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The Festival of
ST. JAMES OF JERUSALEM
Brother of Jesus and Martyr

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, October 23, 2016

WELCOME TO GOOD SHEPHERD!

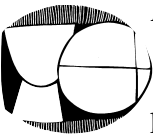
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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 THE FESTIVAL OF ST. JAMES OF JERUSALEM

On October 23, the Church celebrates the Festival of St. James of Jerusalem, Brother of Jesus and Martyr. St. James of Jerusalem (or "James the Just") is referred to by St. Paul as "the Lord's brother" (Galatians 1:19). Some modern theologians believe that James was a son of Joseph and Mary and, therefore, a biological brother of Jesus. But throughout most of the Church (historically, and even today), Paul's term "brother" is understood as "cousin" or "kinsman," and James is thought to be the son of a sister of Joseph or Mary who was widowed and had come to live with them. Along with the other relatives of our Lord (except his mother), James did not believe in Jesus until after his resurrection (John 7:3-5; 1 Corinthians 15:7). After becoming a Christian, James was elevated to a position of leadership within the earliest Christian community. Especially following St. Peter's departure from Jerusalem, James was recognized as the bishop of the Church in that holy city (Acts 12:17; 15:12ff.). According to the historian Josephus, James was martyred in AD 62 by being stoned to death by the Sadducees. James authored the Epistle in the New Testament that bears his name. In it, he exhorts his readers to remain steadfast in the one true faith, even in the face of suffering and temptation, and to live by faith the life that is in Christ Jesus. Such a faith, he makes clear, is a busy and active thing, which never ceases to do good, to confess the Gospel by words and actions, and to stake its life, both now and forever, in the cross.

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 Minister**Pr. Nathanael P. Seelow
- Keyboardist**Michelle Reinsch
- Greeters**Mark & Jamie Darby and Family
- Ushers**.....George & Jamie Scott
- Sound Technician**Jamie Scott
- Altar Guild**.....Lois Brei

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THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



In the Large Catechism, Martin Luther writes, "To appreciate and use Baptism aright, we must draw strength and comfort from it when our sins or conscious oppress us, and we must retort, 'But I am baptized! And if am baptized, I have the promise that I shall be saved and have eternal life, both in soul and body.'"

"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

Come, Holy Ghost, God and Lord | CW 176

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.

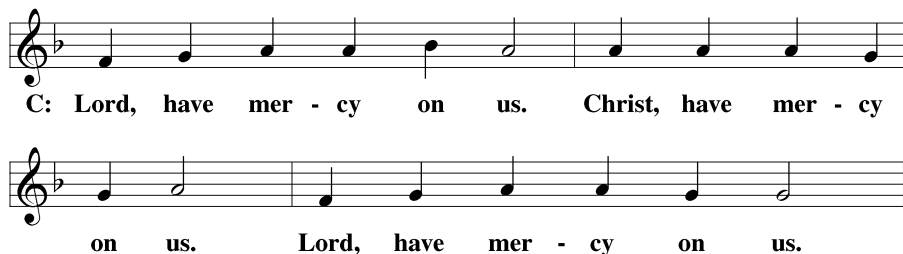
[M] Holy and merciful Father,

[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



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



In the Absolution, he pastor once again uses the Baptismal formula ("In the name of the Father...") to remind the penitent worshippers that the assurance of their forgiveness is not mere lip-service from a man. Rather, through baptism's connection to Christ's death and resurrection (Romans 6), we are assured that our sins are forgiven and that we stand as saints before our God.

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," and "Alleluia."*

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.

During the time of Luther, where the pastor could do it, most of the service was chanted. Martin Luther provided detailed instructions for chanting not only the prayers in the service but also the Scripture readings. This would have been valuable in the days before microphones and speakers.

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 — *Collect*

[M]  Let us pray.

Heavenly Father, Shepherd of Your people, You raised up James the Just, brother of our Lord, to lead and guide Your Church. Grant that we may follow his example of prayer and reconciliation and be strengthened by the witness of his death; 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

Acts 15:12-22a

AND ALL THE ASSEMBLY FELL SILENT, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles.

¹³ After they finished speaking, James replied, “Brothers, listen to me.

¹⁴ Simeon has related how God first visited the Gentiles, to take from them a people for his name. ¹⁵ And with this the words of the prophets agree, just as it is written,

¹⁶ “‘After this I will return,
and I will rebuild the tent of David that has fallen;
I will rebuild its ruins,
and I will restore it,

¹⁷ that the remnant of mankind may seek the Lord,
and all the Gentiles who are called by my name,
says the Lord, who makes these things ¹⁸ known from of old.’

¹⁹ Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, ²⁰ but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. ²¹ For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”

James, as the head of the early Christian Church, presided over the Jerusalem Council. The Council resolved the critical issue of who God’s chosen people are and affirmed that Jews and Gentiles are saved by grace alone (v. 11). Obedience to the Law is a burden or yoke no one can bear, neither Jew nor Gentile. However, our salvation through faith alone also empowers us to live with care and respect for others.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas.

M The Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

Psalms 1 | CW p. 64

Refrain



Bless-ed are they who hope, who hope in the Lord.

Psalm tone



Refrain

Blessed is the man

who does not walk in the counsel of the | wicked*
or stand in the way of | sinners.

But his delight is in the law | of the LORD,*

and on his law he meditates | day and night.

He is like a tree planted by streams of water,

which yields its fruit in | season*

and whose leaf does not wither.

Whatever he does | prospers.

Refrain

Therefore the wicked will not stand in the | judgment,*

nor sinners in the assembly of the | righteous.

For the LORD watches over the way of the | righteous,*

but the way of the wicked will | perish.

This psalm shows us the destiny of both the righteous and the wicked. The wicked will, at the final judgment, find themselves alienated from God and, ultimately, inheritors of eternal damnation. No one is exempt from this most frightening fate. Yet God has provided a different way. He sets us on the way of righteousness and keeps us on it through his Word. The Means of Grace forever remind us—even when we have succumbed to the various temptations of life—that, through the death and resurrection of Jesus Christ, our destination is certain. We will stand holy before God in the final judgment as members of the congregation of the righteous.

Glory be to the Father and | to the Son*
and to the Holy | Spirit,
as it was in the be- | ginning,*
is now, and will be forever. | Amen.

Refrain

SECOND LESSON

James 1:1-12

JAMES, A SERVANT OF GOD and of the Lord Jesus Christ,
To the twelve tribes in the Dispersion:
Greetings.

² Count it all joy, my brothers, when you meet trials of various kinds,

³ for you know that the testing of your faith produces steadfastness.

⁴ And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

⁵ If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. ⁶ But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. ⁷ For that person must not suppose that he will receive anything from the Lord; ⁸ he is a double-minded man, unstable in all his ways.

⁹ Let the lowly brother boast in his exaltation, ¹⁰ and the rich in his humiliation, because like a flower of the grass he will pass away.

¹¹ For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away in the midst of his pursuits.

¹² Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

M The Word of the Lord.

C Thanks be to God!

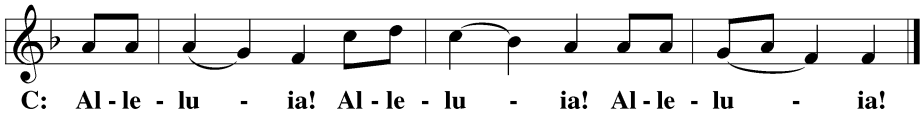
James writes to struggling Christians who are facing many trials and temptations. Those who face such challenges may be tossed about and eventually destroyed by sin. Those who seek God's wisdom endure trials and become stronger. In Baptism, God gives his struggling children the crown of life not because of their strength but because of his grace. In that grace, we can follow him and live confidently in this world of struggles and uncertainty.

Just as the people of Nazareth took offense at Jesus and refused to believe in him, so today many are skeptical of his claims. They may agree that Jesus was a good religious teacher whose example we should follow. But they refuse to believe that he is "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary." If we hear and understand, it is not by our own reason or strength but because the Holy Spirit has created faith in our hearts by the Gospel. Only the Spirit, working through the Word, can change an unbeliever's heart.

VERSE OF THE DAY

Psalm 48:10, 11

- [M]** Alleluia! Alleluia! As your name, O God, so your praise reaches to the ends of the earth. Your right hand is filled with righteousness. Let Mount Zion be glad! Let the daughters of Judah rejoice because of your judgments! Alleluia!



THE HOLY GOSPEL

Matthew 13:54-58

Please stand.

- [M]** The Holy Gospel according to St. Matthew, chapter thirteen.



AND COMING TO HIS HOMETOWN he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? ⁵⁵ Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? ⁵⁶ And are not all his sisters with us? Where then did this man get all these things?" ⁵⁷ And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his own household." ⁵⁸ And he did not do many mighty works there, because of their unbelief.

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



APOSTLES' CREED

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

Be seated.

HYMN OF THE DAY *By All Your Saints Still Striving* | **CW 552 (1, 20, 3)**

SERMON *James 1:1-12*

God Promises Blessings through Trials

Upon hearing the Word preached, the congregation unites in one voice to speak a summary of the Christian faith just preached. The creeds signify our allegiance to Christian doctrine and unite us with over 2,000 years of Christian history. By repeating the creeds weekly, we equip ourselves for public witness by grounding our confession in the fundamentals of our faith.

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.

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.

This morning each petition of the prayer will be prayed and then concluded in this way:

[M] ...Lord, in your mercy,

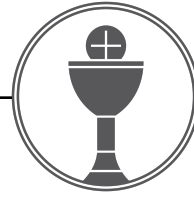
[C] Hear our prayer.

The final petition of the prayer will be concluded in this way:

[M] ...who lives and reigns with You and the Holy Spirit, one God, now and forever.

[C] Amen.

The Service of the Sacrament



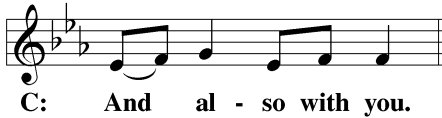
"[God] indicates that this is the proper use of these ceremonies, namely, that through them the merits of the Messiah are applied, and faith confirmed and sealed, as happens with us in the case of the sacraments."

— Martin Chemnitz

SALUTATION

[M] ♪ The Lord be with you.

Ruth 2:4; 2 Timothy 4:22



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 in blessing his saints of the past has given us glorious assurance and hope that, following their example of faith, we may run with perseverance the race marked out for us, and receive the crown of glory that will never fade away. 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



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.

The Pater Noster (Latin for "Our Father"), has been prayed in the consecration of the Sacrament from Apostolic times.

"The Lord's Prayer is a prayer above all prayers, the greatest of all prayers, which has been taught by the greatest Master of all, in which all spiritual and bodily trouble is comprehended and which is the strongest consolation in all temptations, tribulations, and in the last hour."

— Martin Luther

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.

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 for chanting the words of our Lord instituting 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

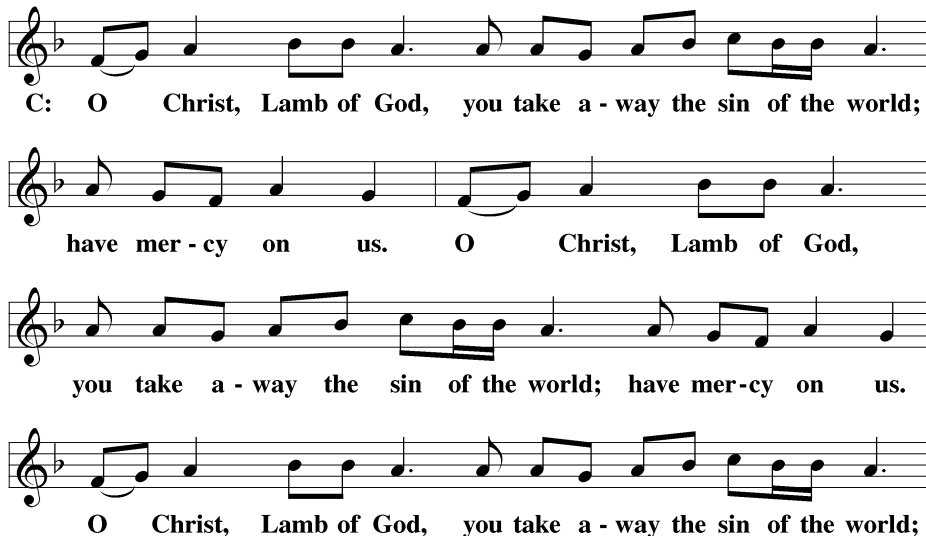
[M] ♪ The peace of the Lord be with you always.



"The 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)

LAMB OF GOD — *Agnus Dei*

John 1:29



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.



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

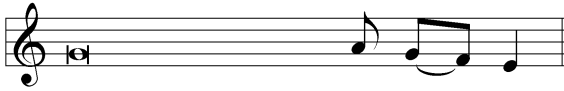
Please stand.



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.

POST-COMMUNION COLLECT

[M] ♪ We give thanks, almighty God, that you have refreshed us with this Holy Supper. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.



C: A - men.

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.

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.

As we began the service with the Lord's name, so we are sent out in His name. Live each day with confidence, knowing that you have the Lord's blessing and presence with you.

CLOSING HYMN

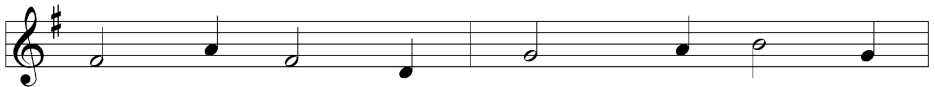
Word of God, When All Was Silent | CWS 751



1 Word of God, when all was si - lent,
2 Word made flesh, you came a - mong us
3 Word of Life, raised up in pow - er
4 Word of God, your call, un - si - lenced,
5 Praise the Word for life un - end - ing!



Source of all that was to be;
Shar - ing all our joy and pain,
From the tomb on Eas - ter morn,
Sounds through - out our pass - ing years,
Praise the Word for truth that heals!



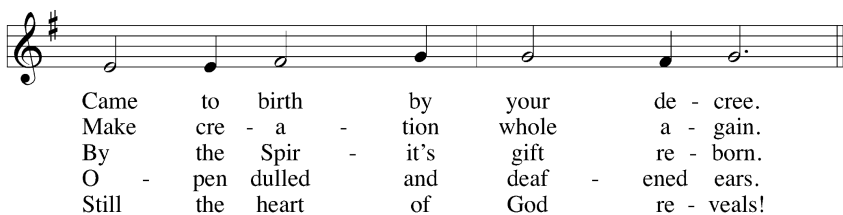
With the Fa - ther and the Spir - it,
Help - ing, heal - ing, liv - ing, lov - ing,
Vic - tor o - ver death's do - min - ion,
Seek - ing, prob - ing, pen - e - trat - ing
Praise the Word that shines where dark - ness



One through - out e - ter - ni - ty:
Lamb of God, for sin - ners slain:
Bring - ing hope to souls for - lorn:
By its truth our doubts and fears:
God's un - dy - ing love con - ceals!



When you spoke the whole cre - a - tion
By your bod - y, bro - ken, bleed - ing,
Make our lives a new cre - a - tion
Speak to us un - til we hear you;
Praise the Word whose grace in - car - nate



This past week, on October 17, the Church commemorated Ignatius of Antioch. Ignatius was the bishop of Antioch in Syria at the beginning of the second century AD and an early Christian martyr. Near the end of the reign of the Roman Emperor Trajan (AD 98-117), Ignatius was arrested, taken in chains to Rome, and eventually thrown to the wild beasts in the arena. On the way to Rome, he wrote letters to the Christians at Ephesus, Magnesia, Tralles, Rome, Philadelphia, and Smyrna, as well as to Polycarp, bishop of Smyrna. In the letters, which are beautifully pastoral in tone, Ignatius warned against certain heresies (false teachings). He also repeatedly stressed the full humanity and deity of Christ, the reality of Christ's bodily presence in the Lord's Supper, the supreme authority of the bishop, and the unity of the church found in her bishops. Ignatius was the first to use the word "catholic" to describe the universality of the Church. His Christ-centeredness, his courage in the face of martyrdom, and his zeal for the truth over against false doctrine are a lasting legacy to the Church.



www.goodshepherdkearney.org