

*“Speaking the
TRUTH in *love*,
we will in all things grow up into
him who is the Head, that is,
Christ. From him the whole
body . . . grows and builds itself up
in love, as **EACH** part
does its **WORK**.”*

EPHESIANS 4:15,16

ONE in
Christ

MOVING FORWARD IN MINISTRY

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, June 26, 2016

WELCOME TO GOOD SHEPHERD!

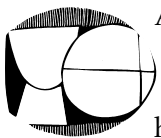
We are so happy you could join us today! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

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

The 2015 synod convention launched a special synod-wide offering to eliminate \$4.7 million in synod debt two years ahead of schedule. If successful by God's grace, the "One in Christ" campaign will put our synod in a better financial position to continue the ministry of training and sending gospel proclaimers to the world. Thus, together we will do more than simply pay our debt to previous ministry endeavors; we will actually move ministry forward. To that end, we worship and praise our God today for all that he has done for us—most of all, what he does for us in the Sacraments of Baptism and Holy Communion. In this endeavor, as a Synod we pray: God help us!

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

Preacher & Presiding Minister.....Pr. Nathanael P. Seelow
KeyboardistMichelle Reinsch
Ushers.....Tony Wenz & Chris Stutz
GreetersTom & Marlene Hansen
Sound TechnicianChaden Darby

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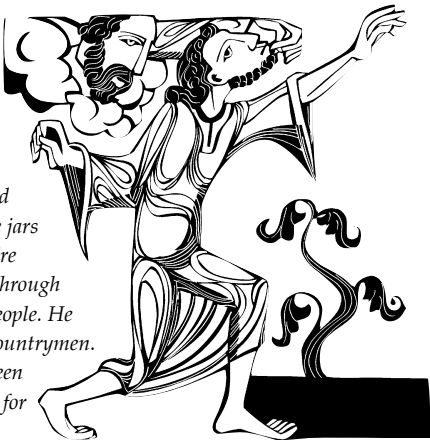
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Today, June 26, the Church celebrates the life and ministry of the prophet Jeremiah. Jeremiah was active as God’s prophet to the southern kingdom of Judah c. 627 to 582 B.C. As a prophet he predicted, witnessed, and lived through the Babylonian siege and eventual destruction of Jerusalem in 587 B.C. In his preaching he often used symbols, such as an almond rod (Jer. 1:11-14), wine jars (13:12-14), and a potter at work (18:1-17). His entire prophetic ministry was a sermon, communicating through word and deed God’s anger toward his rebellious people. He suffered repeated rejection and persecution by his countrymen. As far as can be known, he died in Egypt, having been taken there forcibly. He is remembered and honored for fearlessly calling God’s people to repentance.



THE DIVINE SERVICE

Divine Service I — Christian Worship: Supplement, 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

Christ is Our Cornerstone | CW 528

INVOCATION

Please stand.

- M** In the name of the Father and of the ✙ Son and of the Holy Spirit.
- C** Amen.

CONFESSION OF SINS

- M** Our help is in the name of the LORD. *Psalm 124:8*
- C** Who made heaven and earth.
- M** I said, I will confess my transgressions to the LORD. *Psalm 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.
- C** Holy and merciful Father, 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*



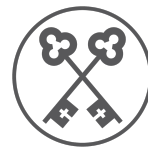
The word “**kyrie**” is the Greek word for “Lord.” The expression, “Lord, have mercy,” is one of the oldest worship responses in the Christian Church.

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.

C Amen.

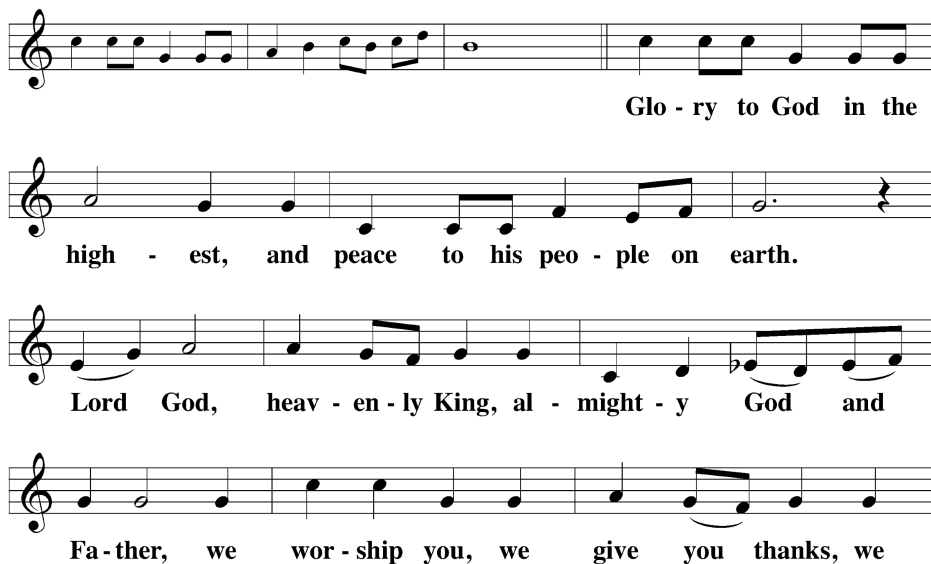
M In the peace of forgiveness, let us praise the Lord!



“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

GLORY BE TO GOD — *Gloria in Excelsis*





The canticle, **Gloria in Excelsis**, which is Latin for, "Glory in the highest," is a song in which Christians praise God by proclaiming the great things he has done to accomplish our rescue from sin. A form of the Christmas Angel's song, "Glory to God in the highest" has been a Christian song of praise in the Divine Service since the 4th century.

praise you for your glo - ry! Glo - ry to God in the

high - est, and peace to his peo - ple on earth.

Lord Je - sus Christ, on - ly

Son of the Fa - ther, Lord God,

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

world; have mer - cy on us.

You are seat - ed at the right hand of the

Fa - ther; re - ceive our prayer, re -

ceive our prayer. Glo - ry to God in the

high - est, and peace to his peo - ple on earth. For



you a-lone are the Ho - ly One, you a - lone are the

Lord, you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spir - it in the

glo - ry of God the Fa - ther. Glo - ry to God in the

high - est, and peace to his peo - ple on earth.

Glo - ry to God, glo - ry to God!

The Service of the Word



SALUTATION

M The Lord be with you.

C And also with you.

This greeting, known as the “Salutation,” has deep roots in Christian worship and marks the beginning of the Word section and the Sacrament section (p. 15) of the service.

The traditional wording of the congregation’s response is “And with your spirit.”



The **Collect** (also called the “Prayer of the Day”) is a concise prayer which “collects” the thoughts of the day and presents them to God in his mercy. Most of these prayers have been in use in the Church for more than 1,500 years. By praying these prayers, we join with the great body of believers, the communion of saints, and with the generations yet to come. The congregation makes the Collect its own with its “Amen,” a declaration that what has been said is true and affirming its trust in the Lord’s promise; “Yes, yes, this is most certainly true.”

In the **First Lesson**, King David leads Israel in giving by setting an example of generosity for the Lord’s work. Everything you have comes from God’s bountiful goodness; therefore, give generously to the work of His Church and set a good example for those under your care.

PRAYER OF THE DAY — *Collect*

M Let us pray.

Lord of the Church, you have united us in faith and worship to make disciples of all nations and to nurture believers for lives of Christian service. Guide our leaders and help them fulfill their responsibilities with patience and understanding. Keep the congregations of the synod faithful to your Word and give them a willingness to support the worldwide mission of your Church to the glory of God; through Jesus Christ our Lord.

C **Amen.**

Be seated.

FIRST LESSON

1 Chronicles 29:1-9

¹ And David the king said to all the assembly, “Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great, for the palace will not be for man but for the LORD God. ² So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones and marble. ³ Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: ⁴ 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, ⁵ and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself today to the LORD?”

⁶ Then the leaders of fathers' houses made their freewill offerings, as did also the leaders of the tribes, the commanders of thousands and of hundreds, and the officers over the king's work. ⁷ They gave for the service of the house of God 5,000 talents and 10,000 darics of gold, 10,000 talents of silver, 18,000 talents of bronze and 100,000

talents of iron. ⁸ And whoever had precious stones gave them to the treasury of the house of the LORD, in the care of Jehiel the Gershonite. ⁹ Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the LORD. David the king also rejoiced greatly.

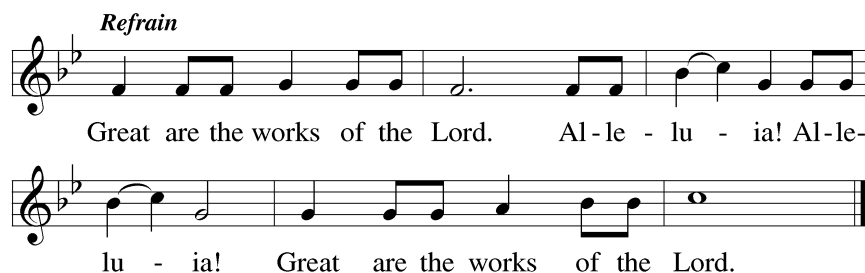
M The Word of the Lord.

C Thanks be to God!

PSALM OF THE DAY

Psalm 45 | CW p. 83

Refrain



Great are the works of the Lord. Al-le - lu - ia! Al-le-lu - ia! Great are the works of the Lord.

Psalm tone



Refrain

My heart is stirred by a | noble theme*
as I recite my verses | for the King.

You are the most excel- | lent of men,*
and your lips have been anoint- | ed with grace.

Gird your sword upon your side, O | Mighty One;*
clothe yourself with splendor and | majesty.

In your majesty ride forth vic- | toriously;*
let your right hand display | awesome deeds.

Refrain

*The Lord gives
Himself to you with a
whole heart and
would not withhold
his only-begotten Son.*

*In our **Psalm of the Day**, the Psalmist uses a royal wedding to portray our King, who is God, and the fulfillment of His kingdom in His Son. The grand picture of this King and this marriage—illustrating Christ and His Bride, the Church—stands in contrast to the hard realities of suffering and death that we continue to see in the Church and endure in life. Behind the weak appearances of our life in the Church, Jesus Christ forgives, cleanses, and nourishes us by the baptismal washing and the holy food He gives for His Bride (cf. Eph. 5:26).*

Psalm tone



Your throne, O God, will last for ever and | ever;*
a scepter of justice will be the scepter of your | kingdom.

You love righteousness and hate | wickedness;*
therefore God has anointed you with the | oil of joy.

I will perpetuate your memory through all gener- | ations;*
therefore the nations will praise you for ever and | ever.

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

In our Second Lesson, the Apostle Paul points out that the Macedonian churches forgot themselves as they gave generously to others as though there were no tomorrow. God also calls us to give generously, because He endows us with earthly things for our neighbors' benefit. God's Son, the wealthiest of princes, became the most abject of slaves and give His all to enrich poor sinners as His royal bride.

SECOND LESSON

2 Corinthians 8:1-12

¹ We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, ² for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. ³ For they gave according to their means, as I can testify, and beyond their means, of their own accord, ⁴ begging us earnestly for the favor of taking part in the relief of the saints— ⁵ and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. ⁶ Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. ⁷ But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also.

⁸ I say this not as a command, but to prove by the earnestness of others that your love also is genuine. ⁹ For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. ¹⁰ And

in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. ¹¹ So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. ¹² For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have.

M The Word of the Lord.

C Thanks be to God!

VERSE OF THE DAY

Psalm 133:1

M Alleluia! How good and pleasant it is when brothers live together in unity!

C Alleluia!

THE HOLY GOSPEL

John 18:33-37

Please stand.

M The Holy Gospel according to St. John, chapter eighteen.



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

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you say this of your own accord, or did others say it to you about me?”

³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?”

³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”

*Following each lesson, the Pastor announces, “**The Word of the Lord.**” We know from Scripture that God comes to us through the Means of Grace, that is the Gospel that is found in the Word and the Sacrament. So, within the service God has come to us convicting us in our sin through the Law, and pronouncing forgiveness through the life-giving Gospel. The congregation—in response to such love—praises the Lord in reply: “Thanks be to God!”*

*In the **Holy Gospel**, Pilate tries to dismiss the case before him by accommodating a Jewish custom calling for the release of a prisoner at Passover—in this instance, an insurrectionist called Barabbas. The account of Jesus’ Passion is filled with people refusing to accept responsibility for their own sins, a failure that afflicts us all. But God willed that the guilt of sin—even the sin of refusing to accept responsibility—be laid on His innocent Son so we might receive God’s forgiveness.*

M This is the Gospel of the Lord.



Praise be to you, O Christ! Praise be to you, O Christ!

APOSTLES' CREED

C I believe in God, the Father almighty,
maker of heaven and earth.

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.

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.

Be seated.

HYMN OF THE DAY

Lord Jesus, You Have Come | **CW 546**

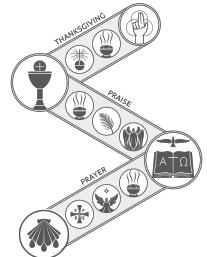
The Hymn of the Day, "Lord Jesus, You Have Come," was written by Eberhard Ludwig Fischer in 1741. When Fischer wrote this hymn, he was professor at the Gymnasium (comparable to a U.S. honors high school) in Stuttgart. This hymn, "Lord Jesus, You Have Come," was written to teach the function, necessity, and blessings of the Office of the Holy Ministry. It was originally written as an eight stanza hymn.

The hymn concludes with a prayer of faith, that all may hear the saving Gospel and be brought into the Church to be preserved from harm and danger, and that all the Faithful will soon behold Christ face-to-face. Grant this Lord, unto us all!

¹ We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, ² for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. ³ For they gave according to their means, as I can testify, and beyond their means, of their own accord, ⁴ begging us earnestly for the favor of taking part in the relief of the saints— ⁵ and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. ⁶ Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. ⁷ But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also.

⁸ I say this not as a command, but to prove by the earnestness of others that your love also is genuine. ⁹ For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. ¹⁰ And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. ¹¹ So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. ¹² For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have.

God Enables Us to Excel in the Grace of Giving



*The Liturgy of the Divine Service has been described as the climbing of “two mountains.” Like mountains in the physical world, each of these two mountains—the Service of the Word and the Service of the Sacrament—have peaks, or summits. The “summit” of the Service of the Word is the **Sermon**. The “summit” of the Service of the Sacrament” is the Distribution. Each summit is reached by careful, meaningful, and methodical steps. And each step is intended to bring the worshipper closer and closer to the peak of the Service.*

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 “create a pure heart” inside of us. We pray that he “does not cast us away,” but instead show us his salvation—which we are about to eat and drink physically in the Holy Supper.

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



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.

CREATE IN ME — Offertory

Please stand.

Cre - ate in me a
pure heart, O God, and re - new a right spir - it with -
in me. Do not cast me a - way from your
pres - ence or take your Ho - ly Spir - it from
me. Re - store to me the joy of your sal - va - tion, and up -
hold, up - hold me with your free Spir - it.

Be seated.

OFFERING

PRAYER OF THE CHURCH

Please stand.

The Service of the Sacrament



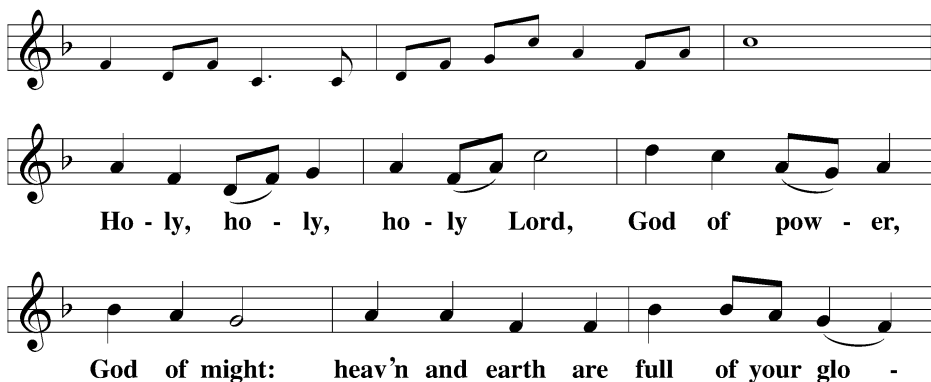
SALUTATION

- M** The Lord be with you.
- C** And also with you.
- M** Lift up your hearts.
- C** We lift them up to the Lord.
- M** Let us give thanks to the Lord our God.
- C** It is good and right so to do.

PROPER PREFACE

- 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:

HOLY, HOLY, HOLY — *Sanctus*



The words of the **Proper Preface** are a part of the Proper, or a component of the liturgy that is specific to a particular day of the Church Year. This particular Preface is appropriate (or "Proper") for the Sundays after Pentecost.

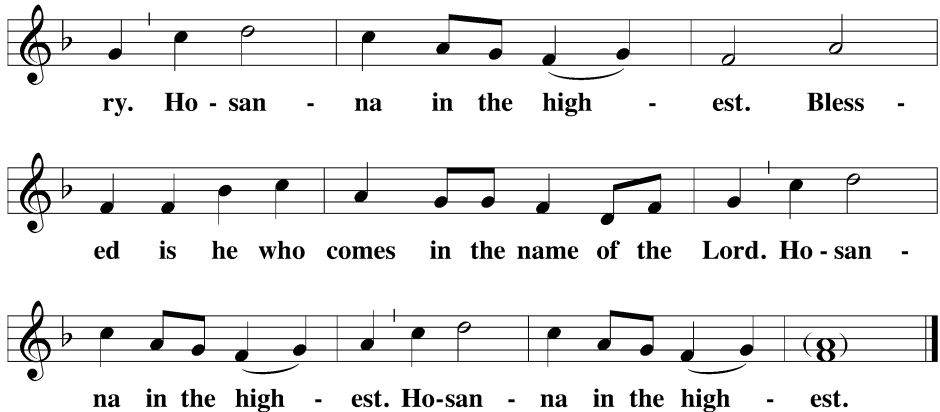


Sanctus means "holy." Used possibly as early as the 2nd century, this canticle was in wide use among Christians in worship by the 14th century. On Palm Sunday, as the Lord entered Jerusalem, the crowds proclaimed, "Hosanna!" which means, "Savior" or "Rescuer." So also we sing "hosanna!" as

the Lord comes to us in the Sacrament of the Supper. He indeed has come to save us from our sins, and shows us such love in his body and blood in, with, and under the bread and the wine.



This section of the service may be unfamiliar to some. A Prayer of Thanksgiving is absolutely appropriate to pray at this point in the service. We give thanks (as we have just said in the Preface: "Let us give thanks to the Lord." for the blessings we receive in this Sacrament through the sacrifice of God's Son and we ask that he bless us through the eating and drinking of Christ's body and blood.



PRAYER OF THANKSGIVING

[M] Blessed are you, O God Almighty, who through Jesus Christ, your eternal Word, created all things and made mankind in your own image. Blessed are you, O God our Savior, for you have gathered us here to remember Jesus' sacrifice on our behalf. In this meal you give us his true body and blood, which paid our debt to you and assures us of your forgiveness. 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

[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

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.

C Amen.

LAMB OF GOD — *Agnus Dei*



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

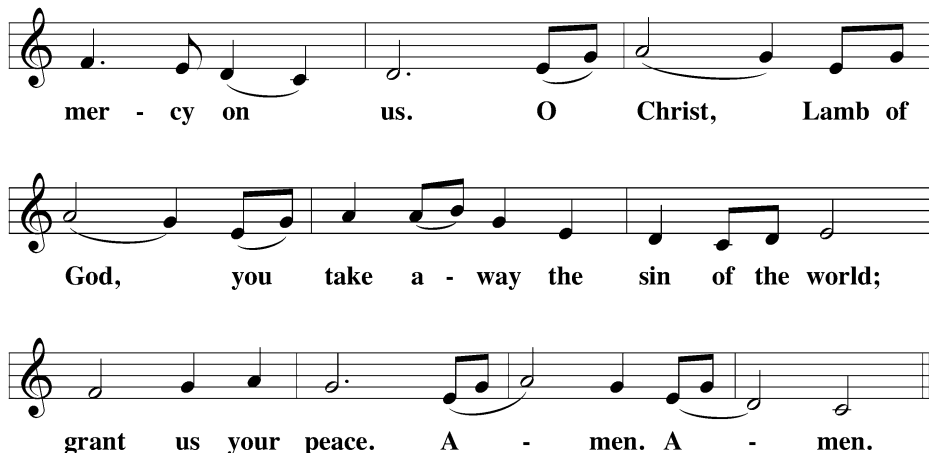
As he speaks the Words of Institution, the minister both proclaims the words of Jesus to the congregation and sets apart the bread and wine for the Lord's use. This is why he stands behind the altar during this portion of the service. The sign of the cross reminds us of Christ's death, which is necessary for this Sacrament.

The Agnus Dei, which means "Lamb of God," is a song included in the Ordinary of the Divine Service. That means it is included in every Service of the Sacrament. This canticle reminds us that Jesus is God's Lamb, who was offered as a sacrifice for sin, once for all.

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.



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.



Be seated.

DISTRIBUTION

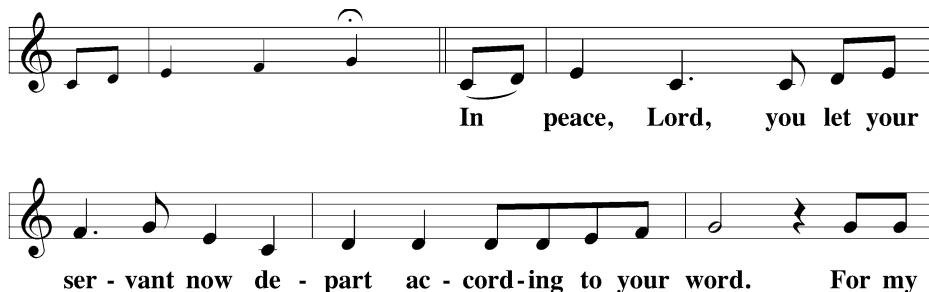
Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: "Everyone ought to examine themselves before they eat of the bread and drink 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

Please stand.





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.*

PRAYER

- [M]** O give thanks to the Lord, for he is good.
- [C]** And his mercy endures forever.
- [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]** Amen.

BLESSING

- [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.

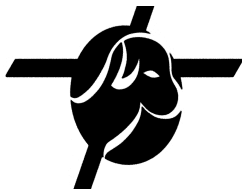
Be seated.



*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." (cf. Numbers 6:27)*

CLOSING HYMN

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