

PEACE LUTHERAN CHURCH

4672 N Cedar Ave. Fresno, CA 93726

Rev. Dennis A. Wenzholz

Rev. Khai N. Lee

Fourth Sunday of Easter

April 30, 2023

The Mission of Peace Lutheran Church is to honor our Lord Jesus Christ through worship and ministering to all God's people equipping them for service to God and to each other.

DIVINE SERVICE - SETTING THREE WITH HOLY COMMUNION

PRELUDE

Organist

CALL TO WORSHIP

Peace Handbell Choir

"Celebration No. 2 in Eb" -- Michael R. Keller

Introduction to the Narrative Commentary on Divine Service:

The high and holy worship of God is faith in Jesus Christ. Such faith is created and sustained by God's Service to us. In the Divine Service, God comes to us in His Word and Sacrament to bless and enliven us with His gifts. The Service is not something we do for God, but His service to us received in faith. The liturgy is God's work He gives we receive (**John 4:20-26; Hebrews 8:1-6**).

John 4:20-26 ESV 20 Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." 21 Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth." 25 The woman said

to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.” 26 Jesus said to her, “I who speak to you am he.”

Hebrews 8:1-6 ESV Jesus, High Priest of a Better Covenant
Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, 2 a minister in the holy places, in the true tent that the Lord set up, not man. 3 For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. 4 Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. 5 They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.” 6 But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.

OPENING REMARKS

OPENING HYMN

“Sing Praise to God, the Highest Good” LSB 819

- 1 Sing praise to God, the highest good,
The author of creation,
The God of love who understood
Our need for His salvation.
With healing balm our souls He fills
And ev’ry faithless murmur stills:
To God all praise and glory!
- 2 What God’s almighty pow’r has made,
In mercy He is keeping.
By morning glow or evening shade

His eye is never sleeping.
Within the kingdom of His might
All things are just and good and right:
To God all praise and glory!

- 3 We sought the Lord in our distress;
O God, in mercy hear us.
Our Savior saw our helplessness
And came with peace to cheer us.
For this we thank and praise the Lord,
Who is by one and all adored:
To God all praise and glory!
- 4 He never shall forsake His flock,
His chosen generation;
He is their refuge and their rock,
Their peace and their salvation.
As with a mother’s tender hand,
He leads His own, His chosen band:
To God all praise and glory!
- 5 All who confess Christ’s holy name,
Give God the praise and glory.
Let all who know His pow’r proclaim
Aloud the wondrous story.
Cast ev’ry idol from its throne,
For God is God, and He alone:
To God all praise and glory!

Text: Johann Jacob Schütz, 1640–90; (sts. 1–3, 5): tr. Frances E. Cox, 1812–97, adapt.; (st. 4): tr. Catherine Winkworth, 1827–78, adapt. Text: Public domain

Narrative on the Invocation:

From God’s Word we know that wherever God puts His name, there He is to bless. In the Old Testament the temple was the place where God graciously caused His name to be present (1 Kings 8:27-30).

God put His name—Father, Son, and Holy Spirit on us in Holy Baptism. The Divine Service begins “In the name of the Father and of the Son and of the Holy Spirit.” Every Divine Service is for the hallowing of the Lord’s name, which the Small Catechism reminds us is done “when the Word of God is taught in its truth and purity, and we, as the children of God, also lead holy lives according to it” (**Matthew 28:18-20**).

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.

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

P Our help is in the name of the Lord,

C who made heaven and earth.

P I said, I will confess my transgressions unto the Lord,

C and You forgave the iniquity of my sin.

Narrative on Confession and Absolution:

*It is only through the forgiveness of sins that we enter into the life of heaven. To confess our sins is to speak the truth about our lives. God seeks that truth in the heart and on the lips. To confess our sin is to say “Amen” to God’s just verdict that we have sinned against Him and so deserve only death and hell (**1 John 1:8-10**).*

The truth of our sinfulness is answered by the truth of God’s forgiveness for the sake of the suffering and death of His Son. From the lips of a man “called and ordained” as a servant of the

*Word, we hear God Himself speaking absolution, that is, forgiveness of our sins. To that forgiveness faith says, “Amen,” that is, “Truth.” Amen is the great word of worship; it indicates that the gift has been received (**John 20:19-23**).*

CONFESSION AND ABSOLUTION

P O almighty God, merciful Father,

C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

SERVICE OF THE WORD

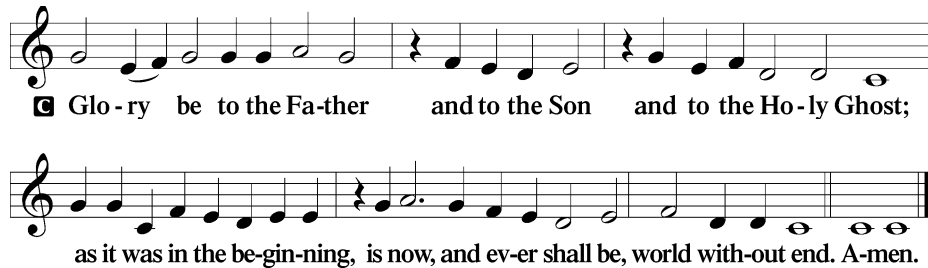
Narrative on the Introit:

Having received the Lord’s forgiveness, we are glad to enter into His courts with praise and thanksgiving. This entrance is made in the Introit with the Lord’s own Words, most often drawn from the Psalms.

INTROIT *Psalm 95:1–3, 6–7a; antiphon: John 10:14, 15b*

- P** I am the good shepherd. I know my own and my own know me, and I lay down my life for the sheep.
- C** **Oh come, let us sing to the LORD;
let us make a joyful noise to the rock of our salvation!**
- P** Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise!
- C** **For the LORD is a great God,
and a great King above all gods.**
- P** Oh come, let us worship and bow down;
let us kneel before the LORD, our Maker!
- C** **For he is our God, and we are the people of his
pasture, and the sheep of his hand.**

GLORIA PATRI *LSB 186*



C Glo-ry be to the Fa-ther and to the Son and to the Ho-ly Ghost;
as it was in the be-gin-ning, is now, and ev-er shall be, world with-out end. A-men.

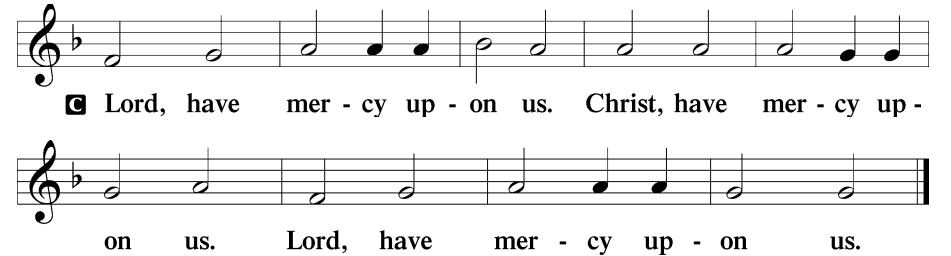
Narrative on the Kyrie:

Kyrie eleison is a Greek phrase meaning “Lord, have mercy.” In the Kyrie we come before the King of mercy with the prayer that was on the lips of Blind Bartimaeus, whom Jesus healed. We approach our merciful Savior and King as citizens of heaven, seeking His mercy for our salvation, the peace of the whole world, the well-being of His church, our worship and our ever lasting defense.

The Lord to whom we cry for mercy is the Savior who has come to us in the flesh. “Glory to God in the highest, and peace to His people on earth” echoes the hymn that the high angels of God

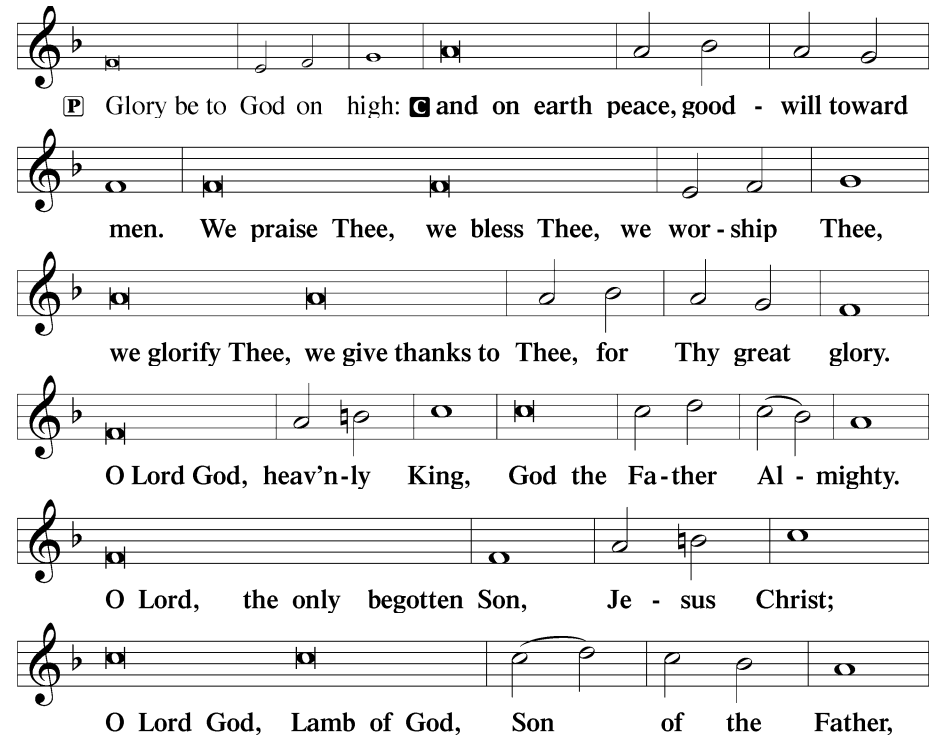
sang to the shepherds at Bethlehem. In this hymn we exclaim and extol the Son of God who has humbled Himself to be our brother and now reigns over us as Savior from the right hand of His Father. An alternate to this is “This is the Feast of Victory,” taken from the Book of Revelation. This hymn proclaims the victory of the Lamb who was crucified for us.

KYRIE *LSB 186*



C Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

GLORIA IN EXCELSIS *LSB 187*



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

that takest away the sin of the world, have mercy up-on us.

Thou that takest away the sin of the world, re-ceive our prayer.

Thou that sittest at the right hand of God the Father, have mercy up-

on us. For Thou only art holy; Thou on-ly art the Lord.

Thou only, O Christ, with the Ho - ly Ghost,

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

Narrative on the Salutation, Collect of the Day:

The pastor stands in the congregation as Christ's servant. The vestments he wears indicate that he is not speaking on his own but as one sent and authorized to represent Jesus Christ. As the authorized representative of the Lord he says, "The Lord be with you." The congregation responds, "And also with you." Pastor and congregation are bound together in this salutation, or greeting, as the pastor prays the Collect of the Day on behalf of the gathered congregation.

The Collect is a short prayer that "collects" in one short petition all that we are asking God to do for us on the basis of the Word we are about to hear—read and preached.

SALUTATION AND COLLECT OF THE DAY LSB 189

P The Lord be with you.

C And with thy spir - it.

P Let us pray.
 Almighty God, merciful Father, since You have wakened from death the Shepherd of Your sheep, grant us Your Holy Spirit that when we hear the voice of our Shepherd we may know Him who calls us each by name and follow where He leads; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C A - men.

Sit

Narrative on the Old Testament Reading, Gradual, Epistle, Alleluia Verse, Holy Gospel, Hymn of the Day, Sermon:

In Ephesians 4, the apostle Paul tells us that the ascended Christ gave gifts to His church: Apostles, prophets, evangelists, and pastors—teachers. These gifts are made manifest in the Divine Service as we hear God's Word read and proclaimed. First, we hear from a prophet in the words of the Old Testament Reading. After the deacon reads the Scripture he proclaims: "This is the Word of the Lord." The Lord's Word is embraced by the congregations response of thanksgiving: "Thanks be to God." In this way, the church Holy Scripture for what it is—the Word of God. The Gradual, selected verses of Scripture, is sung by the congregation. The Gradual is a "bridge of praise" that links the Old Testament with the New Testament. Second, we hear from an apostle in the words of a New Testament Epistle. From the apostle we are given the truth that is in Jesus for our faith and life. The "Alleluia Verse" is taken from John 6:68.

John 6:68 ESV Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life.

The Verse is our anticipation of the Lord who comes to us in His words, words that are spirit and life. Third, we hear from an evangelist in the words of the Holy Gospel. In the words of the evangelist we are given the Word of Life, Jesus Christ. The congregation acknowledges the Lord’s presence in His gospel by standing and extolling His glory and praising Him. The praise continues with the Hymn of the Day. As the Word of God dwells in us, it calls forth songs of faith and love. The hymn reflects the particular theme of the Scripture Readings that we have heard. Fourth, in continuity with the prophets, apostles, and evangelists, our pastor stands in our midst to deliver the Lord’s Law and Gospel in the sermon. He is God’s mouth for the congregation as through him the Good Shepherd’s voice sounds forth to call, gather, and enlighten His flock.

Ephesians 4:11 ESV And he gave the apostles, the prophets, the evangelists, the pastors and teachers.

Colossians 3:16 ESV Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

John 6:63 ESV It is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life.

Luke 10:16 ESV “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

FIRST READING

Acts 2:42–47

⁴²They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the

prayers. ⁴³And awe came upon every soul, and many wonders and signs were being done through the apostles. ⁴⁴And all who believed were together and had all things in common. ⁴⁵And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. ⁴⁶And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, ⁴⁷praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

A This is the Word of the Lord.

C Thanks be to God.

GRADUAL

Psalm 23

P The LORD is my shepherd; I shall not want.

C He makes me lie down in green pastures.
He leads me beside still waters.

P He restores my soul. He leads me in paths of righteousness for his name’s sake.

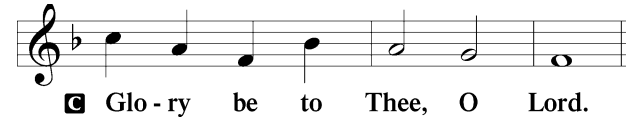
C Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me;
your rod and your staff, they comfort me.

P You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.

C Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.

SPECIAL MUSIC

“The King of Love My Shepherd Is” – Harry Rowe Shelley
Cheryl Coddington, Soprano Jane Parsons, Soprano
Laura Shaghoian, Accompanist



EPISTLE

1 Peter 2:19–25

¹⁹This is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. ²⁰For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. ²¹For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²²He committed no sin, neither was deceit found in his mouth. ²³When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

A This is the Word of the Lord.

C Thanks be to God.

Stand

ALLELUIA

LSB 190



HOLY GOSPEL

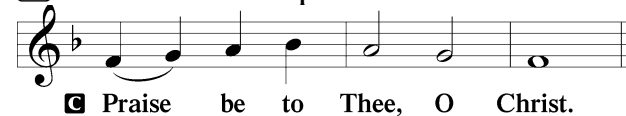
John 10:1–10

P The Holy Gospel according to St. John, the tenth chapter.

¹[Jesus said:] “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. ²But he who enters by the door is the shepherd of the sheep. ³To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. ⁵A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” ⁶This figure of speech Jesus used with them, but they did not understand what he was saying to them.

⁷So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. ⁸All who came before me are thieves and robbers, but the sheep did not listen to them. ⁹I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. ¹⁰The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.”

P This is the Gospel of the Lord.



Narrative to the Nicene Creed:

Having heard the Word of God, we confess our faith in His name. The Creed is our saying back to God what He has first said to us. In the Nicene Creed we acclaim the truth of the triune God and His work of salvation accomplished for us in His incarnate Son, Jesus Christ.

Matthew 10:32-33 ESV 32 So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, 33 but whoever denies me before men, I also will deny before my Father who is in heaven.

Philippians 2:11 ESV And every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

NICENE CREED

**☩ 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.**

Sit

SERMON HYMN

“The King of Love My Shepherd Is” LSB 709

- 1 The King of love my shepherd is,
Whose goodness faileth never;
I nothing lack if I am His
And He is mine forever.
- 2 Where streams of living water flow,
My ransomed soul He leadeth
And, where the verdant pastures grow,
With food celestial feedeth.
- 3 Perverse and foolish oft I strayed,
But yet in love He sought me
And on His shoulder gently laid
And home rejoicing brought me.

4 In death's dark vale I fear no ill
With Thee, dear Lord, beside me,
Thy rod and staff my comfort still,
Thy cross before to guide me.

5 Thou spreadst a table in my sight;
Thine unction grace bestoweth;
And, oh, what transport of delight
From Thy pure chalice floweth!

6 And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever!

Text: Henry W. Baker, 1821-77 Text: Public domain

SERMON Rev. Dennis Wenholz
"Real World? Real Savior!"

P The peace of God, which passes all understanding, keep your hearts and minds in Christ Jesus.

G Amen.

Narrative on the Offering, Offertory:

Having received from the generosity of the Father who is the author and giver of every good and perfect gift, we now give of the gifts we have been given. The Offering is accompanied with an Offertory from Psalm 116 that teaches us that the highest offering is simply to receive, in faith, the cup of salvation from the Lord's hand.

Psalm 116:12-14, 17-19 ESV

12 What shall I render to the LORD for all his benefits to me?
13 I will lift up the cup of salvation and call on the name of the LORD,

14 I will pay my vows to the LORD in the presence of all his people.

17 I will offer to you the sacrifice of thanksgiving and call on the name of the LORD.

18 I will pay my vows to the LORD in the presence of all his people,

19 in the courts of the house of the LORD, in your midst, O Jerusalem.

Stand

OFFERTORY

LSB 192



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 Thy pres-ence, and take not Thy Ho-ly Spir-it
from me. Re-store un-to me the joy of Thy sal-va-
tion, and up-hold me with Thy free spir-it. A-men.

Narrative on the Prayer of the Church:

God's Word is always primary in worship. We speak only as we are spoken to. Gathered in Jesus' name, we bring the petitions and thanksgivings before Him that grow out of His Word. The prayer is called the Prayer of the Church for in it the royal priesthood of all believers does its priestly work of making "requests, prayers, intercession, and thanksgiving" for all people,

“for kings and all those in authority, that we may live peaceful and quite lives in all godliness and holiness.

1 Timothy 2:1-6 ESV *First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. 3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires all people to be saved and to come to the knowledge of the truth. 5 For there is one God, and there is one mediator between God and men, the man Christ Jesus, 6 who gave himself as a ransom for all, which is the testimony given at the proper time.*

RECEPTION OF NEW MEMBER: *Patti Escalante*

PRAYER OF THE CHURCH *(after each petition)*

P Lord, in Your Mercy,

C Hear our prayer.

Following the prayers, the people may greet one another in the name of the Lord, saying, “Peace be with you,” as a sign of reconciliation and of the unity of the Spirit in the bond of peace (Matt. 5:22–24; Eph. 4:1–3).

Sit

Narrative on the Preface, Sanctus, Prayer, The Lord's Prayer:

Drawn toward the gifts of Jesus' body and blood, our hearts are lifted up with thanksgiving and praise as we anticipate the reception of the gifts that carry with them our redemption. The Sanctus brings together the songs of heaven's angels in adoration of the holy Three in One and the acclamations of Palm Sunday: “Blessed is He who comes in the name of the Lord! Hosanna in the highest!” In the prayer we give thanks to the Lord for the

redemption He has secured for us by His cross; we ask Him to prepare us to receive that redemption in living and joyful faith. The Lord's Prayer that Jesus taught His disciples to pray, is the “table prayer” with which we come to the Lord's Table.

Lamentations 3:41 ESV *Let us lift up our hearts and hands to God in heaven:*

Luke 21:28 ESV *Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”*

Isaiah 6:3 ESV *And one called to another and said: “Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!”*

Mark 11:9-10 ESV *9 And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”*

Stand

SERVICE OF THE SACRAMENT

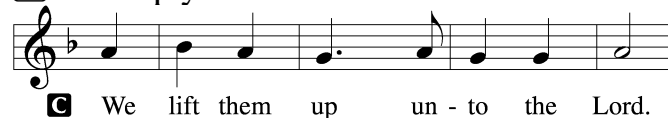
PREFACE

LSB 194

P The Lord be with you.



P Lift up your hearts.



P Let us give thanks unto the Lord, our God.



C It is meet and right so to do.

P It is truly meet, 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

LSB 195



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Thy 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 that com - eth in the name of the Lord.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

LORD'S PRAYER

LSB 196

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.

Narrative on the Consecration, Pax Domini, Agnus Dei, Distribution:

The pastor speaks the Lord's own words; these words give and bestow what they declare, the body and blood of Christ. The Sacrament of Jesus' body and blood is the vehicle for peace. Showing them His wounds, the risen Lord declared His peace to His disciples on Easter evening. The same peace is given to us with the Lord's body and blood. By sharing the "peace of the Lord" with each other, we lay aside all that stands in contradiction with the Lord's testament. With the words of John the Baptist, the Agnus Dei confesses the mercy and peace that we receive from the Lamb of God in His Supper. We come to the Lord's Table hungry and thirsty, and He feeds us with His body and refreshes us with His blood. It is the Lord's Supper. As Luther reminds us, "Our Lord is at one and the same time, chef, cook, butler, host, and food."

THE WORDS OF OUR LORD

LSB 197

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 ✠ 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 ✝ 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

LSB 197

P The peace of the Lord be with you always.



A - men.

AGNUS DEI

LSB 198



Sit

DISTRIBUTION

COMMUNION HYMNS:

“The Lord’s My Shepherd, I’ll Not Want” LSB 710

- 1 The Lord’s my shepherd, I’ll not want;
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.
- 2 My soul He doth restore again
And me to walk doth make
Within the paths of righteousness,
E’en for His own name’s sake.
- 3 Yea, though I walk in death’s dark vale,
Yet will I fear no ill;
For Thou art with me, and Thy rod
And staff me comfort still.
- 4 My table Thou hast furnishèd
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.
- 5 Goodness and mercy all my life
Shall surely follow me;
And in God’s house forevermore
My dwelling place shall be.

Text: The Psalms of David in Meeter, 1650, Edinburgh Text: Public domain

“Savior, like a Shepherd Lead Us” LSB 711

- 1 Savior, like a shepherd lead us;
Much we need Your tender care.
In Your pleasant pastures feed us,

- For our use Your fold prepare.
 Blessèd Jesus, blessèd Jesus,
 You have bought us; we are Yours.
 Blessèd Jesus, blessèd Jesus,
 You have bought us; we are Yours.
- 2 We are Yours; in love befriend us,
 Be the guardian of our way;
 Keep Your flock, from sin defend us,
 Seek us when we go astray.
 Blessèd Jesus, blessèd Jesus,
 Hear us children when we pray.
 Blessèd Jesus, blessèd Jesus,
 Hear us children when we pray.
- 3 You have promised to receive us,
 Poor and sinful though we be;
 You have mercy to relieve us,
 Grace to cleanse, and pow'r to free.
 Blessèd Jesus, blessèd Jesus,
 Early let us turn to You.
 Blessèd Jesus, blessèd Jesus,
 Early let us turn to You.
- 4 Early let us seek Your favor,
 Early let us do Your will;
 Blessèd Lord and only Savior,
 With Your love our spirits fill.
 Blessèd Jesus, blessèd Jesus,
 You have loved us, love us still.
 Blessèd Jesus, blessèd Jesus,
 You have loved us, love us still.

Text: Hymns for the Young, 1836, 4th ed., London, alt. Text: Public domain

"O Lord, We Praise Thee" LSB 617

- 1 O Lord, we praise Thee, bless Thee, and adore Thee,
 In thanksgiving bow before Thee.
 Thou with Thy body and Thy blood didst nourish
 Our weak souls that they may flourish:
 O Lord, have mercy!
 May Thy body, Lord, born of Mary,
 That our sins and sorrows did carry,
 And Thy blood for us plead
 In all trial, fear, and need:
 O Lord, have mercy!
- 2 Thy holy body into death was given,
 Life to win for us in heaven.
 No greater love than this to Thee could bind us;
 May this feast thereof remind us!
 O Lord, have mercy!
 Lord, Thy kindness did so constrain Thee
 That Thy blood should bless and sustain me.
 All our debt Thou hast paid;
 Peace with God once more is made:
 O Lord, have mercy!
- 3 May God bestow on us His grace and favor
 That we follow Christ our Savior
 And live together here in love and union
 Nor despise this blest Communion!
 O Lord, have mercy!
 Let not Thy good Spirit forsake us;
 Grant that heav'nly-minded He make us;
 Give Thy Church, Lord, to see
 Days of peace and unity:
 O Lord, have mercy!

Text: tr. The Lutheran Hymnal, 1941, alt.; (st. 1): German, 14th cent.; (sts. 2-3): Martin Luther, 1483-1546
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Stand

NUNC DIMITTIS

LSB 199

Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of Thy people Israel. Glo - ry be to the Father and to the Son and to the Ho - ly Ghost; as it was in the beginning, is now, and ev - er shall be, world with - out end. A - men.

Narrative on the Post Communion, Canticle, Prayer:

Having received the Lord's body and blood for our salvation, like Simeon who held in his arms the Savior of the world, we go in peace and joy singing Simeon's song from Luke 2. Another song of thanksgiving based on 1 Chronicles 16:8-10, may be used instead. Before we leave the Lord's Table, we give thanks, asking that the salutary gift of Jesus' body and blood would have its way in our lives, strengthening us in faith toward God and fervent love toward one another, The Sacrament draws us outside of ourselves

to live in Christ by faith and in the neighbor by love, to paraphrase Luther.

Luke 2:29-32 ESV

- 29 "Lord, now you are letting your servant depart in peace, according to your word;
30 for my eyes have seen your salvation
31 that you have prepared in the presence of all peoples,
32 a light for revelation to the Gentiles, and for glory to your people Israel."
33 And his father and his mother marveled at what was said about him.

1 Chronicles 16:8-10 ESV

- 8 Oh give thanks to the LORD; call upon his name; make known his deeds among the peoples!
9 Sing to him; sing praises to him; tell of all his wondrous works!
10 Glory in his holy name; let the hearts of those who seek the LORD rejoice!

THANKSGIVING

LSB 200

O give thanks unto the Lord, for He is good,
and His mercy endureth for - ev - er.

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 in 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.



C A - men.

Narrative on the Benediction, Hymn:

The name of the Lord is the beginning and end of the Divine Service. We are now marked with the Lord's name in the Benediction—that word of God's blessing from Numbers 6 in which He favors us with His grace and peace. With the Lord's name given us in Holy Baptism, we were drawn together. Now, with that same name, He send us back into the world, to the place of our various callings, to live by the mercy we have received as living sacrifices to the praise of His glory and the good of our neighbor.

Numbers 6:22-27 ESV

- 22 The LORD spoke to Moses, saying,
- 23 "Speak to Aaron and his sons, saying, Thus you shall bless the people of Israel: you shall say to them,
- 24 The LORD bless you and keep you;
- 25 the LORD make his face to shine upon you and be gracious to you;
- 26 the LORD lift up his countenance upon you and give you peace.
- 27 "So shall they put my name upon the people of Israel, and I will bless them."

Romans 12:1-2 ESV *I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*

*Based on the liturgy as printed in Lutheran Service Book, one of the hymnals of the Lutheran Church—Missouri Synod.

SALUTATION AND BENEDICAMUS

LSB 201

P The Lord be with you.



C And with thy spir - it.

A Bless we the Lord.



C Thanks be to God.

P The Lord bless you and keep you. The Lord make His face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and ✠ give you peace.



C A-men, a-men, a - men.

CLOSING HYMN

"Where Charity and Love Prevail" LSB 845 (Tune: LSB 524)

- 1 Where charity and love prevail
There God is ever found;
Brought here together by Christ's love
By love are we thus bound.
- 2 With grateful joy and holy fear
His charity we learn;
Let us with heart and mind and soul
Now love Him in return.
- 3 Forgive we now each other's faults
As we our faults confess,
And let us love each other well
In Christian holiness.
- 4 Let strife among us be unknown;
Let all contention cease;

Be God's the glory that we seek;
Be ours His holy peace.

5 Let us recall that in our midst
Dwells Christ, His only Son;
As members of His body joined
We are in Him made one.

6 For love excludes no race or clan
That names the Savior's name;
His family embraces all
Whose Father is the same.

Text: Latin, c. 9th cent.; tr. Omer E. Westendorf, 1916-97, alt.

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CURRENT ANNOUNCEMENTS

POSTLUDE

Organist

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