

CREATED, SAVED AND GIFTED BY GOD,
WE SEEK, SERVE AND SHARE JESUS CHRIST.



SECOND SUNDAY AFTER PENTECOST

JUNE 2, 2024 - 10:30 AM

GOOD SHEPHERD LUTHERAN CHURCH
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SECOND SUNDAY AFTER PENTECOST

Introduction

Deuteronomy makes clear that sabbath-keeping is meant for the welfare of all. God delivered the Israelites out of slavery, so they should not ever work anyone else seven days a week. Even slaves should be able to rest; even resident aliens. Yet human beings can turn even the most liberating religious practice into a life-destroying rule. Jesus does not reject sabbath-keeping, but defends its original life-enhancing meaning. Our worship and our religious way of life are to lead to the hungry being fed and the sick being healed.

What's the Point?

Here's what the point of this gospel reading is not: it's not about grain, and it's not about bread, and it's not about Pharisees, and it's not about David, the temple, or the priests; it's not about the synagogue, a withered hand, or lawfulness, and it's not even, finally, about the sabbath—as important as all these details are to the story.

The point of this gospel is to set eyes on and crack open hearts to what is most holy. Jesus would, over and over again, insist in word and deed that compassion and mercy trump tradition and supersede ritual when it comes to the sacred. As scandalous as that may look in action, and as unsettling as it felt to cautious stewards of the religious order, it is precisely what Jesus meant when he argued that “the sabbath was made for humankind, and not humankind for the sabbath.” Elsewhere, he similarly challenged the religious elite, “For the sake of your tradition, you make void the word of God” (Matthew 15:6), and preached audaciously in his Sermon on the Mount that he had not come to abolish the law but to fulfill it (Matthew 5:17).

Elie Wiesel, a Jewish survivor of the Nazi Holocaust who became a writer, activist, and teacher, taught that “if even the most authoritative teaching, the most sacred text, leads to dehumanization, to humiliation, to harm, then we must reject it.” So, too, did Jesus reject the misuse of the law, demonstrating instead how God intended it as gift, as grace. He exposed the broken-open heart of God's love for humanity in all the places where people react to mercy with hostility. Not only grieved but angry at the hardness of heart of those around him, at their silence and resistance to doing mercy and choosing compassion, in a mere four words—“Stretch out your hand”—Jesus defied tradition and chose the holy, the sacred—making his point. That's gospel.



black-bird has spo - ken like the first bird.
like the first dew - fall on the first grass.
born of the one light E - den saw play!



Praise for the sing - ing! Praise for the morn - ing!
Praise for the sweet - ness of the wet gar - den,
Praise with e - la - tion, praise ev - 'ry morn - ing,



Praise for them, spring - ing fresh from the Word!

**** 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.**



A Ky - ri - e e - le - i - son: **G** Lord, have mer - cy.
Lord, have mer - cy:



A Chri - ste e - le - i - son: **G** Christ, have mer - cy.
Christ, have mer - cy:



A Ky - ri - e e - le - i - son: **G** Lord, have mer - cy.
Lord, have mer - cy:

** CANTICLE OF PRAISE



☐ Glo-ry to God, glo-ry to God, glo-ry to God in the high - est;



glo-ry to God, glo-ry to God, and peace to God's peo-ple on earth.



☐ Lord God, heav-en-ly king, al-might-y God and Fa-ther, we



wor-ship you, we give you thanks, we praise you for your glo-ry.



☐ Glo-ry to God, glo-ry to God, glo-ry to God in the high - est;



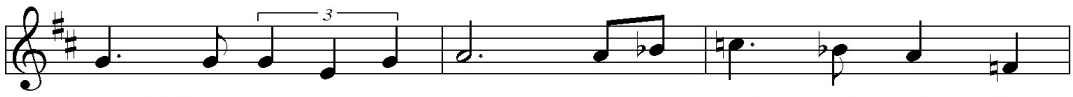
glo-ry to God, glo-ry to God, and peace to God's peo-ple on earth.



☐ Lord Je - sus Christ, on - ly Son of the Fa - ther,



Lord God, Lamb of God, you take a - way the sin of the



world: have mer - cy on us; you are seat - ed at the



right hand of the Fa - ther: re - ceive our prayer.

Glo-ry to God, glo-ry to God, glo-ry to God in the high - est;

glo-ry to God, glo-ry to God, and peace to God's peo- ple on earth.

I
II For you a- lone are the Ho - ly One, you a- lone are the Lord,

you a- lone are the Most High, Je- sus Christ, with the Ho- ly

Spir- it, in the glo- ry of God the Fa- ther, A - men.

Glo-ry to God, glo-ry to God, glo-ry to God in the high - est;

glo-ry to God, glo-ry to God, and peace to God's peo- ple on earth,

and peace to God's peo- ple on earth.

**** PRAYER OF THE DAY**

Assistant Minister

Almighty and ever-living God, throughout time you free the oppressed, heal the sick, and make whole all that you have made. Look with compassion on the world wounded by sin, and by your power restore us to wholeness of life, through Jesus Christ, our Savior and Lord. Amen.

THE PASSING OF THE PEACE

WORD

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

FIRST READING

Deuteronomy 5:12-15

This portion of the Ten Commandments instructs the Israelites to keep the sabbath. The Israelites are to rest, and they are to allow their slaves, their livestock, and the foreigners living among them to do the same. They were once slaves, and so they are to treat their own slaves justly.

A reading from the book of Deuteronomy.

Observe the sabbath day and keep it holy, as the LORD your God commanded you. Six days you shall labor and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the sabbath day.

Word of God, word of life. **Thanks be to God.**

PSALM

Psalm 81:1-10

Raise a loud shout to the God of Jacob. (Ps. 81:1)

Sing with joy to God our strength
and raise a loud shout to the God of Jacob.

**Raise a song and sound the timbrel,
the merry harp, and the lyre.**

Blow the ram's horn at the new moon,
and at the full moon, the day of our feast;

**for this is a statute for Israel,
a law of the God of Jacob.**

God laid it as a solemn charge upon Joseph, going out over the land of Egypt,
where I heard a voice I did not know:

**"I eased your shoulder from the burden;
your hands were set free from the gravedigger's basket.**

You called on me in trouble, and I delivered you;

I answered you from the secret place of thunder and tested you at the waters of Meribah.

**Hear, O my people, and I will admonish you:
O Israel, if you would but listen to me!**

There shall be no strange god among you;
you shall not worship a foreign god.

**I am the LORD your God, who brought you out of the land of Egypt.
Open your mouth wide, and I will fill it.**

SECOND READING

2 Corinthians 4:5-12

When we carry out God’s ministry we do so not for our glory but for the sake of Jesus Christ whom we proclaim as Lord. The power for ministry comes from God, not us, so that we persevere no matter what, trusting in God’s power and promises at work through us.

A reading from the second book of Corinthians.

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus’ sake. For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus’ sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

Word of God, word of life. **Thanks be to God.**

**** GOSPEL ACCLAMATION**

Al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia.

The image shows two staves of musical notation for the Gospel Acclamation. Each staff begins with a treble clef and a key signature of three sharps (F#, C#, G#). The melody is written in a simple, rhythmic style with quarter and eighth notes, and rests. The lyrics 'Al - le - lu - ia, al - le - lu - ia.' are written below the notes. The first staff ends with a double bar line, and the second staff continues the melody and lyrics, also ending with a double bar line.

**** GOSPEL**

Mark 2:23--3:6

Jesus challenges the prevailing interpretation of what is lawful on the sabbath and tells his critics that the sabbath was made for humankind, not the other way around. Healing the man with the withered hand is work that cannot wait until the next day.

The holy gospel according to Mark. **Glory to you, O Lord.**

One sabbath [Jesus] was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath." Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

The gospel of the Lord. **Praise to you, O Christ.**

YOUTH MESSAGE

MESSAGE

Pr. Jamie Vannoy

HYMN OF THE DAY

O Day of Rest and Gladness (ELW 521)

1 O day of rest and glad - ness, O day of joy and light,
 2 On you, at earth's cre - a - tion, the light first had its birth;
 3 To - day on wea - ry na - tions the heav'n - ly man - na falls;
 4 New grac - es ev - er gain - ing from this our day of rest,

O balm for care and sad - ness, most beau - ti - ful, most bright:
 on you, for our sal - va - tion, Christ rose from depths of earth;
 to ho - ly con - vo - ca - tions the sil - ver trum - pet calls,
 we reach the rest re - main - ing to spir - its of the blest.

on you the high and low - ly, through a - ges joined in tune,
on you, our Lord vic - to - rious the Spir - it sent from heav'n;
where gos - pel light is glow - ing with pure and ra - diant beams
We sing to you our prais - es, O Fa - ther, Spir - it, Son;

sing, "Ho - ly, ho - ly, ho - ly," to the great God tri - une.
and thus on you, most glo - rious, a three - fold light was giv'n.
and liv - ing wa - ter flow - ing with soul - re - fresh - ing streams.
the church its voice up - rais - es to you, blest Three in One.

**** APOSTLES' CREED**

**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 into hell.
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**

Assistant Minister

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

A brief silence is kept.

After each petition:

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.**

GATHERING OF GIFTS

OFFERTORY

MEAL

God feeds us with the presence of Jesus Christ.

**** DIALOGUE**



The Lord be with you. And al - so 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 our thanks and praise.

It is indeed 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 Savior 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:




♩ Ho - ly, ho - ly, ho - ly Lord, God of pow - er and




might, heav - en and earth are full of your glo - ry.



Ho - san - na in the high - est. Bless - ed is he who



comes in the name of the Lord. Ho - san - na in the



high - est. Ho - san - na in the high - est.

**** THANKSGIVING AT THE TABLE**

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.



**** LORD'S PRAYER** (*personal option - holding hands*)

Gathered into one by the Holy Spirit, let us 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!

HOLY COMMUNION - *Receiving the Lord's tangible presence.*

The body of Christ, given for you.

The blood of Christ, shed for you.

Each person may respond: **Amen.**

Communion Statement ~ *If you believe in your heart that Jesus Christ is your Savior and Redeemer and would like to receive Holy Communion, then come forward to receive the elements. If you would just like to come forward and receive a blessing, then you may do that also*

NOTE: *We invite everyone to come forward for Holy Communion. If you have a gluten allergy, gluten-free wafers are available upon request when receiving Communion. Also, if you prefer not to receive wine at Communion, apple juice is available upon request.*

LAMB OF GOD



☩ Lamb of God, you take a - way the sin of the world; have mer-cy on



us. Lamb of God, you take a - way the sin of the world; have



mer-cy on us. Lamb of God, you take a - way the



sin of the world; grant us peace, grant us peace.

(Verse - Music Ministers)

This is my desire: to honour you.
Lord, with all my heart, I worship you.
All I have within me, I give you praise.
All that I adore is in you.

(Refrain - All)

**Lord, I give you my heart, I give you my soul.
I live for you alone.
Every breath that I take, every moment I'm awake,
Lord have your way in me.**

(Verse - Music Ministers)

This is my desire: to honour you.
Lord, with all my heart, I worship you.
All I have within me, I give you praise.
All that I adore is in you.

(Refrain - All)

**Lord, I give you my heart, I give you my soul.
I live for you alone.
Every breath that I take, every moment I'm awake,
Lord have your way in me.**

**Lord, I give you my heart, I give you my soul.
I live for you alone.
Every breath that I take, every moment I'm awake,
Lord have your way in me.**

**** TABLE BLESSING**

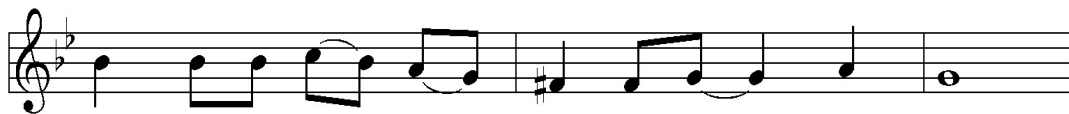
The body and blood of our Lord Jesus Christ strengthen you and always keep you in God's grace. **Amen.**

**** PRAYER AFTER COMMUNION**

Assistant Minister

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.**

HYMN AFTER COMMUNION: The Canticle of Simeon



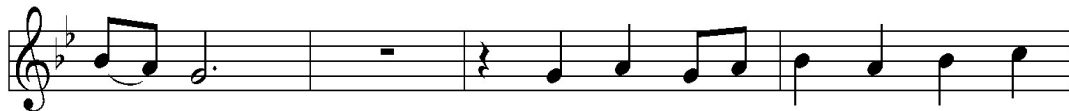
Now, Lord, you let your ser - vant go in peace:



your word has been ful - filled. My own eyes have



seen the sal - va - tion which you have pre - pared in the sight of all



peo - ple: a light to re - veal you to the



na - tions and the glo - ry of your peo - ple Is - ra - el.



Glo - ry to the Fa - ther and to the Son, glo - ry to the



Ho - ly Spir - it, as it was in the be - gin - ning, is now, and



will be for - ev - er. A - men, a - men, a - men.

SENDING

**** BLESSING**

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

**** SENDING HYMN**

Trading My Sorrows

(Music Ministers/All)

I'm trading my sorrows, I'm trading my shame,
I'm laying them down for the joy of the Lord.
**I'm trading my sickness, I'm trading my pain,
I'm laying them down for the joy of the Lord.**

(All)

**Yes, Lord, yes, Lord, yes, yes, Lord;
Yes, Lord, yes, Lord, yes, yes, Lord;
Yes, Lord, yes, Lord, yes, yes, Lord, amen.**

(Music Ministers)

I am pressed, but not crushed,
Persecuted, not abandoned,
Struck down, but not destroyed;
I am blessed beyond the curse,
For his promise will endure,
That his joy's gonna be my strength.
Though the sorrow may last for the night,
His joy comes with the morning.

(All)

**I'm trading my sorrows, I'm trading my shame,
I'm laying them down for the joy of the Lord.
I'm trading my sickness, I'm trading my pain,
I'm laying them down for the joy of the Lord.**

**Yes, Lord, yes, Lord, yes, yes, Lord;
Yes, Lord, yes, Lord, yes, yes, Lord;
Yes, Lord, yes, Lord, yes, yes, Lord, amen.**

(Music Ministers)

I am pressed, but not crushed,
Persecuted, not abandoned,
Struck down, but not destroyed;
I am blessed beyond the curse,

For his promise will endure,
That his joy's gonna be my strength.
Though the sorrow may last for the night,
His joy comes with the morning.

(All)

I'm trading my sorrows, I'm trading my shame,
I'm laying them down for the joy of the Lord.
I'm trading my sickness, I'm trading my pain,
I'm laying them down for the joy of the Lord.

(Music Ministers/All)

La, la, la...

La, la, la...

**** DISMISSAL**

Assistant Minister

Go in peace. You are the body of Christ.

Created, saved and gifted by God, we seek, serve and share Jesus Christ.

Hallelujah, thanks be to God!

Praise God, from whom all blessings flow; praise God all creatures here below;

praise God above, ye heavenly host; praise Father, Son, and Holy Ghost.

POSTLUDE

“W + 2” = Worship Plus Two
Make a commitment to not only worship each week
but also try to find a way to serve in the congregation
and seek out a way to serve our community.

YOU ARE NOW ENTERING THE MISSION FIELD

Upcoming Commemorations

The Martyrs of Uganda, died 1886
Monday, June 3, 2024

On June 3, 1886, thirty-two young men were burned to death for refusing to renounce Christianity. The confident manner in which these Christians went to their deaths contributed to a much stronger Christian presence in Uganda.

John XXIII, Bishop of Rome, died 1963
Monday, June 3, 2024

When elected pope, the former Angelo Roncalli was expected to be a short-term caretaker. He showed great spirit, though, and convened the Second Vatican Council which helped bring great changes to Roman Catholic and other churches.

Boniface, Bishop of Mainz, missionary to Germany, martyr, died 754
Wednesday, June 5, 2024

Boniface was a native of England who became a Benedictine monk and was called to missionary work among the Vandal tribes of Germany. With fellow workers, he established churches and schools, and he also worked to reform the church.

Seattle, chief of the Duwamish Confederacy, died 1866
Friday, June 7, 2024

Noah Seattle led a coalition of tribes, and convinced them to live peacefully with encroaching white settlers. When he became a Roman Catholic, he held morning and evening prayer with his tribe. The city of Seattle is named for him.

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