



FAITH COMES FROM HEARING

The Twelfth Sunday after Trinity



Sunday, August 19, 2018

WELCOME TO GOOD SHEPHERD!

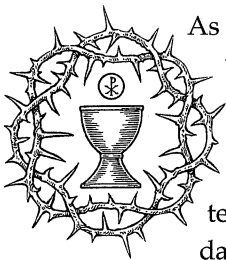
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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

A man who was deaf and therefore also had an impediment in his speech was brought to Jesus (Mark 7:31–37). In the same way, all are by nature deaf toward God and therefore also unable to confess the faith rightly. For *“faith comes from hearing, and hearing through the word of Christ”* (Rom. 10:9–17). Jesus put His fingers into the man’s ears, and He spat and touched His tongue. Even so in Holy Baptism, water sanctified by the words of Jesus’ mouth is applied to us; and the finger of God, that is, the life-giving Holy Spirit (2 Cor. 3:4–11) is put into our ears in the hearing of the baptismal Gospel. Jesus’ sighing *“Ephphatha”* opened the man’s ears, and his tongue was loosed to speak plainly as Isaiah prophesied of the Messiah, *“In that day the deaf shall hear the words of a book”* (Is. 29:18–24) So also, He who sighed and breathed His last on the cross for us has given us to hear and believe in Him and has opened our lips that our mouths may declare His praise.

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

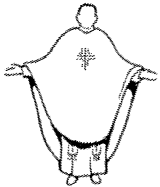
Preaching & Presiding Minister.....Pr. Nathanael P. Seelow
Keyboardist.....Michelle Reinsch
Greeter.....Rich & Sandy Harp
Ushers.....Les & Riley Adelong

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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.

HYMN

Praise to the Lord, the Almighty | CW 234

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] 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.

[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.

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] We confess: **[C]** Holy and merciful Father, 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

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.

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.

GLORY BE TO GOD — *Gloria in Excelsis*

Luke 2:14; John 1:29

M In the peace of forgiveness, let us praise the Lord!

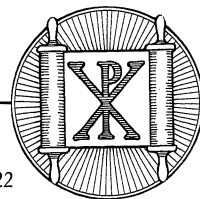
C: Glory be to God on high, and on earth peace, good will toward men.
We praise you, we bless you, we wor-ship you, we glorify you,
we give thanks to you, for your great glory, O Lord God, heav'n-ly King,

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.

Almighty and everlasting God, who created all things, we thank you that you have given us sound bodies, and have graciously preserved our tongues and other members from the power of the adversary. We humbly ask that you grant us your grace, that we may rightly use our ears to hear your Word diligently and devoutly and our tongues to praise and glorify your grace, so that no one is offended by our words, but that all may be edified by them; through your beloved Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



Be seated.

FIRST LESSON

Isaiah 29:17-24

ISN'T IT TRUE that in a very short time Lebanon be turned into an orchard, and the orchard will seem like a forest? ¹⁸ On that day, the deaf will hear the words of a book, and out of gloom and darkness the eyes of the blind will see. ¹⁹ The humble will rejoice in the LORD once again, and the poor will delight in the Holy One of Israel. ²⁰ But the ruthless will come to nothing. Those who mock the LORD will be no more, and all those who plan evil will be cut off, ²¹ all those who slander others with a word or deceive those who judge cases at the city gate, all those who deprive the innocent of justice with false testimony.

²² Therefore this is what the LORD, who redeemed Abraham, says about the house of Jacob: Jacob will not be ashamed anymore. His face will not grow pale. ²³ But when his children see what I do among them, they will honor my name. They will honor the Holy One of Jacob. They will stand in awe of the God of Israel. ²⁴ Those who are confused will come to understand, and those who complain will gladly receive instruction.

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.

Jesus' sighing "Ephphatha" (cf. Gospel Lesson) opened the man's ears, and his tongue was loosed to speak plainly as Isaiah prophesied of the Messiah, "On that day, the deaf will hear the words of a book."

M This is the Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

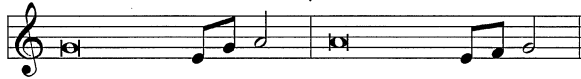
Psalm 146 | CW p. 120

Refrain



I will praise your name for - ev-er, my King and my God.

Psalm tone



Refrain

Praise the LORD, | O my soul.

I will sing praise to my God as long | as I live.

Do not put your trust in | princes,
in mortal men, who | cannot save.

Blessed is he whose hope is in the | LORD his God,
the maker of hea- | ven and earth.

Refrain

The LORD gives food to the | hungry,
the LORD sets | prisoners free.

The LORD gives sight | to the blind,
the LORD lifts up those who are | bowed down.

The LORD watches over the | outcast
and sustains the fatherless and the | widow.

The LORD remains faithful for- | ever.
He upholds the cause of | the oppressed.

*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 10:9-17

CERTAINLY, IF YOU CONFESS WITH YOUR MOUTH that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with the heart a person believes, resulting in righteousness, and it is with the mouth that a person confesses, resulting in salvation. ¹¹ For Scripture says, "Everyone who believes in him will not be put to shame."

¹² So there is no distinction between Jew and Greek, because the same Lord is Lord of all, who gives generously to all who call on him. ¹³ Yes, "Everyone who calls on the name of the Lord will be saved."

¹⁴ So then, how can they call on the one they have not believed in? And how can they believe in the one about whom they have not heard? And how can they hear without a preacher? ¹⁵ And how can they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who preach the good news of peace, who preach the gospel of good things!"

¹⁶ But not all obeyed the gospel. For Isaiah says, "Lord, who believed our message?" ¹⁷ So then, faith comes from hearing the message, and the message comes through the word of Christ.

M This is the Word of the Lord.

C Thanks be to God!

All are by nature deaf toward God and therefore also unable to confess the faith rightly. For "faith comes from hearing the message, and the message comes through the word of Christ."

VERSE OF THE DAY

Prayer of Azariah 3

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.

Please stand.

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



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

THE HOLY GOSPEL

Mark 7:31-37

A man who was deaf and therefore also had an impediment in his speech was brought to Jesus. Jesus put His fingers into the man's ears, and He spat and touched His tongue. Even so in Holy Baptism, water sanctified by the words of Jesus' mouth is applied to us; and the finger of God, that is, the life-giving Holy Spirit is put into our ears in the hearing of the baptismal Gospel. He who sighed and breathed His last on the cross for us has given us to hear and believe in Him and has opened our lips that our mouths may declare His praise.

M The Holy Gospel, from the Gospel of St. Mark, chapter seven.



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

JESUS LEFT THE REGION OF TYRE AGAIN and went through Sidon to the Sea of Galilee, within the region of the Decapolis. ³² They brought a man to him who was deaf and had a speech impediment. They pleaded with Jesus to place his hand on him. ³³ Jesus took him aside in private, away from the crowd. He put his fingers into the man's ears. Then he spit and touched the man's tongue. ³⁴ After he looked up to heaven, he sighed and said, "Ephphatha!" (which means "Be opened!") ³⁵ Immediately the man's ears were opened, his tongue was set free, and he began to speak plainly. ³⁶ Jesus gave the people strict orders to tell no one, but the more he did so, the more they kept proclaiming it. ³⁷ They were amazed beyond measure and said, "He has done everything well. He even makes the deaf hear and the mute speak!"

M This is the Gospel of the Lord.



C: Praise be to you, O Christ!

NICENE CREED

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

We believe in one holy Christian
and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

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

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
Mt. 16:18; Eph. 2:19-20
Eph. 4:5; Ac. 2:38
1 Cor. 15:21-22
Rev. 22

Be seated.

SERMON

Romans 10:9-17 | A Believing Christian is
a Confessing Christian

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.

- 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 all the baptized, and especially for the saints here at Good Shepherd Lutheran Church, that our ears would be opened by the Spirit to the Gospel of peace and salvation, and that our lips would show forth our thanks and praise, let us pray to the Lord: **C** **Lord, have mercy.**
- M** For the Church throughout the world, especially for our Synod, that God would bless all congregations, pastors and agencies to serve faithfully and without fear; and for an increase in faithful servants sent out into the harvest, that Christ's kingdom would be expanded, let us pray to the Lord: **C** **Lord, have mercy.**
- M** For all pastors, that they would be faithful and compassionate in the exercise of their duties, and that they would speak the truth in love as they catechize the young and old, bring mercy to the sick and shut-in, provide counsel and care to those in need, pray for all under their charge, and proclaim the Gospel as those who recognize how much they need it themselves, let us pray to the Lord: **C** **Lord, have mercy.**
- M** For good stewardship of God's creation, that we would seek to provide clean air, water and land to all peoples, praying always for God's providential care of the planet He has given us, let us pray to the Lord: **C** **Lord, have mercy.**
- M** For all in authority by whose service God provides for us the gift of order, including parents and family, our government, our police and firemen, our military and our schools, that God would give them strength and endurance to carry out their duties for the good of those entrusted to their care, let us pray to the Lord: **C** **Lord, have mercy.**
- M** For the sick, the frail and the dying, [*especially _____*] that God would focus them upon Christ and His love and restore them to health, according to His will; for doctors, nurses, therapists and all who tend our

brothers and sisters in need, that God would bless them as they put the talents He has given them to good use, let us pray to the Lord: Lord, have mercy.

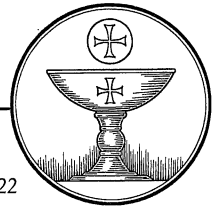
M For all who partake this day of the Holy Supper of our Lord, Jesus Christ, that they would receive the very body and blood of Christ in true repentance and sincere faith, and to their abundant blessing, let us pray to the Lord: **C** Lord, have mercy.

M For the saints who have gone before us and now rest from their labors, let us give thanks to the Lord, that we would, by God's grace, be kept in their holy communion unto eternal life in Christ's kingdom, 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 Your Son, Jesus Christ, our Lord. **C** Amen.

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 Service of the Sacrament



SALUTATION

Ruth 2:4; 2 Timothy 4:22

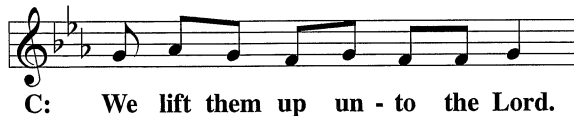
M The LORD be with you.



PREFACE

M Lift up your hearts.

Lamentations 3:41



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 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.

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.

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.

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.

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."

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.

PEACE OF THE LORD — Pax Domini

John 20:19

M The peace of the Lord be with you always.

C: A - men.

LAMB OF GOD — Agnus Dei

John 1:29

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.

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).

Be seated.

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.

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] This true body and blood will strengthen and keep you in true faith unto life everlasting. Your sins \boxplus 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.

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

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

Praise the Almighty; My Soul, Adore Him | CW 235

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.

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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