



ASTER

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, NE*

Sunday, March 27, 2016

WELCOME TO GOOD SHEPHERD!

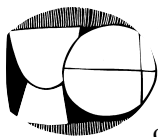
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

For your convenience, **Listening Devices** are available for those who need assistance in hearing the service. Please speak with an usher if you need one. A **Nursery** is also available and is equipped with a speaker so that a minimal amount of the service is missed. The nursery is located in the hallway just off the entryway (first door on left).

SERVICE NOTES FOR THIS SUNDAY

Christ is risen! He is risen indeed! Sinners should fear God. Sinners ought to die for their wickedness. The grave should be the place of ultimate defeat for mankind. Yet on this day, the Second Adam did all that the first had left undone. Bearing our guilt and suffering our verdict, the Son of Man died, but three days later he rose in glory. As a result, fear is gone, mankind is redeemed, and Christ calls us his own brothers. Jesus came from death to life, and through baptism he brings us with him.

HOLY COMMUNION IS OFFERED TODAY

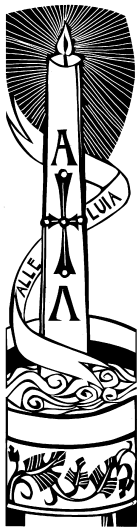


As Christians who believe that the Bible is inspired by God and that every word written in it is God's holy word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the Bible that anyone who doesn't understand this teaching or who denies this real presence of Christ's body and blood will do damage to his or her soul if not properly taught first (1 Corinthians 11:27-29).

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord's Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness

with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

THE PASCHAL CANDLE



The Paschal Candle is a special candle used at every service during the Easter season and at baptisms and funerals year-round. The Paschal Candle—rededicated this morning in our Easter Vigil service—symbolizes the resurrection victory over the darkness of sin and death. It emphasizes the presence of the resurrected Christ and the link between baptism and the resurrection (Romans 6).

The name *Paschal* comes from the Greek, *pascha*. Before the time of Christ, this word was used for Passover; after Christ, Christians took to using the word when referring to the Festival of the Resurrection (The term *Easter* came into use in later centuries).

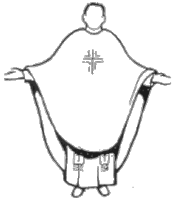
Throughout the fifty days of Easter, the Paschal Candle traditionally stands near or in front of the altar as a symbol of resurrection. It is lit for each service and is traditionally extinguished after the reading of the Gospel on Ascension. The Paschal Candle is of substantial size so its important symbolism speaks clearly. Even the stand in which it sits is of great size.

Even as the Advent candles bring wonderful meaning to the celebration of Advent, so the Paschal Candle is intended to add meaningful symbolism to our celebration of Easter, Baptisms, and Christian funerals.

SERVING IN THE DIVINE SERVICE

Preacher & Celebrant	Rev. Nathanael Seelow
Keyboardist	Michelle Reinsch
Trumpet	Logan Hansen
Ushers.....	Chris Stutz & George Scott
Greeters	Roland & Dolores Adelung
Sound Technician	Chaden Darby

THE DIVINE FESTIVAL SERVICE



You may notice Pastor wearing a vestment this morning with which you are not familiar. The **chasuble** is a poncho-shaped garment that is the principal vestment for the celebrant (the minister who speaks the Words of Institution in the service) of the Communion service. Like all vestments, its purpose is to cover the person of the minister and to give glory to Christ. It is adorned with the colors as the season of the Church Year.

OPENING HYMN

Welcome, Happy Morning | CW 163



1 "Wel-come, hap - py morn - ing!" Age to age shall say;
2 Mak - er and Re - deem - er, Life and Health of all,
3 He, of life the au - thor, Death did un - der - go,
4 Free the souls long pris - oned, Bound with Sa - tan's chain;



"Hell to - day is van - quished; Heav'n is won to - day!"
God from heav'n be - hold - ing Hu - man na - ture's fall,
Trod the path of dark - ness, Sav - ing strength to show.
All that now is fall - en Raise to life a - gain.



Lo, the Dead is liv - ing, God for - ev - er - more!
Of the Fa - ther's God - head You, the on - ly Son,
Come, then, True and Faith - ful, Now ful - fill your word;
Show your face in bright - ness; Shine in ev - 'ry land



Him, their true Cre - a - tor, All his works a - dore.
Man - kind to de - liv - er Man - hood did put on.
This is your third morn - ing— Rise, O bur - ied Lord!
As in E - den's gar - den When the world be - gan.

Refrain



"Wel-come, hap - py morn - ing!" Age to age shall say;



"Hell to - day is van - quished; Heav'n is won to - day!"

INVOCATION

Please stand.

[M] In the name of the Father and of the ☩ Son and of the Holy Spirit.

[C] Amen.

EASTER GREETING

[M] Christ is risen!

[C] He is risen indeed! Alleluia!

OPENING SENTENCES

1 Corinthians 15:54b-57

[M] "Death has been swallowed up in victory."

[C] "Where, O death, is your victory? Where, O death, is your sting?"

[M] The sting of death is sin,

[C] and the power of sin is the law.

[M] But thanks be to God!

[C] He gives us the victory through our Lord Jesus Christ.

CONFESSION OF SINS

[M] 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, *1 John 1:8,9*
will forgive our sins and cleanse us from all unrighteousness.

[M] Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

Silence for reflection on God's Word and for self-examination.



*Throughout the service, the **Sign of the Cross** (☩) may be made by all in remembrance of their Baptism.*

The name of the Triune God and the sign of the cross reminds worshippers of their baptisms.

"In the morning when you get up, make the sign of the holy cross and say, 'In the name of the Father, and of the Son, and of the Holy Spirit.'"

*Small Catechism,
Daily Prayers*



Kyrie is the Greek word for "Lord." The expression, "Lord, have mercy," is one of the oldest worship responses in the Christian Church.

"All confidence is empty, except confidence in mercy. Mercy delivers us; our own merits, our own efforts, do not."

Apology to
the Augsburg
Confession
V:209

The tune of **CW 149** is said to have been part of "The Donkey's Festival," which celebrated the flight of the Holy Family into Egypt and was a regular Christmas observance in France in the 13th century. During the mass, it was common for a donkey to be led or ridden into the church. Each verse was sung, and finished with the chorus 'Hail, Sir donkey, hail'. It was a solemn affair, but the tune became very popular in 17th and 18th century Germany.

M Holy and merciful Father,

C I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

LORD, HAVE MERCY — Kyrie

Mark 10:47



ABSOLUTION

M Christ has died. Christ is risen. Christ will come again. In his great mercy, God made us alive in Christ even when we were dead in our sins. Hear the word of Christ through his called servant:

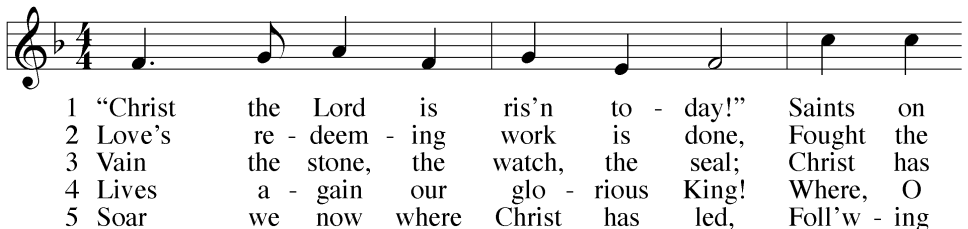
I forgive you all your sins in the name of the Father and of the Son ☩ and of the Holy Spirit.

C Amen.

M In the peace of forgiveness, let us praise the Lord!

HYMN OF PRAISE

Christ the Lord is Risen Today | **CW 149**





earth and an - gels say; Raise your joys and
 fight, the bat - tle won; Lo, our sun's e -
 burst the gates of hell. Death in vain for -
 death, is now your sting? Once he died our
 our ex - alt - ed head. Made like him, like



tri - umphs high; Sing, O heav'ns, and earth, re - ply.
 clipse is o'er; Lo, he sets in blood no more.
 bids his rise; Christ has o - pened par - a - dise.
 souls to save; Where your vic - to - ry, O grave?
 him we rise; Ours the cross, the grave, the skies!

6 Hail the Lord of earth and heav'n!
 Praise to you by both be giv'n!
 God has now fulfilled his Word;
 Praise the resurrected Lord!

This greeting, known as the "Salutation," has deep roots in Christian worship and marks the beginning of the Word section and the Sacrament section (p. 17) of the service.

The Word



SALUTATION

M The Lord be with you.

C And also with you.



The Collect (also called the "Prayer of the Day") is a concise prayer which "collects" the thoughts of the day and presents them to God in his mercy. Most of these prayers have been in use in the Church for more than 1,500 years. By praying these prayers, we join with the great body of believers, the communion of saints, and with the generations yet to come.

PRAYER OF THE DAY — Collect

M Let us pray.

Almighty God, by the glorious resurrection of your Son Jesus Christ you conquered death and opened the gate to eternal life. Grant that we, who have been raised with him through baptism, may walk in the newness of life and ever rejoice in the hope of sharing his glory; through Jesus Christ our Lord, to whom, with you and the Holy Spirit be dominion and praise now and forever.

The congregation makes the Collect its own with its “Amen,” a declaration that what has been said is true and affirming its trust in the Lord’s promise; “Yes, yes, this is most certainly true.”

In **Jonah**, we see a picture of both Jesus and us. Like Jonah, Jesus was judged and sent to his death by God the Father. Like Jonah, after three days, he emerged from death to life. Like Jonah, you and I deserve nothing but death. Yet it’s God’s will to kill us not physically, but baptismally (Romans 6), and that a new man should arise as from the dead to live before God. Raised from death to life, we join with a forgiven Jonah in proclaiming: “Salvation comes from the Lord!”

C Amen.

Be seated.

FIRST LESSON

Jonah 2:2-9

HE SAID: “IN MY DISTRESS I called to the LORD, and he answered me. From the depths of the grave I called for help, and you listened to my cry. ³ You hurled me into the deep, into the very heart of the seas, and the currents swirled about me; all your waves and breakers swept over me. ⁴ I said, ‘I have been banished from your sight; yet I will look again toward your holy temple.’ ⁵ The engulfing waters threatened me, the deep surrounded me; seaweed was wrapped around my head. ⁶ To the roots of the mountains I sank down; the earth beneath barred me in forever. But you brought my life up from the pit, O LORD my God.

⁷ “When my life was ebbing away, I remembered you, LORD, and my prayer rose to you, to your holy temple.

⁸ “Those who cling to worthless idols forfeit the grace that could be theirs. ⁹ But I, with a song of thanksgiving, will sacrifice to you. What I have vowed I will make good. Salvation comes from the LORD.”

M The Word of the Lord.

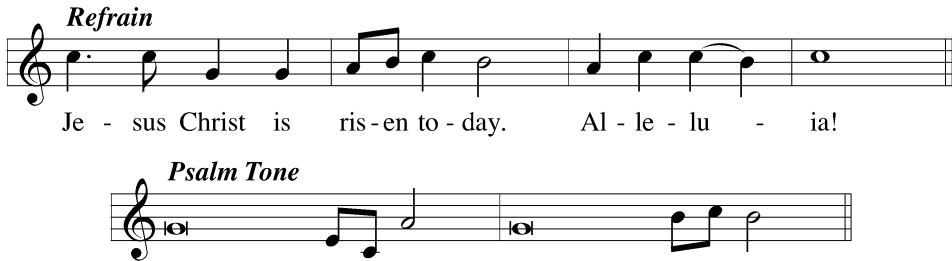
C Alleluia! Thanks be to God!



PSALM OF THE DAY

Psalm 30 | CWS p. 43

The Pastor will sing the refrain first. The congregation is asked to repeat the refrain and sing it as indicated. The Psalm will be sung responsively. The congregation is invited to sing the bolded lines of the verses.



Sorrowful times in life are sometimes caused by things outside of our control and sometimes by our own sins. Trusting in God's deliverance, we know that the sorrow he feels will be replaced with joy as God comforts him. We are confident in God's promise to comfort us and dry our tears (Rev. 7:17).

M Refrain

C Refrain

Sing to the LORD, you | saints of his;*
praise his | holy name.

For his anger lasts only a | moment,*
but his favor lasts a | lifetime;
weeping may remain | for a night,*
but rejoicing comes in the | morning.

Refrain

To you, O | LORD, I called;*
to the LORD I cried for | mercy:

"Hear, O LORD, and be merci- | ful to me;*
O LORD, | be my help."

You turned my wailing into | dancing,*
that my heart may sing to you and not be | silent.

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.

Refrain

"...that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures..."
These words form the heart of the Apostles' Creed, which summarized the Gospel for the early Christians.

SECOND LESSON

1 Corinthians 15:1-11

NOW, BROTHERS, I WANT TO REMIND YOU of the gospel I preached to you, which you received and on which you have taken your stand. ² By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. ³ For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures, ⁵ and that he appeared to Peter, and then to the Twelve. ⁶ After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. ⁷ Then he appeared to James, then to all the apostles, ⁸ and last of all he appeared to me also, as to one abnormally born. ⁹ For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me. ¹¹ Whether, then, it was I or they, this is what we preach, and this is what you believed.

M The Word of the Lord.

C Alleluia! Thanks be to God!



VERSE OF THE DAY

1 Corinthians 15:57

[M] ♪ Alleluia! Alleluia! Give thanks to God. He gives us the victory through Jesus Christ our Lord. Alleluia! Alleluia! Give thanks to God. Give thanks to God.

The “Alleluias,” which were silent for the season of Lent, are now back in full force as we praise God for accomplishing the victory through the resurrection of Christ.

HOLY GOSPEL

Matthew 28:1-10

Please stand.

[M] The Holy Easter Gospel according to St. Matthew, chapter twenty-eight.



CW 148 (Refrain)

AFTER THE SABBATH, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. ² There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothes were white as snow. ⁴ The guards were so afraid of him that they shook and became like dead men. ⁵ The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. ⁶ He is not here; he has risen, just as he said. Come and see the place where he lay. ⁷ Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”

⁸ So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.

⁹ Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet and worshiped him. ¹⁰ Then



The living Son of God had made full payment for sin so that he could call us brothers. Mankind is redeemed; death is defeated; fear is conquered. And Christ looks upon us forgiven sinners and calls us his brothers. This is the day the Lord has made!

Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

[M] This is the Gospel of the Lord.

CW 148 (1,3)

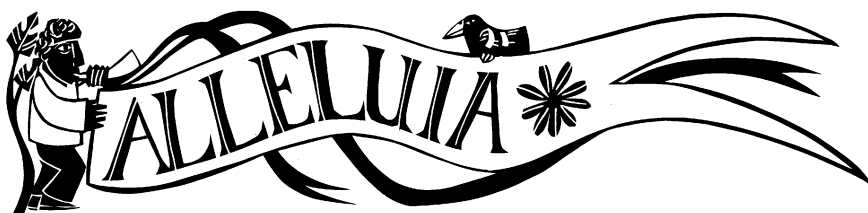
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

1 The strife is o'er, the bat - tle done;
3 On the third morn he rose a - gain

Now is the vic - tor's tri - umph won;
Glo - rious in maj - es - ty to reign;

Now be the song of praise be - gun. Al - le - lu - ia!
Oh, let us swell the joy - ful strain! Al - le - lu - ia!

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



NICENE CREED

C We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made,
of one being with the Father.

Through him all things were made.

For us and for our salvation, he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary,
and became fully human.

For our sake he was crucified under Pontius Pilate.
He suffered death and was buried.

On the third day he rose again in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who in unity with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.

We believe in one holy Christian and apostolic Church.

We believe in one baptism for the forgiveness of sins.

We look for the resurrection of the dead
and the life of the world to come. Amen.

Be seated.

*Public confession is
faith's response to
God's saving Word.
Christians composed
the **Nicene Creed** in
the 4th century to
defend the Bible's
teachings that both
Jesus Christ and the
Holy Spirit are true
God, equal to the
Father in one eternal,
undivided Trinity.*

Paul Gerhardt, the author of the **Hymn of the Day**, is considered Lutheranism's greatest hymn-writer. Tragedy, war, and illness plagued his personal life and ministry. Yet, in the midst of such suffering, he was able to compose such beautiful hymns as "If God Himself Be For Me" [CW 419], "Why Should Cross and Trial Grieve Me" [CW 428], "O Lord, How Shall I Meet You" [CW 18], "O Sacred Head Now Wounded" [CW 105], "A Lamb Goes Uncomplaining Forth" [CW 100], and many more.

This hymn includes a trademark of the hymnody of Gerhardt — joy. His hymns often speak of joy in the midst of the devastating experiences of every day life.

In this hymn we see that all of our hopes were pinned on Him who was crucified and laid in the tomb. Our hope and faith seemed to be destroyed when Christ was in the tomb, but lo, the devil has been routed. His boast is turned to gloom. Christ has risen with a shout of victory!

HYMN OF THE DAY

Awake, My Heart, with Gladness | CW 156



1 A - wake, my heart, with glad - ness! See what to -
 2 The foe in tri - umph shout - ed When Christ lay
 3 This is a sight that glad - dens— What peace it
 4 Now I will cling for - ev - er To Christ, my
 5 He brings me to the por - tal That leads to



day is done; Now, af - ter gloom and sad - ness, Comes
 in the tomb. But lo, he now is rout - ed; His
 does im - part! Now noth - ing ev - er sad - dens The
 Sav - ior true; My Lord will leave me nev - er, What -
 bliss un - told, Where-on this rhyme im - mor - tal Is



forth the glo - rious sun. My Sav - ior there was
 boast is turned to gloom. For Christ a - gain is
 joy with - in my heart. No gloom shall ev - er
 e'er he pass - es through. He rends death's i - ron
 found in script of gold: "Who there my cross has



laid Where our bed must be made When to the
 free; In glo - rious vic - to - ry He who is
 shake, No foe shall ev - er take The hope which
 chain; He breaks through sin and pain. He shat - ters
 shared Finds here a crown pre - pared; Who there with



realms of light Our spir - it wings its flight.
 strong to save Has tri - umphed o'er the grave.
 God's own Son In love for me has won.
 hell's dark thrall; I fol - low him through all.
 me has died Shall here be glo - ri - fied."

¹ After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. ² There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothes were white as snow. ⁴ The guards were so afraid of him that they shook and became like dead men. ⁵ The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. ⁶ He is not here; he has risen, just as he said. Come and see the place where he lay. ⁷ Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”

⁸ So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.

⁹ Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet and worshiped him. ¹⁰ Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.”

Do not be afraid!



*The Liturgy of the Divine Service has been described as the climbing of “two mountains.” Like mountains in the physical world, each of these two mountains—the Service of the Word and the Service of the Sacrament—have peaks, or summits. The “summit” of the Service of the Word is the **Sermon**. The “summit” of the Service of the Sacrament is the Distribution. Each summit is reached by careful, meaningful, and methodical steps. And each step is intended to bring the worshipper closer and closer to the peak of the Service.*

CREATE IN ME

Please stand.

Cre - ate in me a
pure heart, O God, and re - new a right spir - it with -
in me. Do not cast me a - way from your
pres - ence or take your Ho - ly Spir - it from
me. Re - store to me the joy of your sal - va - tion, and up -
hold, up - hold me with your free Spir - it.

Be seated.

*Moved by God's love
in Christ, by our
Offering we offer
him our first and best
gifts, purely out of
thanks to him.*

*If you are visiting
with us today, please
do not feel obligated
to give an offering.*

OFFERING

PRAYER OF THE CHURCH

Please stand.

This morning each petition of the prayer will be prayed and then concluded in this way:

[M] ...Lord, in your mercy,

[C] **Hear our prayer.**

The final petition of the prayer will be concluded in this way:

[M] ... for You live and reign with the Father and the Holy Spirit, ever one God, world without end.

[C] **Amen.**

*Through the **Prayer of the Church** we heed Christ's Maundy Thursday command to "love one another." One of the greatest forms of love we can show for our neighbor is to pray for them.*

The Service of the Sacrament



SALUTATION

[M] The Lord be with you.

[C] **And also with you.**

[M] Lift up your hearts.

[C] **We lift them up to the Lord.**

[M] Let us give thanks to the Lord our God.

[C] **It is good and right so to do.**

PROPER PREFACE

[M] It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who rose from the dead in glorious triumph to bring forgiveness to the world and everlasting life to all who believe.

*The words of the **Proper Preface** are a part of the Proper, or a component of the liturgy that is specific to a particular day of the Church Year.*

This particular Preface is appropriate (or "Proper") during the season of Easter.



Sanctus means "holy." Used possibly as early as the 2nd century, this canticle was in wide use among Christians in worship by the 14th century.

Therefore with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

HOLY, HOLY, HOLY — *Sanctus*

Isaiah 6:3; Matthew 21:9

Ho - ly, ho - ly, ho - ly Lord, God of pow - er,
God of might: heav'n and earth are full of your glo -
ry. 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. Ho-san - na in the high - est.

PRAYER OF THANKSGIVING

[M] Blessed are you, O God, Father of our Lord Jesus Christ. By his victory over the grave, our Savior declared death's reign ended, the door to heaven open, and the payment for sin complete. We celebrate with joy the glorious resurrection of your Son. We stand in awe of your power and are humbled by the compassion you have shown our fallen race. Lead us to

rejoice in the pardon offered and sealed in this Sacrament and to live a life worthy of your name. The Lord Jesus lives! Alleluia.

C Amen.

LORD'S PRAYER

Matthew 6:9-13

C Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

WORDS OF INSTITUTION

Matthew 26:26-28; 1 Corinthians 11:24,25

M Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: "Take and eat. This is my ✠ body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it all of you; this is my ✠ blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

C Amen.

As he speaks the Words of Institution, the minister both proclaims the words of Jesus to the congregation and sets apart the bread and wine for the Lord's use. This is why he stands behind the altar during this portion of the service. The sign of the cross reminds us of Christ's death, which is necessary for this Sacrament.

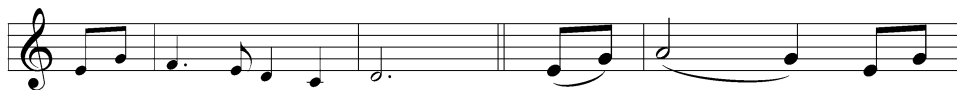
The **Agnus Dei**, which means “Lamb of God,” is a song included in the Ordinary of the Divine Service. That means it is included in every Service of the Sacrament.

Even on Easter morning, through this canticle we are reminded of Good Friday: that Jesus is God’s Lamb, who was offered as a sacrifice for sin, once for all.

Good Shepherd confesses and practices the Biblical teaching of a **Closed Communion**. We ask that only members of the Wisconsin Synod [WELS] or the Evangelical Lutheran Synod [ELS] join us at the Lord’s Table. If you have questions concerning our communion practice, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.

LAMB OF GOD – *Agnus Dei*

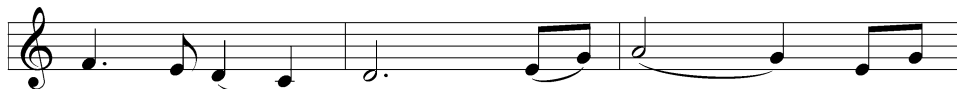
John 1:29



O Christ, Lamb of



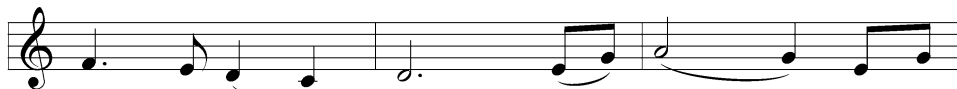
God, you take a - way the sin of the world; have



mer - cy on us. O Christ, Lamb of



God, you take a - way the sin of the world; have



mer - cy on us. O Christ, Lamb of



God, you take a - way the sin of the world;

Be seated.

DISTRIBUTION

In dismissing the communicants, the minister says:

[M] Now, may this true body and blood strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.

HYMN OF PRAISE

Christ Jesus Lay in Death's Strong Bands | CWS 720 (5-7)

Please stand.



5 Here the true Pas- chal La - mb we
6 So let us keep the fes - ti -
7 Then let us feast this Eas - ter

see, Whom God so free - ly ga - ve
val To which the Lord in - vi - tes
Day On Christ, the bread of hea -

us; He died on the ac - cur - sed
us; Christ is him - self the joy of
ven; The Word of grace has pur - ged a -

tree— So strong his love— to sa - ve
all, The sun that warms and li - ghts
way The old and e - vil lea -

us. See, his blood now marks our door;
us. Now his grace to us im - parts
ven. Christ a - lone our souls will feed;

Faith points to it; death pas - ses
E - ter - nal sun - shine to our in -
He is our meat and drink in -

Martin Luther, the author of this **Hymn of Praise**, gives us a text of one of the strongest sung confessions of piercing Law and heavenly Gospel ever written. The hymn invites the singer to share with Jesus in full-throated rejoicing that the last enemy of ours has been embarrassed and laid waste.

The first four stanzas depict Jesus' entrance, fight, and securing of man's salvation. The final three locate where we lay claim of this resurrection and how to partake of its benefits—through his promises in the Word and the Sacraments.



o'er, And Sa - tan can - not ha - rm
 hearts; The night of sin is end -
 deed; Faith lives up - on no o -



us. Al - le - lu - ia! Al - le - lu - ia!
 ed. Al - le - lu - ia! Al - le - lu - ia!
 ther! Al - le - lu - ia! Al - le - lu - ia!

[M] O give thanks to the Lord, for he is good.

[C] And his mercy endures forever.

[M] Almighty God, you give us the joy of celebrating our Lord's resurrection. Give us also the joys of life in your service, and bring us at last to the full joy of life eternal, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

[C] Amen.

BLESSING

[M] The LORD bless you and keep you.
 The LORD make his face shine on you and be gracious to you.
 The LORD look on you with favor and ☩ give you peace.

[C] Amen.

Be seated.



The **blessing** of Aaron has been spoken over God's people for over 3,500 years. The Lord said, "So they will put my name on [them], and I will bless them." (cf. Numbers 6:27)

CLOSING HYMN

Alleluia! Jesus Lives | CW 153



1 Al - le - lu - ia! Je - sus lives! He is now the
 2 Je - sus lives! Let all re - joice; Praise him, ran - somed
 3 Je - sus lives! Why do you weep? Why that sad and
 4 Je - sus lives! And thus, my soul, Life is yours e -



liv - ing one; From the gloom - y house of death
 ones of earth. Praise him in a no - bler song,
 fre - quent sigh? He who died our broth - er here
 ter - nal - ly; Joined to him, your liv - ing head,



Forth the con - quer - or has gone, Bright fore - run - ner
 Cher - u - bim of heav'n - ly birth. Praise the Vic - tor -
 Lives our broth - er still on high, Lives for - ev - er
 Where he is, you too shall be; You with him at



to the skies Of his peo - ple, yet to rise.
 King, whose sway Sin and death and hell o - bey.
 to be - stow Bless - ings on his Church be - low.
 his right hand Vic - tor o - ver death shall stand.

"Know ye, then—sin, death, devil, and everything that assails me—that you are missing the mark. I am not one of those who are afraid of you. For Christ, my dear Lord, has presented to me that triumph and victory of His by which you were laid low. And from this very gift of His I derive my name and am called a Christian. There is no other reason. My sin and death hung about His neck on Good Friday, but on the day of Easter they had completely disappeared. This victory He has bestowed on me. This is why I do not worry about you."

Martin Luther

COPYRIGHT INFORMATION

All liturgical songs and text in this worship service is used by permission under One-License #A-716958.

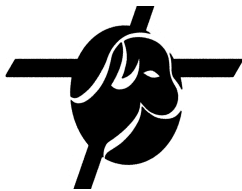
Divine Service I © 2008 Northwestern Publishing House. All rights reserved. Used by permission.

Psalms 30 Tune: Kenneth Kosche © 2005 Kenneth Kosche. All rights reserved. Used by permission.

Christ Jesus Lay in Death's Strong Bands [CWS 720] *Tune*: Kermit Moldenhauer © 2005 Kermit Moldenhauer. All rights reserved. Used by permission.

All Scripture is from the English Standard Version © 2001 by Crossway Bibles. All rights reserved. Used by permission.

Artwork by Steve Erspamer © 1992 Archdiocese of Chicago. All rights reserved. Used by permission.



www.goodshepherdkearney.org