

# THE CATECHETICAL CHURCH

*The Ten Commandments — The Seventh Commandment*

# GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

---

*Sunday, August 28, 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 SEVENTH COMMANDMENT

Stealing is not only physically robbing another's possessions, but it is also taking advantage of other people. Luther was very concerned about unjust business practices, His comments particularly challenge us today, since we live in a culture built on a free-market economy and generally agree that nay price charged to people is morally acceptable. On the other hand, Luther points out how working people also steal from their employers by not giving a full day's work for a full day's pay. Though written over 475 years ago, Luther's comments on the Seventh Commandment are amazingly relevant and timely, and they point out the biblical distinction between the two kingdoms. For example, toward the end of the discussion on the Seventh Commandment in the Large Catechism, Luther wisely notes that the duty of the Church is to reprove sin and teach the Word of God. It is the duty of governing authorities to restrain lawlessness. The Church, as a spiritual institution, does not order society or enact societal laws; this is solely the duty of the government.

## THE CATECHETICAL CHURCH SERIES

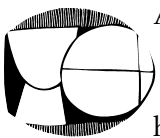
In the Preface to his Large Catechism, Luther writes that there is “a minimum of knowledge that every Christian should have.” The 'minimum knowledge' includes the 10 Commandments, Apostles Creed, Lord's Prayer, Holy Baptism, The Keys and Confession, and the Lord's Supper. Luther writes, “Whoever lacks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



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 properly taught first (1 Corinthians 11:27-29).

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 Common Service — Christian Worship, pg. 15*



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.



*“The Office of the Keys is that special authority which Christ has given to His church on earth to forgive the sins of repentant sinners...”*

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

## OPENING HYMN

*What God Ordains Is Always Good* | **CW 429**

## INVOCATION

*Matthew 28:19*

*Please stand.*

**[M]** In the name of the Father and of the ✙ Son and of the Holy Spirit.



## CONFESSION OF SINS

**[M]** Our help is in the name of the LORD.

*Psalms 124:8*

**[C]** Who made heaven and earth.

**[M]** I said, I will confess my transgressions to the LORD.

*Psalms 32:5*

**[C]** And you forgave the iniquity of my sin.

**[M]** Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

*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]** Holy and merciful Father,

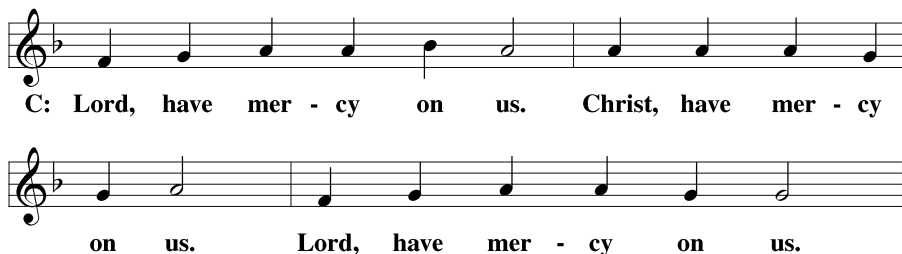
**[C]** I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in

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.

## LORD, HAVE MERCY — Kyrie

Matthew 20:30; Psalm 6:2

Having entered God's presence, the **Kyrie** (Latin for "Lord") serves as our earnest plea for his grace and peace. Notice how this tune and the tune of the **Agnus Dei** ("Lamb of God" p. 16) are very similar. Martin Luther composed this setting of the Kyrie based on the melody of the Agnus Dei, foreshadowing the climax of the Divine Service in the Holy Supper.



## 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.



- [M]** In the peace of forgiveness, let us praise the Lord!

## GLORY BE TO GOD — Gloria in Excelsis

Luke 2:14; John 1:29

### A NOTE FOR PARENTS

The shorter, oft-repeated expressions in the liturgy are excellent ways for young children to participate in the worship service. Help children watch for and join in phrases like, "Lord, have mercy," "Amen," "Thanks be to God!" and "Alleluia."



**The Gloria in Excelsis** (Latin for "Glory in the highest") is the song the angels sang to the Bethlehem shepherds on the night of Jesus' birth. It is God's answer to the Kyrie: "peace, goodwill toward men" through the "Lamb of God" who takes away the sins of the world. Martin Luther composed this setting of the Gloria based on the Gregorian Gloria for Eastertide.

God the Fa-ther al - mighty. O Lord, the only begotten Son, Je-sus Christ;

O Lord God, Lamb of God, Son of the Father, you take away the

sin of the world; have mercy on us. You take away the

sin of the world; re - ceive our prayer. You sit at the right hand of

God the Father; have mercy on us. For you on - ly are holy;

you on - ly are the Lord. You only, O Christ, with the Ho - ly Spirit,

are most high in the glory of God the Father. A - men.

**The Service of the Word** is modeled after the Synagogue worship of the Hebrew people, which our Lord himself participated in and led, as recorded throughout the Gospels (cf. Luke 4:16; Mark 1:21; John 18:20). Synagogue worship consisted of readings from the Law and the Prophets, which correspond to our Epistle and Gospel lessons. It also included the chanting of Psalms, which are reflected by our Psalm and Verse of the Day.

## The Service of the Word

### SALUTATION

Ruth 2:4; 2 Timothy 4:22



**[M]** ♪ The Lord be with you.

C: And al - so with you.

## PRAYER OF THE DAY

**M** ♪ Let us pray.

Father of light and Giver of every good gift, keep us from treating our neighbors' money or possessions as things that we are free to take for ourselves. Instead, give us charity of heart that we might help and assist our neighbors to improve and protect their possessions and income so they may live without want or neediness and so enjoy the blessings that You have bestowed on them; through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



*Be seated.*

## FIRST LESSON

*Proverbs 11:1-7*

**A** FALSE BALANCE is an abomination to the LORD,  
but a just weight is his delight.

<sup>2</sup> When pride comes, then comes disgrace,  
but with the humble is wisdom.

<sup>3</sup> The integrity of the upright guides them,  
but the crookedness of the treacherous destroys them.

<sup>4</sup> Riches do not profit in the day of wrath,  
but righteousness delivers from death.

<sup>5</sup> The righteousness of the blameless keeps his way straight,  
but the wicked falls by his own wickedness.

<sup>6</sup> The righteousness of the upright delivers them,  
but the treacherous are taken captive by their lust.

<sup>7</sup> When the wicked dies, his hope will perish,  
and the expectation of wealth perishes too.

**M** The Word of the Lord.

**C** Thanks be to God!

*In the Collect, the Pastor gathers, or "collects," the petitions of all the faithful into one prayer based on the day's theme. The Collect is preceded by the Salutation, "The Lord be with you," and its response, "And with your spirit." Through this special Scriptural greeting, the Church acknowledges that her Pastors have the authority to speak to God with one voice on behalf of the entire congregation.*

*The distinction between the righteous and the wicked is not confined to the private or spiritual realms of life but also manifests itself in public words and actions. As you seek to live with integrity that reflects the righteousness we have received, express your righteousness in public ways — among your neighbors, in matters of commerce, and in your community. Although we may sometimes feel reluctant or unqualified to do this, by grace Jesus calls us the "salt of the earth" and the "light of the world" (Mt. 5:13-16).*

God is our King, and all generations and all the earth must hear about Him. He abounds in mercy, which extends to all His works. The Lord will draw near to those who fear him (who have been broken by the Law). He drew near to us in Christ, our King. His Word resounds from generation to generation, bringing the kingdom of God to all the world and to us.

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.

## PSALM

*Psalm 145* | CW p. 119



### *Refrain*

Great is the LORD and most worth- | y of praise;\*  
his greatness no one can | fathom.

One generation will commend your works to a- | nother;\*  
they will tell of your | mighty acts.

The LORD upholds all | those who fall\*  
and lifts up all who are | bowed down.

### *Refrain*

The eyes of all look to you,  
and you give them their food at the | proper time.\*  
You open your hand  
and satisfy the desires of every | living thing.

The LORD is near to all who | call on him,\*  
to all who call on | him in truth.

He fulfills the desires of those who | fear him;\*  
he hears their cry and | saves them.

**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*



**B**UT A MAN NAMED ANANIAS, with his wife Sapphira, sold a piece of property, <sup>2</sup> and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. <sup>3</sup> But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? <sup>4</sup> While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God." <sup>5</sup> When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it. <sup>6</sup> The young men rose and wrapped him up and carried him out and buried him.

<sup>7</sup> After an interval of about three hours his wife came in, not knowing what had happened. <sup>8</sup> And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." <sup>9</sup> But Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out." <sup>10</sup> Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband. <sup>11</sup> And great fear came upon the whole church and upon all who heard of these things.

*Ananias and Sapphira pay a high price for their hypocrisy and greed, taking grace for granted and forgetting that "we must all appear before the judgment seat of Christ" (2 Cor. 5:10). Woe to those who disturb and deceive the Lord's Church! Yet, "the fear of the LORD is the beginning of wisdom" (Pr. 9:10). "If anyone does sin, we have an advocate with the Father" (1 Jn. 2:1).*

**M** The Word of the Lord.

**C** Thanks be to God!

## VERSE OF THE DAY

*James 1:17 [NIV]*

**M** Alleluia! Alleluia! Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. Alleluia!



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.

*Jesus saves Zacchaeus by visiting him with mercy. Followers of Jesus dare never begrudge the mercy others have received. The Gospel can save one sinner who repents just as well as another. The saving love of Jesus seeks and reaches out to all people.*

*Stealing is not only physically robbing another's possessions, but it is also taking advantage of other people.*

## THE HOLY GOSPEL

Luke 19:1-10

Please stand.

- [M]** The Holy Gospel according to St. Luke, chapter nineteen.



C: Glo - ry be to you, O Lord!

**J**ESUS ENTERED JERICHO and was passing through. <sup>2</sup> And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. <sup>3</sup> And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. <sup>4</sup> So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. <sup>5</sup> And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today." <sup>6</sup> So he hurried and came down and received him joyfully. <sup>7</sup> And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner." <sup>8</sup> And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold." <sup>9</sup> And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. <sup>10</sup> For the Son of Man came to seek and to save the lost."

- [M]** This is the Gospel of the Lord.



C: Praise be to you, O Christ!

## A LUTHERAN CONFESSION

Large Catechism, I:223-224, 246, 252-253

- [M]** God wants property protected.
- [C]** He has commanded that no one shall take away from, or diminish, his neighbor's possessions.
- [M]** For to steal is nothing else than to get possession of another's property wrongfully.

**C** This includes all kinds of advantage in all sorts of trade to the disadvantage of our neighbor.

**M** Now, whoever is willing to be instructed, let him know that this is God's commandment.

**C** It must not be treated as a joke.

**M** Whoever now seeks and desires good works

**C** will find here more than enough to do that are heartily acceptable and pleasing to God.

**M** In addition, they are favored and crowned with excellent blessings.

**C** So we are to be richly compensated for all that we do for our neighbor's good and from friendship.

**M** King Solomon also teaches this in Proverbs, "Whoever is generous to the poor lends to the Lord, and He will repay him for his deed." Here, then, you have a rich Lord.

**C** He is certainly enough for us.

**M** He will not allow you to come up short in anything or to lack.

**C** So we can with a joyful conscience enjoy a hundred times more than we could scrape together with unfaithfulness and wrong.

This is most certainly true.

*Be seated.*

**HYMN OF THE DAY**

*The Ten Commandments are the Law | 285 (1,8,11,12)*

**SERMON**

*Luke 19:1-10*

*See the Difference: Sinner & Savior*

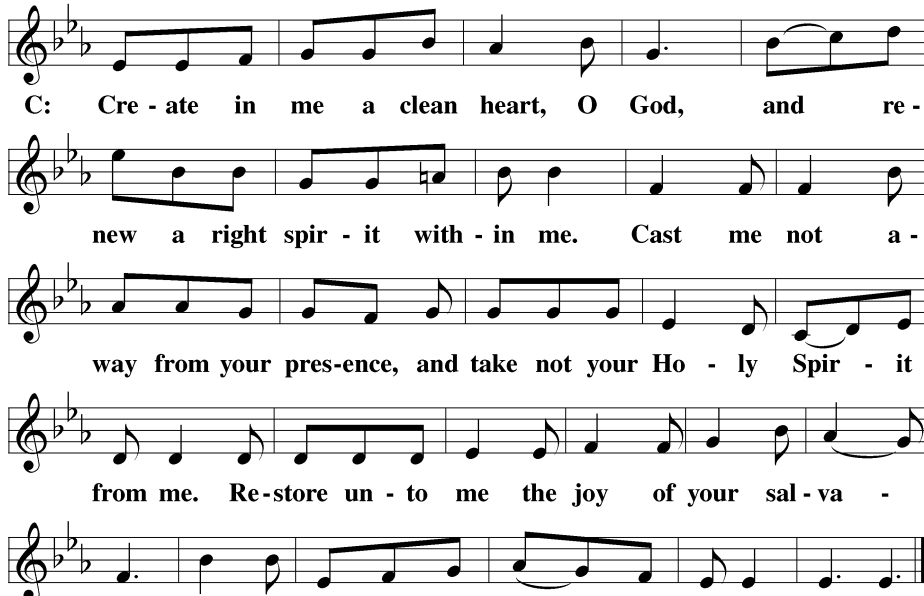
Using the words of the Psalmist, we pray in the **Offertory** that God use the Word on which we have just listened and mediated to “create a pure heart” inside of us. We pray that he “does not cast us away,” but instead show us his salvation—which he is about to do in the Holy Supper.

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.

## OFFERTORY

Psalm 51:10-12

*Please stand.*



C: Cre - ate in me a clean heart, O God, and re -  
new a right spir - it with - in me. Cast me not a -  
way from your pres-ence, and take not your Ho - ly Spir - it  
from me. Re-store un - to me the joy of your sal - va -  
tion, and up-hold me with your free Spir-it. A - men.

*Be seated.*

## OFFERING

## PRAYER OF THE CHURCH

*Please stand.*



On August 28 (today), the Church commemorates Augustine of Hippo, Pastor and Theologian. Augustine was one of the greatest of the Latin Church Fathers and a significant influence in the formation of Western Christianity. Born in A.D. 354 in North Africa, Augustine’s early life was distinguished by exceptional advancement as a teacher of rhetoric, a life of moral laxity, and the father of an illegitimate son. Through the devotion of his mother, Monica, and the preaching of Ambrose, bishop of Milan, Augustine was converted to the Christian faith. During the great Pelagian controversies of the 5<sup>th</sup> century, Augustine emphasized the unilateral grace of God in the salvation of mankind. Bishop and theologian at Hippo in North Africa from A.D. 395 until his death in A.D. 430, Augustine was a man of great intelligence, a fierce defender of the orthodox faith, and a prolific writer. Augustine’s books “Confessions” and “City of God” had a great impact upon the Church throughout the Middle Ages and Renaissance.

# The Service of the Sacrament



## SALUTATION

**[M]** ♪ The Lord be with you.

Ruth 2:4; 2 Timothy 4:22



C: And al - so with you.

The Service of the Sacrament begins with the **Salutation** (as did the Service of the Word, p. 6). Once again, the congregation assents that the Pastor has their approval to speak on their behalf.

## PREFACE

**[M]** ♪ Lift up your hearts.

Lamentations 3:41



C: We lift them up un - to the Lord.

In the **Preface**—one of the oldest parts of the Liturgy—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.

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

Psalms 136



C: It is good and right so to do.

The words of the **Proper Preface** (*italics*) 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 “proper” elements, which change from week to week or season to season.

**[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 promised that wherever two or three come together in his name, there he is with them to shepherd his flock till he comes again in glory.* 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; Psalm 118:26; Mark 11:9,10



C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:

The **Sanctus** (Latin for “holy”) is the song the Seraphim sing without ceasing before the Throne of God in Heaven. In the Divine Service, it is joined with the **Benedictus**, the song with which the Hebrew believers greeted Jesus upon his Triumphal Entry into Jerusalem on Palm Sunday. Combined, the Sanctus and the Benedictus represent the meeting place of Heaven and Earth; the song of the saints on earth joins with the praise of the hosts of heaven to greet the King of Kings and Lord of Lords as he deigns to dwell among us in the Holy Supper.

heav'n and earth are full of your glo - ry. Ho - san -

na, ho - san - na, ho - san - na in the high - est.

Bless - ed is he, bless - ed is he, bless - ed is he who

comes in the name of the Lord. Ho - san -

na, ho - san - na, ho - san - na in the high - est.

## 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.

Blessed are you, O merciful Father, for 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.

## LORD'S PRAYER — *Pater Noster*

Matthew 6:9-13; Luke 11:2-4

**M** Lord, remember us in your kingdom, and teach us to pray:

**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.

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

The notation (the musical notes) for chanting the **Words of Institution** for this sacred meal was composed by Martin Luther in his *Deutsche Messe*. (LW 53, p. 80)

## PEACE OF THE LORD — *Pax Domini*

John 20:19

**M**  The peace of the Lord be with you always.



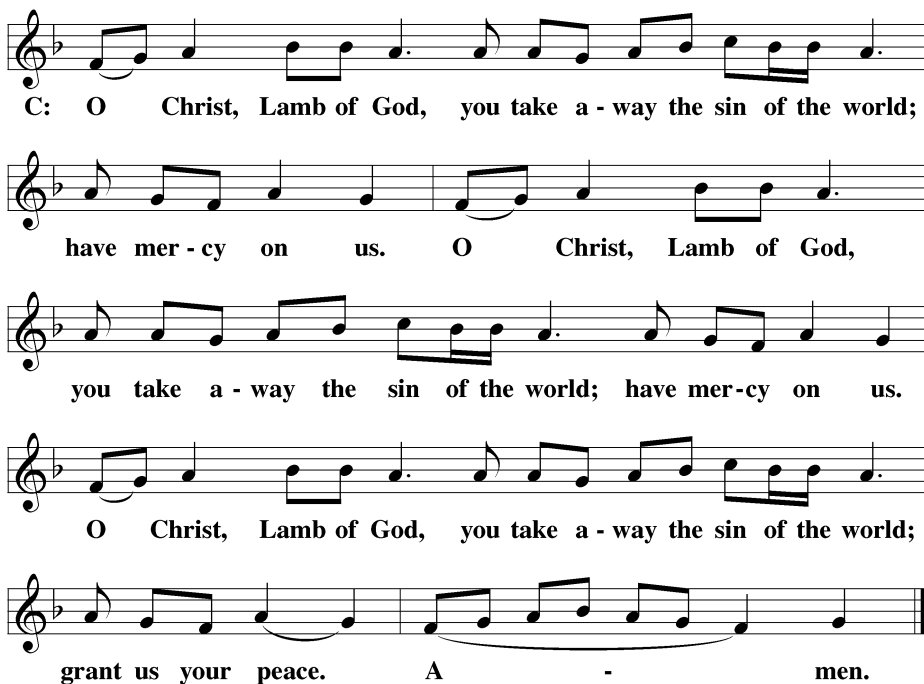
The **Pax Domini**, “The peace of the Lord...” recalls the resurrected Lord as he calmed the fears of his disciples with his peace. The resurrected Lord is present in the Supper, and so the Pastor speaks to us on his behalf.

The **Agnus Dei** (Latin for “Lamb of God”) is based on John the Baptist’s acclamation of Christ: “Behold, the Lamb of God, who takes away the sins of the world!” This canticle recollects the sacrifice of the Lamb of God on Good Friday, reminding us that, through the Holy Supper, we “proclaim the Lord’s death until he comes” (1 Corinthians 11).

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.

## LAMB OF GOD — *Agnus Dei*

John 1:29



C: O Christ, Lamb of God, you take a - way the sin of the world;  
 have mer - cy on us. O Christ, Lamb of God,  
 you take a - way the sin of the world; have mer-cy on us.  
 O Christ, Lamb of God, you take a - way the sin of the world;  
 grant us your peace. A - - - men.

*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.



# SONG OF SIMEON — *Nunc Dimittis*

Luke 2:29-32

*Please stand.*



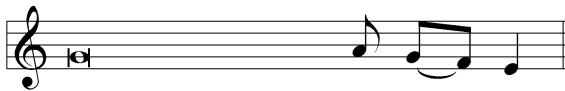
C: Lord, now you let your servant de - part in peace ac-cord-ing  
to your word. For my eyes have seen your salvation, which you have pre-  
pared be - fore the face of all people, a light to light - en the  
Gen - tiles and the glo - ry of your peo-ple Is - ra - el.

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.

## POST-COMMUNION ANTIPHON

*Psalm 107:1*

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



C: And his mercy endures for - ev - er.

## PRAYER

**M** O God the Father, source of all goodness, in your loving kindness you sent your Son to share our humanity. We thank you that through him you have given us pardon and peace in this sacrament. We also pray that you will not forsake us but will rule our hearts and minds by your Holy Spirit so that we willingly serve you day after day, through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

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.



C: A - men.

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)

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.

Musical notation for the Blessing, featuring a treble clef, a key signature of one sharp (F#), and a common time signature (C). The melody consists of a series of quarter notes: A4, B4, C5, B4, A4, G4, F#4, and E4. The lyrics "C: A - men. A - men. A - men." are written below the notes.

Be seated.

CLOSING HYMN

Why Should Cross and Trial Grieve Me | CW 428



SERVING IN THE DIVINE SERVICE

**Preaching & Presiding Minister** .....Pr. Nathanael P. Seelow  
**Keyboardist** .....Michelle Reinsch  
**Greeters** .....George & Dee Scott  
**Ushers** .....Jamie Scott & Randy Webb  
**Sound Technician**.....Jamie Scott

COPYRIGHT INFORMATION

All liturgical songs and text in this worship service is used by permission under One-License #A-716958.  
*Prayer of the Day* © 2016 John T. Pless. *Praying Luther's Small Catechism*. Concordia Publishing House. All rights reserved.  
*All Scripture is from* English Standard Version © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.  
*Psalm Refrain Tune*: Richard Proulx. © 1986 GIA Publications, Inc., Chicago, IL, [www.giamusic.com](http://www.giamusic.com). All rights reserved. Used by permission.  
*Cover Artwork* by Corissa Nelson © 2016 [www.corissanelsonart.com](http://www.corissanelsonart.com). All rights reserved. Used by permission.  
*Bulletin Artwork* by Ian Welch © 2015 [www.paramentics.com](http://www.paramentics.com) All rights reserved. Used by permission.

## 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: **1 KINGS 3 — SOLOMON'S WISDOM**.

**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 *Eighth 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.

**BIBLE AND BOOK SALE** Concordia Publishing House is offering a sale on Bibles and other books through September 30 if you order through the church. See the insert in this service folder or order on the large poster above the drinking fountains in the entry way. Questions? Ask Pastor Seelow.

## This Week's Calendar

---

**Sunday, September 4** .....9:30a — Divine Service with Holy Communion  
10:45a — *Very Important Chapter* 19-Minute Bible Class

**Ushers:** Chris Stutz & Tony Wenz

**Greeters:** Randy & Vicki Webb

**Sound Tech:** Logan Hansen

.....  
**Cleaning (8/28-9/3)** .....*Church*—Webb; *Fellowship*—Wenz; *Ed. Bldg.*—Adelung

**Mowing** .....Wenz  
.....



*[www.goodshepherdkearney.org](http://www.goodshepherdkearney.org)*