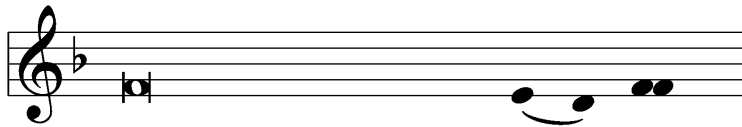


EVENING PRAYER

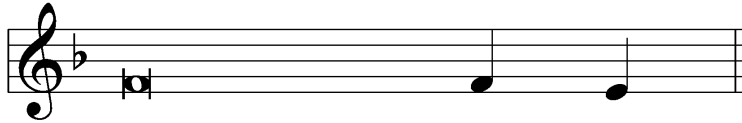
for Wednesday in Judica

Service of Light

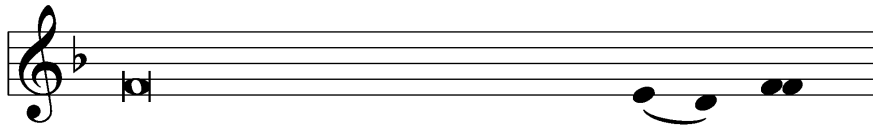
Stand



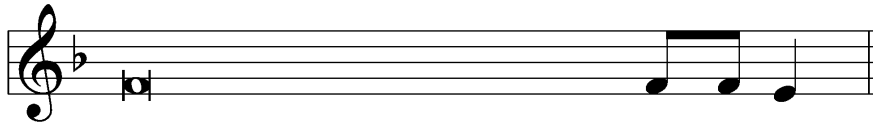
L Now is the time of God's fa - vor;



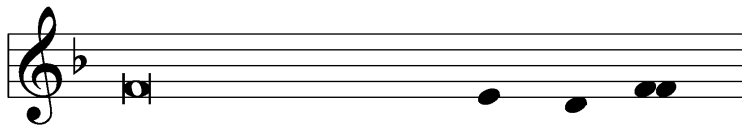
C now is the day of sal - va - tion.



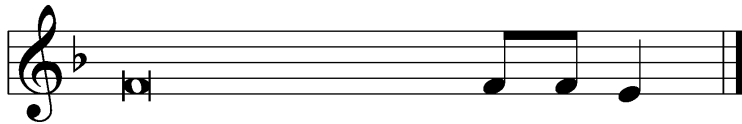
L Turn us again, O God of our sal - va - tion,



C that the light of Your face may shine on us.

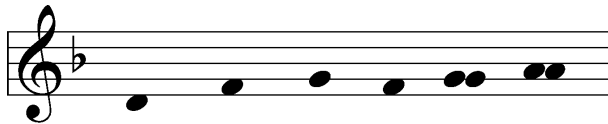


L May Your justice shine like the sun;



C and may the poor be lift - ed up.

Phos Hilaron

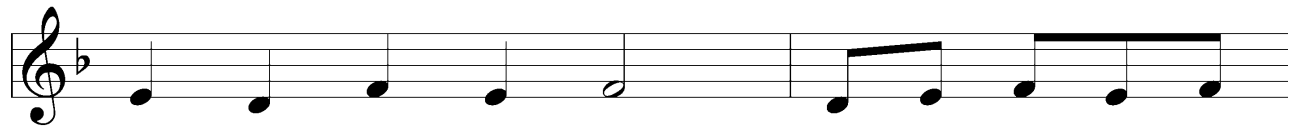


L Joy - ous light of glo - ry:

LSB 244



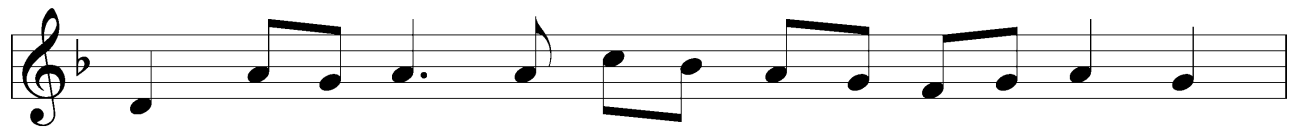
C of the im - mor - tal Fa - ther; heav - en - ly, ho - ly,



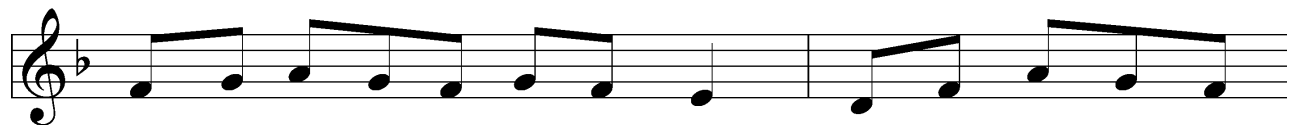
bles - ed Je - sus Christ. We have come to the



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:



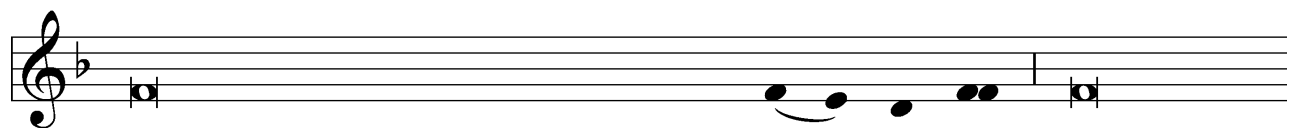
the u - ni - verse pro - claims Your glo - ry.

Thanksgiving for Light

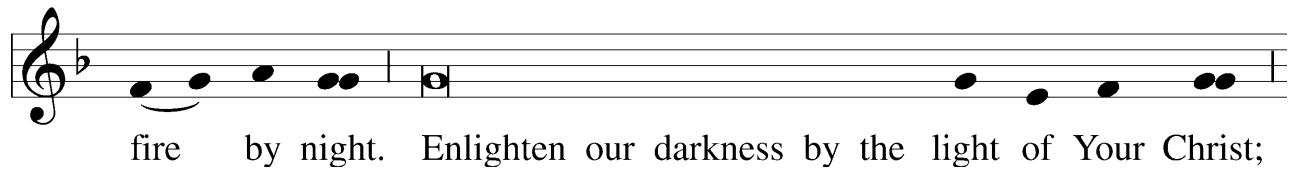
LSB 245



L Blessèd are You, O Lord our God, king of the u - ni - verse,



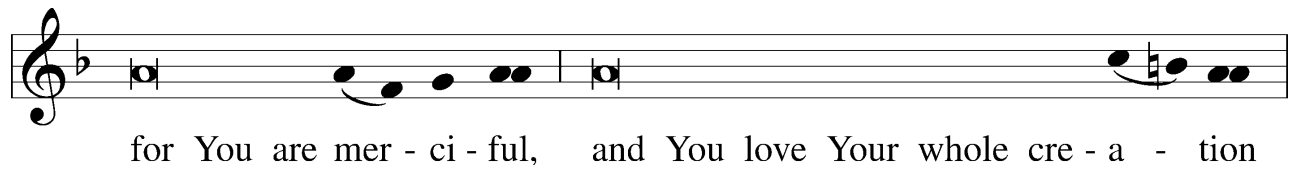
who led Your people Israel by a pillar of cloud by day and a pillar of



fire by night. Enlighten our darkness by the light of Your Christ;



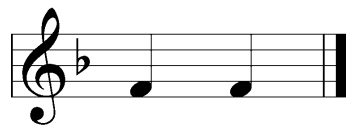
may His Word be a lamp to our feet and a light to our path;



for You are mer - ci - ful, and You love Your whole cre - a - tion



and we, Your creatures, glo - ri - fy You, Father, Son, and Ho - ly Spir - it.



A - men.

C A - men.

Sit

Psalmody

Psalm 141

LSB 245



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.

L Let us pray.

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.

430 My Song Is Love Unknown

sts. 1-4

1 My song is love un - known, My Sav - ior's love to
2 He came from His blest throne Sal - va - tion to be -
3 Some - times they strew His way And His sweet prais - es
4 Why, what hath my Lord done? What makes this rage and

me, Love to the love - less shown That they might love - ly
stow; But men made strange, and none The longed - for Christ would
sing; Re - sound - ing all the day Ho - san - nas to their
spite? He made the lame to run, He gave the blind their

be. Oh, who am I That for my sake
know. But, oh, my friend, My friend in - deed,
King. Then "Cru - ci - fy!" Is all their breath,
sight. Sweet in - ju - ries! Yet they at these

My Lord should take Frail flesh and die?
Who at my need His life did spend!
And for His death They thirst and cry.
Them - selves dis - please And 'gainst Him rise.

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Readings

Reading

John 3:1–17

¹Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ²This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” ³Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” ⁴Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” ⁵Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷Do not marvel that I said to you, ‘You must be born again.’ ⁸The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

⁹Nicodemus said to him, “How can these things be?” ¹⁰Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? ¹¹Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. ¹²If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? ¹³No one has ascended into heaven except he who descended from heaven, the Son of Man. ¹⁴And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life.

¹⁶“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.”

Reading

Formula of Concord, Article VII

⁷⁹ In the administration of the Holy Supper the words of institution are to be publicly spoken or sung before the congregation distinctly and clearly. They should in no way be left out. ⁸⁰ Obedience should be rendered to Christ’s command, “This do.” ⁸¹ The hearers’ faith about the nature and fruit of this Sacrament should be aroused, strengthened, and confirmed by Christ’s Word (about the presence of Christ’s body and blood, about the forgiveness of sins, and about all the benefits that have been purchased by the death and shedding of Christ’s blood that are bestowed on us in Christ’s testament). ⁸² And ^{third}, the elements of bread and wine should be consecrated or blessed for this holy use, so that Christ’s body and blood may be administered to us to be eaten and to be drunk, as Paul declares, “the cup of blessing that we bless” [1 Corinthians 10:16]. This indeed happens in no other way than through the repetition and recitation of the words of institution.

⁸³ However, this blessing, or the recitation of the words of Christ’s institution alone, does not make a Sacrament if the entire action of the Supper, as it was instituted by Christ, is not kept. (For example, it is not kept when the consecrated bread is not distributed, received, and partaken of, but is enclosed, sacrificed, or carried about.) Christ’s command “This do” must be observed unseparated and inviolate. ⁸⁴ (This embraces the entire action or administration in this Sacrament. In an assembly of Christians bread and wine are taken, consecrated, distributed, received, eaten, drunk, and the Lord’s death is shown forth at the same time.) St. Paul also places before our eyes this entire action of the breaking of bread or of distribution and reception (1 Corinthians 10:16).

85 To preserve this true Christian doctrine about the Holy Supper, and to avoid and abolish many idolatrous abuses and perversions of this testament, the following useful rule and standard has been derived from the words of institution: Nothing has the nature of a Sacrament apart from the use instituted by Christ or apart from the action divinely instituted. This means, if Christ's institution is not kept as He appointed it, then there is no Sacrament. This is by no means to be rejected, but can and should be encouraged and maintained with benefit in God's Church. 86 The use or action here does not mean chiefly faith. Nor does it mean the oral participation alone. It means the entire external, visible action of the Lord's Supper instituted by Christ: the consecration, or words of institution, the distribution and reception, or oral partaking of the consecrated bread and wine, of Christ's body and blood. 87 Apart from this use, it is to be regarded as no Sacrament, like when the bread is not distributed in the papistic Mass but is offered up as a sacrifice or enclosed, carried around, and exhibited for adoration.

Reading

- 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

LSB 248

Refrain

C 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 blessed.
 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

Prayer

Kneel/Stand

Litany (Lent)

LSB 249

The congregation's response may begin just as the leader's petition ends so that the word "Lord" is sung simultaneously by both leader and congregation.

L In peace let us pray to the Lord:

C Lord, have mer - cy.

- 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.

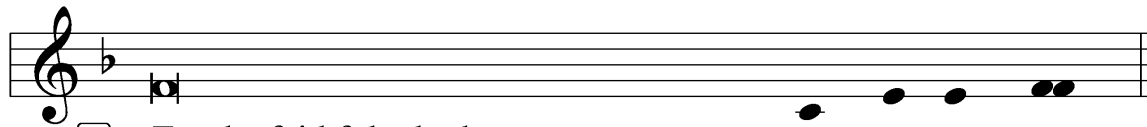
L For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord:

C Lord, have mercy.

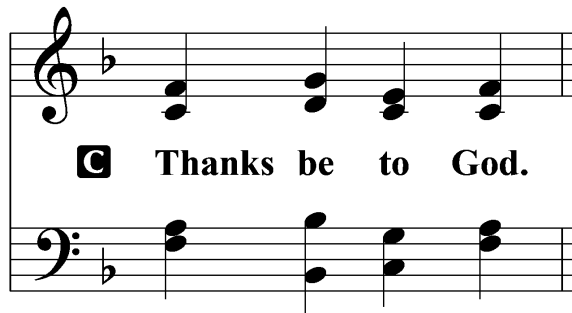
L For . . . [*additional bids for prayer may be inserted here*] . . . let us pray to the Lord:

C Lord, have mercy.

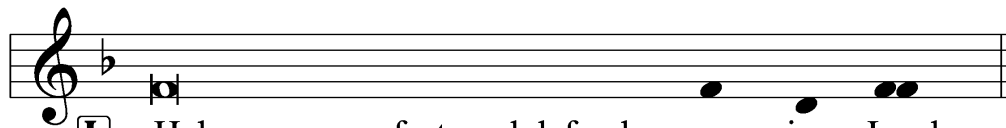
The prayers then continue:



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

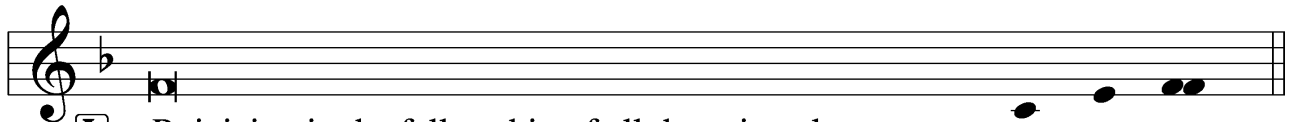


C Thanks be to God.



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

Silence for individual prayer may follow.



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 A - men.

Lord's Prayer

LSB 251

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.

Stand

Benedicamus

LSB 252



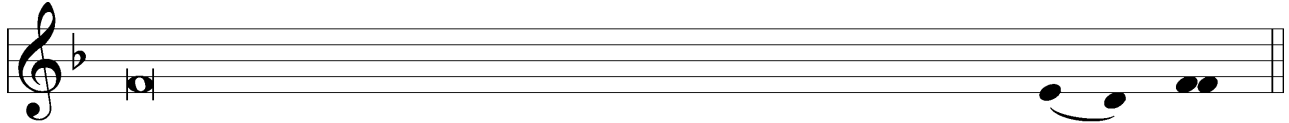
L Let us bless the Lord.



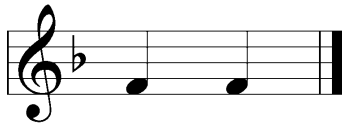
C Thanks be to God.

Benediction

LSB 252

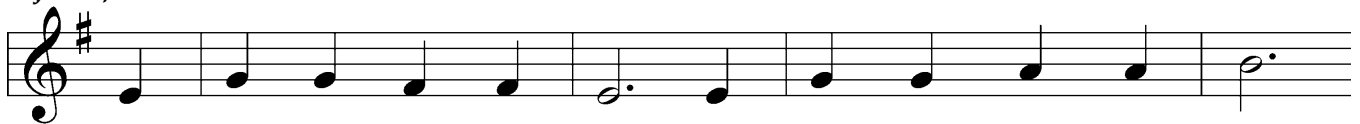


P The almighty and merciful Lord,
the Father, the † Son, and the Holy Spirit, bless and pre - serve you.



C A - men.

610 Lord Jesus, Think on Me



1 Lord Je - sus, think on me And purge a - way my sin;
 2 Lord Je - sus, think on me, By anx - ious thoughts op - pressed;
 3 Lord Je - sus, think on me A - mid the bat - tle's strife;
 4 Lord Je - sus, think on me Nor let me go a - stray;
 5 Lord Je - sus, think on me That, when this life is past,



From world - ly pas - sions set me free And make me pure with - in.
 Let me Your lov - ing ser - vant be And taste Your prom - ised rest.
 In all my pain and mis - er - y, O be my health and life!
 Through dark - ness and per - plex - i - ty Point out Your cho - sen way.
 I may the e - ter - nal bright - ness see And share Your joy at last.

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Acknowledgments

Evening Prayer from Lutheran Service Book

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