



OUR SERVICE TO THE LORD

*Summer Stewardship Series:
"It's Test Time..."*

GOOD SHEPHERD LUTHERAN CHURCH | *Kearney, Nebraska*

Sunday, June 5, 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 3RD SUNDAY AFTER PENTECOST

We continue to focus on Christian Stewardship this week. Recall that this series is based upon theme words of the Apostle Paul in 2 Corinthians 8:8: *"I want to test the sincerity of your love..."* Well, once again today ***It's Test Time***. *What* is the focus of this week's test? We will take inventory of ***Our Service to the Lord***. Based upon the words of the Apostle Paul in another one of his letters, he reminds us of the privilege that is ours as his own: to carry out the priestly duty of proclaiming the Word of the Lord to the next generation. As we faithfully carry out this work our Savior has entrusted to us, we pray that our service to our Savior might be acceptable to our Savior and Father in Heaven.

How's this aspect of your love for your Savior working in your life? How is this showing in your life as a Christian and in the life of our congregation? Are you passing the test? Is Good Shepherd passing the test? Pray that the Holy Spirit opens your heart and minds this morning as he puts each of us to the test today.

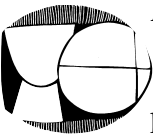
THE LORD'S SUPPER AND STEWARDSHIP

The Apostle John wrote in his first letter: "We love because he first loved us." The principles of stewardship are rooted in love: God's love for us and our love for God. God gave his only Son out of love for this world (John 3:16). Jesus tells us that love has not greater example than this: "that a man give up his life for his friends" (John 15:13). It is in the Lord's Supper that we physically "taste and see that the Lord is good" (Psalm 34:8) and receive in Christ's body and

blood the pledge of God’s forgiveness of sins and a promise of new life. So, the love we find in Christ through the Supper compels us then to serve Christ and our neighbor (2 Corinthians 5:14).

For the next four weeks we will be serving the Supper each week during the service. You are by no means “required” to partake in the Supper. But it is available for those who wish to know in a physical way that they are loved and forgiven by their Lord. You, too, are invited to receive the Sacrament and to taste and see the goodness of your Lord!

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**Jim & Wanda Cantrell
- Ushers**.....Brent Meyer & Mannie Reinsch
- Sound Technician**.....Chaden Darby

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THE DIVINE SERVICE

The Common Service — Christian Worship, pg. 15



*The sign of the cross
✙ may be made
throughout the
service by
worshippers in
remembrance of their
baptism.*

*"In the morning
when you get up,
make the sign of the
holy cross and say, 'In
the name of the
Father, and of the
Son, and of the Holy
Spirit.'"*

*— Small Catechism
Daily Prayers*

OPENING HYMN

Lord of My Life, Whose Tender Care | CW 232

INVOCATION

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.

Psalm 124:8

[C] Who made heaven and earth.

[M] I said, I will confess my transgressions to the LORD.

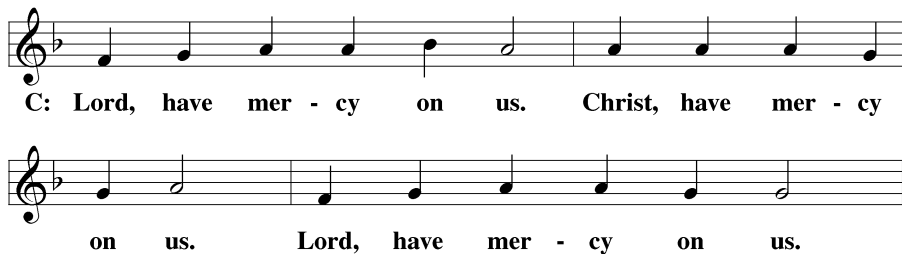
Psalm 32:5

[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*



"All confidence is empty, except confidence in mercy. Mercy delivers us; our own merits, our own efforts, do not."

— Apology to the Augsburg Confession, V:209

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*



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. It mimics the song of the angels on Christmas Eve: "Glory to God in the highest, and on earth, peace to men, on whom his favor rests" (Luke 2:14). This song has been used as a song of praise in the Christian liturgy since the 4th century.



O Lord God, Lamb of God, Son of the Father, you take away the
sin of the world; have mercy on us. You take away the
sin of the world; re-ceive our prayer. You sit at the right hand of
God the Father; have mercy on us. For you on-ly are holy;
you on-ly are the Lord. You only, O Christ, with the Ho-ly Spirit,
are most high in the glory of God the Father. A-men.

The Service of the Word



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. 17) of the service.

The traditional wording of this part of the liturgy is “And with your spirit.”

SALUTATION

[M] The Lord be with you.



C: And al-so with you.

PRAYER OF THE DAY

M Let us pray.

O God, the strength of all who trust in you, mercifully hear our prayers. Be gracious to us in our weakness and give us strength to keep your commandments in all we say and do; 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

1 Kings 17:17-24

¹⁷ After this the son of the woman, the mistress of the house, became ill. And his illness was so severe that there was no breath left in him.

¹⁸ And she said to Elijah, "What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!" ¹⁹ And he said to her, "Give me your son." And he took him from her arms and carried him up into the upper chamber where he lodged, and laid him on his own bed. ²⁰ And he cried to the Lord, "O Lord my God, have you brought calamity even upon the widow with whom I sojourn, by killing her son?" ²¹ Then he stretched himself upon the child three times and cried to the Lord, "O Lord my God, let this child's life[a] come into him again." ²² And the Lord listened to the voice of Elijah. And the life of the child came into him again, and he revived. ²³ And Elijah took the child and brought him down from the upper chamber into the house and delivered him to his mother. And Elijah said, "See, your son lives." ²⁴ And the woman said to Elijah, "Now I know that you are a man of God, and that the word of the Lord in your mouth is truth."

M The Word of the Lord.

C Thanks be to God!

We confidently close the prayer with a resounding, "Amen." "Yes, it shall be so."

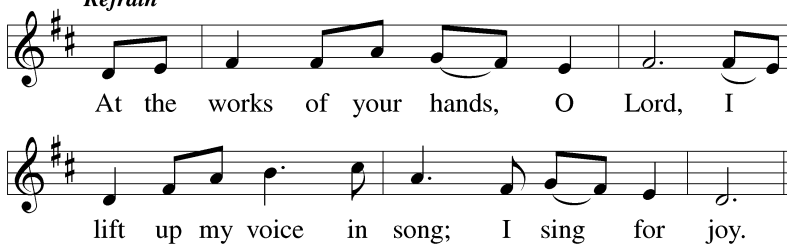
The Shunamite women expressed her faith in the Lord by providing for the Lord's prophet, Elijah. But her faith is shaken at the death of her only son, himself a special gift from the Lord. But the Lord changes her sorrow into joy by raising her son from the dead. God was gracious to her in her weakness and gave her renewed strength of faith seen in those humble words of awe at this display of power, "Now I know."

Sorrowful times in life are sometimes caused by things outside of our control and sometimes by our own sins. David, the author of this Psalm, knew this full well. Trusting in God's deliverance, David knows that the sorrow he feels will be replaced with joy as God comforts him. We, too, are confident in God's promise to comfort us and dry our tears (Rev. 7:17).

PSALM OF THE DAY

Psalm 30 | CW p. 76

Refrain



Psalm tone



Refrain

Sing to the LORD, you | saints of his;*
praise his | holy name.

For his anger lasts only a | moment,*
but his favor lasts a | lifetime;

weeping may remain | for a night,*
but rejoicing comes in the | morning.

Refrain

To you, O | LORD, I called;*
to the Lord I cried for | mercy.

Hear, O LORD, and be merci- | ful to me;*
O LORD, | be my help.

You turned my wailing into | dancing,*
that my heart may sing to you and not be | silent.

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

Galatians 1:11-24

¹¹ For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. ¹² For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. ¹³ For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. ¹⁴ And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. ¹⁵ But when he who had set me apart before I was born, and who called me by his grace, ¹⁶ was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; ¹⁷ nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

¹⁸ Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. ¹⁹ But I saw none of the other apostles except James the Lord's brother. ²⁰ (In what I am writing to you, before God, I do not lie!) ²¹ Then I went into the regions of Syria and Cilicia. ²² And I was still unknown in person to the churches of Judea that are in Christ. ²³ They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." ²⁴ And they glorified God because of me.

M The Word of the Lord.

C Thanks be to God!

(This reading is the second in a five-week series from Paul's letter to the Galatians.) As a testimony to the power of the Christ and the authority of his gospel, Paul cites the example of his own previous way of life. The power of the Christ raises the spiritually dead to spiritual life. Paul who once persecuted the church, was redeemed and raised from death to new life in Christ—a life of service to the saints in the Lord's Kingdom work and life forever in heaven.

VERSE OF THE DAY

2 Corinthians 5:19 (cf. RSV)

M Alleluia! Alleluia! God was in Christ reconciling the world to himself, and entrusting to us the message of reconciliation. Alleluia!



*A grieving heart finds
unexpected joy as
death is met by the
Author of life.*

*Leaving the people in
awe at the display of
his power, Jesus raises
the young man of
Nain from the dead.
In so doing, Jesus
brought joy to his
mother and a promise
of help to God's
people. Death is
powerless before the
Son of God. In this
young man's rising
from death to life,
Christ gives us a
foretaste of what
waits for God's
people. Faith trusts in
Christ—even in the
face of death.*

THE HOLY GOSPEL

Luke 7:11-17

Please stand.

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



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

¹¹ Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him. ¹² As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. ¹³ And when the Lord saw her, he had compassion on her and said to her, "Do not weep." ¹⁴ Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." ¹⁵ And the dead man sat up and began to speak, and Jesus gave him to his mother. ¹⁶ Fear seized them all, and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!" ¹⁷ And this report about him spread through the whole of Judea and all the surrounding country.

[M] This is the Gospel of the Lord.



C: Praise be to you, O Christ!

NICENE CREED

[C] We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,

begotten, not made,
 of one being with the Father.
 Through him all things were made.
 For us and for our salvation, he came down from heaven,
 was incarnate of the Holy Spirit and the virgin Mary,
 and became fully human.
 For our sake he was crucified under Pontius Pilate.
 He suffered death and was buried.
 On the third day he rose again in accordance with the Scriptures.
 He ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory to judge the living and the dead,
 and his kingdom will have no end.
 We believe in the Holy Spirit,
 the Lord, the giver of life,
 who proceeds from the Father and the Son,
 who in unity with the Father and the Son is worshiped and glorified,
 who has spoken through the prophets.
 We believe in one holy Christian and apostolic Church.
 We believe in one baptism for the forgiveness of sins.
 We look for the resurrection of the dead
 and the life of the world to come. Amen.

Be seated.

HYMN OF THE DAY

Lord, Speak to Us that We May Speak | **CW 561**

SERMON

Romans 5:14-20

¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

¹⁶ And the free gift is not like the result of that one man's sin. For the

*Public confession is faith's response to God's saving Word. Christians composed the **Nicene Creed** in the 4th century to defend the Bible's teachings that both Jesus Christ and the Holy Spirit are true God, equal to the Father in one eternal, undivided Trinity.*

*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.*

judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷ For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,

It's Test Time: What? Our Service to the Lord.

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

OFFERTORY

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.

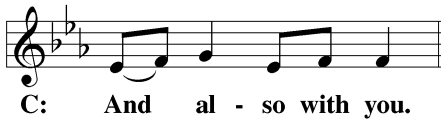
The Service of the Sacrament



*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.*

SALUTATION

[M] The Lord be with you.



PREFACE

[M] Lift up your hearts.



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



[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:

"I certainly love it with all my heart, the precious, blessed Supper of my Lord Jesus Christ, in which He gives me His body and blood to eat and to drink orally, with the mouth of my body, accompanied by the exceedingly sweet and gracious words: Given for you, shed for you."

—Martin Luther

The **Sanctus** is a canticle based on Isaiah 61:1-4. Like Isaiah, we are in the presence of God: the LORD is here with us in a special way in Communion. "Hosts" means armies. The "heavenly hosts" are God's armies of holy angels.

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.

HOLY, HOLY, HOLY – Sanctus

C: Ho - ly, ho - ly, ho - ly Lord God of heav - en - ly hosts:
 heav'n and earth are full of your glo - ry. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.
 Bless - ed is he, bless - ed is he, bless - ed is he who
 comes in the name of the Lord. Ho - san -
 na, ho - san - na, ho - san - na in the high - est.

PRAYER OF THANKSGIVING

[M] Blessed are you, O merciful Father, for when Adam sinned and lost your image, you did not forsake the people you had created. You sent your only begotten Son to take on human flesh through the Holy Spirit and the virgin Mary. As our substitute, he fulfilled all of your laws in our place and died the death we deserve because of our sin. For all of your undeserved love toward us, we give thanks and praise to your living and life-giving name: Father, Son, and Holy Spirit, one God, now and forever.

[C] Amen.

LORD'S PRAYER

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.

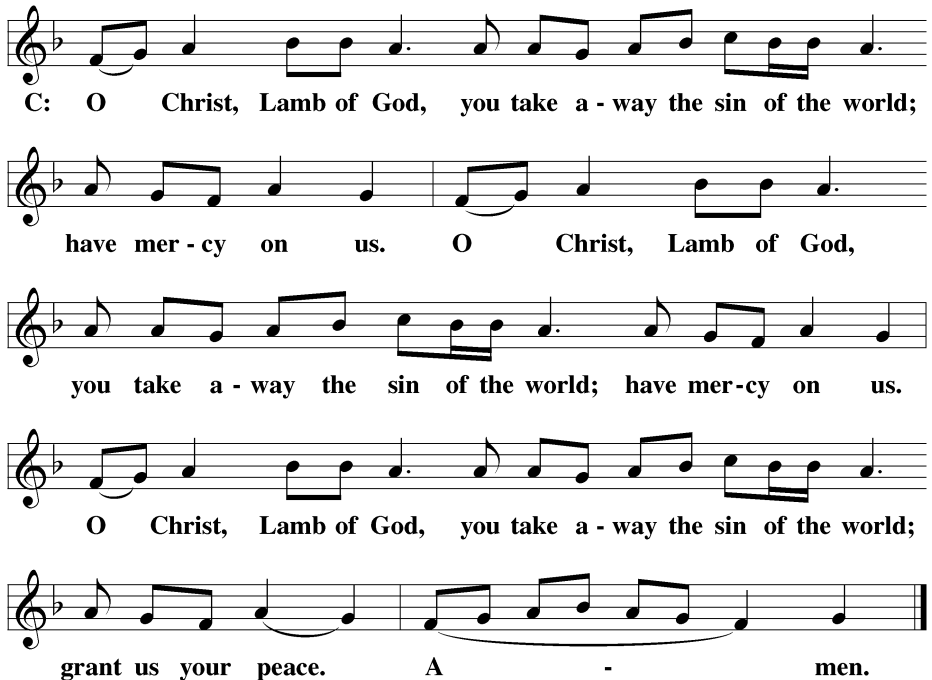


As he speaks the Words of Institution, the minister both proclaims the words of Jesus to the congregation and sets apart the bread and wine for the Lord's use. This is why he stands behind the altar during this portion of the service. The sign of the cross reminds us of Christ's death, which is necessary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

LAMB OF GOD — *Agnus Dei*



C: O Christ, Lamb of God, you take a - way the sin of the world;
 have mer - cy on us. O Christ, Lamb of God,
 you take a - way the sin of the world; have mer-cy on us.
 O Christ, Lamb of God, you take a - way the sin of the world;
 grant us your peace. A - - - men.

Be seated.

DISTRIBUTION

Those who will be receiving Holy Communion today may wish to read **Personal Preparation for Holy Communion**, found on page 156 in the front section of the hymnal. This page helps us put into practice what the Bible encourages: “Everyone ought to examine themselves before they eat of the bread and drink from the cup.” (1 Corinthians 11:28)

Prayer suggestions for before and after receiving the Lord’s Supper can be found in the hymnal on pages 10-11 and 134-139.

In dismissing the communicants, the minister says:

[M] Now, may this true body and blood strengthen and keep you in the true faith to life everlasting. Your sins ✠ are forgiven. Go in peace. Amen.

SONG OF SIMEON — *Nunc Dimittis*

Please stand.

C: Lord, now you let your servant de - part in peace ac-cord-ing
to your word. For my eyes have seen your salvation, which you have pre-
pared be - fore the face of all people, a light to light - en the
Gen-tiles and the glo - ry of your peo-ple Is - ra - el.

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

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

[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.

The Nunc Dimittis, which is Latin for, "Now you dismiss," is a Canticle that uses the words of the priest, Simeon, found in Luke 2. The Lord promised Simeon that he would see the Savior with his own eyes before his death. When Mary and Joseph brought the baby Jesus to the temple, Simeon held the Son of God in his hands. Out of thanks for the fulfillment of his promise, Simeon praised God with these words.

These words are appropriately sung after receiving the Lord's Supper because we held in our hands the body and blood of Christ, the Son of God. Like Simeon, we now depart this place in peace because we have (tasted and) seen the salvation of all people.

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)

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

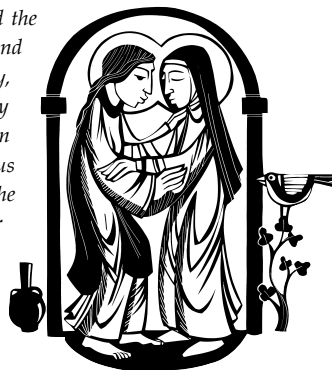
Be seated.

CLOSING HYMN

Almighty Father, Bless the Word | CW 323



This past week (May 31) the Church celebrated the Festival of The Visitation. John the Baptizer and Jesus, the two great figures of salvation history, now come together in the visit to Elizabeth by the Virgin Mary (Luke 1:39-45), both of whom conceived their children under miraculous circumstances. Thus John is brought into the presence of Jesus while they are still in their mothers' wombs. This presence of the Lord causes a response by the child John as he leaps in Elizabeth's womb. John's response to the presence of Jesus, the Messiah, foreshadows John's own role as forerunner.



Already now, a new creation is beginning, and a baby still in the womb hails the new creation's inception. Foreshadowed in John's leap are the miracles of Jesus, who will cause all creation to leap at his presence: "The blind receive their sight, the lame, walk, lepers are cleansed, the deaf hear, the dead are raised up, the poor have good news preached to them" (Luke 7:22). The incarnate presence of the Messiah also evokes a response from Elizabeth, who proclaims Mary's blessedness. While Elizabeth's response is often associated with Roman Catholicism, Mary's Magnificat (Luke 1:46-55) provides the theological significance of this meeting as Mary sums up her place in salvation history. Mary's song is a hymn to God for his gracious gifts to the least in this world, whom he has lifted up out of lowliness solely because of his grace and mercy.

Announcements

SUMMER SESSION OF BIBLE CLASSES BEGINS TODAY The Summer Session of Bible Class begins today! The class will last 19 minutes (we promise!) and will cover some *Very Important Chapters of the Bible*. Please make time in your schedules to attend this great opportunity to continue to grow in faith and fellowship.

CHURCH PICNIC TODAY Following Bible Class today a picnic will be held here on the church grounds. The meal will be potluck and games and fellowship will be enjoyed. All members, family, friends, non-members, and visitors are welcome! Please consider staying and making time for fun and fellowship with your fellow members and friends!

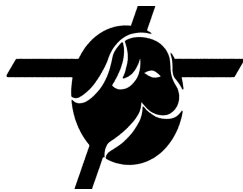
NEBRASKA BIENNIAL DISTRICT CONVENTION The Nebraska District will convene its 2016 Biennial Convention tomorrow, June 6, with a Divine Service with Holy Communion at 5:00 pm at Bethel Ev. Lutheran Church York, NE. The convention will continue on Tuesday, June 7 and Wednesday, June 8 at Nebraska Ev. Lutheran High School in Waco, NE. Coverage of the convention proceedings will be streamed live via the Internet (and archived for future viewing). Go to www.welsne.org to watch the activity on the convention floor.

CONGREGATION AT PRAYER A copy of the newest “A Congregation at Prayer” is available on the table in the entryway. This packet is not only a good outline for personal and family devotions, but it also includes an up-to-date prayer list for those in (and outside) our congregation.

This Week's Calendar

Sunday, June 129:30a — Divine Service with Holy Communion
10:45a — *Very Important Chapters* 19-Minute Bible Class
Ushers: Tony Wenz & Rick Reinsch
Greeter: Darby Family
Sound Tech: Chaden Darby

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Cleaning (6/5-6/11)*Church*—Haas; *Fellowship*—Hansen; *Ed. Bldg.*—Harp
Mowing.....Meyer
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www.goodshepherdkearney.org