



**THE RISEN CHRIST IS OUR
LAMB AND SHEPHERD**

The Fourth Sunday of Easter

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, April 17, 2016

WELCOME TO GOOD SHEPHERD!

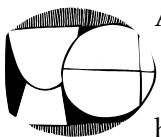
We are so happy you could join us today! If you're interested in membership, or just want to talk about our congregation, please don't hesitate to speak to an usher or Pastor Seelow.

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 GOOD SHEPHERD SUNDAY

On Good Shepherd Sunday, God's Word shows us our Shepherd, Jesus, who leads his flock to safe pastures and his eternal fold. Christ's words to his enemies were as simple as they were stark: You do not believe that I am the Christ because you are not my sheep. As a shepherd dividing goats from the sheep, Jesus drew a sharp distinction between these unbelievers questioning him and the believers who followed him. They did not know him, would not follow him, and would be lost forever. But for his disciples, for us, Christ said they knew him, they hear him, they follow him, and they will live forever. All this can only be true because our Good Shepherd is God in the flesh.

HOLY COMMUNION IS OFFERED TODAY



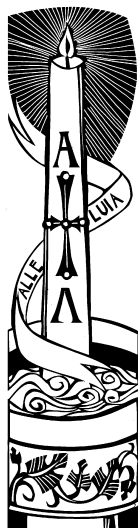
As Christians who believe that the Bible is inspired by God and that every word written in it is God's holy word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this 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 lighted 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

Preaching & Presiding Minister	Pr. Nathanael P. Seelow
Keyboardist	Michelle Reinsch
Greeters	Scott Family
Ushers	Rick Reinsch & George Scott
Sound Technician	Logan Hansen

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THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



The sign of the cross ✙ may be made throughout the service by worshippers in remembrance of their baptism.

"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*

OPENING HYMN

Speak, O Savior; I am Listening | CW 283

INVOCATION

Please stand.

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



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, will
forgive our sins and cleanse us from all unrighteousness.

1 John 1:8-9

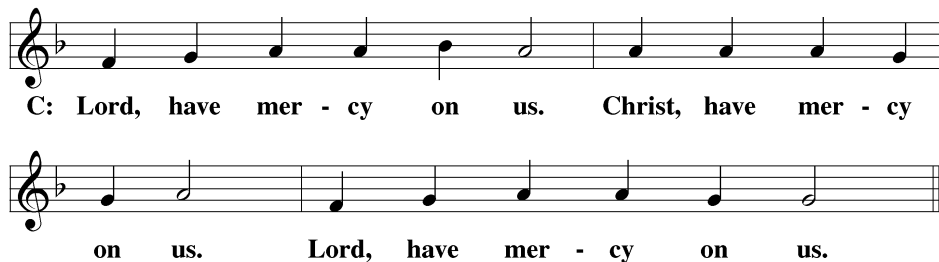
[M] Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

Silence for meditation on God's Word and for self-examination as you consider your thoughts, words, and actions according to the Ten Commandments.

[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.

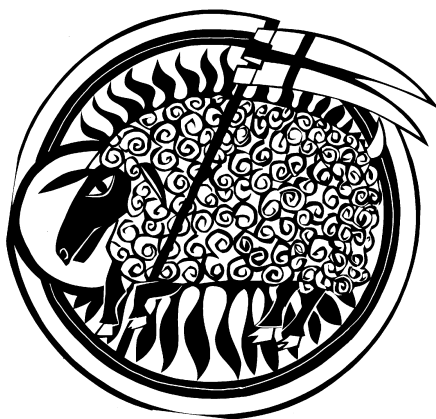
LORD, HAVE MERCY — *Kyrie*


C: Lord, have mer - cy on us. Christ, have mer - cy
on us. Lord, have mer - cy on us.

ABSOLUTION

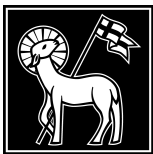
- M** God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.


C: A - men.



"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



The **Dignus est Agnus**, Latin for "Worthy is the Lamb," is an exclusively Lutheran canticle of the liturgy. It is sung in place of the Gloria in Excelsis during the season of Easter and on the last Sunday of the Church year—Christ the King. It is most certainly an appropriate song to sing as the Church has always had at the center of its theology the Lamb of God who shed his blood upon the Cross to save a fallen race.

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

THIS IS THE FEAST OF VICTORY — *Dignus est Agnus*

CW 265

Refrain



2 Pow - er, rich - es, wis - dom, and strength, And
3 Sing with all the peo - ple of God, And
4 Bless - ing, hon - or, glo - ry, and might Be to
5 For the Lamb who was slain Has be -

Refrain



hon - or, bless - ing, and glo - ry are his.
join in the hymn of all cre - a - tion.
God and the Lamb for - ev - er. A - men.
gave his reign. Al - le - lu - ia!

PRAYER OF THE DAY

[M] The Lord be with you.



C: And al - so with you.

[M] Let us pray.

O Lord Jesus Christ, you are the Good Shepherd who laid down your life for the sheep. Lead us now to the still waters of your life-giving Word that

we may abide in your Father's house forevermore; for you live and reign with him and the Holy Spirit, one God, now and forever.



Be seated.

The Service of the Word



FIRST LESSON

Acts 13:15, 16a, 26-33

¹⁵ After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of encouragement for the people, say it." ¹⁶ So Paul stood up, and motioning with his hand said:

²⁶ "Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation.

²⁷ For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him.

²⁸ And though they found in him no guilt worthy of death, they asked Pilate to have him executed. ²⁹ And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. ³⁰ But God raised him from the dead, ³¹ and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. ³² And we bring you the good news that what God promised to the fathers, ³³ this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm,

"'You are my Son,
today I have begotten you.'

Paul preaches an "encouraging" message of Biblical proportions and eternal consequences. The Good News is that the Messiah has come. He is the Savior sacrificed for sinners, the conqueror of death witnessed by his followers. Jesus of Nazareth was the Son of God, verified by the Father himself. He has the power and authority to shepherd his people Israel.

In **Psalm 23**, David declares by faith that since the LORD is his shepherd, he “shall not want” (v. 1). Our Good Shepherd lovingly provides everything that we need in this life, but we often fail to recognize that these gifts come from him. Instead, we focus on things that we want, but do not need. How wonderful that our Shepherd does not withhold his blessings from us, but still cares for these needs and more: He gives us his own Son!

M The Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

Psalm 23 | CW p. 72

Refrain



The Lord is my shep - herd; there is noth - ing I shall want.

Psalm tone



Refrain

The LORD is my | shepherd,*

I shall not | be in want.

He makes me lie down in green | pastures,*

he leads me beside quiet | waters.

He re- | stores my soul;*

he guides me in paths of righteousness

for his | name's sake.

Even though I walk through the valley

of the shadow of death, I will fear no | evil,*

for you are with me;

your rod and your staff, they | comfort me.

Refrain

You prepare a table before me in the presence of my | enemies.*

You anoint my head with oil;

my cup | overflows.



Surely goodness and love will follow me
all the days | of my life,*
and I will dwell in the house of the LORD for- | ever.

**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

SECOND LESSON

Revelation 7:9-17

⁹ After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" ¹¹ And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, ¹² saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

¹³ Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" ¹⁴ I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

¹⁵ "Therefore they are before the throne of God,
and serve him day and night in his temple;
and he who sits on the throne will
shelter them with his presence.

The paradox of Christ is that he is both Lamb and Shepherd. He saves his flock, by shedding his blood as the Lamb sacrificed for sin. This is the Good Shepherd we needed: God in the flesh, sacrificed for our atonement. But now, washed in his blood, the white robed host is led by the Shepherd-Lamb to the springs of living water and a life where everything that once was wrong is made right forever.

¹⁶ They shall hunger no more, neither thirst anymore;
the sun shall not strike them,
nor any scorching heat.

¹⁷ For the Lamb in the midst of the throne will be their shepherd,
and he will guide them to springs of living water,
and God will wipe away every tear from their eyes.”

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

John 10:14

M Alleluia. Alleluia. Christ is risen! He is risen indeed! Alleluia. I am the good shepherd; I know my sheep and my sheep know me. Alleluia.



Christ's words to his enemies were as simple as they were stark: You do not believe that I am the Christ because you are not my sheep. As a shepherd dividing goats from the sheep, Jesus drew a sharp distinction between these unbelievers questioning him and the believers who followed him. They did not know him, would not follow him, and would be lost forever. But for his disciples, for us, Christ said they knew him, they hear him, they follow him, and they will live forever. All this can only be true because our Good Shepherd is God in the flesh.

THE HOLY GOSPEL

John 10:22-30

Please stand.

M The Holy Gospel according to St. John, chapter ten.



²² At that time the Feast of Dedication took place at Jerusalem. It was winter, ²³ and Jesus was walking in the temple, in the colonnade of Solomon. ²⁴ So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” ²⁵ Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me, ²⁶ but you do not believe because you are not among my sheep. ²⁷ My sheep hear my voice, and I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish, and no one will snatch

them out of my hand. ²⁹ My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. ³⁰ I and the Father are one."

M This is the Gospel of the Lord.



C: Praise be to you, O Christ!

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.

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.

In the **Hymn of the Day**—also known as “Christus Paradox”—the author, Sylvia Dunstan, uses the picture language of Revelation 7 and other parts of Scripture to highlight the mysterious paradoxes found in the person and work of Christ, our Shepherd-King.

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.

HYMN OF THE DAY *You, Lord, are Both Lamb and Shepherd* | **CWS 746** (Insert)

SERMON

Revelation 7:10b

¹⁰ “Salvation belongs to our God who sits on the throne, and to the Lamb!”

Salvation Comes from the Lamb

OFFERTORY

Please stand.

C: Cre - ate in me a clean heart, O God, and re -
 new a right spir - it with - in me. Cast me not a -
 way from your pres-ence, and take not your Ho - ly Spir - it
 from me. Re-store un - to me the joy of your sal - va -
 tion, and up-hold me with your free Spir-it. A - men.

Be seated.

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] ...who lives and reigns with You and the Holy Spirit, one God, now and forever.

[C] **Amen.**

*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.

The Service of the Sacrament



"[God] indicates that this is the proper use of these ceremonies, namely, that through them the merits of the Messiah are applied, and faith confirmed and sealed, as happens with us in the case of the sacraments."

— Martin Chemnitz

[M] The Lord be with you.



[M] Lift up your hearts.



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



The Sanctus, Latin for "holy," is based on Isaiah 61:1-4. Like Isaiah, we are in the presence of God: the Lord is here with us in a special way in Communion. "Hosts" means armies. The "heavenly hosts" are God's armies of holy angels.

[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, and we praise you especially for the glorious resurrection of your Son, the true Passover Lamb, who by his sacrifice took away the sins of the world and by his resurrection restored everlasting life. 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*

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
 heav'n 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, bless - ed is he, bless - ed is he who
 comes in the name of the Lord. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.

PRAYER OF THANKSGIVING

[M] Blessed are you, O Lord God, King of the universe. Before the creation of the world, you chose to redeem us with the precious blood of your Son, a

Lamb without blemish or defect. We give you humble and heartfelt thanks that by the mystery of Christ's holy incarnation, you have made him our brother and helper forever. By his glorious resurrection, you have turned the gloomy portal of death into the bright gateway to the everlasting Eden.

Remembering your Son's death and resurrection, we receive in repentance and joy his body and blood. Strengthen us through this gift for our pilgrimage on earth until, together at last, we shall eat and drink with our Savior anew in the kingdom of God. Whenever we eat this bread and drink this cup, we proclaim the Lord's death until he comes. Amen.

C Amen.

LORD'S PRAYER

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

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

*This **Prayer of Thanksgiving** is appropriate for the Easter season. We pray out of thanks (cf. the Salutation: "Let us give thanks to the Lord.") for the Easter blessings we receive in this Sacrament through the sacrifice of God's Son and ask that he bless us through the eating and drinking of Christ's body and blood.*

*When Martin Luther recast the liturgy of the Church, ridding it of Catholic false doctrine, he instructed that these **words of Jesus** be chanted using the same notes as the Gospel reading, since they proclaim the good news of sins forgiven.*

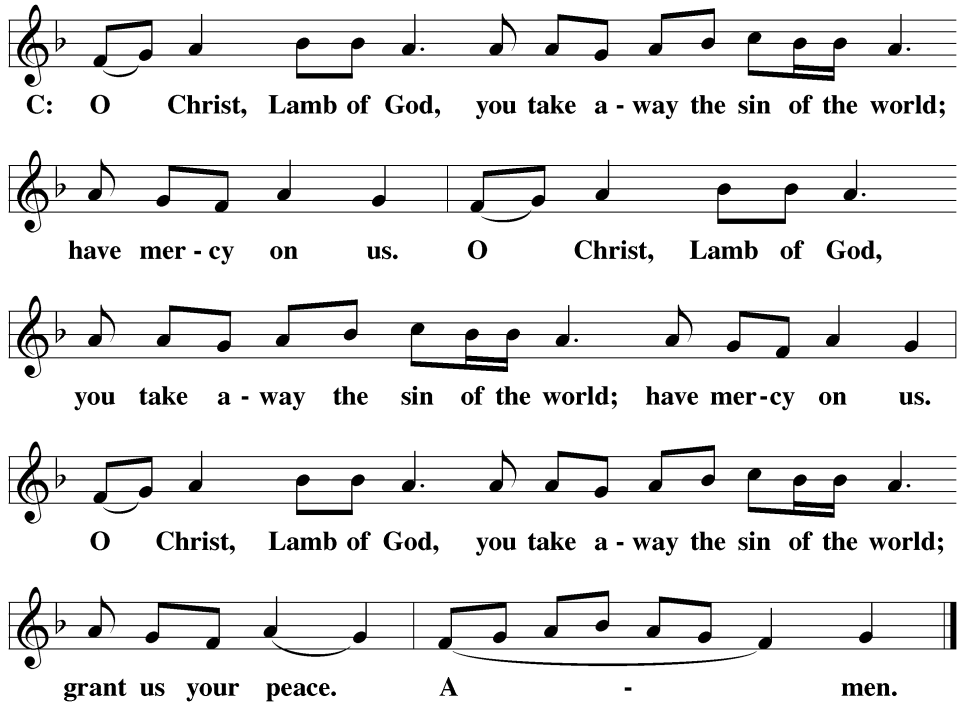
out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

The peace of the Lord be with you always.



Even in the Easter season, 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.

LAMB OF GOD — *Agnus Dei*



Be seated.

Our hymnal's Personal Preparation for Holy Communion is based on Luther's "Christian Questions," which helped people prepare to receive Holy Communion.

DISTRIBUTION

*Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: "Everyone ought to examine themselves before they eat of the bread and drink from the cup." (1 Corinthians 11:28)*

Prayer suggestions for before and after receiving the Lord's Supper can be found in the hymnal on pages 10-11 and 134-139.

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.

SONG OF SIMEON — *Nunc Dimittis*

Please stand.

C: Lord, now you let your servant de - part in peace ac-cord-ing
to your word. For my eyes have seen your salvation, which you have pre-
pared be - fore the face of all people, a light to light - en the
Gen - tiles and the glo - ry of your peo-ple Is - ra - el.

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

C: And his mercy endures for - ev - er.

- [M] O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

*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, read our explanation on pages 2-3 of the service folder. If you have more questions, or would like to inquire about how you, too, can commune with us, please speak with the Pastor following the service.*

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)



C: A - men.

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: A - men. A - men. A - men.

Be seated.

CLOSING HYMN

Jesus, Shepherd of the Sheep | **CW 436**



Announcements

BIBLE CLASS AND SUNDAY SCHOOL TODAY! Following the service today, Sunday School and Bible Class will meet. Sunday School will begin at 10:45 at the front of the church. Bible Class will begin at 10:55 in the Multipurpose Room. We will be continuing our look at Paul's letter to the Romans, chapters 1-8.

ASCENSION SERVICE & SOCIAL On May 4, Good Shepherd will celebrate the *Festival of the Ascension of Our Lord with a Divine Service at 7p*. The Lord's Supper will be offered in that service. Following the service, an Ice Cream Social will be held in the Ed. Building. All are invited to the service and to the social afterward!

SPRING WORK DAY On Saturday, May 7, a work day will be held here at the church. This is meant to serve as a type of “spring cleaning” for the buildings and grounds. If you are able to help, or have questions concerning the day, speak to Tony Wenz.

GRADUATE RECOGNITION Following the service on May 1, the high school and college graduates of our congregation will be recognized. Cake will be served, and the congregation will have an opportunity to offer their words of encouragement and congratulations to the graduates.

CONGREGATION AT PRAYER A copy of the newest “A Congregation at Prayer” is available on the table in the entryway. This packet is not only a good outline for personal and family devotions, but it also includes an up-to-date prayer list for those in (and outside) our congregation.

This Week’s Calendar

Wednesday, April 204p — Confirmation
7p — Bible Class: *Connecting Sinai to Calvary*

Thursday, April 21.....ALL DAY — Pastor at NELHS

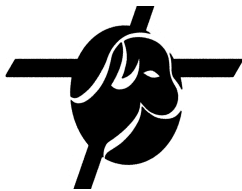
Sunday, April 249:30a — Divine Service with Lord’s Supper
10:45 — Sunday School
10:55 — *Romans 1-8* Bible Class

Ushers: Les Adelung & Chris Stutz

Greeter: Webb Family

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Cleaning (4/17-4/23)*Church*—Stutz; *Fellowship*—Webb; *Ed. Bldg.*—Wenz

Mowing.....Cantrell
.....



www.goodshepherdkearney.org

746 You, Lord, Are Both Lamb and Shepherd



1 You, Lord, are both Lamb and Shep - herd.
 2 Clothed in light up - on the moun - tain,
 3 You, who walk each day be - side us,
 4 Wor - thy is our earth - ly Je - sus!



You, Lord, are both prince and slave.
 Stripped of might up - on the cross.
 Sit in pow - er at God's side.
 Wor - thy is our cos - mic Christ!



You, peace - mak - er and sword - bring - er
 Shin - ing in e - ter - nal glo - ry,
 You, who preach a way that's nar - row,
 Wor - thy your de - feat and vic - t'ry!



Of the way you took and gave.
 Beg - gared by a sol - dier's toss.
 Have a love that reach - es wide.
 Wor - thy still your peace and strife!



You, the ev - er - last - ing in - stant;
 You, the ev - er - last - ing in - stant;
 You, the ev - er - last - ing in - stant;
 You, the ev - er - last - ing in - stant;



You, whom we both scorn and crave.
 You, who are both gift and cost.
 You, who are our pil - grim guide.
 You, who are our death and life.