

March 20th

Hymns: 421, 883

Divine Shepherd Lutheran Church

The Lutheran Church - Missouri Synod

The Reverend David C. Zimmer – Pastor

A Traditional, Liturgical, Biblical congregation in the Chicago region committed to ministering to sinners with the forgiving presence of Jesus Christ.

The penitential season of Lent is the period of forty weekdays beginning on Ash Wednesday. It is a season of the Church year that commemorates the forty days Jesus fasted and prayed in the wilderness before He began His public ministry of preaching for repentance. Six Sundays are within the season; the last, Passion Sunday, marks the beginning of Holy Week. Holy Thursday begins the Triduum (three days) before Easter day, which includes Good Friday and Holy Saturday.

The Church has devoted a period of time to prayer and fasting as a preparation for the liturgical commemoration of the Passion of Christ and the celebrations of the feast of the Resurrection, Easter Day, since very early times. The word "Lent" comes from the Anglo-Saxon word "lencten", referring to the lengthening of days in the spring. Lent, of course, is an English word. In Latin, the entire season is known as *Quadragesima*, or "forty".

The season of Lent calls Christians to repentance or returning to God. The period of forty days is significant. When God punished the sinfulness of mankind by the Flood, the rain lasted forty days and forty nights. Moses led the Hebrew people out of bondage in Egypt, but they wandered forty years in the desert before reaching the Promised Land. Elijah fasted and sought God's will on Mount Horeb for forty days. Jonah prophesied the destruction of Nineveh in forty days.

✠ Please return this service folder to an usher as you leave this evening. We would like to use them again in the future. ✠

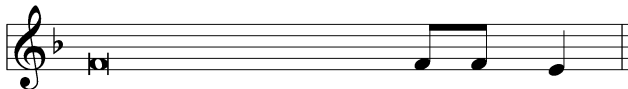
✠ Evening Prayer ✠

✠ STAND ✠

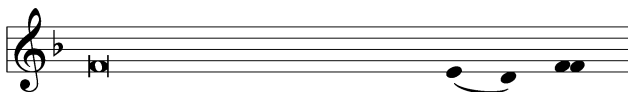
✠ SERVICE OF LIGHT ✠



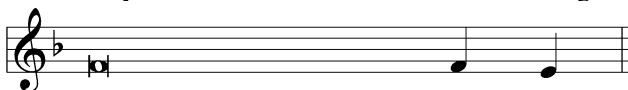
L Jesus Christ is the Light of the world,



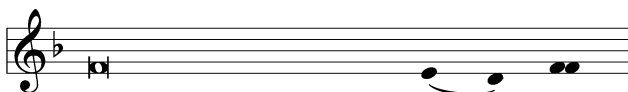
C the light no darkness can o - ver - come.



L Stay with us, Lord, for it is eve - ning,



C and the day is almost o - ver.



L Let Your light scatter the dark - ness



C and il - lu - mine Your Church.

THE
FORTY
DAYS
of LENT



RETURN
to the
LORD
YOUR
GOD

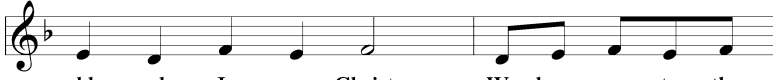
PHOS HILARON ☞ Hymn of Light



L Joy - ous light of glo - ry:



C of the im - mor - tal Fa - ther; heav - en - ly, ho - ly,



bles - ed Je - sus Christ. We have come to the



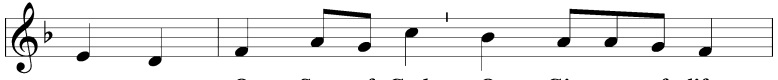
set - ting of the sun, and we look to the eve - ning light.



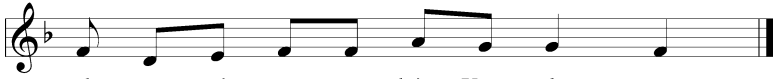
We sing to God, the Fa - ther, Son, and Ho - ly Spir - it:



You are wor - thy of be - ing praised with pure voic - es for -



ev - er. O Son of God, O Giv - er of life:



the u - ni - verse pro - claims Your glo - ry.

THANKSGIVING FOR LIGHT

P Blessèd are You, O Lord our God, king of the universe, who led Your people Israel by a pillar of cloud by day and a pillar of fire by night. Enlighten our darkness by the light of Your Christ; may His Word be a lamp to our feet and a light to our path; for You are merciful, and You love Your whole creation and we, Your creatures, glorify You, Father, Son, and Holy Spirit.

C Amen.

☞ SIT ☞

✠ PSALMODY ✠

PSALM 141

Psalm 141:1-4, 8

C Let my prayer rise be - fore You as in - cense,
the lift - ing up of my hands as the eve - ning sac - ri - fice.

I O Lord, I call to You; come to me quick - ly; hear my voice
when I cry to You. **C** Let my prayer rise be - fore You as in - cense,
the lift - ing up of my hands as the eve - ning sac - ri - fice.

II Set a watch be - fore my mouth, O Lord, and guard the door of my lips.

I Let not my heart in - cline to an - y e - vil thing;
let me not be oc - cu - pied in wick - ed - ness with e - vil - do - ers.

II But my eyes are turned to You, O God; in You I take ref - uge.
Strip me not of my life. **C** Glo - ry be to the Fa - ther and
to the Son and to the Ho - ly Spir - it; as it was in
the be - gin - ning, is now, and will be for - ev - er. A - men.

Let my prayer rise be - fore You as in - cense,
the lift - ing up of my hands as the eve - ning sac - ri - fice.

P Let us pray.

Silence for individual prayer.

Let the incense of our repentant prayer ascend before You, O Lord, and let Your loving-kindness descend on us that, with purified minds, we may sing Your praises with the Church on earth and the whole heavenly host and may glorify You forever.

C Amen.

OFFICE HYMN

See Insert

✠ READINGS ✠

READINGS FROM HOLY SCRIPTURE

See Insert

The Response after each Reading

L O Lord, have mercy on us.

C Thanks be to God.

The Response after all Readings are completed.

L In many and various ways, God spoke to His people of old by the prophets.

C But now in these last days, He has spoken to us by His Son.



Sermon



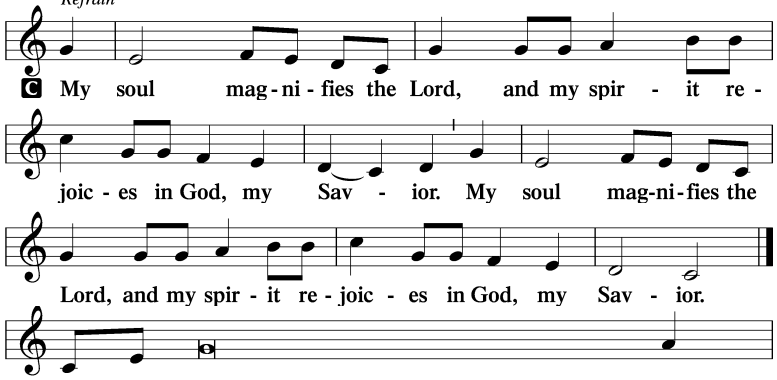
✠ CANTICLE ✠

✠ STAND ✠

MAGNIFICAT *∞* Song of Mary

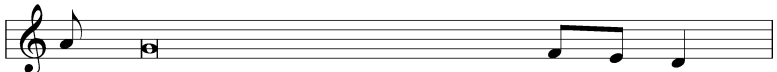
Luke 1:46-55

Refrain

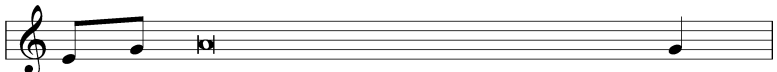


My soul mag-ni-fies the Lord, and my spir - it re -
 joic - es in God, my Sav - ior. My soul mag-ni-fies the
 Lord, and my spir - it re - joic - es in God, my Sav - ior.

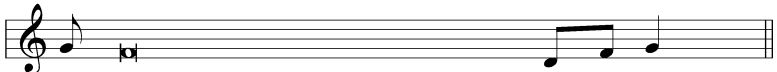
- 1 For _____ He has re - - - - - garded
- 2 For the Mighty One has done great things to me,
- 3 He has shown strength with His arm;
- 4 He has filled the hungry with good things,
- 5 Glo - ry be to the Father and to the Son



- 1 the lowliness of His hand-maiden.
- 2 and holy is His name;
- 3 He has scattered the proud in the imagination of their hearts.
- 4 and the rich He has sent emp - - - - - ty a - way.
- 5 and to the Ho - ly Spirit;



- 1 For be - hold, from this day
- 2 and His mercy is on those who fear Him
- 3 He has cast down the mighty from their thrones
- 4 He has helped His servant Israel in remembrance of His mercy
- 5 as it was in the be - - - - - ginning,



- 1 all generations will call me blessèd.
- 2 from generation to gen - er - ation. *Refrain*
- 3 and has exalt - - - - - ed the lowly.
- 4 as He spoke to our fathers, to Abraham and to his seed for - ever.
- 5 is now, and will be forever. A - men. *Refrain*

✠ SIT ✠

Offering

✠ STAND ✠

✠ PRAYER ✠

LITANY

- L** In peace let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For the peace from above and for our salvation, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** 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 mercy.**
- L** For this holy house and for all who offer here their worship and praise, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For [*names of synodical and district presidents*], for all pastors in Christ, for all servants of the Church, and for all the people, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For [*name of president or monarch*], for all public servants, for the government and those who protect us, that they may be upheld and strengthened in every good deed, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For those who work to bring peace, justice, health, and protection in this and every place, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For those who bring offerings, those who do good works in this congregation, those who toil, those who sing, and all the people here present who await from the Lord great and abundant mercy, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord:
- C** **Lord, have mercy.**
- L** For . . . [*additional bids for prayer may be inserted here*] . . . let us pray to the Lord:
- C** **Lord, have mercy.**

The prayers then continue:

L For the faithful who have gone before us and are with Christ, let us give thanks to the Lord:

C **Thanks be to God.**

L Help, save, comfort, and defend us, gracious Lord.

L Rejoicing in the fellowship of all the saints, let us commend ourselves, one another, and our whole life to Christ, our Lord:

C **To You, O Lord.**

COLLECT FOR PEACE

L O God, from whom come all holy desires, all good counsels, and all just works, give to us, Your servants, that peace which the world cannot give, that our hearts may be set to obey Your commandments and also that we, being defended from the fear of our enemies, may live in peace and quietness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C **Amen.**

LORD'S PRAYER

L Taught by our Lord and trusting His promises, we are bold to pray:

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.**

BENEDICAMUS

Psalm 103:1

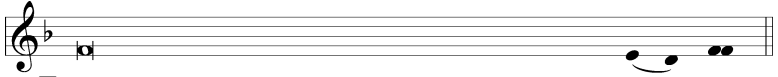


L Let us bless the Lord.



C Thanks be to God.

Benediction



P The almighty and merciful Lord,
the Father, the † Son, and the Holy Spirit, bless and pre - serve you.



C A - men.

Hymn to Depart

See Insert



✠ SOLI DEO GLORIA ✠

Acknowledgments

Evening Prayer from Lutheran Service Book

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[Jesus said]

"The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

Mark 1:15

THE AUGSBURG CONFESSION

XII. REPENTANCE

¹ It is taught among us that those who sin after Baptism receive forgiveness of sin whenever they come to repentance,

² and absolution should not be denied them by the church.

³ Properly speaking, true repentance is nothing else than to have contrition and sorrow, or terror, on account of

⁵ sin, and yet at the same time to believe the Gospel and absolution (namely, that sin has been forgiven and grace has been obtained through Christ), and this faith will comfort the heart and again set it at rest.

⁶ Amendment of life and the forsaking of sin would then follow, for these must be the fruits of repentance, as John says, "Bear fruit that befits repentance" (Matt. 3:8).

⁷ Rejected here are those who teach that persons who have once become godly cannot fall again.

⁹ Condemned on the other hand are the Novatians who denied absolution to such as had sinned after Baptism.

¹⁰ Rejected also are those who teach that forgiveness of sin is not obtained through faith but through the satisfactions made by man.