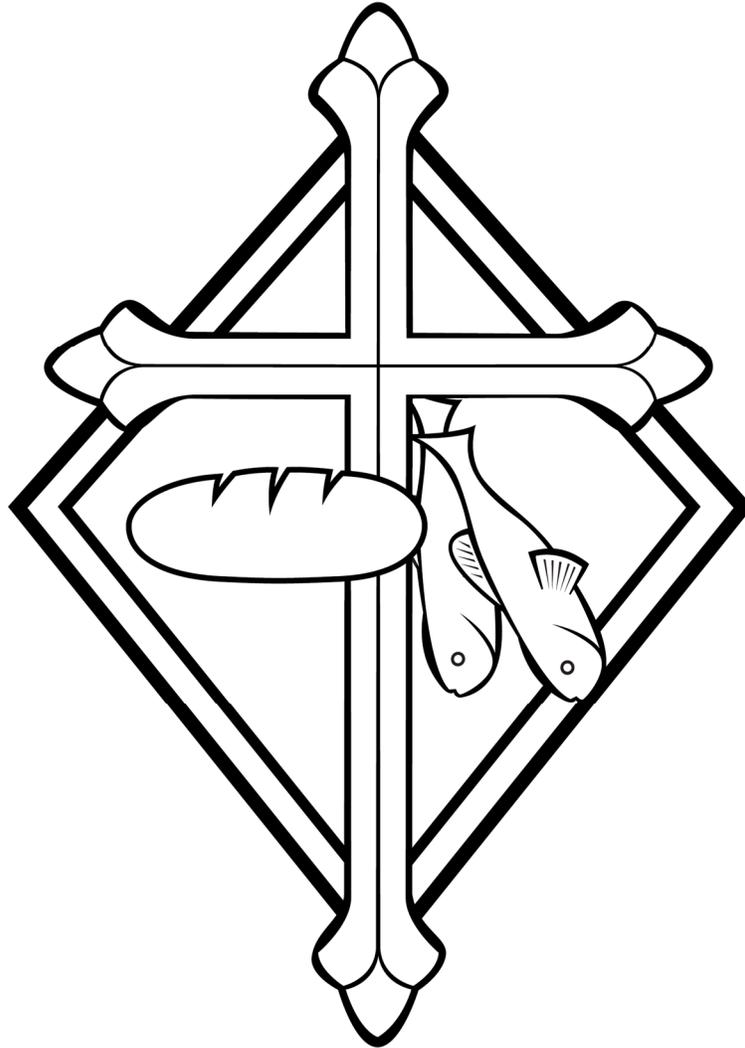


Laetare

The Fourth Sunday in Lent

Sunday 14 March Anno Domini 2021



Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

—John 12:24

Epiphany Lutheran Church

A congregation of the English District, The Lutheran Church—Missouri Synod

4219 Park Lane • Dorr, Michigan

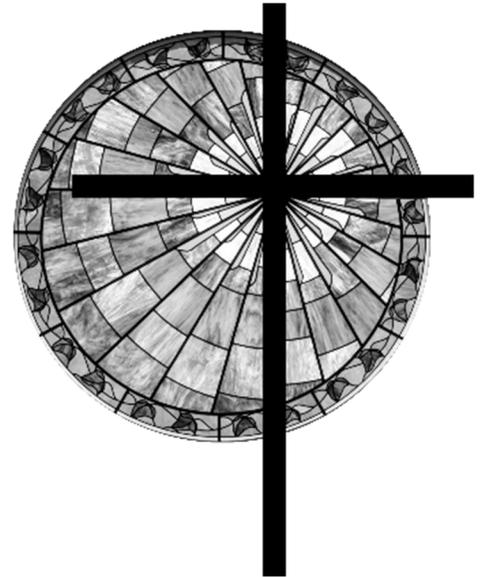
www.epiphanydorr.org

EPIPHANY LUTHERAN CHURCH

*A congregation of the English District,
The Lutheran Church – Missouri Synod*

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Welcome to Epiphany Lutheran Church!

**Here is where Jesus answers His promise to be with us always,
by coming to us in His living and active Word and the
Blessed Sacrament of His Body and Blood.**

Welcome, visitors! We are glad to have you with us this morning as the Lord comes to us to give His gifts of forgiveness of sins, life, and salvation. The resources of Epiphany are at your disposal. If you need assistance, the ushers are glad to help. Please make sure to introduce yourself to our Pastor and congregation, and join us after the service for fellowship and Bible Study!

Parents of Small Children: We are very happy that you are here today, honoring Our Lord's Words: "Let the little children come to Me and do not hinder them, for the Kingdom of God belongs to such as these" (Lk. 18:16). If you feel you must step out with a fussy child, please hurry back! Like Jesus, we want your children in the Divine Service, not out.

The Sacrament of the Altar is offered at Epiphany every Lord's Day and every Wednesday evening. The normal communicant is a confirmed member of a congregation of The Lutheran Church – Missouri Synod (LCMS). Under no circumstances should an un-baptized person commune. **If you are not a member of an LCMS congregation, or have not communed at Epiphany before, please speak with the Pastor or an Elder before the service begins.**



If you need help hearing the service, the sanctuary is equipped with a hearing loop, a special type of sound system that connects directly to hearing aids. Simply set your hearing aid to "T" (telecoil) to connect.

Why is Pastor wearing pink?

The Fourth Sunday in Lent takes its name from the first word of the Introit in Latin, *Laetare*, which means “rejoice.” *Laetare* is much like *Gaudete*, the third Sunday of Advent. Rejoicing is a key theme of this day, as the Propers are a clear break from the somberness of the prior three weeks.

In the first centuries of Christianity, when converts were Baptized at the Great Vigil of Easter, Lent served as a period of intense education in the Faith. While they came to every Sunday service, they were dismissed for their time of instruction when it was time to receive the Lord’s Supper. Because of that, they never heard the Creed or the Lord’s Prayer. *Laetare* was the first time they were permitted to stay through the Creed and until the Lord’s Prayer. Their joy is reflected in the Gradual: “I was glad when they said unto me, let us go into the house of the Lord.”

Today’s Gospel explains that “the Passover, a feast of the Jews, was near.” Because of Christ, the Christian Church knows that Christ’s death and resurrection are the fulfillment of the Passover. So when we hear that Passover was near, we know that Easter is rapidly approaching, and our great joy over Christ’s resurrection bursts forth in the midst of Lent.

That anticipatory joy of Easter dominates today’s Liturgy. While the Introits of the previous Sundays have been cries from the depths of woe, today begins with the thrilling cry, “Rejoice!” The Collect rejoices in the relief of the comfort of God’s grace. The Epistle emphasizes our true freedom because, by Baptism, we are “born according to the Spirit.” Finally, the Gospel tells of the refreshment that Christ gives to us, both physically and spiritually.

But this day of setting aside some of our Lenten mournfulness is essential. Today we gather our strength for Passiontide and Holy Week, for we would not want to faint along the way. Next week brings us into the next step of Lenten mournfulness as all our crucifixes and other joyful religious images are veiled and the joyful *Gloria Patri* (“Glory be to the Father...”) is set aside, to be returned to us at Easter. We are strengthened always by the Body and Blood of Jesus, but today we hear a special call to joy and remembrance that the sorrows and death of Jesus Christ are taken up willfully, and in perfect love, in order to redeem humanity and provide bread for their bodies and souls.

What is most striking for today, of course, is that the color of the day is rose, not violet. The barrenness of Lent is momentarily set aside in anticipation of Easter. Nonetheless, it is Lent, and the Sunday before the start of Passiontide. The Hallelujahs and *Gloria in Excelsis* are still withheld. Rose is not only a color of joy meant to call to mind the springing of flowers from the earth and buds upon the trees, but it is also a lighter shade of violet. Violet is the color of royal mourning, a mix of purple and black. Rose is violet with the shade of black withdrawn, and white added in its place. But it is not yet the full white and gold of Easter. The joy of *Laetare* is anticipatory, celebrated in the midst of sadness, even as we celebrate and anticipate the resurrection to come in the midst of the death which surrounds us.

Take refreshment from this day, dear Christian! Though more solemn days are ahead, and we have yet to walk with Our Lord to Golgotha, we do not mark these days as those who have no hope. Rather, *Laetare* reminds us that we mark the days ahead knowing what Great Day lies after. We do not observe Jesus’ crucifixion without knowing that the empty tomb lies on the other side. Rejoice, for Easter is at hand, when you are mercifully relieved of all your sins by God’s great grace!

THE THEME OF TODAY'S LITURGY

Where do you go when you are weighed down? To the Lord's house (*Introit; Gradual*)! That is where the Lord is found to be your refreshment and nourishment (*Old Testament*). That is where the children of promise are nurtured and cared for by their mother (*Epistle*). 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*).

THE PREPARATION

Please **STAND**.

HYMN

"Feed Thy Children, God Most Holy," 774

Feed Thy chil - dren, God most ho - ly; Com - fort sin - ners
poor and low - ly. O Thou Bread of Life from heav-en, Bless the
food Thou here hast giv - en! As these gifts the bod-y nour - ish,
May our souls in grac - es flour - ish Till with saints in
heav'n - ly splen - dor At Thy feast due thanks we ren - der.

Text: Johann Heermann (1585-1647); tr. *The Lutheran Hymnal*, 1941

Tune: Johann Crüger (1598-1662)

Text and Tune: Public Domain

SCHMÜCKE DICH

88 88 D

INVOCATION; CONFESSION AND ABSOLUTION

P In the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of Our Lord Jesus Christ to grant us forgiveness.

P Our help is in the name of the Lord,

C who made heaven and earth.

- P** I said, I will confess my transgressions unto the Lord,
C and You forgave the iniquity of my sin.

Silence for reflection on God's Word and for self-examination.

- P** O almighty God, merciful Father,
C I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.
- P** Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the † Son and of the Holy Spirit.
- C** Amen.

THE SERVICE OF THE WORD

INTROIT

Psalm 122:1-2, 6, 8; antiphon: Isaiah 66:10a, 11a

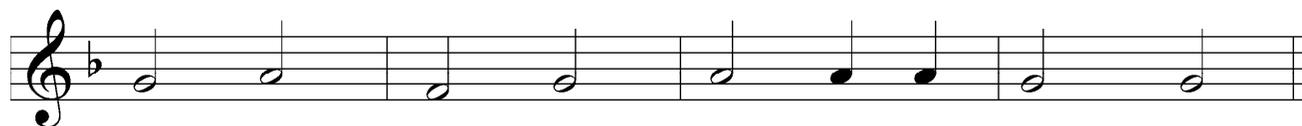


- P** Rejoice with Jerusalem, and be | glad for her, *
 all you who | love her;
 that you may nurse and be | satisfied *
 from her con- | soling breast.
- P** I was glad when they | said to me, *
 "Let us go to the house | of the Lord!"
 Our feet have been | standing *
 within your gates, O Je- | rusalem!
- C** Pray for the peace of Je- | rusalem! *
 May they prosper who | love you!
 For my brothers' and com- | panions' sake *
 I will say, "Peace be with- | in you."
- C** 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.
- P** *The antiphon is repeated.*

KYRIE

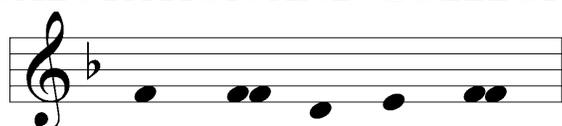


C Lord, have mer - cy up - on us. Christ, have mer - cy up -



on us. Lord, have mer - cy up - on us.

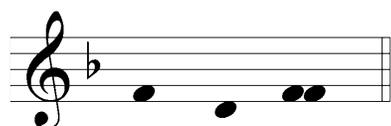
SALUTATION AND COLLECT OF THE DAY AND SEASON



P The Lord be with you.



C And with thy spir - it.



P Let us pray.

Grant, we beseech You, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Your grace may mercifully be relieved; through Jesus Christ, Your Son, Our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Almighty and everlasting God, who hates nothing You have made and forgives the sins of all those who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of You, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, Your Son, Our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Please **BE SEATED**.

OLD TESTAMENT READING

Exodus 16:2-21

In those days the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, "Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."

Then the LORD said to Moses, "Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in My Law or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." So Moses and Aaron said to all the people of Israel, "At evening you shall know that it was the LORD who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because He has heard your grumbling against the LORD. For what are we, that you grumble against us?" And Moses said, "When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against Him—what are we? Your grumbling is not against us but against the LORD."

Then Moses said to Aaron, "Say to the whole congregation of the people of Israel, 'Come near before the LORD, for He has heard your grumbling.'" And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. And the LORD said to Moses, "I have heard the grumbling of the people of Israel. Say to them, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.'"

In the evening quail came up and covered the camp, and in the morning dew lay around the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread that the LORD has given you to eat. This is what the LORD has commanded: 'Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.'" And the people of Israel did so. They gathered, some more, some less. But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. And Moses said to them, "Let no one leave any of it over till the morning." But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them. Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.

P This is the Word of the Lord.

C Thanks be to God.

GRADUAL

Psalm 9:19, 3



- C** I was glad when they | said to me, *
"Let us go into the house | of the Lord!"
Peace be with- | in your walls *
and security within your | towers!

EPISTLE READING

Galatians 4:21-31

Brethren: Tell me, you who desire to be under the Law, do you not listen to the Law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband."

Now you, brothers, like Isaac, are children of promise. But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman." So, brothers, we are not children of the slave but of the free woman.

- P** This is the Word of the Lord.
C Thanks be to God.

TRACT

Psalm 123:1-3a



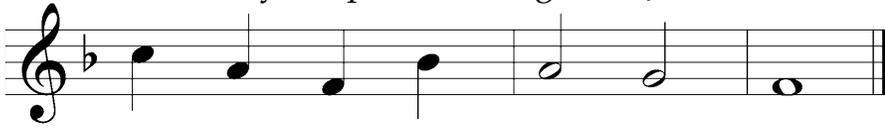
- C** Those who trust in the Lord are like Mount | Zion, *
which cannot be moved, but abides for- | ever.
As the mountains surround Jerusalem, so the Lord surrounds His | people, *
from this time forth and forevermore. Peace be upon | Israel.

Please **STAND**.

HOLY GOSPEL

St. John 6:1-15

P The Holy Gospel according to St. John, the sixth chapter.



C Glo - ry be to Thee, O Lord.

At that time Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a large crowd was following Him, because they saw the signs that He was doing on the sick. Jesus went up on the mountain, and there He sat down with His disciples. Now the Passover, the feast of the Jews, was at hand. Lifting up His eyes, then, and seeing that a large crowd was coming toward Him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?" He said this to test him, for He Himself knew what He would do. Philip answered Him, "Two hundred denarii worth of bread would not be enough for each of them to get a little." One of His disciples, Andrew, Simon Peter's brother, said to Him, "There is a boy here who has five barley loaves and two fish, but what are they for so many?" Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. Jesus then took the loaves, and when He had given thanks, He distributed them to those who were seated. So also the fish, as much as they wanted. And when they had eaten their fill, He told His disciples, "Gather up the leftover fragments, that nothing may be lost." So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. When the people saw the sign that He had done, they said, "This is indeed the Prophet who is to come into the world!"

Perceiving then that they were about to come and take Him by force to make Him king, Jesus withdrew again to the mountain by Himself.

P This is the Gospel of the Lord.



C Praise be to Thee, O Christ.

NICENE CREED

C I believe in one God,
the Father Almighty,
maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light, very God of very God,
begotten, not made,
being of one substance with the Father,

by whom all things were made;
 who for us men and for our salvation came down from heaven
 and was incarnate by the Holy Spirit of the Virgin Mary
 and was made man;
 and was crucified also for us under Pontius Pilate.
 He suffered and was buried.
 And the third day He rose again according to the Scriptures
 and ascended into heaven
 and sits at the right hand of the Father.
 And He will come again with glory to judge both the living and the dead,
 whose kingdom will have no end.

And I believe in the Holy Spirit,
 the Lord and giver of life,
 who proceeds from the Father and the Son,
 who with the Father and the Son together is worshiped and glorified,
 who spoke by the prophets.
 And I believe in one holy Christian and apostolic Church,
 I acknowledge one Baptism for the remission of sins,
 and I look for the resurrection of the dead
 and the life \dagger of the world to come. Amen.

Please **BE SEATED.**

CHIEF HYMN

“Jesus, Priceless Treasure,” 743



1 Je - sus, price-less trea - sure, Fount of pur - est plea - sure,
 2 In Thine arms I rest me; Foes who would mo - lest me
 3 Sa - tan, I de - fy thee; Death, I now de - cry thee;
 4 Hence, all earth - ly trea - sure! Je - sus is my plea - sure,



Tru - est friend to me, Ah, how long in an - guish
 Can - not reach me here. Though the earth be shak - ing,
 Fear, I bid thee cease. World, thou shalt not harm me
 Je - sus is my choice. Hence, all emp - ty glo - ry!



Shall my spir - it lan - guish, Yearn - ing, Lord, for Thee?
 Ev - 'ry heart be quak - ing, Je - sus calms my fear.
 Nor thy threats a - larm me While I sing of peace.
 Naught to me thy sto - ry Told with tempt - ing voice.



Thou art mine, O Lamb di - vine! I will suf - fer
 Light - nings flash And thun - ders crash; Yet, though sin and
 God's great pow'r Guards ev - 'ry hour; Earth and all its
 Pain or loss, Or shame or cross, Shall not from my



naught to hide Thee; Naught I ask be - side Thee.
 hell as - sail me, Je - sus will not fail me.
 depths a - dore Him, Si - lent bow be - fore Him.
 Sav - ior move me Since He deigns to love me.

5 Evil world, I leave thee;
 Thou canst not deceive me,
 Thine appeal is vain.
 Sin that once did blind me,
 Get thee far behind me,
 Come not forth again.
 Past thy hour,
 O pride and pow'r;
 Sinful life, thy bonds I sever,
 Leave thee now forever.

6 Hence, all fear and sadness!
 For the Lord of gladness,
 Jesus, enters in.
 Those who love the Father,
 Though the storms may gather,
 Still have peace within.
 Yea, whate'er
 I here must bear,
 Thou art still my purest Pleasure,
 Jesus, priceless Treasure!

Text: Johann Franck (1618-77); tr. Catherine Winkworth (1827-78), alt.
 Tune: Johann Crüger (1598-1662)
 Text and Tune: Public Domain

JESU,, MEINE FREUDE
 665 665 798

SERMON

Please **STAND**.

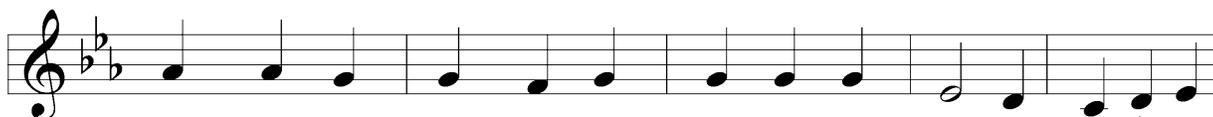
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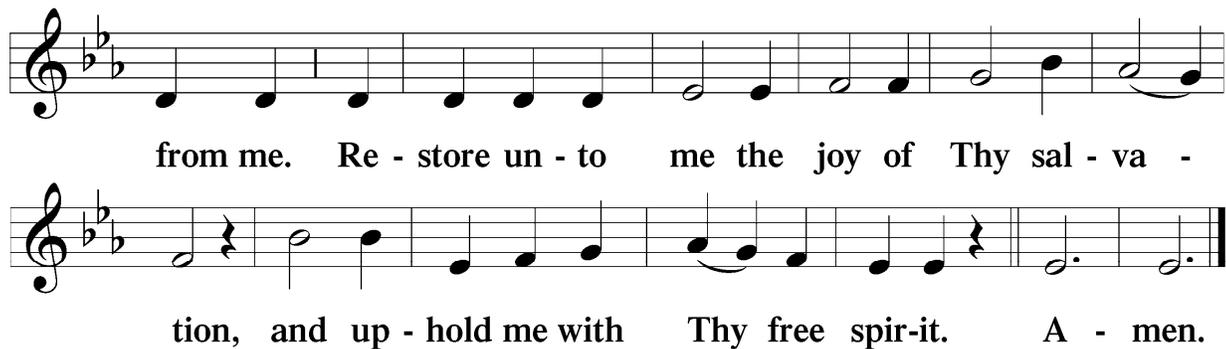
☐ Cre - ate in me a clean heart, O God, and re -



new a right spir - it with - in me. Cast me not a -



way from Thy pres - ence, and take not Thy Ho - ly Spir - it



from me. Re - store un - to me the joy of Thy sal - va -
 tion, and up - hold me with Thy free spir-it. A - men.

Please **STAND**.

PRAYER OF THE CHURCH

after each petition:

P Lord, in Your mercy, | or | **P** ...let us pray to the Lord.
C hear our prayer. | **C** Lord, have mercy.

the prayers conclude:

P ...one God, now and forever.
C Amen.

Please **BE SEATED**.

VOLUNTARY

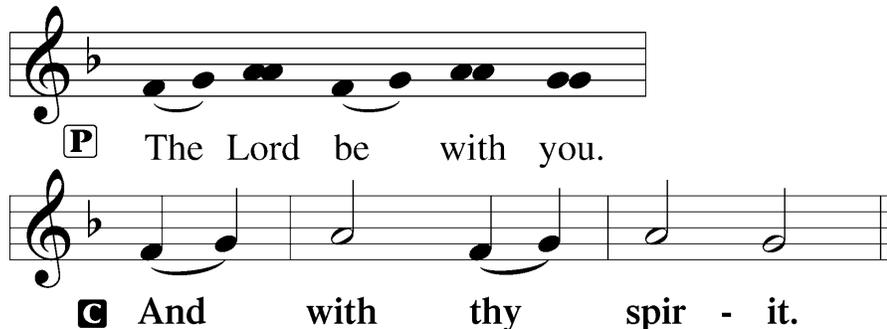
During the voluntary, the Celebrant prepares the Altar for the Supper. You are encouraged to prepare your heart and mind for Holy Communion. Psalms 34, 42, 84, and 116 are especially suitable.

Your offering may be deposited in the plate located near the Baptismal Font when you go to the Altar for Holy Communion.

THE SERVICE OF THE SACRAMENT

Please **STAND**.

PREFACE AND PROPER PREFACE



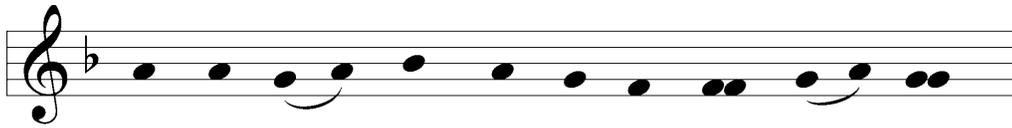
P The Lord be with you.
C And with thy spir - it.



P Lift up your hearts.



C We lift them up un - to the Lord.



P Let us give thanks un - to the Lord, our God.



C It is meet and right so to do.

P It is truly good, right, and salutary ... evermore praising You and saying:

SANCTUS



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Thy glo - ry. Ho - san - na,



ho - san - na, ho - san - na in the high - est. Bless - ed is He,



bless - ed is He, bless - ed is He that com - eth in the name of the Lord.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

LORD'S PRAYER

P Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.



C For Thine is the kingdom and the power and the



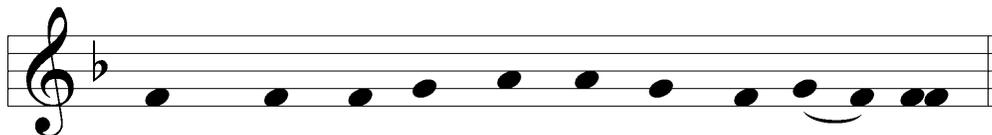
glo - ry for - ev - er and ev - er. A - men.

WORDS OF OUR LORD

P Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My Body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My Blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

PAX DOMINI



P The peace of the Lord be with you al - ways.



C A - men.

AGNUS DEI



☐ O Christ, Thou Lamb of God, that tak-est a-way the sin of the



world, have mer-cy up - on us. O Christ, Thou Lamb of God, that



tak-est a-way the sin of the world, have mer-cy up - on us.



O Christ, Thou Lamb of God, that tak-est a-way the sin of the



world, grant us Thy peace. A - - men.

Please **BE SEATED.**

DISTRIBUTION OF OUR LORD'S BODY AND BLOOD

DISTRIBUTION HYMNS

“O Living Bread from Heaven,” 642



1 O liv - ing Bread from heav - en, How well You
 2 My Lord, You here have led me To this most
 3 You gave me all I want - ed; This food can
 4 Lord, grant me then, thus strength - ened With heav'n - ly



feed Your guest! The gifts that You have giv - en
 ho - ly place And with Your - self have fed me
 death de - stroy. And You have free - ly grant - ed
 food, while here My course on earth is length - ened,



Have filled my heart with rest. Oh, won - drous food of
 The trea - sures of Your grace; For You have free - ly
 The cup of end - less joy. My Lord, I do not
 To serve with ho - ly fear. And when You call my



bless - ing, Oh, cup that heals our woes! My heart, this
 giv - en What earth could nev - er buy, The bread of
 mer - it The fa - vor You have shown, And all my
 spir - it To leave this world be - low, I en - ter,



gift pos - sess - ing, With prais - es o - ver - flows.
 life from heav - en, That now I shall not die.
 soul and spir - it Bow down be - fore Your throne.
 through Your mer - it, Where joys un - min - gled flow.

Text: Johann Rist (1607-67); tr. Catherine Winkworth (1827-78), alt.

Tune: *Musae Sioniae*, vol. 7, Wolfenbüttel, 1609, ed. Michael Praetorius

Text and Tune: Public Domain

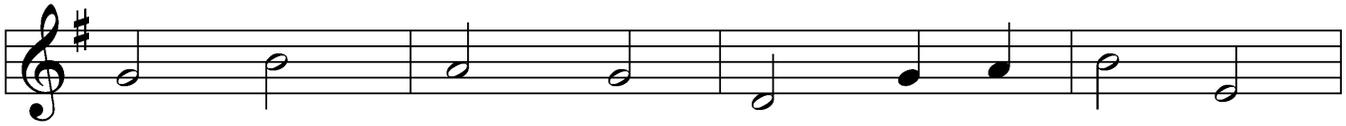
ACH GOTT COM HIMMELREICHE

76 76 D

“Lord Jesus Christ, You Have Prepared,” 622



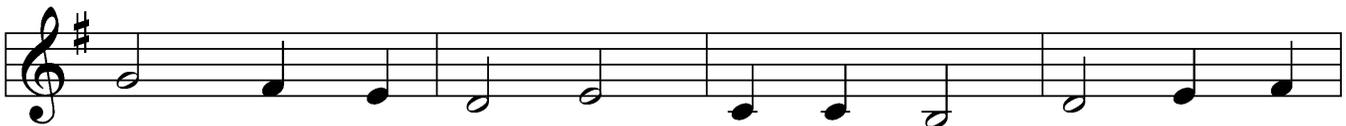
1 Lord Je - sus Christ, You have pre - pared This feast for
2 Al - though You did to heav'n as - cend, Where an - gel
3 Yet, Sav - ior, You are not con - fined To an - y
4 We eat this bread and drink this cup, Your pre - cious



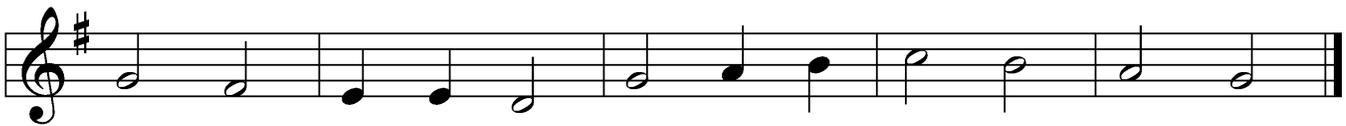
our sal - va - tion; It is Your bod - y
hosts are dwell - ing, And in Your pres - ence
hab - i - ta - tion; But You are pres - ent
Word be - liev - ing That Your true bod - y



and Your blood, And at Your in - vi - ta - tion
they be - hold Your glo - ry, all ex - cel - ling,
e - ven now Here with Your con - gre - ga - tion.
and Your blood Our lips are here re - ceiv - ing.



As wea - ry souls, with sin op - pressed, We come to
And though Your peo - ple shall not see Your glo - ry
Firm as a rock this truth shall stand, Un - moved by
This Word re - mains for - ev - er true, All things are



You for need - ed rest, For com - fort, and for par - don.
and Your maj - es - ty Till dawns the judg - ment morn - ing,
an - y dar - ing hand Or sub - tle craft and cun - ning.
pos - si - ble with You, For You are Lord Al - might - y.

5 Though reason cannot understand,
Yet faith this truth embraces:
Your Body, Lord, is even now
At once in many places.
I leave to You how this can be;
Your Word alone suffices me;
I trust its truth unailing.

6 Lord, I believe what You have said;
Help me when doubts assail me.
Remember that I am but dust,
And let my faith not fail me.
Your Supper in this vale of tears
Refreshes me and stills my fears
And is my priceless treasure.

The hymn concludes on the next page.

7 Grant that we worthily receive
 Your Supper, Lord, our Savior,
 And, truly grieving for our sins,
 May prove by our behavior
 That we are thankful for Your grace
 And day by day may run our race,
 In holiness increasing.

8 For Your consoling Supper, Lord,
 Be praised throughout all ages!
 Preserve it, for in ev'ry place
 The world against it rages.
 Grant that this Sacrament may be
 A blessed comfort unto me
 When living and when dying.

Text: Samuel Kinner (1603-68); tr. Emmanuel Cronenwett (1841-1931), alt.
 Tune: Peter Sohren (c. 1630-92), alt.
 Text and Tune: Public Domain

DU LEBENSBROT, HERR JESU CHRIST
 87 87 887

“Glory Be to Jesus,” 433



1 Glo - ry be to Je - sus, Who in bit - ter pains
 2 Grace and life e - ter - nal In that blood I find;
 3 Blest through end - less a - ges Be the pre - cious stream
 4 A - bel's blood for ven - geance Plead - ed to the skies;



Poured for me the life - blood From His sa - cred veins!
 Blest be His com - pas - sion, In - fi - nite - ly kind!
 Which from end - less tor - ment Did the world re - deem!
 But the blood of Je - sus For our par - don cries.

5 Oft as earth exalting
 Wafts its praise on high,
 Angel hosts rejoicing
 Make their glad reply.

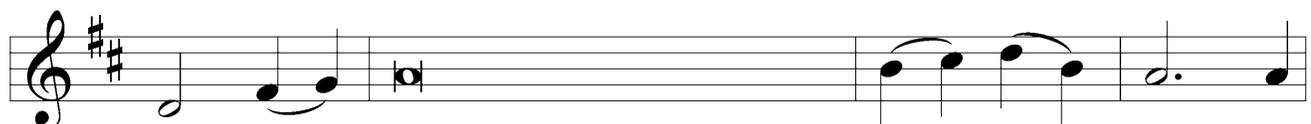
6 Lift we, then, our voices,
 Swell the mighty flood;
 Louder still and louder
 Praise the precious Blood!

Text: Italian, 18th cent.; tr. Edward Caswall (1814-78), alt.
 Tune: Friedrich Flitz (1804-76)
 Text and Tune: Public Domain

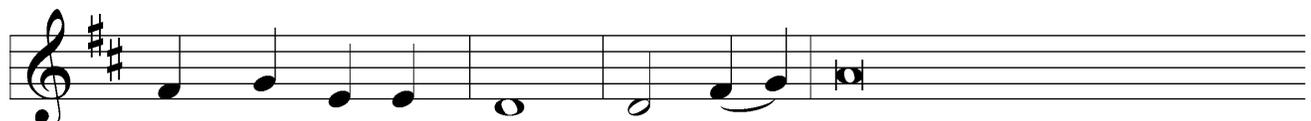
WEM IN LEIDENSTAGEN
 65 65

Please **STAND**.

NUNC DIMITTIS



Lord, now lettest Thou Thy servant de - part in peace ac -



cord - ing to Thy word, for mine eyes have seen Thy salvation,

which Thou hast pre - pared be - fore the face of all people,
 a light to light - en the Gen - tiles and the glo - ry of Thy
 peo - ple Is - ra - el. Glo - ry be to the Father and
 to the Son and to the Ho - ly Ghost; as it was in the beginning,
 is now, and ev - er shall be, world without end. A - men.

THANKSGIVING

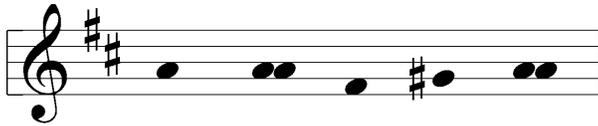
A O give thanks unto the Lord, for He is good,
C and His mercy endureth for - ev - er.

P Let us pray.

O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C A - men.

BENEDICAMUS AND BENEDICTION



P The Lord be with you.



C And with thy spir - it.



A Bless we the Lord.



C Thanks be to God.

P The LORD bless you and keep you.

The LORD make His face shine upon you and be gracious unto you.

The LORD lift up His countenance upon you and † give you peace.



C A-men, a-men, a - men.

CLOSING HYMN

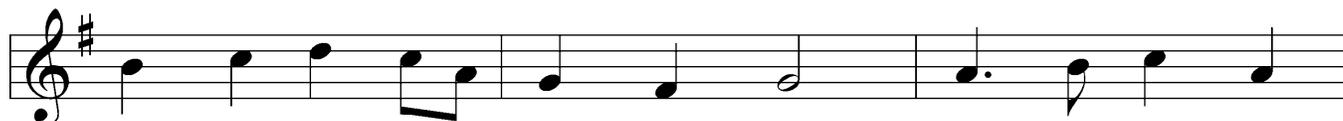
“Guide Me, O Thou Great Redeemer,” 918



1 Guide me, O Thou great Re - deem - er, Pil - grim through this
 2 O - pen now the crys - tal foun - tain Whence the heal - ing
 3 When I tread the verge of Jor - dan, Bid my anx - ious



bar - ren land. I am weak, but Thou art might - y;
 stream doth flow; Let the fi - ery, cloud - y pil - lar
 fears sub - side; Death of death and hell's de - struc - tion,



Hold me with Thy pow'r - ful hand. Bread of heav - en,
 Lead me all my jour - ney through. Strong de - liv - 'rer,
 Land me safe on Ca - naan's side. Songs of prais - es,



bread of heav - en, Feed me till I want no
 strong de - liv - 'rer, Be Thou still my strength and
 songs of prais - es I will ev - er give to



more; Feed me till I want no more.
 shield; Be Thou still my strength and shield.
 Thee; I will ev - er give to Thee.

Text: William Williams (1717-91), abr.; tr. Peter Williams (1722-96), st. 1, alt.;
 tr. William Williams (1717-91), sts. 2-3, alt.

CWM RHONDDA

87 87 877

Tune: John Hughes (1873-1932)

78 78 76 76 76 76

Text and Tune: Public Domain.

Announcements

TODAY IN ADULT BIBLE STUDY

Today in adult Bible Study we will be answering the age-old question of the differences in God's behavior between the Old and New Testaments. *So, is the God of the Old Testament the same as the God of the New Testament?*

ORDER EASTER FLOWERS TODAY!

Today is the last day to order and pay for Easter flowers. All orders are to be paid in full to Sheila Haskill. Please make sure to indicate if you will be taking your flowers after Easter or leaving them. If you have any questions, please call Sheila at 616-896-8504 or 616-723-6613.

PASTORAL INSTALLATION AT GRACE, WYOMING

Next Sunday at 4:00 PM our mother church, Grace Lutheran in Wyoming, will be installing their next Pastor, the Rev. Zachary W. Marklevitz. A dinner will be held following the service. If you plan to attend the dinner, they ask that you RSVP. To make it easier, please sign the sheet in the Narthex and our church office will call in the number for Epiphany.

PRAY FOR OUR CATECHUMENS

Lent is the traditional time when the Church prays for youths and adults who are being instructed in the Christian faith so they may receive Holy Baptism or Communion. This

year's catechumens are Titus Baier and Jack Cook. Pray that the Holy Spirit enlighten their hearts and minds, and that they remain diligent in their faith and worship.

STEWARDSHIP LAST WEEK	<i>Attendance</i>	<i>Communicants</i>	<i>Offerings</i>
Wednesday (3/3)	11	9	\$1949.00
Sunday (3/7)	57	46	

Serving Today

Celebrant Rev. Ryan Beffrey
 Floor Elder David Steffens
 Serving Elder Craig Baier
 Acolyte Charlotte Hiscock
 Counters Jeremy Baier & Dan Scott
 Altar Guild Shelia Haskill & Melissa Vanarsdal

Serving Next Sunday

Floor Elder Craig Baier
 Serving Elder Paul Cook
 Acolyte Jack Cook
 Counters Sandra Hoffbeck & Kim Harmsen
 Altar Guild Becky Steffens & Cindy MacIntosh

In Our Prayers

Those with cancer

Keri Jastifer, Ted Mattingly, Darrell Dombrowski, Bill Miller, Todd Henderson, Bobby Vollman, Cameron Scott, Pam Peterman, Charlene Moore, Raquel Steffes, Keith Lundgren, Jessie Graham.

Those with health issues, difficulties, and challenges

Ken Zyk, Carol Powell, Norma Biggs, Shanda Brennan, Hannah Kelsey, Nathan Martin, Kitty Young, Alvina Hoffbeck, Doris Uramkin, Karen Garlock, Jeri Barthel, Pam Ashley, Jill White, Lynn Hyatt, Connie Kaniewski, Janet Lundgren.

Those who are pregnant

Jordan & Julie Velie

Our church work students

Zachariah and Claire Burgdorf, Timothy and Hanna Kern, Timothy and Chelsie Schmeisser.

Those serving in our Armed Forces

Hector and Natasha Brojas, Jordan Velie, Jacob Almaguer, Joshua Cipolla, Trent Beffrey, Lucas Golm, Brittany Warf, David Mills.

Those celebrating birthdays and anniversaries this week

Those celebrating Baptism birthdays this week