

The Divine Service:
THROUGH WORD AND SACRAMENT
GOD GRANTS ACCESS TO HIS HOLY PRESENCE
AND GIVES US HIS BLESSING IN CHRIST JESUS

A Narrative Meditation on
THE LUTHERAN LITURGY

“Let us draw near...”
(Hebrews 10:22)

Introduction

Today’s worship service is called a narrative service because throughout service we will be narrating commentary on the meaning and function of the Lutheran Liturgy. The order of service is drawn from two sources. The first part, the Service of the Word, is based on p. 12 of the *Worship Supplement 2000*. The second part, the Service of the Sacrament, is drawn from the Order of Holy Communion, beginning on p.24 in *the Lutheran Hymnal*. It is our prayer that by better understanding the structure and content of the Lutheran Liturgy, the child of God would be renewed in the spirit of their mind, find confidence to approach God in prayer and praise, and with a good conscience, be emboldened to serve others and represent God in the world. In other words: may the Spirit lead us to see that “through Word and Sacrament, God grants access to His holy presence and gives us His blessings in Christ Jesus.”

As Jacob lay down for sleep, he had a lot on his mind. Sins of his past lay on his conscience and an uncertain journey lay ahead. Fresh in his mind is recent family conflicts, sins of deception, stealing, and jealousy. He was alone now, and on a journey toward a strange land in search of a wife. As Jacob lay down, his conscience was troubled.

In the Old Testament book of Genesis, chapter 28, Jacob lay down for sleep and has a dream. He dreams a dream wherein God reveals a stairway extending from earth to heaven. He sees angels ascending and descending upon the stairway. There God addresses Jacob’s troubled conscience. The LORD stands above the staircase and addresses Jacob saying: “Behold I am the LORD God of Abraham your father and the God of Isaac; this land upon which you lie, I will give you and your descendants. I will bless you and in you all the families of the earth will be blessed. Behold, where ever you go, I am with you and will bring you back to this land; for I will not leave you until I have done what I have spoke to you.”

Jacob woke up with renewed in the spirit of his mind. His conscience was cleansed and comforted by the promise and blessing of God. Jacob calls the place “Bethel” meaning “house of God.” There Jacob worships in God’s presence, saying: “How awesome is this place! This is none other than the house of God; this is none other than the gate to heaven.” It is through a vision that God brings Jacob into His heavenly presence and through His promise that He gives Jacob a good conscience and blesses His journey ahead.

The Liturgy is about God revealing the gate to heaven. The word “liturgy” means “service” and is drawn from Old Testament times. In the Old Testament, the word relates to the prescribed “service” that the priest would perform on behalf of God. God mediated His presence and heavenly blessing through the priest and His word. Through the sacrifices which the priest offered in the presence of God, the people were sanctified; that is to say, they were cleansed of their sin and made acceptable to come into His presence. The Divine Liturgy was mediated through the priest in the Temple where God bestowed His promises so that the conscience of His people would be comforted.

In the New Testament, those same gifts of God are mediated through Christ in His Church. Through Word and Sacrament where ever believers are gathered, there the Church administers the Divine Service – or as we call it: “the Service of Word and Sacrament.” When we use words like “draw near” or “come into His presence,” these are not symbolic expressions. Jesus promises: in Matthew 18, “where two or three are gathered together in My name, I am there in the midst of them.” And God has promised: “In every place where I cause My name to be remembered, I will come to you, and I will bless you” (Exodus 20:24).

Jesus is the gate to heaven; He is the “one Mediator between God and man, who gave Himself a ransom for all” (1 Timothy 2:5). As promised, through the descendant of Jacob, God has blessed all the families of the earth. By the sacrifice and resurrection of the promised Christ, we are made holy and by His living presence among us we are enabled to enter God’s holiness. We receive this privilege by faith, as the writer to the Hebrews says:

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, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. (Hebrews 10:19–22)

The Lutheran Liturgy bring the forgiveness of God to you in Christ so that your conscience would be made right with God. This is the Divine Service. Sins of the past lay on the mind, an uncertain journey lay ahead ... Christian worship is about receiving God's promise and blessing in Christ Jesus.

THROUGH WORD AND SACRAMENT, GOD GRANTS ACCESS TO HIS HOLY
PRESENCE AND GIVES US HIS BLESSING IN CHRIST JESUS

<p>1. We Assemble in the Presence of God Preparation for worship</p>

OPENING PRAYER AND HYMN

We begin with prayer and song, calling upon God. The opening hymn usually reflects either an acknowledgment of God's praise or an invitation to worship, and will sometimes introduce the service theme of the day. 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

The invocation "invokes" God by calling upon the name which became ours and united us together with Christ in holy baptism. The invocation echoes the formula for baptism from Matthew 28 and with the sign of the cross we call upon the sign which is placed on our forehead at baptism. Peter says that "baptism now saves us – not by removing dirt from the flesh, but rather by the appeal of a good conscience before God, through the resurrection of Jesus Christ" (1 Peter 3:21). This is our appeal to God for a good conscience. That is to say, baptism calls upon our right as forgiven children of God to come into His presence without fear and to call upon Him for blessing. The waters of

baptism are your enduring status as saints, and you should think of them every time we enter the sanctuary for worship. This is why, in our church, we have placed the baptismal font out front. Through the waters of baptism we are holy – granted free access to God’s holy presence forever.

So we gather together ...

INVOCATION

Matthew 28:19

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

Congreg. (C) Amen.

When Jacob entered that holy vision, he was conflicted with sins of the past and the uncertainty of what lie ahead. He had lied, stolen, disobeyed his father, been compelled by jealous thoughts. How can Jacob, so conflicted, so uncertain, possibly be accepted in God’s presence?

We come to God’s house conflicted with sin and uncertain of what lay ahead. This is what it means to have a bad conscience. A bad conscience leaves us conflicted and uncertain about where we stand with God. The Divine Service is to speak to the heart, to stir up faith, and to give us a good conscience.

One reason we might have a bad conscience is due to unresolved guilt. Our sins are great and we wonder if we can be forgiven by God again. Even though we are baptized Christians we still sin day after day. This is where the devil is constantly accusing us; he condemning us for not being the Christians we should be and reminding us how unworthy we are to come into God’s presence.

Another reason for a bad conscience is a false sense of ease with sin. We are unaware or have given in to sin in our life. It no longer concerns us as it should. In this case, the devil is constantly encouraging us; he tells us our sins don’t matter and we don’t need God to forgive us.

The confession and absolution is where we deal with these matters directly and upfront. God desires to give us a good conscience. A good conscience is one rightly informed about sin and rightly comforted by the atoning work and name of Christ Jesus. To have a good conscience is to believe in Christ and have the full assurance of peace with God.

Absolution is the key which unlocks and opens the door to Bethel; here the Holy Spirit grants access to the house of God. It is our great treasure, for it imparts the command of

Christ and does the work of God in Christ: forgiving our sins in real time. These words truly come from Christ and truly open the gate of heaven to us. Here we are welcomed into God's house, to hear the words of our Father and to be guests at His meal.

CONFESSION AND ABSOLUTION

M We have come into the presence of God who created us to love and serve Him as His dear children. But we have disobeyed Him and deserve only His wrath and punishment. Therefore, let us confess our sins to Him and plead for His mercy.

C **Merciful Father in heaven, I am altogether sinful from birth. In countless ways I have sinned against You and do not deserve to be called Your child. But trusting in Jesus, My Savior, I pray: Have mercy on me according to Your unfailing love. Cleanse me from my sin, and take away my guilt.**

M God, our heavenly Father, has forgiven all your sins. By the perfect life and innocent death of our Lord Jesus Christ, He has removed your guilt forever. You are His own dear child. May God give you strength to live according to His will.

C **Amen.**

Amen declares our certainty. It should not be said half heartedly or in doubt. It is an expression of confidence, meaning: "this is most certainly true." Here we declare our certainty: God has removed our guilt forever. Amen.

2. We Glorify Our Lord's Presence

The Service of the Word begins

THE KYRIE AND THE GLORIA IN EXCELSIS

As Jesus was passing from Jericho toward Jerusalem, He came upon two blind beggars who were crying out: "Lord, have mercy!" Throughout His ministry, the sick, disabled, and demon possessed would crowd around Jesus seeking His aid. "Kyrie eleison ('ki(ə) rē,ā | i'lā-i,şän) is Latin for "Lord, have mercy." This is the beggars cry. It reminds us that we are here not to give something God something, but to receive something from Christ. We come as beggars with empty hands, and Jesus our Lord hears the cry of troubled lives. This song and the Gloria in Excelsis which follows dates to the earliest liturgies of the New Testament Church.

The Gloria in Excelsis (ik'selsis) that follows is Latin for "Glory to God in the Highest." This is the song of heaven being sung on earth. The glory of God is not about us rising to heaven, but heaven descending to us in Christ Jesus. When God descended among us in the flesh, the angels descended among the shepherds singing: "Glory to God in the highest and on earth peace, good will toward men!" To be among the angels is to be

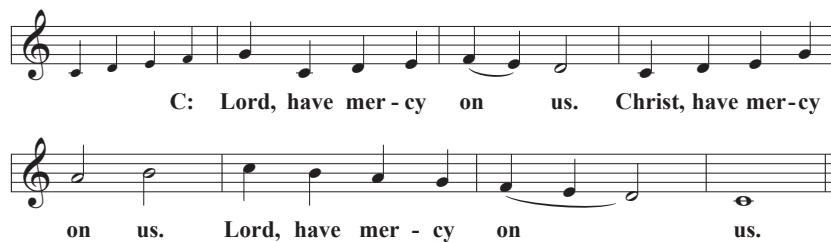
among the holy ones. The Scriptures likewise call us “holy ones” or “saints” because we have access to God’s holy presence in Christ. So the book of Hebrews says,

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. (Hebrews 12:22–24)

This is a wonder and a marvel – that Christ who has ascended far above the heavens would make His home among us on earth. When we gather around the Word of God and His sacraments, God descends to us and makes His home among us. Together with all the angels and all believers who have died in the faith, we join the song of heaven and earth in praise – that is, we show forth the works of God in order to strengthen and encourage one another in this heavenly fellowship. With all the heavenly host we glorify God.

KYRIE ~ Lord, Have Mercy

Mark 10:47



GLORIA IN EXCELSIS ~ Glory to God in the Highest Luke 2:14; Revelation 5:8-14

C: 1 Glo - ry to God, we give You thanks and praise;
 2 Lord Je - sus Christ, the Fa - ther's on - ly Son,
 3 A - lone, O Christ, You on - ly are the Lord,
 Of heav'n - ly joy and peace on earth we sing.
 You bore for us the load of this world's sin.
 At God's right hand in maj - es - ty most high:
 We wor - ship You, to You our hearts we raise,
 O Lamb of God, Your glo - rious vic - t'ry won,
 Who, with the Spir - it wor - shiped and a - dored,
 Lord God, al - might - y Fa - ther, heav'n - ly King.
 Re - ceive our prayer, grant us Your peace with - in.
 With all the heav'n - ly host we glo - ri - fy.

THE SALUTATION AND THE COLLECT

Throughout the Liturgy we see transitions. Here in the Salutation we transition from singing our songs of praise to prayerfully hearing of the Word. To say, “the Lord be with you,” is more than “hello.” This is a call for God’s presence in Christ to be with the congregation and also with the minister as he intercedes for the Lord, both praying for the people in the collect and speaking for God through the Word.

The collect is a collective prayer of God’s people focusing on the central thought of the day. The collect prepares us to hearing the Word and meditate on the central thoughts of the day.

THE SALUTATION

M The Lord be with you.

C And also with you.

COLLECT OF THE DAY

M Let us pray, Blessed Lord, You have caused all Scripture to be written for our learning.
 Grant that we may so hear them, read, mark, learn, and inwardly digest them that, by

patience and comfort of Your holy Word, we may embrace and every hold fast the blessed hope of everlasting life; through Jesus Christ who lives and reigns together with the Father and the Holy Spirit, one God now and forever,

C Amen

3. Our Lord is Present in Word

Faith comes by hearing

THE EPISTLE, GRADUAL, AND GOSPEL

John's Gospel begins by saying that Jesus is the Word of God made flesh. God has descended to us in flesh and does the same in the Word today. In Christ Jesus, the Word dwells among us, and in the Word, Christ Jesus dwells among us. This is where the LORD speaks to our hearts, revealing sin, proclaiming forgiveness, and urging us in our vocation to those good works which serve our neighbor.

This hearing of the Word has been assembled in a series of Bible readings spread throughout the church year. This is called a lectionary. A lectionary suggests a series of readings from an Old Testament text, an Epistle text, and a Gospel text designed to fit the specific time or rhythm of the Church season. We are currently using a three-year rotation. Each Sunday focuses on a particular thought or teaching, usually drawn from the Gospel text. Sometimes the pericope will 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.

The LORD stands above the staircase to heaven and declares His promises. We kneel below, receiving His word with open ears and contrite hearts. With Jacob we respond in awe. In the responsive verse that follows the Gospel we sing: "Alleluia!" – Hebrew for "Praise the LORD!" This passage from John 20, reminds us that these Scriptures were given so that we might believe that Jesus is the Christ and have life in Him.

FIRST LESSON

[the Epistle or Old Testament for the day is read]

PSALM OF THE DAY

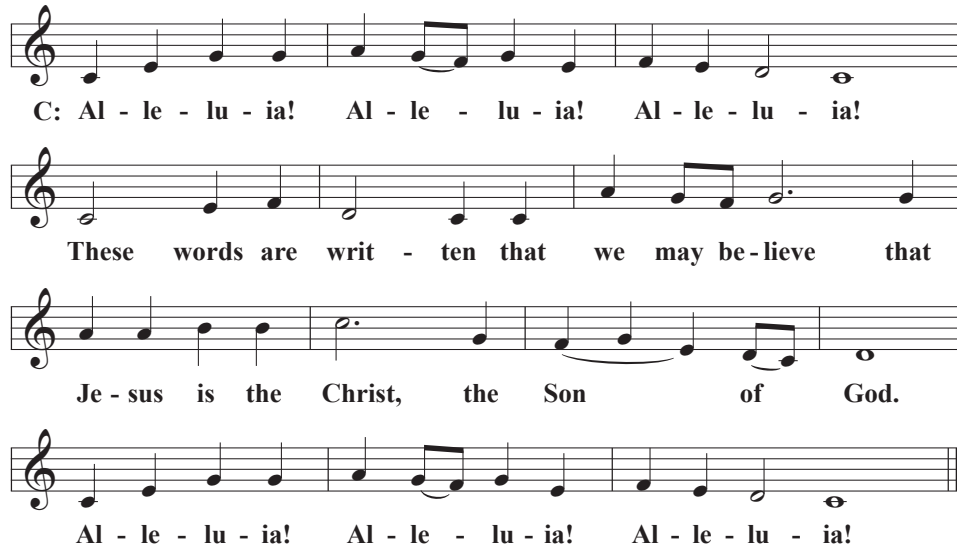
[the Psalm of the day is read responsively]

GOSPEL LESSON

[the Gospel for the day is read]

RESPONSIVE VERSE

M Blessed are they who hear the Word of God and keep it. *Luke 11:28*



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

These words are writ - ten that we may be - lieve that

Je - sus is the Christ, the Son of God.

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

John 20:31

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. There are three general creeds of the Christian Church, the oldest being the Apostles' Creed, dating back to the 2nd century. These are a faithful expression of true God and 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.

CREED ~ The Nicene Creed

**C 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, sometimes called “the Hymn of the Day.” The hymns we sing are designed to accompany and enhance the service of the Word. Hymns unite a congregation in the Word we proclaim and confess. Luther once said, “Next to the word of God, music is the greatest gift God has given us.” So Paul writes in Colossians 3:16 that Christ dwells among us in the psalms and hymns and spiritual songs that we sing. In acknowledging and praising the truths of God’s word, hymns bring the Word to us in meaningful and memorable song.

HYMN

SERMON

[Christ is proclaimed and His word is applied to our hearts and lives.]

The devil is constantly condemning and confusing us. The sermon battles against this work of the devil by proclaiming the truth of God’ in both law and gospel. In the

sermon, the pastor preaches. That is to say, this is not a lecture or a motivational speech, but rather it is proclamation. To preach is to proclaim Christ to the hearts and lives of the people in the congregation. The purpose of preaching is to deliver a good conscience to the congregation by rightly informing them about sin and righteousness through the Law and apply God's forgiveness through the Gospel. This is not merely about addressing the intellect, but it is about addressing the heart so that God's work in Christ becomes personally relevant to their lives. This silences Satan and encourages us to rightly represent God and serve our neighbor in our daily vocations.

The pastor concludes the sermon and gives you the promise of Philippians 4:7, assuring you that the peace of God in Christ Jesus will never leave you. To this we respond in with the prayer of David from Psalm 51. David has met with the prophet Nathan who exposes David's his sins of adultery and murder. Hearing David's repentance, Nathan shares the consolation of the gospel. We join David in praying 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 surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Philippians 4:7

OFFERTORY

Psalm 51:10-12



C: Cre - ate in me a clean heart, O God, and re -

new a right spir - it with - in me. Cast me

not a - way from Your pres - ence. Take not Your Ho - ly

Spir - it from me. Re - store to me the joy of

Your sal - va - tion. Up - hold with Your Spir - it free.

HYMN

4. Our Lord is Present Interceding and Accepting

Offering ourselves and our prayers

THE THANK OFFERING AND PETITIONS

God doesn't need our money. What He wants is our heart. God has set us free from the debt of the law, so that we might be His own and serve Him in righteousness and joy. We should no longer give "grudgingly or of necessity, for God loves a cheerful giver" (2 Corinthians 9:7). Our offerings express gratitude for what we've been given in His word and absolution and these gifts become an outward expression of an inward love and trust we have for God. All that we have is from above and God gives us these gifts that we might support our families, work of His ministry among us and throughout our brethren in the CLC, and to reach out to the underprivileged. So the writer to the Hebrews says: *But do not forget to do good and to share, for with such sacrifices God is well pleased. (Hebrews 13:16)*

In that same spirit of humility, we bring our requests to the throne of God. We remember our own needs, the needs of the greater body of Christ, and the needs of the world. God has exhorted us in 1 Timothy that prayers and intercessions be made for all people, especially those in authority and government, that we might live a godly and peaceful life. In our general prayer we include those petitions which our Lord taught us in the Lord's prayer (Matthew 6:9-13), that we might battle the spiritual warfare in the Christian life.

GATHERING OF OUR THANK OFFERING

PRAYERS OF THE CHURCH

THE LORD'S PRAYER

Matthew 6:9-13

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!

5. Our Lord is Present in Meal

The Service of the Sacrament

THE SERVICE OF THE SACRAMENT

We lift our hearts to heaven where the whole host of heaven join in the Sanctus of Isaiah 6. Isaiah sees a vision of heaven and hears the angelic host 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.”

M The Lord be with you.



M Lift up your hearts.

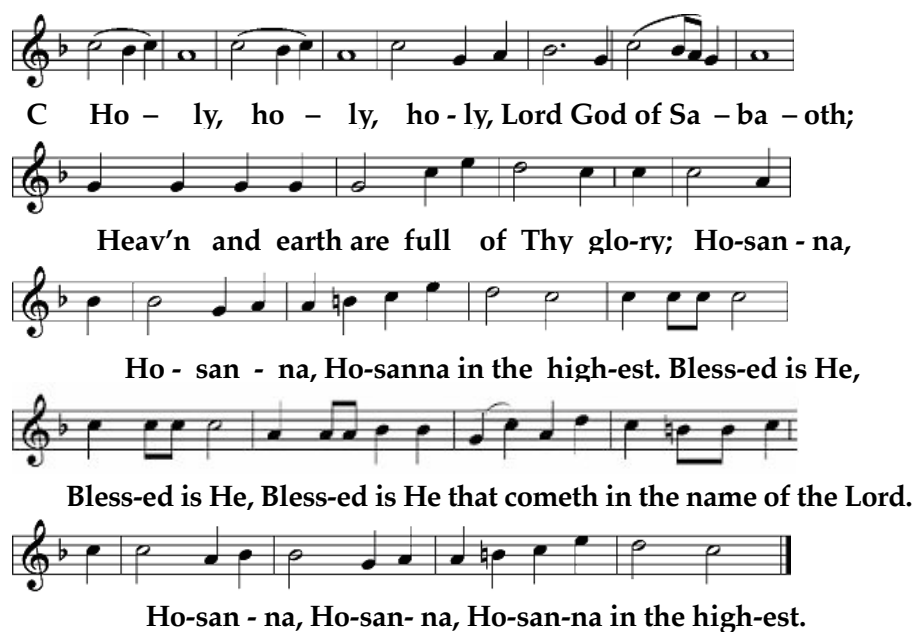


M Let us give thanks unto the Lord our God.



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, 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, in 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:

Isaiah 6:3; Matthew 21:9



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

The Lord’s Supper is Christ’s living memorial.

WORDS OF INSTITUTION

Matt. 26, Mk 14, Lk 22, 1 Cor. 11

M Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and, when He had given thanks, He broke it and gave it to His disciples saying, ‘Take, eat. This is My body, which is given for you. Do this in remembrance of Me.’ In the same way He took the cup, after supper, gave thanks, and gave it to them saying, ‘Drink of it, all of you. This cup is the new covenant in My blood, which is shed for you for the forgiveness of sins. Do this, 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. John cries out “Behold, the Lamb of God who takes away the sin of the world!” “

Agnus Dei” is Latin, meaning, “Lamb of God,” is the culmination of the all holy Scripture, the Divine Service, and the Feast of God in the New Creation. The one sacrificed by God Himself to bring us mercy has risen and now is present in bread and wine. Yet no longer merely the Lamb who was Slain, this is the Lamb described in Revelation 5 – the Lamb who stands victorious; who lives and reigns; and around whom gather thousand upon thousand of the heavenly host. With the words of

institution, we invoke our Lord's living memorial, receiving His mercy and peace in Holy Communion.

PAX DOMINI

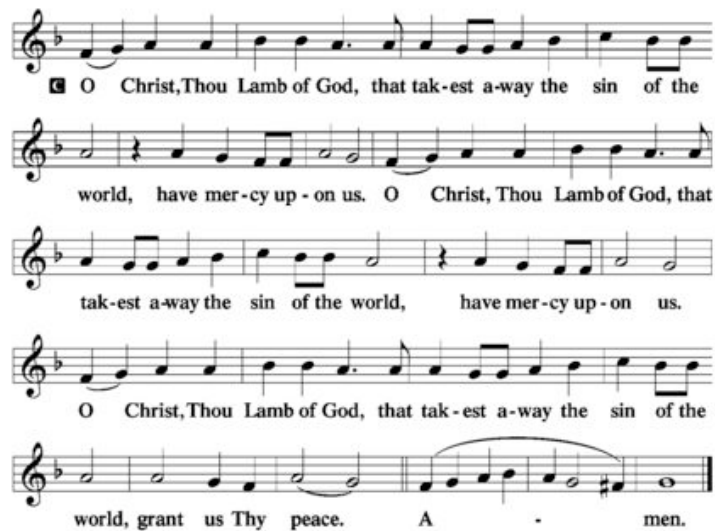
John 20:19

M The peace of the Lord be with you always!



AGNUS DEI ~ Lamb of God

John 1:29



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." The Nunc Dimittis is our departing song. In bread and wine, we too have touched this gift of God. We, by faith, have seen, heard, and tasted God's salvation. We depart in peace,

fearing not even death itself. For this, we give thanks and pray for God to go with us in the journey ahead.

NUNC DIMITTIS ~ Now Let Us Depart (Song of Simeon) *Luke 2:29-32*



THANKSGIVING

Psalm 107:1

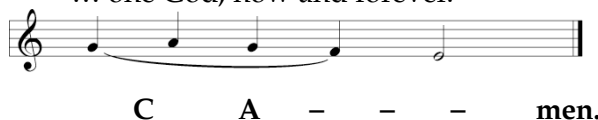
M Oh, give thanks unto the Lord, for He is good



M Let us pray,

[prayer of eucharist (thanksgiving)]

... one God, now and forever.



Jacob received a vision of heaven, but he did not stay in that vision forever. God's purpose in the vision was to strengthen Jacob for the journey ahead through His promise and to bless Him so that he might become a blessing to others. He sent Jacob forth into the world as His servant, promising to go with him, distribute His blessing through him, and bring Him back to the promised land safely.

God has brought you into His holy presence in Christ; He has forgiven your sins and given you His promise; and now He blesses you in the benediction. We are not blessed so we can dwell in this heavenly vision indefinitely; rather we are blessed so we can return to our daily vocations and become a blessing to the world.

The benediction reiterates the blessing God first bestowed on His people through the High Priest Aaron in Numbers 6:24-26. The benediction empowers you to go forth into the world with a good conscience. Having received Christ in word and sacrament, you are a New Creation. You go forth as a representative God's promise of restoration to the world, bearing His image and showing forth His glory by faith in Christ Jesus. Your life is far from heavenly; God needs you here on earth. You return into daily conflicts and temptations, into family troubles and tough marriages, into the stress of work and demands of a busy world, into a world so desperately in need of Christ – as light bearers, you go into a dark world. He sends you forth into the world as His servant, promising to go with you, distributing His blessings through you, and bringing you back safely to the promised land, the resurrection of your body, the New Creation.

What more can we say but to say: Amen, Amen, Amen. What more can we do than to express our confidence in God's promise by saying: "This is most certainly true."

BENEDICTION

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: A - men, A - men, A - - men.

CLOSING HYMN

Go with the blessing of God in Christ. It is our prayer that by better understanding the structure and content of the Lutheran Liturgy, you are renewed in the spirit of your mind. May you find confidence to approach God in prayer and praise and, with a good conscience, be emboldened to serve others as you represent God in the world. In other words, we pray that the Spirit has lead you to see that "through Word and Sacrament, God grants access to His holy presence and gives us His blessings in Christ Jesus."

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