

THE CATECHETICAL CHURCH

The Ten Commandments — The Eighth Commandment

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, September 4, 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).

THE EIGHTH COMMANDMENT—“WHAT DOES THIS MEAN?”

This commandment was given to protect one's name and reputation. Communicating in ways that do not uphold our neighbor's name and reputation break this commandment. The greatest violators are false preachers who, by their false doctrine, speak ill of God and his name. If we are aware of something negative about our neighbor, but have no authority to act, we should remain silent and not speak of it. However, when the proper authorities call upon us to speak to the matter, we will do so honestly. Also, if we are aware of something that requires the attention of public authorities, we will share it with them. Luther clearly states that civil magistrates, pastors, and parents must act upon hearing of something requiring their attention. Luther carefully distinguishes between secret sins and open, public sins. Secret sins should not be made public. However, when the error is open we have every right, even the duty, to speak publicly about it and to testify against the person involved. Speaking publicly about another person's public error or sin is not bearing false witness, nor is it a violation of Matthew 18. In his Large Catechism, Luther concludes that putting "the best construction on everything" is a fine and noble virtue.

THE CATECHETICAL CHURCH SERIES

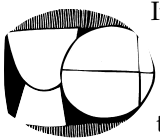
In the Preface to his Large Catechism, Luther writes that there is “a minimum of knowledge that every Christian should have.” The 'minimum knowledge' includes the 10 Commandments, Apostles Creed, Lord's Prayer, Holy Baptism, The Keys and Confession, and the Lord's Supper. Luther writes, “Whoever lacks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

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



*The sign of the cross
✙ may be made
throughout the
service by
worshippers in
remembrance of their
baptism.*

*“In the morning
when you get up,
make the sign of the
holy cross and say, ‘In
the name of the
Father, and of the
Son, and of the Holy
Spirit.’”*

*— Small Catechism
Daily Prayers*

*“When you feel in
your conscience that
you are guilty, be
very, very careful not
to contend with either
God or men in an
effort to defend or
excuse your sin.
Rather, do this: When
God points his spear
at you, do not flee
from him; on the
contrary, flee to him
with a humble
confession of guilt
and a plea for
pardon.”*

— Martin Luther

OPENING HYMN

Love in Christ Is Strong and Living | CW 490

INVOCATION

Matthew 28:19

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 unrighteous-
ness.

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*

Matthew 20:30; Mark 10:47; Psalm 6:2

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.

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. "Glory to God in the highest" has been a Christian song of praise since the 4th century.

GLORY BE TO GOD — *Gloria in Excelsis*

Luke 2:14; John 1:29

Tune: O HEILIGE DREIFALTIGKEIT [CW 480]



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.

God of truth, set a guard over the door of our lips, that our tongues may be purified from sinful speech and sanctified for the words that edify. Give us repentance where we have uttered falsehood, betrayed through exposing secrets, slandered with malicious gossip, or hurt our neighbor's reputation with lies or half-truths. Make us eager and ready to come to the defense of our neighbors, speak well of them, and explain their circumstances and actions in the kindest way. Hear us for the sake of Him who is truth incarnate, Your Son, our Lord Jesus Christ.

C Amen.

Be seated.

FIRST LESSON

1 Samuel 19:1-6

AND SAUL SPOKE TO JONATHAN HIS SON and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David. ² And Jonathan told David, "Saul my father seeks to kill you. Therefore be on your guard in the morning. Stay in a secret place and hide yourself. ³ And I will go out and stand beside my father in the field where you are, and I will speak to my father about you. And if I learn anything I will tell you." ⁴ And Jonathan spoke well of David to Saul his father and said to him, "Let not the king sin against his servant David, because he has not sinned against you, and because his deeds have brought good to you. ⁵ For he took his life in his hand and he struck down the Philistine, and the Lord worked a great salvation for all Israel. You saw it, and rejoiced. Why then will you sin against innocent blood by killing David without cause?" ⁶ And Saul listened to the voice of Jonathan. Saul swore, "As the Lord lives, he shall not be put to death."

M The Word of the Lord.

C Thanks be to God!

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

Jonathan's faith in God shines forth in his words. He saw the blessings God brought to all Israel through David's victory over Goliath. Here we see the strength of Jonathan's devotion to David, a friendship free of all selfish motives. Tre friends speak well of each other and put the best construction on the other's actions, as Jonathan does concerning David to his father.

Living in unity is as soothing as being anointed with oil, as refreshing as dew from the mountains on a parched desert. Descriptions of the goodness and pleasure of unity and brotherhood remind us that we often experience discord, strife, and disunity instead. This is true of our families, our communities, and our churches. Yet Christ's prayer is "that they may be one, even as We are one" (Jn. 17:11). He bestows that unity through the Holy Spirit in the refreshing waters of Baptism and the soul-nourishing food of the Holy Supper.

PSALM OF THE DAY

Psalm 133-34 | CW p. 115



Refrain

How good and pleas- | ant it is*
when brothers live together in | unity!

For there the LORD bestows his | blessing,*
even life for- | evermore.

Refrain

Praise the LORD, all you servants | of the LORD*
who minister in the house | of the LORD.

Lift up your hands in the sanctu- | ary*
and | praise the LORD.

May the LORD, the maker of heav- | en and earth,*
bless you from | Zion.

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

FOR WE ALL STUMBLE IN MANY WAYS. And if anyone does not stumble in what he says, he is a perfect man, able to bridle his whole body. ² If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well. ⁴ Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. ⁵ So also the tongue is a small member, yet it boasts of great things.

How great a forest is set ablaze by such a small fire! ⁶ And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell. ⁷ For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, ⁸ but no human being can tame the tongue. It is a restless evil, full of deadly poison. ⁹ With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. ¹⁰ From the same mouth come blessing and cursing. My brothers, these things ought not to be so. ¹¹ Does a spring pour forth from the same opening both fresh and salt water? ¹² Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

1 Peter 2:22,23

M Alleluia. Alleluia. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

C Alleluia!

There are only two ways to live: by the "wisdom" of the world or by God's wisdom. James condemns the worldly pattern of hurtful words. Christians, too, struggle with these sins and are even tempted to present themselves as holier than others. How different is the wisdom of God! He has purified us in Christ and freed us from the stain of the world. We now walk in the works He has prepared for us to do.

Jesus teaches the disciples—and us—to judge mercifully and lead faithfully. We can never outgrow our good teacher, who by grace judged and declared us not guilty while we were yet dead in our sins. His grace in our lives—measured, pressed, and shaken—always runs over. So, Jesus uses an example from nature to underscore how and why hypocrisy is invariably exposed. Ultimately, bad trees yield bad fruit, while good trees produce useful fruit.

HOLY GOSPEL

Luke 6:37-45

Please stand.

[M] The Holy Gospel according to St. Luke, chapter six.

[C] Praise be to you, O Lord.

JUDGE NOT, AND YOU WILL NOT BE JUDGED; condemn not, and you will not be condemned; forgive, and you will be forgiven; ³⁸ give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”

³⁹ He also told them a parable: “Can a blind man lead a blind man? Will they not both fall into a pit? ⁴⁰ A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. ⁴¹ Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? ⁴² How can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye.

⁴³ “For no good tree bears bad fruit, nor again does a bad tree bear good fruit, ⁴⁴ for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. ⁴⁵ The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

[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 (1,9,11,12)**

It may be small, but it is certainly powerful.

A LUTHERAN CONFESSION

Large Catechism, I:254, 291

Please stand.

- M** Over and above our own body, spouse, and temporal possessions,
- C** **we still have another treasure—honor and good reputation.**
- M** Therefore, God does not want the reputation, good name, and upright character of our neighbor to be taken away or diminished, just as with his money and possessions.
- C** **He wants everyone to stand in his integrity before wife, children, servants, and neighbors.**
- M** There are included, therefore, in this commandment quite a multitude of good works.
- C** **These please God most highly and bring abundant good and blessing.**
- M** For there is nothing on or in a person that can do both greater and more extensive good or harm in spiritual and temporal matters than the tongue.
- C** **This is true even though it is the least and weakest part of a person.**
This is most certainly true.

Be seated.

OFFERING

PRAYER OF THE CHURCH

In his Large Catechism, Luther concludes that putting "the best construction on everything" is a fine and noble virtue.

*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.*

"I certainly love it with all my heart, the precious, blessed Supper of my Lord Jesus Christ, in which He gives me His body and blood to eat and to drink orally, with the mouth of my body, accompanied by the exceedingly sweet and gracious words: Given for you, shed for you."

—Martin Luther

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.

The Service of the Sacrament



SALUTATION

Ruth 2:4; 2 Timothy 4:22

M The Lord be with you.

C And also with you.

PREFACE

M Lift up your hearts.

Lamentations 3:41

C We lift them up to the Lord.

M Let us give thanks to the Lord our God.

Psalm 136

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]

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

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

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

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!

PRAYER OF THANKSGIVING

[M] All glory and splendor, thanks and praise are yours, O Lord, heavenly Father. You pierced the gloomy darkness of sin and unbelief with the brilliant light of your Son. Bless our reception of your Son's body and blood that we may shine with the joy of faith. Use this most Holy Sacrament to illumine our lives and minds with Christ's forgiveness, peace, and comfort. Refresh our faith, and help us to reflect his truth and grace to the world. We ask this that you may receive endless honor, glory, and praise from every tribe and language and people and nation.

[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.

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.

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 Pastor makes the sign of the cross during the **Words of Institution**, not because it is some magical incantation or spell, but rather to mark and set apart the bread and wine for the purpose of eating and drinking in the sacrament.

"The peace of the Lord..." The resurrected Lord 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. (John 20:19–21, 26; 14:27)

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.

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."

PEACE OF THE LORD — *Pax Domini*

John 20:19

[M] The peace of the Lord be with you always.

[C] Amen.

LAMB OF GOD — *Agnus Dei*

John 1:29

Lamb of God, you take a - way the

sin of the world; have mer - cy on us.

Lamb of God, you take a - way the sin of the



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.*

*If they wish, communicants may make the sign of the cross as the pastor **blesses** them following their reception of the Supper. This sign is a reminder of Christ's death, a necessary element for this Meal. It is made on one's body to remind the communicant that this death is "for you."*

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: WIE LIEBLICH IST DER MAIEN [CW 614]

Please stand.

1 O Lord, now let your serv - ant De - part in peace,
2 All glo - ry to the Fa - ther, All glo - ry to

as - sured: For I have seen your prom - ised In -
the Son, All glo - ry to the Spir - it, For -

car-nate, sav - ing Word— A Light that will en - light - en
ev - er three in one; For as in the be - gin - ning,

All gloom where Gen - tiles dwell; The bril - liant,
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.

POST-COMMUNION ANTIPHON

Psalm 107:1

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

C And his mercy endures forever.

PRAYER FOR GRACE

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

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.

C **Amen.**

Be seated.

CLOSING HYMN

Son of God, Eternal Savior | **CW 492**



SERVING IN THE DIVINE SERVICE

- Preaching & Presiding Minister**Pr. Nathanael Seelow
- Keyboardist**Michelle Reinsch
- Ushers**Chris Stutz & Tony Wenz
- Greeters**Randy & Vicki Webb
- Sound Technician**Logan Hansen

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Announcements

FINAL 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 **KINGS 2 — CHARIOTS OF FIRE**.

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 *Ninth and Tenth Commandments*.

BIBLE CLASSES THIS FALL Beginning on September 11, Bible Classes, Confirmation, and Sunday School will pick up again for the fall. See the insert for some explanations of the Bible Classes being offered this year.

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 119:30a — Divine Service with Holy Communion
10:30 — Fellowship
10:45a — Sunday School
10:45a — *Book of Revelation* Bible Class

Ushers: Les & Trevor Adelung
Greeters: Tony & Tracy Wenz and family
Sound Tech: Logan Hansen

Cleaning (9/4-9/10)*Church*—Brei; *Fellowship*—Cantrell; *Ed. Bldg.*—Darby
Mowing.....Cantrell



www.goodshepherdkearney.org