

# ORDER OF SERVICE

Holy Communion ELW Setting 10 (red) ~ Ninth Sunday after Pentecost

[ \* Indicates when the congregation is seated.

Please only stand as able ]

[ **Bolded** section of text is for congregation to recite ]

Music Director: Gloria Berg

## Gathering

### \* Prelude

### \* Welcome & Announcements

#### Confession and Forgiveness

Patient God,

**we wait all year for the summer months when we can rest and relax. Our schedules change from the demands of weekly living, to times which are supposed to be devoted to leisure. But we have redefined leisure to mean a flurry of activities. We need some time to rest, to sit quietly and listen to the beautiful sounds of the world. Forgive us when we are determined to crowd every moment of our lives with activity. Help us to find a quiet center with you where we can just relax and not try to get everything done as though life was some sort of a contest. Give us peace for a little while. Refresh our souls so that we can truly serve you, not out of exhaustion but out of enthusiasm. Be with us this day, for we ask these things in Jesus' Name. Amen.**

God's love awaits you. It has been lavished upon you as a gentle summer rain, refreshing your souls, opening your hearts, healing your wounds. Rest in God's eternal love. **Amen.**

#### Hymn (red) ELW 645 Christ Is Made the Sure Foundation

- 1 Christ is made the sure foundation,  
Christ, our head and cornerstone,  
chosen of the Lord and precious,  
binding all the church in one;  
holy Zion's help forever  
and our confidence alone.
- 2 To this temple, where we call you,  
come, O Lord of hosts, and stay;  
come, with all your lovingkindness,  
hear your people as they pray;  
and your fullest benediction  
shed within these walls today.
- 3 Here bestow on all your servants  
what they seek from you to gain;

what they gain from you, forever  
with the blessed to retain;  
and hereafter in your glory  
evermore with you to reign.

- 4 Praise and honour to the Father,  
praise and honour to the Son,  
praise and honour to the Spirit,  
ever three and ever one:  
one in might and one in glory  
while unending ages run!

Text: Latin hymn, c. 7th cent.; tr. John Mason Neale, 1818-1866, alt.

### **Apostolic Greeting (p. 203)**

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.**

### **Canticle of Praise (p. 204)**

- 1 Glory be to God in heaven;  
peace and goodwill to all the earth.  
Mighty God of all creation,  
Father of surpassing worth:  
we exalt you, we adore you,  
we lift high our thanks and praise.  
Saints and angels bow before you;  
Here on earth our songs we raise.
- 2 Glory be to Christ forever,  
Lamb of God and Lord of love.  
Son of God and gracious Saviour,  
you have come from heaven above;  
on the cross you died to save us;  
now you reign at God's right hand.  
Hear our prayer; restore, forgive us;  
in your promise firm we stand.
- 3 Holy One we now acclaim you;  
Lord alone, to you we call;  
Holy One in faith we name you,  
God most high, yet near to all:  
Jesus Christ, with God the Spirit,  
in the Father's splendour bright.  
For the peace that we inherit,  
glory be to God on high!

## Prayer of the Day

O God, powerful and compassionate, you shepherd your people, faithfully feeding and protecting us. Heal each of us, and make us a whole people, that we may embody the justice and peace of your Son, Jesus Christ, our Saviour and Lord.

**Amen.**

## Word

### \* **First Reading: Jeremiah 23:1-6**

The First Reading is from Jeremiah, chapter 23:

<sup>1</sup> Woe to the shepherds who destroy and scatter the sheep of my pasture! says the LORD.

<sup>2</sup> Therefore thus says the LORD, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the LORD.

<sup>3</sup> Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. <sup>4</sup> I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the LORD. <sup>5</sup> The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. <sup>6</sup> In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The LORD is our righteousness."

Response: Word of God. Word of Life. **Thanks be to God.**

### \* **Psalm 23 (sung to the melody of ELW 778)**

Psalm 23 is sung to the melody of ELW 778:

1 The Lord's my shepherd; I'll not want.

he makes me down to lie  
in pastures green; he leadeth me  
the quiet waters by.

He leadeth me, he leadeth me  
the quiet waters by.

2 My soul he doth restore again,  
and me to walk doth make  
within the paths of righteousness,  
e'en for his own name's sake;  
within the paths of righteousness,  
e'en for his own name's sake.

3 Yea, though I walk in death's dark vale,  
yet will I fear no ill;  
for thou art with me, and thy rod  
and staff me comfort still;

for thou art with me, and thy rod  
and staff me comfort still.

4 My table thou hast richly spread  
in presence of my foes;  
my head thou dost with oil anoint,  
and my cup overflows.  
My head thou dost with oil anoint,  
and my cup overflows.

5 Goodness and mercy all my life  
shall surely follow me,  
and in God's house forevermore  
my dwelling-place shall be;  
and in God's house forevermore  
my dwelling-place shall be.

Text: *The Psalms of David in Meeter*, Edinburgh, 1650

### **Gospel Acclamation (p. 205)**

Alleluia! Lord and Saviour:  
Open now your saving word.  
Let it burn like fire within us;  
speak until our hearts are stirred.  
Alleluia! Lord, we sing  
for the good news that you bring.

### **Gospel: Mark 6:30-34, 53-56**

Response: **Glory to you, O Lord.**

<sup>30</sup> The apostles gathered around Jesus, and told him all that they had done and taught.

<sup>31</sup> He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. <sup>32</sup> And they went away in the boat to a deserted place by themselves. <sup>33</sup> Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. <sup>34</sup> As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. <sup>53</sup> When they had crossed over, they came to land at Gennesaret and moored the boat. <sup>54</sup> When they got out of the boat, people at once recognized him, <sup>55</sup> and rushed about that whole region and began to bring the sick on mats to wherever they heard he was.

<sup>56</sup> And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

Response: **Praise to you, O Christ.**

### **Hymn (red) ELW 611 I Heard the Voice of Jesus Say**

- 1 I heard the voice of Jesus say,  
"Come unto me and rest;  
lay down, O weary one, lay down  
your head upon my breast."  
I came to Jesus as I was,  
so weary, worn, and sad;  
I found in him a resting-place,  
and he has made me glad.
- 2 I heard the voice of Jesus say,  
"Behold, I freely give  
the living water, thirsty one;  
stoop down and drink and live."  
I came to Jesus, and I drank  
of that life-giving stream;  
my thirst was quenched, my soul revived,  
and now I live in him.
- 3 I heard the voice of Jesus say,  
"I am this dark world's light;  
look unto me, your morn shall rise,  
and all your day be bright."  
I looked to Jesus, and I found  
in him my star, my sun;  
and in that light of life I'll walk  
till trav'ling days are done.

Text: Horatius Bonar, 1808-1889

### \* **Message**

Grace and Peace from our Lord and Saviour Jesus Christ. Amen.

Before we immigrated to Canada Andy, Selma and myself, our son Carl wasn't born yet, in a small rural community called Dietkirchen, which belonged to the city of Limburg, but was a unit in itself. Dietkirchen was and still is a picture book kind of village, with old framework houses, cobble stone streets, and a former cloister church dating back to the 11<sup>th</sup> century, dangerously being enthroned on the steep bank of the Lahn river. It's surrounded by juicy meadows and forests. There wasn't much going on in Dietkirchen – life happened in close by Limburg – but it sure was idyllic, almost ridiculously so. It was like living in a postcard.

You hardly see any shepherds with flocks of sheep anymore in Germany. But at that time there used to be one around. I often saw him and his herd when going on walks with baby Selma in the stroller. It was fascinating to observe him. How stoically he just stood there in the middle of his herd, letting them do their thing, namely eating, and only up and on

calling the dog to fetch a sheep that was too cocky and left the group of fellow sheep to find a better place to munch grass.

So, one day we learned that somehow the sheep got into a yard of house on the fringes of the town. It was overrun by dozens of sheep, who happily chomped away on flowers, decorative shrubs, and manicured lawns. Those sheep must have found a hole in the fence and escaped – or maybe even created a hole themselves.

Imagine your yard was invaded by a flock of sheep! It must have been mayhem. Who knew that these creatures, who are usually depicted as docile and gentle, can be so destructive? The owners of the garden plot tried to shoo the sheep out of their yard, prodding, pushing even – to no avail. Sheep, it turns out, can be really stubborn – and there is strength in numbers!

Eventually, the shepherd showed up. And even then, the sheep didn't even think about leaving their tasty meal. It took the nipping of two sheep dogs, plus a good whacking with the shepherd's staff, to drive the flock back into the meadows. When I heard this story it made me look at sheep in a new way. Sheep are resilient and resourceful. As part of the flock, sheep are not as helpless as they seem. And sheep can be trouble – without a good shepherd, they can wreak havoc.

This whole episode also made me look differently at the stories about sheep in our Holy Scriptures. There definitely is a darker side to the idea that WE are the sheep of God's flock. There are good reasons why we need someone to lead us and keep us from not only getting into trouble, but from *being* trouble.

All the lessons we heard today mention sheep – with the understanding that God's people are the flock. And it is interesting that we have three different kinds of scenarios: we move from good shepherd to bad shepherd to no shepherd. In the psalm, we heard the familiar words about God, the good shepherd, who takes care of me. In the lesson from Jeremiah, we heard about bad shepherds, who lead the flock of God's people astray, scatter them, and abandon them. And in today's gospel, Jesus looks at the crowds of people craving for healing of body, mind, and soul – sheep without a shepherd.

God is the good shepherd. The Bible is clear about that. God has best intentions for the flock. God truly cares – and goes the extra mile and makes the extra effort to care for the sheep. Every sheep is important to God – the strong, the weak, the young, the old, the docile ones, the difficult ones.

The same cannot be said about human shepherds, human leaders. The prophet Jeremiah was aghast that the political leadership of the Kingdom of Judah would lead their entire people into disaster. And I could talk hours about what the king of Judah and his advisors did wrong; but, in a nutshell, they misjudged their importance and standing in the Middle

East. The consequences were dire: Jerusalem and the entire kingdom of Judah were sacked by the Babylonians in the year 587 B.C.E., and most people were led into exile – the quite infamous Babylonian Exile. Talk about a scattered flock!

Human beings tend to be curved into themselves, as Martin Luther so famously said. Humans tend to be selfish and try to work things out for their own advantage – or the advantage of their kin. How many bad shepherds, how many tyrants has this world seen! And most leaders today, be they political leaders or economic leaders or even religious leaders, don't really give a hoot about the people they lead, even though they pretend to. Look at the campaigns in the USA right now – it's all about power and ego. Look at the super billionaires, who could solve many problems of this world by sharing a tiny fraction of their wealth with others, but have become addicted to accumulating more and more wealth for themselves. Inequality of power, inequality of wealth is becoming more and more rampant around the world. Jeremiah, as so many other ancient and modern prophets, is quite right to look at human leaders critically. Sheep, beware and stay on your toes!

Good shepherd, bad shepherd – that makes sense. But it is quite curious that Jesus looks at the crowds who come to him, thinking they are like sheep *without* a shepherd. Well, from the standpoint of human leadership, it makes sense – the political and religious leadership in Galilee and Judah in Jesus' days was de facto powerless, dancing a very careful dance with the Roman occupiers. But where is God, the good shepherd? Well, the easy answer would be that God, the good shepherd, now has arrived in Jesus Christ. Jeremiah's prophecy that a righteous and good shepherd would come out of the House of David has been fulfilled. But I don't want to go there – yet.

Why do the people flocking to Jesus, hungry for healing, hungry for a word of hope, seem to be even without God, the good shepherd? We can only speculate – and let's presume that God, indeed, is the good shepherd who would never abandon and give up on the flock. Did the people turn away from God? And if so, why? Did they think they don't need God shepherding them? Were they putting their trust in worldly leaders or worldly things instead? Didn't they like the direction the shepherd was taking them? Maybe they just didn't want to be part of a flock, codependent on God and each other? Did someone, did some power drive them away from God?

Or did they feel abandoned by God – after all, they were living under quite difficult, and some may say hopeless circumstances, at the cruel whim of the powers of the day? Had they forgotten that there is God, the good shepherd – because no preacher, no prophet was telling them about this good shepherd and God's loving and holy will and vision for the people?

You probably can tell that I am asking all these questions as someone living in the post-modern – and some would say post-Christian – age. What keeps people – what keeps us –

today from trusting and truly following God, the good shepherd? Why are we as the human race on that immensely destructive – and ultimately self-destructive – track that doesn't lead to life to the fullest that God intends for us and for all, but to death? Why are we, God's flock today, like those sheep destroying the yard years ago in my old hometown, not content with what we have, but constantly yearning for more, wreaking havoc, and too stubborn to listen to the shepherd's voice? Why do we in general need a whacking or a painful nipping – like a pandemic or a major catastrophe – to change direction, and if only for a moment?

In the gospel, Jesus Christ becomes the shepherd for the lost flock. He cares for everyone. He refuses no one. He heals people and gives them hope. He restores them to life – the life God intends for all of them. He reminds them that they are part of a community, in which everyone looks out for the other and everyone protects the other. And that includes the young and the old, the strong and the weak, the docile ones and the difficult ones. Jesus reminds them that community makes them stronger and less vulnerable.

Today we still need this shepherd. Because there are many who follow anyone and anything but Christ. We need focus. We need healing. We need protection from the evil forces and bad shepherds in this world. And we need to be protected from our very own destructive and self-destructive paths. God, the good shepherd, is there, patiently waiting for us to turn around and follow – towards God kingdom and into life. Amen.

And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Amen.

### **Hymn (red) ELW 676 Lord, Speak to Us, That We May Speak**

- 1 Lord, speak to us, that we may speak  
in living echoes of your tone;  
as you have sought, so let us seek  
your straying children, lost and lone.
- 2 Oh, lead us, Lord, that we may lead  
the wand'ring and the wav'ring feet;  
oh, feed us, Lord, that we may feed  
your hung'ring ones with manna sweet.
- 3 Oh, teach us, Lord, that we may teach  
the precious truths which you impart;  
and wing our words, that they may reach  
the hidden depths of many a heart.
- 4 Oh, fill us with your fullness, Lord,  
until our very hearts o'erflow  
in kindling thought and glowing word,  
your love to tell, your praise to show.



Text: Frances R. Havergal, 1836-1879, alt.

### **Apostles' Creed (p. 217)**

With the whole church we confess our Christian faith.

**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.**

### **Prayers of Intercession**

One in the communion of saints and in the power of the Holy Spirit, we join our voices in prayer. Each petition ends with the response: 'In your mercy, hear our prayer'.

*A brief silence.*

For the church of Jesus Christ in this and every land: Through the One who is the cornerstone of a firm foundation, join us together and build us up as a temple of mercy and peace. In your mercy,

**hear our prayer.**

For the creation: Cause new trees to be planted. Restrain the melting of polar ice caps. Save land from destruction. Like a shepherd tends their sheep, raise up from among us caretakers of all you have made. In your mercy,

**hear our prayer.**

For the leaders of nations and heads of tribes, especially in Russia, Ukraine, Israel and Gaza: Where peace seems far off, bring it near. Where justice seems fleeting, bring it to light. Where discord seems relentless, bring harmony. In your mercy,

**hear our prayer.**

For the health and well-being of family, friends, and neighbours: Heal those who are sick, and lift up those on our prayer list ..... Give courage to all who struggle with addiction. Touch with your tender care all who reach out to you in pain. In your mercy,

**hear our prayer.**

For this assembly: We give thanks to you for your everlasting support. We ask that we continue to support each other in our prayers to you, and to lift each other up in prayer through our prayer box. May these prayers and all our prayers be lifted up to You. In your mercy,

**hear our prayer.**

In thanksgiving for those who have died, especially our brother in Christ Carl Hoffman: Make us certain that in Christ we are no longer strangers and aliens but citizens with the saints in the household of God. In your mercy,

**hear our prayer.**

Holy God, holy and merciful: into your outstretched arms we commend ourselves and all for whom we pray, trusting in the one who is the way, the truth, and the life, Jesus Christ our Saviour and Lord.

**Amen.**

### **Sharing of the Peace (p. 206)**

The peace of Christ be with you always. **And also with you.**

### **\* Offering**

#### **Hymn (red) ELW 523 Let Us Go Now to the Banquet**

##### *Refrain*

Let us go now to the banquet,  
to the feast of the universe.  
The table's set and a place is waiting;  
come, ev'ryone, with your gifts to share.

- 1 I will rise in the early morning;  
the community's waiting for me.  
With a spring in my step I'm walking  
with my friends and my family. *Refrain*
- 2 God invites all the poor and hungry  
to the banquet of justice and good  
where the harvest will not be hoarded  
so that no one will lack for food. *Refrain*
- 3 May we build such a place among us  
where all people are equal in love.  
God has called us to work together  
and to share ev'rything we have. *Refrain*

Text: Guillermo Cuéllar, b. 1955, *Misa popular salvadoreña*; tr. Bret Hesla, b. 1957, and William Dexheimer Pharris, b. 1956. Text © 1988, 1996 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638. [www.giamusic.com](http://www.giamusic.com). 800.442.3358. All rights reserved. Used by permission.

## **Meal**

### **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 (p. 206)**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give thanks and praise.**

## **Preface**

It is right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Saviour Jesus Christ; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

## **Response (p. 207)**

Holy, holy, holy Lord,  
God of power and might,  
heav'n and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes  
in the name of the Lord.  
Hosanna in the highest,  
hosanna in the highest.

## **Thanksgiving at the Table V (p. 65)**

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering, therefore, his death, resurrection, and ascension, we await his coming in glory. Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ, our Lord; to whom, with you and the Holy Spirit, be all honour and glory, now and forever. Amen.

## **Lord's Prayer (p. 208)**

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**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. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.**

### **Invitation**

Christ has set the table with more than enough for all. Come! Taste and see that the Lord is good.

### **\* Distribution**

At the direction of the usher(s), communicants come forward, entering the center aisle from both sides and receive the bread from the pastor and then proceed to take wine from the common cup or an individual cup from the tray closest to the pew you are sitting in (used cups are placed in baskets right beside the Worship Assistant). If you wish to receive a gluten free wafer, please indicate to the usher before the worship service. Let the usher know, if you prefer to receive communion in the pew. Individuals not receiving communion are welcome to come forward to receive a blessing.

**\* Hymns** 'Lamb of God' p. 208, 789, 654, 782 (red, ELW)

### **Table Blessing**

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

### **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**

### **Blessing**

The Lord bless you and keep you. The Lord's face shine on you with grace and mercy. The Lord look upon you with favour and give you peace. **Amen.**

### **Hymn (red) ELW 883 All People That on Earth Do Dwell**

- 1 All people that on earth do dwell,  
sing to the Lord with cheerful voice;  
him serve with mirth, his praise forth tell;  
come ye before him and rejoice.
- 2 Know that the Lord is God indeed;  
without our aid he did us make.  
We are his folk, he doth us feed,  
and for his sheep he doth us take.

- 3 Oh, enter then his gates with praise;  
approach with joy his courts unto;  
praise, laud, and bless his name always,  
for it is seemly so to do.
- 4 For why? The Lord our God is good:  
His mercy is forever sure;  
his truth at all times firmly stood,  
and shall from age to age endure.
- 5 To Father, Son, and Holy Ghost,  
the God whom heav'n and earth adore,  
from us and from the angel host  
be praise and glory evermore.

Text: William Kethe, d. c. 1594

### **Dismissal**

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

### **\* Postlude**

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