

The Divine Service:

GOD DWELLS WITH HIS PEOPLE IN WORD AND SACRAMENT DISTRIBUTING THE GIFTS OF FORGIVENESS, LIFE, AND SALVATION

(This outlined study of THE LITURGY is based on TLH p.15 – the Order of Holy Communion)

Introduction

In Genesis 28, while on a journey Jacob lies down to sleep. He dreams a dream wherein he sees a ladder extending from earth to heaven with angels of God ascending and descending upon it. From above, stands the LORD delivering His Word of promise that no matter where Jacob goes, He will be with him, blessing him, protecting his ways, and keeping His promise to provide the world with a Savior. Jacob names this place “Bethel,” meaning, “house of God.” It is here where Jacob recognized the presence of God among men – an intrusion of heaven itself on earth. As he says, “This is none other than the gate of heaven.”

As an assembly gathered around God’s Word, we receive the same – yet not in vision, this is reality. In a much more real and palpable sense, we approach the gate to heaven. This has nothing to do with the building, the pews, or altar and pulpit. God has chosen to visit us by gathering us together in the preaching of the gospel. Jesus promised in Matthew 18, “where two or three are gathered together in My name, I am there in the midst of them.” Within Lutheranism, this is often referred to as “the Real Presence.” We believe, as the Bible teaches, that Christ is really and truly present among us both in the hearing of His Word and the reception of His Sacraments. In a sense, this is the stairway to heaven. This is the place where God bridges the gap from earth to heaven, because this is the place where Christ, our Mediator, is found. For without Christ there remains an endless separation between man and God. To enter God’s holy presence without the work of our Savior before us would mean death.

However to enter this holy dwelling with Jesus Christ in one’s heart means life. This is why, when asked how He would make Himself known to His people, Jesus responds, “If anyone loves Me, he will hold fast to My word; and My Father will love him, and We will come to him and make Our dwelling place with him.” (John 14:23)

The Word brings us into the dwelling place of God. It brings the gifts of heaven to us as God speaks forgiveness, life, and salvation into our hearts. “Faith comes by hearing and hearing by the Word of God.

The word “Liturgy” means “service.” We should think of the title: “Service of the Word” or “the Divine Service” as referring to the fact that God is serving us and not the other way around.

With Jacob we likewise respond, “This is none other than the gate to heaven.” Here is the place where God gives Himself to us. Here is where He cleanses, creates, and consecrates. The Word gives; we receive; we respond. Here is where angels and

archangels ascend and descend joining us in praise of God's redemption. In the Word, in water, in bread and wine, earth and heaven become one, for they are the Creator's ordained means to mediate Christ and His work of atonement.

1. We Assemble in the Presence of God Preparation for worship

OPENING PRAYER AND HYMN

Hence we begin in prayer and song where in we declare this truth – “we are assembled in Your presence...” Let us pray,

OPENING PRAYER

Minister (M): O Lord, our Maker, Redeemer, and Comforter, we are assembled in Your presence to hear Your Holy Word. We pray You to open our hearts by Your Holy Spirit that by the preaching of Your Word we may be brought to repent of our sins, to believe on Jesus in life and in death, and to grow day by day in grace and holiness. Hear us for Christ's sake. Amen.

OPENING HYMN

INVOCATION, CONFESSION AND ABSOLUTION

It all begins in the waters of baptism. With the sign of the cross we call upon the Father, Son, and Spirit as the basis and expectation for God's presence among us and in us. This invocation represents our baptismal entrance into God's kingdom. As we have been “clothed with Christ” through baptism, so we are “clothed with Christ” now as we gather around His Word and Sacrament in faith. Thus we gather in God's holy presence ...

Minister (M): In the Name of the Father, and of the Son, and of the Holy Ghost.

Congregation (C): Amen.

Matthew 28:19b; [18:20]

Amen declares our certainty. It should not be said half heartedly or in doubt. It is a word which means, “it is certain,” “it is so.” As in other moments of the service, we here declare our certainty that God is with us. Likewise, upon having our sins forgiven, we respond “Amen.” Let us do so with confidence – forgiveness in Christ comes to us in a certain, verbal, real way – in divine promise.

“We now draw near...” When Moses drew near the burning bush, God instructed him to remove his sandals, saying, “the place where you stand is holy ground.” Likewise when God descended upon Mt. Sinai, the children of Israel were instructed to first wash and sanctify themselves before they could draw near. To enter into God's presence is to enter into holiness. To do so in with the corruption of sin clinging to us would be

devastating. We cannot enter this space with indifference to sin nor while trusting in our own merit. Because we are born dead in sin and sin daily, falling short of the glory of God's presence, we first lay bare our sins before God pleading and trusting in His sacrificial work in Christ. As Hebrews 10 says, we "draw near" by "a new and living way" through "the flesh of Jesus" who has born our sins in His own body on the cross. Our help is found no other place than this saving name of the Lord. When the good news of absolution is spoken, God is present. The New Covenant is God's promise that He has forgiven your sins and He will distribute this gift through the spoken word and the means of grace in sacrament.

M: 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.

[Hebrews 10:22]

M: Our help is in the name of the Lord.

C: Who made heaven and earth.

Psalm 124:8

M: I said, I will confess my transgressions unto the Lord.

C: And Thou forgavest the iniquity of my sin

Psalm 32:5

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

M: Upon this your confession, I, as a called 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.

[John 20:19-23]

Now the Divine Service truly begins. All else has been preparatory. The rhythm of true worship is no different than God's whole creation. He speaks, we receive and respond. As the life giving power of the Word at Creation brought forth something where there was nothing, so also the Word prompts and creates a worthy response where there would not otherwise be one. This is also why we understand the title "Service of the Word" to refer to the Word serving. This is the rhythm of the Liturgy – the Word gives; we receive; we respond.

2. We Glorify Our Lord's Presence

The Service of the Word begins

THE INTROIT, THE KYRIE, THE GLORIA IN EXCELSIS

“The Introit” is Latin for “entrance” or “going in.” Originally these entrance psalms were sung antiphonally by the choir in order to accompany the arrival of the clergy. Due to the distance of the sacristy from the place of worship, these songs of confessional praise would accompany the clergy to the altar. The Service of the Word has now begun.

The songs that follow the entrance psalm are the Gloria Patri, the Kyrie, and the Gloria in Excelsis. The ancient texts are drawn from Holy Scripture and have been used in Christian worship dating back to the second and third centuries. These songs of praise make a faithful confession of what Scripture teaches.

We sing glory to the Father, and to the Son and to the Holy Spirit as a proclamation that the God gathers us here is One Holy Trinity, besides which, there is no other. Our One God in three persons has existed from the beginning of ages and continues into the ages of ages or as we say “world without end.”

Even as the sick and disabled crowded around Jesus crying out for the Creator to have mercy on the fallen Creation, we crowd around our Lord with our illnesses of body and soul to sing “Kyrie Eleison” – “Lord, have mercy.”

In Christ, God has taken all our ailments, all our sins upon Himself; His mercy endures forever. As it says in 2 Corinthians, Jesus “has become sin for us.” Earth and heaven are joined in Him and rightly we praise. We sing the song of heaven and earth. We join the angels of Luke 2 that Christmas night: “glory to God in heaven and on earth peace among men.”

The Word has distributed the forgiveness of sins – we receive; we respond.

INTROIT

[Colossians 3:16]

[a psalm is sung or spoken]

GLORIA PATRI – Glory to the Father

C: Glory be to the Father and to the Son and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

KYRIE – Lord have Mercy

Mark 10:47

C: Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

GLORIA IN EXCELSIS – Glory to God in the Highest

Luke 2:14; John 1:29

C: Glory be to God on high, and on earth peace, good will toward men. We praise You, we bless You, we worship You, we glorify You, we give thanks to You, for Your great glory. O Lord God, heav’nly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, You that take away the sin of the world, have mercy upon us. You that take away the sin of

the world, receive our prayer. You are seated at the right hand of God the Father, have mercy upon us. For You only are holy; You only are the Lord. You only, O Christ, with the Holy Spirit, are most high in the glory of God the Father. Amen.

THE SALUTATION AND THE COLLECT

Throughout the Liturgy we see transitions. Here in the Salutation we transition from our songs of praise to prayer and the hearing of the Word. More than “hello,” this is a call for God’s presence to be with the congregation and also with the minister as he offers the collect of the church. The collect is a collective prayer of God’s people focusing on the central thought of the day. In this call to action, the congregation asks the Lord to be present with the minister’s spirit as he intercedes, both praying for the people and as the minister moves on to speak for God through the Word.

SALUTATION

Luke 1:22; 2 Timothy 4:22

M: The Lord be with you.

C: And with thy spirit.

COLLECT FOR THE DAY

M: Let us pray ... [the collect of the day is spoken]

C: Amen.

3. Our Lord is Present in Word

The Service of the Word reaches pinnacle

THE EPISTLE, GRADUAL, AND GOSPEL

Jesus is the Word made flesh. He was in the beginning the Creator of all things through the spoken word. In flesh, this Word has dwelt among us, the person of Jesus Christ, both the God of all Creation and the Son of Mary. He has carried the sins of His fallen creation and restored to us the gift of life. This Word remains living and active bringing us the bodily presence of Jesus and all the works He has accomplished for us. Here He speaks. This hearing of the Word has been assembled in a series of Bible readings spread throughout the church year. These lectionary readings appear each Sunday from an Old Testament text, an Epistle text, and a Gospel text. Each selection for the Sunday is pre-designed to focus on thought of that particular day in the church year, and will sometimes take us through a series of readings within a book of the Bible. Traditionally we draw out the thoughts of one of these three texts in the Sermon Theme of the Day.

The Gradual comes from the Latin meaning “steps.” This reading, usually a portion or even a whole psalm, is our ascent. We are moving from from the thoughts of the Epistle or Old Testament reading to the thoughts of the Word made flesh in the Gospel

text. The Hallelujah that accompanies this has been called “the perpetual voice of the Church.” Sung both in psalms of the Jewish synagogue and in Christian Churches since the time of Christ, this Hebrew words means, “Praise the LORD!” It especially is meant to command attention to the fact that the Gospel reading is approaching.

We give special prominence to the Gospel text which brings to us the words and works of the Word made flesh. Upon hearing the announcement of the Gospel text, we normally rise and sing: “Glory be to Thee, O Lord!” Our Lord speaks, we listen, we respond: “Praise be to Thee, O Christ!”

EPISTLE

[the Epistle for the day is read]

GRADUAL

[the Gradual of the day is read with Hallelujahs]

HALLELUJAH – Praise the Lord

C: Hallelujah! Hallelujah! Hallelujah!

GOSPEL LESSON

[the Gospel for the day is announced]

C: Glory be to Thee, O Lord!

[the Gospel for the day is read]

C: Praise be to Thee, O Christ!

THE CREED

The word Creed is Latin meaning “I believe.” In Romans Paul writes, “with the heart one believes unto righteousness and with the mouth confession is made unto salvation” (Romans 10:9). The presence of God in His word creates a faith that believes and confesses the truth of God’s salvation in Christ. The three creeds of the Christian Church date back to the 2nd century and are a true confession of the faith that saves. We join with the saints in heaven and those on earth as we confess to one another and before the world the true Christian faith.

NICENE CREED – I Believe

*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 on 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.*

HYMN, SERMON, AND OFFERTORY

We continue with a hymn which either reflects the thoughts of our previous readings or introduces the focus of our sermon. The hymns we sing are designed to accompany and enhance the service of the Word. Hymns unite a congregation in the thoughts of the Word for the day. Throughout the service, the word dwells among us richly, as Paul writes in Colossians 3:16, in psalms and hymns and spiritual songs. Together we teach and admonish, break down and build up with the message of Law and Gospel. In acknowledging and praising the truths of God's word, hymns bring the Word to us in meaningful and memorable song.

PRE-SERMON HYMN

Our Sermon meditation is meant to expound, teach, and proclaim the Word from one of the readings of the day. This practice of searching and drawing out the truths of God's Word has been a part of God's people since Old Testament times. Christian preaching is built around a clear distinction of Law and Gospel. The Law declares what we deserve. It shows us the works and attitude required for one to dwell in God's holy presence. The Law thereby reveals how our sins have prevented us from achieving what God deserves and declares the consequence we deserve. We deserve eternal separation in hell; "for the wages of sin is death" (Romans 6:23). The Gospel then proclaims what we don't deserve. The Gospel is the good news of our Lord Jesus Christ's perfect works and attitude, including His all sufficient death for our sins by which we have been forgiven. Through this proclamation of sin and salvation, God's word works repentance and faith in the forgiveness Christ has won for us through the cross. The Spirit comes to us and dwells in us with new life through the Word. This sends us forth in the freedom of Christ with new love and thankfulness in all that we do for God and our neighbor.

SERMON

[A Bible text is read and the Word is expounded in a sermon]

Upon concluding the sermon, we hear the promise of Philippians 4:7 in which our hearts are assured that the peace of this gospel which we have just heard will always protect us through faith in Christ Jesus.

We respond in that peace by offering our cleansed hearts to God beginning with the words of Psalm 51. Nathan the prophet has come to David revealing his sins of adultery and murder, and sharing the consolation of the gospel. David responds to the messages of sin and salvation with the words of this psalm. We too sing this prayer for God continue to dwell with us through His Spirit, restoring us to the joyful life we have been given through Christ for us and in us. The service continues to follow the rhythm of receiving and responding.

M: The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

Philippians 4:7

OFFERTORY

Psalm 51:10-12

C: Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit.

4. Our Lord is Present Interceding and Accepting Offering ourselves and our prayers

THE OFFERING, GENERAL PRAYER, AND HYMN

A Hymn is normally placed either directly after the Sermon reflecting the Word just heard, or following the prayer as preparatory for our entrance into the Service of Sacrament.

COMMUNION or SERMON HYMN

God has set us free from the debt of the law, so that we no longer give “grudgingly or of necessity” (2 Corinthians 9:7). As Jesus said to His disciples, “Freely you have received, freely give.” We give of the fruit of our thankful heart, moved by the Christ, “who though He was rich, yet for your sakes He became poor.” Our thank offerings support the work of this ministry of the Word and the fellowship ministry of our synod as we endeavor to preach the gospel to all nations.

In thanksgiving, we bring to the throne of God our requests, both for our needs and the needs of the greater body of Christ. The Word has prepared us to rightly approach God in this way. We seek not our will, but His alone. Through the interceding work of Christ on our behalf, God promises to accept our gifts and hear and answer our requests. We offer these things in His name. In our general prayer we include those petitions which our Lord taught us in Matthew 6:9-13 known as the Lord’s Prayer.

THE OFFERING OF THANKFUL HEARTS

[Romans 15:27]

THE GENERAL PRAYER AND LORD’S PRAYER

[1 Timothy 2:1-4; Philippians 4:6]

Matthew 6:19-13

<p style="text-align: center;">5. Our Lord is Present in Meal Transition to the Service of the Sacrament</p>

THE SERVICE OF THE SACRAMENT

The Word has prepared the way for the consummation of our Lord’s coming. It is in the Service of the Sacrament where this Word made flesh now dwells among us bodily present in Meal. We have seen already how the “real presence” of our Lord comes to us in the earthly element of the written and spoken word where the gifts of heaven are received through hearing. The “real presence” of our Lord now takes its most intimate form as God makes use of created bread and wine to bear His heavenly gifts. The Word, active in eating and drinking, joins earth and heaven as God gives the gifts of forgiveness, life, and salvation through the body and blood of His Son.

It is the stairway of Jacob’s dream with angels ascending and descending. It is the ascent to Jerusalem. We now draw near the living presence of our Lord’s resurrected body and blood. As is written in Hebrews, “Therefore, brethren, having boldness to

enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh ... let us draw near with a true heart in full assurance of faith" (10:19-22).

As we approach this climax of the service, the Spirit instructs us to do so "in a worthy manner" (1 Corinthians 11:27,28). The structure of this movement in the service is designed to bring us through this ascent. The Invocation has brought us through baptism into God's presence. The Confession and Absolution has cleansed us from our sinful works and unrighteous efforts. The Word has proclaimed the saving will of God in Christ, moving our hearts to believe and thus preserving our union with God and all believers. This precious unity is now expressed and preserved at the the Table of our Lord. As Paul writes, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16, NKJV)

With the words, "the Lord be with you" and the response, "And with thy spirit," we ask the Lord to exchange blessings between the congregation and the minister as we enter this holy space by faith. We "lift up our hearts" to heaven itself. We join in song ascending to this heavenly feast with all the company of heaven. For in this, even now while still on earth, we commune in our God's feast of victory.

With the whole host of heaven we sing the Sanctus of Isaiah 6, wherein Isaiah enters the holy Temple of heaven to hear the angels proclaim "Sanctus, sanctus, sanctus" – that is, "Holy, Holy, Holy, Lord God of hosts ("sabaoth" in some hymnals). Heaven and earth are full of Thy glory." Again Jesus brings together the song of earth with the song of heaven in the glory of His salvation. "Hosanna" we sing, a Hebrew word of adoration meaning: "Save now!" Here the song transitions from the song of the heavenly host to the song of God's people on earth with the words of Psalm 118. This is the song of Palm Sunday which was being sung as Jesus made His entry into Jerusalem. What a fitting way to adore the victorious presence of our Lord's body and blood: "Blessed is He who comes in the name of the Lord!" Our King comes to us in a feast of victory.

THE PREFACE

M: The Lord be with you.

C: And with thy spirit.

2 Timothy 4:22

M: Lift up your hearts.

C: We lift them up unto the Lord.

[Colossians 3:1]

M: Let us give thanks unto the Lord, our God.

C: It is meet and right so to do.

[Psalm 136]

M: It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Father, almighty, everlasting God:

[Insert proper preface for the season – for example, Trinity Season: "...who with Your only-begotten Son and the Holy Spirit are one God, one Lord. And in the

confession of the only true God we worship the Trinity in Person, of Unity of Substance, for whom Majesty is One.”]

Therefore with angels and archangels and with all the company of heaven we praise and magnify Your glorious name, evermore praising You and saying:

THE SANCTUS – Holy, Holy, Holy

Isaiah 6:3; Matthew 21:9

C: Holy, holy, holy, Lord God of Sabaoth; Heav’n and earth are full of Thy glory; Hosanna, Hosanna, Hosanna in the highest. Blessed is He, Blessed is He, Blessed is He Who cometh in the name of the Lord. Hosanna, Hosanna, Hosanna in the highest.

*Sabaoth (SAH-bay-oath) is Hebrew for “heavenly host.”
Hosanna is a Hebrew word of adoration for “save us now.”*

As the first climax showed itself in the words and works of our Lord, the Gospel reading, so also we find in these words of our Lord the great gift of His body and blood, brought to us by the Word He speaks. This is His living memorial.

THE WORDS OF INSTITUTION

Matthew 26:26-28; Mark 14:22-24;
Luke 22:19-20; 1 Corinthians 11:23-25

M: 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.”

Through this heavenly entrance of Christ our King, peace is made between earth and heaven, between the creation and the Creator. We ask this peace to be with us now and forever as we now call upon our peacemaker – the sacrificial Lamb who takes away the sin of the world. The Agnus Dei, Lamb of God, of which John cries out “Behold!” is the culmination of the Bible and of the Divine Service. Both in the Word and now in Meal, the one sacrificed by God Himself to make atonement, and bring mercy, is now present in bread and wine. Yet no longer merely the Lamb who was Slain, it is the Lamb described in Revelation 5 – “who was slain, who has redeemed us to God by His blood, and has made us kings and priests to our God.” It is the Lamb who even now lives and reigns among us.

PAX DOMINI – The Peace of the Lord

John 20:19

M: The peace of the Lord be with you always!

C: Amen.

THE AGNUS DEI – Lamb of God

John 1:29

C: O Christ, the Lamb of God, Who takes away the sin of the world, have mercy upon us. O Christ, the Lamb of God, Who takes away the sin of the world, have

mercy upon us. O Christ, the Lamb of God, Who takes away the sin of the world, grant us Your peace. Amen.

DISTRIBUTION

M: Take, eat; this is the true body of our Lord and Savior Jesus Christ, given into death for your sins. Take, drink; this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins. Now may this true body and true blood of our Lord and Savior Jesus Christ strengthen and preserve you in the true faith unto life everlasting. Go in peace.

6. Blessed with God's Presence, We Depart in Peace Concluding blessing of the Word

Upon seeing and holding the gift, the Christ child in his own arms, Simeon says in Luke 2, "Lord, now You are letting Your servant depart in peace as You have promised, for my eyes have seen Your salvation which You have prepared before all peoples." We too have held this gift of God. We, by faith, have seen, heard, and tasted God's salvation. We depart in peace. We depart from this Service of the Word and from this world itself at peace with God in heaven.

What is left to do but give thanks. We now give thanks and receive the departing blessing which God first bestowed on His people through the mouth of Aaron in Numbers 6:24-26 – the Benediction ("blessing"). Along with a departing hymn, you receive the promise of God's blessing of peace to go with you. He promises His presence to remain with His people in Word and Sacrament, sending His Spirit to dwell in them and among them wherever they go and whatever they face. Amen, Amen, Amen – It is certain.

NUNC DIMITTIS – Now Let Us, the Song of Simeon

Luke 2:29-32

C: 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 Your people Israel. Glory be to the Father and to the Son and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

THANKSGIVING

Psalm 107:1

M: O give thanks unto the Lord, for He is good.

C: And His mercy endureth forever.

CLOSING HYMN

BENEDICTION – The Blessing

Numbers 6:24-26

M: 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: Amen, Amen, Amen.

Thus concludes the Service of the Word and Sacrament – God dwells among His people distributing the gifts of heaven.

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