

CHRIST CALLS THE WEAK TO SERVE

The Third Sunday after the Epiphany

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, January 22, 2017

WELCOME TO GOOD SHEPHERD!

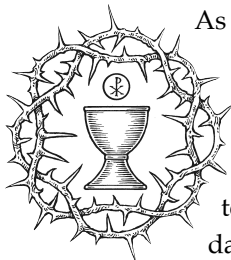
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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).

TODAY'S FOCUS

Jesus shows his glory in the kind of people that he calls to serve him and in using the gospel to make them willing to follow him. This Sunday it is the epistle lesson that gives unity to the readings, since all of the other readings deal with specific calls to a full time following that leaves behind secular vocations. Jesus still calls such to the holy ministry. To all however comes the call to follow him with a willingness to abandon everything should faithfulness require it; the calls in these readings bid us have a mindset that has forsaken everything, even when we are not required to do it.

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 Seelow
KeyboardistMichelle Reinsch
UshersJim Cantrell & Mark Darby
Greeters.....Tony & Tracy Wenz

ABOUT THE DIVINE SERVICE

Our worship before God is based on what he has taught us through his Word, the Bible. Since it is God who graciously gives us life and salvation, we first gladly receive from him and then respond in prayer and praise. This is called the *Divine Service* because in it God serves us through his Word and Sacraments. He serves us his gifts, and we thankfully receive. Our worship then stems from our faith, and speaks the words of faith given us by God in his Word.

Liturgy describes the order and structure of a church service. Our church follows the basic liturgical orders used by the Church for the last 2,000 years. It has its roots in Old Testament worship practices and, as illustrated by the numerous Scripture passages annotated throughout the service, is based on the teaching of the Bible. The outline of any Liturgy we use is based on the chief service of the Church, the service which celebrates Word and Sacrament. The particular liturgy outlined in our service today may be different than others you have heard before. Churches may use a different setting of the basic service, but it will include the same elements, though perhaps in a slightly different order.

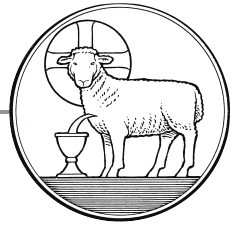
To sum it up, the liturgy brings us the service of God’s forgiveness in the language we speak everyday, but with a reverence that distinguishes itself from the irreverent and capricious character of today’s pop culture.

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THE DIVINE SERVICE

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



We invoke the name of the Trinity to signify our worship as exclusively Christian and to remember that we are God's baptized people. Gathered in his Name, we are sure of his presence and his blessing.

Beginning each day yourself with the invocation and the sign of the cross is a great reminder that your life and day are sanctified by Holy Baptism.

We cannot approach God without having our sins forgiven. He is holy and we are not. Confession assures us of a clean slate before God and prepares us for worship, hearing God's Word, and receiving the Lord's Supper.

OPENING HYMN

Speak, O Savior; I Am Listening | CW 283

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 unrighteousness.

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*

Mark 10:47

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.

God is gracious and merciful. He forgives us for Christ's sake. This assures us that we can receive the rest of his gifts through the service and return thanks for those gifts, having been set free from the burden of sin.

Kyrie eleison [kir-ē-ā ə-lā-ə-sān] is a Greek phrase meaning "Lord, have mercy." We have already received the mercy of God for forgiveness in Holy Absolution. Now we ask his mercy for all other things we need for a God-pleasing spiritual life.


Having just petitioned the Lord for blessings beyond the forgiveness just granted in absolution, we now praise him as the One who can deliver those blessings, because he is the all-powerful God. His Son, the Lord Jesus Christ, is the Lamb worthy of our praise, just as the angels praised him at his birth.

The salutation is found all through the Scriptures. The pastor stands before the congregation as Christ's servant. As the Lord's servant, he speaks God's peace to the congregation. As the congregation responds with "and also with you," they affirm his Call and Vocation with respect and Christian love.

GLORY BE TO GOD — *Gloria in Excelsis*

Luke 2:14

Tune: TRURO [CW 84]



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.

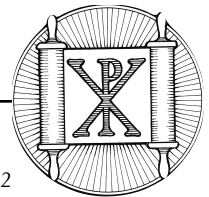
The Service of the Word

SALUTATION

Ruth 2:4; 2 Timothy 4:22

M The Lord be with you.

C And also with you.



PRAYER OF THE DAY — *Collect*

M Let us pray.

¹) Almighty God, ²) you sent your Son to proclaim your kingdom and to teach with authority. ³) Anoint us with the power of your Spirit ⁴) that we, too, may bring good news to the afflicted, bind up the brokenhearted, and proclaim liberty to the captive; ⁵) through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C Amen.

Be seated.

The Collect is a short general prayer the makes a request of God based on the theme of the day. The Prayer of the Day is (normally) a five-part prayer: 1) Address; 2) Basis for the petition; 3) the Petition; 4) Reason for the petition; 5) Conclusion of praise to God.

FIRST LESSON

Jonah 3:1-5, 10

THEN THE WORD OF THE LORD CAME TO JONAH THE second time, saying, ² “Arise, go to Nineveh, that great city, and call out against it the message that I tell you.” ³ So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, three days' journey in breadth. ⁴ Jonah began to go into the city, going a day's journey. And he called out, “Yet forty days, and Nineveh shall be overthrown!” ⁵ And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them.

¹⁰ When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.

M The Word of the Lord.

C Thanks be to God!

God makes a habit of calling the unfit and the unworthy! He does it to magnify the power of the gospel and show that salvation can only be a gift of God, never a work of man or even a cooperative venture between God and man. No more unfit workman could there have been than Jonah. No city deserved destruction more than Nineveh. But God called both to repentance and showed the power of his Word in giving grace to both according to his good pleasure.

Historically, music may have been used as a transition to the next reading. We respond to hearing God's Word by singing God's Word. Psalms echo the Old Testament reading and anticipate the Gospel for the Day. Many of the psalms were written to be sung responsively, and so, at times, we follow that ancient practice.

PSALM OF THE DAY

Psalm 62 | CW p. 88

Refrain



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

Psalm tone



Refrain

My soul finds rest in | God alone;*
my salvation | comes from him.

He alone is my rock and my sal- | vation;*
he is my fortress, I will never be | shaken.

Find rest, O my soul, in | God alone;*
my hope | comes from him.

Refrain

Though your rich- | es increase,*
do not set your | heart on them.

My salvation and my honor de- | pend on God;*
he is my mighty rock, my | refuge.

Trust in him at all times, O | people;*
pour out your hearts to him, for God is our | refuge.

*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 THE LOVE OF CHRIST CONTROLS US, BECAUSE WE have concluded this: that one has died for all, therefore all have died; ¹⁵ and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

¹⁶ From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. ¹⁷ Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

¹⁸ All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ¹⁹ that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. ²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Christ's love compels Paul to persevere through all hardships to make God's offer of forgiveness and reconciliation plain to the people at Corinth. Too often we mute the Gospel's power because of our pride, our carelessness, or our lack of concern for others. No greater honor can be given us than to be his ambassadors, his spokespeople. He not only saves us but also works through us. What an honor to be an ambassador of the Lord!

M The Word of the Lord.

C Thanks be to God!

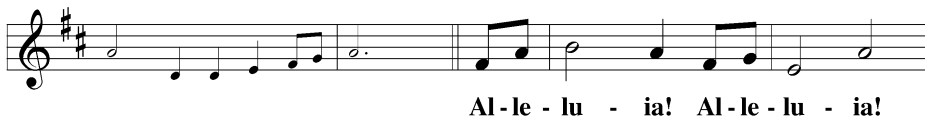
VERSE OF THE DAY

Matthew 4:23; Romans 10:17

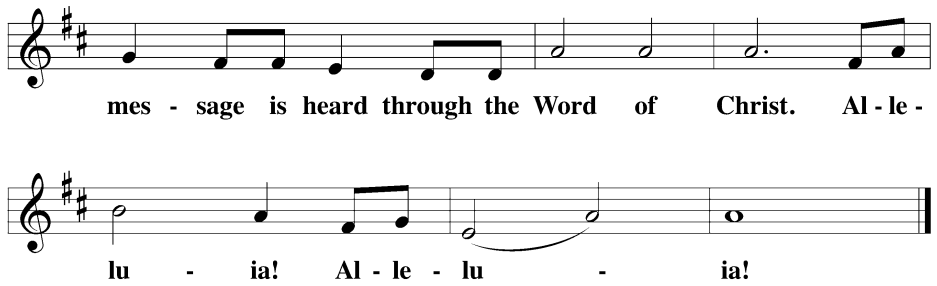
Please stand.

M Alleluia. Alleluia. Jesus went throughout Galilee, teaching, preaching, and healing every disease. Alleluia.

Because we are about to hear the very words and deeds of Christ, the congregation acknowledges the Lord's presence in their midst through his Gospel by standing and singing, "Alleluia!" which means, "Praise the Lord!"



Notice the sharp contrast: the first verse makes all the rest of the verses seem foolish. If God could not keep John out of prison, why would anyone want to follow the one whom John proclaimed as the Messiah? The contrast is all the more striking, when we remember that those called in this reading had been disciples of John first. Why haven't they become bitter or cynical? Don't they grasp that this Jesus may well share in John's fate, and they may share in it with him? Why haven't they just given up on religion and set themselves to making the best of it in their occupation? Jesus for his part could have made, humanly speaking, better choices in his disciples than these. Ah, but there it is again: the hidden glory of the Savior is manifest in a call strong enough to overcome despair and cynicism in the ones called, and strong enough to accomplish the work of God on earth through these outwardly frail and inept workmen.



HOLY GOSPEL

Mark 1:14-20

[M] The Holy Gospel according to St. Mark, chapter one.

[C] Praise be to you, O Lord.

NOW AFTER JOHN WAS ARRESTED, JESUS CAME INTO Galilee, proclaiming the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

¹⁶ Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. ¹⁷ And Jesus said to them, "Follow me, and I will make you become fishers of men." ¹⁸ And immediately they left their nets and followed him. ¹⁹ And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. ²⁰ And immediately he called them, and they left their father Zebedee in the boat with the hired servants and followed him.

[M] This is the Gospel of the Lord.

[C] Praise be to you, O Christ.

Be seated.

HYMN OF THE DAY

O God from God, O Light from Light | CW 85

God Works Through Those He Has Called

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. He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.	1 Cor. 8:6; Jn. 3:18 Lk. 1:35 Lk. 1:34; 2:7 Lk. 23:16 Mt. 27:32-61; Mk. 15:21-47; Lk. 23:26-56; Jn. 19:16b-42 1 Pet. 3:19 1 Cor. 15:4b Ac. 2:33-34 Heb. 1:13 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.

OFFERING

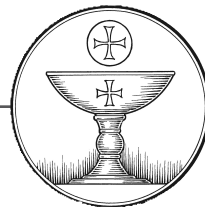
PRAYER OF THE CHURCH

Please stand.

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.

As baptized children of God, we have a responsibility to pray not only for ourselves, but also for the world. As instructed by the Word, we pray, among other things, that earthly rulers would keep the peace that we might worship God in quietude, that the lonely, sick, hurt, and mourning may find comfort in Christ, and that those receiving the Supper today may receive it in a manner worthy of his Name.

The Service of the Sacrament



PREFACE

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.

Psalms 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 came as the Light of the world so that the world may have light and life through him.* 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: VALET WILL ICH DIR GEBEN [CW 19]

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

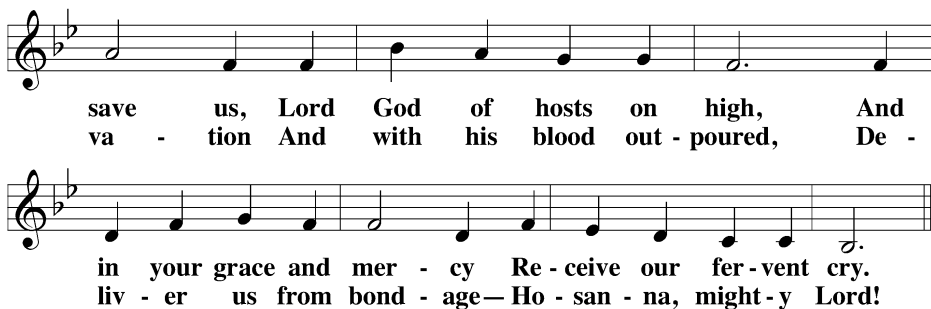
might, Your glo - ry, earth and heav - en In
he Who in God's name is com - ing To

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

First recorded in A.D. 220, this dialogue and prayer begins the liturgy of the Lord's Supper. Each season has its own unique text (italics).

"Sanctus" means "holy." The body and blood of our Lord are present in this Sacrament, and so we use the words of the angels from Isaiah 6 and of the Palm Sunday crowds from Matthew 21 to acknowledge the holy presence of God in this meal.

Take note of the intense reverence of God's holiness in this canticle. May we pray that we daily show such reverence.



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.

Now hear us as we pray in his name and as he has taught us:

LORD'S PRAYER — *Pater Noster*

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.
Lead us not into temptation,
but deliver ❖ us from evil.
For the kingdom, the power,

As the testaments are linked to Christ in the Service of the Word, so do we remember and give thanks for salvation history in the Church's table prayer.

The Lord's Prayer, given us by Christ himself, is wonderfully and appropriately spoken here as we approach his Supper.

Daily the baptized people of God pray. The Lord's Prayer is both a prayer to pray and a model for all our prayers.

and the glory are yours
now and forever. Amen.

The words of our Lord bestow exactly what they say. In the words of consecration the Lord's Word delivers his body and blood for our forgiveness.

Though we are blessed with many good foods, no other meal gives the body and blood of Christ to sinners. For this reason, we cherish and crave this meal each time it is offered.

The resurrected Lord calmed the fears of the disciples with his peace. The resurrected Lord is present in the Supper, and so the pastor speaks peace to us on his behalf.

During stressful times, remember the peace of Christ that you received in his Supper today.

"Agnus Dei" [ä-g-nūs-dā-e] means "Lamb of God," and reminds us that Jesus is the Lamb of God, sacrificed for our forgiveness.

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."

PEACE OF THE LORD — Pax Domini

John 20:19

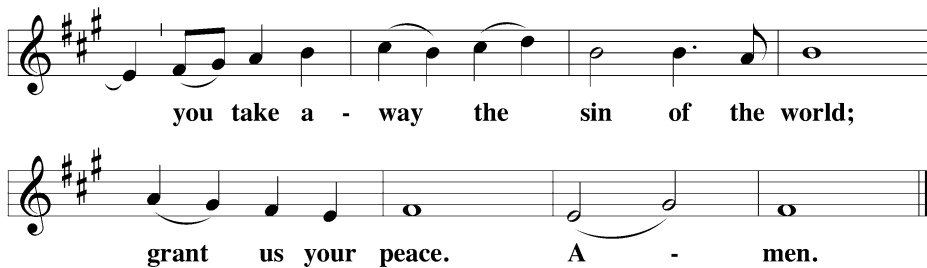
M The peace of the Lord be with you always.

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
world; have mer - cy on us. Lamb of God,



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

Tune: WIE SOLL ICH DICH EMPFANGEN [CW 18]

Please stand.



*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.*

light - en All gloom where Gen - tiles dwell; The bril - liant,
gin - ning, 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.

POST-COMMUNION COLLECT

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

Praise to You and Adoration | CW 470

Having received forgiveness of sins, life, and salvation, we thank the Lord for his gifts and pray that he will grant us faith to use them in love toward our neighbor.

In Numbers 6 God tells Aaron to put his name on the people of God with these words. 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.