



The
ASCENSION
of Our Lord

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, NE*

Wednesday, May 4, 2016

WELCOME TO GOOD SHEPHERD!

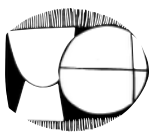
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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 THE ASCENSION

Forty days ago, the darkness of Lent was dispelled by the light of Easter. For forty days, the Church has cried, “Christ is risen! He is risen indeed!” But forty days after Jesus rose from the dead, he departed from his disciples and was enthroned in glory in heaven. From heaven he rules all things as our Lord and King. Today we celebrate the day he ascended (“went up”) to glory. But he promised not to leave his disciples alone. He promised to send them the Holy Spirit. They waited ten more days, and then on the Festival of Pentecost (“fiftieth day”) they saw Jesus’ promise made good. Next Sunday, we will celebrate that 50th day, the day of Pentecost.

HOLY COMMUNION IS OFFERED TODAY

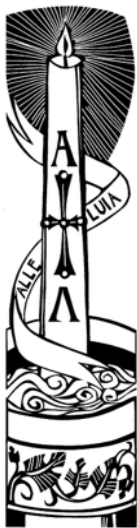


In Holy Communion, we share in the mystery of the bread and wine offered together with the body and blood of Christ. As Christians who believe that the Bible is inspired by God and that every word written in it is God’s holy word, we believe that we receive the body and blood in, with, and under the 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 taught first.

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

THE PASCHAL CANDLE



The Paschal Candle is a special candle used at every service during the Easter season and at baptisms and funerals year-round. The Paschal Candle—rededicated this morning in our Easter Vigil service—symbolizes the resurrection victory over the darkness of sin and death. It emphasizes the presence of the resurrected Christ and the link between baptism and the resurrection (Romans 6).

The name *Paschal* comes from the Greek, *pascha*. Before the time of Christ, this word was used for Passover; after Christ, Christians took to using the word when referring to the Festival of the Resurrection (The term *Easter* came into use in later centuries).

Throughout the fifty days of Easter, the Paschal Candle traditionally stands near or in front of the altar as a symbol of resurrection. It is lighted for each service and is traditionally extinguished after the reading of the Gospel on Ascension. The Paschal Candle is of substantial size so its important symbolism speaks clearly. Even the stand in which it sits is of great size.

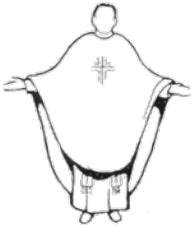
Even as the Advent candles bring wonderful meaning to the celebration of Advent, so the Paschal Candle is intended to add meaningful symbolism to our celebration of Easter, Baptisms, and Christian funerals.

SERVING IN WORSHIP

Preacher & Presiding Minister.....Pr. Nathanael Seelow
KeyboardistMichelle Reinsch

THE DIVINE SERVICE

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



You may notice Pastor wearing a vestment today with which you are not familiar. 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 as the season of the Church Year.

OPENING HYMN

Hail the Day that Sees Him Rise | CW 175

Text: Charles Wesley, 1707-88

Tune: *ORIENTIS PARTIBUS*, Pierre de Corbeille, d. 1221

1 Hail the day that sees him rise To his
2 There the glo - rious tri - umph waits: Lift your
3 See, the heav'n its Lord re - ceives, Yet he
4 See, he lifts his hands a - bove; See, he
5 Still for us he in - ter - cedes; His pre -

throne a - bove the skies! Christ, the Lamb for
heads, e - ter - nal gates. He has con - quered
loves the earth he leaves; Though re - turn - ing
shows the prints of love. Hark! His gra - cious
vail - ing death he pleads. He, the first of

sin - ners giv'n, Re - as - cends his na - tive heav'n.
death and sin; Take the King of glo - ry in!
to his throne, Still he calls man - kind his own.
lips be - stow Bless - ings on his Church be - low.
all our race, Near him - self pre - pares a place.

6 There we shall with you remain
Partners in your endless reign,
There your face unclouded view,
Find our heav'n of heav'ns in you.

INVOCATION

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.



"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*

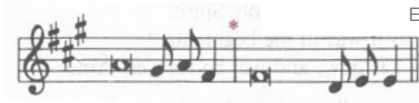
"Confession has two parts. First, that we confess our sins, and second, that we receive absolution, that is, forgiveness, from the pastor as from God himself, not doubting, but firmly believing that by it our sins are forgiven before God in heaven."

— *Small Catechism Confession, I*

The **Introit**, which means “entrance,” is spoken or sung as the pastor(s) enter the sanctuary in procession (usually with a processional cross/crucifix and candles). The service then continues with the first of two “services” or rites in the Divine Service.: The Service of the Word and The Service of the Sacrament.

INTROIT

antiphon: Psalm 47:5; Psalm 110:1, 4-5



- [M]** (antiphon) God has ascended amid | shouts of joy,
the LORD amid the sounding of | trumpets.
- [M]** The LORD says to my Lord: “Sit at my | right hand,
- [C]** **Until I make your enemies a footstool | for your feet.**
- [M]** The LORD has sworn and will not | change his mind:
- [C]** **“You are a priest forever, in the order of Mel- | chizedek.”**
- [M]** The LORD is at your | right hand;
- [C]** **he will crush kings on the day | of his wrath.**
- [C]** **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.**
- [M]** (antiphon)

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.

GLORY BE TO GOD — *Gloria in Excelsis*

Tune: OLD HUNDREDTH [CW 233]



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.

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. "Glory to God in the highest" has been a Christian song of praise since the 4th century.

On May 25, 735 AD (1,281 years ago), on the great Ascension Vigil, the Venerable Bede finished his translation of the Gospel of St. John into Old English. Then, on that day of Ascension, he died. The words he spoke on his deathbed serve as the **Prayer of the Day** for the Festival of the Ascension of our Lord. The words themselves flow from the great ascension texts. The prayer sets the tone for the Sunday, beginning with a note of triumph and ending with a supplication for the Spirit and his work on Pentecost. Today we see that Christ rules all things for his Church. [For more on the Venerable Bede, see pg. 20]

This account of the Ascension of our Lord, as recorded by St. Luke, complements the Gospel lesson. Jesus visibly departs, leaving his followers with the promise of the Holy Spirit, a call to witness, and the promise that he will come again.

The Service of the Word



SALUTATION

M The Lord be with you.

C And also with you.

PRAYER OF THE DAY

M Let us pray.

Lord Jesus, King of glory, on this day you ascended far above the heavens and at God's right hand you rule the nations. Leave us not alone, we pray, but grant us the Spirit of truth that at your command and by your power we may be your witnesses in all the world; for you live and reign with the Father and the Holy Spirit, one God, now and forever.

C Amen.

Be seated.

FIRST LESSON

Acts 1:1-11

¹ In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, ² until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. ³ He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

⁴ And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

⁶ So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" ⁷ He said to them, "It is not for you to know times or seasons that the Father has fixed by his

own authority. ⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” ⁹ And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. ¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ¹¹ and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

M The Word of the Lord.

C Thanks be to God!



All nations are called to praise God for what he has done for and in Israel. Israel is called to praise him as their great King, demonstrating his universal rule and salvation. God's promised salvation is for all nations and has been carried out in time and history by his Son, who now reigns on high as our King.

PSALM OF THE DAY

Psalm 47 | CWS p. 47

Refrain

God has gone up with a shout, the
Lord with the sound of the trum - pet.

Psalm Tone

Refrain

Clap your hands, all you nations;^{*}
shout to God with cries of joy.

How awesome is the Lord Most High,^{*}
the great King over all the earth!

God reigns over the nations;^{*}
God is seated on his holy throne.

Refrain

God has ascended amid shouts of joy,^{*}
the Lord amid the sounding of trumpets.

Sing praises to God, sing praises;^{*}
sing praises to our King, sing praises.

For God is the King of all the earth;^{*}
sing to him a psalm of praise.

Glory be to the Father and to the Son*
and to the Holy Spirit,
as it was in the beginning,*
is now, and will be forever. Amen.

Refrain

SECOND LESSON

Ephesians 1:16-23

¹⁶ I do not cease to give thanks for you, remembering you in my prayers, ¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, ¹⁸ having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, ¹⁹ and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might ²⁰ that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹ far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. ²² And he put all things under his feet and gave him as head over all things to the church, ²³ which is his body, the fullness of him who fills all in all.

M The Word of the Lord.

C Thanks be to God!



The working of God's mighty strength means that Christ has been raised from the dead and now sits on the throne of heaven. All things are under his authority for the enlightenment of his people and the fullness of his body, the Church. This is what Jesus meant when he told us all authority had been given to him. Our response? Therefore, go...

VERSE OF THE DAY

Matthew 28:20b

M Alleluia. Alleluia. Christ is risen! He is risen indeed! Alleluia. Surely I will be with you always, to the very end of the age.

C Alleluia!

GOSPEL

Luke 24:44-53

The Scriptures had been fulfilled. Humankind had been redeemed. Death had been conquered and the King was going home. Now, begins the work of carrying the message of Christ's victory to the ends of the earth. We are witnesses, clothed with the Spirit and filled with resurrection joy.

Please stand.

M The Gospel according to Matthew chapter 24.

C Glory be to you, O Lord.

⁴⁴ Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

⁴⁵ Then he opened their minds to understand the Scriptures, ⁴⁶ and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, ⁴⁷ and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."

⁵⁰ Then he led them out as far as Bethany, and lifting up his hands he blessed them. ⁵¹ While he blessed them, he parted from them and was carried up into heaven. ⁵² And they worshiped him and returned to Jerusalem with great joy, ⁵³ and were continually in the temple blessing God.

M This is the Gospel of the Lord.

C Praise be to you, O Christ.



INSTRUCTIONS FOR THE DAYS AFTER THE ASCENSION

M Brothers and sisters, for the past forty days of Easter we have gathered and focused on our true Paschal Lamb, whom God has freely given us. The flame of the Paschal Candle has burned since the Great Vigil of Easter. And our risen Lord was true to his word; he conquered sin, death, and Satan. The candle has remained lit for forty days. It has symbolized the resurrection victory over the darkness of sin and death. It has emphasized the presence of the resurrected Christ and the link between our baptism and the resurrection. But now our Lord has ascended into heaven and disappeared from our sight. And so we snuff out the Paschal Candle, only to light it again when the waters of baptism run over or tears are shed at the victory service of a loved one.

But all hope is not lost. Hear the angels as they tell us, "He will return, just as he said!" So, dear Christians, let us not be disheartened. Let us feast this Ascension Day on Christ, the bread of heaven. Let us find him in his Word, in the water, and at the table. Let the alleluias continue to ring out. And let us continue to rejoice in the joy that he has given us through his victory at the cross!

THE EXTINGUISHING OF THE PASCHAL CANDLE

Psalms 47

M All you peoples, clap your hands, shout to God with cries of gladness; for the Lord, the Most High, the awesome, is the great king over all the earth.

C Alleluia!

M God mounts his throne amid shouts of joy; the Lord, amid trumpet blasts. Sing praise to God, sing praise; sing praise to our king, sing praise.

C Alleluia!

M For king of all the earth is God; sing hymns of praise. God reigns over the nations, God sits upon his holy throne.

C Alleluia!

The Paschal Candle is extinguished.

Be seated.

HYMN OF THE DAY


On Christ's Ascension I Now Build | **CW 173**

Text: *Josua Wegelin, 1604-40; tr. William M. Czamanske, 1873-1964*


Tune: *NUN, FREUT EUCH, LIEBEN CHRISTEN, Wittenberg, 1524*



1 On Christ's as - cen - sion I now build The hope of
2 Since Christ re - turned to claim his throne, Great gifts for
3 Oh, grant, dear Lord, this grace to me, Re - call - ing



my as - cen - sion. This hope a - lone has al - ways stilled
me ob - tain - ing, My heart shall rest in him a - lone,
your as - cen - sion, That I may serve you faith - ful - ly,



All doubt and ap - pre - hen - sion; For where the
No oth - er rest re - main - ing, For where my
A - dorn - ing your re - demp - tion; And then, when



head is, there as well I know his mem - bers
treasure went be - fore, There all my thoughts shall
all my days will cease, Let me de - part in



are to dwell When Christ shall come and call them.
ev - er soar To still their deep - est yearn - ing.
joy and peace In an - swer to my plead - ing.

⁵⁰ Then he led them out as far as Bethany, and lifting up his hands he blessed them. ⁵¹ While he blessed them, he parted from them and was carried up into heaven. ⁵² And they worshiped him and returned to Jerusalem with great joy, ⁵³ and were continually in the temple blessing God.

Live in Ascension Joy!

NICENE CREED

Please stand.

**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,**

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

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.

Be seated.

OFFERING

PRAYER OF THE CHURCH

“Because it has been accepted as a practice in the Christian church, that in the public assemblies of the church after the preaching and hearing of the Word, this Sacrament is celebrated, therefore this custom must not be departed from without urgent necessity. It is...clear from Acts 20:7 and 1 Cor. 11:20,33 that when the [early] Christians did gather at one place, they were accustomed to celebrate the Eucharist.”

— Johann Gerhard

The Service of the Sacrament



PREFACE

[M] The Lord be with you.

[C] And also with you.

[M] Lift up your hearts.

[C] We lift them up to the Lord.

[M] Let us give thanks to the Lord our God.

[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 the Lord Jesus, the King of glory, conqueror of sin and death, ascended today to the highest heavens, as the Angels gazed in wonder. Mediator between God and man, judge of the world and Lord of hosts, he ascended, not to distance himself from our lowly state but that

we, his members, might be confident of following where he, our Head and Founder, has gone before. 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: LANCASHIRE [CW 166]



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 in your
va - tion And with his blood out - poured, De - liv - er

grace and mer - cy Re - ceive our fer - vent cry.
us from bond - age— Ho - san - na, might - y Lord!

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.

PRAYER OF THANKSGIVING

[M] Blessed are you, Lord God, the Alpha and the Omega, the beginning and the end. Your Word brought all things into being, and your Word will call all things to an end. We thank you, heavenly Father, that in mercy you sent your Son to redeem us.

By his incarnation, he became one with us.

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

— Martin Luther

By his perfect life, he fulfilled your holy will.
By his innocent death, he overcame hell.
By his rising from the grave, he opened heaven.
By his ascension into heaven, he now reigns over all things for the good of the Church.

We remember, O Lord, with thanksgiving the saving work of your Son, our Lord Jesus Christ. Renew us that we may joyfully serve you in your kingdom of grace now and in your kingdom of glory forever.

C Amen.

LORD'S PRAYER

Matthew 6:9-13

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

Matthew 26:26-28; 1 Corinthians 11:24,25

M Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: "Take and eat. This is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it all of you; this is my blood of the new covenant, which is poured

out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

The peace of the Lord be with you always.

C Amen.

LAMB OF GOD — *Agnus Dei*

John 1:29

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.

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;

grant us your peace. A - men.

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.

Luther recommended
that for the Lord's
Supper, first the bread
would be consecrated
and communicants
would come forward
to receive Christ's
body, and then the
wine would be
consecrated and
communicants would
come forward a
second time to receive
Christ's blood. (It's
not clear if churches
actually did this,
though.)

DISTRIBUTION

Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: "Everyone ought to examine themselves before they eat of the bread and drink from the cup." (1 Corinthians 11:28)

Prayer suggestions for before and after receiving the Lord's Supper can be found in the hymnal on pages 10-11 and 134-139.

In dismissing the communicants, the minister says:

[M] Now, may this true body and blood strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.



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.

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.

PRAYER FOR GRACE

- M** O give thanks to the Lord, for he is good.
- C** And his mercy endures forever.
- 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.

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." (cf. Numbers 6:27)

BLESSING

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

A Hymn of Glory Let Us Sing | **CW 171**

Text: *The Venerable Bede, 673-735*

Tune: *LASST UNS ERFREUEN, Köln, 1623*



1 A hymn of glo - ry let us sing! New songs through -
2 The ho - ly ap - os - tol - ic band Up - on the
3 To them the shin - ing an - gels cry, "Why stand and
4 "You see him now, as - cend - ing high Up to the
5 Be now our joy on earth, O Lord, And be our



out the world shall ring: Al - le - lu - ia! Al - le - lu - ia!
Mount of Ol - ives stand, Al - le - lu - ia! Al - le - lu - ia!
gaze up - on the sky?" Al - le - lu - ia! Al - le - lu - ia!
por - tals of the sky." Al - le - lu - ia! Al - le - lu - ia!
fu - ture great re - ward. Al - le - lu - ia! Al - le - lu - ia!



Christ, by a road be - fore un - trod, As - cends un -
And with his fol - low - ers they see Their Lord as -
"This is the Sav - ior," thus they say. "This is his
"Here - af - ter Je - sus you shall see Re - turn - ing
Then, throned with you for - ev - er, we Shall praise your

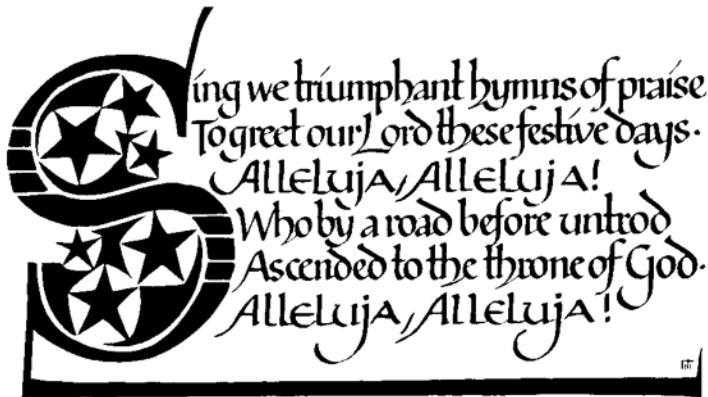


to the throne of God. Al - le - lu - ia! Al - le - lu - ia!
 cend in maj - es - ty. Al - le - lu - ia! Al - le - lu - ia!
 glo - rious tri - umph day.” Al - le - lu - ia! Al - le - lu - ia!
 in great maj - es - ty.” Al - le - lu - ia! Al - le - lu - ia!
 name e - ter - nal - ly. Al - le - lu - ia! Al - le - lu - ia!



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

6 O risen Christ, ascended Lord,
 All praise to you let earth accord.
 Alleluia! Alleluia!
 You are, while endless ages run,
 With Father and with Spirit one.
 Alleluia! Alleluia! Alleluia!
 Alleluia! Alleluia!



The Venerable Bede was an English monk who lived around 700 AD. Known as “the Teacher of the Middle Ages,” Bede’s best known contribution is the system of dating events by years before or after Christ. (B.C. and A.D.). The hymn stanza to the left is the first stanza of his well-known Ascension hymn, “A Hymn of Glory Let Us Sing.” We sing this nearly-1,300 year old hymn when we close the service today.



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