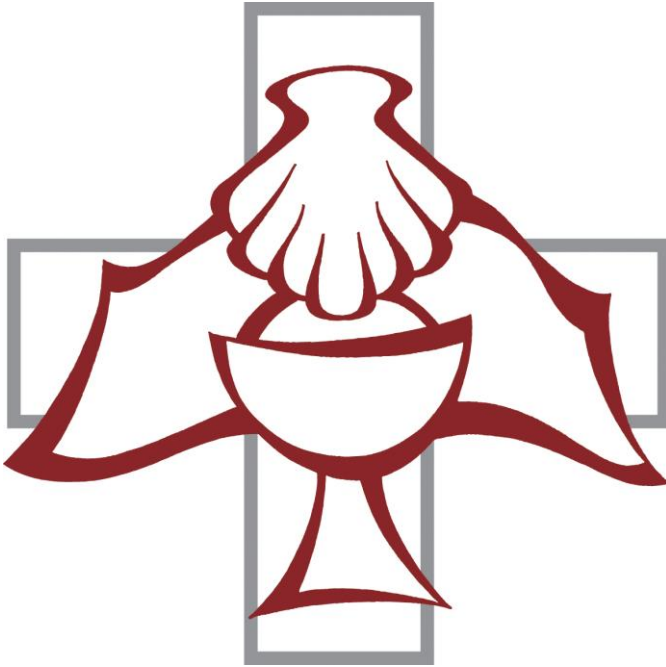


# St. John Lutheran Church



## **“What’s Happening here?”**

**302 W Holmes St., Chester, IL 62233**

**Third Sunday of Easter–April 30, 2017**

**6:30 p.m., 7:45 a.m., & 10:00 a.m.**

Saturday 6:30 p.m., Sunday 7:45 and 10:00 a.m.

Sunday School and Bible Class at 9:00 a.m.

Sunday Worship Broadcast on KSGM 980 AM

[www.stjohnchester.com](http://www.stjohnchester.com)

## Third Sunday of Easter–April 30, 2017

**St. John Lutheran Church Holy Communion Policy:** While we long for the day when all Christians are completely united, we ask our visitors to honor our Communion Policy. *Lutheran Church – Missouri Synod* congregations have agreed to the ancient church's practice of Close(d) Communion. We invite visitors who are confirmed members in good standing of *Lutheran Church – Missouri Synod* congregations to join us in receiving Holy Communion, and we ask others who may wish to commune to please speak with our pastor before coming forward.

# “What’s Happening here?”

[A service teaching the foundation and core beliefs of Lutheran worship.]

## Brief Glossary of Worship Terms

**Alleluia**— “Praise the Lord.”

**Altar**— Together with the font and pulpit, the altar is the chief focal point of the church building. In certain *Old Testament* rituals instituted by God, the sacrifices were offered at the altar of the very presence of God and then the food distributed to be eaten by the people. In Christian worship we recall that the final sacrifice for sin has been made by Christ offering Himself on the cross. Here heaven and earth are united as the body and blood of Jesus are given hidden under the elements of bread and wine for our forgiveness, and the prayers of God's people are offered on behalf of the church and the world. (*Matthew 27:51*)

**Amen**— This is a term of *Hebrew* origin meaning “It is true and certain.” or, “It shall be so.” As the congregation's response to prayers, the Amen is affirmation that the prayer just prayed is the prayer of the entire assembly.

**Candles**—Candles are used to remind us that Christ came and still comes into the dark, sinful world as the light of the world bringing salvation. The *Paschal Candle* is a large candle. Ordinarily it is located near the Baptismal Font and/or Altar. It is lit during the Fifty Days of Easter (Easter through Pentecost), for baptisms, and for funerals. Paschal comes from the Greek work for Passover and refers specifically to the celebration of Christ's resurrection. (*John 1:1-13*)

**Gospel**—1.) book in the Bible, biography of Jesus; 2.) term used to summarize the “Good News”: Jesus Christ died to save sinners. (*John 3:16; 1 Timothy 1:15*)

**Grace**— *Undeserved* love and/or favor of God. In Biblical terms of the Christian Faith: an undeserved free gift of forgiveness given to sinners through Jesus Christ. (*Ephesians 2:8*)

**Hosanna**— “Save us now!”

**Iniquity**— There are several *Old Testament* words written in the original language of *Hebrew* that are translated to English as “iniquity.” In summary, iniquity means “crooked”, “perverse”, or simply “evil.” (*Psalms* 141:3-4)

**Lectern & Pulpit**— The lectern is the reading stand from which the Word of God is read. The pulpit is the place from which preaching on the Word takes place. (*Nehemiah* 8:4; *Luke* 4:16-21)

**Liturgy**— Liturgy, or “order / arrangement”, further is defined in the *Lutheran Confessions* as the “public service” within which God comes to His people. He comes through humble, simple means with His gifts of Word and Sacrament. (*Acts* 2:42)

**Mercy**— God, out of compassion for us, not giving us what we deserve; wrath and punishment. God’s mercy is demonstrated and given to us in His Son Jesus Christ. (*Matthew* 9:13; *Mark* 10:47)

**Paraments**— From the Latin word for “adornment,” this is the general term given to all of the liturgical cloths that are placed on the altar, pulpit, and lectern. The paraments are usually fashioned in various colors for use during specific seasons and days of the church year and communicate in art the heavenly realities of our Savior, Jesus and the gifts He comes to give us in Word and Sacrament.

**Redeem**— To pay a price or ransom; to “buy back” someone or something. Jesus purchased and won our forgiveness and eternal life, buying us back from sin, death and the devil through his death and resurrection. (*Job* 19:25; *Luke* 1:68)

**Righteousness & Unrighteousness**— The righteousness of God is His perfection and holiness. Righteousness and unrighteousness also pertain to our standing before God. In our sin, we are not and cannot be righteous before God. We are made righteous before God in humble, repentant faith in Jesus. (*Genesis* 15:6; *Romans* 3:22 & 4:1-5)

**Salutary**— Words from the *Service of the Sacrament*, salutary is synonymous with beneficial.

**Sacramental Position**— The word *sacrament* implies that God is acting and the people are receiving. The Pastor is in the sacramental position when he faces the people to declare, or give to the people, something that is from God.

**Sacrificial Position**— In the *Divine Service*, pastor and people call for and respond to the miraculous gifts given to us by our Savior with a sacrifice of thanksgiving. Worshipers are in this position when facing the Altar.



*Stand*

*The sign of the cross may be made by all in remembrance of their Baptism.*

**P** In the name of the Father and of the ✠ Son and of the Holy Spirit.

**C** **Amen.**

*Matthew 28:19*

[Here we together admit our sins and ask God for His gift of forgiveness. The pastor announces forgiveness through the authority of Jesus Christ and the saving power of His sacrificial death on the cross. It is a great moment of certainty for the believer when, as Luther writes in the *Small Catechism*: "...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." (SC p. 26) See: *I John 1:8-9; Matthew 16:19, 18:18; John 20:19-23; Hebrews 13:17*]

**P** 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*

*Silence for reflection on God's Word and for self-examination.*

**P** Let us then confess our sins to God our Father.

**C** **Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.**

**P** Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

**C** **Amen.**

*John 20:19-23*

+ Service of the Word +

**Introit** ("to enter" or "the entrance")

[From the Latin word meaning "to enter", this is typically a *Psalm* directly from Scripture that fits with the theme proclaimed by the readings assigned for the day.

Originally chanted as the *Entrance Hymn*, the *Introit* is a

joyful proclamation of God's great deeds in a response of praise and thanksgiving to His forgiveness in Christ. Made clean and holy in Jesus Christ we can now "enter His courts with thanksgiving." See: *Psalm 100:4; Matthew 27:50-51*]

*Psalm 122 & 100*

I was glad when they said to me,  
"Let's go to the house of the Lord!"

**Make a joyful noise to the LORD, all the earth!**

**Serve the LORD with gladness!**

Come into his presence with singing!  
Know that the LORD, he is God!

**It is he who made us, and we are his;  
we are his people, and the sheep of his pasture.**

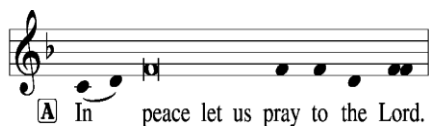
Enter his gates with thanksgiving, and his courts with praise!  
Give thanks to him; bless his name!

**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.**

I was glad when they said to me,  
"Let's go to the house of the Lord!"

### **Kyrie ("Lord, have mercy") & Hymn of Praise**

[*Kyrie Eleison* is a Greek phrase meaning "Lord, have mercy." Following the *Confession & Absolution* and the *Introit*, the *Kyrie* is a liturgical prayer thanking God for His forgiveness and mercy, and asking Him to help us in every need. The Christian life is one of perpetually calling on God for mercy and rejoicing that we have it in His Son, Jesus Christ. (See: *Mark 10:46-52*) *The Hymn of Praise* is a time for worshippers to praise God in response to the miraculous things He has done for us. The "*Gloria in Excelsis*" ("Glory to God in the Highest") is used for all seasons other than Easter Season. "*This is the Feast*" is a song of victory celebrating Christ's victory over sin, death, and the Devil for our sake through His death and resurrection. As we gather in the *Divine Service*, it is a feast in which our Savior feeds us in Word and Sacrament. *Gloria in Excelsis— Luke 2:14; John 1:29; This Is the Feast— Isaiah 55:1; Revelation 5:12-13; 15:3-4; 19:5-9*]

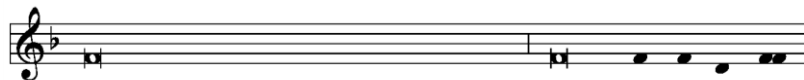


**A** In peace let us pray to the Lord.



**C** Lord, have mer - cy.

*Mark 10:47*



**A** For the peace from above and for our salvation let us pray to the Lord.



**C** Lord, have mer - cy.



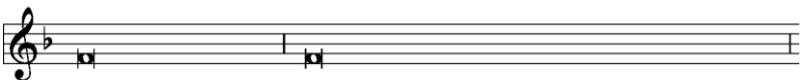
**A** For the peace of the whole world, for the well-being of the Church of God,



and for the unity of all let us pray to the Lord.



**C** Lord, have mer - cy.



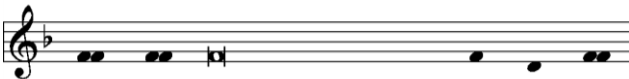
**A** For this holy house and for all who offer here their worship and praise



let us pray to the Lord.



**C** Lord, have mer - cy.



**A** Help, save, comfort, and defend us, gra - cious Lord.



**C** A - men.

**Hymn of Praise—This Is the Feast** *Revelation 5:12-13 & 19:5-9*    LSB 155


*Refrain*




**C**    This is the    feast    of vic-to-ry for our God.



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.



1 — Wor-thy is Christ, the Lamb who was slain, whose  
2 Pow - er, rich - es, wis - dom, and strength, and  
3 Sing with all the peo - ple of God, and  
4 Bless - ing, hon - or, glo - ry, and might be to  
5 For the Lamb \_\_\_\_\_ who was slain has be -



blood set us free to be peo - ple of God. *Refrain*  
hon - or, bless - ing, and glo - ry are His. *Refrain*  
join in the hymn of all cre - a - tion: *Stanza 4*  
God and the Lamb for - ev - er. A - men. *Refrain*  
gun His reign. Al - le - lu - ia. *Final Refrain*

*Final Refrain*



This is the feast of vic-to-ry for our God.



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

**Salutation and Collect ("gathered together") of the Day**

[The “*Salutation*” is a mutual greeting that Christians have used when meeting together since the time of the early church (See: *II Timothy* 4:22). “*Collect*” comes from a Latin word meaning “gathered together” (*Hebrews* 10:25). This is a brief pastoral prayer, made by the pastor on behalf of those who have gathered, who are both blessed by the prayer and also participate in it with their “Amen.” It is made up of promises from God that give those who pray comfort and confidence in God’s saving promises. See: *I Timothy* 2:1-6]



**P** The Lord be with you.

2 Timothy 4:22

**C** And also with you.

**P** Let us pray.

O God, through the humiliation of Your Son You raised up the fallen world. Grant to Your faithful people, rescued from the peril of everlasting death, perpetual gladness and eternal joys; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C** Amen.

Sit

## The Readings and Gradual

[We read Scripture from the *Old Testament* and the *New Testament*. *Old Testament* readings include the history of God's people and the prophecies and promises of God going all the way back to the moment of creation. From the *Latin* word for "step", the gradual is a stepping-stone from the Old Testament into the New Testament. The gradual is usually read or sung and is composed of a Psalm or other piece of Holy Scripture. The *New Testament* readings include an *Epistle* and *Gospel* reading. *Epistle* (which literally means "letter") is sometimes a general term used for any book of the *New Testament* other than one of the Gospels. A *Gospel* is one of the four books in the *New Testament* that is a "bios", or narrative history of the life of Jesus Christ. In honor of our Savior and the precious, honorable, and saving nature of His work and teachings, the congregation stands for the *Gospel* reading. See: *II Timothy 3:16; Luke 4:14-21; John 20:30-31*]

## Old Testament Reading

Nehemiah 8:1-6, 8

<sup>1</sup> All the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the Law of Moses that the LORD had commanded Israel.

<sup>2</sup> So Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, on the first day of the seventh month. <sup>3</sup> And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the Book of the Law. <sup>4</sup> And Ezra the scribe stood on a wooden platform that they had made for the purpose. And beside him stood Mattithiah, Shema, Ananiah, Uriah, Hilkiah, and Maaseiah on his right hand, and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam on his left hand. <sup>5</sup> And Ezra opened the book in the sight of all the

people, for he was above all the people, and as he opened it all the people stood. <sup>6</sup>And Ezra blessed the LORD, the great God, and all the people answered, "Amen, Amen," lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground.

<sup>8</sup>They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading.

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

**C** **Thanks be to God.**

**Gradual** ("to step")

*from Matt. 28:7; Heb. 2:7; Ps. 8:6*

**Christ has risen from the dead.**

**[God the Father] has crowned him with glory and honor,  
He has given him dominion over the works of his hands;  
he has put all things under his feet.**

**Epistle**

*2 Timothy 3:14—4:5*

<sup>14</sup> As for you, continue in what you have learned and have firmly believed, knowing from whom you learned it

<sup>15</sup>and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup>All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup>that the man of God may be competent, equipped for every good work.

<sup>1</sup>I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: <sup>2</sup>preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. <sup>3</sup>For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, <sup>4</sup>and will turn away from listening to the truth and wander off into myths. <sup>5</sup>As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

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

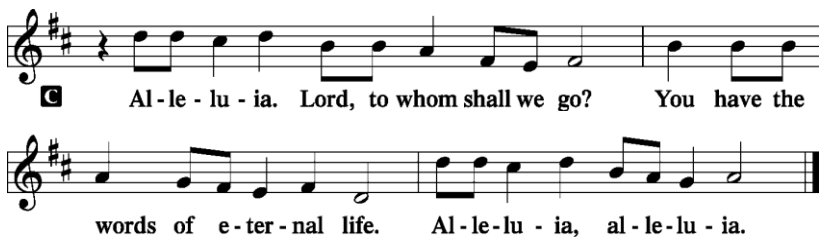
**C** **Thanks be to God.**

**Alleluia and Verse**

*John 6:68 LSB 156*

[This verse is sung as the congregation stands for the *Gospel* reading. It comes from Peter's cry to Jesus in *John 6:68* and reminds us that Christ is the only source of our salvation.]

*Stand*



## Holy Gospel

Luke 4:16-21

**P** The Holy Gospel according to St. Luke, the fourth chapter.

**C** **Glory to You, O Lord.**

<sup>16</sup> And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. <sup>17</sup> And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

<sup>18</sup> "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor.

He has sent me to proclaim liberty to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,

<sup>19</sup> to proclaim the year of the Lord's favor."

<sup>20</sup> And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. <sup>21</sup> And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

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

**C** **Praise to You, O Christ.**

*Sit*

## Hymn #584 Faith and Truth and Life Bestowing

### Sermon "God's Preached Word: Killing & Making Alive!"

[The *Sermon* (aka. message, homily, or meditation) is the time when a Scripture is not merely explained but "exposited". That is, the preacher digs deeper into the Word and proclaims the powerful message of God, applying it to the lives of the people. The Holy Spirit uses this proclamation to confront us with our sins, and comfort us with the good news that Jesus forgives us. Hearers grow and are strengthened in the one, true faith as Jesus' disciples. See: *Acts 2:36-41; II Timothy 4:22*]

## **The Creed** (*"belief"*)

[The word "*creed*" is from the *Latin* for "I believe." When we say the creed we are standing together as one proclaiming that we trust in the one true God: Father, Son, and Holy Spirit and the great deeds He alone does to save us. See: *Matthew 10:32-33*]

*Stand*

**☩ I believe in one God, the Father Almighty,  
maker of heaven and earth  
and of all things visible and invisible.  
And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of His Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father,  
by whom all things were made;  
who for us men and for our salvation came down from heaven  
and was incarnate by the Holy Spirit of the virgin Mary  
and was made man;  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried.  
And the third day He rose again according to the Scriptures  
and ascended into heaven  
and sits at the right hand of the Father.  
And He will come again with glory to judge both the living and  
the dead,  
whose kingdom will have no end.  
And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son together is worshiped and  
glorified,  
who spoke by the prophets.  
And I believe in one holy Christian and apostolic Church,  
I acknowledge one Baptism for the remission of sins,  
and I look for the resurrection of the dead  
and the life ✠ of the world to come. Amen.**

## Prayer of the Church

1 Timothy 2:1-4

[It is both pleasing to God and beneficial to us when we bring our requests, concerns, and thanksgivings to God in prayer. We have a God who promises to hear our prayers through our mediator and Savior Jesus Christ. The Pastor does not pray alone. The congregation lifts these same petitions to God by participating responsively with the pastor and by ending the prayers with a communal "Amen." See: *1 Timothy 2:1-6; Matthew 6:9-13*]

**P** Lord, in Your mercy,  
**C** hear our prayer.

*Sit*

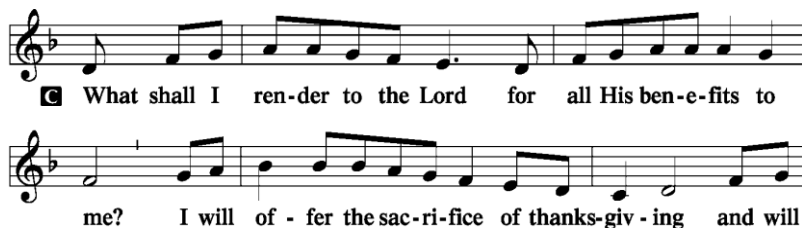
## Offering & Offertory

[Everything we have is a gift on loan from God: We are stewards *not* owners. When we give a "*first fruits*" offering and are encouraged to strive toward "*tithing*" (Giving back to God 10% of what He has given us—*Deuteronomy 26:3-10; Malachi 3:10*) through our offerings, we are simply giving back to God something that is already His. We do so, not under compulsion, but in thanksgiving for what Jesus has done for us and in support of the continuing mission of Christ through His Church. His Church is then responsible for using offerings responsibly in continuing Christ's mission and work (*Acts 2:45-47; 3:33-35*). The "*Offertory*" is a short song thanking God in part for earthly blessings, but even more so for the ultimate blessing of forgiveness of sins and eternal life in Jesus Christ. In earlier times of the Church, the bread and the wine were brought to the altar as the people sang in preparation for the *Service of the Sacrament*. (*Psalms 107:36-38; 116:12-13, 17-19*)]

*Stand*

## Offertory

*Psalm 116:12-13, 17-19* LSB 159



**C** What shall I ren-der to the Lord for all His ben-e-fits to  
me? I will of - fer the sac-ri-fice of thanks-giv-ing and will



## + Service of the Sacrament +

Notes on the *Service of the Sacrament*:

**Close(d) Communion**—In ancient times, only those who were communicant members of the congregation received the Lord's Supper. Non-members, guests and those undergoing instruction were dismissed with a blessing. Today, we continue the practice of welcoming those who have been instructed, examined, and have the same confession of faith to the Lord's table.

**Preface**—The opening dialogue between pastor and people that begins the liturgy of Holy Communion. The use of local languages aside, these words have gone unchanged since the 2<sup>nd</sup> Century.

**Sanctus**—Latin for "holy"; *The Sanctus* is drawn from the song of the angels in *Isaiah 6:3*. The concluding text, "blessed is He who comes..." is from *Psalms 118:26* and *Mark 11:9–10*.

**Prayer of Thanksgiving and the Lord's Prayer**—The *Preface* ends with a short prayer of thanksgiving for the salvation God has given us through Jesus' death and resurrection and requesting that God be powerfully present in the Lord's Supper. It concludes with the prayer that Christ Himself taught us to pray.

**The Words of Our Lord**—Although spoken by the pastor, these are the words of Jesus that literally make His very body and blood present in a hidden, yet very real and miraculous way in the bread and wine. Simply put, what Jesus promises, happens.

**Pax Domini and Agnus Dei**—*Pax Domini* is Latin for “peace of the Lord.” This is a sharing of the peace that God so richly gives through Christ. Just as Christ came to the disciples bringing them His peace (*John 20:19*), He comes to us now in the Sacrament giving us His peace. The *Agnus Dei*, which is Latin for “Lamb of God”, is made up of the words of John the Baptist that pointed his disciples to Jesus (*John 1:29*). As part of the communion liturgy we are praising Christ who is present in his body and blood in His Supper and asking Him to have mercy on us and grant us His peace in the forgiveness we receive in this heavenly gift.

**Post Communion Canticle and Collect**—A “canticle” is a biblical song, other than a psalm. For example, one of the post-communion canticles is the Song of Simeon (*Nunc Dimitis* “now dismiss”) and is the song Simeon sang when he saw the baby Jesus in the temple (*Luke 2:29-32*). “Thank the Lord” is also used from the opening verses of *Psalms 105*. These canticles praise God for His saving work for His people throughout history and especially what He has done for us in the sacrament of the Lord’s Supper—forgiveness of sins, life, and salvation. The *Post Communion Collect* is a prayer thanking God for this gift and asking Him to perpetuate His work in our lives through the continual power of His Sacrament.

## Preface

2 Timothy 4:22; Colossians 3:1; Psalm 136 LSB 160



**P** The Lord be with you.



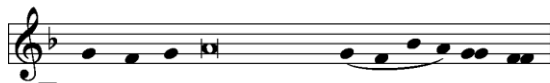
**G** And al - so with you.



**P** Lift up your hearts.



**G** We lift them to the Lord.



**P** Let us give thanks to the Lord our God.



**C** It is right to give Him thanks and praise.

**P** It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God. And most especially are we bound to praise You on this day for the glorious resurrection of Your Son, Jesus Christ, the very Paschal Lamb, who was sacrificed for us and bore the sins of the world. By His dying He has destroyed death, and by His rising again He has restored to us everlasting life. Therefore with Mary Magdalene, Peter and John, and with all the witnesses of the resurrection, with angels and archangels, and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

### **Sanctus** ("Holy")

*Isaiah 6:3; Matthew 21:9 LSB 161*



**C** Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:



Heav-en 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 who



comes in the name of the Lord. Ho-san-na in the high - est.

### **Prayer of Thanksgiving**

*LSB 161*

**P** Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in



His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

**C Amen.**

## Lord's Prayer

*Matthew 6:9-13 LSB 162*

**P** Lord, remember us in Your kingdom and teach us to pray:

**C Our Father who art in heaven,**

**hallowed be Thy name,**

**Thy kingdom come,**

**Thy will be done on earth as it is in heaven;**

**give us this day our daily bread;**

**and forgive us our trespasses as we forgive those who trespass against us;**

**and lead us not into temptation,**

**but deliver us from evil.**

**For Thine is the kingdom and the power and the glory forever and ever. Amen.**

## The Words of Our Lord

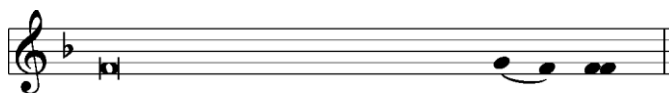
*Matthew 26:26-28; Luke 22:14-20; 1 Cor. 10:16 & 11:23-26*

**P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My  $\text{✠}$  body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My  $\text{✠}$  blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

## Pax Domini ("Peace of the Lord")

*LSB 163*



**P** The peace of the Lord be with you al - ways.

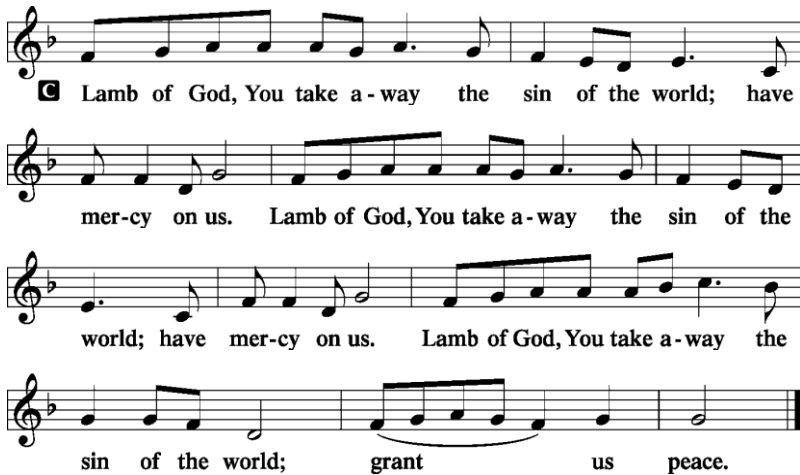
*John 20:19*



**C A - men.**

## Agnus Dei ("Lamb of God")

John 1:29 LSB 163



**G** 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 peace.

*Sit*

*In dismissing the communicants, the following is said:*

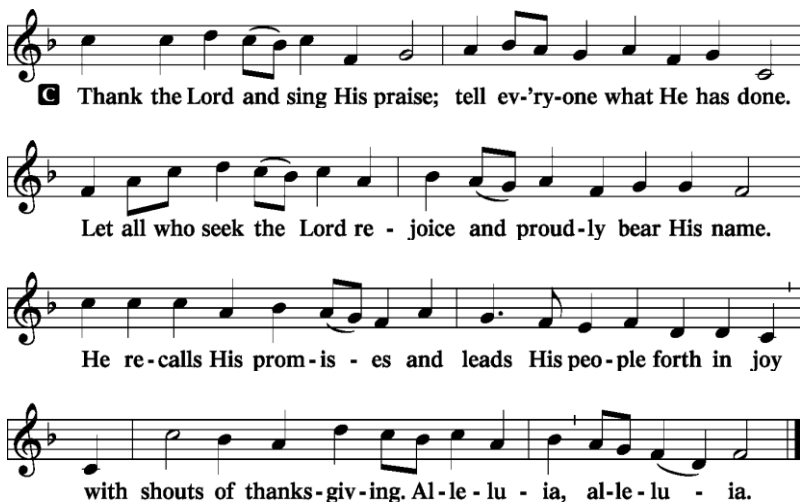
- P** The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart ✠ in peace.
- G** Amen.

## Distribution with Hymns

*Stand*

### Post-Communion Canticle - Thank the Lord

Psalms 105: 1-11 LSB 164



**G** Thank the Lord and sing His praise; tell ev-'ry-one what He has done.  
Let all who seek the Lord re-joice and proud-ly bear His name.  
He re-calls His prom-is-es and leads His peo-ple forth in joy  
with shouts of thanks-giv-ing. Al-le-lu-ia, al-le-lu-ia.

## Post-Communion Collect (“gathered together”)

**A** Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**G Amen.**

## Benediction (“Blessing”)

*Numbers 6:24-26 LSB 166*

[The benediction, or “blessing”, is a sending of sorts. The pastor speaks as God’s appointed servant, sending Christ’s rescued people into the world with His promise of care, favor, and peace. We typically use one of two blessings from the Bible. The most common for the *Divine Service* is the “Aaronic Benediction” from the *Old Testament*. Another, sometimes referred to as the “Pauline Benediction” is from the *New Testament*. See: *Numbers 6:22-27 and II Corinthians 13:14*]

**P** The Lord bless you and keep you.

The Lord make His face shine on you  
and be gracious to you.

The Lord look upon you with favor and ✠ give you peace.

**G Amen.**

## Acknowledgments

Divine Service, Setting One from Lutheran Service Book

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