139.

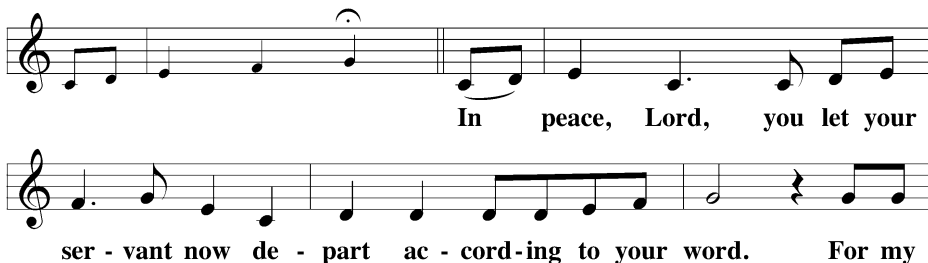
*In dismissing the communicants, the minister says:*

**[M]** Now, may this true body and blood strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.

## SONG OF SIMEON — *Nunc Dimittis*

*Luke 2:29-32*

*Please stand.*





eyes have seen your sal - va - tion, which you have pre-pared for  
 ev-'ry peo - ple, a light to light - en the Gen - tiles and the  
 glo - ry, the glo - ry of your peo - ple Is - ra - el.

When Mary and Joseph brought the baby Jesus to the temple, Simeon held the Son of God in his hands. Out of thanks for the fulfillment of his promise, Simeon praised God with these words.

These words are appropriately sung after receiving the Lord's Supper because we held in our hands the body and blood of Christ, the Son of God. Like Simeon, we now depart this place in peace because we have (tasted and) seen the salvation of all people.

## PRAYER

**M** O give thanks to the Lord, for he is good.

*Psalm 107:1*

**C** And his mercy endures forever.

**M** We give thanks, almighty God, that you have refreshed us with this Holy Supper. 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

*Numbers 6:22-27*

**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.

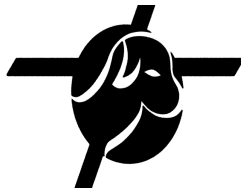
**C** Amen.

*Be seated.*

## CLOSING HYMN

*I Pray You, Dear Lord Jesus* | **CW 510**





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