

# THE LORD FEEDS HIS PEOPLE

The Fourth Sunday in Lent

— *Laetare* —

Sunday, March 11, 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, **Restrooms** are located directly opposite the doors you entered as you came into the chapel. **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 THIS SUNDAY

Where do you go when you are weighed down? To the Lord's house! That is where you are made glad (*Introit & Gradual*). That is where the Lord is found to be your refreshment and nourishment (*First Lesson*). That is where the children of promise are nurtured and cared for by their mother (*Second Lesson*). And that is where the bread of Life is given to you (*Gospel*). Here in the Lord's House is where your prayer is heard and answered—where the Lord Himself gives you the comfort of His Grace to mercifully relieve you (*Collect*).

Historically, the Fourth Sunday in Lent has been called *Laetare*. "Laetare" is Latin for, "rejoice," and is the first word in the *Historic Introit*. This Sunday has been viewed as a sort of respite from the sorrowful season of Lent. This Sunday also marks the halfway point to Good Friday, and is the first time Jerusalem is mentioned in the Divine Service during Lent. We can see the end of Jesus' time on earth approaching as we near Jerusalem.

## 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].

## SERVING IN THE DIVINE SERVICE

**Preaching & Presiding Minister** .....Pr. Nathanael P. Seelow  
**Keyboardist** .....Michelle Reinsch  
**Greeter** .....Randy & Vicki Webb  
**Ushers**.....Randy Webb & Tony Wenz

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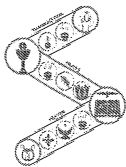
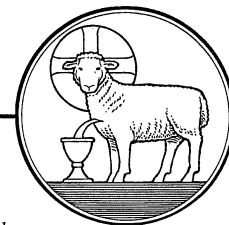
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# THE DIVINE SERVICE

*Divine Service I — Christian Worship: Supplement, pg. 15*



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 Holy Gospel. The “summit” of the Service of the Sacrament” is the Words of Institution. Each summit is characterized as absolutely pure Gospel, and is reached by careful, meaningful, and methodical steps, intending to bring the worshipper closer and closer to the peak of each Service.



The **Invocation**, which uses the words spoken over us at our baptisms, remind us of who we are (children of God) and what we are members of—the Church of Christ.

## OPENING HYMN

*Speak, O Savior, I Am Listening | CW 283*

## INVOCATION

*Matthew 28:19*

*Please stand.*

**M** In the name of the Father and of the Son ✠ and of the Holy Spirit.

**C** Amen.

## CONFESSION OF SINS

**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.

**M** Our help is in the name of the LORD.

*Psalm 124:8*

**C** Who made heaven and earth.

**M** I said, I will confess my transgressions to the LORD.

*Psalm 32:5*

**C** And you forgave the iniquity of my sin.

*Silence for meditation on God’s Word and for self-examination.*

**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.



We cannot approach God without having our sins forgiven. He is holy and we are not. **Confession** assures us of a clean slate before God and prepares us for worship, hearing God’s Word, and receiving the Lord’s Supper.

## LORD, HAVE MERCY — *Kyrie*

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



*Kyrie eleison 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.*

## 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.

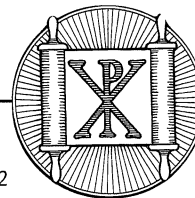


*In the Absolution, the pastor once again uses the Baptismal formula ("In the name of the Father...") to remind the penitent worshippers that the assurance of their forgiveness is not mere lip-service from a man. Rather, through baptism's connection to Christ's death and resurrection (Romans 6), we are assured that our sins are forgiven and that we stand as saints before our God.*

## GLORY BE TO GOD — *Gloria in Excelsis*

*During the season of Lent, the Gloria in Excelsis is omitted.*

## The Service of the Word



## SALUTATION

*Ruth 2:4; 2 Timothy 4:22*

**M** The Lord be with you.

**C** And also with you.

## PRAYER OF THE DAY — *Collect*

**M** Let us pray.

1) We call on you, 2) Almighty God, that we, who 4) deserve to be punished



*The Collect is a short general prayer that makes a request*

*of God based on the theme of the day. The Prayer of the Day is (normally) a five-part prayer: 1) Address; 2) Basis for the petition; 3) the Petition; 4) Reason for the petition; 5) Conclusion of praise to God.*

*The Lord provided bread from heaven for His people in the wilderness.*

for our evil deeds, <sup>3)</sup> may be mercifully relieved by the comfort of Your grace; <sup>5)</sup> through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever.

**C** Amen.

*Be seated.*

## FIRST LESSON

*Exodus 16:2-21*

**T**HE ENTIRE ISRAELITE COMMUNITY grumbled against Moses and Aaron in the wilderness. <sup>3</sup> The Israelites said to them, "If only we had died by the LORD's hand in the land of Egypt, when we sat around pots of meat and ate as much food as we wanted, but now you have brought us out into this wilderness to have this whole community die of hunger."

<sup>4</sup> Then the LORD said to Moses, "Watch what I will do. I will rain down bread from heaven for you, and the people will go out each day and gather enough for that day. In this way I will test whether they will follow my instructions or not. <sup>5</sup> On the sixth day they will prepare what they bring in, and it will be twice as much as they gather on the other days."

<sup>6</sup> So Moses and Aaron said to all the Israelites, "At evening you will know that it was the LORD who brought you out of the land of Egypt, <sup>7</sup> and in the morning you will see the Glory of the LORD, because he has heard your constant grumbling against the LORD. Who are we that you should grumble against us?"

<sup>8</sup> Moses said, "Now the LORD will give you meat to eat in the evening and as much bread as you want in the morning, because the LORD has heard your grumbling against him. Who are we? Your grumbling is not against us but against the LORD."

<sup>9</sup> Then Moses said to Aaron, "Tell the entire Israelite community, 'Come before the LORD, because he has heard your grumbling.'"

<sup>10</sup> As Aaron spoke to the entire Israelite community, they turned toward the wilderness, and suddenly the Glory of the LORD appeared in the cloud.

<sup>11</sup> The LORD spoke to Moses: <sup>12</sup> "I have heard the grumbling of the Israelites. Say to them, 'At evening you will eat meat, and in the morning you will eat bread until you are full. Then you will know that I am the LORD your God.'"

<sup>13</sup> So in the evening quail came and covered the camp, and in the morning a layer of dew surrounded the camp. <sup>14</sup> When the layer of dew was gone, there were thin flakes on the surface of the wilderness, thin as frost on the ground. <sup>15</sup> When the Israelites saw it, they said to one another, "What is it?" because they did not know what it was.

Moses said to them, "This is the bread which the LORD has given to you as food to eat. <sup>16</sup> This is what the LORD has commanded: All of them are to gather as much of it as they need to eat. You are to take an omer per person based on the number of people each of you has in your tents."

<sup>17</sup> The Israelites did this, and some gathered more, some less.

<sup>18</sup> When they measured it with an omer, the one who gathered more did not have too much, and the one who gathered less did not have too little. All of them gathered as much as they needed to eat.

<sup>19</sup> Moses said to them, "No one is to leave any of it until morning."

<sup>20</sup> However, they did not listen to Moses. Some of them left part of it until morning, and it became full of worms and stank. So Moses was angry with them.

<sup>21</sup> They gathered it each morning. All of them gathered as much as they needed to eat. When the sun grew hot, it melted away.

**M** The Word of the Lord.

**C** Thanks be to God!

*Following each lesson, the Pastor announces, "The Word of the Lord." We know from Scripture that God comes to us through the Means of Grace, that is the Gospel that is found in the Word and the Sacrament. So, within the service God has come to us convicting us in our sin through the Law, and pronouncing forgiveness through the life-giving Gospel. The congregation—in response to such love—praises the Lord in reply: "Thanks be to God!"*



As they worshiped, Old Testament believers responded to readings from the Scriptures by singing psalms. We continue this custom of singing the psalms in our worship today.

*Refrain*

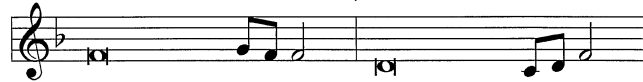


Let the peo - ple praise you, O God.



Let all the peo - ple praise you.

*Psalm tone*



*Refrain*

May God be gracious to us and | bless us  
and make his face shine u- | pon us;

may your ways be | known on earth,  
your salvation among all | nations.

May the nations be glad and | sing for joy,  
for you rule the peoples justly  
and guide the nations | of the earth.

*Refrain*

Then the land will yield its | harvest,  
and God, our God, will | bless us.

God will | bless us,  
and all the ends of the earth will | fear him.

*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*



**T**ELL ME, YOU WHO WANT TO BE UNDER THE LAW, are you really listening to the law? <sup>22</sup> For it is written that Abraham had two sons, one by the slave woman, and one by the free woman. <sup>23</sup> However, the son by the slave woman was born according to the flesh, but the son by the free woman was born through a promise. <sup>24</sup> These things can be used as an illustration; namely, the women are two covenants. One is from Mount Sinai, bearing children into slavery. This is Hagar. <sup>25</sup> You see, this Hagar is Mount Sinai in Arabia, and she corresponds to present-day Jerusalem, because Jerusalem is in slavery along with her children. <sup>26</sup> But the Jerusalem that is above is free. She is our mother. <sup>27</sup> For it is written:

*Rejoice, barren woman who does not give birth. Break forth and shout for joy, woman who does not suffer birth pains, because the barren woman has more children than does the woman who has a husband.*

<sup>28</sup> Now you, brothers, like Isaac, are children of the promise. <sup>29</sup> But just as back then the one who was born according to the flesh persecuted the one who was born according to the Spirit, so this is also the case now. <sup>30</sup> But what does the Scripture say? "Throw out the slave woman and her son, because the son of the slave woman will certainly not receive the inheritance with the son of the free woman." <sup>31</sup> For this same reason, brothers, we are not children of a slave woman, but of the free woman.

**M** The Word of the Lord.

**C** Thanks be to God!

**TRACT**

*Psalm 125:1,2*

**M** Those who trust in the LORD are like Mount Zion. It cannot be shaken. It will stand forever. As Jerusalem is surrounded by mountains, so the LORD surrounds his people from now to eternity.

**C** Lord, have mercy.

*Jesus is our new and greater Moses, who releases us from the bondage of Mount Sinai and makes us free children of the promise.*

*During the season of Lent, the "Alleluias" are replaced with verses called the "Tract."*

*Please stand.*

**M** The Holy Gospel according to St. John, chapter six.



*The Lord provided bread from heaven for His people in the wilderness. Now He who is Himself the living bread from heaven miraculously provides bread for the five thousand. Five loaves become twelve baskets. So it is that God's people "shall not hunger or thirst" (Is. 49:8-13). For He abundantly provides for us in both body and soul.*



Glo-ry be to you, O Lord! Glo-ry be to you, O Lord!

**A**FTER THIS, JESUS CROSSED OVER to the other side of the Sea of Galilee (or Tiberias). <sup>2</sup> A large crowd followed him because they saw the miraculous signs he was performing on those who were sick. <sup>3</sup> Jesus went up on the hillside and sat down there with his disciples. <sup>4</sup> The Jewish Passover Festival was near.

<sup>5</sup> When Jesus looked up and saw a huge crowd coming toward him, he asked Philip, "Where can we buy bread for these people to eat?" <sup>6</sup> But Jesus was saying this to test him, for he himself knew what he was going to do.

<sup>7</sup> Philip answered him, "Two hundred denarii worth of bread would not be enough for each of them to have just a little."

<sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him, <sup>9</sup> "There's a boy here who has five barley loaves and two fish, but what is that for so many people?"

<sup>10</sup> Jesus said, "Have the people sit down." There was plenty of grass in that place, so they sat down. There were about five thousand men.

<sup>11</sup> Then Jesus took the loaves and, after giving thanks, he distributed pieces to those who were seated. He also did the same with the fish—as much as they wanted.

<sup>12</sup> When the people were full, he told his disciples, "Gather the pieces that are left over so that nothing is wasted." <sup>13</sup> So they gathered them and filled twelve baskets with pieces from the five barley loaves left over by those who had eaten.

<sup>14</sup> When the people saw the miraculous sign Jesus did, they said, "This really is the Prophet who is coming into the world."

<sup>15</sup> When Jesus realized that they intended to come and take him by force to make him king, he withdrew again to the mountain by himself.

**M** This is the Gospel of the Lord.



Praise be to you, O Christ! Praise be to you, O Christ!

## APOSTLES' CREED

**C** I believe in God, the Father almighty,  
maker of heaven and earth.

2 Cor. 6:18

Is. 51:13

I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died,  
and was buried.

1 Cor. 8:6; Jn. 3:18

Lk. 1:35

Lk. 1:34; 2:7

Lk. 23:16

Mt. 27:32-61; Mk. 15:21-47;

Lk. 23:26-56; Jn. 19:16b-42

He descended into hell.

1 Pet. 3:19

The third day he rose again from the dead.

1 Cor. 15:4b

He ascended into heaven

Ac. 2:33-34

and is seated at the right hand  
of God the Father almighty.

Heb. 1:13

From there he will come to judge  
the living and the dead.

Mt. 25:31

2 Tim. 4:1

I believe in the Holy Spirit,  
the holy Christian Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life ♣ everlasting. Amen.

Mt. 3:16-17

Eph. 5:23

Eph. 4:3-6

Rom. 4:6-8

Ecc. 12:7

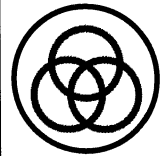
1 Th. 4:17

## HYMN OF THE DAY

*Jesus, Priceless Treasure* | CW 349

## SERMON

*John 6:1-15*



*Having heard the Word of God, we confess our faith in His name. The creed is our saying back to God what He has first said to us. In the Creed we acclaim the truth of the triune God and His work of salvation accomplished for us in His incarnate Son, Jesus Christ.*

*In Lent, Christians emphasize repentance and forgiveness that goes on continually in the Christian life. This hymn leads the Christian to sing about Jesus, our ever-present help in trouble (Psalm 46):*

*"Yet though sin and hell assail me, Jesus will not fail me."*

## OFFERTORY

Psalm 51:10-12



Using the words of the Psalmist (Psalm 51), we pray in the Offertory that God use the Word on which we have just listened and mediated to "create a pure heart" inside of us. We pray that he "does not cast us away," but instead show us his salvation—which he is about to do in the Holy Supper.

*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.*

## OFFERING

*In response to God's generous love and forgiveness, we bring our generous offerings to him. The members of Good Shepherd congregation have joined together to proclaim the gospel in this community. These offerings support that work. While our guests are welcome to participate in the offering if they choose, they should not feel at all obligated to do so.*

## 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]** Almighty and eternal God, worthy to be held in reverence by all people everywhere, we give You humble and sincere thanks for the innumerable blessings that You have bestowed on us without any merit or worthiness on our part. We praise You especially for preserving for us Your saving Word and the Holy Sacraments. Grant and preserve to Your Holy Church throughout the world purity of doctrine, and provide faithful pastors to preach Your Word with power. Help all who hear the Word rightly to understand and truly to believe it. Lord, in your mercy, **[C]** **hear our prayer.**

**[M]** Loving God, bestow Your grace on all nations of the earth. Bless especially our country, its inhabitants and all who are in authority. We pray especially for Donald, our president; Peter, our governor; and Stanley, our mayor. Let Your glory dwell in our land that mercy and truth, righteousness and peace may abound in all places. Lord, in your mercy, **[C]** **hear our prayer.**

**[M]** Compassionate Lord, graciously defend us from all calamity by fire and water, from war and pestilence, from scarcity and famine, and from every other evil. Protect and prosper all who labor in their rightful callings, and let all useful arts flourish among us. Be the God and Father of the poor and homeless, the helper of the hungry and needy, the comforter of the distressed and those who sorrow. Look with mercy especially upon those who have requested our prayers, *[including \_\_\_\_\_]*. Lord, in your mercy, **[C]** **hear our prayer.**

**[M]** Accept, we implore You, O Lord, our bodies and souls, our hearts and minds, our talents and powers, together with the offerings we bring before You as our humble service. Fill us, Your children, with hearts moved toward generosity in supporting Your ministry among us and with compassion to help all in need, as we are able. Lord, in your mercy, **[C]** **hear our prayer.**

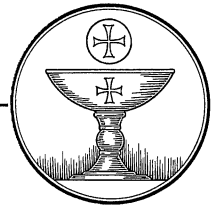


*As baptized children of God, we have a responsibility to pray not only for ourselves, but also for the world. As instructed by the Word, we pray, among other things, that earthly rulers would keep the peace that we might worship God in quietude, that the lonely, sick, hurt, and mourning may find comfort in Christ, and that those receiving the Supper today may receive it in a manner worthy of his Name.*

*Drawn toward the gifts of Jesus' body and blood, our hearts are lifted up in thanksgiving and praise as we anticipate the reception of the gifts that carry with them our redemption.*

- M** Grant Your Holy Spirit, O Lord, to those who come to the Lord's table this day, that they may receive the heavenly manna of Christ's very body and blood in sincere repentance and firm faith and to their abundant blessing. Lord, in your mercy, **C** **hear our prayer.**
- M** Father, as we are strangers and pilgrims on earth, help us by true faith and a godly life to prepare for the world to come, doing the work You have given us to do while it is day, before the night comes when no one can work. And when our last hour comes, support us by Your power and receive us into Your heavenly Kingdom; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **C** **Amen.**

## *The Service of the Sacrament*



### **PREFACE**

- M** The Lord be with you. *Ruth 2:4; 2 Timothy 4:22*
- C** **And also with you.**
- 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 good and right so to do.**
- 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 brought the gift of salvation to all people by his death on the tree of the cross, so that the devil, who overcame us by a tree would in turn by a tree be overcome.* 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



*“Sanctus” means “holy.” The body and blood of our Lord are present in this Sacrament, and so we use the words of the angels from Isaiah 6 and of the Palm Sunday crowds from Matthew 21 to acknowledge the holy presence of God in this meal. Take note of the intense reverence of God’s holiness in this canticle. May we pray that we daily show such reverence.*



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 Lord, because you have brought us from death to life. With humble and repentant hearts, we praise and thank you for your Son, Jesus Christ. Through his body and blood, once given and poured out for us, forgive our sins and strengthen us for our journey heavenward. Unite us to our crucified and risen Lord, that we may believe in him, confess him, call on his name, and finally be delivered from this world to the feast of the Lamb, whose kingdom has no end.

**C** Amen.



*The Lord's Prayer, given us by Christ himself, is wonderfully and appropriately spoken here as we approach his Supper. Daily the baptized people of God pray. The Lord's Prayer is both a prayer to pray and a model for all our prayers.*



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

*"The peace of the Lord..." The resurrected Lord calmed the fears of his disciples with his peace. The resurrected Lord is present in the Supper, and so the pastor speaks to us on his behalf.*

## 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*

*Mt. 26:26-30; 1 Cor. 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.
- C** Amen.

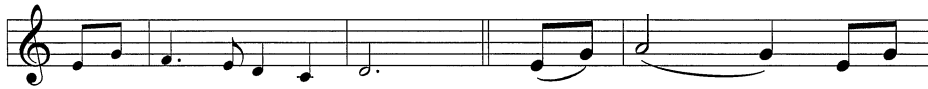


LAMB OF GOD — *Agnus Dei*

John 1:29



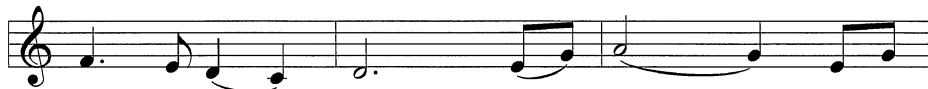
*With the words of John the Baptist, the Agnus Dei confesses the mercy and peace that we receive from the Lamb of God in His Supper. We come to the Lord's Table hungry and thirsty, and He feeds us with His body and refreshes us with His blood. It is the Lord's Supper. As Luther reminds us, "Our Lord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



O Christ, Lamb of



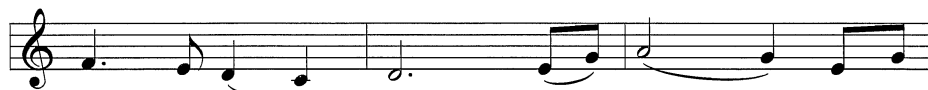
God, you take a - way the sin of the world; have



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



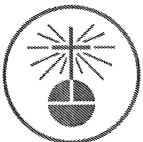
God, you take a - way the sin of the world;



grant us your peace. A - men. A - men.

*Be seated.*

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.



Having received the  
Lord's body and  
blood for our  
salvation, like  
Simeon who held in  
his arms the Savior  
of the world, we go  
in peace and joy,  
singing Simeon's  
song from Luke 2.

## 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.**

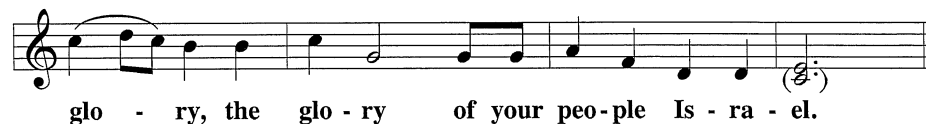
*In dismissing the communicants, the minister says:*

**[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*

Luke 2:29-32

*Please stand.*



**POST-COMMUNION ANTIPHON & COLLECT**

*Psalm 107:1*

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

**C** **And his mercy endures forever.**

**M** We give thanks, almighty God, that you have refreshed us with this Holy Supper. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C** **Amen.**

**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** **Amen.**

*Be seated.*

**CLOSING HYMN**

*O Living Bread from Heaven | CW 314*



*As we began the service with the Lord's name, so we are sent out in His name. Worshippers may make the sign of the cross on themselves as they are encouraged to live each day with Baptismal confidence, knowing that they have the Lord's blessing and presence with them.*



*[www.goodshepherdkearney.org](http://www.goodshepherdkearney.org)*