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GOOD SHEPHERD EV. LUTHERAN CHURCH

Kearney, Nebraska Sunday, October 29, 2017

ABOUTTODAY'S SERVICE

At the Festival of the Reformation we give thanks we have been rescued from the false ways of salvation that could only lead us to ruin and doom. We owe God thanks for that rescue accomplished by his grace alone, on account of Christ's merit alone, and through the means of grace alone. At the same time we remember that apart from unqualified commitment to his Word, grace can be lost and with it the saving faith created through the Word in the one and only Christ, our one and only Savior. Therefore let us hear the Word of the Lord! Prompted by his grace let us recommit ourselves to purity of doctrine that comes alone from the Word, and to a life that reflects our devotion to the Savior who gives himself for us and then to us in his pure Word and Sacraments.

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. And we certainly don't want you to do damage to your soul. So, 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 Seelow |
|--------------------------------|--------------------------|
| Keyboardist | |
| Ushers | Phil Brei & Matthew Brei |
| Greeters | Vivian Alexander |

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Order of Service

OPENING HYMN

A Mighty Fortress is Our God

CW 200

INVOCATION

Matthew 28:19

Stand.

M In the name of the Father and of the ₱ Son and of the Holy Spirit.

 \mathbf{C} Amen.

CONFESSION OF SINS

M If we claim to be without sin, we deceive ourselves and the truth is not in us.

 \mathbf{C} If we confess our sins, God is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1 John 1:8,9

M Let us confess our sins to the Lord.

 \mathbf{C} Holy God, gracious Father,

I am sinful by nature

and have sinned against you in my thoughts, words, and actions.

I have not loved you with my whole heart;

I have not loved others as I should.

I deserve your punishment both now and forever.

But Jesus, my Savior, paid for my sins

with his holy life and innocent death.

Trusting in him, I pray:

God, have mercy on me, a sinner.

Silence for meditation on God's Word and for self-examination.

ABSOLUTION

M Our gracious Father in heaven has been merciful to us. He sent his only Son, Jesus Christ, who gave his life as the atoning sacrifice for the sins of the whole world. 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.

Amen.

It is not known for certain when Martin Luther wrote this hymn. Some believe it may date from 1527 or 1528, while others consider it to have been inspired by the Diet of Speyer, where, on April 20, 1529, the German princes made their formal "protest" against the revocation of their liberties and thus gained the name "Protestants." Based on Psalm 46, this hymn brought great comfort, courage, and strength to Luther and his followers during times of trial and persecution. The hymn spread rapidly throughout Germany and was sung at the Diet of Augsburg in 1530. Gustavus Adolphus and his army sang this hymn before the Battle of Leipzig in 1631, and the Salzburg Emigrants adopted it as their traveling bymn in 1732.

LORD, HAVE MERCY & Kyrie, Eleison

- M In peace, let us pray to the Lord.
- C Lord, have mercy.

"Kyrie" is the Greek

word for "Lord." The expression "Lord, have

mercy" is one of the oldest responses in the

dating from early

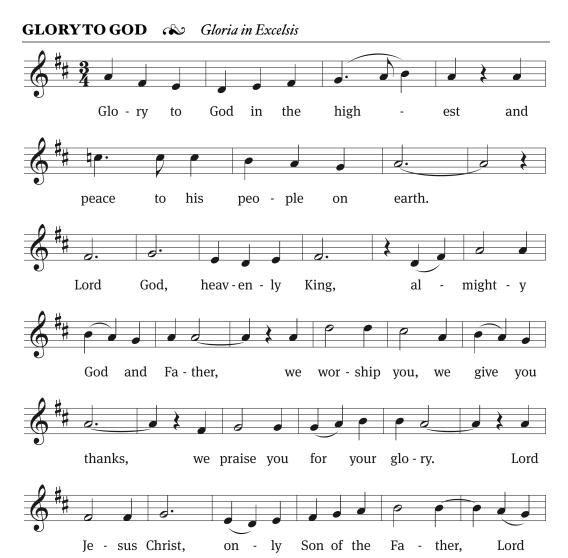
peared in the 16th Century, originating perhaps at Wittenberg in

1541.

medieval times. The German version ap-

Christian church. The melody of this hymn is based upon plainsong

- M For the peace from above and for our salvation, let us pray to the Lord.
- C Lord, have mercy.
- M For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord.
- C Lord, have mercy.
- M For this holy house and for all who offer here their worship and praise, let us pray to the Lord.
- C Lord, have mercy.
- M Help, save, comfort, and defend us, gracious Lord.
- C Amen.





The text of "All Glory Be to God on High" is an amplification of the glorious message of the angels on the plains of Bethlehem. This message the Christian Church has always treasured. It is said, for instance, that a form of the Gloria was the usual morning song of the early Christians in the days of persecution, when the mere singing of it might well have brought martyrdom in its wake and often did.

THE WORD

SALUTATION

Ruth 2:4; 2 Timothy 4:22

M The Lord be with you.

C And also with you.

M Let us pray.

Almighty God, through the preaching of your servants, the blessed Reformers, you caused the light of the gospel to shine forth. We implore you to faithfully defend it against all enemies, so that we may joyfully proclaim it to the salvation of people everywhere to the glory of your holy name; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

[™] Be seated.

OLD TESTAMENT LESSON *Daniel 3:16-28*



HADRACH, MESHACH, AND ABEDNEGO ANSwered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷ If this be so, our God whom we serve is able to deliver us from the burning fiery

furnace, and he will deliver us out of your hand, O king. ¹⁸ But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up."

¹⁹ Then Nebuchadnezzar was filled with fury, and the expression of his face was changed against Shadrach, Meshach, and Abednego. He ordered the furnace heated seven times more than it was usually heated. ²⁰ And he ordered some of the mighty men of his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. ²¹ Then these men were bound in their cloaks, their tunics, their hats, and their other garments, and they were thrown into the burning fiery furnace. ²² Because the king's order was urgent and the furnace overheated, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. ²³ And these three men, Shadrach, Meshach, and Abednego, fell bound into the burning fiery furnace.

²⁴ Then King Nebuchadnezzar was astonished and rose up in haste. He declared to his counselors, "Did we not cast three men bound into the fire?" They answered and said to the king, "True, O king." ²⁵ He answered and said, "But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods."

²⁶ Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, "Shadrach, Meshach, and Abednego, servants of the Most High God, come out, and come here!" Then Shadrach, Meshach, and Abednego came out from the fire. ²⁷ And the satraps, the prefects, the governors, and the king's counselors gathered together and saw that

The three youths who did not obey the idolatrous king's command were delivered because God's angel protected them. You have God's promise that "he will command his angels concerning you to guard you in all your ways" (Ps. 91:11).

"Let us imitate the three children, who, neither frightened by their youthful age nor broken down by captivity, Judea being conquered and Jerusalem taken, overcame the king by the power of faith... This is the strength of courage and of faith, to believe and to know that God can deliver from present death, and yet not to fear death nor give way, that faith may be the more mightily proved."

— Cyprian

the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their cloaks were not harmed, and no smell of fire had come upon them. ²⁸ Nebuchadnezzar answered and said, "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside the king's command, and yielded up their bodies rather than serve and worship any god except their own God.

- M The Word of the Lord.
- C Thanks be to God!

PSALM OF THE DAY Solm 46

CWp. 84



The might-y Lord is with us; the God of Ja-cob is our for-tress.



Refrain

God is our re- | fuge and strength, an ever-present help in | trouble.

Therefore we will not fear, though the | earth give way and the mountains fall into the heart | of the sea,

though its waters | roar and foam and the mountains quake with their | surging.

Refrain

There is a river whose streams make glad the ci- | ty of God, the holy place where the Most | High dwells.

God is within her, she | will not fall; God will help her at | break of day.

"Be still, and know that | I am God;

I will be exalted among the nations,
I will be exalted | in the earth."

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

The almighty and Most High God controls nature, safeguards His chosen city against attacking foes, and stands over all nations at war. He is our sure fortress. In mercy, He makes Himself accessible and is, therefore, "God with us." We as individuals, and as the Church, experience many troubles in this life on account of the devil, the world, and our own sinful nature. Yet amid every crisis of body or soul, God is with us in His Son so that we may face every upheaval.

Worshippers may choose to bow during the first two lines of the Gloria Patri (italics). This action shows honor and glory in physical form as we give our Triune God glory with our lips. Note well that it is not a "new" gospel, rather an "eternal" one. This is because there is only one gospel (Gal. 1:6-8). The messenger proclaims the enduring message of deliverance from evil. At first blush, this announcement doesn't sound much like the Gospel. However, it is indeed good news for the faithful, since the saints are repeatedly depicted as suffering at the hands of evildoers in Revelation.

EPISTLE LESSON & Revelation 14:6,7



HEN I SAW ANOTHER ANGEL FLYING DIRECTLY overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. ⁷ And he said with a loud voice, "Fear God and give

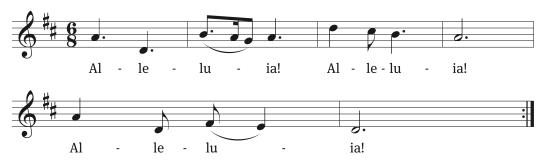
him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water."

- M The Word of the Lord.
- C Thanks be to God!

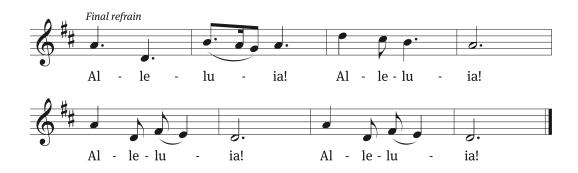
¥ Stand.

GOSPELACCLAMATION & John 10:27

The Pastor will sing the refrain once. The congregation is invited to repeat the refrain a second time. The Pastor will sing the verse, and the congregation is invited to sing the final refrain.







M The Holy Gospel appointed for the Festival of the Lutheran Reformation, according to St. Mark, chapter thirteen.



ND JESUS BEGAN TO SAY TO THEM, "SEE THAT NO one leads you astray. ⁶ Many will come in my name, saying, 'I am he!' and they will lead many astray. ⁷ And when you hear of wars and rumors of wars, do not be alarmed. This

must take place, but the end is not yet. ⁸ For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

⁹ "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. ¹⁰ And the gospel must first be proclaimed to all nations. ¹¹ And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. ¹² And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. ¹³ And you will be hated by all for my name's sake. But the one who endures to the end will be saved."

M The Gospel of the Lord.

C Praise be to you, O Christ!

ĕ Be seated.

HYMN OF THE DAY & O God, Our Lord, Your Holy Word

CW 204



Jesus warns his disciples about the coming troubles they will face as they bring the Gospel into the world. He encourages them to trust God and rely on the Holy Spirit, especially when they face opposition and persecution. Nobody likes to be shown his or her sin. As Christians proclaim Law and Gospel, they need to be ready to endure the loss of everything, including their lives. Because God wants all people to hear the Gospel, he prolongs the New Testament age so that the Church may witness to all the earth. To him alone we owe the survival of our personal faith as well.

SERMON Psalm 46

Peace Among the Noise

APOSTLES' CREED

Stand.

 \mathbf{C}

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.

"Verbum Domini Manet in Aeternum" is the motto of the Lutheran Reformation. It is based on 1 Peter 1:24-25, and appeared first in the court of Frederick the Wise in 1522. He had it sewn onto the right sleeve of the court's official clothing, which was worn by all who worked and served in the courtbrince and servant alike. It was subsequently used by his successors, his brother John the Steadfast, and his nephew John Fredrick the Magnanimous. It became the official motto of the Smalcaldic League and was used on flags, banners, swords, and uniforms as a symbol of the unity of the Lutheran laity who struggled to defend their beliefs, communities, families, and lives against those who were intent on destroying them.

I believe in God, the Father almighty, 2 Cor. 6:18 maker of heaven and earth. Is. 51:13 I believe in Jesus Christ, his only Son, our Lord, 1 Cor. 8:6; 7n. 3:18 who was conceived by the Holy Spirit, Lk. 1:35 born of the virgin Mary, Lk. 1:34; 2:7 suffered under Pontius Pilate, Lk. 23:16 was crucified, died, Mt. 27:32-61; Mk. 15:21-47; and was buried. Lk. 23:26-56; In. 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, Mt. 3:16-17 the holy Christian Church, Eph. 5:23 the communion of saints, Eph. 4:3-6 the forgiveness of sins, Rom. 4:6-8 the resurrection of the body, Ecc. 12:7 and the life \(\mathbb{H} \) everlasting. Amen. 1 Th. 4:17

ĕ Be seated.



PRAYER OF THE CHURCH

- Eternal Lord, you speak to us in words of love and light and power. Fill us with peace today as we ponder the good news that you forgive our sins in Christ. Guide our lives today as we see clearly the path you have laid out for us. Work in us today through your Spirit that our thoughts, words, and actions glorify you and serve our neighbor.
- Fill us with the Word we have heard today and move us to believe it and live it.
- Provide courage and compassion to all who preach and teach your Word. Take away their fear of criticism and contention and make them bold to say what you say. Fill them with a love like yours and lead them to announce the forgiveness of sins as your free gift to us and all people.
- Move us to love all ministers of the Word wherever they serve.
- M Forgive us for the times we hear your Word but fail to live it in our lives. Break down the apathy that lurks in us and leads us to ignore eternal realities. Convict us with your law and then fill us so full of your gospel that we overflow with zeal to do your will.
- Give us thankful hearts to live and love with joy.
- M Guard and guide us as we live in a society that despises what you say about marriage. Lead husbands and wives to love each other with commitment, respect, and patience. Move parents to grasp the eternal value of keeping their children close to Jesus even when their children grow up.
- Protect us from the evil that surrounds us; give us pure hearts and minds.
- Provide your divine compass for those who govern us by making laws and setting policies. Give us respect for those who protect us from crime and aggression. Lead us to value the rights of our fellow citizens and to care for those who cannot care for themselves.
- Bless our land with peace and prosperity so that the gospel may be proclaimed to all.
- M Give us passion to share the story of your love with our family and friends. Overcome unbelief and open the hearts of people everywhere to believe the good news that Jesus has forgiven their sins and opened the gates of heaven.
- Fill us with joy over every sinner who repents and comes to trust in your grace.
- M Extend your healing power to those who are sick and suffering in body or mind. Fill eager minds with wisdom to discover new ways to treat disease and illness. Give patience and compassion to those who care for the sick and dying.

Through the Prayer of the Church we heed Christ's command to "love one another." One of the greatest forms of love we can show for our neighbor is to pray for them.

- Lift the eyes of the dying to your love in Christ.
- M Hear us, Lord, as we pray in silence.

Silent prayer.

- M Eternal Lord, you guide the world with your mighty power and love all people because your Son lived and died and rose again. Hear our prayers, spoken and in silence, and answer them in your wisdom and grace.
- In Jesus' name we pray. Amen.

OFFERING

Moved by God's love in Christ, we offer him our first and best gifts, purely out of thanks to him. If you are visiting with us today, please do not feel obligated to give an offering.

THE SACRAMENT

PREFACE

🗑 Stand.

M The Lord be with you.

Ruth 2:4; 2 Timothy 4:22

- C And also with you.
- 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

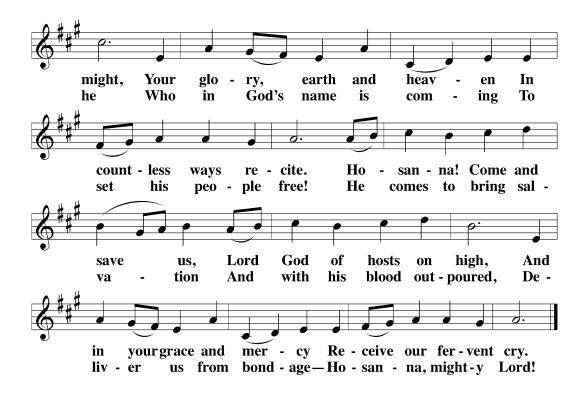
- C It is good and right so to do.
- It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who preserves his Church to the end of time when he will come again as king to judge all people and take his own to 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; Matthew 21:9



Drawn toward the gifts of Jesus' body and blood, our hearts are lifted up in thanksgiving and praise as we anticipate the reception of the gifts that carry with them our redemption (Lamentations 3:41).



PRAYER OF THANKSGIVING

M Blessed are you, Lord God, eternal King and gracious Father. In love you made us the crown of your creation. In mercy you planned our salvation. In grace you sent your Son to redeem us from sin.

We remember and give you thanks that your eternal Son, Jesus Christ, became flesh and made his dwelling among us, that he willingly placed himself under law to redeem those under law, that he humbled himself by becoming obedient to death on a cross, that he has destroyed death and has brought life and immortality to light through the gospel.

Bless us as we receive your Son's body and blood in this Sacrament. Forgive our sins, increase our faith, strengthen our fellowship, and deepen our longing for the day when Christ will welcome us to his eternal feast. Praise and thanks and honor and glory be to you, O God our Father, and to your Son and to the Holy Spirit, one God, now and forever.

C Amen.

LORD'S PRAYER & Pater Noster

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

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.

In this prayer we give thanks to the Lord of the redemption what he has secured for us by his cross. We ask him to prepare us to receive that redemption in living and joyful faith.

The Pater Noster ("Our Father"), the prayer that Jesus taught His disciples to pray, is the "table prayer" with which we come to the Lord's Table (Mark 11:9-10).

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 Son of God commended to his church the Words of Institution of the Supper in the form of a last will and testament—at a time of high emotion, with most fervent prayer, and under the most serious circumstances on the night in which he was betrayed. Therefore these words should be observed with the greatest reverence and piety and in the fear of the Lord by all people, for they are the words of the testament of the Son of God."

— M. Chemnitz

Ever since early Christian times these words have been a part of worship forms. They are present in the early morning hymns of the Eastern Church, and to pray to Jesus as the Lamb of God in connection with the breaking of the bread in Holy Communion was a regular custom both in the East and in the West. In early Christian times already it was ordained specifically regarding the Agnus Dei that it should be sung by the celebrant and the people jointly. It was Luther who returned to the people the singing of the Agnus Dei.

WORDS OF INSTITUTION & Verba

Mt. 26:26-30; 1 Cor. 11:23-25

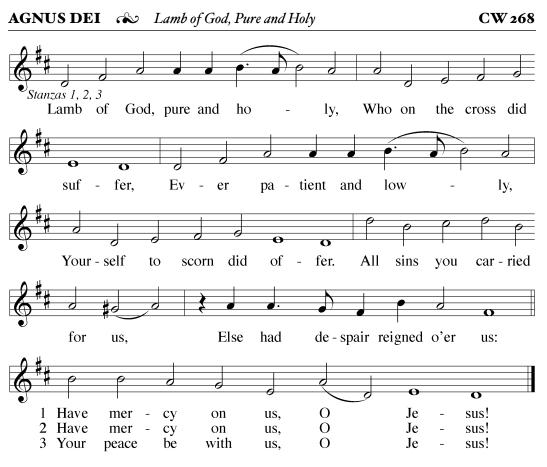
M Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: "Take and eat. This is my ♣ body, which is given for you. Do this in remembrance of me."

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 peace of the Lord be with you always.

John 20:19

C Amen.



e Be seated.

DISTRIBUTION

Those who will be receiving Holy Communion today may wish to read **Personal Pre-**paration 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:

POST-COMMUNION ANTIPHON

M Give thanks to the LORD, for he is good.

C His mercy endures forever.

Psalm 107:1

M Whenever we eat this bread and drink this cup,

we proclaim the Lord's death until he comes.

1 Corinthians 11:26

POST-COMMUNION COLLECT

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 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 Φ give you peace.

C Amen.

e Be seated.

CLOSING HYMN O Lord, We Praise You

CW 317

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.

This hymn, first appearing in this form in 1524, is an adaptation of a German hymn popular among the people prior to the Reformation. Because of its popularity, Luther made use of iton at least two occasions -to arque that communion under both kinds had been known and accepted even before the Reformation. He made some significant changes to the hymn: He omitted two lines (a prayer for the grace of receiving the sacrament from the hands of an ordained priest before death), and added two stanzas of his own. Originally sung during the festival of Corpus Christi, Luther retained the bymn as a post-communion chorale in order to save a liturgical song that was popular with the people and that he himself treasured.



www.goodshepherdkearney.org

About Luther's Rose (Cover):

"First, there is a black cross in a heart that remains its natural color. This is to remind me that it is faith in the Crucified One that saves us. Anyone who believes from the heart will be justified (Romans 10:10). It is a black cross, which mortifies and causes pain, but it leaves the heart its natural color. It doesn't destroy nature, that is to say, it does not kill us but keeps us alive, for the just shall live by faith in the Crucified One (Romans 1:17). The heart should stand in the middle of a white rose. This is to show that faith gives joy, comfort, and peace—it puts the believer into a white, joyous rose. Faith does not give peace and joy like the world gives (John 14:27). This is why the rose must be white, not red. White is the color of the spirits and angels (cf. Matthew 28:3; John 20:12). This rose should stand in a sky-blue field, symbolizing that a joyful spirit and faith is a beginning of heavenly, future joy, which begins now, but is grasped in hope, not yet fully revealed. Around the field of blue is a golden ring to symbolize that blessedness in heaven lasts forever and has no end. Heavenly blessedness is exquisite, beyond all joy and better than any possessions, just as gold is the most valuable and precious metal." (from: A Letter from Martin Luther to Lazarus Spengler, July 8, 1530 [WA Br 5:445])