

FIFTH SUNDAY AFTER PENTECOST—PROPER 8

June 27, 2021 – 9:30 a.m.

AS WE GATHER

Do you forget to pray now and then? This is fallen human nature. God never forgets to listen. The Lord's steadfast love never ceases. When Jesus walked this earth, this was evident as He raised Jairus's daughter, who had died between the request and Jesus' arrival at his home. And He cured a hemorrhaging woman whose only prayer was touching His robe. But God does more than restore us to physical life and health. Jesus left the riches of heaven, becoming a poor and despised human being so that we might become rich with everlasting life. How can we ever thank Him? Paul encourages us to share generously and joyfully whatever God has so graciously given us.

HYMN "Great Is Thy Faithfulness" *LSB* 809

1 Great is Thy faithfulness, O God my Father;
There is no shadow of turning with Thee.
Thou changest not: Thy compassions, they fail not;
As Thou hast been, Thou forever wilt be. Refrain

ref Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see;
All I have needed Thy hand hath provided;
Great is Thy faithfulness, Lord, unto me!

2 Summer and winter and springtime and harvest,
Sun, moon, and stars in their courses above
Join with all nature in manifold witness
To Thy great faithfulness, mercy, and love. Refrain

3 Pardon for sin and a peace that endureth,
Thine own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside! Refrain
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INVOCATION

Pastor: In the name of the Father and of the ☩ Son and of the Holy Spirit.

People: Amen.

CONFESSION AND ABSOLUTION

Pastor: Confident that God's favor is for a lifetime and that joy comes with the morning, let us confess our sins to our heavenly Father.

People: Almighty God, Father of our Lord Jesus Christ, we admit and confess our sinfulness. We have turned away from others in our thinking, speaking, and doing. We have done the evil You forbid and have not done the good You demand. We do repent and are truly sorry for these, our sins. Have mercy on us because of the obedient death and resurrection of Your Son. Forgive our sins, and by the Holy Spirit, lead us to everlasting life. Amen.

Pastor: In today's Old Testament reading, the speaker in Lamentations says, "But this I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness." Our Lord is faithful, merciful, and forgiving. Therefore, as a

called and ordained servant of Christ, I therefore forgive you all your sins in the name of the Father and of the ☩ Son and of the Holy Spirit.

People: Thanks be to God! Amen!

KYRIE

Pastor: In peace let us pray to the Lord.

People: Lord, have mercy.

Pastor: For the peace from above and for our salvation let us pray to the Lord.

People: Lord, have mercy.

Pastor: 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.

People: Lord, have mercy.

Pastor: For this holy house and for all who offer here their worship and praise let us pray to the Lord.

People: Lord, have mercy.

Pastor: Help, save, comfort, and defend us, gracious Lord.

People: Amen.

HYMN OF PRAISE “Give Thanks with a Grateful Heart” *LSB* 806

Give thanks with a grateful heart,

Give thanks to the Holy One,

Give thanks because He’s given

Jesus Christ His Son.

Give thanks with a grateful heart,

Give thanks to the Holy One,

Give thanks because He’s given

Jesus Christ His Son.

And now let the weak say “I am strong,”

Let the poor say “I am rich,”

Because of what the Lord has done for us.

And now let the weak say “I am strong,”

Let the poor say “I am rich,”

Because of what the Lord has done for us.

Give thanks, give thanks.

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SALUTATION

Pastor: The Lord be with you.

People: And also with you.

PRAYER OF THE DAY

Pastor: Let us pray. Heavenly Father, during His earthly ministry, Your Son, Jesus, healed the sick and raised the dead. By Your Word and Sacraments pour into our hearts such love toward You that we may live eternally; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

People: Amen.

OLD TESTAMENT READING *Lamentations 3:10–33* (Because the Lord’s steadfast love never ceases, we can hope for an end to current grief.) He is a bear lying in wait for me, a lion in hiding; he turned aside my steps and tore me to pieces; he has made me desolate; he bent his bow and set me as a target for his arrow. He drove into my kidneys the arrows of his quiver; I have become the laughingstock of all peoples, the object of their taunts all day long. He has filled me with bitterness; he has sated me with wormwood. He has made my teeth grind on gravel, and made me cower in ashes; my soul is bereft of peace; I have forgotten what happiness is; so

I say, “My endurance has perished; so has my hope from the Lord.” Remember my affliction and my wanderings, the wormwood and the gall! My soul continually remembers it and is bowed down within me. But this I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. “The Lord is my portion,” says my soul, “therefore I will hope in him.” The Lord is good to those who wait for him, to the soul who seeks him. It is good that one should wait quietly for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. Let him sit alone in silence when it is laid on him; let him put his mouth in the dust— there may yet be hope; let him give his cheek to the one who strikes, and let him be filled with insults. For the Lord will not cast off forever, but, though he cause grief, he will have compassion according to the abundance of his steadfast love; for he does not willingly afflict or grieve the children of men.

Lector: This is the Word of the Lord.

People: Thanks be to God.

EPISTLE *2 Corinthians 8:1–9, 13–15* (Encouragement to share monetary blessings) We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, 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. For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints— and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. 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. I say this not as a command, but to prove by the earnestness of others that your love also is genuine. 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. . . . I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. As it is written, “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

Lector: This is the Word of the Lord.

People: Thanks be to God.

VERSE *Lamentations 3:25*

Pastor: Alleluia. The LORD is good to those who wait for Him,

People: to the soul who seeks Him. Alleluia.

HOLY GOSPEL *Mark 5:21–43* (Jesus heals a woman and raises Jairus’s daughter.)

Pastor: The Holy Gospel according to St. Mark, the fifth chapter.

People: Glory to You, O Lord.

When Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet and implored him earnestly, saying, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live.” And he went with him. And a great crowd followed him and thronged about him. And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. For she said, “If I touch even his garments, I will be made well.” And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, “Who touched my garments?” And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’” And he looked around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling and fell down

before him and told him the whole truth. And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease." While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." And he allowed no one to follow him except Peter and James and John the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. And he strictly charged them that no one should know this, and told them to give her something to eat.

Pastor: This is the Gospel of the Lord.

People: Praise to You, O Christ.

HYMN OF THE DAY "My Faith Looks Up to Thee" *LSB* 702

1 My faith looks up to Thee,
Thou Lamb of Calvary,
 Savior divine.
Now hear me while I pray;
Take all my guilt away;
O let me from this day
 Be wholly Thine!

2 May Thy rich grace impart
Strength to my fainting heart;
 My zeal inspire!
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
 A living fire!

3 While life's dark maze I tread
And griefs around me spread,
 Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
 From Thee aside.

4 When ends life's transient dream,
When death's cold, sullen stream
 Shall o'er me roll,
Blest Savior, then, in love,
Fear and distrust remove;
O bear me safe above,
 A ransomed soul!
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SERMON “Rubble” Lamentations 3:10-33

I. Rubble Women

- What is the context and setting of Jeremiah and Lamentations?

II. Lament in the Old Testament

- Lament in the Old Testament is...
 - an act of f_____
 - a call to r_____
 - common

III. Learning to Lament

- C_____
- A_____
- R_____
- E_____
- Where does Jesus lament? What does that mean for us?

Have you ever heard of rubble women? I remember my history teacher saying his grandmother was one in post-war Germany. After World War II, Germany had two big problems. The first was a population one. They had 7 million more women than men, and their population was only 63 million people. The other problem they had was a destruction one. Over a quarter of all German homes were destroyed (4 million); another quarter (about 4 million) were seriously damaged. Half of all schools were destroyed, along with 40% of their infrastructure. There was estimated to be about 400 million cubic meters of ruins and rubble (about 150 Great Pyramids of Giza). The question then became, who would remove all of this? The government ordered all women, between the ages of 15 and 50, to take part in the clean-up. The women who did this got the name “rubble women” because they sorted through all the rubble. They kept what materials and supplies that could be reused, and they threw away what couldn’t. They weren’t allowed heavy machinery, and so they used sledge-hammers, picks, buckets, wheel barrels, hand-winches, and human chains. They sorted through all the rubble of the land to help rebuild their country. Rubble women.

If anyone could ever relate, it would have to be the prophet Jeremiah. Jeremiah could relate with their plight as he sat in the ruins and rubble of Jerusalem and Judah in 587 B.C. He witnessed the utter destruction of his beloved country and people. He saw the horrors of war and sieges. He witnessed the leveling of Jerusalem’s wall and the separation of families through kidnapping, slavery, famine, and death. He endured the catastrophic destruction and looting of the temple. Once the Babylonians were done, God’s dwelling place was a smoldering pile of ash. He tragically saw the fulfillment of his preaching: not a brick was left on another in Jerusalem, and Judah. It is shortly after these events that Jeremiah pens the book of Lamentations.

In this book, Jeremiah expresses and captures the pain, shock, trauma, heartbreak, frustration, and crisis of faith that he and the people endured. He speaks of the hurt, shame, violence, despair, loss of children, reversals in fortune, cultural collapse, rape, starvation, humiliation, grief, anger, doubt, and despair that faced God’s people. He speaks of God’s silence in the midst of some of life’s most painful moments. In fact, God doesn’t speak in the book of Lamentations. He is silent amidst their loss and pain. Lamentations deals with all this, and teaches us what to do when we face these pains and losses. Sadly, though, it can be a neglected book. It is often unused, unread, and lost between the books of Jeremiah and Ezekiel. Lamentations is a needed book that teaches us about lamenting, loss, and their relationship with faith. It teaches us about having hope in the midst of life’s greatest setbacks, losses, and pain. It is a book for those living in the rubble. Today, with Jeremiah and Lamentations as our guide, we will learn about lamenting.

I remember when my sister was sick, that others, and a non-Lutheran pastor, told me some of the worst theology and things I have ever heard. They said I couldn’t complain to God about my situation, or feel upset about it, and that I couldn’t pray for myself, or for help, because that would be selfish and wrong. However, that couldn’t be further from the truth. Don’t tell this to the Old Testament saints. These people didn’t understand lament.

In the Old Testament, lament is an act of faith. For one doesn't complain to a God you don't believe in. One doesn't complain or call to the One Who can't change things. In fact, that is where the frustration comes from, does it not? It is wrestling with God in the midst of what seems like broken promises from Him, or Him acting contrary to His nature. Lament was an act of faith for them. It was a call to remember, too.

Lament in the Old Testament called on God to remember His people who were suffering, and hurting. It called on God to be faithful, and to remember His promises. It called on God to help and deliver. However, it always left the "how" and "when" to Him.

Lament is also common, too. It happens early in the Bible. In Genesis 25:22, Rebekah cries "If it is this way, why should I live?" It happens from important people, too. Moses cries out in Exodus 5, "O Lord, why have you mistreated this people?" Gideon complains in Judges 6, "If the Lord is with us, why has all this happened to us?" David laments. So does Job. Almost half of the Psalms are lament: 65 of them to be exact! Lament was common in the Old Testament. Is it today?

How do we respond to these laments? We might fly-over them, or go around. We might skip, ignore, or brush them off. That might make us feel uncomfortable, and they can seem foreign to us. We would rather live by words like these: "Keep your chin up!" "Play with pain." "Think positively." "Big boys and big girls don't cry." "Only babies cry." But this is all a disservice.

Lamenting is an opportunity to be honest. It is an invitation to bring that pain, disappointment, grief, or loss to God, and to receive what only He can give. What rubble do you have in your life? What do you hold in your hands, or are sorting through? What emotions are you wrestling with? What do we do with it all? Lament. We bring it to God. We go to Him in faith, and ask Him to remember us in His mercy. How do we lament? By CAREing for ourselves. We Complain, Appeal, Remind, and Express Trust. EVERY Old Testament lament follows this pattern.

C-complain. It is okay to not be okay. In Lamentations 3, listen to what the speaker says. He describes God as a lion or bear lying in wait, and as an archer with him, the speaker, as the target! The speaker says that he is the object of humiliation and taunts. He says, "my soul is bereft of peace; I have forgotten what happiness/good is." Have you ever said something like that? He describes his faith life as hanging by a thread: "My endurance has perished; so has my hope from the LORD." The speaker lays bare his soul, and lets it all out.

We should, too. Sometimes we need to pray honest prayers like that. While we always pray with respect and reverence, that doesn't mean we can't be honest. It is okay to say, "Lord, you have deeply wounded me." "I'm upset." "Why does it seem like you are silent, or ignoring me?" "Why won't you help?" There is more truth and relational trust in these prayers than in the many that ask God to "bless" or "give us this." These honest prayers show that you trust God and love Him. That He is the One we go to for help.

A-appeal. We appeal to God's nature, His character, His attributes, Who He is. Notice the shift that comes from that in verse 21. "My soul continually remembers [my affliction] and is bowed down within me. But this I call to mind, and therefore I have hope..." Listen to what Jeremiah and the speaker appeal to. They appeal to God's steadfast love, His enduring mercy, His great faithfulness, how He is their portion and hope. They appeal to God's goodness and compassion. This is why the speaker has hope! These things are what His prayer and hope is grounded in. It is the same for us. We ground our prayers and ourselves in God's steadfast love shown in Christ, in His enduring mercy won at the cross, in His faithfulness that never ends. We ground ourselves and our prayers in Him Who is our portion and hope, and the One Who is Good, and shows us good. We complain, and we appeal.

R-remind. We remind God of His promises. We remind Him of His truth, Word, and reputation. Lamentations does just that. The people remind God to be true to Himself, that He is abounding in steadfast love, and that is merciful and gracious. They say, "Restore us to yourself, O LORD, that we may be restored! Renew our days as of old - unless you have utterly rejected us, and you remain exceedingly angry with us." They know that God is merciful, and so He won't, He can't, remain angry with them. They know He will restore in His due time. They remind God of His promise and reputation. Like so, we say, "God, you promised to do all things for our good in Christ." "You promise to hear our prayers." "You promise to provide daily bread." "You said you are good, caring, and forgiving." We remind Him, and us. We use God's Word and promise against Him.

E-express trust. We express trust in God's wisdom and in the things that we don't understand. We see this captured in verses 31-32. "For the Lord will not cast forever, but, though He cause grief, He will have compassion according to the abundance of His steadfast love; for He does not willingly afflict or grieve the children of men." The speaker trusts that God will work this out, and that because God is merciful and compassionate that the pain will not last longer than necessary. We express trust. And what is the object of that trust? Jesus.

We look past our sorrow and rubble to see Jesus Who knows what it is like to lament. Jesus complained and appealed and reminded and expressed trust in His God. Psalm 22 says, "My God, my God, why have you forsaken me? I cry out by day, but you do not answer, by night, and am not silent. I am a worm and not a man, scorned by men and despised by the people. All who see me mock me; they hurl insults, shaking their heads: 'He trusts in the Lord; let the Lord rescue Him. Let Him deliver Him, since He delights in Him.' I am poured out like water, and all my bones are out of joint." We survive the sorrow and rubble by looking beyond it to this man of sorrows, Jesus. Jesus knows your pain. Jesus knows your feeling of abandonment. Jesus is your sin bearer and your death defeater. We look and go to the One who heals broken hearts, who comforts, strengthens, and forgives us. In Jesus, "the steadfast love of the LORD never ceases; His mercies never come to an end; they are new every morning". And Jesus knows how to rebuild. This One rebuilds amidst the rubble. He sits with us in pain and suffering, just as He sat with Jeremiah, and heard Rebekah, Moses, Job, and Gideon.

And even in life's darkest moments, Jesus brings joy. That's right, joy. Jesus brings joy. Who says that? David says that in a different lament, Psalm 30:5, "Weeping endures for a night, but joy comes in the morning." Bring the rubble to God and affirm that joy will come in the morning because of that first Easter morning when our Lord's own lament was turned into a song of everlasting deliverance for you and me.

APOSTLES' CREED

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

And 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 sits at the right hand of God the Father Almighty. From thence 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.

PRAYER OF THE CHURCH

OFFERING

PREFACE 2 Timothy 4:22

Pastor: The Lord be with you.

People: And also with you.

Pastor: Lift up your hearts.

People: We lift them to the Lord.

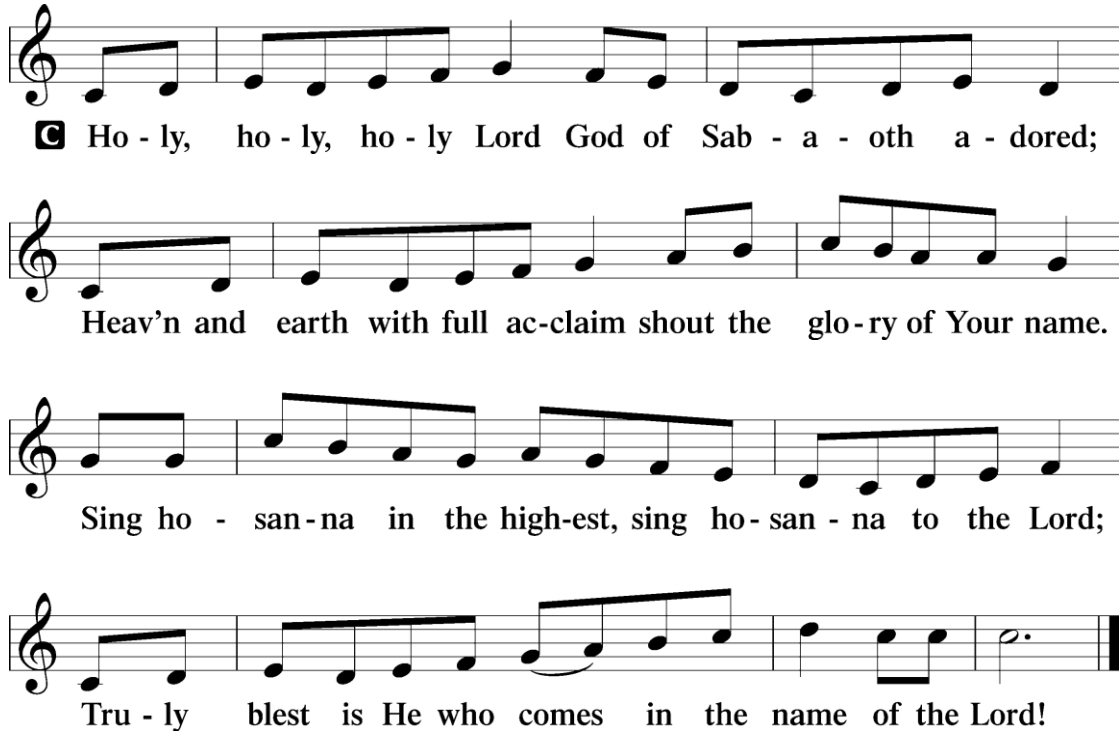
Pastor: Let us give thanks to the Lord our God.

People: It is right to give Him thanks and praise.

PROPER PREFACE

Pastor: It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

SANCTUS



Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth a - dored;

Heav'n and earth with full ac-claim shout the glo-ry of Your name.

Sing ho - san-na in the high-est, sing ho-san - na to the Lord;

Tru - ly blest is He who comes in the name of the Lord!

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PRAYER OF THANKSGIVING

Pastor: Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

People: Amen.

WORDS OF OUR LORD

Pastor: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

PROCLAMATION OF CHRIST *1 Corinthians 11:26; Revelation 22:20*

Pastor: As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

People: Amen. Come, Lord Jesus.

Pastor: O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

LORD'S PRAYER *Matthew 6:9–13*

Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever and ever. Amen.

PAX DOMINI

Pastor: The peace of the Lord be with you always.

People: Amen.

AGNUS DEI

1 O Je - sus Christ, true Lamb of God,
2 O Je - sus Christ, true Lamb of God,
You take the sin of the world a - way;
You take the sin of the world a - way;
O Je - sus Christ, true Lamb of God,
Have mer - cy on us, Je - sus Christ,
Have mer - cy on us, Lord, we pray.
And grant us peace, O Lord, we pray.

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You are invited to receive the Lord's Supper if you believe and confess that Jesus Christ is your Savior from sin, you are a baptized child of the Triune God, and you believe that He gives you His body and blood in the bread and wine you receive. White grape juice can be found in the center of each tray for those who cannot receive alcohol. Children are welcome to come forward for a blessing.

DISTRIBUTION

BLESSING

Pastor: May our Lord's body and blood strengthen and preserve you in true faith to life everlasting. Depart in peace and with joy.

People: Amen.

POST-COMMUNION THANKSGIVING

Pastor: Let us pray. O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in

this Sacrament, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

People: Amen.

BENEDICTION *Numbers 6:24–26*

Pastor: The Lord bless you and keep you.

The Lord make His face shine on you and be gracious to you.

The Lord look upon you with favor and ☩ give you peace.

People: Amen.

HYMN “Sent Forth by God’s Blessing” *LSB* 643

1 Sent forth by God’s blessing,
Our true faith confessing,
The people of God from His dwelling take leave.
The Supper is ended.
O now be extended
The fruits of this service in all who believe.
The seed of His teaching,
Receptive souls reaching,
Shall blossom in action for God and for all.
His grace did invite us,
His love shall unite us
To work for God’s kingdom and answer His call.

2 With praise and thanksgiving
To God ever-living,
The tasks of our ev’ryday life we will face.
Our faith ever sharing,
In love ever caring,
Embracing His children of each tribe and race.
With Your feast You feed us,
With Your light now lead us;
Unite us as one in this life that we share.
Then may all the living
With praise and thanksgiving
Give honor to Christ and His name that we bear.
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DISMISSAL

Pastor: Go in peace as you serve the Lord.

People: Thanks be to God.

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ANNOUNCEMENTS

GENEROSITY THOUGHTS: *2 Corinthians 8:3* – “For they gave according to their means, as I can testify, and beyond their means, of their own free will.” St. Paul lifts up an example of faithful Christian generosity in the Epistle lesson today. Read those words again this week and ponder them. How is the Lord calling you to increase your generosity toward His work?

PRAYER AND BIBLE STUDY: Wednesdays we will have a prayer and Bible Study group. Please check with Pastor Kooi for the current start time. Each week, we will gather together to pray and study a text. We will be meeting in-person and virtually. For those that attend virtually, we will have you join us via Zoom (contact Pastor Kooi for the link). Please contact Pastor Kooi for more details.

SHOE DRIVE: The end is near! We are within **20 bags** of our goal to reach 100 bags of shoes. You read that right! We have surpassed the 75 bag mark and are so close to 100 bags. Pick up for the shoes will not be until late July or early August so there is still time to bring in another pair or two of shoes. **THANK YOU** to everyone who has been spreading the word. Please keep it up so we can cross the finish line.

HEAR “THE LUTHERAN HOUR” on Sunday mornings at 6:05 a.m. on WCCO 830 AM radio. Next week’s broadcast: “Clearly Christian: Scientific” Speaker: Rev. Dr. Michael Zeigler. Christians are not against science. They just don’t expect science to answer questions beyond its reach.