



**Christ  
Lutheran**  
CHURCH

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**Time after Pentecost  
June 16, 2024**

## **We Welcome You to Christ Lutheran Church! We are a community of people sharing God's love through Christ and growing together in faith.**

We celebrate all the ways we are made in the image of God, seeking to see God in everyone. We honor and respect each person's age, ethnicity, family composition, gender identity, gender expression, life history, mental well-being, physical ability, relationship status, sexual orientation, skin color, and socioeconomic standing. Together, we strive to love and serve our neighbor and all creation, including working toward racial and social justice. We would love to walk with you on this creative adventure\* of faith, grace, and love.

*\* The first sermon ever preached at Christ Lutheran was titled "A Call to Creative Adventure."*

### **ABOUT WORSHIP**

We gather to worship weekly to hear and remember our shared hope: the life, death, and resurrection of Christ makes all things new, even us.

You will find everything that happens in worship printed in this bulletin, with hymns found in the red hymnals ("ELW") in the seats in front of you.

If you have a prayer request, note it on a yellow card from the seatback holder and pass it to an usher; the other side is for any information you would like about Christ Lutheran. Please feel welcome to remain seated as necessary during the service.

### **CHILDREN ARE ALWAYS WELCOME IN CHURCH!**

God's people come in all shapes and sizes – it is a gift to the whole community when the smallest of us are present! Sitting with parents and learning to treasure times of worship is the foundation for helping build a growing faith in a child's life. There's some noise and movement that we expect from little ones - feel free to make use of the **activity bags, doodle pads, bookshelf in the overflow area and cry room at the back of the sanctuary** as needed. Whatever sacrifice of energy and effort you make to include your children in worship is multiplied as the good news of God's love takes root in their lives!

### **WHEN NURSERY CARE IS NEEDED DURING WORSHIP**

A fully equipped and staffed Nursery is available for both infants and toddlers during all services. The Nursery is located west of our gathering area in **Room 110**.

### **RESTROOMS**

Men's and women's restrooms off the Gathering Area and Church Hall have changing tables, as does the all-gender restroom near the nursery. A second all-gender restroom is through the Vestry off the East hallway, past the Welcome Center.

### **HOLY COMMUNION**

**Holy Communion** is the family meal of God's people, to which we come at Jesus' invitation. The body and blood of Christ, in the bread and wine, are his real presence with us and offer the gift of forgiveness because of his death and resurrection. Drawn together and strengthened by this meal, we are given a taste of the fullness of God's coming kingdom, and are equipped to be the hands and feet of God's love in the world. All baptized Christians are always welcome at the Lord's table.

Our services are on video, and occasional photographs are taken for our website and e-mail news. If you have concerns, please speak to a church staff member.

*Hearing assistance devices are available to those who need help with listening to the service and are located at the entrance to the sanctuary, or please see an Usher for assistance.*

**A Reminder: Please turn off all cell phones during worship services.**

*The mustard seed becomes a great shrub that shelters the birds, recalling ancient images of the tree of life. We'd expect a cedar or a sequoia, but Jesus finds the power of God better imaged in a tiny, no-account seed. It's not the way we expect divine activity to look. Yet the tree of life is here, in the cross around which we gather, the tree into which we are grafted through baptism, the true vine that nourishes us with its fruit in the cup we share. It may not appear all that impressive, but while nobody's looking it grows with a power beyond our understanding.*

## **GATHERING**

*The Holy Spirit calls us together as the people of God*

### **PRELUDE**

*Concerto No. 1 in C major for Cello  
(Moderato)*

Haydn

### **WELCOME**

*If you are joining us for the first time, welcome! We'd love to meet you, or if there's anything you'd like to know about the ministry of Christ Lutheran Church, please consider [filling out a Connection Card online](#) (you can point your phone at the graphic to the right) or using a yellow Connection Card in the pew holders.*



***Prayer requests** can be posted to the livechat or use a yellow Prayer Request (on the backside of the Connection Card) and give them to an usher.*

*If you are worshipping with us via livestream, consider **preparing your space for Communion**: light a candle (if appropriate and safe), and have a plate with bread/cracker/tortilla and a cup for wine or grape juice (or an empty cup as a sign Jesus is sufficient in one or both elements).*



GATHERING HYMN ELW #524

*What Is This Place*

1 What is this place where we are meet - ing? On - ly a house, the  
 2 Words from a - far, stars that are fall - ing, sparks that are sown in  
 3 And we ac - cept bread at this ta - ble, bro - ken and shared, a

earth its floor. Walls and a roof shel - ter - ing peo - ple,  
 us like seed: names for our God, dreams, signs and won - ders  
 liv - ing sign. Here in this world, dy - ing and liv - ing,

win-dows for light, an o - pen door. Yet it be-comes a bod - y that lives  
 sent from the past are all we need. We in this place re - mem-ber and speak  
 we are each oth-er's bread and wine. This is the place where we can re - ceive

when we are gath - ered here, and know our God is near.  
 a - gain what we have heard: God's free re - deem-ing word.  
 what we need to in - crease: our jus - tice and God's peace.

Text: Huub Oosterhuis, b. 1933; tr. David Smith, b. 1933  
 Music: A. Valerius, *Nederlandstal. Gedencleanc.* 1626; arr. Adrian Engels, b. 1906  
 Text and arr. © 1984 TEAM Publications, admin. OCP Publications, 5536 NE Hassalo, Portland, OR 97213. All rights reserved. Used by permission.

## GREETING

The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all.

**And also with you.**

*Children: This is the day that the Lord has made.*

**Let us rejoice and be glad in it!**

## SALUTATION

*Presider:*  *Congregation:* 

The Lord be with you. And al - so with you.

## PRAYER OF THE DAY

Lord of the misfit,  
whose prophets came  
like weeds in an ordered garden,  
shaking all that deadens your love:  
give us faith in your kingdom's growth,  
unruly and exuberant, and let it be a shelter wide enough for all;  
through Jesus Christ, our teacher,  
**Amen.**

*The assembly is seated.*

## SACRAMENT OF HOLY BAPTISM FOR MARY ELEANOR RODSETH (10:30 a.m.)

*Candidates for baptism, sponsors, and parents gather with the ministers at the font.*

God, who is rich in mercy and love, gives us a new birth into a living hope through the sacrament of baptism. By water and the Word God delivers us from sin and death and raises us to new life in Jesus Christ. We are united with all the baptized in the one body of Christ, anointed with the gift of the Holy Spirit, and joined in God's mission for the life of the world.

*Sponsors present the candidates:*

We present Mary Eleanor for baptism.

*The presiding minister addresses the parents:*

Called by the Holy Spirit, trusting in the grace and love of God, do you desire to have Mary baptized into Christ?

**We do.**

*The presiding minister continues:*

As you bring Mary to receive the gift of baptism, you are entrusted with responsibilities:

to live with her among God's faithful people,  
bring her to the word of God and the holy supper,  
teach her the Lord's Prayer, the Creed, and the Ten Commandments,  
place in her hands the holy scriptures,  
and nurture her in faith and prayer,  
so that she may learn to trust God,  
proclaim Christ through word and deed,  
care for others and the world God made,  
and work for justice and peace.

Do you promise to help Mary grow in the Christian faith and life?

**We do.**

*The presiding minister addresses sponsors:*

Sponsors, do you promise to nurture Mary in the Christian faith as you are empowered by God's Spirit, and to help her live in the covenant of baptism and in communion with the church?

**We do.**

*The assembly stands.*

People of God, will you promise to support Mary and pray for her in her new life in Christ?

Will you grow with her, learn with her, serve with her, and together give praise to God?

**We will.**

## **PROFESSION OF FAITH**

I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the church.

Do you renounce the devil and all the forces that defy God?

**I renounce them.**

Do you renounce the powers of this world that rebel against God?

**I renounce them.**

Do you renounce the ways of sin that draw you from God?

**I renounce them.**

Do you believe in God the Father?  
**I believe in God, the Father almighty,  
creator of heaven and earth.**

Do you believe in Jesus Christ, the Son of God?  
**I believe in Jesus Christ, God's 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 to the dead.\*  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

Do you believe in God the Holy Spirit?  
**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

\*Or, "he descended into hell," another translation of this text in widespread use.

## **THANKSGIVING AT THE FONT**

The Lord be with you.  
**And also with you.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

We give you thanks, O God, for in the beginning your Spirit moved over the waters and by your Word you created the world, calling forth life in which you took delight. Through the waters of the flood you delivered Noah and his family, and through the sea you led your people Israel from slavery into freedom. At the river your Son was baptized by John and anointed with the Holy Spirit. By the baptism of Jesus' death and resurrection you set us free from the power of sin and death and raise us up to live in you. Pour out your Holy Spirit, the power of your living Word, that those who are washed in the waters of baptism may be given new life. To you be given honor and praise through Jesus Christ our Lord, in the unity of the Holy Spirit, now and forever.  
**Amen.**

## **BAPTISM**

*The assembly is seated. The presiding minister baptizes the candidate.*

Mary Addison, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

**Amen.**

Let us pray. We give you thanks, O God, that through water and the Holy Spirit you give your daughters and sons new birth, cleanse them from sin, and raise them to eternal life.

*Laying both hands on the head of the newly baptized, the minister prays:*

Sustain Mary with the gift of your Holy Spirit:

the spirit of wisdom and understanding,

the spirit of counsel and might,

the spirit of knowledge and the fear of the Lord,

the spirit of joy in your presence, both now and forever.

**Amen.**

*The presiding minister marks the sign of the cross on the forehead of the baptized.*

Mary Eleanor, child of God, you have been sealed by the Holy Spirit and marked with the cross of Christ forever.

**Amen.**

## **WELCOME**

*A lighted candle may be given to the newly baptized.*

Jesus said, I am the light of the world. Whoever follows me will have the light of life.

Let us welcome the newly baptized.

**We welcome you into the body of Christ and into the mission we share: join us in giving thanks and praise to God and bearing God's creative and redeeming word to all the world.**



## WORD

*God speaks to us in scripture reading, preaching and song.*

### **CHILDREN'S TIME**

*The assembly is seated as children are invited for a time together.*

### **READING: 1 Samuel 15:34—16:13**

*Saul, anointed by the prophet Samuel as the first king of Israel, displeases the LORD. The LORD therefore sends Samuel to Bethlehem, where he anoints David, the youngest of the sons of Jesse, to succeed Saul as king.*

<sup>34</sup>Samuel went to Ramah; and Saul went up to his house in Gibeah of Saul. <sup>35</sup>Samuel did not see Saul again until the day of his death, but Samuel grieved over Saul. And the LORD was sorry that he had made Saul king over Israel.

<sup>16:1</sup>The LORD said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." <sup>2</sup>Samuel said, "How can I go? If Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.'" <sup>3</sup>Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." <sup>4</sup>Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" <sup>5</sup>He said, "Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

<sup>6</sup>When they came, he looked on Eliab and thought, "Surely the LORD's anointed is now before the LORD." <sup>7</sup>But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart."

<sup>8</sup>Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one." <sup>9</sup>Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." <sup>10</sup>Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these." <sup>11</sup>Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." <sup>12</sup>He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him; for this is the one." <sup>13</sup>Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

The Word of the Lord.

**Thanks be to God.**

## PSALM 20

<sup>1</sup>May the LORD answer you in the day of trouble,  
the name of the God of Jacob defend you;

<sup>2</sup>**send you help from the sanctuary  
and strengthen you out of Zion;**

<sup>3</sup>may the LORD remember all your offerings  
and accept your burnt sacrifice;

<sup>4</sup>**grant you your heart's desire  
and prosper all your plans.**

<sup>5</sup>We will shout for joy at your victory and unfurl our banners in the name of our God;  
may the LORD grant all your requests.

<sup>6</sup>**Now I know that the LORD gives victory to the anointed one;  
God will answer out of the holy heaven, gaining victory with a strong right hand.**

<sup>7</sup>Some trust in chariots and some in horses,  
but we rely on the name of the LORD our God.

<sup>8</sup>**They collapse and fall down,  
but we will arise and stand upright.**

<sup>9</sup>O LORD, give victory to the king  
and answer us when we call.

### **READING: 2 Corinthians 5:6-10, 14-17**

*Paul encourages believers to live by faith and not by sight. We do not consider Jesus from a human perspective but through the eyes of faith, believing he died for all and was raised. All who are in Christ are now in God's new creation.*

<sup>6</sup>So we are always confident; even though we know that while we are at home in the body we are away from the Lord—<sup>7</sup>for we walk by faith, not by sight. <sup>8</sup>Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. <sup>9</sup>So whether we are at home or away, we make it our aim to please him. <sup>10</sup>For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

<sup>14</sup>For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. <sup>15</sup>And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

<sup>16</sup>From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. <sup>17</sup>So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

The Word of the Lord.  
**Thanks be to God.**

## GOSPEL ACCLAMATION

*The assembly stands to welcome the Gospel.*

Al-le-lu - ia, al-le-lu - ia. Lord, to whom shall we  
go? You have the words of e - ter - nal  
life. Al - le - lu - ia!

## HOLY GOSPEL: Mark 4:26-34

*Jesus frequently uses parables to teach ordinary people as they are able to hear and understand. Images of sowing and growing show the vitality of God's kingdom.*

The Holy Gospel according to Mark.

**Glory to you, O Lord.**

<sup>26</sup>[Jesus] said, "The kingdom of God is as if someone would scatter seed on the ground,<sup>27</sup> and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. <sup>28</sup>The earth produces of itself, first the stalk, then the head, then the full grain in the head. <sup>29</sup>But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

<sup>30</sup>He also said, "With what can we compare the kingdom of God, or what parable will we use for it? <sup>31</sup>It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; <sup>32</sup>yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

<sup>33</sup>With many such parables he spoke the word to them, as they were able to hear it; <sup>34</sup>he did not speak to them except in parables, but he explained everything in private to his disciples.

The Gospel of the Lord.

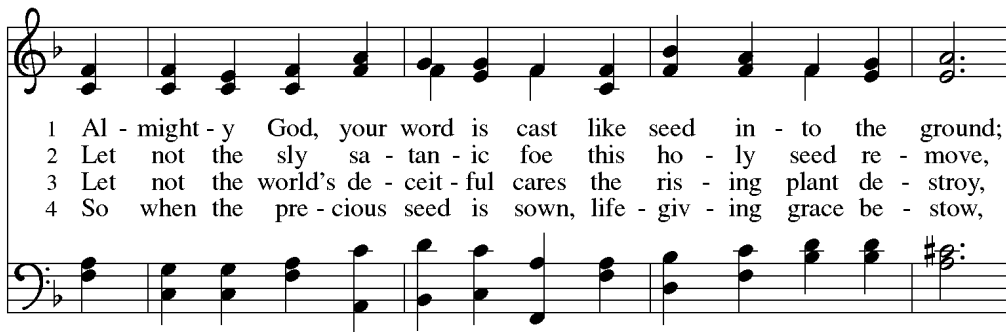
**Praise to you, O Christ.**

## SERMON

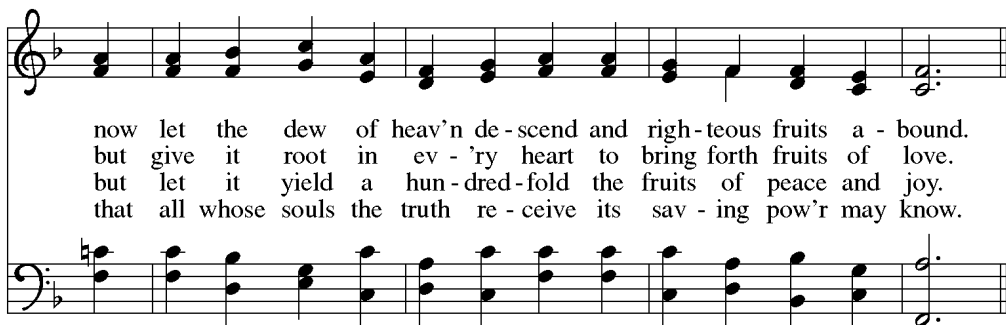
*The assembly is seated. Time for reflection follows the sermon.*

## HYMN OF THE DAY ELW #516 *Almighty God, Your Word Is Cast*

*The assembly stands to proclaim the word of God in song.*



1 Al - might - y God, your word is cast like seed in - to the ground;  
2 Let not the sly sa - tan - ic foe this ho - ly seed re - move,  
3 Let not the world's de - ceit - ful cares the ris - ing plant de - stroy,  
4 So when the pre - cious seed is sown, life - giv - ing grace be - stow,



now let the dew of heav'n de - scend and righ - teous fruits a - bound.  
but give it root in ev - 'ry heart to bring forth fruits of love.  
but let it yield a hun - dred - fold the fruits of peace and joy.  
that all whose souls the truth re - ceive its sav - ing pow'r may know.

Text: John Cawood, 1775–1852, alt.  
Music: ST. FLAVIAN, J. Day, *Psalter*, 1562

## **APOSTLES' CREED** (8:00 a.m. only)

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

I believe in Jesus Christ, God's 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 to the dead.\*  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

*\*Or, "he descended into hell," another translation of this text in widespread use.*

## **PRAYERS**

*Our prayers draw on the Ecumenical Prayer Cycle and the Church's calendar of Commemorations—further information is found each week at the end of the bulletin.*

We come before the triune God to pray for our communities, ourselves, and our world.

*A brief silence.*

Nourish your faithful people through gifts of word and worship. Guide the church in listening to and interpreting your message of grace for this time and place in history. In your wisdom, lead us in expanding the reach of your love. Merciful God,

**receive our prayer.**

Nature sings your love in the morning and your faithfulness at night. Sustain the holy rhythms of creation: days and seasons, hibernation and activity, phases of the moon and tides of the sea. Let these patterns assure us of your constancy. Merciful God,

**receive our prayer.**

You raise the lowly and humble those in high regard. Raise up all who are victims of marginalization, discrimination, and hate. As we anticipate Juneteenth, banish white supremacy and bigotry from the hearts of your people and remove the inclination toward anger and violence. In Malawi and Zambia, we pray for enough for all, and for an end to exploitation. Merciful God,

**receive our prayer.**

Tend to all who journey by faith and who wait with patience for the fulfillment of your healing promises. Grant perseverance to people doing physical and occupational therapy, people living with mobility concerns, and people facing chronic pain.

Merciful God,

**receive our prayer.**

As you have loved us, so let us love one another. Empower fathers, stepfathers, grandfathers, adoptive fathers, and chosen fathers to embody this gift of love for their children. Where these relationships are strained or broken, bring your comfort and peace. Merciful God,

**receive our prayer.**

*Here other intercessions may be offered.*

With gratitude, we remember Onesimos Nesib, the Emanuel Nine martyrs, and all the saints who are now at home with you. Plant seeds of their wisdom and witness in our hearts, that we grow in faith until we join them in your heavenly dwelling.

Merciful God,

**receive our prayer.**

Receive our prayers, O God, and come quickly to our aid, through the power of the Spirit and the love of Jesus Christ.

**Amen.**

## **SHARING OF THE PEACE**

The peace of Christ be with you always.

**And also with you.**

*We invite those worshiping by livestream to share a sign of peace in the chat, and for those in person we turn to offer them our greeting of peace before sharing a sign of peace with one another: **Peace be with you!***

## **MEAL**

*God feeds us with the presence of Jesus Christ*

## **OFFERING**

*This congregation serves our neighbors, community, and the world through the participation and support of its members and guests. Because offerings are never just about us, this month we are sharing a portion of your gifts with **Food Bank of Northwest Indiana** [www.foodbanknwi.org](http://www.foodbanknwi.org) and **Project Neighbors** [projectneighbors.org](http://projectneighbors.org) or [www.facebook.com/ProjectNeighbors](https://www.facebook.com/ProjectNeighbors).*



*If you wish to give electronically, use the QR code or browse to our secure online portal at [clcvalpo.org/give](http://clcvalpo.org/give) or use [our CLC app](#) (download at [clcvalpo.org/app](http://clcvalpo.org/app)).*

## **OFFERTORY**

*O That I Had a Thousand Voices*

Manz

## OFFERING SONG

*The assembly stands as the gifts are brought forward.*

### Refrain

*Congregation:*

As the grains of wheat once scat-tered on the hill were  
gath-ered in - to one to be - come our bread;  
so may all your peo-ple from all the ends of earth be  
gath-ered in - to one in you.

### Verses

1. As this cup of bless-ing is shared with-in our midst  
2. Let this be a fore-taste of all that is to come when  
to Refrain  
may we share the pres-ence of your love.  
all cre - a - tion shares this feast with you.

## OFFERING PRAYER

Jesus, Bread of life,  
**you have set this table with your very self,  
and called us to the feast of plenty.  
Gather what has been sown among us,  
and strengthen us in this meal.  
Make us to be what we receive here,  
your body for the life of the world.  
Amen.**

# GREAT THANKSGIVING

*Presider:* *Congregation:*

The Lord be with you. And al-so with you.

*Presider:* *Congregation:*

Lift up your hearts. We lift them to the Lord.

*Presider:* *Congregation:*

Let us give thanks to the Lord our God. It is right to give God thanks and praise.

It is our duty and delight ...and join their unending hymn:

## SANCTUS

*(An ancient practice invites us to make the sign of the cross in honor of Jesus at the words "Blessed is the One.")*

*Congregation:*

Ho - ly, ho - ly, ho - ly are you, God of pow - er and  
might; Heav - en and earth are filled with your  
glo - ry. Ho - san - na in the high - est!  
Bless - ed is the One who comes in your name. Ho -  
san - na in the high - est, ho - san - na in the high - est!



## TABLE PRAYER

### LORD'S PRAYER

*Children: The Spirit makes us one. We pray as Jesus taught us:*

**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.**

### INVITATION TO COMMUNION

Christ has set the table with more than enough for all. Come!  
**Thanks be to God!**

### DISTRIBUTION

*The assembly is seated. The pastor invites those worshipping via **livestream** to commune:*

The body of Christ, given for you.  
**Amen (receive the bread)**

The blood of Christ, shed for you.  
**Amen (receive the cup)**

**In-person distribution:** When indicated by the ushers, come up the right-hand ramp to approach the altar rail. When finished you may leave individually without being dismissed. WINE is lighter-colored and GRAPE JUICE is dark; wine is received either by Common Cup or from individual cups in the trays. USED GLASSES are placed in the basket located near the ramp. GLUTEN-FREE BREAD IS AVAILABLE, please indicate to the server that you require this.

## LAMB OF GOD



1. Lamb of God, you take a-way the sin of the world;
2. Lamb of God, you break the chains of ha-tred and fear;
3. Lamb of God, you are the way of jus-tice and peace:
4. Lamb of God, you are the way of mer-cy and love:



have mer-cy on us, mer-cy on us, mer-cy on us.



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



grant us peace, grant us peace, grant us peace.

COMMUNION HYMNS: ELW #679 *For the Fruit of All Creation*

1 For the fruit of all cre - a - tion, thanks be to God.  
 2 In the just re - ward of la - bor, God's will is done.  
 3 For the har - vests of the Spir - it, thanks be to God.

For these gifts to ev - 'ry na - tion, thanks be to God.  
 In the help we give our neigh - bor, God's will is done.  
 For the good we all in - her - it, thanks be to God.

For the plow - ing, sow - ing, reap - ing, si - lent growth while we are sleep - ing,  
 In our world - wide task of car - ing for the hun - gry and de - spair - ing,  
 For the won - ders that as - tound us, for the truths that still con - found us,

fu - ture needs in earth's safe - keep - ing, thanks be to God.  
 in the har - vests we are shar - ing, God's will is done.  
 most of all, that love has found us, thanks be to God.

Text: Fred Pratt Green, 1903-2000  
 Music: AR HYD Y NOS, Welsh traditional; arr. Ralph Vaughan Williams, 1872-1958  
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 Outside USA: Arr. from *The English Hymnal*, © Oxford University Press 1906.

# ACS # 1063 *God of the Fertile Fields*

1 God of the fer - tile fields, sha - per of  
 2 We would be stew - ards true, hold - ing in  
 3 As grows the hid - den seed to fruit that  
 4 God of the coun - try - side, dear to the

earth that yields our dai - ly bread: forth from your  
 trust from you all that you give; help us in  
 serves our need, so your reign grows. Let all our  
 Christ who died to make us one: we pledge our

boun - teous hand come gifts your love has planned,  
 love to share, teach us like you to care  
 toil be used, no gift of yours a - bused,  
 lives a - new in faith - ful love to you.

that all in ev - 'ry land be clothed and fed.  
 for peo - ple ev - 'ry - where, that all may live.  
 no hum - ble task re - fused your love be - stows.  
 Guide all we say and do. Your will be done.

Text: Georgia Harkness, 1891–1974, alt.

Music: ITALIAN HYMN, Felice de Giardini, 1716–1796

Text © 1955, ren. 1983 The Hymn Society, admin Hope Publishing Company, Carol Stream, IL 60188. All rights reserved.

*When all have returned to their places, the assembly stands.*

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.  
**Amen.**

## THANKS BE TO YOU

*Congregation:*

1. Praise to you, O God of mer - cy:  
2. From of old you loved and sought us:

Thanks be to you for ev - er! Rais - ing high the  
Thanks be to you for ev - er! Truth and jus - tice

weak and low - ly: Thanks be to you for ev - er!  
you have taught us: Thanks be to you for ev - er!

Strong is your faith - ful - ness, strong is your  
love, re - mem - b'ring your cov - e - nant of  
life with us. 3. Praise to you, O  
God of mer - cy: Thanks be to you for ev - er!  
Rais - ing high the weak and low - ly: Thanks be to you for  
ev - er! Thanks be to you for ev - er!

The musical score is written for a single melodic line in treble clef, 4/4 time, with a key signature of three sharps (F#, C#, G#). It consists of ten staves of music. The lyrics are placed below the notes, with some lines spanning across multiple staves. The piece concludes with a double bar line.

## **PRAYER AFTER COMMUNION**

Jesus, Bread of life,  
we have received from your table  
more than we could ever ask.  
As you have nourished us in this meal,  
now strengthen us to love the world with your own life.  
In your name we pray.  
**Amen.**

## **SENDING**

*God blesses us and sends us in mission to the world*

## **INVITATIONS**

*Brief invitations are shared, especially those related to the assembly's participation in God's mission in the world.*

## **BLESSING**

The blessing of God,  
who provides for us, feeds us, and journeys with us,  
✠ be upon you now and forever.  
**Amen.**

## **SENDING HYMN ELW #841 (see next page)**

*Children join the pastors to send us in mission*

## **DISMISSAL**

*Children:* Go in peace. You are the body of Christ.  
**Thanks be to God!**

## **POSTLUDE**

*Allegro maestoso*

Mendelssohn

## Lift Every Voice and Sing



1 Lift ev - 'ry voice and sing till earth and heav - en ring,  
 2 Ston - y the road we trod, bit - ter the chas - t'ning rod,  
 3 God of our wea - ry years, God of our si - lent tears,



ring with the har - mo - nies of lib - er - ty;  
 felt in the days when hope un - born had died;  
 thou who hast brought us thus far on the way;



Let our re - joic - ing rise high as the lis - t'ning skies,  
 yet with a stead - y beat, have not our wea - ry feet  
 thou who hast by thy might led us in - to the light,



let it re - sound loud as the roll - ing sea.  
 come to the place for which our par - ents sighed?  
 keep us for - ev - er in the path, we pray.



Sing a song full of the faith that the dark past has taught us;  
 We have come o - ver a way that with tears has been wa - tered;  
 Lest our feet stray from the plac - es, our God, where we met thee;



sing a song full of the hope that the pres - ent has brought us;  
 we have come, tread - ing our path through the blood of the slaugh - tered,  
 lest, our hearts drunk with the wine of the world, we for - get thee;



fac - ing the ris - ing sun of our new day be - gun,  
 out from the gloom - y past, till now we stand at last  
 shad - owed be - neath thy hand, may we for - ev - er stand,



let us march on till vic - to - ry is won.  
 where the white gleam of our bright star is cast.  
 true to our God, true to our na - tive land.

## Worship Leaders

|                              | <u>8:00 a.m.</u>                                   | <u>10:30 a.m.</u>   |
|------------------------------|--|---|
| Acolyte                      | Shawn Longacre                                     | Valerie Hernes  |
| Lector                       | Venstrom Family                                    | Phil Hahn   |
| Prayer Assistant             | Lanie Steinwart                                    | Tim Malchow   |
| Communion Assistants         | Phyllis Schroeder<br>Linda Mapes                   | Phil Hahn<br>Kris Albers  |
| Ushers                       | Irene Adams<br>Luke Venstrom                       |   |
| Sound/Light                  | Zach Wehner  | Jeff Peiffer  |
| Video/Livestream             | -----  | Tony Reinhold   |
| Pastors                      | Rev. Timothy Knauff, Jr.<br>Rev. Erica Gibson-Even |   |
| Director of Music Ministries | Brian Bartusch                                     |   |
| Worship Participant          | Daniel Gibson-Even, cello                          |   |
| Communion Baker              | Marilyn McGawn                                     |   |
| Communion Table              | Barb Clements<br>Terry Albrecht<br>Helen Arvidson  | Diana Ahlbrand<br>Marilyn McGawn<br>Marla Niksch<br>Lori Schwartz |



## **Ecumenical Prayer Cycle**

This week we pray for the churches and people of **Malawi, Zambia**.

We are **thankful** for:

- the biodiversity and natural wonders in these lands
- church leaders who have spoken out and countered sexual violence and human Rights abuses
- those who are dealing with challenges of migrations within, and to, these countries stable governance and economies, and rising living standards for many people in recent years

We **pray** for:

- greater food security for those most vulnerable, especially in times of climate change
- an end to political and economic corruption
- rising standards of living, particularly for those most poor

### **COMMEMORATIONS**

Week of June 16, 2024

#### **June 17**

##### **Emanuel Nine, martyrs, d. 2015**

On June 17, 2015, nine people gathered for Bible study and prayer at the Emanuel African Methodist Episcopal Church in Charleston, South Carolina were murdered by a self-professed white supremacist. A resolution to commemorate June 17 as a day of repentance for the martyrdom of the Emanuel Nine was adopted by the Churchwide Assembly of the Evangelical Lutheran Church in America on August 8, 2019.

#### **June 21**

##### **Onesimos Nesib, translator, evangelist, died 1931**

Onesimos (oh-NESS-ee-mus neh-SEEB) was born into the Oromo people of Ethiopia. He was captured by slave traders and taken from his homeland to Eritrea, where he was bought, freed, and educated by Swedish missionaries. He translated the Bible into Oromo and returned to his homeland to preach the gospel. His tombstone includes a verse from Jeremiah 22:29, "O land, land, land, hear the word of the Lord!"

**Bishop Bill Gafkjen’s sermon for Indiana-Kentucky Synod Congregations  
last Sunday as many churches’ pastors were at Synod Assembly**  
*(Readings were 2 Corinthians 4:13-5:1 and Mark 3:20-35)*

Grace, mercy, and peace be yours in abundance, dear child of God, from God our creator, through the Lord Jesus, in the power of the Holy Spirit.

I wonder some days, some weeks it's many days, if we are living in a house divided. And I wonder what that might mean for our ability to stand. I'm thinking of course of our civic community, where there is so much anxiety afoot about the future, about the present, about all kinds of issues. But I'm also thinking about the church, where there also is a great deal of anxiety about our future, about our present, about various issues. Sometimes all that anxiety, fear, and concern cause us to engage in vehement, sometimes vitriolic, disagreement with one another. We end up demeaning others, diminishing others, dismissing them, even demonizing them. And our community breaks down and looks nothing like the unity Jesus prayed for in his last prayer as we hear it in John 17, *“that they may be one, as we are one.”*<sup>i</sup>

Reflecting on this dynamic in our public and private lives in his excellent book, *How To Know A Person*, David Brooks writes that:

*We're trying to build mass multicultural democracies, societies that contain people from diverse races and ethnicities, with different ideologies and backgrounds. I would add that we're trying to do the same in the church.*

Brooks goes on,

*To survive, pluralistic societies require citizens who can look across difference and show the kind of understanding that is a prerequisite of trust – who can say, at the very least, “I’m beginning to see you. Certainly, I will never fully experience the world as you experience it, but I’m beginning, a bit, to see the world through your eyes.”*<sup>ii</sup>

Brooks continues,

*In every crowd there are Diminishers and there are Illuminators. Diminishers make people feel small and unseen. They see other people as things to be used, not as persons to be befriended. They stereotype and ignore. They are so involved with themselves that other people are just not on their radar screen. Illuminators, on the other hand, have a persistent curiosity about other people. They have been trained or have trained themselves in the craft of understanding others. They know what to look for and how to ask the right questions at the right times. They shine the brightness of their care on people and make them feel bigger, deeper, respected, lit up.*<sup>iii</sup>

When I read these passages in Brook's book, I could not help but think that in many ways Jesus was and is the ultimate Illuminator walking through the world. Jesus saw those whom others overlooked. Jesus walked with those whom the righteous rejected. Jesus offered forgiveness to those whom others considered beyond forgiving. And all the while, Jesus was reuniting what had been rent asunder, making one of many.

He did this not creating or demanding uniformity, but by celebrating and welcoming the blessed diversity of God's good creation, and, especially, by focusing his light on those who had been left out, overlooked, hurt or diminished. This is the Jesus in whom we believe and trust. It's the Jesus with whom we die daily to our sinful tendencies to diminish, demean and dismiss others. And this is the Jesus in whom we are daily raised to the new life of generosity, forgiveness, and persistent, abiding love. By our baptism in Christ, we are called to be illuminators in this troubled divided, diminishing world.

Do you remember the passage from Matthew 5 that is shared as a candle is given either to the one who's just been baptized, or to the parents or the sponsor? *Let your light shine before others so that they may see your good works and give glory to your Father in heaven.*<sup>iv</sup> The way Paul put it in that passage from 2 Corinthians is this, *We believe therefore we speak. Because we know that the One who raised Jesus will also raise us with Jesus. So that grace, when it has extended to more and more people, may increase thanksgiving to the glory of God.*

We have been raised from the dead in Jesus, to live as illuminators... with Jesus at the center, not ourselves, with God's will at the fore, not ours, with the sharing of God's forgiveness, healing, and unquenchable love as the goal and purpose of our existence as church, as the body of Christ, as people baptized and marked with the cross of Christ and sealed with his spirit forever. For living this way, Jesus was demonized. He was driven to the cross. It's very likely that we may be demonized, too, as we live as illuminators in a diminishing world. When others try to diminish or demonize us, as Paul might put it, we share the suffering of Christ. The good news is, that in sharing the suffering of Jesus, the new abundant and lasting life of the risen Christ will rise among us, with us, with those among whom we walk and work and live. God's grace will extend to more and more people resulting in thanksgiving and joy and deep abiding love that overcomes division and diminishment to the glory of God.

Thanks be to God. Amen.

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i John 17:22

ii David Brooks. *How to Know a Person: The Art of Seeing Others*. © 2023 David Brooks, Random House. p. 11.

iii Brooks, p. 12.

iv Matthew 5:16 (NRSVue)

## God Gives the Growth

In the life of faith, we often look at ourselves and wonder if we're really growing at all. The temptation to examine ourselves and despair over our flaws (or perhaps to look at others and judge their weaknesses) is ever-present. For us as Christians, the call to repentance is critical; we are to be aware of our shortcomings, confess them, and receive God's forgiveness. But we shouldn't be too hard on ourselves either.

In the gospel reading today, Jesus uses two farming or gardening analogies to portray the kingdom of God. In the first he describes the entire process—from planting, through the various growth phases, and finally to the harvest. In the second he speaks of the tiny mustard seed which, over time, grows so large that it provides shelter for other creatures.

This is the kingdom of God as a whole, and also the individual's life of faith. The seeds of faith are planted in holy baptism. Over time, God as gardener nurtures us through worship, prayer, holy communion, the practice of confession and absolution, and fellowship with other believers, such that we grow in faith toward God and love toward our neighbors. You, who started out as the tiniest of seeds or the greatest of sinners or were carelessly scattered by others, are gently tended by Jesus, the Master Gardener. You are brought into the kingdom of God so you can grow and thrive and become life-giving for others.

You may “not know how” this has happened; you may not notice it in yourself, or even in other people sometimes. But God gives the growth, and what God sets in motion will come to fruition. That we are promised. So be gentle with yourself and with others. Trust the Lord and be patient. You are being loved and nurtured and cared for, even at this very moment.

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