

The Second Sunday after Pentecost June 7, 2026

THE CELEBRATION OF HOLY COMMUNION (10:00) (Please see below to prepare.)

Preface and Sanctus	p160
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PREPARATION FOR THE CELEBRATION OF HOLY COMMUNION

Because Holy Communion is an expression of our oneness in faith, we request that each person desiring to commune with us examine him/herself on the basis of these points of faith:

I believe that:

- + I am a sinner in need of God's forgiveness.
- + Jesus Christ is my only Lord and Savior from sin, Satan and death.
- + Jesus Christ is really present in the Sacrament, and
- + The bread and wine I receive are also the true Body and Blood of Jesus Christ.
- + All my sins are forgiven through this Sacrament.
- + As God enables me, I pledge to thank, praise, serve and obey Him.

Those who hold in common these teachings are invited to join us at the Lord's Supper. If you are visiting us for the first time, or have questions or reservations about these points of faith, we invite you to speak with the Pastor before the service.

The lighter colored wine is non-alcoholic for those with special needs. Gluten-free wafers are also available on the small table as you approach the railing.

Hymns during Distribution — Please join in singing:

- "What Wondrous Love is This" #543
- Special Music
- "Jesus Sinners Doth Receive" #609

Canticle—Thank the Lord p164

Post-Communion Collect p166

THE BENEDICTION

THE CLOSING HYMN — "By Grace I'm Saved" vs. 1-2, 5-6 #566

THE POSTLUDE

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WELCOME! The weeks of summer coincide with the beginning of the time after Pentecost. Summer brings warmth, growing crops, and the promise of harvest: images of the Holy Spirit's presence and activity in our lives, the Church, and the world. The prophet Hosea, in the Old Testament reading today, speaks of God's presence as the dawn, as a gentle shower, as light. In our life together as a community of faith, what needs light, warmth, and watering to grow and flourish?

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THE PRESERVICE MUSIC AND PRELUDE

THE RINGING OF THE BELL AND PASTORAL GREETING

✠ THE PREPARATION ✠

THE OPENING HYMN — "Let Me Be Thine Forever" #689

THE INVOCATION, CONFESSION AND ABSOLUTION (taken from D.S. I—p151)

P: In the name of the Father, and of the Son, and of the Holy Spirit.

C: **Amen.**

P: If we say that 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

P: Let us confess our sin in the presence of God and of one another.

C: **Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart. We have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.**

P: Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

C: **Amen.**

THE KYRIE p 152

P: In peace let us pray to the Lord.

C: **Lord, have mercy.**

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

C: **Lord, have mercy.**

P: For the peace of the whole world, for the well-being of the church of God, and for the unity of all let us pray to the Lord.

C: **Lord, have mercy.**

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

C: Lord, have mercy.

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

C: Amen.

HYMN OF PRAISE— “This Is the Feast”

p 155 (on screen)

THE COLLECT OF THE DAY

P: The Lord be with you.

C: And also with you.

P: Let us pray.

Almighty and most merciful God, You sent Your Son, Jesus Christ, to seek and to save the lost. Graciously open our ears and our hearts to hear His call and to follow Him by faith that we may feast with Him forever in His kingdom; through the same Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

All: Amen.

THE OLD TESTAMENT READING — Hosea 5:15-6:6, ESV Pew Bibles, page 895

Because God’s Old Testament people trusted in military powers and not God, in this reading God decides to withdraw from the scene until Israel acknowledges its guilt and seeks God’s face. The response of the people does not acknowledge this guilt and is as fickle as fog or dew burned away quickly by the sun. God desires loyalty rather than words or meaningless deeds.

I will return again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me.

“Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know; let us press on to know the Lord; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth.” What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away. Therefore I have hewn them by the prophets; I have slain them by the words of my mouth, and my judgment goes forth as the light. For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.”

L: This is the Word of the Lord.

C: Thanks be to God.

THE EPISTLE READING — Romans 4:13-25, ESV Pew Bibles, page 1119

In this reading, St. Paul presents the patriarch Abraham as a model of right relationships. For Abraham and for us, a right relationship with God involves trusting that God’s promises will be fulfilled because God makes the dead alive and calls into existence what otherwise does not exist.

For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression.

That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that

he should become the father of many nations, as he had been told, “So shall your offspring be.” He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was “counted to him as righteousness.” But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification.

L: This is the Word of the Lord.

C: Thanks be to God.

THE ALLELUIA

p156

♪ **Alleluia, Lord to whom shall we go?
You have the words of eternal life. Alleluia, alleluia!**

THE HOLY GOSPEL READING — Matthew 9:9-13, ESV

Pew Bibles, page 967

P: The Holy Gospel according to St. Matthew, the ninth chapter.

C: Glory be to You, O Lord.

As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him. And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means: ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

P: This is the Gospel of the Lord.

C: Praise to You, O Christ.

THE NICENE CREED

THE SERMON HYMN — “As Surely as I Live, God Said”

vs. 1-2, 7

#614

(Tune; Old Hundredth: #805)

THE SERMON

✠ **THE RESPONSE** ✠

THE HYMN OF RESPONSE — “As Surely as I Live, God Said”

v. 8

#614

(Tune; Old Hundredth: #805)

THE SHARING OF THE PEACE AND TIME OF FELLOWSHIP

THE GATHERING OF OUR OFFERINGS-

“My Faith Looks Up to Thee”

#702

THE PRAYERS OF THE CHURCH

THE LORD’S PRAYER (8:00)