



**THE LORD GOD IS MANIFESTED  
IN THE INCARNATE SON**

*The Festival of the Epiphany of Our Lord*

Sunday, January 7, 2018

## WELCOME TO GOOD SHEPHERD!

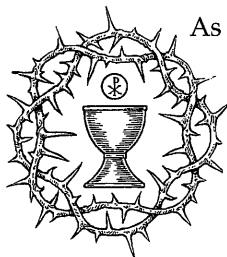
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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

The Feast of the Epiphany centers in the visit of the Magi from the East. In that respect, it is a “Thirteenth Day” of Christmas; and yet, it also marks the beginning of a new liturgical season. While Christmas has focused on the Incarnation of our Lord—that is, on God becoming flesh—the season of Epiphany emphasizes the manifestation or self-revelation of God in that same flesh of Christ. For the Lord Himself has entered our darkness and rises upon us with the brightness of His true light (Is. 60:1–2, *First Lesson*). He does so chiefly by His Word of the Gospel, which He causes to be preached within His Church on earth—not only to the Jews but also to Gentiles (Eph. 3:8–10, *Second Lesson*). As the Magi were guided by the promises of Holy Scripture to find and worship the Christ Child with His mother in the house (Matt. 2:5–11, *Gospel*), so does He call disciples from all nations by the preaching of His Word, to find and worship Him within His Church (Is. 60:3–6). With gold they confess His royalty; with incense, His deity; and with myrrh, His priestly sacrifice (Matt. 2:11).

## 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 Minister** .....Pr. Nathanael P. Seelow  
**Keyboardist** .....Michelle Reinsch  
**Greeter** .....Jim & Wanda Cantrell  
**Ushers**.....Mannie Reinsch & Rick Reinsch

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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

Hail, O Source of Every Blessing | CW 87

## INVOCATION

Matthew 28:19

Please stand.

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



## EPIPHANY VERSICLES

**M** The LORD is my light and my salvation—whom shall I fear?

**C** The LORD is the stronghold of my life—of whom shall I be afraid? Psalm 27:1

**M** The people walking in darkness have seen a great light;

**C** on those living in the land of deep darkness a light has dawned. Isaiah 9:2

**M** The light shines in the darkness,

**C** and the darkness has not overcome it. John 1:5

**M** Wake up, sleeper, rise from the dead,

**C** and Christ will shine on you. Ephesians 5:14

## CONFESSION OF SINS

**M** Our help is in the name of the LORD. Psalm 124:8

**C** Who made heaven and earth.

**M** I said, I will confess my transgressions to the LORD.

*Psalm 32:5*

**C** And you forgave the iniquity of my sin.

**M** Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

*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

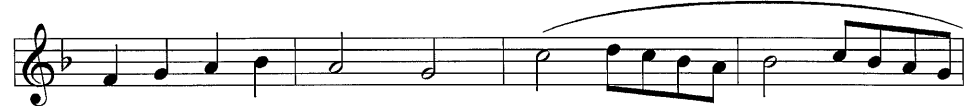


ply, Ech - o - ing their joy - ous strains.  
be Which in - spire your heav'n - ly song?  
knee Christ the Lord, the new - born King.

*Refrain*



Glo - - - - - ri - a

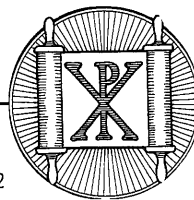


in ex - cel - sis De - o; Glo - - - - -



- - - - - 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.

O God, by the leading of a star you made known your only-begotten Son to the Gentiles. Led us, who know you by faith, to enjoy in heaven the fullness of your divine presence; through the same 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

Isaiah 60:1-6

**A**RISE, SHINE, FOR YOUR LIGHT HAS COME,  
and the glory of the LORD is dawning upon you.

<sup>2</sup> Look, the darkness covers the earth,  
and deep darkness covers the peoples,  
but the LORD will dawn upon you,  
and his glory will be seen over you.

<sup>3</sup> Nations will walk to your light,  
and kings to the brightness of your dawn.

<sup>4</sup> Look up. Look all around and see!

*The Collect (also called the "Prayer of the Day") is a concise prayer which "collects" the thoughts of the day and presents them to God in his mercy. Most of these prayers have been in use in the Church for more than 1,500 years. By praying these prayers, we join with the great body of believers, the communion of saints, and with the generations yet to come. The congregation makes the Collect its own with its "Amen," a declaration that what has been said is true and affirming its trust in the Lord's promise; "Yes, yes, this is most certainly true."*

*Through the Redeemer, the people are brought out of the darkness of their sins and into the light of God's salvation.*

All of them are gathered. They come to you.  
Your sons will come from far away,  
and your daughters will be carried on the hip.

<sup>5</sup> Then you will look and be radiant.  
Your heart will race with excitement and burst with joy.  
For the great riches of the sea will be delivered to you.  
The wealth of the nations will come to you.

<sup>6</sup> Caravans of camels will cover your land,  
young camels from Midian and Ephah.  
All of them from Sheba will come.  
They will carry gold and incense,  
and they will announce the good news of the LORD's praises.

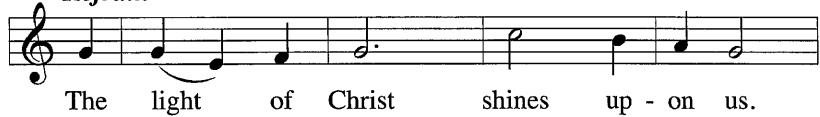
**M** The Word of the Lord.

**C** Thanks be to God!

### PSALM OF THE DAY

*Psalm 72* | CWS p. 51

#### *Refrain*



#### *Psalm Tone*



#### *Refrain*

Endow the King with your justice, | O God,  
the royal son with your | righteousness.  
He will defend the afflicted among the | people  
and save the children of the | needy.



*Psalm Tone*



He will endure as long | as the sun,  
as long as the moon, through all gener- | ations.  
He will be like rain falling on a | mown field,  
like showers water- | ing the earth.

*Refrain*

All kings will bow | down to him  
and all nations will | serve him.  
All nations will be | blessed through him,  
and they will | call him blessed.

May his name endure for- | ever;  
may it continue as long | as the sun.  
Praise be to the LORD God, who alone does mar- | velous deeds.  
May the whole earth be filled with his | 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

*Ephesians 3:1-12*

**F**OR THIS REASON, I, PAUL, THE PRISONER OF CHRIST Jesus for the sake of you Gentiles—<sup>2</sup> Surely you have heard of the administration of God’s grace given to me for you, <sup>3</sup> namely, that the mystery was made known to me by revelation (as I have already written briefly). <sup>4</sup> When you read this, you will be able to understand my insight into the mystery of Christ. <sup>5</sup> This mystery was not made known to people in past generations as it has now been revealed by the Spirit to his holy apostles and prophets.

*“The divine Scriptures promised us this rain upon the whole earth, to water the world with the dew of the Divine Spirit at the coming of our Savior...So now we drink, who before were thirsty.”*

— Ambrose

*The very existence of a Church in which Jews and Gentiles are united stands as a testimony to Christ’s victory over the devil’s divisive schemes.*

<sup>6</sup> This mystery is that in Christ Jesus the Gentiles are fellow heirs, members of the same body, and people who also share in the promise through the gospel.

<sup>7</sup> I became a servant of this gospel, in keeping with the gift of God's grace that was given to me by the working of his power. <sup>8</sup> To me—even though I am the very least of all the saints—was given this grace: to preach to the Gentiles the unsearchable riches of Christ <sup>9</sup> and to enlighten everyone about the administration of this mystery. In past ages this mystery remained hidden in God, who created all things. <sup>10</sup> He did this so that, through the church, the multifaceted wisdom of God in the heavenly places might now be made known to the rulers and authorities. <sup>11</sup> This was done according to the eternal purpose that he accomplished in Christ Jesus our Lord. <sup>12</sup> In him we can freely approach God with confidence through faith in him.

**M** The Word of the Lord.

**C** Thanks be to God!

### VERSE OF THE DAY

*Matthew 2:2b*

*Please stand.*

**M** Alleluia! Alleluia! We saw his star when it rose and have come to worship him. Alleluia!



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

### THE HOLY GOSPEL

*Matthew 2:1-12*

**M** The Holy Gospel appointed for the Festival of Our Lord, from the Gospel of St. Matthew, chapter two.



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

**A**FTER JESUS WAS BORN IN BETHLEHEM OF JUDEA, when Herod was king, Wise Men from the east came to Jerusalem. They asked, <sup>2</sup> “Where is he who has been born King of the Jews? We saw his star when it rose and have come to worship him.” <sup>3</sup> When King Herod heard this, he was alarmed, and all Jerusalem with him. <sup>4</sup> He gathered together all the people’s chief priests and experts in the law. He asked them where the Christ was to be born. <sup>5</sup> They said to him, “In Bethlehem of Judea, because this was written through the prophet:

<sup>6</sup> You, Bethlehem, in the land of Judah, are certainly not least among the rulers of Judah: because out of you will come a ruler, who will shepherd my people, Israel.”

<sup>7</sup> Then Herod secretly summoned the Wise Men and found out from them exactly when the star had appeared. <sup>8</sup> He sent them to Bethlehem and said, “Go and search carefully for the child. When you find him, report to me, so that I may also go and worship him.”

<sup>9</sup> After listening to the king, they went on their way. Then the star they had seen when it rose went ahead of them, until it stood still over the place where the child was. <sup>10</sup> When they saw the star, they rejoiced with overwhelming joy. <sup>11</sup> After they went into the house and saw the child with Mary, his mother, they bowed down and worshipped him. Then they opened their treasures and offered him gifts: gold, frankincense, and myrrh. <sup>12</sup> Since they had been warned in a dream not to return to Herod, they went back to their own country by another route.

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



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

## NICENE CREED

**C** We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,

*Dt. 6:4  
2 Cor. 6:18  
Is. 51:13*

*God uses a star, Scripture, and a dream to guide the Magi on their way to and from Bethlehem. They are the first of many Gentiles to worship Jesus. Today, through his Word, the Father guides people of all nations to Christ. Jesus is the “star” the Father provided for us so that we can see our Savior. The Holy Spirit works faith in our hearts through the Gospel, and like the Magi, we joyfully offer our gifts of thanksgiving to Jesus.*

*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.*

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.*

*For more information about this hymn, see the bulletin insert.*

**HYMN OF THE DAY**

*How Lovely Shines the Morning Star | CW 79*

*This is your true "merry" Christmas!*

OFFERTORY

*Psalm 51:10-12*

*Please stand.*

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

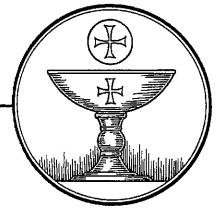
*Moved by God's love in Christ, by our Offering we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering.*

PRAYER OF THE CHURCH

*Please stand.*

*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.*

# The Service of the Sacrament



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.

## 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.

Psalms 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 what had been hidden from before the foundation of the world you have made known to the nations in your Son. In him, being found in the substance of our mortal nature, you have manifested the fullness of your glory.* Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

## HOLY, HOLY, HOLY — Sanctus

Isaiah 6:3; 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** All glory and splendor, thanks and praise are yours, O Lord, heavenly Father. You pierced the gloomy darkness of sin and unbelief with the brilliant light of your Son. You guided the Magi to worship the Christ and revealed the mystery of your eternal plan to save both Jew and Gentile. You declared Jesus your beloved Son at the Jordan River and, with your Spirit, you anointed him to be the Savior of all people.

Bless our reception of your Son's body and blood that we may shine with the joy of faith. Use this most Holy Sacrament to illumine our lives and minds with Christ's forgiveness, peace, and comfort. Refresh our faith, and help us to reflect his truth and grace to the world. We ask this that you may receive endless honor, glory, and praise from every tribe and language and people and nation.

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.*

*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.*

## 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: 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.*

*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).*

## 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.

**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.

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.

## SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

Please stand.

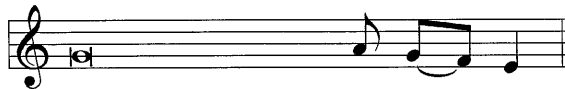


**C:** Lord, now you let your servant de - part in peace ac-cord-ing  
to your word. For my eyes have seen your salvation, which you have pre-  
pared be - fore the face of all people, a light to light - en the  
Gen-tiles and the glo - ry of your peo-ple Is - ra - el.

## 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.

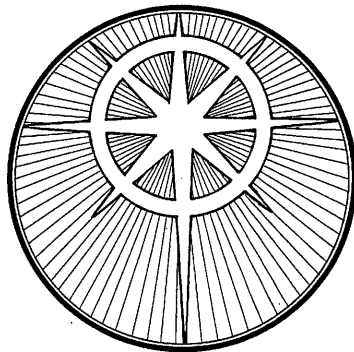


C: A - men. A - men. A - men.

*Be seated.*

## CLOSING HYMN

*As With Gladness Men of Old* | CW 83



*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."*



*[www.goodshepherdkearney.org](http://www.goodshepherdkearney.org)*