

# *The Tenth Sunday after Pentecost*



***August 17, 2025***

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Farrar, Missouri***

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# Confession and Absolution

## 864 Shepherd of Tender Youth



1 Shep - herd of ten - der youth, Guid - ing in  
2 You are the ho - ly Lord, O all - sub -  
3 You are the great High Priest; You have pre -  
4 O ev - er be our guide, Our shep - herd,  
5 So now, and till we die, Sound we Your  
love and truth Through de - vious ways; Christ, our tri -  
du - ing Word, Heal - er of strife. Your - self You  
pared the feast Of ho - ly love; And in our  
and our pride, Our staff and song. Je - sus, O  
prais - es high And joy - ful sing: In - fants and  
um - phant king, We come Your name to sing  
did a - base That from sin's deep dis - grace  
mor - tal pain None calls on You in vain;  
Christ of God, By Your en - dur - ing Word  
all the throng, Who to the Church be - long,  
And here our chil - dren bring To join Your praise.  
You so might save our race And give us life.  
Our plea do not dis - dain; Help from a - bove.  
Lead us where You have trod; Make our faith strong.  
U - nite to swell the song To Christ, our king!

Text: attr. Clement of Alexandria, c. 170–c. 220; tr. Henry M. Dexter, 1821–90, alt.  
Tune: Felice de Giardini, 1716–96  
Text and tune: Public domain

*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.



<sup>4</sup>Against you, you only, have I sinned  
and done what is evil | in your sight,\*  
so that you may be justified in your words  
and blameless in your | judgment.

<sup>5</sup>Behold, I was brought forth in in- | iquity,\*  
and in sin did my mother con- | ceive me.

<sup>6</sup>Behold, you delight in truth in the inward | being,\*  
and you teach me wisdom in the | secret heart.

<sup>7</sup>Purge me with hyssop, and I | shall be clean;\*,  
wash me, and I shall be whit- | er than snow.

<sup>8</sup>Let me hear joy and | gladness;\*,  
let the bones that you have bro- | ken rejoice.

<sup>9</sup>Hide your face | from my sins,\*  
and blot out all my in- | iquities.

<sup>10</sup>Create in me a clean heart, | O God,\*  
and renew a right spirit with- | in me.

<sup>11</sup>Cast me not away from your | presence,\*  
and take not your Holy Spirit | from me.

<sup>12</sup>Restore to me the joy of your sal- | vation,\*  
and uphold me with a willing | spirit.

<sup>13</sup>Then I will teach transgressors | your ways,\*  
and sinners will re- | turn to you.

<sup>14</sup>Deliver me from bloodguiltiness, O God,  
O God of my sal- | vation,\*  
and my tongue will sing aloud of your | righteousness.

<sup>15</sup>O Lord, open | my lips,\*  
and my mouth will de- | clare your praise.

<sup>16</sup>For you will not delight in sacrifice, or I would | give it;\*  
you will not be pleased with a burnt | offering.

<sup>17</sup>The sacrifices of God are a broken | spirit;\*  
a broken and contrite heart, O God, you will | not despise.

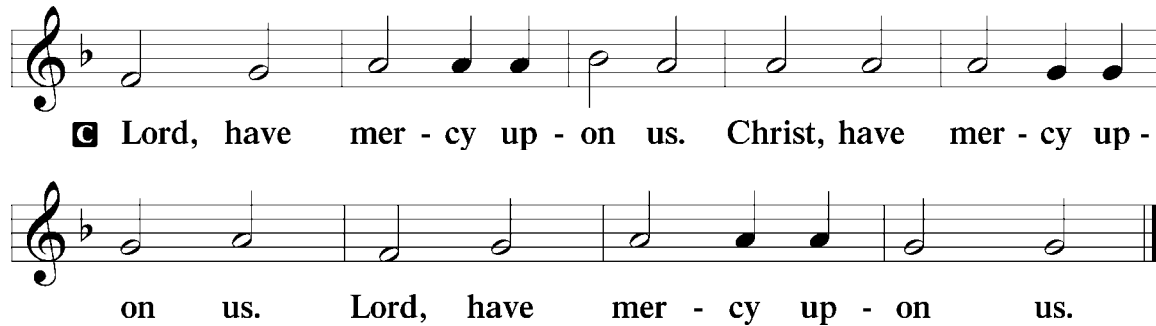
<sup>18</sup>Do good to Zion in your good | pleasure;\*  
build up the walls of Je- | rusalem;

<sup>19</sup>then will you delight in right sacrifices,  
in burnt offerings and whole burnt | offerings;\*  
then bulls will be offered on your | altar.

**Glory be to the Father and | to the Son\*  
and to the Holy | Spirit;  
as it was in the be- | ginning,\*  
is now, and will be forever. | Amen.**

## Kyrie

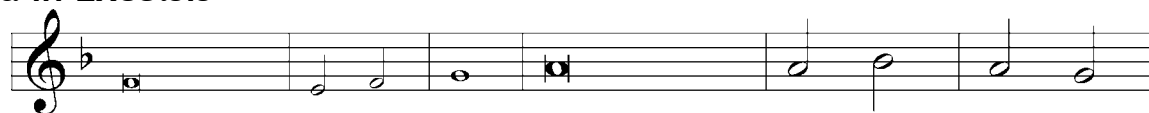
*LSB 186*



**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

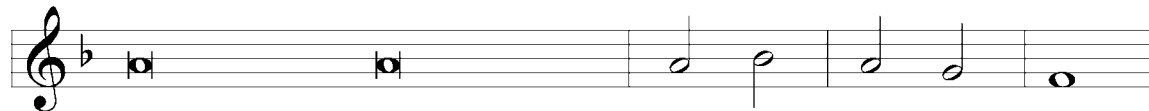
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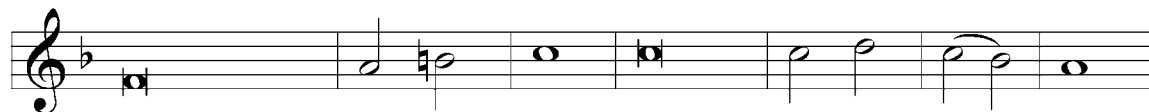
**P** Glory be to God on high: **C** and on earth peace, good - will toward



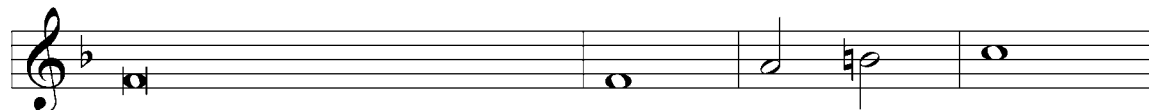
men. We praise Thee, we bless Thee, we wor - ship Thee,



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;



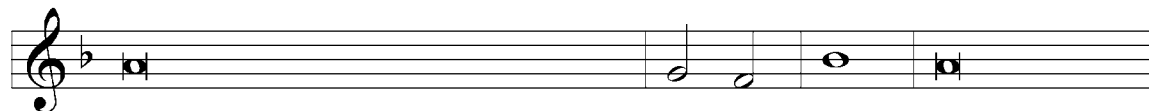
O Lord God, Lamb of God, Son of the Father,



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.



## Old Testament

*Malachi 3:6–12*

<sup>6</sup>“For I the LORD do not change; therefore you, O children of Jacob, are not consumed. <sup>7</sup>From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the LORD of hosts. But you say, ‘How shall we return?’ <sup>8</sup>Will man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and contributions. <sup>9</sup>You are cursed with a curse, for you are robbing me, the whole nation of you. <sup>10</sup>Bring the full tithes into the storehouse, that there may be food in my house. And thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. <sup>11</sup>I will rebuke the devourer for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the LORD of hosts. <sup>12</sup>Then all nations will call you blessed, for you will be a land of delight, says the LORD of hosts.

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

**C** Thanks be to God.

## Gradual

### The First Commandment

You shall have no other gods.

*What does this mean?*

We should fear, love, and trust in God above all things.

## Second Reading

*2 Corinthians 9:6–15*

<sup>6</sup>The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. <sup>7</sup>Each one must give as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. <sup>8</sup>And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. <sup>9</sup>As it is written, “He has distributed freely, he has given to the poor; his righteousness endures forever.” <sup>10</sup>He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. <sup>11</sup>You will be enriched in every way for all your generosity, which through us will produce thanksgiving to God. <sup>12</sup>For the ministry of this service is not only supplying the needs of the saints, but is also overflowing in many thanksgivings to God. <sup>13</sup>By their approval of this service, they will glorify God because of your submission flowing from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others, <sup>14</sup>while they long for you and pray for you, because of the surpassing grace of God upon you. <sup>15</sup>Thanks be to God for his inexpressible gift!

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

**C** Thanks be to God.



*Stand*

## Alleluia

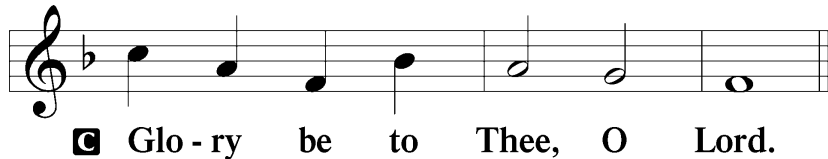
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## Holy Gospel

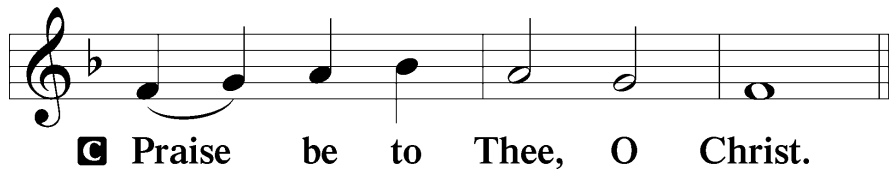
*Matthew 6:1–6*

**P** The Holy Gospel according to St. Matthew, the sixth chapter.



<sup>1</sup>“Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven. <sup>2</sup>“Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. <sup>3</sup>But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your giving may be in secret. And your Father who sees in secret will reward you. <sup>5</sup>“And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. <sup>6</sup>But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

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



## 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*

## 704 Renew Me, O Eternal Light

1 Re - new me, O e - ter - nal Light, And let my  
2 Re - move the pow'r of sin from me And cleanse all  
3 Cre - ate in me a new heart, Lord, That glad - ly  
4 Grant that I on - ly You may love And seek those

heart and soul be bright, Il - lu - mined with the  
my im - pu - ri - ty That I may have the  
I o - bey Your Word. Let what You will be  
things which are a - bove Till I be - hold You

light of grace That is - sues from Your ho - ly face.  
strength and will Temp - ta - tions of the flesh to still.  
my de - sire, And with new life my soul in - spire.  
face to face, O Light e - ter - nal, through Your grace.

Text: Johann Friedrich Ruopp, 1672–1708; tr. August Crull, 1845–1923, alt.  
Tune: As hymnodus sacer, 1625, Leipzig  
Text and tune: Public domain

### Sermon “Offering and Offertory” Psalm 51:10-12

What do you think and feel when you do something really nice for someone else, and they don’t seem to appreciate it? We’ve all been there. Maybe you gave someone an extra nice gift. Maybe you went out of your way to help them. Then, all you get in return is a simple and detached “thank you,” if that. When this happens, we are hurt and even somewhat offended. It seems like our generosity has been taken for granted.

We all know that a truly good gift, whether that be in time, effort, or a physical gift, should be appreciated.

However, all too often, we are that rude, insensitive person – at least towards God. When we realize all that God has done for us, we should be appreciative. As James puts it, “Every good gift and every perfect gift is from above, coming down from the Father of lights” (James 1:17). Yet we often take so much for granted.

So, how should we respond to God’s gifts? This is where the next two parts of the liturgy come in, the offering and offertory.

Hopefully, in the readings and the sermon we have been reminded of all our LORD has done for us. Ultimately, everything that we are and have come from God. He created us and blesses us richly. Yet, what have we done with all that God has given us?

We should remember that we have taken God's blessings and squandered them in countless ways. We have used what He has given us for our purposes and have not shared with others as we really should. We have acted like all that we have is a reward for what we have done.

Not only that, but we have sinned against God in countless other ways. In large and small ways, we have acted like God's will is not as important as our will. All too often, we can speak of God's will in a way that is curiously aligned with what we want, rather than aligning what we do to what God wants. We also take God's forgiveness in Christ for granted. We just assume that we are alright and that God will forgive our indiscretions, which we generally think of as small.

Thus, when we think of God's blessings, we also need to be mindful that God's blessings go beyond the physical to spiritual and eternal salvation. In this, it is vital that we remember that we are unable to save ourselves. We would be lost if left to our own devices. Rather, we see that our only hope is in what God has done.

And this was no small thing. Jesus, literally, gave up everything for our salvation. He gave up His throne and glory in heaven to enter this sin and pain filled world. He gave up the claim to worldly wealth, once remarking "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head" (Matt 8:20, Luke 9:58). Then Jesus gave up companionship and support as He was then rejected by men, even His friends. He was rejected even by God the Father as He took our sin upon Himself. He died there on the cross giving up even His life.

Jesus gave everything, so that we could gain everything. In Him, we have forgiveness for all our sins. We have the promise that God loves us now and helps us through life. We have the assurance that we can turn to God in prayer and He will hear us. We now have the gates of heaven open to us.

We did nothing to deserve all of this. It is simply a gift from God.

So, how should we respond to these great gifts, which we cannot begin to repay? We should want to thank God for all that He has done for us. We should offer to Him all that we have as thanks. This is where the offertory and the offering come in.

In the offering, we are giving back to God some of what He has given us. We are not doing this to pay Him back. We could never pay Him back; all that we have is from Him.

It is important that we understand that our offerings are not sacrifices that somehow win or seal our forgiveness. The only true redeeming sacrifice was given by Jesus on the cross. However, what we give to God are now thank offerings. These are offerings we give to God out of thanksgiving for all He has given to us.

We also give to the Church to further God's kingdom. In essence, when we understand just how much God has done for us and all people, we should give willingly to enable others to hear this wonderful message as well. We want all to hear the Gospel and therefore help those appointed to eternal life to receive this wonderful gift. This includes paying pastors, missionaries, teachers, and other church workers for their labor. As Gal 6:6-7 explains: "Anyone who receives instruction in the word must share all good things with his instructor. Do not be deceived: God cannot be mocked. A man reaps what he sows." We should be so thankful to God for His blessings, and those that work to bring them to us and others, that we don't begrudge payment, but joyfully provide for their needs.

Unlike in the Old Testament, when there was a Law that everyone had to give a tithe, which just means "tenth," of all that they had, now we give to God as a response to His giving to us. As Paul explains in our epistle: "Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful give" (2 Cor 9:7). Now, we are no longer under the Law, it doesn't have to be 10%, it can be less – or more depending on your circumstances.

What is important is that this is given in joy, thankfulness, and trust in God. Paul urges us to plan for this and give generously. Rather than worry if we will be left with enough, we should trust that God will bless us: "He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way to be generous in every way, which through us will produce

thanksgiving to God. For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God” (2 Cor 9:10-12).

When we truly understand just how incredibly God has blessed us, and His promises to always provide for us, that should change how we view what we have. Christians should be the most generous people around, not only with the Church, but employees, waitresses, whoever we can bless.

In the offertory we go one step further. We offer not just our possessions, but ourselves as well. But before God can use us, we need to be cleansed. We should recognize that we are unworthy instruments for God to use.

Therefore, our offertory for Divine Service setting 3 comes from Psalm 51:10-12. This Psalm was written by David, after he had committed adultery with Bathsheba and fathered a child. He then tried to cover up his sin, first by the subtle means of trying to Uriah to come back from the battlefield and sleep with his wife so everyone would assume the child was his. When this didn't work, David ordered the general to see to it that Uriah was killed in battle.

David's plan was shrewd, he would look like he was being kind to this army widow, while really covering his own adultery! But just when David thought he got away with it, God sent the prophet Nathan to confront David with his great sins. Crushed, David then confessed his sins. With Psalm 51, David then asked to be cleansed to serve God once more.

In the same way, we confess our sinfulness and ask to be cleansed for service to God. We sing Psalm 51: 10-12, “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.” In this, we are acknowledging that we deserve for God to remove His Holy Spirit from us and condemn us, but we are also trusting that instead He will renew our hearts. This is, in fact, a prayer of faith that God will have mercy on us, just as He has promised.

What is important to note, is that the Psalm continues in this way: “Then I will teach transgressors your ways, and sinners will return to you. Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness. O Lord, open my lips, and my mouth will declare your praise.”

When we understand this context, we realize that in the Offertory we are actually offering ourselves for God's service. However, this shouldn't just be something we sing in Church, it we should follow up and live it. Every day, every hour, we should be seeking to serve God with all that we have.

We find the same idea in the Offertory from Divine Service setting 1 which is from Psalm 116: "What shall I render to the Lord for all His benefits to me? I will offer the sacrifice of Thanksgiving and will call on the name of the Lord. I will take the cup of salvation and will call on the name of the Lord. I will pay my vows to the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of you, O Jerusalem."

When we see all that Christ has done for us, we realize that the least we can do is to serve Him out of thanksgiving. But we do this, not because we must, but out of thanks for what He has done. So, in the offering and offertory we offer all we have and even ourselves to His service. We ask Him to cleanse us so we might serve and praise Him.

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

**C** Amen.

*Stand*

**Offertory**

*LSB 192*

**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 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.

The musical score is written on five staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics printed below each staff. The first staff begins with a common time signature 'C' in a box. The piece concludes with a double bar line on the fifth staff.

*Sit*

**Offering**

*Stand*

**Prayer of the Church**



# Service of the Sacrament

## Preface

LSB 194



**P** The Lord be with you.



**C** And with thy spir - it.



**P** Lift up your hearts.



**C** We lift them up un - to the Lord.



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

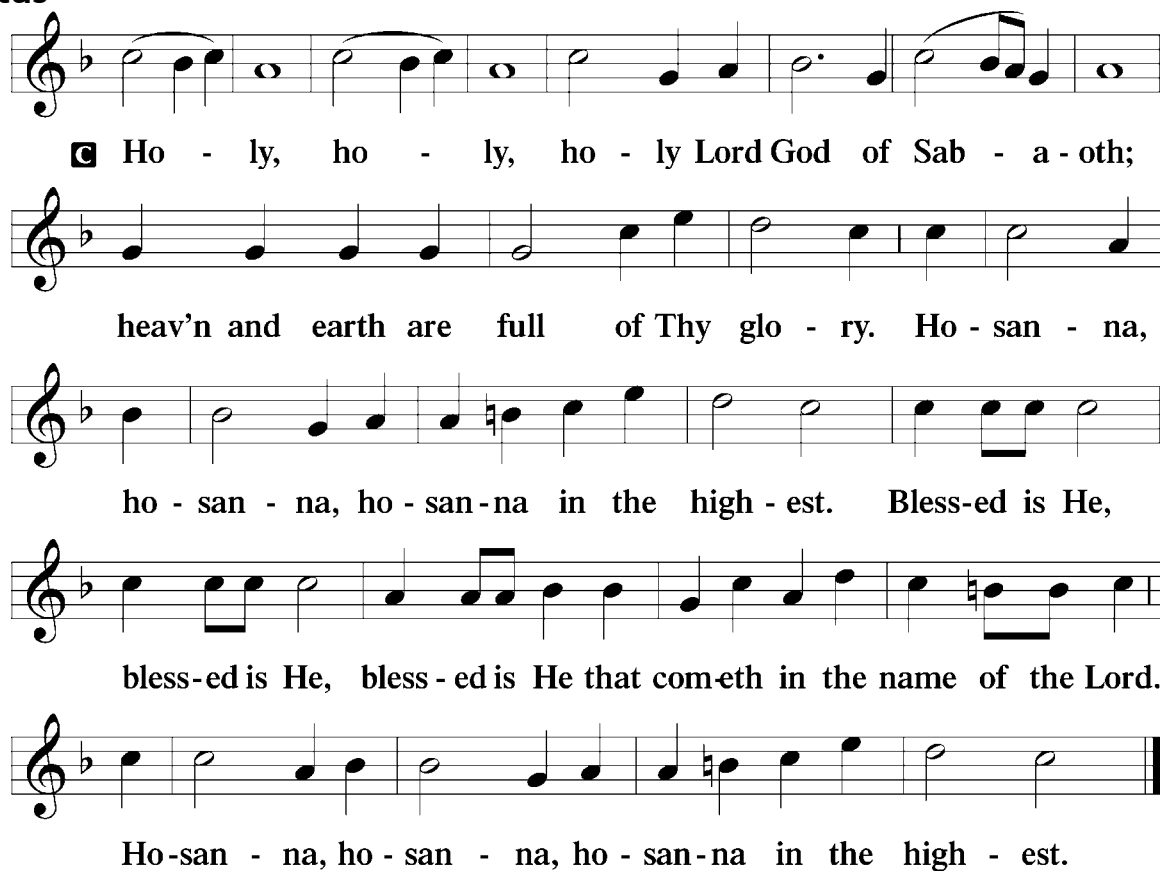


**C** It is meet and right so to do.

**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, through Jesus Christ, our Lord, who, out of love for His fallen creation, humbled Himself by taking on the form of a servant, becoming obedient unto death, even death upon a cross. Risen from the dead, He has freed us from eternal death and given us life everlasting. Therefore 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.

## The Words of Our Lord

LSB 197

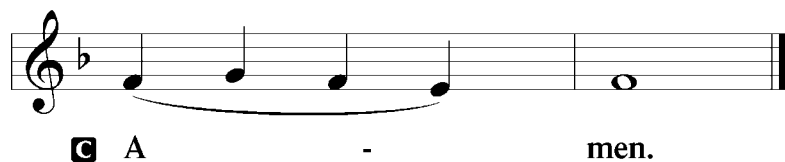
**P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My  $\text{✠}$  body, which is given for you. This do in remembrance of Me."

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

## Pax Domini

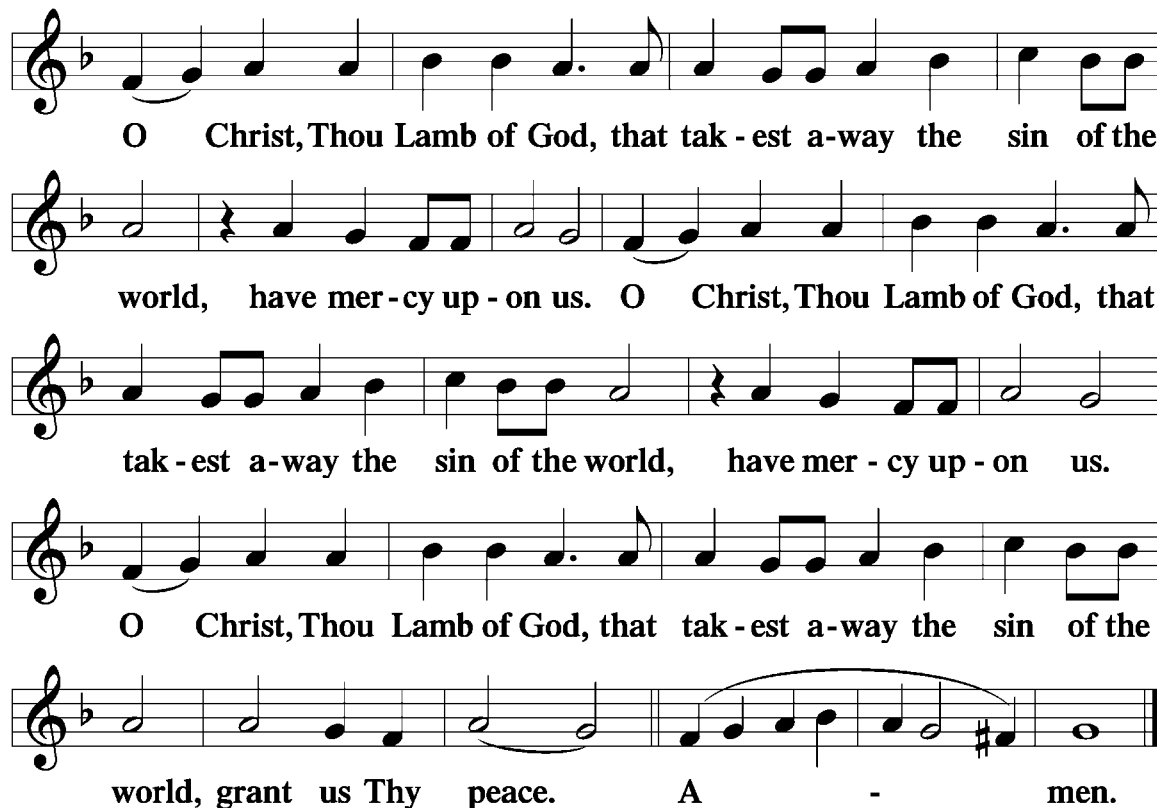
LSB 197

**P** The peace of the Lord be with you always.



## Agnus Dei

LSB 198



*Sit*

## Distribution

*The pastor and those who assist him receive the body and blood of Christ first and then distribute them to those who come to receive, saying:*

Take, eat; this is the true body of our Lord and Savior Jesus Christ, given into death for your sins.

**Amen.**

Take, drink; this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins.

**Amen.**

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

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

**C** Amen.

## 781 We Give Thee But Thine Own



1 We give Thee but Thine own, What - e'er the gift may be;  
2 May we Thy boun - ties thus As stew - ards true re - ceive  
3 Oh, hearts are bruised and dead, And homes are bare and cold,  
4 To com - fort and to bless, To find a balm for woe,



All that we have is Thine a - lone, A trust, O Lord, from Thee.  
And glad - ly, as Thou bless - est us, To Thee our first-fruits give!  
And lambs for whom the Shep-herd bled Are stray - ing from the fold.  
To tend the lone and fa - ther - less Is an - gels' work be - low.

5 The captive to release,  
To God the lost to bring,  
To teach the way of life and peace,  
It is a Christ-like thing.

6 And we believe Thy Word,  
Though dim our faith may be:  
Whate'er for Thine we do, O Lord,  
We do it unto Thee.

Text: William W. How, 1823-97  
Tune: William H. Monk, 1823-89  
Text and tune: Public domain

## 732 All Depends on Our Possessing



1 All de - pends on our pos - sess - ing God's a - bun - dant  
 2 He who to this day has fed me And to man - y  
 3 Man - y spend their lives in fret - ting O - ver tri - fles  
 4 When with sor - row I am strick - en, Hope a - new my



grace and bless - ing, Though all earth - ly wealth de - part.  
 joys has led me Is and ev - er shall be mine.  
 and in get - ting Things that have no sol - id ground.  
 heart will quick - en; All my long - ing shall be stilled.



They who trust with faith un - shak - en By their God are  
 He who ev - er gent - ly schools me, He who dai - ly  
 I shall strive to win a trea - sure That will bring me  
 To His lov - ing - kind - ness ten - der Soul and bod - y



not for - sak - en And will keep a daunt - less heart.  
 guides and rules me Will re - main my help di - vine.  
 last - ing plea - sure And that now is sel - dom found.  
 I sur - ren - der, For on God a - lone I build.

5 Well He knows what best to grant me;  
 All the longing hopes that haunt me,  
 Joy and sorrow, have their day.  
 I shall doubt His wisdom never;  
 As God wills, so be it ever;  
 I commit to Him my way.

6 If my days on earth He lengthen,  
 God my weary soul will strengthen;  
 All my trust in Him I place.  
 Earthly wealth is not abiding,  
 Like a stream away is gliding;  
 Safe I anchor in His grace.

Text: Andächtige Haus-Kirche, 1676, Nürnberg; tr. Catherine Winkworth, 1827-78, alt.  
 Tune: Johann Löhner, 1645-1705; adapt. Johann Balthasar König, 1691-1758  
 Text and tune: Public domain

## 866 Lord Jesus Christ, the Children's Friend



1 Lord Je - sus Christ, the chil - dren's friend, To each of  
 2 In Chris - tian homes, Lord, let them be Your bless - ing  
 3 That car - ing par - ents, gra - cious Lord, And faith - ful  
 4 For by Your Word we clear - ly see That we have



them Your pres - ence send; Call them by name and  
 to their fam - i - ly; Let Chris - tian schools Your  
 teach - ers find re - ward In lead - ing these, to  
 sinned con - tin - ual - ly; But show us too, for -



keep them true In lov - ing faith, dear Lord, to You.  
 work ex - tend In liv - ing truth as You in - tend.  
 whom You call, To find in Christ their all in all.  
 giv - ing Lord, Your sav - ing Gos - pel's great re - ward.

5 That all of us, Your children dear,  
 By Christ redeemed, may Christ revere;  
 Lead us in joy that all we do  
 Will witness to our love for You.

6 Then guard and keep us to the end,  
 Secure in You, our gracious friend,  
 That in Your heav'nly family  
 We sing Your praise eternally.

Text: Henry L. Lettermann, 1932-96  
 Tune: William Knapp, 1698-1768  
 Text: © 1982 Concordia Publishing House. Used by permission: LSB Hymn License no. 110003338  
 Tune: Public domain

## 620 Jesus Comes Today with Healing



1 Je - sus comes to - day with heal - ing, Knock - ing at my  
 2 Christ Him - self, the priest pre - sid - ing, Yet in bread and  
 3 Un - der bread and wine, though low - ly, I re - ceive the  
 4 God de - scends with heav'n - ly pow - er, Gives Him - self to



door, ap - peal - ing, Of - f'ring par - don, grace, and peace.  
 wine a - bid - ing In this ho - ly sac - ra - ment,  
 Sav - ior ho - ly, Blood and bod - y, giv'n for me,  
 me this hour— In this or - di - nar - y sign.



He Him - self makes prep - a - ra - tion, And I hear His  
 Gives the bread of life, once bro - ken, And the cup, the  
 Ver - y Lamb of God from heav - en, Who to bit - ter  
 On my tongue His pledge re - ceiv - ing, I ac - cept His



in - vi - ta - tion: "Come and taste the bless - ed feast."  
 pre - cious to - ken Of His sa - cred cov - e - nant.  
 death was giv - en, Hung up - on the curs - ed tree.  
 grace, be - liev - ing That I taste His love di - vine.

5 Let me praise God's boundless favor,  
 Whose own feast of love I savor,  
 Bidden by His gracious call.  
 Wedding garments He provides me,  
 With a robe of white He hides me,  
 Fits me for the royal hall.

6 Now have I found consolation,  
 Comfort in my tribulation,  
 Balm to heal the troubled soul.  
 God, my shield from ev'ry terror,  
 Cleanses me from sin and error,  
 Makes my wounded spirit whole.

Text: Heinrich Puchta, 1808–58; tr. David W. Rogner, 1960  
 Tune: Johann Löhner, 1645–1705; adapt. Johann Balthasar König, 1691–1758  
 Text: © David W. Rogner. Used by permission: LSB Hymn License no. 110003338  
 Tune: Public domain

Nunc Dimittis

LSB 199

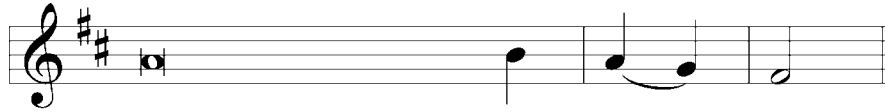
**C** Lord, now lettest Thou Thy servant de - part in peace ac-  
cord - ing to Thy word, for mine eyes have seen Thy salvation,  
which Thou hast pre - pared be - fore the face of all people,  
a light to light - en the Gen - tiles and the glo - ry of Thy  
peo - ple Is - ra - el. Glo - ry be to the 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.



## Thanksgiving

LSB 200

**P** O give thanks unto the Lord, for He is good,



**C** and His mercy endureth for - ev - er.

**P** 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.

## Salutation

LSB 200

**P** The Lord be with you.



**C** And with thy spir - it.

## Benedicamus

LSB 202

**P** Bless we the Lord.



**C** Thanks be to God.

## Benediction

LSB 202

**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.

## 805 Praise God, from Whom All Blessings Flow (*Hymn of the Week*)

△ Praise God, from whom all bless - ings flow; Praise Him, all  
crea - tures here be - low; Praise Him a - bove, ye heav'n - ly  
host: Praise Fa - ther, Son, and Ho - ly Ghost. A - men.

The musical score is written on three staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The first staff begins with a triangle symbol (△) before the first measure. The second staff ends with a double bar line. The third staff ends with a double bar line and a repeat sign.

Text: Thomas Ken, 1637–1711  
Tune: Trente quatre Pseaumes de David, 1551, Geneva, ed. Louis Bourgeois  
Text and tune: Public domain

### Acknowledgments

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