

# SEVENTH SUNDAY AFTER THE EPIPHANY

February 20, 2022 – 9:30 a.m.

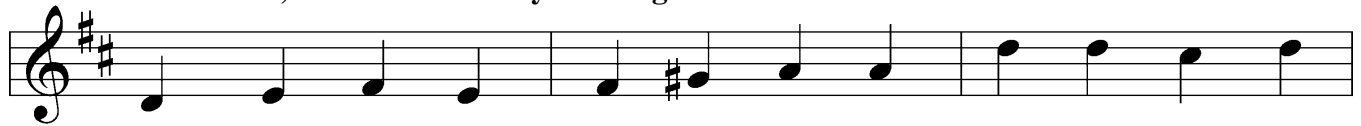
**Prelude** “Lord of Glory, Who Has Bought Us” -Paul Manz

“Hail, O Source of Every Blessing” -set. Matthew Machemer

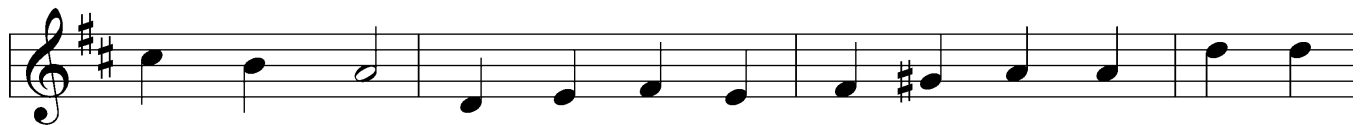
Confession and Absolution

**Hymn of Invocation: “Hail, O Source of Every Blessing”**

LSB 409



1 Hail, O Source of ev - 'ry bless - ing, Fa - ther of our  
2 Once far off but now in - vit - ed, We ap - proach Your  
3 Hail, O all - in - vit - ing Sav - ior! Gen - tiles now their



hu - man race! Gen - tiles now, Your grace pos - sess - ing, In Your  
sa - cred throne, In Your cov - e - nant u - nit - ed, Rec - on -  
of - f'ings bring, In Your tem - ples seek Your fa - vor, Je - sus



courts ob - tain a place. Grate - ful now, we fall be - fore You,  
ciled, re - deemed, made one. Now re - vealed to east - ern sa - ges,  
Christ, our Lord and King. May we, bod - y, soul, and spir - it,



In Your Church re - joice to live, See Your glo - ry  
See the Star of Mer - cy shine, Mys - t'ry hid in  
Live de - vot - ed to Your praise, Glo - rious realms of



and a - dore You, Thank - ful for the grace You give.  
for - mer a - ges, Mys - t'ry great of love di - vine.  
bliss in - her - it, Grate - ful an - thems ev - er raise.

Text and tune: Public domain

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

**C** Amen.

**P** If we say we have no sin, we deceive ourselves, and the truth is not in us.

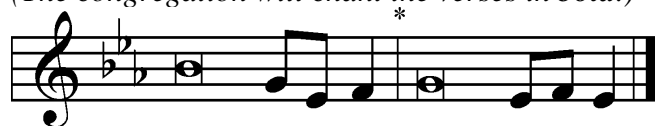
- C** But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.
- P** Let us then confess our sins to God our Father.
- C** Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.
- P** Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ☩ Son and of the Holy Spirit.
- C** Amen.

### Service of the Word

#### Introit

*Psalm 37:1–5; antiphon: vv. 7a, b*

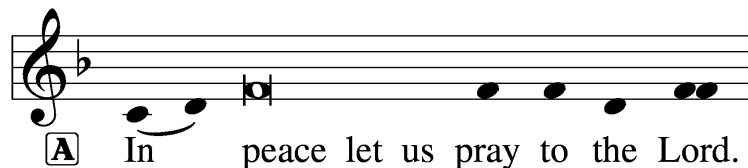
*(The congregation will chant the verses in **bold**.)*



Be still before the LORD and wait patiently | for him; \*  
 fret not yourself over the one who prospers | in his way.  
**Fret not yourself because of evil- | doers; \***  
**be not envious of wrong- | doers!**  
 For they will soon fade | like the grass \*  
 and wither like the | green herb.  
**Trust in the LORD, | and do good; \***  
**dwelt in the land and befriend | faithfulness.**  
 Delight yourself | in the LORD, \*  
 and he will give you the desires | of your heart.  
**Commit your way | to the LORD; \***  
 trust in him, and | he will act.  
**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.**  
 Be still before the LORD and wait patiently | for him; \*  
 fret not yourself over the one who prospers | in his way.

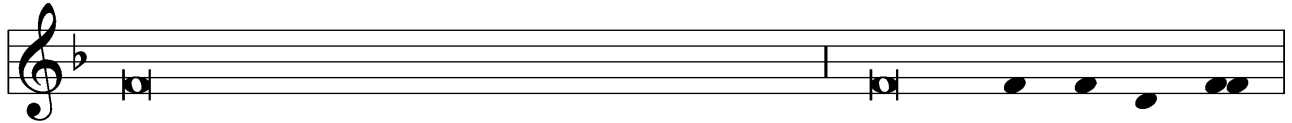
#### Kyrie

*LSB 152*





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



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



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



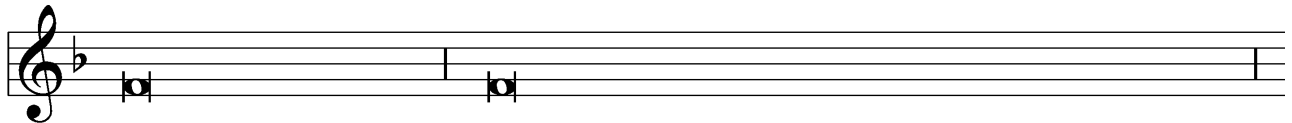
**A** For the peace of the whole world, for the well-being of the Church of God,



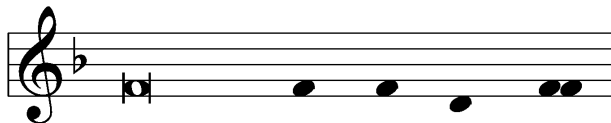
and for the unity of all let us pray to the Lord.



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



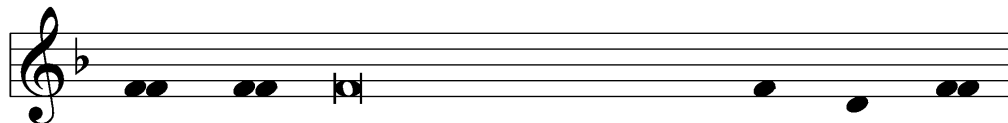
**A** For this holy house and for all who offer here their worship and praise



let us pray to the Lord.



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



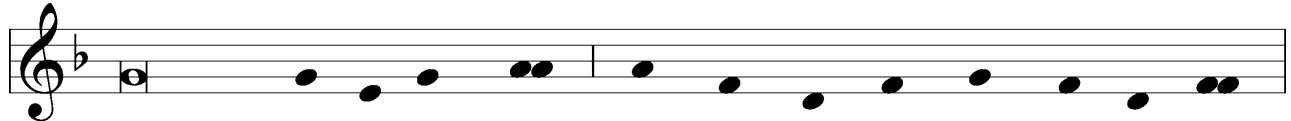
**A** Help, save, comfort, and defend us, gra - cious Lord.



**C** A - men.

## Gloria in Excelsis

LSB 154



**A** Glory to God in the highest, and peace to His peo - ple on earth.



**C** Lord God, heav-en-ly king, al-might-y God and Fa - ther:



We wor-ship You, we give You thanks, we praise You for Your glo-ry.



Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God:



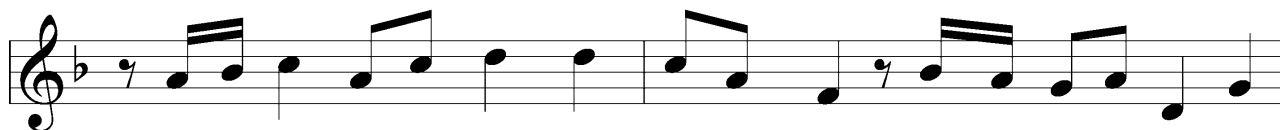
You take a - way the sin of the world; have mer-cy on us.



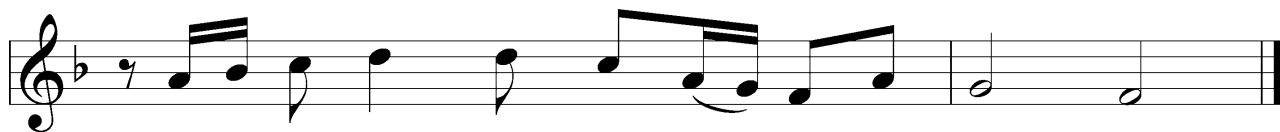
You are seat-ed at the right hand of the Fa-ther; re-ceive our prayer.



For You a-lone are the Ho-ly One, You a-lone are the Lord,



You a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,



in the glo - ry of God the Fa - ther. A - men.

### Salutation and Collect of the Day

*Epiphany 7*

**P** The Lord be with you.

**C** And also with you.

**P** Let us pray. O God, the strength of all who put their trust in You, mercifully grant that by Your power we may be defended against all adversity; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C** Amen.

### Old Testament Reading

*Genesis 45:3–15*

Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence. So Joseph said to his brothers, “Come near to me, please.” And they came near. And he said, “I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry. You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children’s children, and your flocks, your herds, and all that you have. There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.’ And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here.” Then he fell upon his brother Benjamin’s neck and wept, and Benjamin wept upon his neck. And he kissed all his brothers and wept upon them. After that his brothers talked with him.

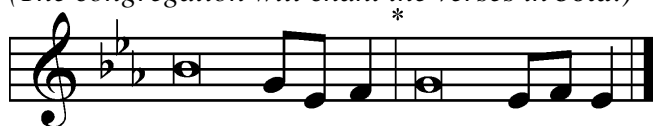
**A** This is the Word of the Lord.

**C** Thanks be to God.

### Psalm

*Psalm 103:1–13; antiphon: v. 8*

*(The congregation will chant the verses in **bold**.)*



The LORD is merciful and | gracious,\*  
slow to anger and abounding in | steadfast love.

**Bless the LORD, | O my soul,\***

**and all that is within me,**  
**bless his | holy name!**  
 Bless the LORD, | O my soul,\*  
 and forget not all his | benefits,  
**who forgives all your in- | iquity,\***  
**who heals all your dis- | eases,**  
 who redeems your life | from the pit,\*  
 who crowns you with steadfast love and | mercy,  
**who satisfies | you with good\***  
**so that your youth is renewed like the | eagle's.**  
 The LORD works | righteousness\*  
 and justice for all who | are oppressed.  
**He made known his ways to | Moses,\***  
**his acts to the people of | Israel.**  
 The LORD is merciful and | gracious,\*  
 slow to anger and abounding in | steadfast love.  
**He will not | always chide,\***  
**nor will he keep his anger for- | ever.**  
 He does not deal with us according | to our sins,\*  
 nor repay us according to our in- | iquities.  
**For as high as the heavens are a- | bove the earth,\***  
**so great is his steadfast love toward those who | fear him;**  
 as far as the east is | from the west,\*  
 so far does he remove our transgres- | sions from us.  
**As a father shows compassion to his | children,\***  
**so the LORD shows compassion to those who | fear him.**  
**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.**  
 The LORD is merciful and | gracious,\*  
 slow to anger and abounding in | steadfast love.

## Epistle

*1 Corinthians 15:21–26, 30–42*

For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. ... Why am I in danger every hour? I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." Do not be deceived: "Bad company ruins good morals." Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame. But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish person! What you sow does not come to life unless it dies. And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.

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

**C** Thanks be to God.

### Common Alleluia and Verse

LSB 156



**C** Al - le - lu - ia. Lord, to whom shall we go? You have the  
words of e - ter - nal life. Al - le - lu - ia, al - le - lu - ia.

### Holy Gospel

Luke 6:27–38

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

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

[Jesus said:] 27 “But I say to you who hear, Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who abuse you. 29 To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. 30 Give to everyone who begs from you, and from one who takes away your goods do not demand them back. 31 And as you wish that others would do to you, do so to them. 32 “If you love those who love you, what benefit is that to you? For even sinners love those who love them. 33 And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. 34 And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount.

35 But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. 36 Be merciful, even as your Father is merciful.

37 “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; 38 give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”

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

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

### Hymn of the Day: “Lord of Glory, You Have Bought Us”

LSB 851



1 Lord of glo - ry, You have bought us With Your  
2 Grant us hearts, dear Lord, to give You Glad - ly,  
3 Won - drous hon - or You have giv - en To our  
4 Lord of glo - ry, You have bought us With Your



life - blood as the price, Nev - er grudg - ing for the  
 free - ly of Your own. With the sun - shine of Your  
 hum - blest char - i - ty In Your own mys - te - rious  
 life - blood as the price, Nev - er grudg - ing for the

lost ones That tre - men - dous sac - ri - fice;  
 good - ness Melt our thank - less hearts of stone  
 sen - tence, "You have done it all to Me."  
 lost ones That tre - men - dous sac - ri - fice.

And with that have free - ly giv - en Bless - ings  
 Till our cold and self - ish na - tures, Warmed by  
 Can it be, O gra - cious Mas - ter, That You  
 Give us faith to trust You bold - ly, Hope, to

count - less as the sand To the un - thank - ful  
 You, at length be - lieve That more hap - py  
 deign for alms to sue, Say - ing by Your  
 stay our souls on You; But, oh, best of

and the e - vil With Your own un - spar - ing hand.  
 and more bless - ed 'Tis to give than to re - ceive.  
 poor and need - y, "Give as I have giv'n to you"?  
 all Your grac - es, With Your love our love re - new.

Text and tune: Public domain

## Sermon "The Right Lens" Luke 6:27-38

### I. The Wrong Lens

- What two things do we need to keep in mind for the text?

### II. "And as you wish that others would do to you, do so to them." (Luke 6:27-34)

- How many commands does Jesus give? What is significant about the tense?
- How is Jesus' statement different than the others in His day and time?

### III. "Be merciful, even as your Father is merciful." (Luke 6:35-36)

- How do we imitate God?
- What does mercy do?

#### IV. “Give, and it will be given to you.” (Luke 6:37-38)

- “It fell into my lap.”
- What is the central thought, here?

If you ever had a change in prescription for your glasses, you know you are often in for a rough few days. More often than not, your eyes need to adjust to the new prescription, and for a while, things can look off. Straight lines and door ways can be curved. Light can have a fluorescent ring, or glow around it. Words on a page can bend. A few years ago, when I got new glasses, I had this happen to me. After a few days of feeling like I was living in a house of mirrors with how things were distorted, I called the doctor and told him the problem. He said give it two to three...weeks, and if it still isn't better, then come in. So, I waited three weeks, and nothing got better. Doorways still bowed out; words on the page still curved and rolled like an ocean wave; lights still had a fluorescent glow and halo around them. When I went to see the doctor, he looked at the glasses, and figured out the problem: the lens were wrong! They were off-center, which is why I had a hard time seeing. Fortunately, they were able to do something about so I could see correctly. The right lens makes all the difference! With it, I could now see correctly. The same goes for our text this morning. To truly understand and apply Jesus' teaching, we need the right lens. Otherwise, when we look at this text, and study it, things will “be curved.” We won't come to the right conclusion, understanding, or application of it. What lens do we need for this? What do we need to see correctly?

We need to accurately see our text's place within the chapter. Last week, we heard Jesus' blessings and woes that describe our lives as believers in Him. We heard the blessings that are ours in Christ despite poverty, loss, longing, and persecution: the Kingdom of God is ours, *now*. It comes not by works, but by grace alone. Our spot is secured. This week, the text describes not our *being but our doing*. It describes the shape of our lives as we share in the life of Jesus, and receive His grace. Jesus is addressing *believers*, those who have been given faith and have received His saving work.

We also need to accurately see Jesus' place in the chapter-He is the lens. He is not the model, here, but the means. He empowers us. He encourages us. He enables us. God's justification of us through Jesus, His declaring us not guilty, energizes the sanctification, our holy living. It all stems from that grace and mercy that we have freely received in Him, and the Spirit's working in us through Word and Sacrament. For we love because *He first loved us*. We can bless, do good, pray for, turn the other cheek, give, and show mercy because He first did that for us. It all *stems from Jesus, and what He has done for us*. With the right lens, let's look at the text.

In just 12 verses, Jesus gives us 16 imperatives, or commands. Grammatically, they are quite significant. They are present imperatives, which means they have a present and continuous action. What Jesus says in our text is to color and shape our lives as believers in Him. And, fortunately, He gives us three summary statements that capture the thought of each teaching section. We will look at those since they capture the main idea of what Jesus is teaching.

Jesus' first teaching section is verses 27 to 34, and starts with Jesus saying, “**Love your enemies.**” How do we do that? By doing good to them, blessing them, and praying for them. These are generic ways we can show love to them. Jesus then gives us three specific ways we can, too. He says if one strikes us on the cheek, offer the other. If one takes your outer cloak, give him the inner one, too. If one asks, or begs, give, and don't demand back. Then, He summarizes it all by saying, “**And as you wish that others would do to you, do so to them.**” Isn't that a great summary in how we love others? “**As you wish that others would do to you, do so to them.**” And wanna guess how many examples He gives for this? Three! But notice how Jesus phrases this-it says something about God and our life in the Spirit. “**As you wish that others would do to you, do so to them.**”

Many other teaches in Jesus' day had similar phrases. Hillel, the famous Rabbi, once said, “What is hateful to thee, do not do to another. That is the whole law and all else is explanation.” Philo, another Jew from the time, said, “What you hate to suffer, do not do to anyone else.” The Greek Stoics had a saying that went like this: “What you do wish to be done to yourself, do not you do to any other.” Confucius was once asked: “Is there one word which may serve as a rule and practice for all one's life?” He answered: “Reciprocity.” Did you catch how all of these are phrased? All of these statements are in the negative! They are what we are not to do, which is easy. If you don't want to be hurt, don't hurt others. If you don't your

property harmed, don't harm another's. Jesus frames it positively: He says what we are *to do*. The Christian life doesn't just consist in refraining from bad things, but consists in *actively doing good things*. It is living with eyes wide open to see how we might live out our vocations in service to God and another.

As we say this, we need to check the lens: Jesus is the means, not the model. As St. Paul says, "While we were still sinners, Christ died for us." It is that love and mercy that we have received from Him that empowers and enables us to "love our enemies" and "do unto others as we would have them do to us." Having received that grace, we can show it to others.

Let's look at Jesus' next teaching section: verses 35 to 36. When I used to coach at Central Lutheran, one of my favorite memories was when the kids would wear soccer jerseys to practice. When they would wear them, they would say, "I'm Ronaldo!" Or, "I'm Messi!" arguably two of the greatest players, ever! And then they would try to imitate them in practice and games, and copy their mannerisms and celebrations. One day, multiple kids wore the same jersey, and a problem arose: who was going to be Messi? They started to argue and plead their case on why they were Messi, and why the others couldn't be. As a fight began to break out, I stepped in and said, "Stop! You *all can be Messi*." Thankfully, it settled the debate.

In these next two verses, Jesus calls us to imitate. And Who is that? God Himself! And that can be a bit more intimidating than pretending to be Messi. Jesus starts this new section with three more commands/instructions: "**Love you enemies, and do good, and lend, expecting nothing in return....**" And what does that look like? How would you summarize it? Fortunately, Jesus does. He says, "**Be merciful, even as your Father is merciful.**" That is to love your enemies, do good, and lend with expecting nothing in return. To imitate God is to be merciful, and being merciful is giving someone *what they don't deserve*.

Our Old Testament reading is an excellent illustration of that. In Genesis 45, Joseph reveals himself to his brothers *20 years after they had sold him as a slave*. Understandably, they were anxious, scared, and worried about the vengeance they *could receive, and should receive* from the man who is the most powerful person in the world. What they did was unexcusable, and just evil. They arguably ruined his childhood, and they were the reason he spent about 13 years as a slave and prisoner. They *deserve everything* that should be coming to them. But, Joseph shows mercy. He tells them not to worry! He promises to provide for them, generously, and for their children and grandchildren, too. He hugs, kisses, and weeps with them. And the result? Verse 15: "*After that his brothers talked with him.*"

Mercy restored their relationship. It gave new life, and a new beginning. Mercy began to heal the wounds of guilt, which is sin done *by me*, and the wounds of shame, which is sin *done to me*. Mercy gave a new way forward. It changed and transformed lives. That's what mercy does, isn't it? God's mercy changes our relationship with Him. God's mercy gives us true life, and an everlasting one at that! God's mercy gives new beginnings, and is truly what heals the wounds of guilt and shame. God's mercy gives a new way forward, and gives me what I don't deserve. And, as we live in this mercy, we are invited to share that same mercy that we have received.

Can you imagine a world with this mercy? How would that transform families, culture (especially a cancel one!), society, politics, and lives? How would that transform our actions toward the lost, least, and lonely? Or, our spouses, children, cranky neighbor, or mean person at the office. God is kind to the ungrateful and evil, and that is expressed in mercy.

Jesus' last point explains how a Christian should respond to imitating God in a sinful and fallen world. Jesus says, "**Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven.**" Our Lord encourages us to not have a begrudging spirit that delights in the faults of others, whether that is in matter of doctrine or life. If we focus on condemnation and judgement, we can miss out on the grace that God wants to extend to all. Faith rejoices to pass on to others what has been freely received. That is the point of His summary statement in verse 38: "**Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.**"

If you have ever used the phrase, "it fell into my lap," this is where it comes from. In a world without shopping bags, people would carry goods and other purchases in the fold of their cloak. It was a like a big pocket. When merchants would sell grain, they would fill it to the brim, shake it down, and then top it off to give as much as they could. They would then dump it in the fold of your cloak. This is like God's grace. He pours it out abundantly on us through Word and Sacrament. He overfills us! Our God delights in mercy, and

Before we end, let's recheck our lens, how we see the teaching. It is through Jesus, the means, not the model. God's forgiveness poured out on us through Christ empowers, enables, and encourages us. It all *stems from Jesus, and what He has done for us*.

**C** I believe in God, the Father Almighty,  
maker of heaven and earth.

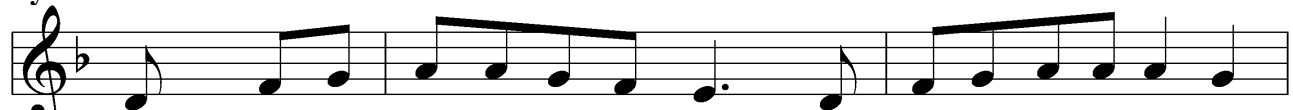
**I believe in the Holy Spirit,  
the holy Christian Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life ✠ everlasting. Amen.**

**Offering** “O Morning Star, How Fair and Bright” -set. Benjamin Kolodzeij

*For meditation, from Luther's Small Catechism, The Lord's Prayer:*

*The Third Petition: “Thy will be done on earth as it is in heaven.” What does this mean? The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also. How is this done? God’s good and gracious will is done among us when God breaks and hinders every evil counsel and will which would not let us hallow God’s name nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and preserves us steadfast in his Word and faith unto our end. This is His gracious and good will.*

## LSB 159



**C** What shall I ren-der to the Lord for all His ben-e-fits to

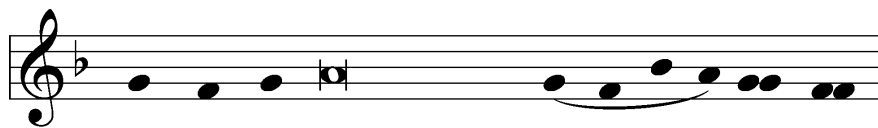
me? I will of - fer the sac - ri - fice of thanks - giv - ing and will  
call on the name of the Lord. I will take the cup of sal -  
va - tion and will call on the name of the Lord. I will pay my  
vows to the Lord now in the pres - ence of all His peo - ple, in the  
courts of the Lord's house, in the midst of you, O Je - ru - sa - lem.

Service of the Sacrament

Preface

LSB 160

**P** The Lord be with you.  
**C** And al - so with you.  
**P** Lift up your hearts.  
**C** We lift them to the Lord.



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



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

**P** It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord; for what had been hidden from before the foundation of the world You have made known to the nations in Your Son. In Him, being found in the substance of our mortal nature, You have manifested the fullness of Your glory. 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 161



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



Heav-en and earth are full of Your glo - ry. Ho - san-na. Ho -



san-na. Ho - san - na in the high - est. Bless - ed is He who



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

### Prayer of Thanksgiving

LSB 161

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

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end.

Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

**C** Amen.

## The Words of Our Lord

LSB 162

**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."

**P** As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

**C** Amen. Come, Lord Jesus.

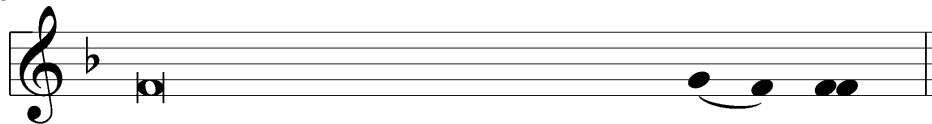
**P** O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

## Lord's Prayer

**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.

## Pax Domini

LSB 163



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



**C** A - men.

**☐** Lamb of God, You take a - way the sin of the world; have  
mer-cy on us. Lamb of God, You take a - way the sin of the  
world; have mer-cy on us. Lamb of God, You take a - way the  
sin of the world; grant us peace.

## Distribution

*You are invited to receive the Lord's Supper if you believe and confess that Jesus Christ is your Savior from sin, you are a baptized child of the Triune God, and you believe that He gives you His body and blood in the bread and wine you receive. White grape juice can be found in the center of each tray for those who cannot receive alcohol. Children are welcome to come forward for a blessing. You may kneel, but it is not required.*

## Distribution Hymn: "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.

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### Thank the Lord

LSB 164



 Thank the Lord and sing His praise; tell ev'-ry-one what He has done.



Let all who seek the Lord re - joice and proud - ly bear His name.

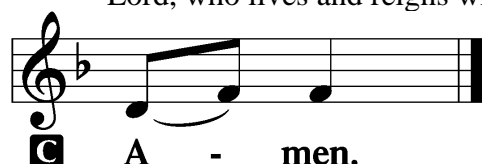


He re - calls His prom - is - es and leads His peo - ple forth in joy



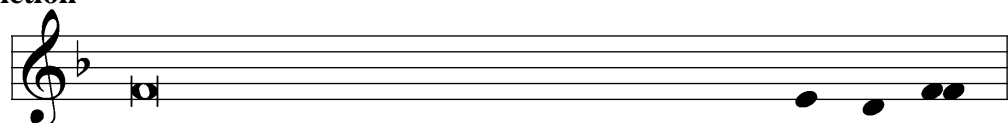
# Post-Communion Collect

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



# Benediction

LSB 166



**P** The Lord bless you and keep you.  
 The Lord make His face shine on you  
 and be gracious to you.  
 The Lord look upon you with favor and ✠ give you peace.



# Hymn: "Lord of All Nations, Grant Me Grace"

LSB 844



1 Lord of all na - tions, grant me grace  
 2 Break down the wall that would di - vide  
 3 For - give me, Lord, where I have erred  
 4 Give me Thy cour - age, Lord, to speak  
 5 With Thine own love may I be filled



To love all peo - ple, ev - 'ry race;  
 Thy chil - dren, Lord, on ev - 'ry side.  
 By love - less act and thought - less word.  
 When - ev - er strong op - press the weak.  
 And by Thy Ho - ly Spir - it willed,



And in each per - son may I see  
My neigh - bor's good let me pur - sue;  
Make me to see the wrong I do  
Should I my - self the vic - tim be,  
That all I touch, wher - e'er I be,



My kin - dred, loved, re - deemed by Thee.  
Let Chris - tian love bind warm and true.  
Will grieve my wound - ed Lord a - new.  
Help me for - give, re - mem - b'ring Thee.  
May be di - vine - ly touched by Thee.

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Tune: Public domain

**Postlude** “Lord of All Nations, Grant Me Grace” -set. J. Wayne Kerr

### Acknowledgments

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## ANNOUNCEMENTS

**GENEROSITY THOUGHTS:** *Luke 6:30-31 – “Give to everyone who begs from you, and from one who takes away your goods do not demand them back. And as you wish that others would do to you, do so to them.”* Is it really possible to live like this? Would it really work to be so open-handed and generous? Our conscience often reminds us of our failures, and the Lord knows our frailty, that’s for sure! But a life of faith is a life lived in imitation of Jesus, and every follower of Jesus knows that yes, indeed, it is better to give than to receive.

**JEENA’S BUSINESS** is now open! You can visit Namaste Brows & Boutique at 1718B Lexington Ave N in Roseville. Brochures are available in the office. [www.namastebrowsandboutique.com](http://www.namastebrowsandboutique.com)

**2021 GIVING STATEMENTS:** You will receive your contribution statement in the mail if your total contribution amount for 2021 is \$250 or more. Statements will be mailed no later than January 31. If your contribution to Emmaus was less than \$250, you did not receive the statement by early February, or you need a replacement copy of your statement please either leave a message on the Emmaus church phone or call Nancy W. and I will get one sent to you as soon as possible.

**THE MINNESOTA SOUTH DISTRICT LLL CONVENTION** will be held Saturday, March 19 at Trinity Lutheran Church in Rochester, MN. Highlights include guest speaker, Rev. Dr. Michael Zeigler, speaker of “The Lutheran Hour;” John & Mariam Gayed, POBLO Missionary Team, Rochester Friendship Center; and the celebration of 92 years of LLL support for “The Lutheran Hour.” Doors open at 8:00 a.m. with the morning business session beginning at 9:00 a.m. LLL members are invited to attend the morning session and lunch. The afternoon/evening sessions and dinner are open to the public. The afternoon sessions begin with presentations at

1:00 p.m., followed by dinner, and the Lutheran Hour Rally beginning at 6:30 p.m. The day's events will conclude at 8:00 p.m. The cost for lunch and dinner is \$25 per person/\$40 per couple. If you would like to join us for either the lunch meal or the dinner meal the cost is \$13 per person/\$23 per couple. Payment for the meals will be taken at the door. Make checks payable to the MN South District LLL. If you have any questions or need more information, contact Convention Chairman, Arley Pentico by phone: 507-206-8415 or by email: [arleyp@charter.net](mailto:arleyp@charter.net).

**HEAR "THE LUTHERAN HOUR"** on Sunday mornings at 6:05 a.m. on WCCO 830 AM radio. Next week's broadcast: "Greatness" Speaker: Rev. Dr. Michael Zeigler. Dr. Michael Zeigler recounts the life of Eric Liddell, the Olympic champion who ran with perseverance a much different race as a Christian missionary in China. (Luke 9:1-48)