

**JESUS SHOWS US HIS GLORY IN  
THE RISKS HE TAKES WITH US!**

*The Sixth Sunday after the Epiphany*

# GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

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*Sunday, February 12, 2017*

## WELCOME TO GOOD SHEPHERD!

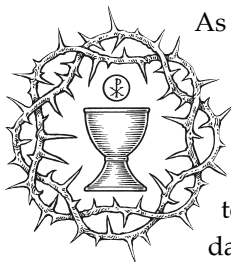
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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 **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 TODAY

In both his rule over our history and in his answer to our prayers it is axiomatic: the greater the affliction that he permits, the greater his risk that we will fall into despair. The greater his blessings in answer to our prayers, the greater the risk that we will forget him and become arrogant. What afflictions have we had that were great blessings because they drove us to our knees in trusting prayer instead of despair? How many times when he answered did we forget the Giver in the enjoyment of the gift?

## 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 Seelow  
**Keyboardist** .....Michelle Reinsch  
**Ushers**.....Rick Reinsch & George Scott  
**Greeters** .....Jim & Wanda Cantrell

**ABOUT THE DIVINE SERVICE**

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.

*Liturgy* describes the order and structure of a church service. Our church follows the basic liturgical orders used by the Church for the last 2,000 years. It has its roots in Old Testament worship practices and, as illustrated by the numerous Scripture passages annotated throughout the service, is based on the teaching of the Bible. The outline of any Liturgy we use is based on the chief service of the Church, the service which celebrates Word and Sacrament. The particular liturgy outlined in our service today may be different than others you have heard before. Churches may use a different setting of the basic service, but it will include the same elements, though perhaps in a slightly different order.

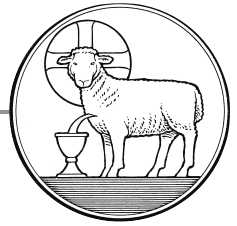
To sum it up, the liturgy brings us the service of God’s forgiveness in the language we speak everyday, but with a reverence that distinguishes itself from the irreverent and capricious character of today’s pop culture.

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# THE DIVINE SERVICE

*Divine Service II — Christian Worship: Supplement, pg. 28*



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.



*“The Office of the Keys is that special authority which Christ has given to His church on earth to forgive the sins of repentant sinners...”*

— Small Catechism,  
The Office of the  
Keys, Part I

## OPENING HYMN

*To Your Temple I Draw Near | CW 226*

## INVOCATION

*Matthew 28:19*

*Please stand.*

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

**C** Amen.

## CONFESSION OF SINS

**M** If we say we have no sin, we deceive ourselves, and the truth is not in us.

**C** But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

*1 John 1:8-9*

**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.

## ABSOLUTION

**M** Christ has died. Christ is risen. Christ will come again. 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.

**LORD, HAVE MERCY — Kyrie**

*Mark 10:47*

**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.

*A Christian congregation with its called servant of Christ uses the keys in accordance with Christ's command by forgiving those who repent of their sin and are willing to amend, and by excluding from the congregation those who are plainly impenitent that they may repent. I believe that when this is done, it is as valid and certain in heaven also, as if Christ, our dear Lord, dealt with us himself.*

— *Small Catechism  
The Office of the  
Keys, Part II*

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

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

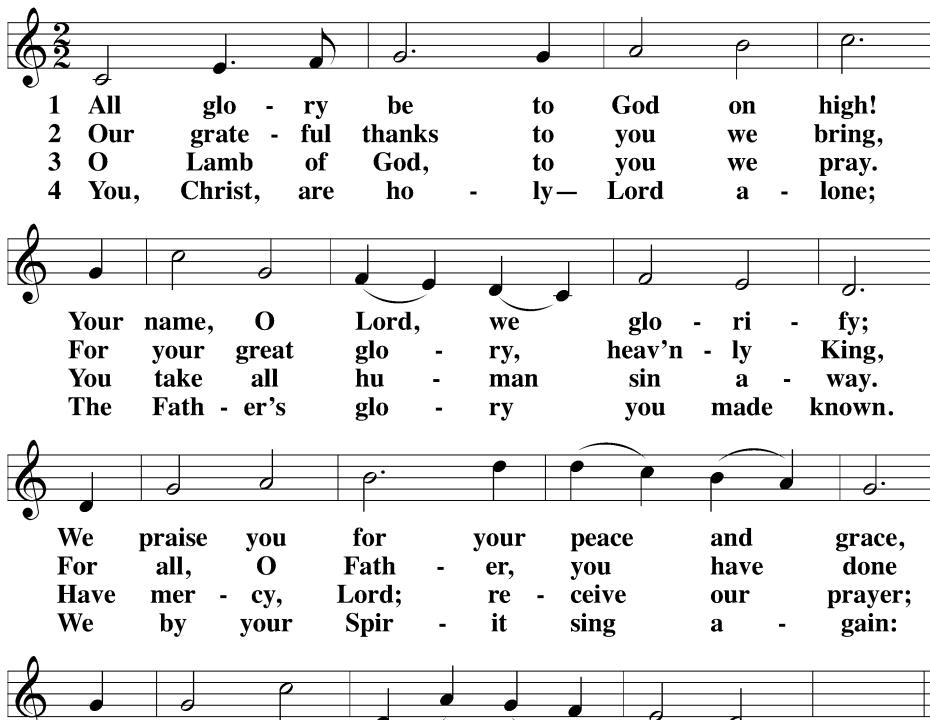
— *Apology to the  
Augsburg Confession,  
V:209*

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

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

Luke 2:14

Tune: TRURO [CW 84]



1 All glo - ry be to God on high!  
 2 Our grate - ful thanks to you we bring,  
 3 O Lamb of God, to you we pray.  
 4 You, Christ, are ho - ly— Lord a - lone;

Your name, O Lord, we glo - ri - fy;  
 For your great glo - ry, heav'n - ly King,  
 You take all hu - man sin a - way.  
 The Fath - er's glo - ry you made known.

We praise you for your peace and grace,  
 For all, O Fath - er, you have done  
 Have mer - cy, Lord; re - ceive our prayer;  
 We by your Spir - it sing a - gain:

Your fav - or toward our fal - len race.  
 Through Je - sus Christ, your on - ly Son.  
 From God's right hand, your mer - cy share.  
 "All glo - ry be to God!" A - men.

This greeting, known as the "**Salutation**," has deep roots in Christian worship and marks the beginning of the Word section and the Sacrament section (p. 12) of the service.

The traditional wording of the congregation's response is "And with your spirit."

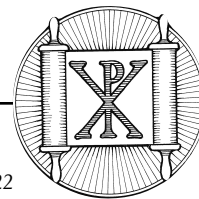
## The Service of the Word

### SALUTATION

Ruth 2:4; 2 Timothy 4:22

**M** The Lord be with you.

**C** And also with you.



## PRAYER OF THE DAY — Collect

**M** Let us pray.

Lord God, in mercy receive the prayers of your people. Grant them the wisdom to know the things that please you and the grace and power always to accomplish them; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C** Amen.

*Be seated.*

## FIRST LESSON

2 Kings 5:1-14

**N**AAMAN, COMMANDER OF THE ARMY OF THE KING of Syria, was a great man with his master and in high favor, because by him the Lord had given victory to Syria. He was a mighty man of valor, but he was a leper. <sup>2</sup> Now the Syrians on one of their raids had carried off a little girl from the land of Israel, and she worked in the service of Naaman's wife. <sup>3</sup> She said to her mistress, "Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy." <sup>4</sup> So Naaman went in and told his lord, "Thus and so spoke the girl from the land of Israel." <sup>5</sup> And the king of Syria said, "Go now, and I will send a letter to the king of Israel."

So he went, taking with him ten talents of silver, six thousand shekels of gold, and ten changes of clothing. <sup>6</sup> And he brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you Naaman my servant, that you may cure him of his leprosy." <sup>7</sup> And when the king of Israel read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy? Only consider, and see how he is seeking a quarrel with me."

<sup>8</sup> But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent to the king, saying, "Why have you torn your clothes? Let him come now to me, that he may know that there

*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.*

*Naaman never would have sought the one true God, had it not been for the utter hopelessness of his condition. But notice that he too has to be purged of his pride, of his own will and reason before the Lord helps him. Naaman, like us, had reason for the rest of his life to be grateful for the greatness of his suffering!*

Following each lesson,  
the Pastor announces,  
“**The Word of the  
Lord.**” We know  
from Scripture that  
God comes to us  
through the Means of  
Grace, that is the  
Gospel that is found  
in the Word and the  
Sacrament. So, within  
the service God has  
come to us convicting  
us in our sin through  
the Law, and  
pronouncing  
forgiveness through  
the life-giving Gospel.  
The congregation—in  
response to such love  
—praises the Lord in  
reply: “Thanks be to  
God!”

is a prophet in Israel.” <sup>9</sup> So Naaman came with his horses and chariots and stood at the door of Elisha's house. <sup>10</sup> And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean.” <sup>11</sup> But Naaman was angry and went away, saying, “Behold, I thought that he would surely come out to me and stand and call upon the name of the Lord his God, and wave his hand over the place and cure the leper. <sup>12</sup> Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?” So he turned and went away in a rage. <sup>13</sup> But his servants came near and said to him, “My father, it is a great word the prophet has spoken to you; will you not do it? Has he actually said to you, ‘Wash, and be clean’?” <sup>14</sup> So he went down and dipped himself seven times in the Jordan, according to the word of the man of God, and his flesh was restored like the flesh of a little child, and he was clean.

**M** The Word of the Lord.

**C** Thanks be to God!

## PSALM OF THE DAY

*Psalm 30* | CW p. 76

### Refrain



### Psalm tone



### Refrain

Sing to the LORD, you | saints of his,\*  
praise his | holy name.





For his anger lasts only a | moment,\*  
 but his favor lasts a | lifetime;  
 weeping may remain | for a night,\*  
 but rejoicing comes in the | morning.

***Refrain***

To you, O | LORD, I called;\*  
 to the Lord I cried for | mercy.  
 Hear, O LORD, and be merci- | ful to me,\*  
 O LORD, | be my help.  
 You turned my wailing into | dancing,\*  
 that my heart may sing to you and not be | silent.

*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***

*Sorrowful times in life are sometimes caused by things outside of our control and sometimes by our own sins. David, the author of this Psalm, knew this full well. Trusting in God's deliverance, David knows that the sorrow he feels will be replaced with joy as God comforts him. We, too, are confident in God's promise to comfort us and dry our tears (cf. Rev. 7:17).*

**SECOND LESSON**

*2 Corinthians 1:3-7*

**B**LESSED BE THE GOD AND FATHER OF OUR LORD JESUS Christ, the Father of mercies and God of all comfort, <sup>4</sup> who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. <sup>5</sup> For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. <sup>6</sup> If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. <sup>7</sup> Our

*As Jesus shows his glory by giving us comfort and strength to endure even when he does not take the afflictions away, he does so with a second goal in mind. Not only does he keep us close to himself by such affliction, he also gives us the ability to understand, to sympathize with, and*

to be a source of his strength and comfort to others who suffer. Someone needs to show them the glory of the cross in suffering. Why not you? And so your affliction becomes a double blessing.

hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort.

**M** The Word of the Lord.

**C** Thanks be to God!

## VERSE OF THE DAY

*John 6:68; Romans 10:17*

**M** Alleluia. Alleluia. Lord, to whom shall we go? You have the words of eternal life. Alleluia.

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

Faith comes from hear - ing the mes - sage, and the

mes - sage is heard through the Word of Christ. Al - le -

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

This leper has not despaired. He comes to Jesus with the perfect prayer: If you are willing! He trusts that Jesus is able to help and by his prayer shows trust also in Jesus' mercy. The prayer implies that Jesus might will otherwise, in which case he is ready to accept the will of the Almighty. Jesus takes the second risk when he answers the man's

## HOLY GOSPEL

*Mark 1:40-45*

*Please stand.*

**M** The Holy Gospel according to St. Mark, chapter one.

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

**A**ND A LEPER CAME TO HIM, IMPLORING HIM, AND kneeling said to him, "If you will, you can make me clean." <sup>41</sup> Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean." <sup>42</sup> And immediately the

leprosy left him, and he was made clean. <sup>43</sup> And Jesus sternly charged him and sent him away at once, <sup>44</sup> and said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a proof to them.” <sup>45</sup> But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places, and people were coming to him from every quarter.

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

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

*Be seated.*

*prayer and heals him. But now the man falls into the second peril. With no doubt the best of intentions, he prefers his own will now to the will that Jesus had expressed in his command. What great glory Jesus shows! He knew what the man would do, but blessed him anyway, even when he knew that the man's disobedience would get in the way of Jesus' own will and work.*

HYMN OF THE DAY *Salvation unto Us Has Come* | **CW 390 (1-5)**

SERMON *Mark 1:40-45*

*Christ takes the risk and gives us the reward*

*For more information on the **Hymn of the Day**, see the insert of the service folder.*

**APOSTLES' CREED**

<b>C</b> I believe in God, the Father almighty, maker of heaven and earth.	2 Cor. 6:18 Is. 51:13
I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty.	1 Cor. 8:6; Jn. 3:18 Lk. 1:35 Lk. 1:34; 2:7 Lk. 23:16 Mt. 27:32-61; Mk. 15:21-47; Lk. 23:26-56; Jn. 19:16b-42 1 Pet. 3:19 1 Cor. 15:4b Ac. 2:33-34  Heb. 1:13

*Having heard the Word of God, we confess our faith in His name. The **creed** is our saying back to God what He has first said to us. In the Creed we acclaim the truth of the triune God and His work of salvation accomplished for us in His incarnate Son, Jesus Christ*

*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.*

*Through the **Prayer of the Church** we heed Christ's command to "love one another." One of the greatest forms of love we can show for our neighbor is to pray for them.*

*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*

**From there he will come  
to judge the living and the dead.**

*Mt. 25:31; 2 Tim. 4:1*

**I believe in the Holy Spirit,  
the holy Christian Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life ☩ everlasting. Amen.**

*Mt. 3:16-17*

*Eph. 5:23*

*Eph. 4:3-6*

*Rom. 4:6-8*

*Ecc. 12:7*

*1 Th. 4:17*

*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]** ...let us pray to the Lord:

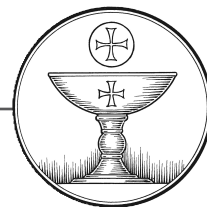
**[C]** Lord, have mercy.

*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.

## The Service of the Sacrament



## PREFACE

**[M]** The Lord be with you.

*Ruth 2:4; 2 Timothy 4:22*

**[C]** And also with you.

**M** Lift up your hearts.

Lamentations 3:41

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

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

Psalms 136

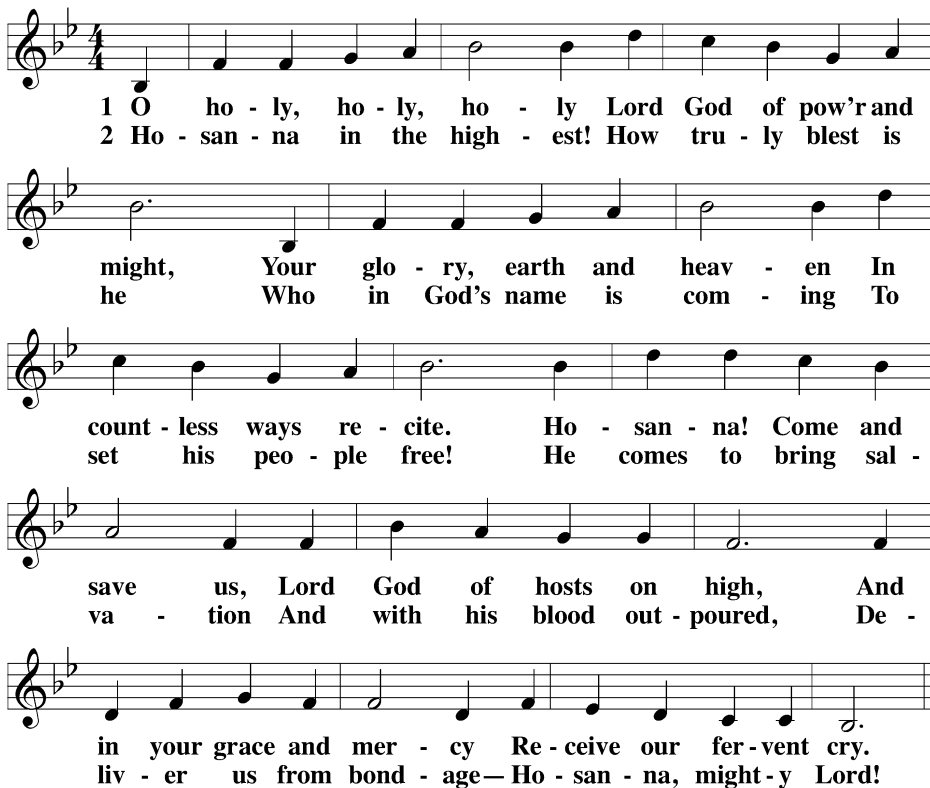
**C** It is good and right so to do.

**M** It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, *who came as the Light of the world so that the world may have light and life through him.* 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

Tune: VALET WILL ICH DIR GEBEN [CW 19]



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!

*their approval to speak on their behalf. Additionally, the Pastor encourages the congregation to “lift up their hearts” and “to give thanks” as he gives thanks on their behalf in the Proper Preface and the Eucharistic Prayer.*

**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.

*In this **prayer** we give thanks to the lord of the redemption that He has secured for us by His cross; we ask Him to prepare us to receive that redemption in living and joyful faith.*

*The **Pater Noster** (“Our Father”), the prayer that Jesus taught His disciples to pray, is the “table prayer” with which we come to the Lord’s Table.*

*As he speaks the **Words of Institution**, the minister both proclaims the words of Jesus to the*

## 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.

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.

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.

## 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.”

congregation and sets apart the bread and wine for the Lord’s use. This is why he stands behind the altar during this portion of the service. The sign of the cross reminds us of Christ’s death, which is necessary for this Sacrament.

## PEACE OF THE LORD — *Pax Domini*

John 20:19

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

**C** Amen.

With the body and blood of our Lord Jesus in his hands, the pastor speaks the **Pax Domini** (Latin for “peace of the Lord”). 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.

## LAMB OF GOD — *Agnus Dei*

John 1:29

Lamb of God, you take a - way the

sin of the world; have mer - cy on us.

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

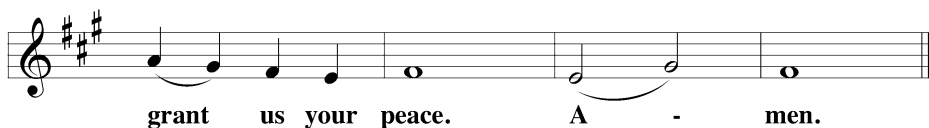
world; have mer - cy on us. Lamb of God,

you take a - way the sin of the world;

The **Agnus Dei**, which means “Lamb of God,” is a song included in the Ordinary of the Divine Service. That means it is included in every Service of the Sacrament. This canticle reminds us that Jesus is God’s Lamb, who was offered as a sacrifice for sin, once for all.

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.

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.



## 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  $\clubsuit$  are forgiven. Go in peace. Amen.

## SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

Tune: WIE SOLL ICH DICH EMPFANGEN [CW 18]

Please stand.

1 O Lord, now let your serv - ant De - part in peace,  
2 All glo - ry to the Fa - ther, All glo - ry to  
as - sured: For I have seen your prom - ised In -  
the Son, All glo - ry to the Spir - it, For -  
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 ANTIPHON

*Psalm 107:1*

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

**[C]** And his mercy endures forever.

## POST-COMMUNION COLLECT

**[M]** We give you thanks, O Lord, for the foretaste of the heavenly banquet that you have given us to eat and to drink in this sacrament. Through this gift you have fed our faith, nourished our hope, and strengthened our love. By your Spirit help us to live as your holy people until that day when you will receive us as your guests at the wedding supper of the Lamb, who lives and who reigns with you and the Holy Spirit, one God, now and forever.

**[C]** Amen.

## BLESSING

*Numbers 6:22-27*

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

**[C]** Amen.

*Be seated.*

## CLOSING HYMN

*Salvation unto Us Has Come | CW 390 (6)*

*Before we leave the Lord's Table, we **give thanks**, asking that the salutary gift of Jesus' body and blood would have its way in our lives, strengthening us in faith toward God and fervent love toward one another. The Sacrament draws us outside of ourselves to live in Christ by faith and in the neighbor by love.*

*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)*