

Catechism Memory Work
The Lord's Prayer
Third Petition

- P What is the Third Petition of the Lord's Prayer?
- C Thy will be done on earth as it is in heaven.
- P What does this mean?
- C The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.
- P How is this done?
- C When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our flesh, but strengthens and preserves us steadfast in His Word and faith unto our end. This is His gracious and good will.

The Theme of Today's Propers

In the midst of Lent, today's *Propers* bring **rejoicing** and **refreshment** to the **children of the heavenly Jerusalem**. The *Introit* commands exuberance and rejoicing (*Laetare*); we are glad with children of Jerusalem, since we go up to Mount Zion for refreshment from the Lord. The *Collect* acknowledges our previous bondage under the curse of the Law, but prays confidently for relief and refreshment under the promises of the Gospel. The *Epistle* contrasts the covenant made at Mount Sinai (Law) with the promises at Mount Zion (Gospel); with Isaac and the children of the heavenly Jerusalem, we rejoice that we are not in bondage, but are free through the promise given us in Baptism. The *Gradual* repeats some words from the *Introit*, adding to it those benefits we receive when we go up to the house of the Lord. In the *Gospel*, Jesus goes up on a mountain and gives refreshment to all who come to Him; sadly, the children born after the flesh abuse these gifts and try to turn Christ into a Bread King.

Lesson from the Book of Concord
Large Catechism
Fourth Petition, par. 71-73

Here we are mindful of the poor breadbasket, namely, of our body and the necessities of the temporal life. It is a brief and simple word, but it is also very broad and comprehensive. For if you speak of, and pray for, daily bread, you pray for everything that is necessary in order to have and enjoy the same, and also against everything which interferes with it. Therefore you must enlarge your thoughts and extend them afar, not only to the oven or the flour-barrel, but to the distant field and the entire land, which bears and brings to us daily bread and every sort of sustenance. For if God did not cause it to grow, and bless and preserve it in the field, we could never take bread from the oven or have any to set upon the table. To speak briefly, this petition includes everything that belongs to our entire life in the world. For on that account alone do we need daily bread.

The Fourth Sunday in Lent: Laetare

—March 14, 2026—



The miracle of the five loaves and two fish

Lucas Cranach the Elder (1472-1553)

© National Museum of Fine Arts, Stockholm

Apologia Evangelical Lutheran Church

Established A.D. 2017

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www.apologialutheran.org

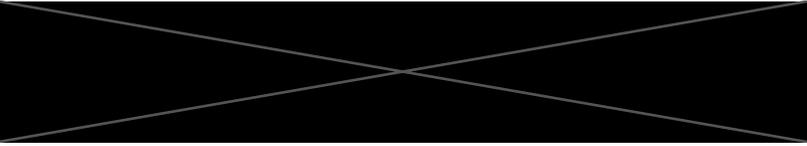
Pastor Jacob Henson

Evangelical Lutheran Diocese of North America (ELDoNA)

Welcome to Apologia!

We are delighted to have you with us. Today we gather to receive God’s most precious gift: the forgiveness of sins. For the sake of Jesus’ suffering and death on the cross, God freely forgives sinners and bestows upon them the gift of eternal life. The Word which you hear today is God’s instrument for creating and strengthening faith in you, so that you partake of this forgiveness and receive the salvation of your soul. “Lord, open Thou my heart to hear And through Thy Word to me draw near; Let me Thy Word e’er pure retain, Let me Thy child and heir remain.” (Hymn #5, TLH).

In Our Prayers

- + Pastoral Office: Bp. James Heiser, Pr. Jacob Henson.
- + ELDoNA Congregations:
St. James the Elder Ev. Lutheran Mission (Knoxville, TN),
Dcn. Floyd Smithey.
- + Thanksgiving
For the use of Trinity Methodist’s church building. We ask
God’s blessing upon Trinity’s pastor and congregation.
- + Health Needs

- + Various Needs: 
- + Catechumens: 
- + College Students: 
- + Pregnant: 

Closed Communion

The Lord’s Supper is being celebrated today. If you are a member of a congregation in our fellowship (ELDoNA) and desire to commune with us, we ask that you speak with Pr. Henson **before the service**. To all other visitors, we are glad you are here and we hope to recognize fellowship with you at some point in the future. Our practice of Closed Communion is not meant to offend our visitors or question their personal faith in Christ. Rather, **it does honor to each person’s beliefs** and to the public confession of those beliefs via church membership. Closed Communion is the **historic practice of the Church**, and it **follows the command of Christ** that we “be perfectly joined together in the same mind and in the same judgment,” so that we are “one body” even as we partake “of that one bread” in the Sacrament of the Altar (1 Cor. 1:10; 10:16-17). If you have any questions about our doctrine or practice, or are interested in becoming a member, Pastor Henson would be happy to speak with you after the service.

Calendar This Month

*Private Confession and Absolution
is available by request.*

- Tue, Mar 17 (St. Patrick)
- Wed, Mar 18 *No meeting*
- Thu, Mar 19 (St. Joseph)
- Sat, Mar 21 (Judica) Divine Service (6:30 PM)

- Wed, Mar 25 (Annunciation) Catech. & Adult Class (5-8 PM)*
w/ Vespers (6:30 PM)
- Sat, Mar 28 (Palmarum) Divine Service (6:30 PM)

- Thu, Apr 2 (Maundy Thursday) Divine Service (6:30 PM)
- Fri, Apr 3 (Good Friday) Vespers (3:00 PM)
- Sat, Apr 4 (Holy Saturday)..... Easter Vigil (5:30 PM)

** Graciously hosted at a private residence. Talk to Pastor Henson for details.*

The Order of Holy Communion *The Lutheran Hymnal (TLH)*

The Service of the Word

Opening Hymn..... **TLH #145**

Confession of Sins.....p. 15-16

Introit.....(insert)

Gloria Patri..... p. 16

Kyrie..... p. 17
(No Gloria in Excelsis in Lent)

Salutation..... p. 19

Collect for the Day.....(insert)

First Lesson.....(insert)

Epistle.....(insert)

Gradual.....(insert)
(No Triple Hallelujah in Lent)

Gospel..... p. 21 & (insert)

Nicene Creed..... p. 22

Office Hymn.....**TLH #151**

Sermon

Offertory..... p. 22-23

General Prayer..... p. 110

Lord’s Prayer
Hymn..... **TLH #312**

The Service of the Sacrament

Preface..... p. 24-25

Proper Preface.....p. 25

Sanctus..... p. 26

Lord’s Prayer..... p. 27

Words of Institution..... p. 27

Pax Domini..... p. 27

Agnus Dei..... p. 28

Distribution

Nunc Dimittis..... p. 29-30

Thanksgiving..... p. 30-31

Benediction..... p. 31

Closing Hymn..... **TLH #316**

¹³ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

Epistle Galatians 4:21-31 (KJV)

²¹ Tell me, ye that desire to be under the law, do ye not hear the law? ²² For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. ²³ But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. ²⁴ Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. ²⁵ For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. ²⁶ But Jerusalem which is above is free, which is the mother of us all. ²⁷ For it is written,

Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

²⁸ Now we, brethren, as Isaac was, are the children of promise. ²⁹ But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. ³⁰ Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. ³¹ So then, brethren, we are not children of the bondwoman, but of the free.

Gradual Psalm 122:1, 7; 125:1

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|| I was glad when they said unto | me | - :
Let us go into the house | of | the | Lord.
|| Peace be within thy | walls | - :
And prosperity within thy | pal- | ac- | es.

Tract. || They that trust in the Lord shall be as Mount | Zi- | on:
Which cannot be removed, but abideth | for- | ev- | er.

Holy Gospel John 6:1-15 (KJV)

¹ After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. ² And a great multitude followed him, because they saw his miracles which he did on them that were diseased. ³ And Jesus went up into a mountain, and there he sat with his disciples.

⁴ And the passover, a feast of the Jews, was nigh. ⁵ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? ⁶ And this he said to prove him: for he himself knew what he would do.

⁷ Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

⁸ One of his disciples, Andrew, Simon Peter's brother, saith unto him, ⁹ There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

¹⁰ And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. ¹¹ And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. ¹² When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. ¹³ Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. ¹⁴ Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

¹⁵ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.