

+SERVICE OF VESPERS+

FIFTH MIDWEEK IN LENT + 29 MARCH 2023



“The Sacrament of the Altar”

The Good Shepherd Lutheran Church

A member congregation of the Lutheran Church-Missouri Synod

902 S. Maple

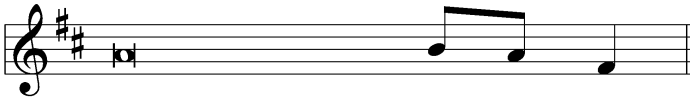
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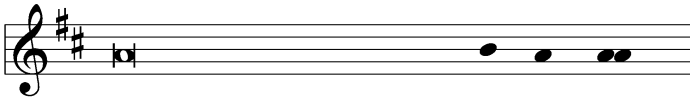
Stand



L O Lord, o - pen my lips,



C and my mouth will de - clare Your praise.



L Make haste, O God, to de - liv - er me;



C make haste to help me, O Lord.



C Glo - ry be to the Father and to the Son and to the Holy Spir - it;



as it was in the be - gin - ning, is now, and will be for - ev - er. A - men.



Praise to You, O Christ, Lamb of our sal - va - tion.

Psalmody

Psalm

Psalm 130; antiphon: v. 7

¹Out | of the depths*

I cry to you, | O LORD!

²O Lord, | hear my voice!*

Let your ears be attentive

to the voice of my pleas for | mercy!

³If you, O LORD, should mark in- | iquities,*

O Lord, | who could stand?

⁴But with you there is for- | givenness,*

that you | may be feared.

⁵I wait for the LORD, my | soul waits,*

and in his | word I hope;

⁶my soul waits for the Lord

more than watchmen for the | morning,*

more than watchmen for the | morning.

⁷O Israel, hope in the LORD!

For with the LORD there is | steadfast love,*

and with him is plentiful re- | demption.

⁸And he will redeem | Israel*

from all his in- | iquities.

Sit

Office Hymn

434 Lamb of God, Pure and Holy



1 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,

2 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,

3 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,



Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.

Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.

Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.



All sins Thou bor - est for us, Else had de - spair reigned o'er us:

All sins Thou bor - est for us, Else had de - spair reigned o'er us:

All sins Thou bor - est for us, Else had de - spair reigned o'er us:



Have mer - cy on us, O Je - sus! O Je - sus!

Have mer - cy on us, O Je - sus! O Je - sus!

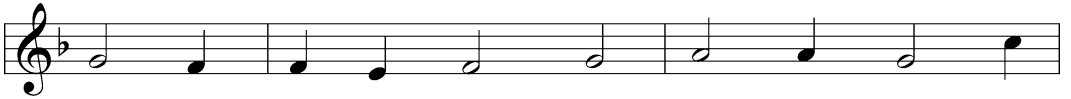
Thy peace be with us, O Je - sus! O Je - sus!

Hymn

623 Lord Jesus Christ, We Humbly Pray



1 Lord Je - sus Christ, we hum - bly pray That we may
 2 Give us, who share this won - drous food, Your bod - y
 3 By faith Your Word has made us bold To seize the
 4 One bread, one cup, one bod - y, we, Re - joic - ing
 5 Lord Je - sus Christ, we hum - bly pray: O keep us



feast on You to - day; Be - neath these forms of
 bro - ken and Your blood, The grate - ful peace of
 gift of love re - told; All that You are we
 in our u - ni - ty, Pro - claim Your love un -
 stead - fast till that day When each will be Your



bread and wine En - rich us with Your grace di - vine.
 sins for - giv'n, The cer - tain joys of heirs of heav'n.
 here re - ceive, And all we are to You we give.
 til You come To bring Your scat - tered loved ones home.
 wel - comed guest In heav - en's high and ho - ly feast.

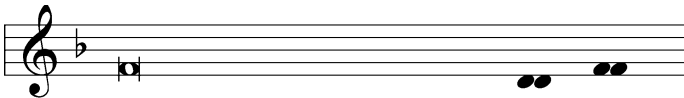
Text: Henry E. Jacobs, 1844–1932, alt.
 Tune: Cationale Germanicum, 1628, Gochsheim
 Text and tune: Public domain

Sermon: The Family Meal

Pastor Edward Killian

Canticle

Stand



L Let my prayer rise before You as in - cense,



C and the lifting up of my hands as the eve - ning sac - ri - fice.

Magnificat

933 My Soul Rejoices



1 My soul re - joic - es, My spir - it voic - es— Sing the
 2 His arm now bar - ing, His strength de - clar - ing— Sing the



great - ness of the Lord! For God my Sav - ior Has shown me
 great - ness of the Lord! The proud He scat - ters, Their rule He



fa - vor— Sing the great - ness of the Lord! With praise and
 shat - ters— Sing the great - ness of the Lord! Op - pres - sion



bless - ing, Join in con - fess - ing God, who is sole - ly Might - y and
 halt - ed; The meek ex - alt - ed. Full are the hun - gry; Emp - ty, the



ho - ly— O sing the great - ness of God the Lord! His mer - cy
 wealth - y— O sing the great - ness of God the Lord! Here is the



sure - ly Shall rest se - cure - ly On all who fear Him,
 to - ken All that was spo - ken To A - br'ham's off - spring



Love and re - vere Him— O sing the great - ness of God the Lord!
 God is ful - fill - ing— O sing the great - ness of God the Lord!

Text: Stephen P. Starke, 1955

Tune: Giovanni Giacomo Gastoldi, c. 1556–c. 1622

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Tune: Public domain

Offering *Collected after service in the back of the church.*

Prayer

Kneel/Stand

Kyrie

LSB 233



C Lord, have mer-cy; Christ, have mer-cy; Lord, have mer-cy.

Lord's Prayer

C 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.
For Thine is the kingdom
and the power and the glory
forever and ever. Amen.

Collects



L O Lord, hear my prayer.



C And let my cry come to You.

Collect of the Day

P Almighty God, by Your great goodness mercifully look upon Your people that we may be governed and preserved evermore in body and soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Collect for Peace

P O God, from whom come all holy desires, all good counsels, and all just works, give to us, Your servants, that peace which the world cannot give, that our hearts may be set to obey Your commandments and also that we, being defended from the fear of our enemies, may live in peace and quietness; 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.

Stand

Benedicamus

LSB 234



L Let us bless the Lord.



C Thanks be to God.

Benediction

LSB 234



P The grace of our Lord ✠ Je - sus Christ and the love of God



and the communion of the Holy Spir - it be with you all.



Hymn to Depart

891 O Light Whose Splendor

Musical notation for the hymn "O Light Whose Splendor" in G major, 4/4 time. The melody is written on a treble clef staff. The lyrics are arranged in four systems, each corresponding to a line of music. The lyrics are: 1 O Light whose splendor thrills and gladdens; 2 As twilight hovers near at sunset; 3 In all life's brilliant timeless moments, With radiance brighter than the sun, And lamps are lit, and children nod, Let faithful voices sing Your praise, Pure gleam of God's unending glory, In evening hymns we lift our voices, O Son of God, our Lifebestower, O Jesus, blest Anointed One; To Father, Spirit, Son: one God. Whose glory lights endless days.

1 O Light whose splendor thrills and gladdens
2 As twilight hovers near at sunset,
3 In all life's brilliant timeless moments,
With radiance brighter than the sun,
And lamps are lit, and children nod,
Let faithful voices sing Your praise,
Pure gleam of God's unending glory,
In evening hymns we lift our voices,
O Son of God, our Lifebestower,
O Jesus, blest Anointed One;
To Father, Spirit, Son: one God.
Whose glory lights endless days.

Text: Carl P. Daw, Jr., 1944

Tune: Clement C. Scholefield, 1839–1904

Text: © 1989 Hope Publishing Co. Used by permission: LSB Hymn License no. 110000401

Tune: Public domain

Acknowledgments

Vespers from Lutheran Service Book

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Join us for Holy Week

Maundy Thursday – Thursday, April 6th at 7pm

Good Friday – Friday, April 7th at 7pm

Martin Luther's Small Catechism Explanation of The Sacrament of the Altar

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

Where is this written?

The holy Evangelists Matthew, Mark, Luke, and St. Paul write: 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."

What is the benefit of this eating and drinking?

These words, "Given and shed for you for the forgiveness of sins," show us that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things?

Certainly not just eating and drinking do these things, but the words written here: "Given and shed for you for the forgiveness of sins." These words, along with the bodily eating and drinking, are the main thing in the Sacrament. Whoever believes these words has exactly what they say: "forgiveness of sins."

Who receives this sacrament worthily?

Fasting and bodily preparation are certainly fine outward training. But that person is truly worthy and well prepared who has faith in these words: "Given and shed for you for the forgiveness of sins."

But anyone who does not believe these words or doubts them is unworthy and unprepared, for the words "for you" require all hearts to believe.

A Snippet From 1517

Everything I Needed to Know About Vocation I Learned at the Lord's Supper

We usually understand vocation in a very narrow sense; it's your job, your "calling." Vocation, however, is not so much what you do for a living but what Christ does through you for the living. It's a 24/7 calling, not a 9 to 5 occupation.

On my mother's Sunday table was a feast fit for a southern king: fried chicken, mashed potatoes and gravy, hot buttered rolls, pecan pie, and plenty of other country delicacies. Back then, eating at a Chinese restaurant was about as cross-cultural an experience as I could imagine. Over the years, I've expanded the horizons of my palate to sample everything from Iranian to Indian to Russian cuisine. And most of it, while no match to my momma's cooking, has pleased my palate. However, I do live by a strict rule: when I'm about to try a new cultural restaurant, I never go alone. I take along a food-wise friend. I lean on him for advice about what to order, what combination of foods is best, what drinks complement the entree, and even how to eat (with my fingers? a fork? a piece of bread?). The meal, in addition to a culinary experience, also becomes a learning experience. The meal at which I have learned the most, however, was not at a restaurant but a church. There's no need for a menu because everyone receives and consumes the same items. The conversation around the table is minimal. I eat, then drink, while on my knees. Outwardly, the meal is spartan, hardly sufficient to ease a man's hunger or slake his thirst, but inwardly the meal is regal, feeding a man's hunger with the only food that satisfies, slaking his thirst with a drink that puts to shame the finest of wines. At this meal of meals, the supper of Jesus, He serves me Himself. And in so doing, He also teaches me something profoundly important. As He feeds me His body, as He pours in me His blood, I learn how to be a father, a husband, a son, a citizen, a worker. Everything I need to know about vocation I learn at the Lord's Supper.

Vocation: More Than What We Do For a Living

Let me explain what I mean by first clarifying what I mean by vocation. We usually understand vocation in a very narrow sense; it's your job, your "calling." *Vocation, however, is not so much what you do for a living but what Christ does through you for the living.* It's a 24/7 calling, not a 9 to 5 occupation. A child's vocation is to be a son or daughter to parents; a spouse's vocation is to be a husband to his wife, a wife to her husband. And, of course, if you have a job, that too is a vocation, whether you're a priest or policeman, carpenter or accountant. In each of these vocations, you have people to love, to serve, to take care of. Yet—and this is of the utmost importance—it is not so much you who serve your neighbor as Christ who serves your neighbor through you. You have been crucified with Jesus on the cross of baptism, so that it is no longer you who live but Christ who lives in you ([Gal 2:20](#)). It is no longer you who are a wife but Jesus who is a wife through you; no longer you who are a teacher, but Jesus who is a teacher through you. Your vocation, as with your identity, is bound up in Him.

Permitting Ourselves to be Eaten and Drunk

Whatever vocation God has given to you, you learn what that calling is all about at the Lord's Supper. Just as He gives Himself to you in this meal, so He goes on to give Himself through you to your neighbor in your vocation. He pours the blood of His love into your body and then pours Himself through you into others as you faithfully serve in your vocations. Luther puts it this way:

Now this is the fruit [of the Lord's Supper], that even as we have eaten and drunk the body and blood of Christ the Lord, we in turn permit ourselves to be eaten and drunk, and say the same words to our neighbor, Take, eat and drink...meaning to offer yourself with all your life, even as Christ did with all that he had. (*Sermons of Martin Luther*; trans. and ed. J. N. Lenker; Grand Rapids: Baker; Volume 2:208)

We eat the Lord by the faith of the Word which the soul consumes and enjoys. In this way my neighbor also eats me: I give him my goods, body, and life and all I have, and let him consume and use it in his want. Likewise I also need my neighbor; I too am poor and afflicted, and suffer him to help and serve me in turn. Thus we are woven one into the other, helping one another even as Christ helped us. (2:213)

Therefore, when I kneel beside my wife at the altar rail, there Christ also shows me how to be a husband to her. Just as Jesus loved the church and gave Himself up for her, uniting His body with her own in this meal, so I should love my wife as my own body, nourish and cherish our united body, even as Christ does for the church ([Eph 5:25, 28-29](#)). When I kneel beside my son and daughter, there Christ shows me how to be a father to them. Just as Jesus feeds and cares for me in this Supper, clothes me with His righteousness, so I in turn care for my children by giving myself wholly to them in my vocation as their dad.

In the Lord's Supper, the Lord holds nothing back. He gives us His life. He gives us His forgiveness. He gives us Himself. When we return to the pew, then later go out to our cars and drive home, then awake Monday morning to go about our various callings, we still carry Jesus with us. *Unlike every other meal, wherein we digest the food and turn it into ourselves, in the Lord's Supper the food turns us into itself.* Jesus transforms our bodies into His. We become as He is. So whatever we do, we do in and through and with Jesus. Or, as I prefer to say it, Jesus does it in and through and with us. We become His lips to speak, His hands to work, His feet to walk. Just as He gave us Himself in the Supper on Sunday, so He gives Himself to others through us in our vocations every day of the week. The next time you change your baby's diaper, or make a sales call, or nail a shingle to the roof, remember this: just as Jesus has hidden Himself under those simple forms of bread and wine, so He hides Himself under the simple acts of your vocation. And just as He gave Himself to you in such simple profundity, so He continues to give Himself to others through you in the simple, but profound, acts of your vocation. When all is said and done, everything you need to know about vocation was learned at the Lord's Supper. *Chad Bird, 2014*