



THE BELIEVER PRAYS BOLDLY

The Twelfth Sunday after Pentecost

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, August 7, 2016

WELCOME TO GOOD SHEPHERD!

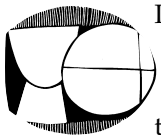
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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).

SERVICE NOTES FOR THIS SUNDAY

The believer prays boldly. The Prayer of the Day beautifully centers worship for this Sunday: God's ears are open; let us then boldly ask for the blessings he promises. Today we focus especially on the Seventh Petition of the Lord's Prayer which calls for our heavenly Father to "Deliver Us From Evil." Today we will explore what Jesus meant by that and how it applies to our lives.

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 Minister.....Pr. Kurt Schaser
St. John's Ev. Lutheran Church
Newburg, WI

KeyboardistLogan Hansen

Ushers.....Tom Hansen & Randy Kahle

GreeterChris Stutz

Sound TechnicianJamie Scott

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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

Lord Jesus Christ, Be Present Now | CW 230

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*



Kyrie is the Greek word for "Lord." The expression, "Lord, have mercy," is one of the oldest worship responses in the Christian Church.

"All confidence is empty, except confidence in mercy. Mercy delivers us; our own merits, our own efforts, do not."

*— Apology to the
Augsburg Confession,
V:209*



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. 17) 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: ST. CRISPIN [CW 376]

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.

O Lord, your ears are always open to the prayers of your humble servants, who come to you in Jesus' name. Teach us always to ask according to your will that we may never fail to obtain the blessings you have promised; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

Be seated.

FIRST LESSON

Genesis 18:20-32

THEN THE LORD SAID, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, ²¹ I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know."

²² So the men turned from there and went toward Sodom, but Abraham still stood before the Lord. ²³ Then Abraham drew near and said, "Will you indeed sweep away the righteous with the wicked?"

²⁴ Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? ²⁵ Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?"

²⁶ And the Lord said, "If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake."

²⁷ Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. ²⁸ Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there."

²⁹ Again he spoke to him and said, "Suppose forty are found there." He answered, "For the sake of forty I will not do it." ³⁰ Then he said, "Oh let not the Lord be angry, and I will speak. Suppose thirty are found there." He answered, "I will not do it, if I find thirty there."



The Collect (also called the "Prayer of the Day") is a concise prayer which "collects" the thoughts of the day and presents them to God in his mercy. Most of these prayers have been in use in the Church for more than 1,500 years. By praying these prayers, we join with the great body of believers, the communion of saints, and with the generations yet to come.

There were just certain ways that things were done in the ancient East. This was not it. Abraham's continued pressing of God for concessions would have seemed presumptuous to any earthly master. Yet Abraham was as bold as this when talking to God! On hearing of the Lord's plans for wicked Sodom, Abraham shamelessly presses the Lord to live up to the meaning of his name.

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!”

³¹ He said, “Behold, I have undertaken to speak to the Lord. Suppose twenty are found there.” He answered, “For the sake of twenty I will not destroy it.” ³² Then he said, “Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there.” He answered, “For the sake of ten I will not destroy it.”

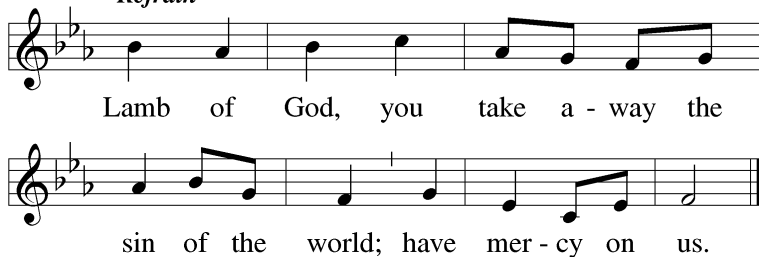
M The Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

Psalm 6 | CW p. 66

Refrain



Psalm tone



Refrain

O LORD, do not rebuke me in your | anger*
or discipline me | in your wrath.

Be merciful to me, LORD, for | I am faint;*
O LORD, heal me, for my soul is in | anguish.

Turn, O LORD, and de- | liver me;*
save me because of your un- | failing love.

Refrain

I am worn out from | groaning.*
My eyes grow weak with | sorrow.

Away from me, all you who do | evil,*
for the LORD has heard my | weeping.

The LORD has heard my cry for | mercy;*
the LORD ac- | cepts my prayer.

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

James 5:13-18

IS ANYONE AMONG YOU SUFFERING? Let him pray. Is anyone cheerful? Let him sing praise. ¹⁴ Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. ¹⁵ And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. ¹⁶ Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. ¹⁷ Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. ¹⁸ Then he prayed again, and heaven gave rain, and the earth bore its fruit.

M The Word of the Lord.

C Thanks be to God!

C.S. Lewis said that in prayer God gives us the dignity of causality. Using the example of Elijah's earnest prayers, James encourages a bold prayer life on behalf of others in keeping with the will of the Lord. The righteous are invited to boldly pray for the sick in both body and soul, and God promises to hear those prayer of men made righteous and to respond with forgiveness and healing. Such dignity God gives us! No wonder James can make such a sweeping statement: Is any of you in trouble? He should pray.

VERSE OF THE DAY

John 6:68

M Alleluia. Alleluia. Lord, to whom shall we go? You have the words of eternal life.

C Alleluia.

HOLY GOSPEL

Matthew 6:5-15

Please stand.

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

C Praise be to you, O Lord.

The disciples came to Jesus looking for help in learning to pray. Jesus responds coupling the spiritual-gift petitions of the Lord's Prayer with examples of the boldness with which our Father invites us to ask, seek, and knock. Rooted in the Word, these requests come from hearts of faith that have been taught to seek not only what we need but even what we want. Our confidence is this: we can come again and again before our Father's throne of grace knowing that every good and perfect gift comes from our dear Father to his dear children.

AND WHEN YOU PRAY, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. ⁶ But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

⁷ “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. ⁸ Do not be like them, for your Father knows what you need before you ask him. ⁹ Pray then like this:

“Our Father in heaven,
hallowed be your name.

¹⁰ Your kingdom come,
your will be done,
on earth as it is in heaven.

¹¹ Give us this day our daily bread,

¹² and forgive us our debts,
as we also have forgiven our debtors.

¹³ And lead us not into temptation,
but deliver us from evil.

¹⁴ For if you forgive others their trespasses, your heavenly Father will also forgive you, ¹⁵ but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

M This is the Gospel of the Lord.

C Praise be to you, O Christ.

Be seated.

HYMN OF THE DAY

Lord, Teach Us How to Pray Aright | **CW 412**

SERMON

Matthew 6:9a, 13b

⁹ Pray then like this: “Our Father in heaven...¹³ deliver us from evil.”

Deliver Us From Evil

APOSTLES’ CREED

C I believe in God, the Father almighty,
maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended into hell.

The third day he rose again from the dead.

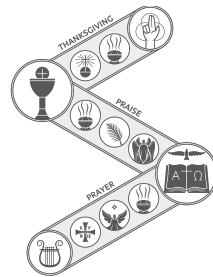
He ascended into heaven

and is seated at the right hand of God the Father almighty.

From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Be seated.



*The Liturgy of the Divine Service has been described as the climbing of “two mountains.” Like mountains in the physical world, each of these two mountains—the Service of the Word and the Service of the Sacrament—have peaks, or summits. The “summit” of the Service of the Word is the **Sermon**. The “summit” of the Service of the Sacrament is the Distribution. Each summit is reached by careful, meaningful, and methodical steps. And each step is intended to bring the worshipper closer and closer to the peak of the Service.*



Through the **Prayer of the Church** we heed Christ's command to "love one another." One of the greatest forms of love we can show for our neighbor is to pray for them.

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.



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

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.

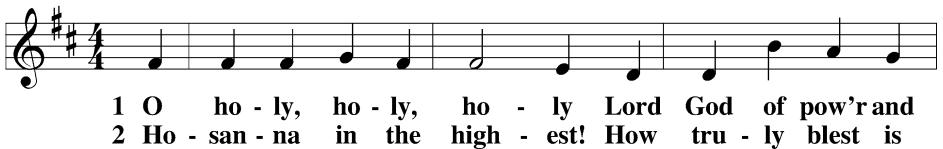
C It is good and right so to do.

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: AURELIA [CW 372]



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 -
save us, Lord God of hosts on high, And
va - tion And with his blood out - poured, De -
in your grace and mer - cy Re - ceive our fer - vent cry.
liv - er us from bond - age— Ho - san - na, might - y Lord!

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.



This section of the
service may be
unfamiliar to some. A
**Prayer of
Thanksgiving** is
absolutely appropriate
to pray at this point
in the service. We
give thanks (as we
have just said in the
Preface: "Let us give
thanks to the Lord."
for the blessings we
receive in this
Sacrament through
the sacrifice of God's
Son and we ask that
he bless us through
the eating and
drinking of Christ's
body and blood.

PRAYER OF THANKSGIVING

[M] Blessed are you, O Lord God, King of the universe. Before the creation of the world, you chose to redeem us with the precious blood of your Son, a Lamb without blemish or defect. We give you humble and heartfelt thanks that by the mystery of Christ's holy incarnation, you have made him our brother and helper forever. Remembering your Son's death and resurrection, we receive in repentance and joy his body and blood. Strengthen us through this gift for our pilgrimage on earth until, together at last, we shall eat and drink with our Savior anew in the kingdom of God. Whenever we eat this bread and drink this cup, we proclaim the Lord's death until he comes.

[C] Amen.

Medieval monks are credited with the custom of ringing a bell three times during the **Lord's Prayer**. The idea was to alert people in the area surrounding the monastery or church that the Lord's Prayer was being spoken in those buildings and they could join in from a distance. The bell peal at the beginning, middle and end of the Lord's Prayer helped those distant prayers keep pace with those who were praying the prayer inside the buildings.

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

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



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;

grant us your peace. A - men.

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 Cantic 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.

This **prayer**, which we often pray, was included in a version of the Divine Service written by Martin Luther in 1526. We ask God to work powerfully in our lives through what he has just given to us in the Supper.

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

sured: 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

All Who Believe and Are Baptized | **CW 299**



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

THANK YOU! We thank Pastor Schaser for his willingness to take time out of his family vacation and serve us with God's Word this morning. We ask God's blessings as they travel home.

NO BIBLE CLASS TODAY Because Pastor is out of town, there will be no Bible Class following the Service. The next Class will meet next Sunday, August 14.

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 continue our study of the commandments and meditate on the *Fifth Commandment*.

PASTOR OUT OF TOWN Pastor and his family are on a family vacation in the Black Hills this week. If an emergency happens, and pastoral help is needed, Pastor Tom Schneider of Christ Lutheran in Grand Island is willing to assist. His cell phone number is (308) 258-4711.

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.

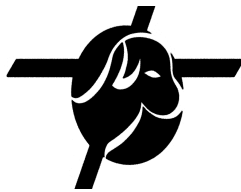
2016 OWLS NATIONAL CONVENTION OWLS is an acronym for *Organization of Wisconsin Lutheran Seniors*, and is a group open to members of the WELS age 55 or older. The 2016 OWLS Convention will be held at the Ramada Plaza Hotel in Omaha, NE on October 11-13. The theme for the convention is "Enlarging the Harvest." The convention is a great get-a-way for seniors. The inspiring worship services and devotions provide an opportunity for spiritual growth. The speakers and workshops provide opportunity for learning and sharing. You can also enjoy fellowship, tours, a silent auction, WELS displays, as well as good food and entertainment. You do not have to be a member of OWLS to attend. For more information, or for a registration form, please call Shirley Anders at (402) 333-4399 or go to www.wels.net/owls. Registration for the convention closes on September 1.

This Week's Calendar

Sunday, August 14.....9:30a — Divine Service with Holy Communion
10:45a — *Very Important Chapter* 19-Minute Bible Class
11:30a — Church Council Meeting

Ushers: Brent Meyer & Mannie Reinsch
Greeter: Pam Riggins & Barb Stutz
Sound Tech: Jamie Scott

.....
Cleaning (8/7-8/13)*Church*—Darby; *Fellowship*—Haas; *Ed. Bldg.*—Hansen
Mowing.....Seelow
.....



www.goodshepherdkearney.org