



**THE LORD COMES ON
THE LAST DAY**

The Second Sunday of Advent

Populus Zion

Sunday, December 10, 2017

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 **Large-Print Service Folder** is also available if you are in need of it. 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 THE SECOND SUNDAY IN ADVENT

The day on which our Lord returns will be a “*great and awesome day*” (Mal. 4:5, *First Lesson*). For He will come in a cloud with great power and glory. To the wicked and the proud, it will be a Day of judgment that will “*set them ablaze*” (Mal. 4:1). The signs preceding this Day will bring them fear and fainting. But to those who believe, who fear the name of the Lord, this Day is one to look forward to and rejoice in: “. . . *straighten up and raise your heads, because your redemption is drawing near*” (Luke 21:28, *Gospel Lesson*). Christ our Redeemer is coming; the Sun of Righteousness will bring healing in His wings. Let us, then, give attention to the words of the Lord, which do not pass away. Let us “*through endurance and through the encouragement of the Scriptures*” (Rom. 15:4, *Second Lesson*) be strengthened in our hope by the Holy Spirit and watch diligently for Jesus’ coming. Then, by God’s grace, we shall escape all these things that will come to pass and stand before the Son of Man.

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 ADVENT WREATH



The traditional Advent Wreath is a combination of two very common symbols: light and the fir tree. From the early centuries of Christianity, it has been the practice to represent Christ by a burning candle. The fir tree also has a long history of religious use, and no doubt the idea of an Advent Wreath was inspired by the fir tree.

It seems that the Advent Wreath originated a few hundred years ago among the Lutherans of eastern Germany. A wreath of evergreens, made in various sizes, was either suspended from the ceiling or placed on a table. Four candles representing the four Sundays of Advent were fastened to the wreath. In modern use, including our own chancel, Advent wreaths have been adapted, often as a modern form of liturgical art.

Eventually, the use of the Advent Wreath became widespread and moved from the home into the church. The general symbolism of the Advent Wreath lies in the growing light of the wreath, increasing each week as we approach the birthday of Jesus, the Light of the world.

ABOUT THE SEASON OF ADVENT

Advent is a Latin word that means "coming." The season of Advent is the four week period before Christmas that the Church uses to remember the "coming" of the Christ. We are celebrating that he came once as a baby in Bethlehem, and that he will come again at the end of time as King of kings and Lord of lords.

It is worth observing that it is a peculiar tradition of the church to begin a new year at the time of Advent—at the end of November or early December. This differs from all other accounts of how we measure time whatsoever. The reason for this is because the Church is counter-cultural. She does not number her days or measure her seasons so much by the motion of the sun as by the course of our Savior's life, beginning and counting her year with Him at the center. So, as the days become darker, and the night becomes longer, the true Sun of Righteousness begins to rise upon the world to enlighten those who sit in spiritual darkness.

THE DIVINE SERVICE

The Service of Word & Sacrament — Christian Worship, pg. 26



*Our worship before God is based on what he has taught us through his Word, the Bible. Since it is God who graciously gives us life and salvation, we first gladly receive from him and then respond in prayer and praise. This is called the **Divine Service** because in it God serves us through his Word and Sacraments. He serves us his gifts, and we thankfully receive. Our worship then stems from our faith, and speaks the words of faith given us by God in his Word.*

OPENING HYMN

The Advent of Our King | CW 1

INVOCATION

Matthew 28:19

Please stand.

M The grace of our Lord ✚ Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you.

C And also with you.

CONFESSION OF SINS

M If we say we have fellowship with him but still walk in darkness,

C we are lying and do not put the truth into practice.

M But if we walk in the light, just as he is in the light,

C we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin. *1 John 1:6,7*

M God invites us to come into his presence and worship him with humble and penitent hearts. Therefore, let us acknowledge our sinfulness and ask him to forgive us.

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.

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 Amen.

LORD, HAVE MERCY — *Kyrie*

Matthew 20:30; Mark 10:47; Psalm 6:2

M For all that we need in life and for the wisdom to use all your gifts with gratitude and joy, hear our prayer, O Lord.



C: Lord, have mer - cy.

M For the steadfast assurance that nothing can separate us from your love and for the courage to stand firm against the assaults of Satan and every evil, hear our prayer, O Christ.



C: Christ, have mer - cy.

M For the well-being of your holy Church in all the world and for those who offer here their worship and praise, hear our prayer, O Lord.



C: Lord, have mer - cy.

Kyrie eleison [kir-ē-ā ə-lā-ə-sān] is a Greek phrase meaning "Lord, have mercy." We have already received the mercy of God for forgiveness in Holy Absolution. Now we ask his mercy for all other things we need for a God-pleasing spiritual life.

- M** Merciful God, maker and preserver of life, uphold us by your power and keep us in your tender care:



Advent, much like the season of Lent, is a season of preparation and expectation. As such, the Gloria in Excelsis is omitted during the season of Advent. In its place the church lights the Advent wreath as a remembrance of Christ's coming.

LIGHTING OF THE ADVENT CANDLES

- M** We light two Advent candles, remembering Jesus, who is coming again. He will come to gather his people from everywhere, both the living and the dead.
- C** We remember Jesus, who will come at the end of time. None of us know what day that will be.
- M** We hear his call to watch.
- C** We light two Advent candles as a sign of our watchfulness and waiting.
- M** Come, Lord Jesus, be our guest.
- C** Through your Word and Spirit may our souls be blessed.



ADVENT HYMN

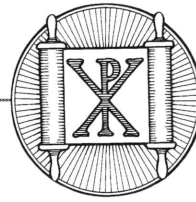
O Lord, How Shall I Meet You | CW 18 (1,5)

During the hymn, two Advent candles are lit.

O Lord, how shall I meet you,
 How welcome you aright?
 Your people long to greet you,
 My Hope, my heart's Delight.
 O Jesus, let your Word be
 A lamp to light my way,
 To show me how to please you,
 To guide me ev'ry day.

He comes to judge the nations,
 A terror to his foes,
 A light of consolations,
 And blessed hope to those
 Who love the Lord's appearing.
 O glorious Sun, now come,
 Send forth your beams most cheering,
 And guide us safely home.

The Service of the Word



PRAYER OF THE DAY — Collect

M Let us pray.

Stir up our hearts, O Lord, to prepare the way for your only Son. By his coming give us strength in our conflicts and shed light on our path through the darkness of this world; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



Be seated.

FIRST LESSON

Malachi 4:1-6

LOOK! THE DAY IS COMING, BURNING LIKE FURNACE. All the arrogant and every evildoer will be stubble. The day that is coming will set them on fire, says the LORD of Armies, a day which will not leave behind a root or branch for them. ² But for you who fear my name a sun of righteousness will rise, and there will be healing in its wings. You will go out and jump around like calves from the stall. ³ You will crush the wicked. They will surely be ashes under the soles of your feet on the day which I make happen, says the LORD of Armies.

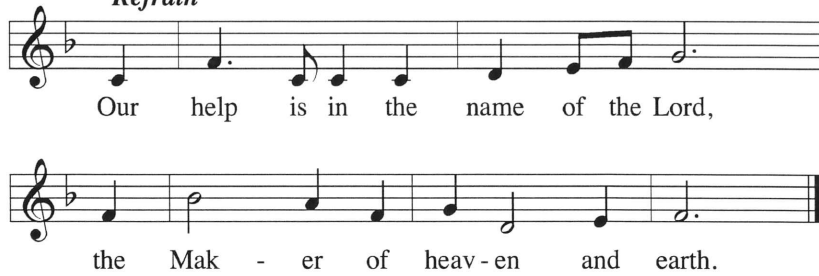
⁴ Remember the law of my servant Moses, which I commanded to him—statutes and judgments—at Horeb over all Israel.

⁵ Look! I am sending to you Elijah the prophet before the great and fearful day of the Lord comes! ⁶ He will turn the heart of fathers to their children and the heart of children to their fathers. Otherwise, I would come and strike the land with complete destruction.

M The Word of the Lord.

C Thanks be to God!

The last Old Testament book concludes with the Lord's announcement that Judgment day is coming. For those who refuse to repent and believe the Gospel, it means utter destruction. But for those who fear his name, this will be a day of rejoicing. John the Baptist called the people of his day to repentance and faith in the coming Savior. How great a message for us to hear!

Refrain


Our help is in the name of the Lord,
the Mak - er of heav - en and earth.

Psalm Tone


We need this psalm's reminder that our strength and safety come only by God's hand. We are in danger from flood and snare, the overwhelming and the enticing. But God is faithful for his name's sake. He rescues us so that we will continue to bless and call on his name.

Refrain

If the LORD had not been on our side—let | Israel say—
if the LORD had not been on our side when men at- | tacked us,
when their anger flared a- | gainst us,
they would have swallowed | us alive;
the flood would have en- | gulfed us,
the torrent would have swept | over us,
the raging | waters
would have swept | us away.

Refrain

Praise be | to the LORD,
who has not let us be torn | by their teeth.
We have escaped | like a bird
out of the | fowler's snare;
the snare has been | broken,
and we | have escaped.
Our help is in the name | of the LORD,
the Maker of hea- | ven and earth.

¹² And again Isaiah says:

There will be a Root of Jesse,
and he is the one who will rise up to rule the Gentiles;
on him the Gentiles will place their hope.

¹³ Now may the God of hope fill you with complete joy and peace as
you continue to believe, so that you overflow with hope by the
power of the Holy Spirit.

M The Word of the Lord.

C Thanks be to God!

GOSPEL ACCLAMATION

Please stand.

M Daughter of Zion, surely your Salvation is coming. The Lord will cause his
glorious voice to be heard, and you shall have gladness of heart. Give ear,
O Shepherd of Israel, you who lead Joseph like a flock; Stir up your
strength, and come and save us! Alleluia!



C: Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!



These words are writ - ten that we may be - lieve that



Je - sus is the Christ, the Son of God.



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

M The Holy Gospel appointed for the Second Sunday of Advent according to St. Luke, chapter twenty-one.

THERE WILL BE SIGNS IN THE SUN, MOON, AND STARS. And on the earth nations will be in anguish, in perplexity at the roaring of the sea and the surging waves, ²⁶ people fainting from fear and expectation of the things coming on the world, for the powers of the heavens will be shaken. ²⁷ And then they will see the Son of Man coming in a cloud with power and great glory. ²⁸ But when these things begin to happen, stand up and lift up your heads, because your redemption is near."

²⁹ He told them a parable. "Look at the fig tree and all the trees. ³⁰ As soon as they are sprouting leaves, you can see for yourselves and know that summer is actually near. ³¹ So also, when you see these things happening, know that the kingdom of God is near. ³² Amen I tell you: This generation will not pass away until all these things happen. ³³ Heaven and earth will pass away, but my words will never pass away.

³⁴ "Watch yourselves or else your hearts will be weighed down with carousing, drunkenness, and the worries of this life, and that day may come on you suddenly. ³⁵ For it will come like a trap on all those who dwell on the face of the whole earth. ³⁶ Stay alert all the time, praying that you may be able to escape all these things that are going to happen and that you may be able to stand before the Son of Man."

M This is the Gospel of the Lord.



Be seated.

Jesus points to the sure coming of God's kingdom through the budding of a fig tree, and he promises the this teachings will abide forever. Do not ignore the sure signs and words of his coming. More firm than this creation is his promise of return and a new creation for you.

The Hymn of the Day is one of the few Lutheran additions to the historic Mass of the Church. It is usually doctrinal in nature and emphasizes and teaches the theme of the day (usually found in the Gospel lesson). By singing this hymn, we place the theme on our lips and proclaim and preach it to each other.

How will you be able to stand?

NICENE CREED

Please stand.

C	We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.	Dt. 6:4 2 Cor. 6:18 Is. 51:13 Col.1:16
	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.	1 Cor. 8:6 Jn. 3:18 Heb. 1:2,5 Jn. 1 Jn. 10:30 Jn. 1:3 1 Th. 5:9 Jn. 6:38 Lk. 1:35 Gal. 4:4 Mk. 15:15 1 Cor. 15:3-4a 1 Cor. 15:4b Ac. 2:33-34 Heb. 1:13 Mt. 25:31 2 Tim.4:1 Lk. 1:33
	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.	Job 33:4 Jn. 15:26 Jn. 4:24 2 Pet.1:25

*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.*

We believe in one holy Christian
and apostolic Church.

Mt. 16:18; Eph. 2:19-20

We believe in one baptism for the forgiveness of sins.

Eph. 4:5; Ac. 2:38

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

1 Cor. 15:21-22

Rev. 22

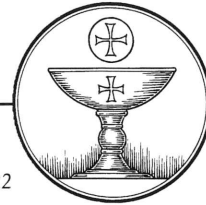
Be seated.

OFFERING

PRAYER OF THE CHURCH

Please stand.

The Service of the Sacrament



SALUTATION

Ruth 2:4; 2 Timothy 4:22

M The Lord be with you.



C: And al - so with you.

PREFACE

M Lift up your hearts.

Lamentations 3:41



C: We lift them up to the Lord.

M Let us give thanks to the Lord our God.

Psalms 136



C: It is right to give him thanks and praise.

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.

"I certainly love it with all my heart, the precious, blessed Supper of my Lord Jesus Christ, in which He gives me His body and blood to eat and to drink orally, with the mouth of my body, accompanied by the exceedingly sweet and gracious words: Given for you, shed for you."

—Martin Luther

First recorded in A.D. 220, this dialogue and prayer (**Salutation & Preface**) begins the liturgy of the Lord's Supper. Each season has its own text (*italics*).

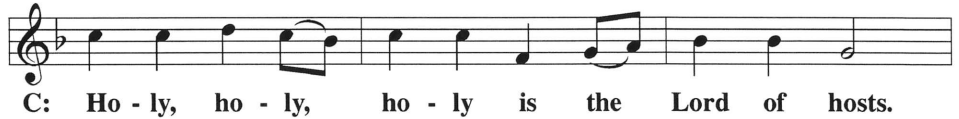
Sanctus means "holy." Used possibly as early as the 2nd century, this canticle was in wide use among Christians in worship by the 14th century.

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

M Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. *Through his holy prophets, he promised a King to bring light to those living in darkness and in the shadow of death.* Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits on the throne and to the Lamb be praise and thanks and honor and glory for ever and ever:

HOLY, HOLY, HOLY — Sanctus

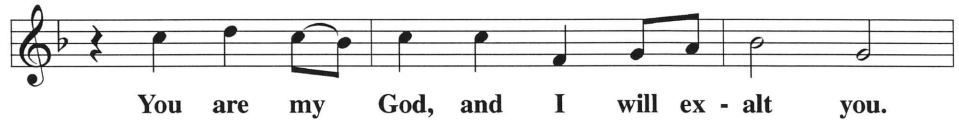
Isaiah 6:3; Psalm 118



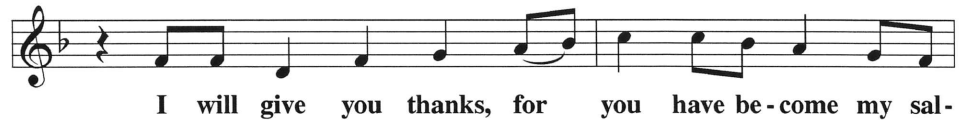
C: Ho - ly, ho - ly, ho - ly is the Lord of hosts.



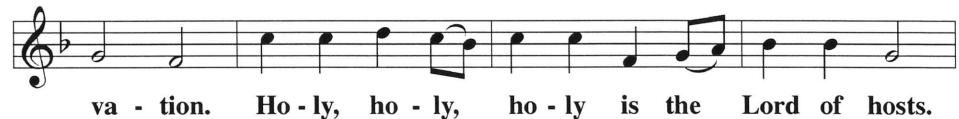
The whole earth is full of your glo - ry.



You are my God, and I will ex - alt you.



I will give you thanks, for you have be - come my sal -



va - tion. Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.

PRAYER OF THANKSGIVING

M Blessed Lord, we praise you because you have fulfilled what you promised through your holy prophets of long ago and have sent your Son, Jesus

Christ, to redeem us. We give you sincere and humble thanks for your Son's gracious advent. He has come near to us in human flesh, redeeming the world from darkness; He comes near to us in Word and sacrament, giving us life and light; He will come near in glory, banishing forever the shadows of night. As we receive his body and blood, once given and poured out for us, lift up our hearts to the day when we will see our Redeemer face-to-face. Then we will need no light, nor lamp, nor sun, for the Lord will be our light. Come, Lord Jesus, quickly come.

Now hear us as we pray in His name and as He has taught us:

LORD'S PRAYER — *Pater Noster*

Matthew 6:9-13; Luke 11:2-4

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.

“The Lord’s Prayer is a prayer above all prayers, the greatest of all prayers, which has been taught by the greatest Master of all, in which all spiritual and bodily trouble is comprehended and which is the strongest consolation in all temptations, tribulations, and in the last hour.”

— Martin Luther

WORDS OF INSTITUTION — *Verba*

*Matthew 26:26-30; Mark 14:22-24;
Luke 22:19-20; 1 Corinthians 11:23-25*

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

*The pastor speaks the Lord’s own **words**. These words give and bestow what they declare: the body and blood of Christ.*

With the body and blood of our Lord Jesus in his hands, the Celebrant turns and speaks the “**peace of the Lord**” to those assembled. These words are drawn from Jesus’ greeting to the Apostles after his resurrection from the dead: “Peace be to you.” The Pastor, as Christ’s called servant, offers us the same peace in the presence of the risen Christ in bread and wine.

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

PEACE OF THE LORD — Pax Domini

John 20:19

M The peace of the Lord be with you always.

C: A - men.

LAMB OF GOD — Agnus Dei

John 1:29

C: 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; grant us your peace. A - men.

Be seated.

With the words of John the Baptist, the **Agnus Dei** (Latin for “Lamb of God”) confesses the mercy and peace that we receive from the Lamb of God in His Supper. We come to the Lord’s Table hungry and thirsty, and He feeds us with His body and refreshes us with His blood. It is the Lord’s Supper. As Luther reminds us, “Our Lord is at one and the same time chef, cook, butler, host, and food.”

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.

THANK THE LORD

1 Chronicles 16:8-10

Please stand.



C: Thank the Lord and sing his praise. Tell ev-'ry-one what he has done.



Let all who seek the Lord re-joyce and proud-ly bear his name.



He re-news his prom-is - es and leads his peo-ple forth in joy with



shouts of thanks - giv - ing. Al - le - lu - ia! Al - le - lu - ia!

*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.*

*Using the words of King David as the Ark of the Covenant was placed in the Tabernacle, we **thank the Lord** and praise him for what he has done. He sustains us in this precious service with His very body and blood for the forgiveness of all our sins.*

The **Antiphon**
(responsive reading)
and Collect *(prayer)*
 echoes the words of
 St. Paul. We are
 reminded that the
 Lord's Supper does
 not merely look back
 in time, com-
 memorating and
 remembering a meal
 celebrated long ago,
 but it also looks
 forward to the feast in
 the presence of the
 Lord on the Last Day.

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."

POST-COMMUNION ANTIPHON & COLLECT

M Whenever we eat this bread and drink this cup,

1 Corinthians 11:26

C we proclaim the Lord's death until he comes.

M Let us pray.

Hear the prayer of your people, O Lord, that the lips which have praised you here may glorify you in the world, that the eyes which have seen the coming of your Son may long for his coming again, and that all who have received in his true body and blood the pledge of your forgiveness may be restored to live a new and holy life, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



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

BLESSING

Numbers 6:22-27

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.

Be seated.

CLOSING HYMN

Jesus, Your Church with Longing Eyes | CW 9



SERVING IN THE DIVINE SERVICE

Preacher & Presiding Minister	Pr. Nathanael Seelow
Pianist	Michelle Reinsch
Ushers	Les & Riley Adelung
Greeters	Vivian Alexander
Sound Technician	Jamie Scott

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ABOUT THE COVER

The artist, Ed Riojas, beautifully combines the First Lesson for today (Malachi 4:2 — “But for you who fear my name a sun of righteousness will rise, and there will be healing in its wings.”) with the imagery of the Gospel of the Day (Luke 21:29,20 — “Look at the fig tree and all the trees. As soon as they are sprouting leaves, you can see for yourselves and know that summer is actually near.”) Through this beautiful image we see and hear the message of Advent: Your Lord is coming again on the Last Day. He is not here...yet. So, prepare yourselves.

The Second Sunday in Advent is traditionally known as *Populus Zion*, which are the first Latin words of the Historic Introit assigned to this Sunday. *Populus Zion* means “People of Zion” (*Populus Zion, ecce Dominus veniet ad salvandas gentes* = “People of Zion, behold the LORD shall come to save the nations”). An *Introit* is a chanted or spoken psalm that traditionally followed the Confession and Absolution and preceded the Salutation (“The Lord be with you.”) that begins our *Service of the Word* (p. 7). *Introit* means “entrance,” and it was during this psalm that the pastor/priest and those involved in the service would “enter” the chancel and altar area.



www.goodshepherdkearney.org