



**JESUS BLESSES US WITH HIS NAME
AND SAVES US WITH HIS BLOOD**

The Festival of the Name and Circumcision of Jesus

Sunday, December 31, 2017

WELCOME TO GOOD SHEPHERD!

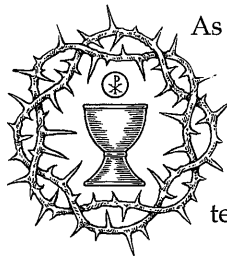
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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 **Large-Print Service Folder** is also available if you are in need of it. 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).

SERVICE NOTES FOR THIS SUNDAY

Our newborn God keeps the Law for us and brings Abraham's promises to their fulfillment when He is circumcised. It is there that the Name above all names is "*bestowed on Him*" (Phil. 2:9), "*the Name given by the angel before he was conceived in the womb*": Jesus, "*the Lord saves*" (Luke 2:21, *Holy Gospel*). He sheds the first drops of His precious blood in accordance with this Name and in anticipation of His cross, "*for He will save His people from their sins*" (Matt. 1:21). The law's captivity gives way to the freedom of faith in Christ Jesus, who cuts a new covenant in His blood to be received by faith, whether male or female, Jew or Greek (Gal. 3:23–28, *Second Lesson*). His Name is given to us in Holy Baptism, and we are made sons of God and "*heirs according to promise*," true offspring of Abraham by faith (Gal. 3:29). Eight days after the celebration of our Lord's birth, a new "Year of our Lord" is begun in Jesus' holy Name and with His benediction. Jesus is the Lord, and by this Name we are blessed (Num. 6:22–27, *First Lesson*).

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].

SERVING IN THE DIVINE SERVICE

Preaching & Presiding MinisterPr. Nathanael P. Seelow
KeyboardistMichelle Reinsch
GreeterJim & Wanda Cantrell
UshersTom & Logan Hansen

ABOUT THE COVER

On the cover are objects that connect closely to today’s celebration of the circumcision and naming of Jesus. A knife, embedded with jewels and engraved with the sign of the cross is a reminder of the act of circumcision that took place eight days after the birth of Jesus. This knife is not an ordinary knife, but ceremonial in nature, indicating that this rite isn’t just some ordinary action taking place. For a male Israelite, this act would not only place him under the obligations of the Law, but would also entitle him to the covenant promise of God to send a Savior. So the same is true of Christ. This act is not merely symbolic. Through his circumcision he places himself under the Law of God, and declares, through the first shedding of his blood, that he is the promised Savior from sin.

Also adorning the cover is a Hebrew word (read right-to-left): “Yeshua.” It is the Old Testament name “Joshua,” which means “he saves.” This name was common in Israel at the time of Jesus’ birth. It would not have turned any heads at the Temple that morning. However, as the angel Gabriel reminded Joseph, this small child “would save his people from their sins” (Matthew 1:21). What an appropriate name given to a baby who already, through his perfect obedience to the Law (of being circumcised on the eighth day), would indeed save us all from our sins!

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THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



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.



HYMN

Jesus! Name of Wondrous Love | CW 76

INVOCATION

Matthew 28:19

Please stand.

M In the name of the Father and of the ✙ Son and of the Holy Spirit.



VERSICLES

Philippians 2:8-11

M And being found in the appearance as a man,

C Jesus humbled himself and became obedient to death—even death on a cross!

M Therefore God exalted him to the highest place

C and gave him the name that is above every name

M that at the name of Jesus every knee should bow

C in heaven and on earth and under the earth,

M and every tongue confess that Jesus Christ is Lord,

C to the glory of God the Father.

CONFESSION OF SINS

M Our help is in the name of the LORD.

Psalms 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.

Silence for meditation on God's Word and for self-examination as you consider your thoughts, words, and actions according to the Ten Commandments.

M Holy and merciful Father, **C** 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; Mark 10:47; Psalm 6:2



C: Lord, have mer - cy on us. Christ, have mer - cy



on us. Lord, have mer - cy on us.

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: A - men.

Having entered God's presence, the Kyrie (Latin for "Lord") serves as our earnest plea for his grace and peace. Notice how this tune and the tune of the Agnus Dei ("Lamb of God" p. 16) are very similar. Martin Luther composed this setting of the Kyrie based on the melody of the Agnus Dei to foreshadow the climax of the Divine Service in the Holy Supper.

PARENTS: The shorter, oft-repeated expressions in the liturgy are excellent ways for young children to participate in the worship service. Help children watch for and join in phrases like, "Lord, have mercy," "Amen," "Thanks be to God," and "Alleluia."

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

GLORIA IN EXCELSIS — *Angels We Have Heard on High*

CW 63

Together with the Opening Hymn and Kyrie, a Hymn of Praise concludes the first part of the Divine Service with a song of joy and praise to God for all the things he has done for us through Jesus Christ. The traditional Hymn of Praise, the "Gloria in Excelsis" (which means "Glory in the highest"), finds its New Testament roots in the Christmas song which the angels sang to the shepherds at the birth of Jesus Christ.



1 An - gels we have heard on high, Sweet - ly sing - ing
2 Shep - herds, why this ju - bi - lee? Why your joy - ous
3 Come to Beth - le - hem and see Him whose birth the



o'er the plains, And the moun - tains in re -
strains pro - long? What the glad - some ti - dings
an - gels sing; Come, a - dore on bend - ed



ply, Ech - o - ing their joy - ous strains.
be Which in - spire your heav'n - ly song?
knee Christ the Lord, the new - born King.

Refrain



Glo - ri - a

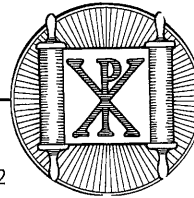


in ex - cel - sis De - o; Glo -



- ri - a in ex - cel - sis De - o.

The Service of the Word



SALUTATION

Ruth 2:4; 2 Timothy 4:22

M The Lord be with you.



C: And al - so with you.

PRAYER OF THE DAY

M Let us pray.

Lord God, you made your beloved Son, our Savior, subject to the Law and caused him to shed his blood on our behalf. Grant us the true circumcision of the Spirit that our hearts may be made pure from all sins; through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

Be seated.

FIRST LESSON

Numbers 6:22-27 [ESV]

THE LORD SPOKE TO MOSES, SAYING, ²³ "Speak to Aaron and his sons, saying, Thus you shall bless the people of Israel: you shall say to them,

²⁴ The LORD bless you and keep you;

²⁵ the LORD make his face to shine upon you and be gracious to you;

²⁶ the LORD lift up his countenance upon you and give you peace.

²⁷ "So shall they put my name upon the people of Israel, and I will bless them."

This Collect was written by the Archbishop Thomas Cranmer for the 1549 Book of Common Prayer. He based it not upon the traditional Collect of the Day, but upon the benediction appointed for the Octave of the Nativity (the 8th day of Christmas), as found in the Gregorian liturgical rite.

The divine name Yahweh ("LORD") is used three times in reference to the triune nature of God. What a blessing it is to know that God the Father blesses all aspects of our lives, that God the Son has redeemed us poor, miserable sinners, and that God the Holy Spirit calls us by the Gospel. He saves us by his Name, applied to us in Holy Baptism (Mt. 28:19) and invoked by us throughout our lives.

M The Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

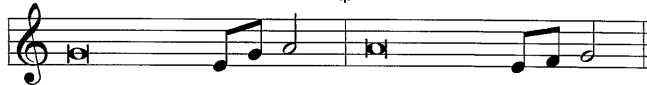
Psalm 8 | CW p. 67

Refrain



I will praise your name for - ev - er, my King and my God.

Psalm tone



Refrain

O LORD, our Lord, how majestic is your name in | all the earth!
You have set your glory above the | heavens.

When I consider your | heavens,
the work of your | fingers,
what is man that you are mind- | ful of him,
the Son of Man that you | care for him?

Refrain

You made him a little lower than the heavenly | beings
and crowned him with glory and | honor.

You made him ruler over the works | of your hands;
you put everything un- | der his feet.

*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

"[David] thanks the Lord, our Ruler, for his great and inestimable blessing, for establishing such a kingdom and calling and gathering his church, which gloriously praises his name throughout the world and thanks him in heaven...He won the kingdom with great trouble and anguish. Now he is crowned with honor and adornment and has everything under his feet...He is our Sun, who died for us and was raised from the dead, lives and reigns, so that through him we might be saved. To this end may God help us all. Amen. Glory to God alone!"

— Martin Luther

BUT BEFORE THIS FAITH CAME, WE WERE HELD IN custody under the law, imprisoned until the coming faith was revealed. ²⁴ So the law was our chaperone until Christ, so that we might be justified by faith. ²⁵ But now that this faith has come, we are no longer under a chaperone.

²⁶ In fact, you are all sons of God through faith in Christ Jesus.

²⁷ Indeed, as many of you as were baptized into Christ have clothed yourselves with Christ. ²⁸ There is not Jew or Greek, slave or free, male or female, for you are all one and the same in Christ Jesus.

²⁹ And if you belong to Christ, then you are Abraham's descendants and heirs according to the promise.

M The Word of the Lord.

C Thanks be to God!

Through Christ, God fulfills the promise he gave to Abraham. All united to Christ by Baptism become heirs of the promise and therefore are righteous before God. The Law, as between Moses and Christ, still serves the good purpose of revealing sin and our need for a Savior. However, Christ does what the Law cannot do. He gives forgiveness and life.

VERSE OF THE DAY

Philippians 2:10,11

Please stand.

M Alleluia! Alleluia! At the name of Jesus every knee will bow, in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. Alleluia!

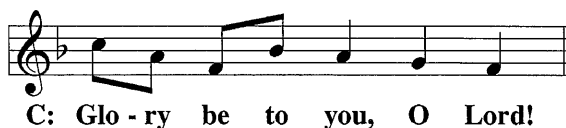


C: Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

THE HOLY GOSPEL

Luke 2:21

M The Holy Gospel appointed for the Festival of the Circumcision and Name of Jesus, from the Gospel of St. Luke, chapter two.



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

Our Lord and Savior had no need of this ceremony, just as He, for His own sake, had no need of becoming man or of being crucified. He did all this for our benefit; we stood in need of one who was without sin and who therefore could fulfill the Law for us and appease the wrath of God. He became subject to the

Law for the purpose of transferring to us His victory over the Law, so that we might continue to enjoy this triumph, and possess the same power over the Law which He possesses, namely, freedom from its condemnation. Whoever firmly adheres in true faith to Christ, is free from the curse of the Law.

— Martin Luther

The Nicene Creed is the great Confession of the Christian faith professed by all Christian denominations. In the Lutheran Church, we hold the Nicene Creed as the second Confession or Symbol of our faith in the Book of Concord. The Creed originated at the First Council of Nicaea (c. A.D. 325) and was finalized at the First Council of Constantinople (c. A.D. 381), which are respectively known as the First and Second Ecumenical Councils of the Church. The Creed itself was crafted as a confession of Scripture in opposition to the Arian heresy, which denied that the Lord Jesus and the Holy Spirit are God.

AFTER EIGHT DAYS PASSED, WHEN THE CHILD WAS circumcised, he was named Jesus, the name given by the angel before he was conceived in the womb.

[M] This is the Gospel of the Lord.



C: Praise be to you, O Christ!

NICENE CREED

- [C]** We believe in one God, Dt. 6:4
the Father, the Almighty, 2 Cor. 6:18
maker of heaven and earth, Is. 51:13
of all that is, seen and unseen. Col.1:16
- We believe in one Lord, Jesus Christ, 1 Cor. 8:6
the only Son of God, Jn. 3:18
eternally begotten of the Father, Heb. 1:2,5
God from God, Light from Light, true God from true God, Jn. 1
begotten, not made, of one being with the Father. Jn. 10:30
Through him all things were made. Jn. 1:3
For us and for our salvation, 1 Th. 5:9
he came down from heaven, Jn. 6:38
was incarnate of the Holy Spirit and the virgin Mary, Lk. 1:35
and became fully human. Gal. 4:4
- For our sake he was crucified under Pontius Pilate. Mk. 15:15
He suffered death and was buried. 1 Cor. 15:3-4a
On the third day he rose again in accordance 1 Cor. 15:4b
with the Scriptures.
- He ascended into heaven Ac. 2:33-34
and is seated at the right hand of the Father. Heb. 1:13
He will come again in glory Mt. 25:31
to judge the living and the dead, 2 Tim.4:1
and his kingdom will have no end. Lk. 1:33
- We believe in the Holy Spirit, the Lord, the giver of life, Job 33:4

who proceeds from the Father and the Son, Jn. 15:26
 who in unity with the Father and the Son Jn. 4:24
 is worshiped and glorified,
 who has spoken through the prophets. 2 Pet. 1:25
 We believe in one holy Christian Mt. 16:18; Eph. 2:19-20
 and apostolic Church.
 We believe in one baptism for the forgiveness of sins. Eph. 4:5; Ac. 2:38
 We look for the resurrection of the dead 1 Cor. 15:21-22
 and the life ✚ of the world to come. Amen. Rev. 22

Be seated.

HYMN OF THE DAY

The Ancient Law Departs | **ELH 158**

△ Please stand for the final stanza.



1 The an - cient Law de - parts, And all its
 2 The Light of Light Di - vine, True bright - ness
 3 His in - fant bo - dy now Be - gins the
 4 To - day the name is Thine At which we
 △ 5 All praise, e - ter - nal Son, For Thy re -



fears re - move, For Je - sus makes with faith -
 un - de - filed, He bears for us the pain
 cross to feel; Those pre - cious drops of blood
 bend the knee. They call Thee Je - sus, Child
 deem - ing love, With Fa - ther, Spir - it, ev -



ful hearts A cov - e - nant of love.
 of sin, A ho - ly, spot - less Child.
 that flow For death the Vic - tim seal.
 Di - vine; Our Je - sus deign to be.
 er One In glo - rious might a - bove.

The Hymn of the Day is assigned to each Sunday, not chosen by the pastor. It is assigned by the historical Church because of its rich content and connection to the Gospel.

He's saved you from that, too...

OFFERTORY

Psalm 51:10-12

Please stand.

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.

C: Cre - ate in me a clean heart, O God, and re -
 new a right spir - it with - in me. Cast me not a -
 way from your pres-ence, and take not your Ho - ly Spir - it
 from me. Re-store un - to me the joy of your sal - va -
 tion, and up - hold me with your free Spir - it. A - men.

Be seated.

OFFERING

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.

PRAYER OF THE CHURCH

Please stand.

M Let us pray as those set free from the Law and justified by faith, knowing that the Father delights to hear our prayers for the sake of Christ Jesus, our Lord.

Brief silence.

M For 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 For our pastors in Christ, for all servants of the Church, and for all the people of God, let us pray to the Lord. **C** Lord, have mercy.

M For our public servants, for the government and those who protect us, that they may be upheld and strengthened in every good deed, let us pray to the Lord. **C** Lord, have mercy.

M For this city, for every city and country, and for all the faithful living in them, let us pray to the Lord. **C** Lord, have mercy.

M For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. **C** Lord, have mercy.

M For travelers by sea, by land, and by air, for the sick, for the suffering [*especially...*], for those in captivity, and for their salvation, let us pray to the Lord. **C** Lord, have mercy.

M For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord. **C** Lord, have mercy.

M For all who receive your Holy Supper this day, that with humble hearts they acknowledge their sin and rejoice in your undeserved grace., let us pray to the Lord. **C** Lord, have mercy.

One who has been "born anew of water and the Spirit" (Jn. 3:5) cannot help but pray, for prayer is the "heartbeat" of the Christian life. And even when our poor, human flesh is incapable of praying, the Spirit itself "intercedes for us with sighs too deep for words" (Rom. 8:26). In the Divine Service, the Prayer of the Church seeks to ask everything as the Spirit would move us through the Word. Moving from the concerns of the church at large to those of the gathered congregation, the Prayer of the Church asks that the Lord's will be done not only in the church, but also throughout the whole world. This prayer is adapted from the Greek Liturgy of St. John Chrysostom, which was written around A.D. 360.

- M** For the faithful who have gone before us and are with you, let us give thanks to the Lord. **C** Alleluia.
- M** Help, save, comfort, and defend us gracious Lord. For to you is due all glory, honor and worship, Father, Son, and Holy Spirit, both now and forever.
- C** Amen.

The Service of the Sacrament begins with the **Salutation** (as did the Service of the Word). 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 Preface and, if used, 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 Service of the Sacrament

SALUTATION

Ruth 2:4; 2 Timothy 4:22

- M** The Lord be with you.



C: And al - so with you.

PREFACE

- M** Lift up your hearts.

Lamentations 3:41



C: We lift them up un - to the Lord.

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

Psalm 136



C: It is good and right so to do.

- 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, *for in the mystery of the Word made flesh you have given*

us a new revelation of your glory that, seeing you in the person of your Son, we may know and love those things which are not seen.. 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; Matthew 21:9

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
 heav'n 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, bless - ed is he, bless - ed is he who
 comes in the name of the Lord. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.

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 deigns to dwell among us in the Holy Supper.

PRAYER OF THANKSGIVING

[M] Holy Father, in the beginning, you spoke and created light. But we loved the darkness of sin and unbelief. When the time had fully come, you sent your Son, Jesus Christ,

who became our substitute under your holy law,
who destroyed the works of the devil by his perfect obedience to your will,
who willingly carried a cross to pay the debt of the world's sin,
who lives and reigns to give us life.

As the shepherds came to the manger, we now approach your altar with
reverent joy. Here we find our Savior, Christ the Lord, who gives us his
body and blood for forgiveness and peace. Through this meal, bring us life
and light.

Lord, remember us in your kingdom and teach us to pray:

The Pater Noster, Latin for "Our Father," is the prayer by which Jesus teaches us to pray. It is not a personal prayer, but rather a prayer of a Christian for his or her fellow man (Notice the 1st person plurals "us" and "our").

Worshippers may make the sign of the cross in the seventh petition as they pray to be "delivered from evil." This action serves as a remembrance of baptism and its connection to Christ's death on the cross, the means by which God has delivered us all from evil.

LORD'S PRAYER — *Pater Noster*

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,
and the glory are yours
now and forever. Amen.

WORDS OF INSTITUTION — *Verba*

*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.”

PEACE OF THE LORD — *Pax Domini*

John 20:19

M The peace of the Lord be with you always.

C: A - men.

LAMB OF GOD — *Agnus Dei*

John 1:29

C: 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.

Be seated.

DISTRIBUTION

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

With the body and blood of our Lord Jesus in his hands, the Celebrant 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 Cor. 11).

[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.

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.

The **Nunc Dimittis**, which is Latin for, "Now you dismiss," is a Canticle that uses the words of the priest, Simeon, found in Luke 2. The Lord promised Simeon that he would see the Savior with his own eyes before his death. 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.

SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

Please stand.

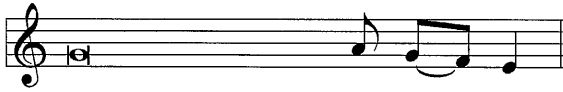
C: Lord, now you let your servant de - part in peace ac-cord-ing
to your word. For my eyes have seen your salvation, which you have pre-
pared be - fore the face of all people, a light to light - en the
Gen - tiles and the glo - ry of your peo - ple Is - ra - el.

Behold, the Name
of the Lord
comes from afar,
and His glory fills
the whole world

POST-COMMUNION ANTIPHON

Psalm 107:1

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



C: And his mercy endures for - ev - er.

PRAYER FOR GRACE

M O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

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: A - men. A - men. A - men.

Be seated.

CLOSING HYMN

Help Us, O Lord, for Now We Enter | CW 70

This prayer, which we often pray, was included in a version of the Divine Service written by Martin Luther in 1526. We ask God to work powerfully in our lives through what he has just given to us in the Supper.

The blessing of Aaron has been spoken over God's people for over 3,500 years. The Lord said, "So they will put my name on [them], and I will bless them."



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