



SCRIPTURE ALONE

Sexagesima



Sunday, February 4, 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

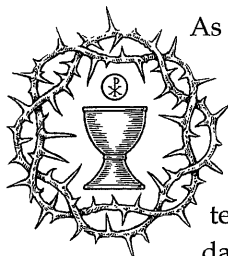
The Sower sows the seed of His Word (Luke 8:4–15). This Word is living and powerful (Heb. 4:9–13) to conceive new life in those who hear it. But the planting of Christ is attacked by the devil, the world, and the flesh. Satan snatches the Word away from hard hearts. The riches and pleasures of this life choke off faith. Shallow and emotional belief withers in time of temptation and trouble. But see how Christ bears this attack for us! Christ's cross was planted in the hard and rocky soil of Golgotha. A crown of thorns was placed upon His head. Satan and His demons hellishly hounded and devoured Him. Yet, through His dying and rising again, He destroyed these enemies of ours. Jesus is Himself the Seed which fell to the ground and died in order that it might sprout forth to new life and produce much grain. In Him, the weak are strong (2 Cor. 11:19–12:9). He is the Word of the Father which does not return void (Is. 55:10–13) but yields a harvest hundredfold.

ABOUT THE "GESIMA," OR "PRE-LENT," SEASON

This period of the Church Year is a time of transition into the season of Lent, a time for us to pause before we begin our pilgrimage to Calvary and the empty tomb. The "Gesima" Sundays have been observed in the Church since the 5th century, and specifically observed by the Lutheran church since the Reformation. In fact, all of Luther's sermons from this time of the Church Year are written for the Gesima Sundays (rather than the very modern "Sundays after Epiphany"). The names of the Sundays in this mini-season are markers telling us about how many days there are until our celebration of Easter: *Septuagesima* (Latin for "70"), *Sexagesima*

("60"), and *Quinquagesima* ("50"). Each of the three Sundays focus on one of the three "Solos" of the Christian faith as taught in Lutheranism—"Grace Alone" (*Sola Gratia*), "Scripture Alone" (*Sola Scriptura*), and "Faith Alone" (*Sola Fide*). With our eyes focused on how God works to save us, we are prepared to enter the penitential season of Lent.

HOLY COMMUNION IS OFFERED TODAY



As Christians who believe that the Bible is inspired by God and that every word written in it is God’s holy Word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the Bible that anyone who doesn’t understand this teaching or who denies this real presence of Christ’s body and blood will do damage to his or her soul if not properly taught first (1 Corinthians 11:27-29).

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord’s Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

SERVING IN THE DIVINE SERVICE

Preaching & Presiding MinisterPr. Nathanael P. Seelow
KeyboardistMichelle Reinsch
GreeterMeyer Family
UshersPhil & Matthew Brei

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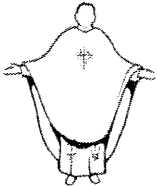
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THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



The **chasuble** is a poncho-shaped garment that is the principal vestment for the celebrant (the minister who speaks the Words of Institution in the service) of the Communion service. Like all vestments, its purpose is to cover the person of the minister and to give glory to Christ. It is adorned with the colors of the season of the Church Year.

OPENING HYMN

O Word of God Incarnate | CW 279

INVOCATION

Matthew 28:19

Please stand.

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



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.

INTROIT

Psalm 44:1-2, 7-8, 23, 25a, 26a

- A** (*antiphon*) **Get up! Why do you sleep, O LORD? Wake up! Do not reject us forever. For our souls bow down to the dust. Stand up! Help us!**
- M** God, our ears have heard.
- C** Our fathers have told us the work you performed in days long ago.
- M** By your hand you drove out the nations,
- C** but you planted your people.
- M** You crushed the peoples,
- C** but you sent your people forward.
- M** But you save us from our foes,
- C** and you put those who hate us to shame.
- M** In God we make our boast all day,

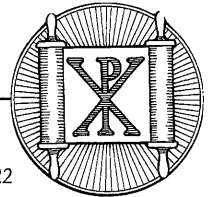
Having entered God's presence, the **Kyrie** (Latin for "Lord") serves as our earnest plea for his grace and peace. Notice how this tune and the tune of the *Agnus Dei* ("Lamb of God" p. 16) are very similar. Martin Luther composed this setting of the *Kyrie* based on the melody of the *Agnus Dei* to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

The *Introit*, which means "entrance," was historically spoken or sung as the pastor(s) and those serving in the Divine Service entered the sanctuary from the rear in procession (usually with a processional cross/crucifix and candles). The service then would continue with the first of two "services" or rites in the Divine Service. The *Introit* is usually one of the Psalms, sung with an "antiphon," or refrain, and directs our hearts and minds on the focus for the day.

C and we will praise your name forever.

A (*antiphon*) Get up! Why do you sleep, O LORD? Wake up! Do not reject us forever. For our souls bow down to the dust. Stand up! Help us!

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.

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.

PRAYER OF THE DAY

M Let us pray.

O God, the strength of all who put their trust in You, mercifully grant that by Your power we may be defended against all adversity; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C: A - men.

Be seated.

The Lord invites all to seek him in his word and to receive his good and satisfying gifts. Though the Lord invites us to listen diligently to his Word, we often listen carelessly or not at all. When we

FIRST LESSON

Isaiah 55:10-13

JUST AS THE RAIN AND THE SNOW COME DOWN from the sky and do not return there unless they water the earth, make it give birth, and cause it to sprout, and it gives seed to the sower and bread to the eater,¹¹ so it will be with my Word that goes forth from my mouth. It will not return to me empty. Rather, it will

accomplish whatever I please, and it will succeed in the purpose for which I sent it. ¹² Because in joy you will go forth, and in peace you will be carried along. The mountains and the hills will burst forth before you with shouts of joy, and all the trees of the field will clap their hands. ¹³ Instead of the thorn, a fir tree will grow up. Instead of the brier, a myrtle tree will grow up. And it will make a name for the LORD, an everlasting sign that will not be cut off.

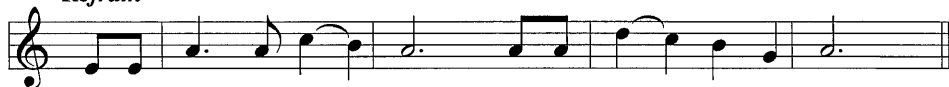
M This is the Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

Psalm 84 | CW p. 96

Refrain



Let us go re-joic - ing to the house of the Lord.

Psalm tone



Refrain

How lovely is your | dwelling place,
O LORD Al- | mighty!

My soul yearns, | even faints,
for the courts | of the LORD.

Blessed are those who dwell | in your house;
they are ever | praising you.

Refrain

Better is one day | in your courts
than a thousand | elsewhere;

shut out God's life-giving Word, we are left to labor for that which does not satisfy. Jesus has accomplished the purpose for which he was sent: the pardon for sin, which he won at the cross. He gives abundantly to those from every nation who turn to him.

Someone who has been separated from the sanctuary, where God is rightly worshiped, now longs to return. Many homebound and shut-in Christians long for worship in God's house, yearning for the days they were strong enough to go. Meanwhile, many other Christians, especially those in the height of their strength, neglect the worship of the Lord to their own detriment. God gives strength to his people through the hearing of his Word, specifically through his Gospel promise of salvation on account of Christ.

Psalm tone



I would rather be a doorkeeper in the house | of my God
than dwell in the tents of the | wicked.

O LORD Al- | mighty,
blessed are they who | trust in you.

*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

Hebrews 4:9-13

“Christ’s Word breaks through and wounds, It takes away every ground of trust and ascribes redemption solely to the blood of Christ; it pricks and wounds the soul. This is a health-bestowing wound, for these weapons kill in order to make alive... It is, however, a fall that is happy and full of consolation, demonstrating the power and success of the Word.”

— Martin Luther

SO THERE REMAINS A SABBATH REST for the people of God.¹⁰ For the one who enters God’s rest also rests from his own work, just as God rested from his work.¹¹ Therefore, let us make every effort to enter that rest, so that no one will fall into the same pattern of disobedience.

¹² For the word of God is living and active, sharper than any double-edged sword. It penetrates even to the point of dividing soul and spirit, joints and marrow, even being able to judge the ideas and thoughts of the heart.¹³ And there is no creature hidden from him, but everything is uncovered and exposed to the eyes of him to whom we will give an account.

M This is the Word of the Lord.

C Thanks be to God!

TRACT

Psalm 60:1-2, 5

Please stand.

M God, you have rejected us. You have broken us down. You have been angry. Return to us! You have shaken the earth. You have torn it open. Heal its fractures, for it is about to collapse. Save us with your right hand and answer us, so that those you love may be delivered.

C Lord, have mercy.

In preparation for Lent, the "Alleluias" are replaced with verses called the "Tract."

HOLY GOSPEL

Luke 8:4-15

M The Holy Gospel appointed for Sexagesima, from the Gospel of St. Luke, chapter eight.



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

AS A LARGE CROWD WAS GATHERING and people from one town after another were making their way to him, he spoke using a parable. ⁵ "A farmer went out to sow his seed. As he sowed, some fell along the path. It was trampled, and the birds of the sky devoured it. ⁶ Other seed fell on rocky ground. As soon as it grew, it withered away, because it had no moisture. ⁷ Other seed fell among thorns. The thorns grew up with it and choked it. ⁸ Other seed fell into good soil. It grew and produced fruit—one hundred times as much as was sown." As he said these things, he called out, "Whoever has ears to hear, let him hear!"

⁹ His disciples asked him, "What does this parable mean?"

¹⁰ He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest I speak in parables so that 'even though they see, they may not see, and even though they hear, they may not understand.' ¹¹ This is the meaning of the parable: The seed is the word of God. ¹² Those along the path are the ones who hear it, but then the Devil comes and takes away the word from their hearts to keep them from believing and being saved. ¹³ Those on the rocky

On what has now been sown Your blessing, Lord, bestow; The pow'r is yours alone To make it spring and grow. O Lord, in grace the harvest raise And you alone shall have the praise!

— CW 322:1

ground are the ones who, when they hear, receive the word with joy, but they have no root. So they believe for a while, but then fall away in a time of testing. ¹⁴ The seeds that fell into the thorns are the ones who hear the word, but as they go on their way they are choked by the worries, riches, and pleasures of life, so they do not mature. ¹⁵ And the seeds in the good ground are the ones who hear the word with an honest and good heart, hold on to it tightly, and produce fruit as they patiently endure.

M This is the Gospel of the Lord.



C: Praise be to you, O Christ!

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.

NICENE CREED

- | | | |
|----------|--|----------------|
| C | We believe in one God, | |
| | the Father, the Almighty, | Dt. 6:4 |
| | maker of heaven and earth, | 2 Cor. 6:18 |
| | of all that is, seen and unseen. | Is. 51:13 |
| | | Col.1:16 |
| | We believe in one Lord, Jesus Christ, | 1 Cor. 8:6 |
| | the only Son of God, | Jn. 3:16 |
| | 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
to judge the living and the dead,
and his kingdom will have no end.

Mt. 25:31
2 Tim.4:1
Lk. 1:33

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.

Job 33:4
Jn. 15:26
Jn. 4:24

We believe in one holy Christian
and apostolic Church.

2 Pet.1:25
Mt. 16:18; Eph. 2:19-20

We believe in one baptism for the forgiveness of sins.

Eph. 4:5; Ac. 2:38

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

1 Cor. 15:21-22
Rev. 22

Be seated.

HYMN OF THE DAY

The Gospel Shows the Father's Grace | CW 288

SERMON

Hebrews 4:9-13

Let the Word Do Its Work

OFFERTORY

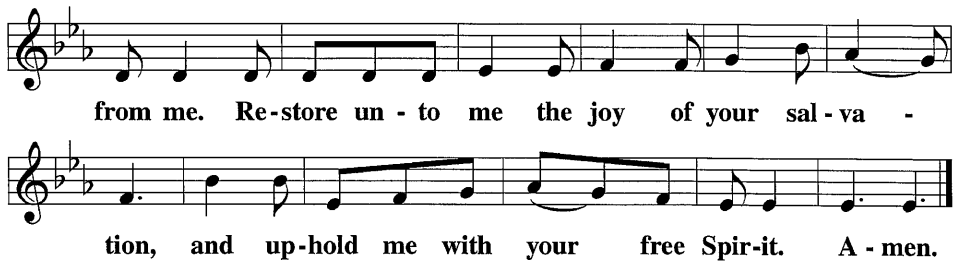
Psalm 51:10-12

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

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.

In response to God's generous love and forgiveness, we bring our generous offerings to him. The members of Good Shepherd congregation have joined together to proclaim the gospel in this community. These offerings support that work. While our guests are welcome to participate in the offering if they choose, they should not feel at all obligated to do so.



Be seated.

OFFERING

PRAYER OF THE CHURCH

Please stand.

[M] Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

Brief silence.

[M] For the Church, that all the baptized would continue to hear the Word of God, hold it fast in honest and good hearts, and bear fruit with patience, let us pray to the Lord: **[C]** **Lord, have mercy.**

[M] For Ministers of the Word, that the seed of God's Word would be sown and find good soil in many through the preaching of the Gospel and the administration of the Sacraments, let us pray to the Lord: **[C]** **Lord, have mercy.**

[M] For the nations of the world and their leaders, that all who receive the sword as Your servants may bear it according to Your command, and that war, hate and bloodshed may be overcome by peace, justice and mercy, let us pray to the Lord: **[C]** **Lord, have mercy.**

[M] For our Christian brethren around the world facing persecution and martyrdom, especially in the Middle East and Africa, that they may, by grace and the power of the Holy Spirit, confess the saving name of Jesus Christ in the face of their persecutors, remembering that He will confess

them before His Father in heaven, let us pray to the Lord: **C** **Lord, have mercy.**

M For the institution of holy marriage and the blessings of family, we give thanks to the Lord. That these gifts would be cherished and honored in our society, and especially within the communion of saints, let us pray to the Lord: **C** **Lord, have mercy.**

M For all those enduring a time of sickness or suffering in this vale of tears, [especially _____,] that they would know the peace that the world cannot give. Commending each into the Father's loving hands and asking for a happy issue out of their troubles, 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, that reverence and awe would attend them as they enter into the dwelling place of their Lord and Savior, especially as they approach the holy altar to receive the very body and blood of Jesus for their forgiveness and strengthening of faith, let us pray to the Lord: **C** **Lord, have mercy.**

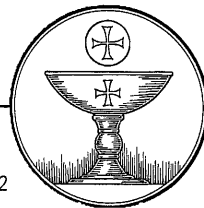
M For all the faithful, in whom the seed of God's Word had been planted and cultivated until they departed this vale of tears in faith, let us give thanks to the Lord. Asking Him to bring us to share in the joys of the unending feast with them, let us pray to the Lord: **C** **Lord, have mercy.**

M Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy, through Jesus Christ, Your Son, our Lord. **C** **Amen.**

In the era of the Reformation, announcements about births, deaths, and marriages were made after the sermon. Then prayers were offered. This is why the Prayer of the Church is often placed in this position in the Divine Service.



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.

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, *who brought the gift of salvation to all people by his death on the tree of the cross, so that the devil, who overcame us by a tree would in turn by a tree be overcome.* 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 Blessed are you, O Lord, because you have brought us from death to life. With humble and repentant hearts, we praise and thank you for your Son, Jesus Christ, who became our substitute under your holy law, who destroyed the works of the devil by his perfect obedience to your will, who willingly carried a cross to pay the debt of the world's sin, who lives and reigns to give us life.

Through his body and blood, once given and poured out for us, forgive our sins and strengthen us for our journey heavenward. Unite us to our crucified and risen Lord, that we may believe in him, confess him, call on his name, and finally be delivered from this world to the feast of the Lamb, whose kingdom has no end.

C Amen.

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

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

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.

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.

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).

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

Please stand.

The words of the **Nunc Dimittis** (Latin for “Now you dismiss”) 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.

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.

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.

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

Almighty God, Your Word is Cast | CW 324

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



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