

THE CATECHETICAL CHURCH

The Ten Commandments — The Fifth Commandment

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, August 14, 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 FIFTH COMMANDMENT

Luther distinguishes between spiritual and civil government and authority, which we commonly refer to as the doctrine of the two kingdoms. God takes care of us in the Church through the ministry of the Word and Sacraments, the Means of Grace. In our homes he cares for us through our parents. In the world, he cares for us by means of civil government. God gives to the civil government the authority to punish criminals and, when necessary, to execute them. The spiritual meaning of this commandment is that we are not to "kill" our neighbor in our hearts, with our thoughts, with our words, or with our hands. No one has the right, on his or her own authority, to murder another person. Only God may take a human life, and he entrusts this authority to civil rulers. So Christians can in good conscience wage war and punish and execute criminals under rightful government authority. Luther goes on to explain that we break the Fifth Commandment not only by acting against it, but also when we fail to protect our neighbor.

THE CATECHETICAL CHURCH SERIES

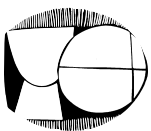
In the Preface to his Large Catechism, Luther writes that there is "a minimum of knowledge that every Christian should have." The 'minimum knowledge' includes the 10 Commandments, Apostles Creed, Lord's Prayer, Holy Baptism, The Keys and Confession, and the Lord's Supper. Luther writes, "Whoever lacks 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].

THE DIVINE SERVICE

The Service of Word & Sacrament — Christian Worship, pg. 26



Public worship is traditionally called the **Divine Service** among Lutherans, a phrase that comes from the German word “Gottesdienst.” The term developed as an acknowledgment of the belief that true worship of God is not focused on what we do, but rather on what God has done for us, as our Confessions declare: “Faith is the divine service, which receives the benefits offered by God...By faith God wishes to be worshiped in this way, that we receive from Him those things which he promises and offers” (Ap. IV:49). The things God promises and offers in worship are forgiveness, life, and salvation through the Means of Grace. We see the Means of Grace in the two services of our liturgy: the **Service of the Word** (p. 7) and the **Service of the Sacrament** (p. 13).

OPENING HYMN

In Adam We Have All Been One | **CW 396**

INVOCATION

Please stand.

- [M]** The grace of our Lord ✚ Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you.
- [C]** **And also with you.**

CONFESSION OF SINS

- [M]** If we say we have fellowship with God while we walk in darkness,
- [C]** **we lie and do not practice the truth.**
- [M]** But if we walk in the light, as he is in the light,
- [C]** **we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.** *1 John 1:6,7*
- [M]** God invites us to come into his presence and worship him with humble and penitent hearts. Therefore, let us acknowledge our sinfulness and ask him 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*
- [C]** Holy and merciful Father,
- [C]** **I confess that I am by nature sinful, and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in**

eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

ABSOLUTION

M God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son ✠ and of the Holy Spirit.

C Amen.

LORD, HAVE MERCY — *Kyrie*

M For all that we need in life and for the wisdom to use all your gifts with gratitude and joy, hear our prayer, O Lord.



M For the steadfast assurance that nothing can separate us from your love and for the courage to stand firm against the assaults of Satan and every evil, hear our prayer, O Christ.



M For the well-being of your holy Church in all the world and for those who offer here their worship and praise, hear our prayer, O Lord.



*The **Kyrie** is a liturgical part of the Ordinary, or a component of the liturgy that occurs in every Divine Service. The word "kyrie" is the Greek word for "Lord." The expression, "Lord, have mercy," is one of the oldest worship responses in the Christian Church.*

- [M]** Merciful God, maker and preserver of life, uphold us by your power and keep us in your tender care:



- [M]** The works of the Lord are great and glorious; his name is worthy of praise!

O LORD, OUR LORD

C: O Lord, our Lord, how glo - rious is your name in
all the earth. Al - might - y God, mer - ci - ful Fa - ther,
you crown our life with your love. You take a - way our sin;
you com - fort our spir - it; you make us pure and
ho - ly in your sight. You did not spare your on - ly Son,
but gave him up for us all. O Lord, our Lord,
how glo - rious is your name in all the earth.

O Son of God, e - ter - nal Word of the Fa - ther,
 you came to live with us; you made your Fa - ther known;
 you washed us from our sins in your own blood. You are the
 King of glo - ry; you are the Lord! O Lord, our Lord,
 how glo - rious is your name in all the earth.

The Service of the Word



PRAYER OF THE DAY — *Collect*

[M] Let us pray.

Almighty God, defender of the weak and helper of the helpless, we implore You to sustain us with Your favor and to strengthen us by Your mercy that we might act with tenderness toward our neighbors, never hurting or harming them in their bodies by hateful words, destructive deeds, or neglect of their well-being. Instead, empower us to help and support them in every physical need even as You have shown mercy to us in Your crucified Son in whose name we pray.

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.

The congregation makes the Collect its own with its “Amen,” a declaration that what has been said is true and affirming its trust in the Lord’s promise; “Yes, yes, this is most certainly true.”

By the time of the Reformation, a lesson from the **Old Testament** called the “Prophecy” was only used on special festivals such as Christmas and the Easter Vigil, and was not a regular part of the weekly liturgy. However, the Common Service of The Lutheran Hymnal (1941) allowed for the reading of an Old Testament lesson, which has now become the common practice in most churches today.



Be seated.

FIRST LESSON

Genesis 4:2b-10

NOW ABEL WAS A KEEPER OF SHEEP, and Cain a worker of the ground. ³ In the course of time Cain brought to the LORD an offering of the fruit of the ground, ⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, ⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. ⁶ The LORD said to Cain, “Why are you angry, and why has your face fallen? ⁷ If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it.”

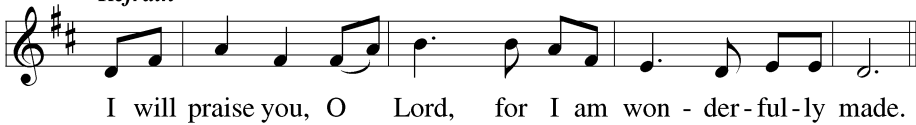
⁸ Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. ⁹ Then the LORD said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?” ¹⁰ And the LORD said, “What have you done? The voice of your brother’s blood is crying to me from the ground.”

M The Word of the Lord.

C Thanks be to God!

As they worshiped,
Old Testament
believers responded to
readings from the
Scriptures by singing
Psalms. We continue
this custom in our
worship still today.

Refrain



Psalm tone



Refrain

O LORD, you created my inmost | being;*
you knit me together in my | mother's womb.

I praise you because I am fearfully and wonder- | fully made;*
your works are wonderful, I know that | full well.

My frame was not hidden | from you;*
your eyes saw my unformed | body.

Refrain

All the days or- | dained for me*
were written in your book before one of them | came to be.

How precious to me are your | thoughts, O God!*
How vast is the | sum of them!

Were I to | count them,*
they would outnumber the | grains of sand.

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

It is appropriate to
bow toward the altar
during the first two
lines of the **Gloria
Patri** (Latin for
"Glory be to the
Father). This action
shows honor and
glory in physical form
as we give our Triune
God glory with our
lips.

The **second lesson** has also been called the "Epistle" lesson, so-called because it is most frequently drawn from one of the New Testament Epistles or "letters," occasionally includes selections from the book of Acts, Revelation, or even the Old Testament.

The **Verse of the Day**, traditionally called the Alleluia (a Latinized form of the Hebrew word meaning "praise the Lord") was normally chanted. It highlights a text of particular relevance to the theme of the day.

SECOND LESSON

1 John 3:11, 12, 16-18

FOR THIS IS THE MESSAGE that you have heard from the beginning, that we should love one another. ¹² We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous...

¹⁶ By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. ¹⁷ But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? ¹⁸ Little children, let us not love in word or talk but in deed and in truth.

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

John 20:21

C: Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

These words are writ - ten that we may be - lieve that

Je - sus is the Christ, the Son of God.

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

HOLY GOSPEL

Matthew 5:21-26

Please stand.

[M] The Holy Gospel according to St. Matthew, chapter five.

YOU HAVE HEARD THAT IT WAS SAID to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ ²² But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. ²³ So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵ Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ²⁶ Truly, I say to you, you will never get out until you have paid the last penny.

[M] This is the Gospel of the Lord.



Be seated.

HYMN OF THE DAY *The Ten Commandments are the Law* | **CW 285 (1,6,11,12)**

SERMON

1 John 3:18

¹⁸ Little children, let us not love in word or talk but in deed and in truth.

“Children, don’t make me...”

The Holy Gospel is the pinnacle of the Service of the Word because it represents the direct words and actions of our Lord during his earthly ministry. Before the reading of the Gospel, the people stand in due deference to Christ.

The Hymn of the Day was formerly known as the “Chief Hymn,” or “Hauptlied.” It is a Lutheran adaptation of a hymn called the “Sequence” (from the Latin Sequentia, or “what follows,” because it followed the Alleluia). This hymn was written by Martin Luther to teach people the ten commandments.

The spiritual meaning of this commandment is that we are not to "kill" our neighbor in our hearts, with our thoughts, with our words, or with our hands. No one has the right, on his or her own authority, to murder another person. Only God may take a human life, and he entrusts this authority to civil rulers. Luther goes on to explain that we break the Fifth Commandment not only by acting against it, but also when we fail to protect our neighbor.

A LUTHERAN CONFESSION

Large Catechism, I:183, 188-190, 193-195

- [M]** This commandment forbids everyone to be angry, except those who are in the place of God, that is, parents and the government.
- [C]** **For it is proper for God and for everyone who is in a divine estate to be angry, to rebuke, and to punish because of those very persons who transgress this and the other commandments.**
- [M]** The cause and need of this commandment is that God well knows that the world is evil, and that this life has much unhappiness.
- [C]** **Therefore, He has set up this and the other commandments between the good people and the evil.**
- [M]** In the first place, we must harm no one, either with our hand or by deed, and the heart must not be ill disposed toward anyone or wish another person ill in anger and hatred.
- [C]** **Then body and soul may be innocent toward everyone, but especially toward those who wish you evil or inflict such things upon you.**
- [M]** Second, a person who does evil to his neighbor is not the only one guilty under this commandment.
- [C]** **It also applies to anyone who can do his neighbor good, prevent or resist evil, defend, and save his neighbor so that no bodily harm or hurt happen to him—yet does not do this.**
- [M]** It will not work for you to make the excuse that you did not provide any help, counsel, or aid to harm him.
- [C]** **For you have withheld your love from him and deprived him of the benefit by which his life would have been saved...**
- [M]** Therefore, it is God's ultimate purpose that we let harm come to no one,
- [C]** **but show him all good and love.**
- [M]** As we have said, this commandment is especially directed toward those who are our enemies.

C For to do good to our friends is an ordinary heathen virtue, as Christ says in Matthew.

M Here again we have God's Word, by which He would encourage and teach us to do true, noble, and grand works such as gentleness, patience, and, in short, love and kindness to our enemies.

C He would always remind us to reflect upon the First Commandment—that He is our God, which means He will help, assist, and protect us in order that He may quench the desire of revenge in us.

This is most certainly true.

Be seated.

OFFERING

PRAYER OF THE CHURCH

Please stand.

The Service of the Sacrament



PREFACE

M The Lord be with you.



C: And al - so with you.

M Lift up your hearts.



C: We lift them up to the Lord.

*Moved by God's love in Christ, by our **Offering** 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.*

*The Service of the Sacrament begins with the **Salutation** (as did the Service of the Word). Once again, the congregation assents that the Pastor has their approval to speak on their behalf. Additionally, the Pastor encourages the congregation to "lift up their hearts" and "to give thanks" as he gives thanks on their behalf in the Proper Preface and the Eucharistic Prayer.*

The opening words of the Preface (prev. page) are among the oldest sentences in the Christian liturgy. The responses are followed by the **Proper Preface** (italics), which are specific to the "proper" season of the church year. The entire liturgy is composed of ordinary elements, which remain the same from week to week, and propers, which change from week to week or season to season.

[M] Let us give thanks to the Lord our God.



C: It is right to give him thanks and praise.

PROPER PREFACE

[M] Praise to the God and Father of our Lord Jesus Christ! In love he has blessed us with every spiritual blessing. *He sends the Holy Spirit to testify that we are his children and to strengthen us when we are weak.* Now have come the salvation and the power and the kingdom of our God and the authority of his Christ. To him who sits on the throne and to the Lamb be praise and thanks and honor and glory for ever and ever:

HOLY, HOLY, HOLY — *Sanctus*



C: Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.



You are my God, and I will ex - alt you.



I will give you thanks, for you have be - come my sal -



va - tion. Ho - ly, ho - ly, ho - ly is the Lord of hosts.



The whole earth is full of your glo - ry.

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 to redeem us. We remember, O Lord, with thanksgiving the saving work of your Son, our Lord Jesus Christ. 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; Luke 11:2-4

[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 Pater Noster (Latin for "Our Father"), has been prayed in the consecration of the Sacrament from Apostolic times. The sign of the cross is made in the seventh petition to remember our baptism and its connection with Christ's death on the cross, which has delivered us from evil once and for all.

WORDS OF INSTITUTION

*Matthew 26:26-30; Mark 14:22-24;
Luke 22:19,20; 1 Corinthians 11:23-25*

[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

With the body and blood of our Lord Jesus in his hands, the Celebrant turns and speaks the **Pax Domini** (Latin for “peace of the Lord”) to those assembled. The Pax is drawn from Jesus’ greeting to the Apostles after his resurrection from the dead: “Peace be to you” (John 20:19). The Pastor, as Christ’s called servant, offers us the same peace in the presence of the risen Christ.

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.

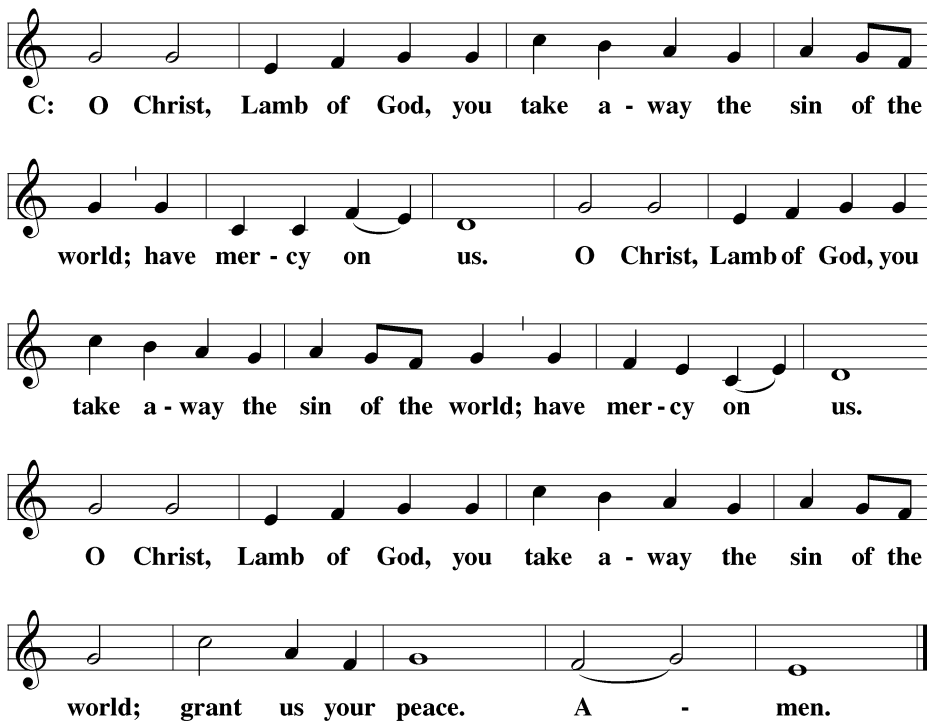
out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

The peace of the Lord be with you always.



LAMB OF GOD — *Agnus Dei*

John 1:29



Be seated.

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.

PRAYER FOR GRACE

Please stand.

- [M] Hear the prayer of your people, O Lord, that the lips which have praised you here may glorify you in the world, that the eyes which have seen the coming of your Son may long for his coming again, and that all who have received in his true body and blood the pledge of your forgiveness may be restored to live a new and holy life, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



BLESSING

Numbers 6:22-27

- [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.



Be seated.

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."

CLOSING HYMN

Love Is the Gracious Gift | CW 505



Announcements

SUMMER SESSION OF BIBLE CLASSES TODAY The Summer Session of Bible Class continues today! The class will last approximately 19 minutes 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: **2 SAMUEL 11,12 — DAVID & BATHSHEBA, PT. 1**

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 *Sixth 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.

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.

UNK BLUE AND GOLD NIGHT UNK is hosting its Blue and Gold Night this coming Friday, August 19. Once again Good Shepherd will be sponsoring a tent during the event, handing out information about the congregation and an upcoming college Bible Class. If you would like to help with the event by manning the tent, please speak with Pastor Seelow.

This Week's Calendar

Friday, August 195-8p — UNK Blue and Gold Night

Sunday, August 219:30a — Divine Service with Holy Communion
10:45a — *Very Important Chapter* 19-Minute Bible Class

Ushers: Rick Reinsch & George Scott
Greeter: Vivian Alexander
Sound Tech: Jamie Scott

Cleaning (8/14-8/20)*Church*—Harp; *Fellowship*—Powers; *Ed. Bldg.*—Reinsch
Mowing.....Meyer



SERVING IN THE DIVINE SERVICE

Preacher & Presiding Minister.....Pr. Nathanael Seelow
PianistMichelle Reinsch
Ushers.....Brent Meyer & Mannie Reinsch
GreetersPam Riggins & Barb Stutz
Sound TechnicianJamie Scott

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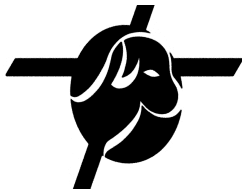
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