



*The Festival of the*  
**CIRCUMCISION AND NAME**  
**OF JESUS**

# GOOD SHEPHERD EV. LUTHERAN CHURCH

*Kearney, Nebraska*

*Sunday, January 1, 2017*

## WELCOME TO GOOD SHEPHERD!

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We are so happy you could join us today! If you're interested in membership, or just want to talk about our congregation, please don't hesitate to speak to an usher or Pastor Seelow.

For your convenience, **Listening Devices** are available for those who need assistance in hearing the service and a **Large-Print** version of the service is available for those who need assistance in seeing the service. Please speak with an usher if you need either 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).

## THE FESTIVAL OF THE CIRCUMCISION AND NAME OF JESUS

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Already on the eighth day of Jesus' life, his destiny of atonement is revealed in his name and in his circumcision. At that moment, his blood is first shed and Jesus receives the name given to him by the angel: "You shall call his name Jesus, for he will save his people from their sins" (Matthew 1:21). In the circumcision of Jesus, all people are circumcised once and for all, because he represents all humanity. In the Old Testament, for the believers who looked to God's promise to be fulfilled in the Messiah, the benefits of circumcision included the forgiveness of sins, justification, and incorporation into the people of God. In the New Testament, St. Paul speaks of its counterpart, Holy Baptism, as a "circumcision made without hands" and as "the circumcision of Christ" (Colossians 2:11).

## ABOUT THE COVER ART

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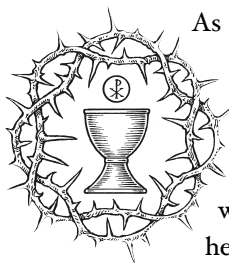
On the cover are objects that connect closely to today's celebration of the circumcision and naming of Jesus. A knife, embedded with jewels and engraved with the sign of the cross is a reminder of the act of circumcision that took place eight days after the birth of Jesus. This knife is not an ordinary 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!

**OUR COMMUNION PRACTICE**

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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 WORSHIP**

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<b>Presiding Minister</b> .....	Pr. Nathanael P. Seelow
<b>Organist</b> .....	Michelle Reinsch
<b>Ushers</b> .....	Logan Hansen
<b>Greeter</b> .....	Vivian Alexander
<b>Altar Guild</b> .....	Lois Brei

## Prayer Before Worship

O Lord, my creator,  
redeemer, and comforter,  
as I come to worship you  
in spirit and in truth, I  
humbly pray that you  
would open my heart to  
the preaching of your  
Word so that I may  
repent of my sins, believe  
in Jesus Christ as my only  
Savior, and grow in grace  
and holiness. Hear me for  
the sake of his name.  
Amen.

# THE DIVINE SERVICE

## OPENING HYMN Jesus! Name of Wondrous Love



1 Je - sus! Name of won - drous love, Name all  
2 Je - sus! Name de - creed of old, To the  
3 Je - sus! Name of price - less worth To the  
4 Je - sus! On - ly name that's giv'n Un - der  
5 Je - sus! Name of won - drous love, Hu - man



oth - er names a - bove, Un - to which must  
maid - en moth - er told— Kneel - ing in her  
fall - en here on earth For the prom - ise  
all the might - y heav'n Where - by all, to  
name of God a - bove; Plead - ing on - ly



ev - 'ry knee Bow in deep hu - mil - i - ty.  
low - ly cell— By the an - gel Ga - bri - el.  
that it gave, "Je - sus shall his peo - ple save."  
sin en - slaved, Burst their fet - ters and are saved.  
this, we, too, Flee, O God, in faith to you.

In the name of... and of... and of...



Text: William W. How, 1823–97, abr., alt.

Tune: GOTT SEI DANK DURCH ALLE WELT (77 77) Freylinghausen, *Geist-reiches Gesang-Buch*, Halle, 1704, alt.


The sign of the cross ✠  
may be made throughout  
the service by  
worshippers in  
remembrance of their  
baptism.

"In the morning when  
you get up, make the sign  
of the holy cross and say,  
'In the name of the Father,  
and of the Son, and of the  
Holy Spirit.'"

— Small Catechism  
Daily Prayers

## INVOCATION

Matthew 28:19

 Please stand.

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

**C** Amen.

- [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]** Dear friends, let us approach God with a true heart and confess our sins, asking him in the name of our Lord Jesus Christ 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]** Lord of Life,
- [C]** **I confess that I am by nature dead in sin.**

**For faithless worrying and selfish pride,  
For sins of habit and sins of choice,  
For the evil I have done and the good I have failed to do,**

**You should cast me away from your presence forever.  
O Lord, I am sorry for my sins. Forgive me, for Jesus sake.**

- [M]** In his great mercy, God made us alive in Christ even when we were dead in our sins. Hear the word of Christ through his called servant: I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.

- [C]** **Amen.**

*It is only through the forgiveness of sins that we enter into the life of heaven. To confess our sins is to speak the truth about our lives. God seeks that truth in the heart and on the lips. To confess our sin is to say "Amen" to God's just verdict that we have sinned against Him and so deserve only death and hell (1 John 1:8-10). The truth of our sinfulness is answered by the truth of God's forgiveness for the sake of the suffering and death of His Son. From the lips of man "called and ordained" as a servant of the Word, we hear God Himself speaking absolution, that is, the forgiveness of sins. To that forgiveness faith says, "Amen," that is, "Truth." Amen is the great word of worship; it indicates that the gift has been received.*

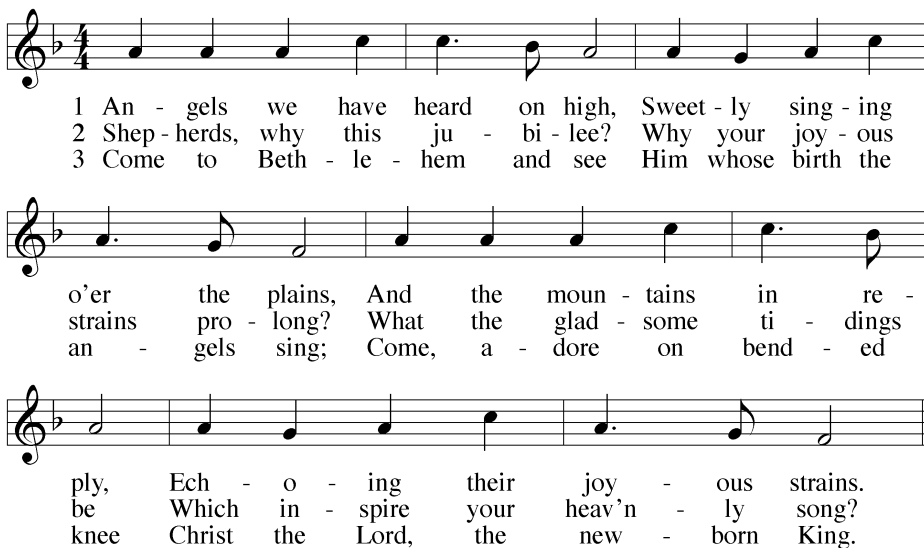
*"Kyrie eleison" is a Greek phrase meaning "Lord, have mercy." In the Kyrie we come before the King of mercy with the prayer that was on the lips of Blind Bartimaeus, whom Jesus healed. We approach our merciful Savior and King as citizens of heaven, seeking His mercy for our salvation, the peace of the whole world, the well-being of His church, our worship, and our everlasting defense.*

- M** In peace, let us pray to the Lord.  
For the well-being of all people everywhere, that they may receive from you all they need to sustain body and life, hear our prayer, O Lord.
- C** **Lord, have mercy.**
- M** For the spread of your life-giving gospel throughout the world, that all who are lost in sin may be brought to faith in you, hear our prayer, O Christ.
- C** **Christ, have mercy.**
- M** For patience and perseverance in this life, that we may not lose the hope of heaven as we await your return, hear our prayer, O Lord.
- C** **Lord, have mercy.**
- M** Lord of Life, live in us that we may live for you.
- C** **Amen.**

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

*Luke 2:8-14*

*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.

Text: *Nouveau recueil de cantiques*, 1855; tr. *The Crown of Jesus*, Part 2, London, 1862, alt.  
 Tune: GLORIA (77 77 with Refrain) *Nouveau recueil de cantiques*, 1855.

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

**M** The Lord be with you.

**C** And also with you.


## PRAYER OF THE DAY Collect

*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 8<sup>th</sup> day of Christmas), as found in the Gregorian liturgical rite.*

**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** Amen.

 *Be seated.*

# THE SERVICE OF THE WORD

## FIRST LESSON Genesis 17:1-7, 10-12a

*Abraham receives both a new name and the sign of the covenant promise God had given his people. The Lord received the same sign of circumcision, shedding his infant blood and receiving the name “Jesus,” proving himself to be our dear Savior.*

**W**HEN ABRAM WAS NINETY-NINE YEARS OLD THE LORD appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless, <sup>2</sup> that I may make my covenant between me and you, and may multiply you greatly.” <sup>3</sup> Then Abram fell on his face. And God said to him, <sup>4</sup> “Behold, my covenant is with you, and you shall be the father of a multitude of nations. <sup>5</sup> No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. <sup>6</sup> I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. <sup>7</sup> And I will establish my covenant between me and you and your offspring after you throughout

their generations for an everlasting covenant, to be God to you and to your offspring after you. <sup>8</sup> And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”

<sup>9</sup> And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. <sup>12</sup> He who is eight days old among you shall be circumcised.

**M** The Word of the Lord.

**C** Thanks be to God!

## PSALM Psalm 8

*Bulletin Insert*

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*The Pastor will sing the lines marked with **M**. The congregation is invited to join in singing those lines marked with **C**.*

## SECOND LESSON Galatians 3:23-29

**N**OW BEFORE FAITH CAME, WE WERE HELD CAPTIVE under the law, imprisoned until the coming faith would be revealed. <sup>24</sup> So then, the law was our guardian until Christ came, in order that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a guardian, <sup>26</sup> for in Christ Jesus you are all sons of God, through faith. <sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. <sup>29</sup> And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

*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.*

**M** The Word of the Lord.

**C** Thanks be to God!

## VERSE OF THE DAY *Philippians 2:10,11*

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

**C** Alleluia!

*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 HOLY GOSPEL *Luke 2:21*

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 Please stand.

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


**C** Praise be to you, O Lord!



AND AT THE END OF EIGHT DAYS, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.


**M** The Gospel of the Lord.

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

 Be seated.

## HYMN OF THE DAY *The Ancient Law Departs*

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 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.

Text: Sebastian Besnault, d. 1724  
 Tune: POTSDAM (SM) J.S. Bach, 1685-1750, adapt.


*The word “sermon” comes from a Latin word meaning “to talk or converse.” Sometimes called a “homily,” which comes from a Greek word meaning basically the same as the Latin, the Sermon involves a lot of talking. The Sermon has a two-fold character in the Divine Service. First, the Sermon is dependent on all that precedes it in the Service—the hymns and liturgies and lessons—to support what it will proclaim. Secondly, the Sermon is independent in that it has a character of its own. Here God’s words of judgement and grace are applied to our contemporary situation in a way that the other parts of the Service are not. Like the Absolution, the Sermon delivers in a personal way the forgiveness of sins which Christ earned for us on the cross. After all, that’s what St. Paul meant when he said: “We preach Christ crucified...the power of God and the wisdom of God.”*

## SERMON Luke 2:21

<sup>21</sup> And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

 *Be seated.*

### ***The Christ-Child’s Resolutions***

 *Following the sermon, please stand.*

The word “creed” comes from the Latin word, “credo,” which means, “I believe.” That’s what a Creed is: a confession of faith made by individuals and the whole Christian Church. In the New Testament, “to confess” the faith means “to say the same thing back.” In the Creed we are doing just that: saying back to God what he first said to us in Holy Scripture. Thus, in some liturgies the Creed follows the Lessons, where it is a response to the written Word. In other liturgies it follows the Sermon, where it is a response to the proclaimed Word. Either way, saying back to God what he has first said to us puts us on sure ground, and it makes it possible for us to speak the faith to the world around us. The Creeds of the Church are not mere mildewed historical curiosities without any relevance for modern life. They are words by which the one who says them seeks to live and, if necessary, even to die. They are what “I believe” about all that follows. And isn’t it beautiful that millions upon millions of other Christians through the ages (and today, on this Lord’s Day!) have also confessed the very “same thing back”?



**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 believe in one baptism for the forgiveness of sins.**

**We look for the resurrection of the dead  
and the life of the world to come. Amen.**

*Dt. 6:4*  
*2 Cor. 6:18*  
*Is. 51:13*  
*Col. 1:16*  
*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*  
*1 Cor. 15:3-4a*  
*1 Cor. 15:4b*  
*Ac. 2:33-34*  
*Heb. 1:13*  
*Mt. 25:31*  
*2 Tim. 4:1*  
*Lk. 1:33*  
*Job 33:4*  
*Jn. 15:26*  
*Jn. 4:24*  
*2 Pet. 1:25*  
*Mt. 16:18; Eph. 2:19-20*  
*Eph. 4:5; Ac. 2:38*  
*1 Cor. 15:21-22*  
*Rev. 22*

 Be seated.

# OFFERING

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*Moved by God's love in Christ, 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

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☞ *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.**

*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 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.**

**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.**

*“Surely there can be no more faithful, firm, or efficacious sign and seal of the promise and grace which have been shown and applied to us than that Christ himself in the Supper shows to us his very body which has been given for us and his very blood which has been shed for us, not at some enormous distance, but he offers and gives it to us in so present a manner that we receive it to our very selves.”*

—Martin Chemnitz

## THE SERVICE OF THE SACRAMENT

### PREFACE

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**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*

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

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

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

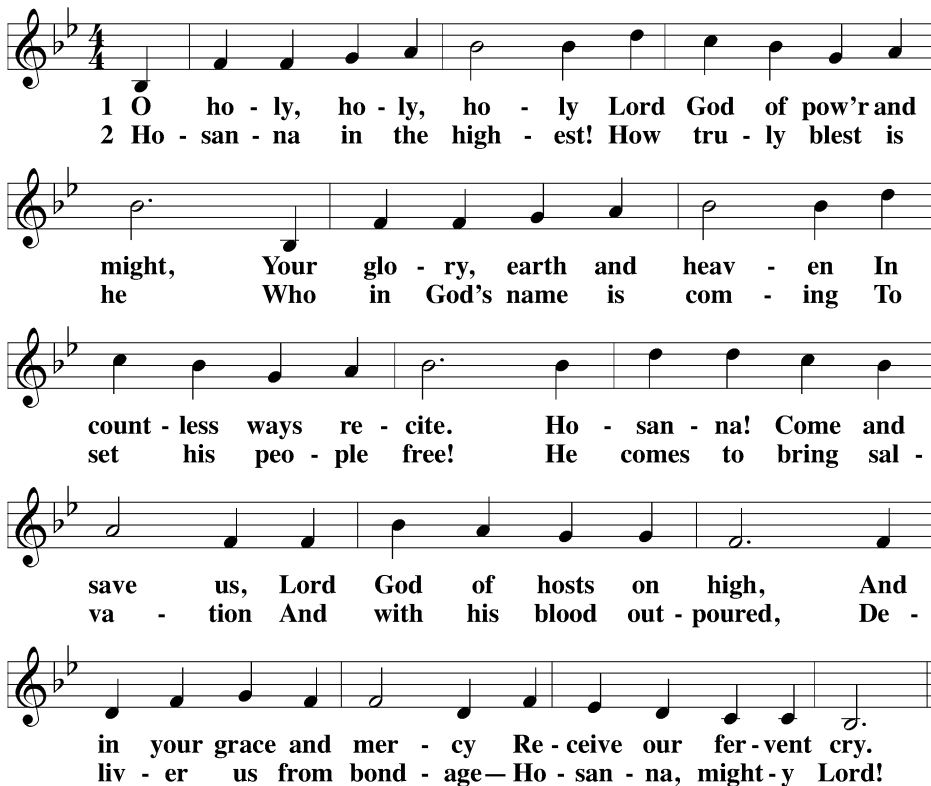
*Psalm 136*

**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*



1 O ho - ly, ho - ly, ho - ly Lord God of pow'r and  
2 Ho - san - na in the high - est! How tru - ly blest is  
might, Your glo - ry, earth and heav - en In  
he Who in God's name is com - ing To  
count - less ways re - cite. Ho - san - na! Come and  
set his peo - ple free! He comes to bring sal -  
save us, Lord God of hosts on high, And  
va - tion And with his blood out - poured, De -  
in your grace and mer - cy Re - ceive our fer - vent cry.  
liv - er us from bond - age— Ho - san - na, might - y Lord!

## PRAYER OF THANKSGIVING

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*As the Testaments are linked to Christ in the Service of the Word, so do we remember and give thanks for salvation history in the Church's table prayer, the **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 to be a light for those walking in darkness and in the shadow of death.

We praise you and give you thanks that Jesus, the eternal Word, became flesh and made his dwelling among us; that born of a woman, born under law, he lived without sin as our substitute; that as the Lamb of God, he suffered and died to take away the sin of the world; that he rose from death and lives forever to proclaim peace to all.

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.

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

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### LORD'S PRAYER Pater Noster

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

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*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.*

**[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.**

**[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.”

*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 PEACE OF THE LORD  Pax Domini

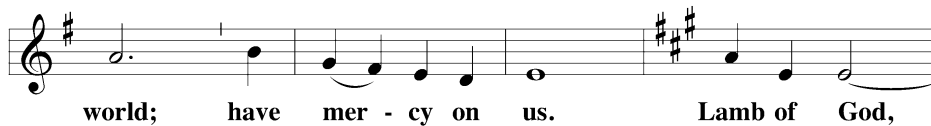
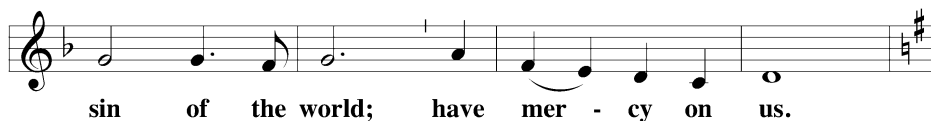
John 20:19

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

**[C]** Amen.

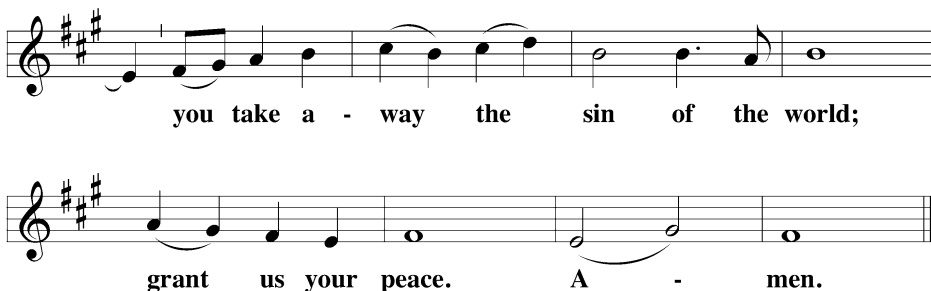
LAMB OF GOD  Agnus Dei

John 1:29



*The prophet Isaiah wrote concerning Christ that he was “like a lamb led to the slaughter,” and that at Calvary he would “pour out his soul to death” (Is. 53:7,12). Centuries later, John the Baptist also foresaw the Calvary road that Jesus would follow as he cried out; “Behold, the Lamb of God, who takes away the sin of the world” (Jn. 1:29)! In the Divine Service, we, too, cry out when we behold the Lamb whose body and blood were shed on the cross and are now given us to eat and drink. He is the **Agnus Dei** (Latin for “Lamb of God”) “who*

takes away the sins of the world.” Those who celebrate this meal “have washed their robes and made them white in the blood of the Lamb” (Rev. 7:14). Through his Supper he grants us his peace (Jn. 20:19).



☞ 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 [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.

## SONG OF SIMEON ☩ Nunc Dimittis

Luke 2:29-32

The **Nunc Dimittis**, Latin for “Now dismiss,” is a distinctly Lutheran addition to the Divine Service. These words are appropriately sung after receiving the Lord's Supper because, like Simeon in the temple, we held in our hands the body of Christ, the Son of God. And, like Simeon, we now depart this place in peace because we have (tasted and) seen the salvation of all people.

☞ Please stand.



car - nate, sav - ing Word— A Light that will en -  
ev - er three in one; For as in the be -

light - en All gloom where Gen - tiles dwell; The bril - liant,  
gin - ning, Is now, shall ev - er be, God's tri - une

crown - ing glo - ry Of those in Is - ra - el!  
name re - sound - ing Through all e - ter - ni - ty.

## POST-COMMUNION COLLECT

**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.

*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.*

## BLESSING

*Romans 12:1,2; Numbers 6:22-27*

**M** Brothers and sisters, go in peace. Live in harmony with one another. Serve the LORD with gladness.

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.*

*The name of the Lord is the beginning and the end of the Divine Service. We are now marked with the Lord's name in the **Blessing**—that word of God from Numbers 6 in which He favors us with His grace and peace. With the Lord's name given us in Holy Baptism, we were drawn together. Now, with that same name, He sends us back into the world, to the places of our various callings, to live by the mercy we have received as living sacrifices to the praise of His glory and the good of our neighbor.*

