

**THE WOUNDS OF CHRIST GIVE US LIFE**

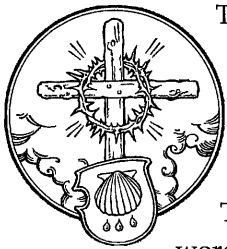
The Second Sunday of Easter

*Quasimodo Geniti*

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  
**Greeter** .....Oscar & Arleta Bauch  
**Ushers**.....Logan & Tom Hansen

**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.



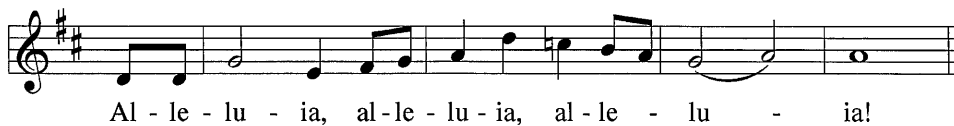
C: Christ, have mer - cy.

**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.

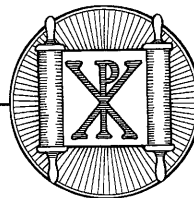


C: Lord, have mer - cy.

*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.*



## The Service of the Word



### PRAYER OF THE DAY — Collect

**M** Let us pray.

Almighty God, grant that we who have celebrated the Lord's resurrection may by Your grace confess in our life and conversation that Jesus is Lord and God; through the same Jesus Christ, Your Son, 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 37:1-14*

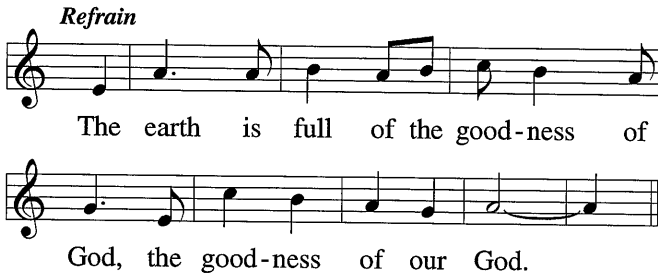
**T**HE HAND OF THE LORD CAME UPON ME, and he brought me out by the Spirit of the LORD and set me down in the middle of the valley, and it was full of bones. <sup>2</sup> He led me all around them on all sides. There were very many on the valley floor, and they were very dry. <sup>3</sup> He said to me, "Son of man, can these dry bones come back to life?"

And I answered, "LORD God, you know."

<sup>4</sup> Then he said to me, "Prophecy to these bones and say to them, 'Dry bones, hear the word of the LORD. <sup>5</sup> This is what the LORD God says to these bones: I am about to make breath enter you so you will come back to life. <sup>6</sup> I will attach tendons to you. I will put flesh on you. I

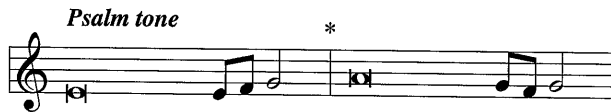
*The Lord's breath—His words—are Spirit and life. They raise up our dry, dead bones and give us new and everlasting life.*

*Refrain*



The earth is full of the good-ness of  
 God, the good-ness of our God.

*Psalm tone*



*Psalm tone* \*

*Refrain*

Sing joyfully to the LORD, you | righteous;  
 it is fitting for the upright to | praise him.

For the Word of the LORD is | right and true;  
 he is faithful in | all he does.

By the word of the LORD were the | heavens made,  
 their starry host by the breath | of his mouth.

For he spoke, and it | came to be;  
 he commanded, and | it stood firm.

*Refrain*

The LORD foils the plans of the | nations;  
 he thwarts the purposes of the | peoples.

But the plans of the LORD stand firm for- | ever,  
 the purposes of his heart through all gener- | ations.

The LORD loves righteousness and | justice;  
 the earth is full of his un- | failing love.

*“Every psalm, all Scripture, calls to grace, extols grace, searches for Christ, and praises only God’s work, while rejecting all the works of man...The life of a saint is more a taking from God than a giving; more a desiring than a having; more a becoming pious than a being pious...Not on account of the work I do, but on account of the faith He gives to me.”*

— Martin Luther  
 [AE 14:196]

## 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 20:19-31*

**M** The Holy Gospel appointed for the Second Sunday of Easter according to St. John, chapter twenty.

**O**N THE EVENING of that first day of the week, the disciples were together behind locked doors because of their fear of the Jews. Jesus came, stood among them, and said to them, "Peace be with you!"<sup>20</sup> After he said this, he showed them his hands and side. So the disciples rejoiced when they saw the Lord.

<sup>21</sup> Jesus said to them again, "Peace be with you! Just as the Father has sent me, I am also sending you."<sup>22</sup> After saying this, he breathed on them and said, "Receive the Holy Spirit.<sup>23</sup> Whenever you forgive people's sins, they are forgiven. Whenever you do not forgive them, they are not forgiven."

<sup>24</sup> But Thomas, one of the Twelve, the one called the Twin, was not with them when Jesus came.<sup>25</sup> So the other disciples kept telling him, "We have seen the Lord!"

*Christ now gives His ministers to speak His forgiving, Spirit-filled words to the penitent in His stead. Our Lord continues to come to His people, presenting His wounds to us in the Sacraments of water and blood. He bids us to touch His side at His table, to receive His risen body and blood in true faith, that believing we may have life in His name.*

## NICENE CREED

*Please stand.*

<b>C</b> We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.	Jn. 14:1; Dt. 6:4 2 Pet. 1:17; Rev. 4:8 Is. 54:5; Gen. 1:1,8; Jer. 51:15 Gen. 1:31; 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
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.*

*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.*

# 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

☐ 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.

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

**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.



PEACE OF THE LORD — *Pax Domini*

John 20:19

**M** The peace of the Lord be with you always.



C: A - men.

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.

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.*

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."

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.

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)

lives and reigns with you and the Holy Spirit, one God, now and forever.



## 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.



*Be seated.*

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

## CLOSING HYMN

*Alleluia, Alleluia, Give Thanks* | CW 154

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