



# JESUS WEEPS FOR JERUSALEM

*The Tenth Sunday after Trinity*

*Sunday, August 5, 2018*

## WELCOME TO GOOD SHEPHERD!

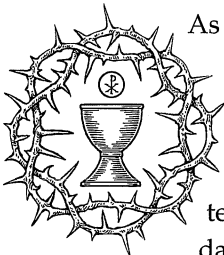
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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

Our Lord wept over Jerusalem for the destruction that would soon come upon her. For she did not recognize the time of God's visitation in Christ, who had come to bring her peace (Luke 19:41-48). Through His prophets God had consistently called His people to turn from their deceit and false worship. *"But My people do not know the judgments of the Lord"* (Jer. 8:4-12). They sought to establish their own righteousness rather than receive Christ's righteousness through faith (Rom. 9:30-10:4). So it was that God was in His temple to cleanse it, a precursor to the once-for-all cleansing from sin which He would accomplish in the temple of His own body on the cross. God grant us to know the things that make for our peace—His visitation in the Word and Sacraments—that by the Holy Spirit we may penitently confess *"Jesus is Lord"* (1 Cor. 12:1-11).

## HOLY COMMUNION IS OFFERED TODAY



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

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

**SERVING IN THE DIVINE SERVICE**

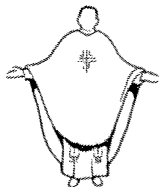
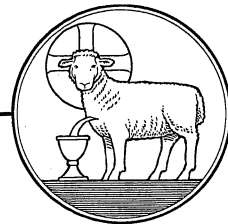
**Preaching & Presiding Minister**.....Pr. Nathanael P. Seelow  
**Keyboardist**.....Michelle Reinsch  
**Greeter** .....Donna Haas & Bert Mues  
**Ushers**.....Mannie Reinsch & Rick Reinsch

**COPYRIGHT INFORMATION**

All liturgical songs and text in this worship service is used by permission under One-License #A-716958.  
*Psalm Refrain*: Richard Proulx. © 1986 GIA Publications, Inc., Chicago, IL, [www.giamusic.com](http://www.giamusic.com). All rights reserved. Used by permission.  
All Scripture, unless otherwise noted, is from the *The Evangelical Heritage Version* (EHV) © 2017 by The Wartburg Project. [www.wartburgproject.org](http://www.wartburgproject.org). All rights reserved. Used by permission.  
Artwork by artwork by Ed Riojas. © 2012 Higher Things, Inc. All Rights Reserved. Used by permission

# 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.

## HYMN

God Has Spoken by His Prophets | CW 281

## 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.

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.

## 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.

## GLORY BE TO GOD — Gloria in Excelsis

Luke 2:14; John 1:29

- [M]** In the peace of forgiveness, let us praise the Lord!

C: Glory be to God on high, and on earth peace, good will toward men.  
We praise you, we bless you, we wor-ship you, we glorify you,  
we give thanks to you, for your great glory, O Lord God, heav'n-ly King,

Together with the Opening Hymn and Kyrie, a Hymn of Praise concludes the first part of the Divine Service with a song of joy and praise to God for all the things he has done for us through Jesus Christ. The traditional Hymn of Praise, the "**Gloria in Excelsis**" (which means "Glory in the highest"), finds its

*New Testament roots  
in the Christmas  
song which the  
angels sang to the  
shepherds at the  
birth of Jesus Christ.*

God the Fa-ther al - mighty. O Lord, the only begotten Son, Je-sus Christ;

O Lord God, Lamb of God, Son of the Father, you take away the

sin of the world; have mercy on us. You take away the

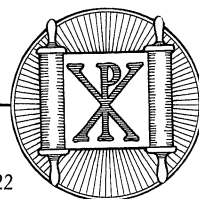
sin of the world; re - ceive our prayer. You sit at the right hand of

God the Father; have mercy on us. For you on - ly are holy;

you on - ly are the Lord. You only, O Christ, with the Ho - ly Spirit,

are most high in the glory of God the Father. A - men.

## *The Service of the Word*



### **SALUTATION**

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

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

**C:** And al - so with you.

## PRAYER OF THE DAY

**M** Let us pray.

O God, you declare your almighty power chiefly in showing mercy and pity. Mercifully grant that we, who by your grace in Christ have been made partakers of your heavenly treasure, may cheerfully serve you also in this life, walking in the way of your commandments; through Jesus Christ, your Son, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever.



*Be seated.*

*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.*

## FIRST LESSON

*Jeremiah 7:1-11*

**T**HE WORD THAT CAME TO JEREMIAH from the LORD:  
<sup>2</sup> "Stand in the gate of the LORD's house and proclaim this message there:

Hear the word of the LORD all you people of Judah coming through this gate to worship the Lord. <sup>3</sup> This is what the LORD of Armies, the God of Israel, says:

Reform your ways and your actions, and I will establish you in this place. <sup>4</sup> Do not trust in deceptive words and say, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD!'

<sup>5</sup> If you truly reform your ways and your actions, if you execute justice between a man and his neighbor, <sup>6</sup> if you do not oppress the foreigner, the orphan, or the widow, if you do not shed innocent blood in this place, if you do not follow after other gods to your own ruin, <sup>7</sup> then I will let you live in this place—in the land I gave your forefathers forever and ever.

<sup>8</sup> Listen: You are trusting in deceptive words that are not helpful.

<sup>9</sup> Will you steal and commit murder, commit adultery and swear falsely, offering sacrifices to Baal and following other gods you do not know? <sup>10</sup> And will you come and stand before me in this temple

*Through His prophets God consistently called His people to turn from their deceit and false worship.*

that bears my Name, and say, “We are saved—only to do all these detestable things? <sup>11</sup> This house bears my Name! Have you made it a den of robbers? Listen: I myself have been watching,” declares the LORD.

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

**C** Thanks be to God!

## PSALM OF THE DAY

*Psalm 92* | CW p. 101

### *Refrain*



Lord, let your mer-cy be on us, as we place our trust in you.

### *Psalm tone*



### *Refrain*

How great are your | works, O LORD,  
how pro- | found your thoughts!

The senseless man | does not know,  
fools do not | understand,

that though the wicked spring | up like grass  
and all evildoers | flourish,

they will be forever | destroyed.

But you, O LORD, are exalted for- | ever.

### *Refrain*

The righteous will flourish like a | palm tree,  
they will flourish in the courts | of our God.





They will still bear fruit | in old age,  
 they will stay | fresh and green,  
 proclaiming, "The LORD is | upright;  
 he is my rock, and there is no wicked- | ness in him."

*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

*Romans 9:30–10:4*

**W**HAT SHALL WE SAY THEN? That Gentiles, who were not pursuing righteousness, have obtained righteousness, a righteousness that is by faith. <sup>31</sup> But Israel, while pursuing the law as a way of righteousness, did not reach it. <sup>32</sup> Why? Because they kept pursuing it not by faith, but as if it comes by works. They stumbled over the stumbling stone. <sup>33</sup> Just as it is written:

*Look, I am putting a stone in Zion over which they will stumble and a rock over which they will fall. The one who believes in him will not be put to shame.*

<sup>10:1</sup> Brothers, my heart's desire and prayer to God on behalf of the Israelites is that they may be saved. <sup>2</sup> Indeed, I testify about them that they have a zeal for God, but it is not consistent with knowledge. <sup>3</sup> Since they were ignorant of the righteousness from God and sought to establish their own righteousness, they did not submit to the righteousness from God. <sup>4</sup> For to everyone who believes, Christ is the end of the law, resulting in righteousness.

**[M]** This is the Word of the Lord.

**[C]** Thanks be to God!

*God's people through the ages have often sought to establish their own righteousness rather than receive Christ's righteousness through faith.*

The "Prayer of Azariah" is a part of the Apocrypha, a collection of writings that are deemed to be of value for their devotional content, but were never considered a part of the canon (the 66 books of the Bible). The Prayer was originally appended to the end of chapter 3 in Daniel. However, the ancient Hebrew and Aramaic scrolls don't have these additions. Many scholars believe it to be an addition from the 2<sup>nd</sup> century B.C.

Luther says this about the Prayer: "Here follow several pieces which we did not wish to translate and include in the prophet Daniel and in the book of Esther. We have uprooted such cornflowers (because they do not appear in the Hebrew versions of Daniel and Esther). And yet, to keep them from perishing, we have put them here in a kind of special little spice garden or flower bed since much that is good, especially the hymn of praise, "Benedicite," is to be found in them.

This prayer of blessing was a common verse in Hebrew worship and literature, and was used historically by the church as the Verse for the Sundays of Trinity.

## VERSE OF THE DAY

Prayer of Azariah 3

Please stand.

- [M]** Alleluia! Blessed are you, O Lord, God of our ancestors, and worthy of praise; and your name is glorified forever. Alleluia!



## THE HOLY GOSPEL

Luke 19:41-48

- [M]** The Holy Gospel, from the Gospel of St. Luke, chapter nineteen.



**A**S HE CAME NEAR, he saw the city and wept over it. <sup>42</sup> He said, "If you, yes you, had only known on this day the things that would bring peace to you. But now, it is hidden from your eyes. <sup>43</sup> In fact, the days will come upon you when your enemies will build an embankment against you, surround you, and hem you in on every side. <sup>44</sup> Within your walls, they will dash you and your children to the ground. And within your walls, they will not leave one stone on top of another, because you did not recognize the time when God came to help you."

<sup>45</sup> Jesus entered the temple courts and began to drive out those who were selling things there. <sup>46</sup> He told them, "It is written, 'My house will be a house of prayer,' but you have made it a 'den of robbers!'"

<sup>47</sup> Every day he was teaching in the temple courts, but the chief priests, the experts in the law, and the leaders of the people continued to look for a way to put him to death. <sup>48</sup> They could not find any way to do it, because all the people were clinging to him and listening.

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



## NICENE CREED

**C** We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light, true God from true God,  
begotten, not made, of one being with the Father.

Through him all things were made.  
For us and for our salvation,  
he came down from heaven,  
was incarnate of the Holy Spirit and the virgin Mary,  
and became fully human.

For our sake he was crucified under Pontius Pilate.  
He suffered death and was buried.  
On the third day he rose again in accordance  
with the Scriptures.

He ascended into heaven  
and is seated at the right hand of the Father.

He will come again in glory  
to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who in unity with the Father and the Son  
is worshiped and glorified,  
who has spoken through the prophets.

*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.*

Dt. 6:4  
2 Cor. 6:18  
Is. 51:13  
Col.1:16  
1 Cor. 8:6  
Jn. 3:16  
Heb. 1:2,5  
Jn. 1  
Jn. 10:30  
Jn. 1:3  
1 Th. 5:9  
Jn. 6:38  
Lk. 1:35  
Gal. 4:4  
Mk. 15:15  
1 Cor. 15:3-4a  
1 Cor. 15:4b  
Ac. 2:33-34  
Heb. 1:13  
Mt. 25:31  
2 Tim.4:1  
Lk. 1:33  
Job 33:4  
Jn. 15:26  
Jn. 4:24  
2 Pet.1:25

We believe in one holy Christian  
and apostolic Church.

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

1 Cor. 15:21-22

and the life of the world to come. Amen.

Rev. 22

*Be seated.*

## HYMN OF THE DAY

*Lord, to You I Make Confession* | CW 302

## SERMON

*Romans 9:30–10:4* | What Should We Say About Christ?

## OFFERTORY

*Psalm 51:10-12*

*Please stand.*

Using the words of the Psalmist (Psalm 51), we pray in the Offertory that God use the Word on which we have just listened and mediated to “create a pure heart” inside of us. We pray that he “does not cast us away,” but instead show us his salvation—which he is about to do in the Holy Supper.

C: Cre - ate in me a clean heart, O God, and re -  
new a right spir - it with - in me. Cast me not a -  
way from your pres-ence, and take not your Ho - ly Spir - it  
from me. Re-store un - to me the joy of your sal - va -  
tion, and up-hold me with your free Spir-it. A - men.

*Be seated.*

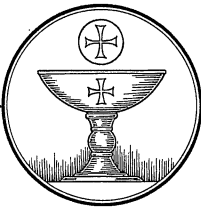
OFFERING

In response to God’s generous love and forgiveness, we bring our generous offerings to him. The members of Good Shepherd Lutheran 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.

PRAYER OF THE CHURCH

Please stand.

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.

SALUTATION

Ruth 2:4; 2 Timothy 4:22

**M** The LORD be with you.

C: And al - so with you.

PREFACE

**M** Lift up your hearts.

Lamentations 3:41

C: We lift them up un - to the Lord.

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

Psalms 136

C: It is good and right so to do.

**M** It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through

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.

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.

Jesus Christ, our Lord, *who promised that wherever two or three come together in his name, there he is with them to shepherd his flock till he comes again in glory.* Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

## HOLY, HOLY, HOLY — Sanctus

Isaiah 6:3; Matthew 21:9

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:  
 heav'n and earth are full of your glo - ry. Ho - san -  
 na, ho - san - na, ho - san - na in the high - est.  
 Bless - ed is he, bless - ed is he, bless - ed is he who  
 comes in the name of the Lord. Ho - san -  
 na, ho - san - na, ho - san - na in the high - est.

## PRAYER OF THANKSGIVING

**[M]** All glory and splendor, thanks and praise are yours, O Lord, heavenly Father. 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.

**C** Amen.

**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.

*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.*

**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."

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.

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).

## PEACE OF THE LORD — *Pax Domini*

John 20:19

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



## LAMB OF GOD — *Agnus Dei*

John 1:29



*Be seated.*

## 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

*Please stand.*

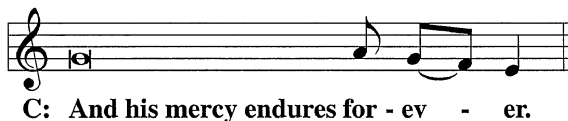


C: Lord, now you let your servant de - part in peace ac-cord-ing  
to your word. For my eyes have seen your salvation, which you have pre-  
pared be - fore the face of all people, a light to light - en the  
Gen - tiles and the glo - ry of your peo-ple Is - ra - el.

## POST-COMMUNION ANTIPHON

Psalm 107:1

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



C: And his mercy endures for - ev - er.

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 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.

*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.

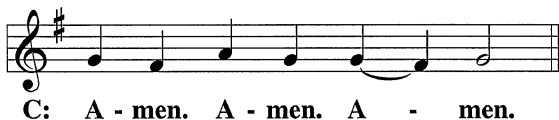


## BLESSING

*Numbers 6:22-27*

*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."*

- [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.



*Be seated.*

## CLOSING HYMN

*Blessed Are the Saints of God | CW 394*