



THE GOOD SHEPHERD CARES FOR HIS SHEEP

The Third Sunday of Easter

Misericordias Domini



Sunday, April 15, 2018

WELCOME TO GOOD SHEPHERD!

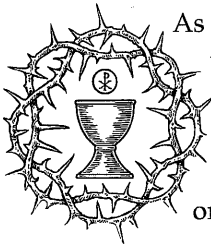
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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 THIRD SUNDAY OF EASTER

Misericordia Domini means “the goodness of the Lord.” These are words that end the *Historic Introit* (meaning, “entrance;” a Psalm or verse sung as the pastor *entered* the church) for the day, Psalm 33:5. In Latin, verse 5 ends “*misericordia Domini plena est terra*”—“the earth is full of the goodness of the Lord.” Psalm 33 proclaims the joy and awe of the Christian at the miraculous grandeur of the creative and redemptive acts of Our Lord. *Misericordia Domini* is frequently called “Good Shepherd Sunday” because the Gospel reading is John 10:11-16, where our Lord identifies Himself as our Good Shepherd. St. Gregory the Great once said, ““The Good Shepherd has laid down his life for his sheep in order to change his body and blood into a sacrament for us, and to satisfy the sheep he had redeemed with his own body as food.” Christ as our Shepherd is also the theme of the Old Testament (Ezekiel 34.11 -16) and the Epistle (1 Peter 2.21-25).

HOLY COMMUNION IS OFFERED TODAY

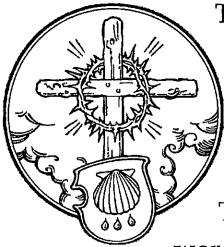


As Christians who believe that the Bible is inspired by God and that every word written in it is God’s holy word, we believe that we receive the body and blood in, with, and under the bread and wine. While this is something that goes beyond our human understanding, our faith allows us to accept this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

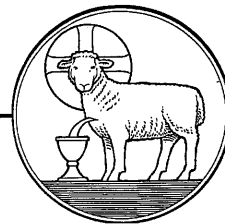
Even as the Advent candles bring wonderful meaning to the celebration of Advent, so the Paschal Candle is intended to add meaningful symbolism to our celebration of Easter, Baptisms, and Christian funerals.

SERVING IN THE DIVINE SERVICE

Preaching & Presiding Minister.....Pr. Nathanael P. Seelow
Keyboardist.....Michelle Reinsch
GreeterBrei Family
UshersRick & Mannie Reinsch

THE DIVINE SERVICE

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



The Easter Greeting, used as early as the 1st century A.D., is more than an empty tradition. The resurrection of Christ gives us hope for salvation and for our own resurrection and eternal life. Easter eggs, dyed with bright pastels, reflect our confidence of the empty tomb.

Consider your place in life according to the Ten Commandments.

Are you a father, mother, son, daughter, employer, or employee?

Have you been disobedient, unfaithful, or lazy?

Have you hurt anyone by word or deed?

Have you been dishonest, careless, wasteful, or done other wrong?

— Small Catechism

EASTER GREETING

- M** Christ is risen!
C He is risen indeed! Alleluia!

OPENING HYMN

How Firm a Foundation | CWS 768 (Insert)

INVOCATION

2 Corinthians 13:14

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** 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.
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

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:



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



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.

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

CW 265

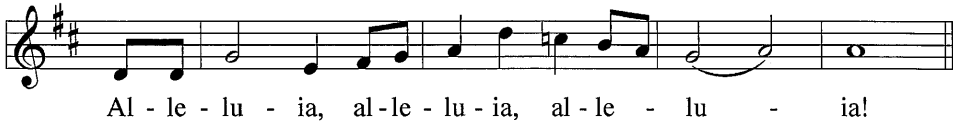


| | | | | | | | | | | | |
|---|-----------|------|------------|-------|-------|-------|-----------|--------|-------|------|----|
| 1 | Wor - thy | is | Christ, | the | Lamb | who | was | slain, | Whose | | |
| 2 | Pow - | er, | rich - es, | wis - | dom, | and | strength, | And | | | |
| 3 | Sing | with | 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 - | |

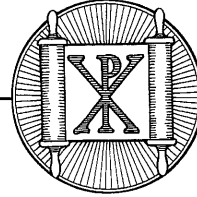


| | | | | | | | | | |
|-------|-----|---------|------|-------|-------|-------|-----|-------|------|
| blood | set | us | free | to | be | peo - | ple | of | God. |
| hon - | or, | bless - | ing, | and | glo - | ry | are | his. | |
| join | in | the | hymn | of | all | cre - | a - | tion. | |
| God | and | the | Lamb | for - | ev - | er. | A - | men. | |
| gun | his | reign. | Al - | le - | lu - | | | ia! | |





The Service of the Word



PRAYER OF THE DAY — *Collect*

M Let us pray.

O God, through the humiliation of Your Son You raised up the fallen world. Grant to Your faithful people, rescued from the peril of everlasting death, perpetual gladness and eternal joys; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



Be seated.

The Collect serves to prepare the congregation for the reception of the special Word of the Day, now about to be read. In it pastor and people pray for the particular grace which that Word offers and conveys.

FIRST LESSON

Ezekiel 34:11-16

FOR THIS IS WHAT THE LORD GOD SAYS: I myself will seek the welfare of my flock and examine them carefully. ¹² As a shepherd examines his flock when he is with his sheep that have been scattered, so I will examine my flock and rescue them from all the places where they were scattered on a day of clouds and thick darkness. ¹³ I will bring them out from the peoples and gather them from the countries and bring them to their own land. I will shepherd them on the mountains of Israel, in the valleys, and in all the settlements of the land. ¹⁴ I will pasture them in good pasture, and their grazing land will be on the high mountains of Israel. There they will lie down in good grazing land, and they will pasture on

Jesus is the Good Shepherd who seeks out His scattered sheep to deliver them.

rich pasture on the mountains of Israel. ¹⁵ I myself will shepherd my flock, and I myself will let them lie down, declares the LORD God. ¹⁶ I will seek the lost. I will bring back the strays. I will bind up the injured. I will strengthen the weak. I will destroy the fat and the strong, and I will shepherd them in justice.

M The Word of the Lord.

C Alleluia! Thanks be to God!

PSALM OF THE DAY

Psalm 23 | CW 360

SECOND LESSON

1 Peter 2:21-25

On the cross, Christ bore in His body the attacks of the predators of sin and death and the devil for you that you might be saved. He now lives to restore your soul in the still waters of baptism, to lead you in the paths of righteousness by the voice of His Gospel, to prepare the table of His holy supper before you, that you may dwell in the house of the Lord forever (Psalm 23).

INDEED, YOU WERE CALLED TO DO THIS, because Christ also suffered for you, leaving you an example so that you would follow in his steps. ²² He did not commit a sin, and no deceit was found in his mouth. ²³ When he was insulted, he did not insult in return. When he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. ²⁴ He himself carried our sins in his body on the tree so that we would be dead to sins and alive to righteousness. By his wounds you were healed. ²⁵ For you were like sheep going astray, but you are now returned to the Shepherd and Overseer of your souls.

M The Word of the Lord.

C Alleluia! Thanks be to God!

GOSPEL ACCLAMATION

Please stand.



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!

HOLY GOSPEL

John 10:11-16

M The Holy Gospel appointed for the Third Sunday of Easter according to St. John, chapter ten.

IAM THE GOOD SHEPHERD. The Good Shepherd lays down his life for the sheep. ¹² The hired man, who is not a shepherd, does not own the sheep. He sees the wolf coming, leaves the sheep, and runs away. Then the wolf attacks the sheep and scatters them. ¹³ Because he works for money, he does not care about the sheep.

¹⁴ "I am the Good Shepherd. I know my sheep and my sheep know me ¹⁵ (just as the Father knows me and I know the Father). And I lay down my life for the sheep. ¹⁶ I also have other sheep that are not of this sheep pen. I must bring them also, and they will listen to my voice. Then there will be one flock and one shepherd."

M This is the Gospel of the Lord.



C: Praise be to you, O Christ!

Be seated.

Our Lord Jesus is the Good Shepherd. He is not like the hireling, who cares nothing for the sheep and only for himself, who flees when he sees the wolf coming.

SERMON

John 10:11-16 | Follow the Good Shepherd

NICENE CREED

Please stand.

| | | |
|----------|--|---|
| C | <p>We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.</p> <p>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.</p> <p>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.</p> | <p><i>Jn. 14:1; Dt. 6:4</i> <i>2 Pet. 1:17; Rev. 4:8</i> <i>Is. 54:5; Gen. 1:1,8; Jer. 51:15</i> <i>Gen. 1:31; Col. 1:16</i></p> <p><i>1 Cor. 8:6</i> <i>Jn. 3:18</i> <i>Heb. 1:2,5</i> <i>Jn. 1</i> <i>Jn. 10:30</i> <i>Jn. 1:3</i> <i>1 Th. 5:9</i> <i>Jn. 6:38</i> <i>Lk. 1:35</i> <i>Gal. 4:4</i> <i>Mk. 15:15</i> <i>1 Cor. 15:3-4a</i> <i>1 Cor. 15:4b</i></p> <p><i>Ac. 2:33-34</i> <i>Heb. 1:13</i> <i>Mt. 25:31</i> <i>2 Tim. 4:1</i> <i>Lk. 1:33</i></p> <p><i>Job 33:4</i> <i>Jn. 15:26</i> <i>Jn. 4:24</i> <i>2 Pet. 1:25</i></p> |
|----------|--|---|

The Nicene Creed is the great Confession of the Christian faith professed by all Christian denominations. In the Lutheran Church, we hold the Nicene Creed as the second Confession or Symbol of our faith in the Book of Concord. The Creed originated at the First Council of Nicaea (c. A.D. 325) and was finalized at the First Council of Constantinople (c. A.D. 381), which are respectively known as the First and Second Ecumenical Councils of the Church. The Creed itself was crafted as a confession of Scripture in opposition to the Arian heresy, which denied that the Lord Jesus and the Holy Spirit are God.

**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

RITE OF PROFESSION OF FAITH

PRAYER OF THE CHURCH

Please stand.

M Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

Brief silence

M For all baptized children of God, that they would remain in the green pastures of the Holy Church, where their Good Shepherd ever cares for them, providing for their every spiritual need, let us pray to the Lord: **C** **Lord, have mercy.**

M For all pastors in Christ, especially Mark, our Synod president; Phil, our district president; and Wayne, our circuit pastor, that the voice of our Good Shepherd, in whose stead and by whose command they serve, would be heard and received through them, let us pray to the Lord: **C** **Lord, have mercy.**

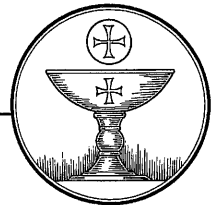
M For the members of this parish and all Christians everywhere, that we would follow in the paths of righteousness for His name's sake, receive strength to resist sin and temptation in our lives, and cling in repentance and faith to the Shepherd and Overseer of our souls, knowing that, by His wounds, we have been healed, let us pray to the Lord: **C** **Lord, have mercy.**

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.

- M** For steadfast faith in Jesus Christ, a cheerful hope in His mercy, and a sincere love for God and neighbor, let us pray to the Lord: **C** **Lord, have mercy.**
- M** For those whom God has placed in authority over us, especially Donald, our president; Peter, our governor; Stanley, our mayor; and all who make, administer and judge our laws, that they would steer clear of pride and greed, serving not their own interests but the interests of our country's citizens, promoting peace and the common good for all, **C** **Lord, have mercy.**
- M** For the sick and suffering, and for all who have requested our prayers, [especially _____], that they would be well cared for and restored to health, or given grace to accept their time of tribulation with courage and hope, knowing that they always remain in their Good Shepherd's loving arms, **C** **Lord, have mercy.**
- M** For goodness and mercy to follow us all the days of our lives, that we would, together with the saints who have gone before us, dwell in the house of the Lord forever, **C** **Lord, have mercy.**
- M** Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy, through Your Son, Jesus Christ, the Good Shepherd who laid down His life for us, and who lives and reigns with You and the Holy Spirit, one God, now and forever. **C** **Amen.**

The Service of the Sacrament begins with the Salutation (as did the Service of the Word). Once again, the congregation assents that the Pastor has their approval to speak on their behalf. Addition-ally, in the Preface, the Pastor encourages the congregation to

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.

Psalm 136



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

M Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. *He raised Christ from the dead and seated him at his right hand in the heavenly realms and placed all things under his feet for the benefit of the Church.* 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 -

“lift up their hearts” and “to give thanks” as he gives thanks on their behalf in the Proper Preface and the Eucharistic Prayer.

The words of the Proper Preface (italics) 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.

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

The whole earth is full of your glo - ry.

This Prayer of Thanksgiving is appropriate for Easter. 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.

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 marvel at the depth of your love.

We stand in awe of your power.

We 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 — *Pater Noster*

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

M Lord, remember us in your kingdom and teach us to pray:

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 — *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 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.



LAMB OF GOD — *Agnus Dei*

John 1:29



Worshippers may make the **sign of the cross** in the seventh petition as they pray to be "delivered from evil." This action serves as a remembrance of baptism and its connection to Christ's death on the cross, the means by which God has delivered us all from evil and why we pray that he will "grant us a blessed end and graciously take us from this world of sorrow to himself in heaven."

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

The **Pax Domini** is drawn from Jesus' greeting to the Apostles after his resurrection from the dead: "Peace be to you." The Pastor offers us the same peace in the presence of the risen Christ in bread and wine.

In the **Agnus Dei** (Latin for "Lamb of God") we confess 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."



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.

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 - joice and proud - ly bear his name.

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**



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!

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.

POST-COMMUNION ANTIPHON & COLLECT

M Whenever we eat this bread and drink this cup,

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

1 Corinthians 11:26

M 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.

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, commemorating 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.



C: 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.

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."



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

Be seated.

CLOSING HYMN

I Am Jesus' Little Lamb | CW 432

www.godshepherdkearney.org

