

THE CATECHETICAL CHURCH

The Ten Commandments — The First Commandment

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, July 10, 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 FIRST COMMANDMENT

In the Large Catechism, Luther spends more time on the First Commandment than on any other portion of the Catechism, explaining how essential it is to know, trust, and believe in the true God and to let nothing take His place. He was convinced that where this commandment was being kept, all other commandments would follow. A right relationship with God produces right relationships with fellow human beings.

THE CATECHETICAL CHURCH SERIES

In the Preface to his Large Catechism, Luther writes that there is “a minimum of knowledge that every Christian should have.” The ‘minimum knowledge’ includes the 10 Commandments, Apostles Creed, Lord's Prayer, Holy Baptism, The Keys and Confession, and the Lord's Supper. Luther writes, “Whoever lacks this knowledge cannot be counted among Christians nor be admitted to the sacraments.” (This is part of the reason we ask that our youth attend three years of Confirmation/Catechism Class.) Luther compares someone who calls himself a Christian but doesn't know ‘the minimum,’ to someone who calls himself a craftsman but doesn't know the rules and techniques of his craft (e.g., A carpenter who doesn't know what a hammer or saw are or how to use them).

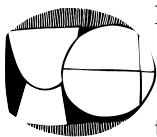
The proper place for instruction in the ‘minimums’ is in the home—your home. Luther wrote his Small Catechism to help the head of the house instruct his family in the ‘minimums’ of the Christian faith.

Whoever the head of your family in these matters might be, we would like to use these summer Sundays for instruction in the 10 Commandments here, with the intent that you would continue the discussion in your own family during the week—even if that’s just you. The insert in the bulletin each Sunday is to help you bring what we do here into your home during the week.

Luther writes, “It is the duty of every family head to examine his children and household members at least once a week to see what they have learned of the Catechism.” So, as the head of the family in this house, you are asked to memorize the particular Commandment of the Week and the explanation from Luther’s Small Catechism and invite you, if applicable, to have your family do the same.

Luther says that if a household member will not do this, they should not be given supper. Luther did not mean this in the context of the Lord’s Supper. But we will leave it up to your own conscience as to whether or not you deserve to eat the goodies served during Fellowship after the service today (We hope and pray that you know we’re just kidding...).

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].

SERVING IN THE DIVINE SERVICE

Preaching & Presiding MinisterPr. Nathanael Seelow
KeyboardistMichelle Reinsch
UshersLes & Trevor Adelson
GreetersLange Family

THE DIVINE SERVICE

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



The Invocation, which uses the words spoken over us at our baptisms, remind us of who we are (children of God) and what we are members of—the Church of Christ.

Whenever the Pastor makes the sign of the cross (✙) throughout the service, worshippers are encouraged to physically make the sign of the cross over the head and the heart to reinforce their remembrance of their baptism.



OPENING HYMN

The Lord Is God; There Is No Other | CW 292

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.

A Christian congregation with its called servant of Christ uses the keys in accordance with Christ's command by forgiving those who repent of their sin and are willing to amend, and by excluding from the congregation those who are plainly impenitent that they may repent. I believe that when this is done, it is as valid and certain in heaven also, as if Christ, our dear Lord, dealt with us himself.

*— Small Catechism
The Office of the
Keys, Part II*

The canticle, **Gloria in Excelsis**, which is Latin for, "Glory in the highest," is a song in which Christians praise God by proclaiming the great things he has done to accomplish our rescue from sin. A form of the Christmas Angel's song (Luke 2), "Glory to God in the highest" has been a Christian song of praise in the Divine Service since the 4th century.

This greeting, known as the "**Salutation**," has deep roots in Christian worship and marks the beginning of the Word section and the Sacrament section (p. 12) of the service.

The traditional wording of the congregation's response is "And with your spirit."

GLORY BE TO GOD — *Gloria in Excelsis*

Luke 2:14

Tune: TALLIS' CANON [CW 597]

1 All glo - ry be to God on high!
 2 Our grate - ful thanks to you we bring,
 3 O Lamb of God, to you we pray.
 4 You, Christ, are ho - ly— Lord a - lone;

Your name, O Lord, we glo - ri - fy;
 For your great glo - ry, heav'n - ly King,
 You take all hu - man sin a - way.
 The Fath - er's glo - ry you made known.

We praise you for your peace and grace,
 For all, O Fath - er, you have done
 Have mer - cy, Lord; re - ceive our prayer;
 We by your Spir - it sing a - gain:

Your fav - or toward our fal - len race.
 Through Je - sus Christ, your on - ly Son.
 From God's right hand, your mer - cy share.
 "All glo - ry be to God!" A - men.

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.

Lord God, you require us to fear, love, and trust in you above all things. Grant unto us undivided hearts to fear your wrath and so avoid the evil that you abhor. Instead, help us to love what you command and trust in your promises; through Jesus Christ, Your Son, who lives and reigns with you and the Holy Spirit, one God, world without end.

C Amen.

Be seated.

We confidently close the prayer with a resounding, "Amen." "Yes, it shall be so."

FIRST LESSON

Exodus 20:1-6

¹ And God spoke all these words, saying,

² "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

³ "You shall have no other gods before me.

⁴ "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.

M The Word of the Lord.

C Thanks be to God!

In the First Lesson, God calls himself "jealous," a Hebrew word associated with the idea of "zealous" or "passionate." God prohibits worshipping other gods because, as in any good marriage, the relationship does not admit third parties. This was not sinful jealousy, but a righteous desire (or zeal) for His people to be faithful.

Being troubled by
doubt and envy does
not mean that we
have lost our faith.
We are called to
struggle against
doubt and envy. We
find strength to do so
in the certainty of the
final outcome of God's
promise.

PSALM OF THE DAY

Psalm 73 | CW p. 94

Refrain



Psalm tone



Refrain

I am always with | you, O LORD;*

you hold me by my | right hand.

You guide me with your | counsel,*

and afterward you will take me into | glory.

Whom have I in hea- | ven but you?*

And earth has nothing I desire be- | sides you.

My flesh and my | heart may fail,*

but God is the strength of my heart

and my portion for- | ever.

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

Romans 1:18-32

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ¹⁹ For what can be known about God is plain to them, because God has shown it to them. ²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. ²¹ For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. ²² Claiming to be wise, they became fools, ²³ and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

²⁴ Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, ²⁵ because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

²⁶ For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; ²⁷ and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

²⁸ And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. ²⁹ They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, ³⁰ slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, ³¹ foolish, faithless, heartless, ruthless. ³² Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

We love to condemn the sins of others. We might not have committed some of the acts Paul condemns here, but we all have sinned. We have exchanged God's truth for human foolishness. Seeing sin, we ought not respond defensively but in confession. We know God's response to sin: He sent His Son to die for sinners.

Following each lesson, the Pastor announces, "The Word of the Lord." We know from Scripture that God comes to us through the Means of Grace, that is the Gospel that is found in the Word and the Sacrament. So, within the service God has come to us convicting us in our sin through the Law, and pronouncing forgiveness through the life-giving Gospel. The congregation—in response to such love—praises the Lord in reply: "Thanks be to God!"

M The Word of the Lord.

C Thanks be to God!

The devil tempts Jesus to seek His own glory. Jesus refuses this path to walk the way of the cross. In love, He "did not count equality with God a thing to be grasped, but made Himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross" [Php. 2:6-8]. He did all this for the sake of Israel, who had failed God's test. He did all this for our sake, because we, too, have failed God's test. Jesus is our substitute who defeated Satan for us, setting us free from sin, death, and the devil's power.

VERSE OF THE DAY

Matthew 4:10b

M Alleluia. Alleluia. You shall worship the Lord your God and him only shall you serve. Alleluia.

C Alleluia!

HOLY GOSPEL

Matthew 4:1-11

Please stand.

M The Holy Gospel according to St. Matthew, chapter four.

C Praise be to you, O Lord.

¹ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² And after fasting forty days and forty nights, he was hungry. ³ And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread."

⁴ But he answered, "It is written,

"Man shall not live by bread alone,
but by every word that comes from the mouth of God."

⁵ Then the devil took him to the holy city and set him on the pinnacle of the temple ⁶ and said to him, "If you are the Son of God, throw yourself down, for it is written,

"He will command his angels concerning you,"
and

"On their hands they will bear you up,
lest you strike your foot against a stone."

⁷ Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'" ⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. ⁹ And he said to him, "All these I will give you, if you will fall down and worship me." ¹⁰ Then Jesus said to him, "Be gone, Satan! For it is written,

"You shall worship the Lord your God
and him only shall you serve."

¹¹ Then the devil left him, and behold, angels came and were ministering to him.

[M] This is the Gospel of the Lord.

[C] Praise be to you, O Christ.

Be seated.

HYMN OF THE DAY *The Ten Commandments Are the Law* | **CW 285 (1,2,11,12)**

SERMON

Romans 1:18-32

We Have No Excuse

A LUTHERAN CONFESSION

Large Catechism, I:1-4

[M] *You shall have no other gods.* What this means: You shall have Me alone as your God. What is the meaning of this, and how is it to be understood? What does it mean to have a god? Or, what is God? Answer: A god means that from which we

What does it mean to have a god? Answer: A god means that from which we are to expect all good and in which we are to take refuge in all distress. So, to have a God is nothing other than trusting and believing Him with the heart. I have often said that the confidence and faith of the heart alone make both God and an idol. If your faith and trust is right, then your god is also true. On the other hand, if your trust is false and wrong, then you do not have the true God. For these two belong together, faith and God [Hebrews 11:6]. Now, I say that whatever you set your heart on and put your trust in is truly your god.

The purpose of this commandment is to require true faith and trust of the heart, which settles upon the only true God and clings to Him alone. It is like saying, “See to it that you let Me alone be your God, and never seek another.” In other words, “Whatever you lack of good things, expect it from Me. Look to Me for it. And whenever you

In the Large Catechism, Luther spends more time on the First Commandment than on any other portion of the Catechism, explaining how essential it is to know, trust, and believe in the true God and to let nothing take His place. He was convinced that where this commandment was being kept, all other commandments would follow. A right relationship with God produces right relationships with fellow human beings.

*In the era of the Reformation, announcements about births, deaths, and marriages were made after the sermon. Then prayers were offered. This is why the **Prayer of the Church** is often placed in this position in the Divine Service.*

“Surely there can be no more faithful, firm, or efficacious sign and seal of the promise and grace which have been shown and applied to us than that Christ himself in the Supper shows to us his very body which has been given for us and his very blood which has been shed for us, not at some enormous distance, but he offers and gives it to us in so present a manner that we receive it to our very selves.”

— Martin Chemnitz

suffer misfortune and distress, crawl and cling to Me. I, yes, I, will give you enough and help you out of every need. Only do not let your heart cleave to or rest on any other.

C This is most certainly true.

Be seated.

OFFERING

Moved by God’s love in Christ, we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering.

PRAYER OF THE CHURCH

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.

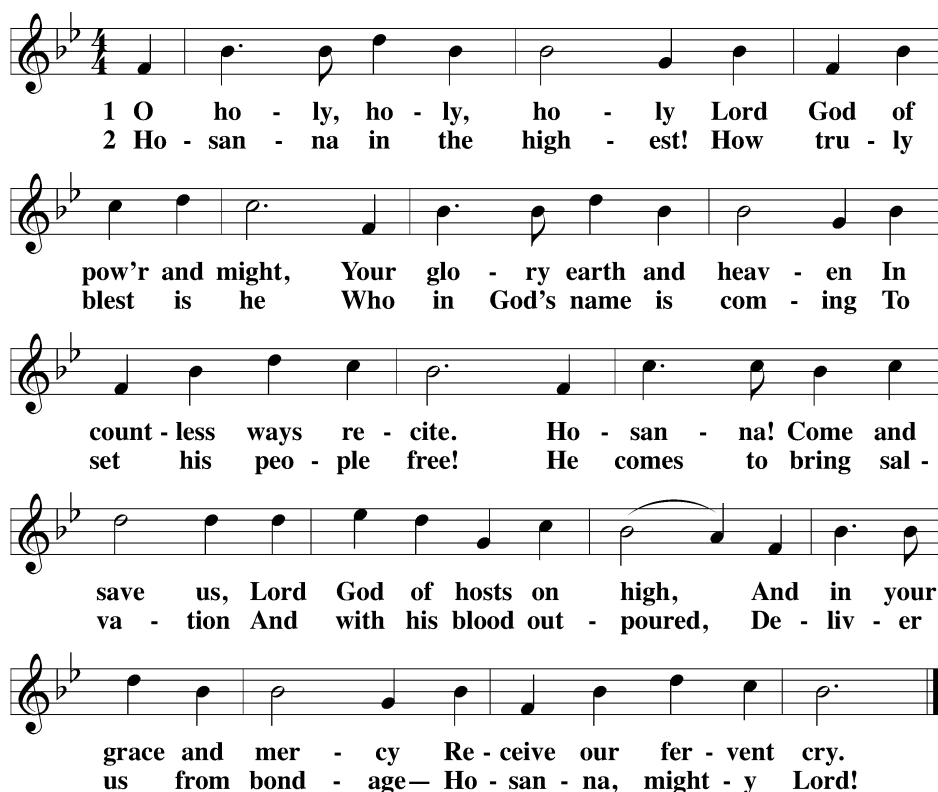
C It is good and right so to do.

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, through Jesus Christ, our Lord, who has called us to be his own so that we may live under him in his kingdom and serve him in everlasting righteousness, innocence, and blessedness. Therefore with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

HOLY, HOLY, HOLY — Sanctus

Isaiah 6:3; Matthew 21:9

Tune: WEBB [CW 474]



1 O ho - ly, ho - ly, ho - ly Lord God of
2 Ho - san - na in the high - est! How tru - ly

pow'r and might, Your glo - ry earth and heav - en In
blest is 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 -

save us, Lord God of hosts on high, And in your
va - tion And with his blood out - poured, De - liv - er

grace and mer - cy Re - ceive our fer - vent cry.
us from bond - age— Ho - san - na, might - y Lord!

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. On Palm Sunday, as the Lord entered Jerusalem, the crowds proclaimed, "Hosanna!" which means, "Savior" or "Rescuer." So also today we sing "hosanna!" as the Lord comes to us in the Sacrament of the Supper. He indeed has come to save us from our sins, and shows us such love in his body and blood in, with, and under the bread and the wine.

PRAYER OF THANKSGIVING

[M] Blessed are you, O God Almighty, who through Jesus Christ, your eternal Word, created all things and made mankind in your own image. When Adam sinned and lost your image, you did not forsake the people you had created. You sent your only begotten Son to take on human flesh through the Holy Spirit and the virgin Mary. As our substitute, he fulfilled all of your laws in our place and died the death we deserve because of our sin. For all of your undeserved love toward us, we give thanks and praise to your living and life-giving name: Father, Son, and Holy Spirit, one God, now and forever.

[C] 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

"The Son of God commended to his church the Words of Institution of the Supper in the form of a last will and testament—at a time of high emotion, with most fervent prayer, and under the most serious circumstances on the night in which he was betrayed. Therefore these words should be observed with the greatest reverence and piety and in the fear of the Lord by all people, for they are the words of the testament of the Son of God."

— Martin Chemnitz

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.

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.

LAMB OF GOD — *Agnus Dei*

John 1:29





The **Agnus Dei**, which means “Lamb of God,” is a song included in the Ordinary of the Divine Service. That means it is included in every Service of the Sacrament. This canticle reminds us that Jesus is God’s Lamb, who was offered as a sacrifice for sin, once for all.

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.

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 **Nunc Dimittis**, which is Latin for, "Now you dismiss," is a Canticle that uses the words of the priest, Simeon, found in Luke 2. The Lord promised Simeon that he would see the Savior with his own eyes before his death. When Mary and Joseph brought the baby Jesus to the temple, Simeon held the Son of God in his hands. Out of thanks for the fulfillment of his promise, Simeon praised God with these words.

These words 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.

SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

Tune: KUORTANE [CW 388]

Please stand.

1 O Lord, now let your serv - ant De - part in peace, as -
 2 All glo - ry to the Fa - ther, All glo - ry to the
 su - red: For I have seen your prom - ised In -
 Son, All glo - ry to the Spir - it, For -
 car - nate, sav - ing Word— A Light that will en -
 ev - er three in one; For as in the be -
 light - en All gloom where Gen - tiles dwell; The bril - liant,
 gin - ning, Is now, shall ev - er be, God's tri - une
 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

O God, Our Help in Ages Past | **CW 441 (1,3,6)**



*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)*

Announcements

SUMMER SESSION OF BIBLE CLASSES TODAY The Summer Session of Bible Class continues today! The class will last 19 minutes (we promise!) and will cover some *Very Important Chapters of the Bible*. Please make time in your schedules to attend this great opportunity to continue to grow in faith and fellowship. Today's study: **EXODUS 12 – THE PASSOVER**

SUMMER SERIES ON THE CATECHISM In the coming weeks, Good Shepherd will continue her annual exercise of studying and meditating on Luther's Catechism. This is an exercise that has been done in the Lutheran Church for hundreds of years, and was encouraged by Dr. Luther himself. Using the Small Catechism as our guide, and reading portions of his Large Catechism, this summer we will meditate on the Ten Commandments. Next week we will study and meditate on the *Second Commandment*.

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.

PASTOR SEELOW OUT-OF-TOWN This evening, Pastor Seelow leaves for Omaha for Summer School. He will be gone through Wednesday evening. If an emergency happens and you or your family are in need of pastoral care, please do not hesitate to call Pastor Seelow on his cell phone at (308) 293-2925.

This Week's Calendar

TODAY10:45 — *Very Important Chapters* Bible Class
PM — Pastor Seelow leaves for Omaha

Wednesday, July 13PM — Pastor Seelow returns from Omaha

Thursday, July 14AM — Hospital/Shut-in Calls
7p — Pastor guest-preaches at Christ, Grand Island

Sunday, July 179:30a — Divine Service with Holy Communion
10:45a — *Very Important Chapters* 19-Minute Bible Class

Ushers: Chris Stutz & Matthew Brei
Greeter: Meyer Family
Sound Tech: Logan Hansen

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Cleaning (7/10-7/16)*Church*—Hansen; *Fellowship*—Harp; *Ed. Bldg.*—Powers
MowingBrei

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