



CHRISTIAN CHARACTER:

**CHRISTIANS FIND REAL WEALTH
IN HEAVENLY TREASURE**

The Nineteenth Sunday after Pentecost

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, September 25, 2016

WELCOME TO GOOD SHEPHERD!

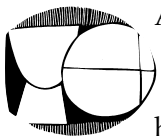
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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

Godliness with contentment leads the faithful steward to a life marked by faith, love, endurance and gentleness. Content with our needs, we make faithful use of the Lord's blessings to carry out his kingdom work. Use of money for God's loving purposes, avoids the love of money itself. We fight the good fight to break the grasp of mammon and take hold of the eternal life to which we are called. So then, real wealth is found in heavenly treasure. Earthly riches are not a reward for doing good, but rather an opportunity to do good.

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].

SERVING IN THE DIVINE SERVICE

Preaching & Presiding MinisterPr. Nathanael P. Seelow
KeyboardistMichelle Reinsch
GreetersRoland Adelung & Pam Riggins
UshersJim Cantrell & Mark Darby
Sound TechnicianLogan Hansen

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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.



OPENING HYMN

O Holy Spirit, Enter In | CW 184

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,

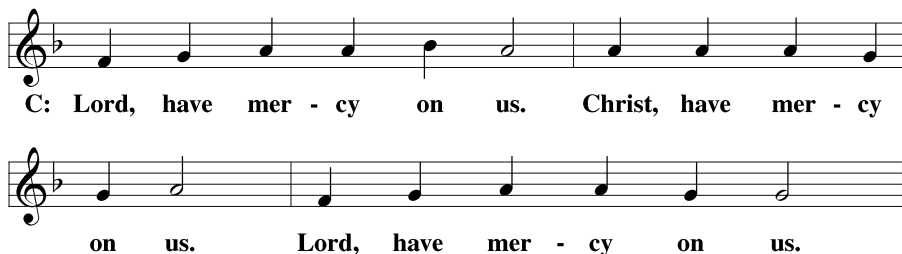
[C] I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in

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; Mark 10:47; 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 to foreshadow 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

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 (cf. Luke 2). 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



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.

Mercifully grant, O God, that your Holy Spirit may in all things direct and rule our hearts, for without your help we are unable to please you; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



Be seated.

FIRST LESSON

Amos 6:1-7

- ¹ “Woe to those who are at ease in Zion,
and to those who feel secure on the mountain of Samaria,
the notable men of the first of the nations,
to whom the house of Israel comes!
- ² Pass over to Calneh, and see,
and from there go to Hamath the great;
then go down to Gath of the Philistines.
Are you better than these kingdoms?
Or is their territory greater than your territory,
- ³ O you who put far away the day of disaster
and bring near the seat of violence?
- ⁴ “Woe to those who lie on beds of ivory
and stretch themselves out on their couches,
and eat lambs from the flock
and calves from the midst of the stall,
- ⁵ who sing idle songs to the sound of the harp
and like David invent for themselves instruments of music,
- ⁶ who drink wine in bowls
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
- ⁷ Therefore they shall now be the first of those who go into exile,

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 also with you.” 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 rich of the two kingdoms were using their wealth to live in luxury rather than to bring about spiritual restoration. They dined on choice meat and fine wine while the chosen House of Israel was falling into spiritual ruin and headed for divine judgment. How the Lord would have poured forth blessings on them from the storehouses of heaven had they put the Lord and his kingdom work first in their hearts. Instead, they chose luxury over love and destruction over deliverance.

and the revelry of those who stretch themselves out shall pass away.”

M The Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

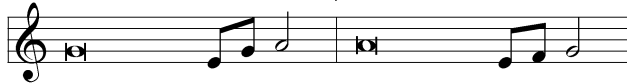
Psalm 146 | CW p. 120

Refrain



I will praise your name for - ev-er, my King and my God.

Psalm tone



Refrain

Praise the LORD, | O my soul.*

I will sing praise to my God as long | as I live.

Do not put your trust in | princes,*

in mortal men, who | cannot save.

Blessed is he whose hope is in the | LORD his God,*

the maker of hea- | ven and earth.

Refrain

The LORD gives food to the | hungry,*

the LORD sets | prisoners free.

The LORD gives sight | to the blind,*

the LORD lifts up those who are | bowed down.

The LORD watches over the | outcast*

and sustains the fatherless and the | widow.

Do not put your faith in human beings—in politicians, social elites, or individuals, none of whom can save and all of whom will die. Rather, put your trust in God. Your Lord is Christ, the Son of Man in whom there is salvation, who on earth fed the hungry, healed the blind, and ministered to everyone in need. You were buried with Him in Baptism so you can share His new life and claim all of these promises.

The LORD remains faithful for- | ever.*
He upholds the cause of | the oppressed.

*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

Revelation 2:8-11

⁸ “And to the angel of the church in Smyrna write: ‘The words of the first and the last, who died and came to life.

⁹ “‘I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. ¹⁰ Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. ¹¹ He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.’

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

Philippians 2:10,11

M Alleluia! Alleluia! At the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Alleluia!



*Historically, the church has bowed toward the altar or the cross during the first two lines [italics] of the **Gloria Patri** (Latin for “Glory be to the Father). This action is certainly appropriate, as it shows honor and glory in physical form as we give our Triune God glory with our lips.*

To the church in Smyrna: Here is comfort for the faithful who find themselves on the side of the poor and oppressed. In spite of physical poverty and persecution, lasting wealth is found only in Jesus, our priceless treasure. He has guaranteed for the faithful a “crown of life.”

Please stand.

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



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

The rich man loved his wealth more than doing the will of the Lord: helping those in need. Hoarding of wealth for one's own pampering manifests the poverty of one's soul. In a heartbeat, the greedy will go from extravagance to begging for mercy. But it is too late. Not even their wealth will buy them relief. Here is also comfort for the righteous poor. Though not blessed with wealth in this life, they will have good things forever in paradise.

¹⁹ "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. ²⁰ And at his gate was laid a poor man named Lazarus, covered with sores, ²¹ who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. ²² The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, ²³ and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. ²⁴ And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.' ²⁵ But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. ²⁶ And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' ²⁷ And he said, 'Then I beg you, father, to send him to my father's house— ²⁸ for I have five brothers—so that he may warn them, lest they also come into this place of torment.' ²⁹ But Abraham said, 'They have Moses and the Prophets; let them hear them.' ³⁰ And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' ³¹ He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

[M] This is the Gospel of the Lord.



C: Praise be to you, O Christ!

APOSTLES' CREED

| | | |
|----------|--|------------------------------------|
| C | I believe in God, the Father almighty, | <i>2 Cor. 6:18</i> |
| | maker of heaven and earth. | <i>Is. 51:13</i> |
| | I believe in Jesus Christ, his only Son, our Lord, | <i>1 Cor. 8:6; Jn. 3:18</i> |
| | who was conceived by the Holy Spirit, | <i>Lk. 1:35</i> |
| | born of the virgin Mary, | <i>Lk. 1:34; 2:7</i> |
| | suffered under Pontius Pilate, | <i>Lk. 23:16</i> |
| | was crucified, died, and | <i>Mt. 27:32-61; Mk. 15:21-47;</i> |
| | was buried. | <i>Lk. 23:26-56; Jn. 19:16b-42</i> |
| | He descended into hell. | <i>1 Pet. 3:19</i> |
| | The third day he rose again from the dead. | <i>1 Cor. 15:4b</i> |
| | He ascended into heaven | <i>Ac. 2:33-34</i> |
| | and is seated at the right hand of God the Father almighty. | <i>Heb. 1:13</i> |
| | From there he will come to judge the living | |
| | and the dead. | <i>Mt. 25:31; 2 Tim. 4:1</i> |
| | I believe in the Holy Spirit, | <i>Mt. 3:16-17</i> |
| | the holy Christian Church, | <i>Eph. 5:23</i> |
| | the communion of saints, | <i>Eph. 4:3-6</i> |
| | the forgiveness of sins, | <i>Rom. 4:6-8</i> |
| | the resurrection of the body, | <i>Ecc. 12:7</i> |
| | and the life everlasting. Amen. | <i>1 Th. 4:17</i> |

Be seated.

HYMN OF THE DAY

We Now Implore God the Holy Ghost | **CW 190**

*See the insert for more
information on this
hymn.*

SERMON

Luke 16:29-31

²⁹ But Abraham said, 'They have Moses and the Prophets; let them hear them.' ³⁰ And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' ³¹ He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

We have Moses and the Prophets! What more do we need?

OFFERTORY

Psalm 51:10-12

Please stand.

Using the words of the Psalmist (Psalm 51), 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.

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.

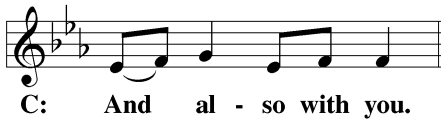
The Service of the Sacrament



SALUTATION

Ruth 2:4; 2 Timothy 4:22

[M] The Lord be with you.



PREFACE

[M] Lift up your hearts.

Lamentations 3:41



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

Psalm 136



[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:

*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 Preface and, if used, the Eucharistic Prayer.*

*The opening words of the **Preface** 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.*

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.

HOLY, HOLY, HOLY — Sanctus

Isaiah 6:3; Matthew 21:9

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
 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 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,” is the prayer by which Jesus teaches us to pray. It is not a personal prayer, but rather a prayer of a Christian for his or her fellow man (Notice the 1st person plurals “us” and “our”).

Worshippers may make the sign of the cross in the seventh petition as they pray to be “delivered from evil.” This action serves as a remembrance of baptism and its connection to Christ’s death on the cross, the means by which God has delivered us all from evil.

WORDS OF INSTITUTION — *Verba*

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.”

With the body and blood of our Lord Jesus in his hands, the Celebrant 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.

PEACE OF THE LORD — *Pax Domini*

John 20:19

M The peace of the Lord be with you always.



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.

POST-COMMUNION ANTIPHON

Psalms 107:1

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

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

PRAYER FOR GRACE

[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.

C: A - men.

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.

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."

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: A - men. A - men. A - men.

Be seated.

CLOSING HYMN

Lord, Dismiss Us with Your Blessing | CW 329



THE FEAST OF ST. MICHAEL AND ALL ANGELS



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This Thursday, September 29, the Church celebrates the Festival of St. Michael and All Angels. For 1500 years the Christian Church has celebrated this festival near the autumnal equinox, the day of 12 hours of sunlight and 12 hours of darkness. As Christians watched the autumn nights grow longer and the days grow shorter, they were reminded of the struggle between good and evil— between the forces of light and the forces of darkness—between the angel armies of God and the demonic forces of Satan. And so, every year as autumn darkened into winter, the Church celebrated the Feast of the Archangel and remembered that Michael and All the Angels fought on their side.

This festival does not praise, worship, or honor angels. That would be idolatry! This festival is meant to thank God for his gift of angels—much like we thank God for the harvest at Thanksgiving or thank God for another year of grace at the New Year. We live in dangerous times and so we thank God for the protection that his angels provide. In an age where angels are often misunderstood, it is good to hear what the Bible has to say about these ministering spirits who do his bidding!



www.goodshepherdkearney.org