

JESUS IS OUR GOOD SAMARITAN

The Thirteenth Sunday after Trinity

Sunday, August 26, 2018

WELCOME TO GOOD SHEPHERD!

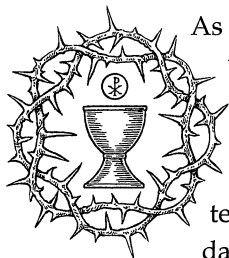
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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 Law cannot help us or give us life. Rather, it confines everyone under sin as wounded and naked before God (Gal. 3:15–22). So it is that two figures of the Law, the priest and the Levite, passed by the injured man on the side of the road (Luke 10:23–37). Only the promised Seed of Abraham can rescue us and make us righteous before God. Only the Samaritan, our Lord Jesus, had compassion, as did the Samaritans of old (2 Chronicles 28:8–15). He came down to us in our lost and dying condition, pouring on the oil and wine of the Sacraments. He placed us on His own animal, bearing our sin and brokenness in His body on the cross to restore us. Jesus brought us to the inn, that is, the Church, and gave the innkeeper two denarii, that His double forgiveness might continue to be ministered to us. In this way the Lord, by whose Law we are torn and stricken, heals us and revives us by His Gospel and raises us up with Himself.

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

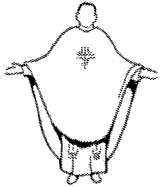
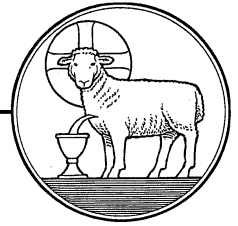
Preaching & Presiding Minister.....Pr. Nathanael P. Seelow
Keyboardist.....Michelle Reinsch
Greeter.....Meyer Family
UshersTrevor Adelung & Matthew Brei

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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

The Law of God Is Good and Wise | CW 287

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.

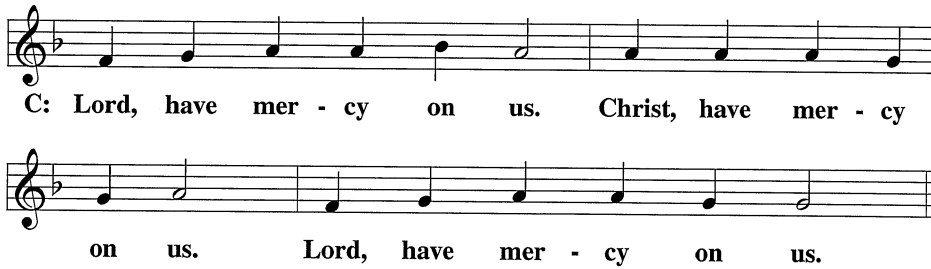
Silence for meditation on God's Word and for self-examination as you consider your thoughts, words, and actions according to the Ten Commandments.

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.

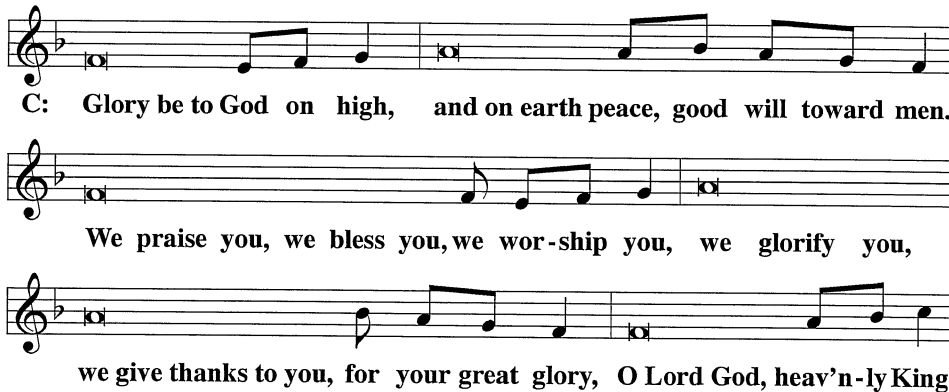


C: A - men.

GLORY BE TO GOD — Gloria in Excelsis

Luke 2:14; John 1:29

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



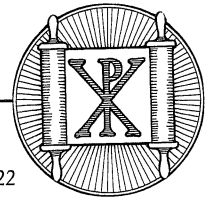
C: Glory be to God on high, and on earth peace, good will toward men.
We praise you, we bless you, we wor-ship you, we glorify you,
we give thanks to you, for your great glory, O Lord God, heav'n-ly King,

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, you have made us heirs of your eternal and great promises. Increase in us daily the gifts of faith, hope, and love, that we may love all that You command; 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.

FIRST LESSON

2 Chronicles 28:8-15

THE MEN OF ISRAEL TOOK CAPTIVE 200,000 from their fellow Israelites, including women, sons, and daughters. They also took from them a lot of spoil and brought it to Samaria.

⁹ There was a prophet of the LORD whose name was Oded. He went out to meet the army that came to Samaria. He said to them, "Look! Because of the anger of the LORD, the God of your fathers, with Judah, he gave them into your hand. You have killed them in a rage, which has reached up to heaven. ¹⁰ Now you are intending to subjugate the people of Judah and Jerusalem as male and female slaves for yourselves. Do you not have your own sins against the LORD your God?"

¹¹ "Now hear me. Send back the captives whom you have taken from your brothers because the fierce anger of the LORD is upon you."

¹² Men from the leaders of Ephraim, Azariah son of Johanan, Berehiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai, took a stand against those returning from the war.

¹³ They said to them, "You must not bring the captives here because the guilt against the LORD is upon us. You are proposing to increase our sins, our guilt, and the fierce anger against Israel."

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.

Only the promised Seed of Abraham can rescue us and make us righteous before God. Only the Samaritan, our Lord Jesus, had compassion, as did the Samaritans of old.

14 So the armed men left the captives and the spoil before the officials and all the assembly.

15 The men who have been mentioned by name got up and took over the captives. All of them who were naked they clothed from the spoils. They clothed them, gave them sandals, provided them with food, gave them something to drink, anointed them with lotion, and transported the feeble on donkeys. They brought them to Jericho, the city of palm trees, to their fellow Israelites. Then they returned to Samaria.

M This is the Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

Psalm 32 | CW p. 78

Refrain

Re - mem - ber your mer - cy, O Lord;
re - mem - ber your mer - cy and love.

Psalm tone

*

Refrain

Blessed is he whose transgressions are for- | given,
whose sins are | covered.

When I kept silent, your hand was heavy u- | pon me;
my strength was sapped as in the heat of | summer.

Then I acknowledged my | sin to you
and did not cover up my in- | iquity.

I said, "I will confess my transgressions | to the LORD,"
and you forgave the guilt | of my sin.

Refrain

You are my | hiding place;
you will protect me from | trouble.

Many are the woes of the | wicked,
but the LORD's unfailing love surrounds those who | trust 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

Galatians 3:15-22

BROTHERS, I am speaking in human terms. When someone has established a last will and testament, no one nullifies it or adds to it. ¹⁶ The promises God spoke referred to Abraham and to his seed. It doesn't say, "And to seeds," as if it were referring to many, but, as referring to one, "And to your seed," who is Christ. ¹⁷ What I am saying is this: The law, which came into being 430 years after the covenant established earlier by God in Christ, does not annul that covenant, with the result that it invalidates the promise. ¹⁸ In fact, if the inheritance is by the law, it is no longer by the promise. But God graciously gave it to Abraham by a promise. ¹⁹ Then what about the law? It was added for the purpose of revealing transgressions, until the Seed to whom the promise referred had come. It was transmitted through angels by the hand of a mediator. ²⁰ Now a mediator is not needed for one party, but God is one. ²¹ Then is the law against the promises of God? Certainly not! For if there had been a law given that could give life, certainly righteousness would have been derived from the law. ²² But Scripture imprisoned all things under sin, so that the promise by faith in Jesus Christ would be given to those who believe.

The Law cannot help us or give us life. Rather, it confines everyone under sin as wounded and naked before God.

M This is the Word of the Lord.

C Thanks be to God!

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 10:23-37

M The Holy Gospel, from the Gospel of St. Luke, chapter ten.



Two figures of the Law—the priest and the Levite—passed by the injured man on the side of the road. But only the promised Seed of Abraham can rescue us and make us righteous before God. Only the Samaritan, our Lord Jesus, had compassion, as did the Samaritans of old. He came down to us in our lost and dying condition, pouring on the oil and wine of the Sacraments. He placed us on His own animal, bearing our sin and brokenness in His body on the cross to

TURNING TO THE DISCIPLES, he said privately, “Blessed are the eyes that see what you see! ²⁴ Indeed, I tell you that many prophets and kings wanted to see the things that you are seeing, yet did not see them, and to hear the things that you are hearing, yet did not hear them.”

²⁵ Just then, an expert in the law stood up to test Jesus, saying, “Teacher, what must I do to inherit eternal life?”

²⁶ “What is written in the law?” he asked him. “What do you read there?”

²⁷ He replied, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and, love your neighbor as yourself.”

²⁸ He said to him, “You have answered correctly. Do this, and you will live.”

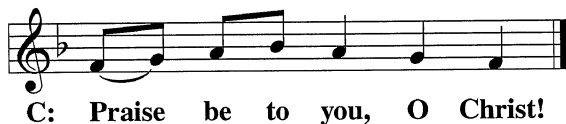
²⁹ But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?"

³⁰ Jesus replied, "A man was going down from Jerusalem to Jericho. He fell among robbers who stripped him, beat him, and went away, leaving him half dead. ³¹ It just so happened that a priest was going down that way. But when he saw the man, he passed by on the other side. ³² In the same way, a Levite also happened to go there, but when he saw the man, he passed by on the other side. ³³ A Samaritan, as he traveled, came to where the man was. When he saw him, he felt sorry for the man. ³⁴ He went to him and bandaged his wounds, pouring oil and wine on them. He put him on his own animal, took him to an inn, and took care of him. ³⁵ The next day, when he left, he took out two denarii, gave them to the innkeeper, and said, 'Take care of him. Whatever extra you spend, I will repay you when I return.' ³⁶ Which of these three do you think acted like a neighbor to the man who fell among robbers?"

³⁷ "The one who showed mercy to him," he replied.

Then Jesus told him, "Go and do likewise."

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,

restore us. Jesus brought us to the inn, that is, the Church, and gave the innkeeper two denarii, that His double forgiveness might continue to be ministered to us. In this way the Lord, by whose Law we are torn and stricken, heals us and revives us by His Gospel and raises us up with Himself.

The Nicene Creed is the great

Dt. 6:4 Confession of the

2 Cor. 6:18 Christian faith

Is. 51:13 professed by all

Christian

denominations. In

the Lutheran

Church, we hold the

1 Cor. 8:6 Nicene Creed as the

Jn. 3:16 second Confession or

Symbol of our faith

in the Book of

Heb. 1:2,5 Concord. The Creed

Jn. 1 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.

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 *Mt. 25:31*
to judge the living and the dead, *2 Tim. 4:1*
and his kingdom will have no end. *Lk. 1:33*
We believe in the Holy Spirit, the Lord, the giver of life, *Job 33:4*
who proceeds from the Father and the Son, *Jn. 15:26*
who in unity with the Father and the Son *Jn. 4:24*
is worshiped and glorified,
who has spoken through the prophets. *2 Pet. 1:25*
We believe in one holy Christian *Mt. 16:18; Eph. 2:19-20*
and apostolic Church.
We acknowledge 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 of Glory, You Have Bought Us | CW 486

SERMON

Luke 10:23-37 | Jesus, Your Good Samaritan

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
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.

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.

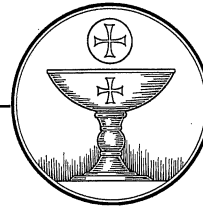
- M For the Church throughout the world, and especially this congregation, that we would learn not to turn a cold and uncaring shoulder to those in need, but rather be filled with God’s grace and love to care for all our neighbors, let us pray to the Lord: C **Lord, have mercy.**
- M For the ministerial education schools of our synod—Luther Preparatory School, Michigan Lutheran Seminary, Martin Luther College, and Wisconsin Lutheran Seminary—that the hearts of many would offer themselves for the public ministry of your Church; that you would look with favor on our schools and bless those who teach and those who learn; and that they may apply themselves diligently to your will and faithfully to your service, let us pray to the Lord: C **Lord, have mercy.**
- M For all pastors, especially Mark, our Synod president; Phil, our district president; and Wayne, our circuit pastor, that they would be faithful in their preaching of the Gospel and in their administration of the oil and wine of the Sacraments, let us pray to the Lord: C **Lord, have mercy.**
- M For those who suffer violence and evil in this world, that God would provide safety, comfort and healing, let us pray to the Lord: C **Lord, have mercy.**
- M For those who are enemies of God and His people, that by the working of the Word and Spirit, their hearts would be softened and they would be given the gifts of repentance and faith, let us pray to the Lord: C **Lord, have mercy.**
- M For all governments and those in authority, that they would justly and wisely use their position and talents to promote the general welfare of us all, let us pray to the Lord: C **Lord, have mercy.**
- M For all the sick and the suffering, *[including _____,]* that God would provide care and rest for them and, according to His will, a restoration to earthly health, let us pray to the Lord: C **Lord, have mercy.**
- M For the Church Triumphant and the Church Militant, that all who have received the inheritance of eternal life in Christ would be united forever in a holy communion and dwell in the Promised Land of the new heavens

and new earth to come on the Last Day, 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



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

M The LORD be with you.

Ruth 2:4; 2 Timothy 4:22



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 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:

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.

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

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 \clubsuit 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 \clubsuit 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 \clubsuit 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.

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).

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.

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.

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 ✠ are forgiven. Go in peace. Amen.

SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

Please stand.



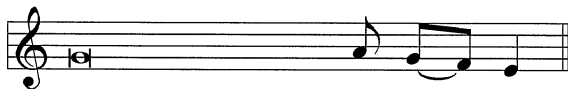
C: Lord, now you let your servant de - part in peace ac-cord-ing
to your word. For my eyes have seen your salvation, which you have pre-
pared be - fore the face of all people, a light to light - en the
Gen-tiles and the glo - ry of your peo-ple Is - ra - el.

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.

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.

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.



C: A - - men.

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."

BLESSING

Numbers 6:22-27

- ☐ 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

If You But Trust in God to Guide You | CW 444



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