

**THE LORD JESUS COMES IN
HUMILITY TO REDEEM US**

The First Sunday in Advent

Ad Te Levavi



Sunday, December 3, 2017

WELCOME TO GOOD SHEPHERD!

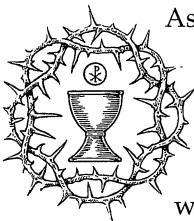
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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 THE FIRST SUNDAY IN ADVENT

The new Church Year begins by focusing on the humble coming of our Lord. *“Look, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey”* (Mt. 21:5; Gospel Lesson). Even as He was born in a lowly manger, so Jesus rides into Jerusalem on a beast of burden. For He bears the sin of the world. He is the Son of David riding to His enthronement on the cross, where He shows Himself to be *“The LORD Our Righteousness”* (Jer. 23:5–6; First Lesson). Our Lord still comes in great humility to deliver His righteousness to us in the Word and Sacraments. Before receiving Christ’s body and blood, we also sing, *“Blessed is he who comes in the name of the Lord! Hosanna in the highest!”* (Matt. 21:9) And as we receive the Sacrament, we set our hearts on His return in glory, for *“our salvation is nearer now than when we first believed”* (Rom. 13:11; Second 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].

THE ADVENT WREATH



The traditional Advent Wreath is a combination of two very common symbols: light and the fir tree. From the early centuries of Christianity, it has been the practice to represent Christ by a burning candle. The fir tree also has a long history of religious use, and no doubt the idea of an Advent Wreath was inspired by the fir tree.

It seems that the Advent Wreath originated a few hundred years ago among the Lutherans of eastern Germany. A wreath of evergreens, made in various sizes, was either suspended from the ceiling or placed on a table. Four candles representing the four Sundays of Advent were fastened to the wreath. In modern use, including our own chancel, Advent wreaths have been adapted, often as a modern form of liturgical art.

Eventually, the use of the Advent Wreath became widespread and moved from the home into the church. The general symbolism of the Advent Wreath lies in the growing light of the wreath, increasing each week as we approach the birthday of Jesus, the Light of the world.

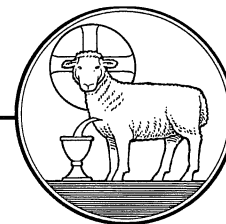
ABOUT THE SEASON OF ADVENT

Advent is a Latin word that means "coming." The season of Advent is the four week period before Christmas that the Church uses to remember the "coming" of the Christ. We are celebrating that he came once as a baby in Bethlehem, and that he will come again at the end of time as King of kings and Lord of lords.

It is worth observing that it is a peculiar tradition of the church to begin a new year at the time of Advent—at the end of November or early December. This differs from all other accounts of how we measure time whatsoever. The reason for this is because the Church is counter-cultural. She does not number her days or measure her seasons so much by the motion of the sun as by the course of our Savior's life, beginning and counting her year with Him at the center. So, as the days become darker, and the night becomes longer, the true Sun of Righteousness begins to rise upon the world to enlighten those who sit in spiritual darkness.

THE DIVINE SERVICE

The Service of Word & Sacrament — Christian Worship, pg. 26



For more information about this hymn, see the insert.

*Our worship before God is based on what he has taught us through his Word, the Bible. Since it is God who graciously gives us life and salvation, we first gladly receive from him and then respond in prayer and praise. This is called the **Divine Service** because in it God serves us through his Word and Sacraments. He serves us his gifts, and we thankfully receive. Our worship then stems from our faith, and speaks the words of faith given us by God in his Word.*

OPENING HYMN

Come, O Precious Ransom, Come | CW 8

INVOCATION

Matthew 28:19

Please stand.

- M** The grace of our Lord ✚ Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you.
- C** And also with you.

CONFESSION OF SINS

- M** If we say we have fellowship with him but still walk in darkness,
- C** we are lying and do not put the truth into practice.
- M** But if we walk in the light, just as he is in the light,
- C** we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin. *1 John 1:6,7*
- M** God invites us to come into his presence and worship him with humble and penitent hearts. Therefore, let us acknowledge our sinfulness and ask him to forgive us.
- 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.

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.

LORD, HAVE MERCY — Kyrie

Matthew 20:30; Mark 10:47; Psalm 6:2

M For all that we need in life and for the wisdom to use all your gifts with gratitude and joy, hear our prayer, O Lord.



C: Lord, have mer - cy.

M For the steadfast assurance that nothing can separate us from your love and for the courage to stand firm against the assaults of Satan and every evil, hear our prayer, O Christ.



C: Christ, have mer - cy.

M For the well-being of your holy Church in all the world and for those who offer here their worship and praise, hear our prayer, O Lord.



C: Lord, have mer - cy.

Kyrie eleison [kir-ē-ā a-lā-a-sān] is a Greek phrase meaning "Lord, have mercy." We have already received the mercy of God for forgiveness in Holy Absolution. Now we ask his mercy for all other things we need for a God-pleasing spiritual life.

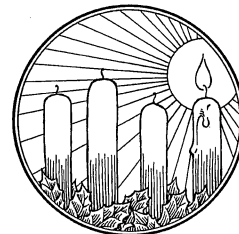
- M** Merciful God, maker and preserver of life, uphold us by your power and keep us in your tender care:



Advent, much like the season of Lent, is a season of preparation and expectation. As such, the Gloria in Excelsis is omitted during the season of Advent. In its place the church lights the Advent wreath as a remembrance of Christ's coming.

LIGHTING OF THE ADVENT CANDLES

- M** We light one Advent candle, remembering Jesus, the Son of God and Son of Mary. He came to share our humanity



- C** We remember Jesus, whose name means Savior. He came to save his people from their sins.

- M** We hear his call to give him a place in our hearts.

- C** We light one Advent candle as a sign of our joy and hope.

- M** Come, Lord Jesus, be our guest.

- C** Through your Word and Spirit may our souls be blessed.

ADVENT HYMN

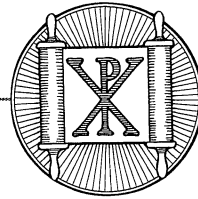
O Lord, How Shall I Meet You | CW 18 (1,2)

During the hymn, one Advent candle is lit.

O Lord, how shall I meet you,
 How welcome you aright?
 Your people long to greet you,
 My Hope, my heart's Delight.
 O Jesus, let your Word be
 A lamp to light my way,
 To show me how to please you,
 To guide me ev'ry day.

Love caused your incarnation;
 Love brought you down to me.
 Your thirst for my salvation
 Procured my liberty.
 Oh, love beyond all telling
 That led you to embrace
 In love, all love excelling,
 Our lost and fallen race!

The Service of the Word



PRAYER OF THE DAY — Collect

M Let us pray.

Stir up Your power, O Lord, and come, that by Your protection we may be rescued from the threatening perils of our sins and be saved by Your mighty deliverance; for You live and reign with the Father and the Holy Spirit, one God, now and forever.



Be seated.

FIRST LESSON

Jeremiah 23:5-8

LOOK! THE DAYS ARE COMING," DECLARES THE LORD, "when I will raise up for David a righteous Branch. And he will reign wisely as King

and establish justice and righteousness on earth.

⁶ In his days Judah will be saved, and Israel will dwell securely.

This is his name by which he will be called: The LORD Our Righteousness."

⁷ "Therefore, look! The days are coming," declares the LORD, "when it will no longer be said, 'As surely as the LORD lives who brought the Israelites up out of Egypt,' ⁸ but, 'as surely as the LORD lives who brought up the descendants of the house of Israel and led them out of the land of the north and from all the countries where I had driven them.' Then they will dwell in their own land."

M The Word of the Lord.

C Thanks be to God!

The opening words of the ancient Collect for Advent 1, "Stir up Your power, O Lord, and come," join us to the hope of God's Old Testament people as we also await the coming of our Savior as Judge and King forever. We pray that by his mighty power he will save us and deliver us from the peril of our sins and bring us to the victory of life eternal.

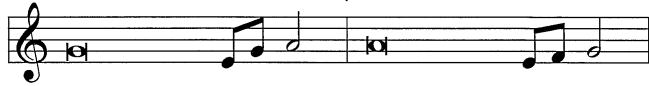
The Lord will shape history so that "the days are coming" when he will establish his messianic kingdom on earth. From the root of David's lineage, he will let spring forth a branch, or descendant. Unlike Israel's kings, he is righteous in his person. As indicated by his name, "The LORD our Righteousness," his subjects will also derive a unique benefit from his reign. For claiming his merits before the judgment seat of God, they, the unrighteous, will be declared righteous.

Refrain



Let the Lord en-ter; he is the King of glo-ry.

Psalm tone



Those who worship the Lord need "clean hands and a pure heart" (v. 4). Sinful human beings are neither prepared nor worthy to be in God's presence or worship Him. Yet God forgives us, covers us with Christ's righteousness, and enables us to worship Him. This is why worship begins with Confession of Sins and Absolution. By God's grace, we worship with clean hands and a pure heart.

Refrain

The earth is the LORD's, and every- | thing in it,
the world, and all who | live in it;

for he founded it up- | on the seas
and established it upon the | waters.

Who may ascend the hill | of the LORD?
Who may stand in his | holy place?

He who has clean hands and a | pure heart,
he will receive blessing from God his | Savior.

Refrain

Lift up your heads, O you gates;
be lifted up, you | ancient doors,
that the King of glory | may come in.

Who is this King of | glory?
The LORD strong and mighty,
the LORD mighty in | battle.

Lift up your heads, O you gates;
lift them up, you | ancient doors,
that the King of glory | may come in.



Who is he, this King of | glory?
 The LORD Almighty—he is the King of | glory.

*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

SECOND LESSON

Romans 13:8-14

DO NOT OWE ANYONE ANYTHING EXCEPT TO LOVE one another, for the one who loves another has fulfilled the law. ⁹ For the commandments—do not commit adultery, do not murder, do not steal, do not covet (and if there is any other commandment)—are summed up in this statement: “Love your neighbor as yourself.” ¹⁰ Love does no harm to a neighbor, so love is the fulfillment of the law. ¹¹ And do this since you understand the present time. It is already the hour for you to wake up from sleep, because our salvation is nearer now than when we first believed. ¹² The night is almost over, and the day is drawing near. So let us put away the deeds of darkness and put on the weapons of light. ¹³ Let us walk decently as in the daytime, not in carousing and drunkenness, not in sexual sin and wild living, not in strife and jealousy. ¹⁴ Instead, clothe yourselves with the Lord Jesus Christ, and do not give any thought to satisfying the desires of your sinful flesh.

M The Word of the Lord.

C Thanks be to God!

*Worshippers may bow toward the altar during the first two lines of the **Gloria Patri** (italics; Latin for “Glory be to the Father). This action shows honor and glory in physical form as we give our Triune God glory with our lips.*

The requirements and essence of God’s Law have not changed from the Old Testament. The Law shows us how to love others as we have been loved by God in Christ. “All have sinned and fall short” of God’s requirement to love him and others (3:23). The Gospel calls us to rely on God’s mercy in Christ, which then motivates us to love as we have been loved. The context of Romans assures us that God declares us righteous, not because of our ability to love, but solely because of Christ, who “is the end of the Law” (10:4).

VERSE OF THE DAY

Revelation 22:20; John 20:21

M Alleluia! Alleluia He who testifies to these things says, "Yes, I am coming soon!" Amen. Come, Lord Jesus. Alleluia!

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

These words are writ - ten that we may be - lieve that

Je - sus is the Christ, the Son of God.

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

HOLY GOSPEL

Matthew 21:1-9

Please stand.

M The Holy Gospel according to St. Matthew, chapter twenty-one.

AS THEY APPROACHED JERUSALEM AND CAME TO Bethphage on the Mount of Olives, Jesus sent two disciples, ² telling them, "Go to the village ahead of you. Immediately you will find a donkey tied there along with her colt. Untie them and bring them to me. ³ If anyone says anything to you, you are to say, 'The Lord needs them,' and he will send them at once." ⁴ This took place to fulfill what was spoken through the prophet: ⁵ Tell the daughter of Zion: Look, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey. ⁶ The disciples went and did just as Jesus commanded them. ⁷ They brought the donkey and the colt, laid their outer clothing on them, and he sat on it. ⁸ A very large crowd spread their outer clothing on the road. Others were

"Look" (v. 5) With this word he rouses us at once from sleep and unbelief as though he had something great, strange, or remarkable to offer, something we have long wished for and now would receive with joy. Such waking up is necessary for the reason that everything that concerns faith urges us against reason and nature; for example, how can nature and reason comprehend that such a one should be king of Jerusalem who enters in such poverty and humility as to ride upon a borrowed ass? How does

cutting branches from the trees and spreading them out on the road.
 9 The crowds who went in front of him and those who followed kept shouting, Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!

M This is the Gospel of the Lord.



Be seated.

HYMN OF THE DAY

Savior of the Nations, Come | CW 2

SERMON

Matthew 21:1-9

Here comes your king...is he what you expected?

NICENE CREED

Please stand.

C We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.	Dt. 6:4 2 Cor. 6:18 Is. 51:13 Col.1:16
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.	1 Cor. 8:6 Jn. 3:18 Heb. 1:2,5 Jn. 1 Jn. 10:30 Jn. 1:3 1 Th. 5:9 Jn. 6:38 Lk. 1:35 Gal. 4:4 Mk. 15:15

such an advent become a great king? But faith is of the nature that it does not judge nor reason by what it sees or feels, but by what it hears. It depends upon the Word alone and not on vision or sight.

— Martin Luther,
Sermon for
Advent 1

The Hymn of the Day is one of the few Lutheran additions to the historic Mass of the Church. It is usually doctrinal in nature and emphasizes and teaches the theme of the day (usually found in the Gospel lesson). By singing this hymn, we place the theme on our lips and proclaim and preach it to each other.

Public confession is faith's response to God's saving Word. Christians composed the Nicene Creed in the 4th century to defend the Bible's teachings that both Jesus Christ and the Holy Spirit are true God, equal to the Father in one eternal, undivided Trinity.

He suffered death and was buried.	<i>1 Cor. 15:3-4a</i>
On the third day he rose again in accordance with the Scriptures.	<i>1 Cor. 15:4b</i>
He ascended into heaven and is seated at the right hand of the Father.	<i>Ac. 2:33-34 Heb. 1:13</i>
He will come again in glory to judge the living and the dead, and his kingdom will have no end.	<i>Mt. 25:31 2 Tim. 4:1 Lk. 1:33</i>
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.	<i>Job 33:4 Jn. 15:26 Jn. 4:24 2 Pet. 1:25</i>
We believe in one holy Christian and apostolic Church.	<i>Mt. 16:18; Eph. 2:19-20</i>
We believe in one baptism for the forgiveness of sins.	<i>Eph. 4:5; Ac. 2:38</i>
We look for the resurrection of the dead and the life of the world to come. Amen.	<i>1 Cor. 15:21-22 Rev. 22</i>

Be seated.

OFFERING

PRAYER OF THE CHURCH

Please stand.

This morning each petition of the prayer will be prayed and then concluded in this way:

M ...Lord, in your mercy,

C Hear our prayer.

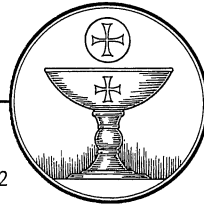
The final petition of the prayer will be concluded in this way:

M ...who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

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.

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 to the Lord.

M Let us give thanks to the Lord our God.

Psalm 136



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

M Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. *Through his holy prophets, he promised a King to bring light to those living in darkness and in the shadow of death.* Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits on the throne and to the Lamb be praise and thanks and honor and glory for ever and ever:

HOLY, HOLY, HOLY — Sanctus

Isaiah 6:3; Psalm 118



C: Ho - ly, ho - ly, ho - ly is the Lord of hosts.

"I certainly love it with all my heart, the precious, blessed Supper of my Lord Jesus Christ, in which He gives me His body and blood to eat and to drink orally, with the mouth of my body, accompanied by the exceedingly sweet and gracious words: Given for you, shed for you."

—Martin Luther

First recorded in A.D. 220, this dialogue and prayer (Salutation & Preface) begins the liturgy of the Lord's Supper. Each season has it's own text (italics).

Sanctus means "holy." Used possibly as early as the 2nd century, this canticle was in wide use among Christians in worship by the 14th century.

The whole earth is full of your glo - ry.

You are my God, and I will ex - alt you.

I will give you thanks, for you have be - come my sal -

va - tion. Ho - ly, ho - ly, ho - ly is the Lord of hosts.

The whole earth is full of your glo - ry.

This Prayer of Thanksgiving is appropriate for Advent. We pray out of thanks (cf. the Salutation: "Let us give thanks to the Lord.") for the blessings we receive in this Sacrament through the Incarnation (that is, God "becoming flesh") and ask that he bless us through the eating and drinking of Christ's body and blood.

PRAYER OF THANKSGIVING

M Blessed Lord, we praise you because you have fulfilled what you promised through your holy prophets of long ago and have sent your Son, Jesus Christ, to redeem us. We give you sincere and humble thanks for your Son's gracious advent. He has come near to us in human flesh, redeeming the world from darkness; He comes near to us in Word and sacrament, giving us life and light; He will come near in glory, banishing forever the shadows of night. As we receive his body and blood, once given and poured out for us, lift up our hearts to the day when we will see our Redeemer face-to-face. Then we will need no light, nor lamp, nor sun, for the Lord will be our light. Come, Lord Jesus, quickly come.

Now hear us as we pray in His name and as He has taught us:

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.

"The Lord's Prayer is a prayer above all prayers, the greatest of all prayers, which has been taught by the greatest Master of all, in which all spiritual and bodily trouble is comprehended and which is the strongest consolation in all temptations, tribulations, and in the last hour."

— Martin Luther

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."

The pastor speaks the Lord's own words. These words give and bestow what they declare: the body and blood of Christ.

With the body and blood of our Lord Jesus in his hands, the Celebrant turns and speaks the "peace of the Lord" to those assembled. These words are drawn from Jesus' greeting to the Apostles after his resurrection from the dead: "Peace be to you." The Pastor, as Christ's called servant, offers us the same peace in the presence of the risen Christ in bread and wine.

PEACE OF THE LORD — *Pax Domini*

John 20:19

M The peace of the Lord be with you always.



LAMB OF GOD — *Agnus Dei*

John 1:29

With the words of John the Baptist, the **Agnus Dei** (Latin for "Lamb of God") confesses the mercy and peace that we receive from the Lamb of God in His Supper. We come to the Lord's Table hungry and thirsty, and He feeds us with His body and refreshes us with His blood. It is the Lord's Supper. As Luther reminds us, "Our Lord is at one and the same time chef, cook, butler, host, and food."

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

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.

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.

THANK THE LORD

1 Chronicles 16:8-10

Please stand.



C: Thank the Lord and sing his praise. Tell ev-'ry-one what he has done.



Let all who seek the Lord re-joice and proud-ly bear his name.



He re-news his prom-is - es and leads his peo-ple forth in joy with



shouts of thanks - giv - ing. Al - le - lu - ia! Al - le - lu - ia!

Using the words of King David as the Ark of the Covenant was placed in the Tabernacle, we thank the Lord and praise him for what he has done. He sustains us in this precious service with His very body and blood for the forgiveness of all our sins.

POST-COMMUNION ANTIPHON & COLLECT

M Whenever we eat this bread and drink this cup,

1 Corinthians 11:26

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

M Hear the prayer of your people, O Lord, that the lips which have praised you here may glorify you in the world, that the eyes which have seen the coming of your Son may long for his coming again, and that all who have received in his true body and blood the pledge of your forgiveness may be restored to live a new and holy life, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

The Antiphon (responsive reading) and Collect (prayer) echoes the words of St. Paul. We are reminded that the Lord's Supper does not merely look back in time, commemorating and remembering a meal celebrated long ago, but it also looks forward to the feast in the presence of the Lord on the Last Day.



C: A - men.

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."

BLESSING

Numbers 6:22-27

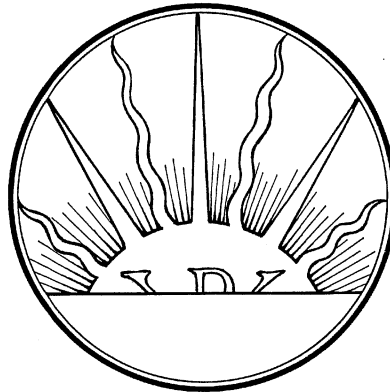
- [M]** The LORD bless you and keep you.
The LORD make his face shine on you and be gracious to you.
The LORD look on you with favor and ✚ give you peace.



Be seated.

CLOSING HYMN

Hosanna to the Coming Lord | CW 21



SERVING IN THE DIVINE SERVICE

Preacher & Presiding Minister	Pr. Nathanael Seelow
Pianist	Michelle Reinsch
Ushers	Randy Webb & Tony Wenz
Greeters	L. Adelong Family
Sound Technician	Jamie Scott

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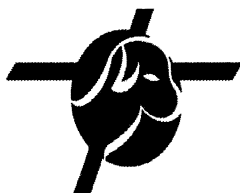
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ABOUT THE COVER

The artist, Ed Riojas, beautifully combines the Gospel for the day (Jesus' entry into Jerusalem on Palm Sunday) with the imagery of the Psalm of the Day (Psalm 24): "Lift up your heads, O you gates; be lifted up, you ancient doors, that the King of glory may come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." In addition, by making the doors appear to be opening, we see the message of Advent: Your Lord is coming. He is not here...yet. So, prepare yourselves.

The First Sunday in Advent is traditionally known as *Ad Te Levavi*, which are the first Latin words of the Historic Introit assigned to this Sunday from Psalm 25. *Ad Te Levavi* means "to you, I have lifted up" (*Ad te levavi animam meam Dominum* = "to you, O LORD, I have lifted up my soul"). An *Introit* is a chanted or spoken psalm that traditionally followed the Confession and Absolution and preceded the Salutation ("The Lord be with you.") that begins our *Service of the Word* (p. 7). *Introit* means "entrance," and it was during this psalm that the pastor/priest and those involved in the service would "enter" the chancel and altar area.



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