



Maundy
Thursday

Maundy Thursday

March 28, 2024

Maundy Thursday derives its name from the words Jesus spoke to his disciples on this evening: “A new command I give you: Love one another” (*John 13:34*). The Latin translation for “command” in this passage is *mandatum*, which is where we get “Maundy” from. On Maundy Thursday, Christ gave a mandate to his followers—to love one another as he has loved us. He demonstrates the full extent of his love by humbly washing his disciple’s feet and by feeding them his very body and blood for their salvation. Clearly, Christ loves us more than life. Reconciled to God through the body and blood of Christ, we are empowered to follow his command to love each other.

It was on this evening nearly two thousand years ago that Jesus and his disciples gathered together in a large upper room in Jerusalem to celebrate the Passover, the Feast of Unleavened Bread. This meal commemorated the deliverance of God’s people from the clutches of slavery in Egypt. All the firstborn sons of Egypt died that night, but all Israel was saved. They were saved because the blood of the Passover Lamb they had sacrificed marked their doors. The angel of death saw the blood on their doorframes and passed over their homes as he went throughout the land of Egypt killing the firstborn. This evening we celebrate the fact that Christ is our Passover Lamb. In sacrificing himself, Jesus ends the need for the Passover, and replaces it with a much greater meal when he institutes the Sacrament of Holy Communion.

The stripping of the altar: The post-communion portion of the service takes us from the upper room in Jerusalem where the disciples celebrated the Passover to the Garden of Gethsemane, in preparation for Good Friday. The altar, which is one of the most prominent symbols of Christ in the church, is solemnly stripped of its vestments in memory of the abandonment of Jesus in Gethsemane.

2024 Holy Week Worship

“Holiday” is simply short for “holy day.” Through the course of a year, there are certain days we set apart as special: to commemorate extraordinary events, to celebrate influential individuals. While there are many holy days, there is but one holy week. The final week of Lent marks the most pivotal week in human history. In the four gospels—biographies of Jesus Christ’s thirty-three-year life—this single week consumes nearly a third of the ink. The Holy Spirit considered the events of this week that important.

On a holy day, the relentless march of time slows down. We set aside our usual routines to call attention to whatever or whoever makes that day special. The world around us might not slow down in the slightest for the holy days of Holy Week. The church, however, has every reason to do so. We slow down this entire week to ponder all that Christ did for us. After six weeks of Lent, the Christian Year has now reached its climax. We have come to the celebration of the suffering, death, and resurrection of our Lord and Savior Jesus Christ. This is the celebration for which we have been preparing throughout Lent. Now we see what our Savior came to do.

We see him suffer and die for our sins and for the sins of the world. And we see him rise triumphantly on Easter morning to assure us that our salvation is complete, the victory is won.

Prior to the fourth century, Easter Day itself included all three emphases—Christ’s suffering, death, and resurrection. But the early Church fathers decided that it might be wise to spread those three emphases out over three days.

And so Maundy Thursday was formed to commemorate the beginning of Christ’s suffering, as he gathers in the upper room, washes his disciples’ feet, institutes the Lord’s Supper, and then proceeds to the Garden of Gethsemane for prayer.

Good Friday was set aside to ponder the intensity of Christ’s passion, as he is put on trial before Pontius Pilate, scourged, and crucified. On the cross, he speaks seven times before he dies.

Finally, Easter Sunday celebrates the resurrection of Jesus from the dead and the guarantee of eternal life that we have through him.

The greatest theologian of the early Church, St. Augustine, called these days of special observance, “the most holy Triduum of the crucified, buried, and risen Lord.” (*Triduum* is Latin for “three days.”) These days have long been understood as the climax of the Church’s year. Together they form a unit. As we celebrate these three days, our worship will form a unit that will take us through our Savior’s sufferings to his glorious triumph.

Holy Week Worship

Maundy Thursday: Blessed Communion

March 28 at 7:00 pm

Maundy Thursday gets its name from the Latin word *mandatum*, the first word of the Latin translation of John 13:34. *Mandatum* means “command.” In that verse Jesus says “A new commandment I give to you, that you love one another; as I have loved you.” Jesus explained to the apostles the significance of his command by washing their feet before he instituted the Lord’s Supper. On this day we look at the special spiritual benefits God gives us in this holy meal. Worship includes the celebration of the Lord’s Supper.

Good Friday: The Perfect Sacrifice

March 29 at 2:00 pm and 7:00 pm

On this day, darkness blanketed the earth from noon until 3:00 pm, as our Savior endured the pains of hell, hanging from a cross. But Christ’s suffering means our salvation. In this worship service, we use the ancient custom of “Tenebrae”, Latin for “darkness.” Throughout the service, as we meditate upon our Savior’s passion, lights are dimmed and candles snuffed. This symbolizes the ebbing of Christ’s life. The somberness of this worship serves as a foil, making the joy of Easter Sunday all that much brighter.

Easter Sunday: He Lives!

March 31 at 8:00 am and 10:30 am

Jesus lives and is risen! He is risen indeed! On Easter morning we celebrate the fact the Jesus has risen from the dead to save us. His resurrection is the proof positive that we stand before God as forgiven children, free from condemnation and hell, and that we will live forever in heaven. A congregational breakfast will take place from 9:00-10:15 am.



A Note to All Our Guests

During this service, we will celebrate the Lord's Supper. Since this sacrament is the Lord's Supper and not ours, we are careful to follow our Lord's instructions. In particular, we take to heart these important truths:

1. In the Lord's Supper, Jesus truly gives us his body and blood together with the bread and the wine. Jesus says, "Take and eat; this is my body...Drink from it, all of you. This is my blood" (*Matthew 26:26-28*).
2. In the Lord's Supper, we express a unity of faith with one another. "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" (*1 Corinthians 10:17*).
3. Our Lord urges us to practice this unity with great love and care. "Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself" (*1 Corinthians 11:27,29*).

Because we take these truths seriously, we invite all communicant members of our congregation or of a sister congregation in the Wisconsin Synod (WELS) or the Evangelical Lutheran Synod (ELS) to commune with us today. However, we ask that those who are not members of a sister congregation refrain from taking the Lord's Supper with us at this time. In doing this, we are not judging anyone's faith. Out of love for our Lord and all people, we simply desire to discuss the Bible's teachings with our guests before communing together. We want all who commune to receive the Lord's Supper for their benefit and in a way that follows our Lord's instructions. If you have any questions about this or any other teaching of the Bible-or if you would like information about how to join our congregation-please feel free to speak to our pastor.

We Come into the Presence of God

Musical Introduction

This is an opportunity to quiet your mind and heart and prepare for the joy of worshipping your God.

Please take a moment to sign the red Friendship Register at the end of your pew.

Instruction for the End of Lent

In this Lenten season we have heard again how our Lord walked the path of suffering which led him to the cross for our salvation. We have also heard our Lord's call to intensify our struggle against sin, death, and the devil – all that keeps us from loving God and one another.

Within the family of the Church, God never wearies of giving peace and new life. In the absolution, we receive forgiveness as from God himself. This absolution we should not doubt but firmly believe that our sins are thus forgiven before God in heaven, for it comes to us in the name and by the command of the Lord.

We who receive God's love in Jesus Christ are called to love one another, to be servants to each other, as Jesus became our servant.

In Holy Communion the members of Christ's body participate most intimately in his love. Remembering our Lord's Last Supper with his disciples, we eat the bread and drink the cup of this meal. Together we receive the Lord's gift of his body and blood for forgiveness and participate in that new covenant that makes us one with him and one another. The Lord's Supper is the promise of the great banquet we will share with all the faithful when our Lord returns, the joyous culmination of our reconciliation with God and each other.

Confession and Absolution

Let us confess our sins to God and ask for forgiveness.

**Almighty God, merciful Father,
I confess to you that I have not loved you with all my heart.
In what I have done and left undone,
I have pursued my ways instead of your ways.
I have not loved my brothers and sisters as myself.
For this I deserve your punishment both now and in eternity.
I am sorry for my sins. I repent of them. I beg for your mercy, O Lord.**

Silence for meditation

Forgive us for the sake of Jesus Christ who suffered and died for us.

Cleanse me from my sins.

Release me from my guilt.

Grant me your Holy Spirit to amend my sinful life.

The almighty God has been merciful to us and has sent his Son to die for all. For his sake, God forgives our sins and calls us from darkness to his marvelous light.

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.

Amen.

Exhortation

Our Lord Jesus Christ has forgiven us and reconciled us to God and has promised us the power to forgive and love each other. Relying on his promise, therefore, be reconciled with one another.

Brothers and sisters, may the peace of Christ rule in our hearts, in our words, and in our actions.

Prayer of the Day

Let us pray.

Lord Jesus Christ, in the Sacrament of Holy Communion you give us your true body and blood as a remembrance of your suffering and death on the cross. Grant us so firmly to believe your words and promise that we may always partake of this Sacrament to our eternal good, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

Amen.

Opening Hymn: 416 When You Woke That Thursday Morning

sts. 1-3



1 When you woke that Thurs-day morn-ing, Sav-ior, teach-er,
2 Nev-er so a-lone and lone-ly, long-ing with tor-
3 What was there that you could give them that would nev-er



faith-ful friend, thoughts of self and safe-ty scorn-ing, know-ing
ment-ed heart to be with your dear ones on-ly for a
be out-spent, what great gift that would out-live them, what last



how the day would end; Lamb of God, fore-told for
qui-et hour a-part: sin-less Lamb and fall-en
will and tes-ta-ment? "Show me and the world you



a-ges, now at last the hour had come when but One could
crea-ture, one last pas-chal meal to eat, one last les-son
love me, know me as the Lamb of God: do this in re-



pay sin's wa-ges: you as-sumed their dread-ful sum.
as their teach-er, wash-ing your dis-ci-ples' feet.
mem-brance of me, eat this bod-y, drink this blood."

Text: Jaroslav J. Vajda, 1919-2008

Tune: Marty Haugen, b. 1950

Text: © 1991 Concordia Publishing House. Used by permission: OneLicense no. 717189

Tune: © 1987 GIA Publications, Inc. Used by permission: OneLicense no. 717189

We Listen

First Reading

Exodus 12:21–30

²¹Then Moses summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. ²²Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. ²³When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

²⁴“Obey these instructions as a lasting ordinance for you and your descendants. ²⁵When you enter the land that the LORD will give you as he promised, observe this ceremony. ²⁶And when your children ask you, ‘What does this ceremony mean to you?’ ²⁷then tell them, ‘It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’ ” Then the people bowed down and worshiped. ²⁸The Israelites did just what the LORD commanded Moses and Aaron.

²⁹At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. ³⁰Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

Psalm of the Day

116A

I love the LORD, for he heard my voice;

he heard my cry for mercy.

Because he turned his ear to me,

I will call on him as long as I live.

For you, LORD, have delivered me from death,

my eyes from tears, my feet from stumbling,

that I may walk before the LORD

in the land of the living.

What shall I return to the LORD

for all his goodness to me?

I will lift up the cup of salvation

and call on the name of the LORD.

Second Reading

1 Corinthians 10:16-17, 11:23–28

¹⁶Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? ¹⁷Because there is one loaf, we, who are many, are one body, for we all share the one loaf.

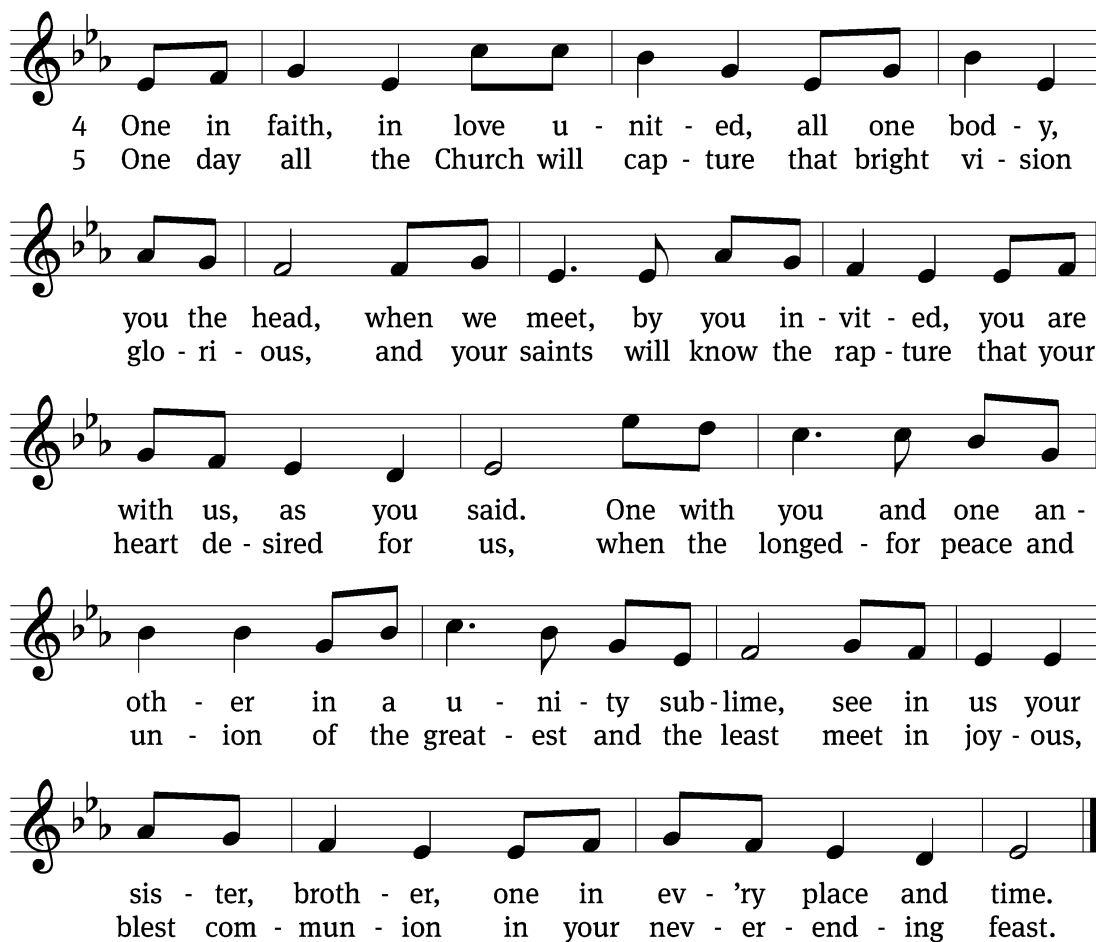
²³For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, ²⁴and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” ²⁵In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” ²⁶For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

²⁷So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸Everyone ought to examine themselves before they eat of the bread and drink from the cup.



Hymn: 416 When You Woke That Thursday Morning

sts. 4-5



4 One in faith, in love u - nit - ed, all one bod - y,
5 One day all the Church will cap - ture that bright vi - sion

you the head, when we meet, by you in - vit - ed, you are
glo - ri - ous, and your saints will know the rap - ture that your

with us, as you said. One with you and one an -
heart de - sired for us, when the longed - for peace and

oth - er in a u - ni - ty sub - lime, see in us your
un - ion of the great - est and the least meet in joy - ous,

sis - ter, broth - er, one in ev - 'ry place and time.
blest com - mun - ion in your nev - er - end - ing feast.

Nicene Creed

**We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.**

**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 truly 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.**

**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.**

We believe in one holy Christian and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead
and the life of the world to come. Amen.**

¹²On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"

¹³So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' ¹⁵He will show you a large room upstairs, furnished and ready. Make preparations for us there."

¹⁶The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

¹⁷When evening came, Jesus arrived with the Twelve. ¹⁸While they were reclining at the table eating, he said, "Truly I tell you, one of you will betray me—one who is eating with me."

¹⁹They were saddened, and one by one they said to him, "Surely you don't mean me?"

²⁰"It is one of the Twelve," he replied, "one who dips bread into the bowl with me. ²¹The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

²²While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."

²³Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it.

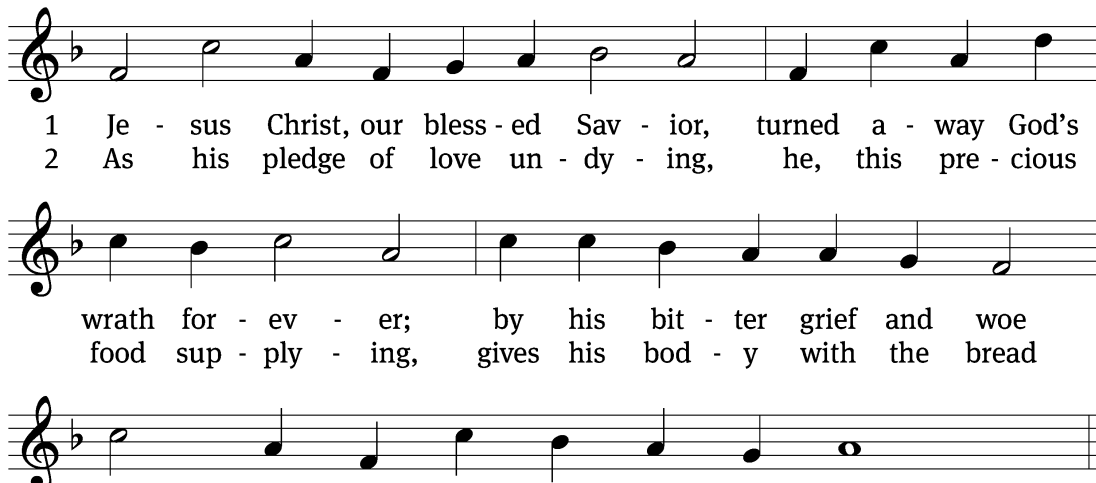
²⁴"This is my blood of the covenant, which is poured out for many," he said to them.

²⁵"Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God."

²⁶When they had sung a hymn, they went out to the Mount of Olives.

Hymn of the Day: 659 Jesus Christ, Our Blessed Savior

sts. 1–2



1 Je - sus Christ, our bless - ed Sav - ior, turned a - way God's
2 As his pledge of love un - dy - ing, he, this pre - cious

wrath for - ev - er; by his bit - ter grief and woe
food sup - ply - ing, gives his bod - y with the bread

he saved us from the e - vil foe.
and with the wine the blood he shed.

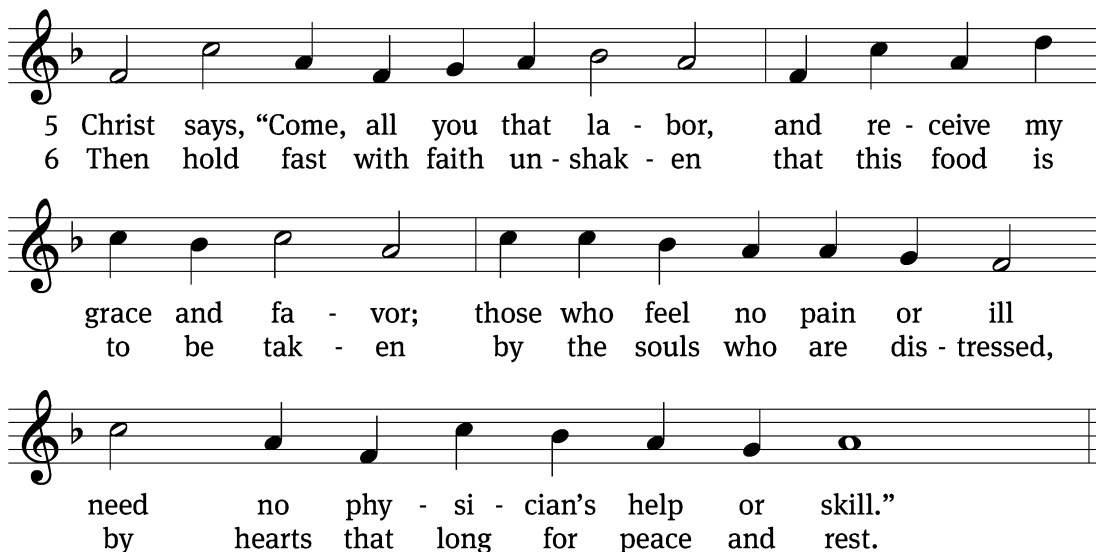
Text: tr. The Lutheran Hymnal, 1941; German version, Martin Luther, 1483–1546, abr.; John Hus, c. 1369–1415
Tune: Geistliche Lieder aufs new gebessert, Wittenberg, 1533, ed. Joseph Klug, alt.
Text and tune: Public domain

Sermon

We Respond

Hymn: 659 Jesus Christ, Our Blessed Savior

sts. 5–6



5 Christ says, "Come, all you that la - bor, and re - ceive my
6 Then hold fast with faith un - shak - en that this food is
grace and fa - vor; those who feel no pain or ill
to be tak - en by the souls who are dis - tressed,
need no phy - si - cian's help or skill."
by hearts that long for peace and rest.

Offering

*If you would like to give an offering, there is an offering plate by the back door of church.
If you are a guest in our church, please do not feel obligated to participate in the offering.
You enrich us simply by being here.*

Prayer of the Church

Lord's Prayer

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.

The Sacrament

Preface

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Proper Preface

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



Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
heav'n and earth are full of your 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 who comes in the name of the Lord.
Ho-san - na, ho-san - na, ho-san - na in the high - est.

Words of Institution

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."

The peace of the Lord be with you always.

Amen.

O Christ, Lamb of God

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.

Distribution

Guests, please read and take note of the explanation of our communion practice on page 3 in this service folder. If you have any questions about this or any other Bible teaching, please feel free to speak to the pastor after the service. We thank you for your help.

Gluten-free wafers and grape juice available upon request.

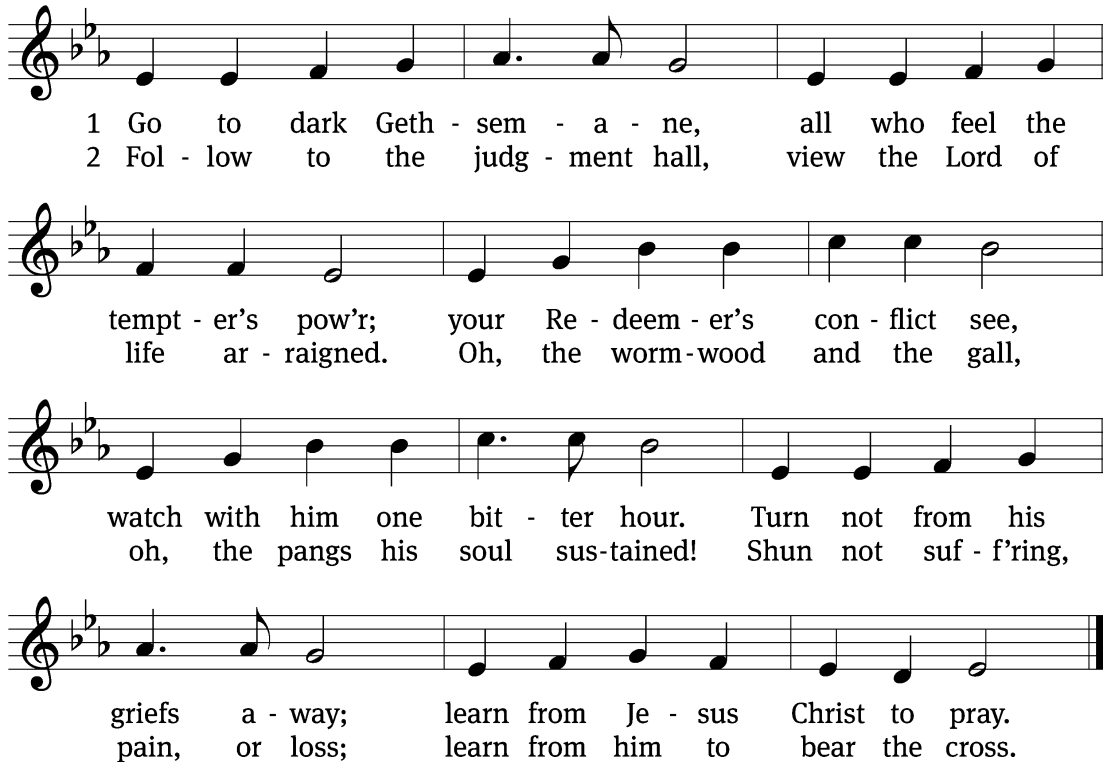
Closing Prayer

O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Closing Hymn: 425 Go to Dark Gethsemane

sts. 1–2



1 Go to dark Geth - sem - a - ne, all who feel the
2 Fol - low to the judg - ment hall, view the Lord of

tempt - er's pow'r; your Re - deem - er's con - flict see,
life ar - rained. Oh, the worm - wood and the gall,

watch with him one bit - ter hour. Turn not from his
oh, the pangs his soul sus-tained! Shun not suf - f'ring,

griefs a - way; learn from Je - sus Christ to pray.
pain, or loss; learn from him to bear the cross.

Text: James Montgomery, 1771–1854, alt.

Tune: Richard Redhead, 1820–1901

Text and tune: Public domain

The Betrayal and Arrest of Our Lord

Matthew 26:47-56

⁴⁷While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. ⁴⁸Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him.” ⁴⁹Going at once to Jesus, Judas said, “Greetings, Rabbi!” and kissed him.

⁵⁰Jesus replied, “Friend, do what you came for.”

Then the men stepped forward, seized Jesus and arrested him. ⁵¹With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.

⁵²“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword. ⁵³Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? ⁵⁴But how then would the Scriptures be fulfilled that say it must happen in this way?”

⁵⁵At that time Jesus said to the crowd, “Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me. ⁵⁶But this has all taken place that the writings of the prophets might be fulfilled.” Then all the disciples deserted him and fled.

Stripping of the Altar: “*Erbarne dich, mein Gott*” *Aria No. 39 from “St. Matthew Passion”*
by J. S. Bach

Violin: Kristen Wiersum

Piano: Ella Bergemann

Johann Sebastian Bach (1685-1750) is considered one of the greatest musicians of all time. He was a Lutheran who held firmly to God’s Word, inscribing the words “Jesus, help me!” at the beginning of many scores of his music, and “To God alone be the glory!” at the end of his music.

In his work “St. Matthew Passion,” he sets chapters 26 and 27 of the Gospel of Matthew (in the Luther Bible) to music, with interspersed chorales and arias. It is widely regarded as one of the masterpieces of sacred music.

In the Passion, the piece “Erbarne dich, mein Gott” (“Have mercy Lord, My God”) reflects Peter’s solitary heartache after he denies knowing Jesus. In the sung aria, the German translates: “Have mercy, my God, for the sake of my tears! See here, before you, heart and eyes weep bitterly. Have mercy, my God.” The violinist Yehudi Menuhin called the aria’s lamenting solo violin obligato “the most beautiful piece of music ever written for the violin.”

As we hear the piece played while the altar is stripped, we reflect on the beautiful act of love that Jesus gives to Peter and to us who feel the guilt of our sin. Jesus lets himself be taken away to death that we might be taken to live without tears in his presence forever. What mercy he shows to us!

Candles extinguished—*Jesus said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” The events of Good Friday snuffed out the human life of Jesus, the Light of the world. As creation was dark when he suffered, so we extinguish our candles.*

Hymnal removed—*The hymnal guides our worship together as we hear his Word and respond with prayer and songs of praise. As Jesus suffers, these normally joyful sounds grow quiet.*

Communion vessels removed—*Jesus offered his body and blood as the payment for our sins. They have been given to us in, with, and under the form of bread and wine in this Holy Supper. As he was removed from us to the grave, so we remove the elements and vessels of this Sacrament.*

Altar cloth removed—*As Jesus was stripped of his clothing and of his dignity before he was crucified, so we remove the altar cloth from on top of the altar.*

The altar is draped in black—*Our altar is draped in black to remind us of the death of our Savior on our behalf.*



Announcements, and dismissal without music

It is the mission of



to

Grow in the Word

and to

Go with the Word



Good Shepherd Lutheran Church is part of a group of 1250 churches called the Wisconsin Evangelical Lutheran Synod or WELS. The WELS is a world-wide church with congregations serving in all fifty of the United States, as well as in Mexico and Canada. The WELS also serves over 45 foreign countries through world mission work. We are united in faith and teaching with the other churches of the WELS as well as the members of the Confessional Evangelical Lutheran Conference, consisting of 34 confessional Lutheran church bodies throughout the world.

Serving in Worship

Pastor: Jon Bergemann
Pianist: Ella Bergemann
Ushers: Dale Graefnitz
Communion Roxanne Zikis and
Setup/Cleanup: Lindsey Daehnke
Communion Doug Semenske
Assistant:
Greeters: Dave & Laurel Bowen
AV Team: Bob Reichert, Joe Garetto,
Kristen Reynolds,
Zach Dankert

Contact Information

Pastor Jon Bergemann
Office: 630.852.1519
Email: pastor.bergemann@gsdg.org

Administrative Principal Barb Koch
School office: 630.852.5081
Cell phone: 630.209.2242
Email: bkoch@gsdg.org

Church Secretary Jennifer Trow
Church office: 630.852.1519
School office: 630.852.5081
Cell phone: 630.399.3648
Office Email: office@gsdg.org

Acknowledgments

Unless otherwise indicated, Scripture quotations are from The Holy Bible, New International Version®, NIV®.
Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved
worldwide.
Software distributed in partnership with Northwestern Publishing House.
Created by Christian Worship: Service Builder © 2023 Concordia Publishing House.

Good Shepherd Evangelical Lutheran Church

525 63rd Street, Downers Grove
630-852-1519

www.gsdg.org