



A Feast of Christ
celebrating
ST. PHILIP AND ST. JAMES

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, May 1, 2016

WELCOME TO GOOD SHEPHERD!

We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

For your convenience, Listening Devices are available for those who need assistance in hearing the service. Please speak with an usher if you need one. A Nursery is also available and is equipped with a speaker so that a minimal amount of the service is missed. The nursery is located in the hallway just off the entryway (first door on left).

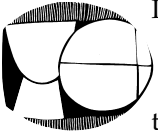
ABOUT THE CELEBRATION OF THE “FEASTS OF CHRIST”

There are some saints in particular whose lives on earth are so closely connected with the earthly life and ministry of Jesus that their stories are literally part of the Gospel itself. Perhaps the most obvious examples would be the apostles and evangelists. In the history of the church, including the history of our Lutheran Church, the commemorations of these saints have been observed with special distinction—always to the praise and glory of Christ Jesus and His Gospel. These days are really treated as “Feasts of Christ,” that is to say, as days when we remember, celebrate, and give thanks for the life that our Lord Jesus Christ lived for us in the flesh. For these reasons, it is appropriate to observe these “Feasts” with the Sacrament of the Altar, in which the Word-made-flesh draws close to us and gives himself to us in much the same way that he came and lived among the apostles and other disciples in the New Testament.

ABOUT THE FEAST OF ST. PHILIP AND ST. JAMES, APOSTLES

May 1 has been kept as the feast day of St. Philip and St. James since A.D. 561 when on that date, the supposed remains of the two saints were interred in the Church of the Apostles in Rome. But the Church celebrates these saints today not because we have a piece of their earthly bodies to worship; rather, we follow the example of Holy Scripture in remembering those whom God has called to be his own, in whom he has demonstrated his grace of forgiveness and his gift of life (cf. Hebrews 11; Matthew 26:13). Today we give thanks to God for the gift of apostles—specifically Philip and James—who served his church as leaders and missionaries.

HOLY COMMUNION IS OFFERED TODAY

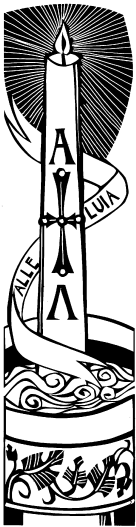


In Holy Communion, we share in the mystery of the bread and wine offered together with the body and blood of Christ. As Christians who believe that the Bible is inspired by God and that every word written in it is God's holy Word, we believe that we receive the body and blood in, with, and under the bread and wine. While

this is something that goes beyond our human understanding, our faith allows us to accept this as true. God warns us in the Bible that anyone who doesn't understand this teaching or who denies this real presence of Christ's body and blood will do damage to his or her soul if not taught first.

As a congregation we care about people and about the spiritual well-being of individuals, especially those attending the Lord's Table today. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are not under church discipline in another congregation, and are members of our congregation, one of our sister congregations in the Wisconsin Evangelical Lutheran Synod [WELS], or a member of our sister synod, the Evangelical Lutheran Synod [ELS].

THE PASCHAL CANDLE



The Paschal Candle is a special candle used at every service during the Easter season and at baptisms and funerals year-round. The Paschal Candle—rededicated this morning in our Easter Vigil service—symbolizes the resurrection victory over the darkness of sin and death. It emphasizes the presence of the resurrected Christ and the link between baptism and the resurrection (Romans 6).

The name *Paschal* comes from the Greek, *pascha*. Before the time of Christ, this word was used for Passover; after Christ, Christians took to using the word when referring to the Festival of the Resurrection (The term *Easter* came into use in later centuries).

Throughout the fifty days of Easter, the Paschal Candle traditionally stands near or in front of the altar as a symbol of resurrection. It is lighted for each service and is traditionally extinguished after the reading of the Gospel on Ascension. The Paschal Candle is of substantial size so its important symbolism speaks clearly. Even the stand in which it sits is of great size.

Even as the Advent candles bring wonderful meaning to the celebration of Advent, so the Paschal Candle is intended to add meaningful symbolism to our celebration of Easter, Baptisms, and Christian funerals.

THE DIVINE SERVICE

Divine Service II — Christian Worship: Supplement, pg. 28



*"In the morning
when you get up,
make the sign of the
holy cross and say, 'In
the name of the
Father, and of the
Son, and of the Holy
Spirit.'"*

— Small Catechism
Daily Prayers

OPENING HYMN

O Word of God Incarnate | **CW 279**

INVOCATION

Please stand.

M In the name of the Father and of the ✚ Son and of the Holy Spirit.

C Amen.

CONFESSION OF SINS

M If we say we have no sin, we deceive ourselves, and the truth is not in us.

C But if we confess our sins, God, who is faithful and just, will
forgive our sins and cleanse us from all unrighteousness.

1 John 1:8-9

M Dear friends, let us approach God with a true heart and confess our sins,
asking him in the name of our Lord Jesus Christ to forgive us.

*Silence for meditation on God's Word and for self-examination as you consider your thoughts, words,
and actions according to the Ten Commandments.*

M Lord of Life,

C I confess that I am by nature dead in sin.

For faithless worrying and selfish pride,

For sins of habit and sins of choice,

For the evil I have done and the good I have failed to do,

You should cast me away from your presence forever.

O Lord, I am sorry for my sins. Forgive me, for Jesus sake.

ABSOLUTION

M Christ has died. Christ is risen. Christ will come again. In his great mercy, God made us alive in Christ even when we were dead in our sins. Hear the word of Christ through his called servant:

I forgive you all your sins in the name of the Father and of the Son ✙ and of the Holy Spirit.

C Amen.

LORD, HAVE MERCY — *Kyrie*

Mark 10:47

M In peace, let us pray to the Lord.

For the well-being of all people everywhere, that they may receive from you all they need to sustain body and life, hear our prayer, O Lord.

C Lord, have mercy.

M For the spread of your life-giving gospel throughout the world, that all who are lost in sin may be brought to faith in you, hear our prayer, O Christ.

C Christ, have mercy.

M For patience and perseverance in this life, that we may not lose the hope of heaven as we await your return, hear our prayer, O Lord.

C Lord, have mercy.

M Lord of Life, live in us that we may live for you.


C Amen.

“Confession has two parts. First, that we confess our sins, and second, that we receive absolution, that is, forgiveness, from the pastor as from God himself, not doubting, but firmly believing that by it our sins are forgiven before God in heaven.”

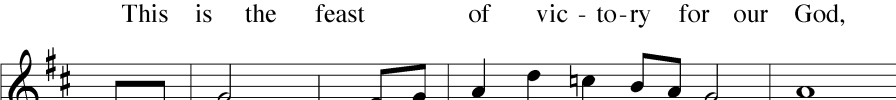
*— Small Catechism
Confession, I*

CW 265

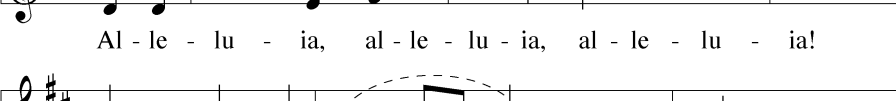
Refrain



This is the feast of vic - to - ry for our God,

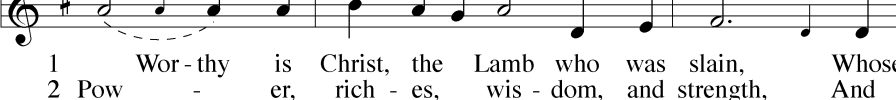


Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1 Wor - thy is Christ, the Lamb who was slain, Whose
2 Pow - er, rich - es, wis - dom, and strength, And
3 Sing with all the peo - ple of God, And
4 Bless - ing, hon - or, glo - ry, and might Be to
5 For the Lamb who was slain Has be -

Refrain



blood set us free to be peo - ple of God.
hon - or, bless - ing, and glo - ry are his.
join in the hymn of all cre - a - tion.
God and the Lamb for - ev - er. A - men.
gun his reign. Al - le - lu - ia!

One often hears the comment that our Lutheran liturgy is too “German,” but this is simply not the case. The format of the **Service of the Word** harkens back to temple and synagogue worship of the Old Testament. The basic structure was a “speak—sing—speak—sing...” rhythm, which we see in the order of our lessons and liturgical songs.

The Service of the Word



SALUTATION

- M** The Lord be with you.
- C** And also with you.

PRAYER OF THE DAY — *Collect*

M Let us pray.

Almighty God, your Son revealed himself to Philip and James and gave them the knowledge of everlasting life. Grant us perfectly to know your Son, Jesus Christ, to be the way, the truth, and the life, and steadfastly to walk in the way that leads to eternal life; through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

Be seated.

FIRST LESSON

Isaiah 30:18-21

¹⁸ Therefore the LORD waits to be gracious to you,
and therefore he exalts himself to show mercy to you.
For the LORD is a God of justice;
blessed are all those who wait for him.

¹⁹ For a people shall dwell in Zion, in Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry. As soon as he hears it, he answers you. ²⁰ And though the LORD give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher. ²¹ And your ears shall hear a word behind you, saying, "This is the way, walk in it," when you turn to the right or when you turn to the left.

M The Word of the Lord.

C Thanks be to God!

*God's people view
adversity as the
Lord's teaching tool.
In adversity, we learn
to walk in the way of
the Lord and hear his
Word. He has been
merciful to all by
sending his Son. In
Jesus, the Father gives
his people healing
from the brokenness of
sin.*

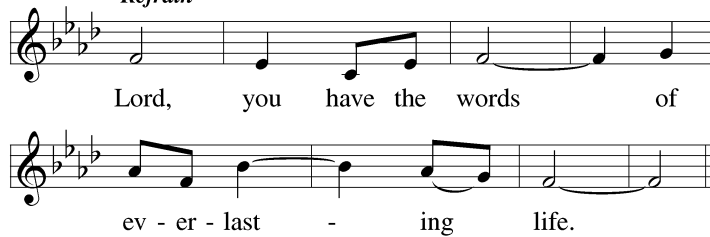
"And in [Christ] I
find your
commandments,
which I have coveted,
that in your
righteousness, that is,
in [Christ], you may
quicken me."

—St. Augustine

PSALM OF THE DAY

Psalm 119b | **CW p. 110**

Refrain



Psalm tone



Refrain

Teach me, O LORD, to follow | your decrees;*
then I will keep them | to the end.

Give me understanding, and I will | keep your law*
and obey it with | all my heart.

Direct me in the path of | your commands,*
for there I | find delight.

Refrain

Turn my eyes away from | worthless things;*
preserve my life according | to your Word.

Fulfill your promise to your | servant,*
so that you | may be feared.

How I long for your | precepts!*
Preserve my life in your | righteousness.

**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.**

Refrain

SECOND LESSON

2 Corinthians 4:1-6

¹ Therefore, having this ministry by the mercy of God, we do not lose heart. ² But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. ³ And even if our gospel is veiled, it is veiled to those who are perishing. ⁴ In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. ⁵ For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. ⁶ For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

M The Word of the Lord.

C Thanks be to God!

The essence of an apostle's ministry was "mercy" through the Lord Jesus alone. Such mercy compelled them to be straightforward, authentic, and transparent as servants to God's people. Merciful ministry exposes and binds us to the people we serve. We must never give in to the temptation to think that a merciful ministry can be done from afar, as a master and not as a servant. The same Lord who made "light shine out of darkness" will strengthen our hearts — as he did Philip and James — to be courageously transparent servants.

VERSE OF THE DAY

Romans 10:17

Al - le - lu - ia! Al - le - lu - ia!

Faith comes from hear - ing the mes - sage, and the

mes - sage is heard through the Word of Christ. Al - le -

lu - ia! Al - le - lu - ia!

Please stand.

[M] The Holy Gospel according to St. John, chapter fourteen.

[C] **Praise be to you, O Lord.**

⁸ Philip said to him, “Lord, show us the Father, and it is enough for us.” ⁹ Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

¹² “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. ¹³ Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it.

[M] This is the Gospel of the Lord.

[C] **Praise be to you, O Christ.**

Be seated.



St. James the Lesser was a son of Alpha and was also called “the Younger” (to distinguish him from James, the son of Zebedee, “the Elder,” whose festival day is July 25). His mother, Mary, was one of the faithful women who stood at the cross of Jesus (Matthew 27:56; Mark 15:40). James is mentioned in the all of the lists of the apostles (Matthew 10:3; Mark 3:18; Luke 6:14; Acts 1:13), but there is no other mention of him in the New Testament. There is also no information regarding his field of labor or the circumstances of his death, except that he may have been martyred by being sawed in two (hence, his apostolic symbol of a saw).

The true God cannot be known apart from Jesus Christ. Because of Christ’s work, we can know the Father and enter his eternal presence.

SERMON

John 14:8-14

Do you see who the Father is?

NICENE CREED

Please stand.

**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 fully human.**

For our sake he was crucified under Pontius Pilate.

He suffered death and was buried.

On the third day he rose again in accordance with the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**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.

*Public confession is
faith's response to
God's saving Word.
Christians composed
the **Nicene Creed** in
the 4th century to
defend the Bible's
teachings that both
Jesus Christ and the
Holy Spirit are true
God, equal to the
Father in one eternal,
undivided Trinity.*

**We believe in one baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the life of the world to come. Amen.**

Be seated.

OFFERING

PRAYER OF THE CHURCH



St. Philip is mentioned in the same apostolic lists as James the Lesser, but only in John's Gospel is more told about him. Philip was from Bethsaida in Galilee and one of the first disciples called after Peter and Andrew. Philip also was instrumental in bringing Nathanael to Jesus (John 1:43-51). It was to Philip that Jesus posed the question about where to buy bread to feed five thousand men (John 6:5; also the reason for his symbol of two loaves of bread). During Holy Week, Philip and Andrew brought some inquiring Greeks to Jesus (John 12:20-22). And on Maundy Thursday evening, Philip asked Jesus to show the Father to him and to the rest of the disciples (John 14:8). According to tradition, Philip went to labor in Phrygia (modern-day Turkey) and was buried there.

The Service of the Sacrament



PREFACE

M The Lord be with you.

C And also with you.

M Lift up your hearts.

C We lift them up to the Lord.

M Let us give thanks to the Lord our God.

C It is good and right so to do.

M 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, for you have mightily governed and protected your holy Church, in which the blessed apostles and evangelists proclaimed your divine and saving Gospel. Therefore with all the patriarchs and prophets, apostles and evangelists, with your servants Philip and James, and with all the company of the heavenly hosts, we praise your holy name and join their glorious song:

The words of the Preface are a part of the Proper, or a component of the liturgy that is specific to a particular day of the Church Year. This particular Preface is appropriate (or "Proper") for observing the feast of a particular saint—in our case, the Feast of St. Philip and St. James.

HOLY, HOLY, HOLY — Sanctus

Isaiah 6:3; Matthew 21:9

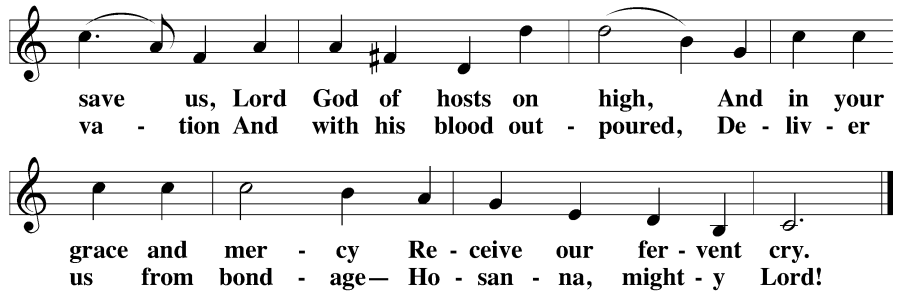
Tune: LANCASHIRE [CW 166]

1 O ho - ly, ho - ly, ho - ly Lord God of pow'r and
2 Ho - san - na in the high - est! How tru - ly blest is

might, Your glo - ry, earth and heav - en In
he Who in God's name is com - ing To

count - less ways re - cite. Ho - san - na! Come and
set his peo - ple free! He comes to bring sal -

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



PRAYER OF THANKSGIVING

[M] Blessed are you, Lord God, the Alpha and the Omega, the beginning and the end. Your Word brought all things into being, and your Word will call all things to an end. We thank you, heavenly Father, that in mercy you sent your Son, our Lord Jesus Christ, to redeem us. Renew us that we may joyfully serve you in your kingdom of grace now and in your kingdom of glory forever.

[C] Amen.

LORD'S PRAYER

Matthew 6:9-13

[C] Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Lead us not into temptation,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

"The Lord's Prayer is a prayer above all prayers, the greatest of all prayers, which has been taught by the greatest Master of all, in which all spiritual and bodily trouble is comprehended and which is the strongest consolation in all temptations, tribulations, and in the last hour."

— Martin Luther

WORDS OF INSTITUTION

Matthew 26:26-28; 1 Corinthians 11:24,25

M 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.

C Amen.

As he speaks the Words of Institution, the minister both proclaims the words of Jesus to the congregation and sets apart the bread and wine for the Lord's use. This is why he stands behind the altar during this portion of the service. The sign of the cross reminds us of Christ's death, which is necessary for this Sacrament.

LAMB OF GOD — *Agnus Dei*

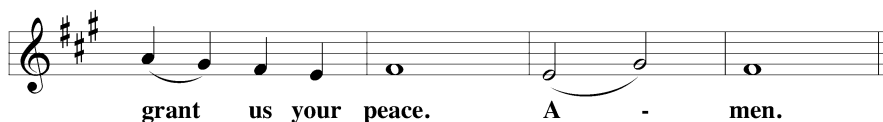
John 1:29

Lamb of God, you take a - way the
sin of the world; have mer - cy on us.

Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God,
you take a - way the sin of the world;

Good Shepherd
confesses and
practices the Biblical
teaching of a **Closed
Communion**. We
ask that only members
of the Wisconsin
Synod [WELS] or the
Evangelical Lutheran
Synod [ELS] join us
at the Lord's Table. If
you have questions
concerning our
communion practice,
or would like to
inquire about how
you, too, can
commune with us,
please speak with the
Pastor following the
service.

The words of the
Nunc Dimittis
(Latin for, "now
dismiss") are
appropriately sung
after receiving the
Lord's Supper because
we held in our hands
the body and blood of
Christ, the Son of
God. Like Simeon, we
now depart this place
in peace because we
have (tasted and) seen
the salvation of all
people.



DISTRIBUTION

Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: "Everyone ought to examine themselves before they eat of the bread and drink from the cup." (1 Corinthians 11:28)

Prayer suggestions for before and after receiving the Lord's Supper can be found in the hymnal on pages 10-11 and 134-139.

In dismissing the communicants, the minister says:

[M] Now, may this true body and blood strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.

SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

Tune: ANGEL'S STORY [CW 368]

Please stand.





crown - ing glo - ry Of those in Is - ra - el!
name re - sound - ing Through all e - ter - ni - ty.

[M] O give thanks to the Lord, for he is good.

[C] And his mercy endures forever.

[M] We give you thanks, O Lord, for the foretaste of the heavenly banquet that you have given us to eat and to drink in this sacrament. Through this gift you have fed our faith, nourished our hope, and strengthened our love. By your Spirit help us to live as your holy people until that day when you will receive us as your guests at the wedding supper of the Lamb, who lives and who reigns with you and the Holy Spirit, one God, now and forever.

[C] Amen.

BLESSING

[M] The LORD bless you and keep you.
The LORD make his face shine on you and be gracious to you.
The LORD look on you with favor and ✠ give you peace.

[C] Amen.

Be seated.

CLOSING HYMN

For All Your Saints, O Lord | **CW 555**

The blessing of Aaron has been spoken over God's people for over 3,500 years. The Lord said, "So they will put my name on [them], and I will bless them." (cf. Numbers 6:27)



SERVING IN THE DIVINE SERVICE

Preaching & Presiding Minister	Pr. Nathanael Seelow
Keyboardist	Michelle Reinsch
Ushers	Randy Webb & Trevor Adelung
Greeters	Wenz Family
Sound Technician	Jamie Scott

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Announcements

BIBLE CLASS AND SUNDAY SCHOOL TODAY! Following the service today, Sunday School and Bible Class will meet. Sunday School will begin at 10:45 at the front of the church. Bible Class will begin at 10:55 in the Multipurpose Room. We will be continuing our look at Paul’s letter to the Romans, chapters 1-8.

ASCENSION SERVICE & SOCIAL This Wednesday, May 4, Good Shepherd will celebrate the Festival of the Ascension of Our Lord with a Divine Service at 7p. The Lord’s Supper will be offered in that service. Following the service, an Ice Cream Social will be held in the Ed. Building. All are invited to the service and to the social afterward!

SPRING WORK DAY This coming Saturday, May 7, a work day will be held here at the church. This is meant to serve as a type of “spring cleaning” for the buildings and grounds. If you are able to help, or have questions concerning the day, speak to Tony Wenz.

GRADUATE RECOGNITION Following the service today, the high school and college graduates of our congregation will be recognized. Cake will be served, and the congregation will have an opportunity to offer their words of encouragement and congratulations to the graduates.

FELLOWSHIP TREAT SIGN-UP A sign-up sheet is on the board in the entry way to be able to volunteer to bring treats for our fellowship time following the service. This “treat time” runs through the end of May and has no volunteers past today. If you’re so inclined, please consider signing up to bring treats.

HELP NEEDED A member of our congregation is in need of help for transportation to medical appointments on a weekly basis in the next few months. If you are willing and available to pick up and drive someone on Saturdays in the morning hours, please speak with Pastor.

CONGREGATION AT PRAYER A copy of the newest “A Congregation at Prayer” is available on the table in the entryway. This packet is not only a good outline for personal and family devotions, but it also includes an up-to-date prayer list for those in (and outside) our congregation.

MAY CHURCH CALENDAR The monthly church calendar is available in the entry way and on the church website at www.goodshepherdkearney.org/calendar.

This Week’s Calendar

Wednesday, May 4.....4p — Confirmation
7p — *Festival of Ascension Service w/ Lord’s Supper*
8p — Ice Cream Social

Sunday, May 8.....9:30a — Divine Service with Lord’s Supper
10:45 — Sunday School
10:55 — *Romans 1-8* Bible Class

Ushers: Randy Kahle & Jim Cantrell
Greeter: L. Adelung Family
Sound Tech: Jamie Scott

Cleaning (5/1-5/7)*Church*—Darby; *Fellowship*—Haas; *Ed. Bldg.*—Hansen
Mowing.....Brei



www.goodshepherdkearney.org