



# ST PAUL PINE GROVE MILLS

A congregation of the Evangelical Lutheran Church in America



**SECOND SUNDAY AFTER PENTECOST**

JUNE 7, 2026

# WELCOME TO SAINT PAUL!

We are happy to have you here!

## HOW TO KNOW WHEN TO STAND, SIT, OR SPEAK

Whenever you see an asterisk (\*) at a heading, you are invited to stand as you are able. You are not required to stand, so if, for health or emotional reasons you cannot or do not wish to stand, that is okay. You are invited to speak the words printed in **bold type**.

## HOW TO SING HYMNS IN HARMONY

To save space in printing the bulletin, we usually limit what is printed to the melody. If you'd like to sing in harmony, the hymn numbers are listed in our bulletin so you can open the red books in the pews (called ELWs).

## WE ARE AN OPEN COMMUNION CONGREGATION

This means that any Christian who has received the Sacrament of Holy Baptism is invited to receive Holy Communion.

## HOW TO FINANCIALLY SUPPORT US



Offerings can be made online at [stpaulpgm.org/give](https://stpaulpgm.org/give), mailed to St. Paul Lutheran Church, PO Box 200, Pine Grove Mills, PA 16868, placed in the mail slot (outside door to Pastor Paul's office), or in the offering plate located in the lobby/narthex near the entrance of the sanctuary.

## A NOTE ON COMMUNION WAFERS



To topple barriers that prevent participation in worship, we want to make it possible for individuals with Celiac Disease or gluten intolerance to be able to eat the Body of our Lord. Our default wafers are made by Parish Crossroads and are known as "Low Gluten Wafers" because they contain trace amounts of gluten. However, the wafers are tested at least once a year for how much gluten is in them. Since 2020, the wafers have routinely tested to contain

15ppm gluten or less (The US FDA defines most food products with 20ppm or less as "gluten free"). Use the QR Code and look for the link that gives the most recent test results.

If you still have concerns, we have some truly gluten-free wafers available upon request.

# GATHERING

*The Gathering for worship began when you started readying yourself for worship*

## **AN INTRODUCTION TO THE DAY**

*We are experts at drawing lines — who belongs at the table and who doesn't, who has earned a place and who hasn't. And if we are honest, most of us have wondered whether we ourselves are truly welcome, truly well, truly enough. Into that world steps Jesus, who walks past every boundary and sits down with the wrong people. He touches the untouchable. He calls the unlikely by name. I desire mercy, not sacrifice. Today we gather as people who need that mercy — and who are sent, having received it, to a world desperate to know it is not forgotten.*

**PRELUDE** — *Out of consideration for our musicians, please refrain from talking during the prelude.*

## **\*CONFESSION AND FORGIVENESS**

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

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

P Compassionate God, **A: we confess to you all our sins. Our burden is heavy, and we cannot free ourselves. In your mercy, call us back to you. Your yoke is easy and your burden is light. Restore us to dwell in your peace. In Christ's name we pray, Amen.**

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✠ Son, and of the Holy Spirit. **A: Amen.**

**\*GATHERING HYMN "Praise to the Lord, the Almighty"**

(ELW 858)



1 Praise to the Lord, the Al - might - y, the King of cre - a - tion!  
2 Praise to the Lord, who o'er all things is won - drous - ly reign - ing  
3 Praise to the Lord, who will pros - per your work and de - fend you;  
4 Praise to the Lord! Oh, let all that is in me a - dore him!



O my soul, praise him, for he is your health and sal - va - tion!  
and, as on wings of an ea - gle, up - lift - ing, sus - tain - ing.  
sure - ly his good - ness and mer - cy shall dai - ly at - tend you.  
All that has life and breath, come now with prais - es be - fore him!



Let all who hear now to his tem - ple draw near,  
Have you not seen all that is need - ful has been  
Pon - der a - new what the Al - might - y can do  
Let the a - men sound from his peo - ple a - gain.



join - ing in glad ad - o - ra - tion!  
sent by his gra - cious or - dain - ing?  
if with his love he be - friend you.  
Glad - ly for - ev - er a - dore him!

Text: Joachim Neander, 1650–1680; tr. Catherine Winkworth, 1827–1878, alt.  
Music: LOBE DEN HERREN, *Ernewerten Gesangbuch*, Part II, Stralsund, 1665

**\*GREETING**

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **A: And also with you.**

## **\*PRAYER OF THE DAY**

P: Let us pray. O God, you are the source of life and the ground of our being. By the power of your Spirit bring healing to this wounded world, and raise us to the new life of your Son, Jesus Christ, our Savior and Lord. **A: Amen.**

## **WORD**

### **FIRST READING: HOSEA 5:15-6:6**

*For the rest of this year, the first reading will be related in some way to the Gospel reading – in this case, it ends with a line Jesus quotes in Matt. 9:13. While Hosea's message generally is of the long-suffering constancy of God's love for Israel, in this passage God loses patience with Israel's easy confidence in lip-service repentance rather than a full change of life.*

<sup>15</sup>I will return again to my place until they acknowledge their guilt and seek my face.  
In their distress they will beg my favor:

<sup>6:1</sup>“Come, let us return to the Lord,  
for it is he who has torn, and he will heal us;  
he has struck down, and he will bind us up.

<sup>2</sup>After two days he will revive us;  
on the third day he will raise us up, that we may live before him.

<sup>3</sup>Let us know, let us press on to know the Lord;  
his appearing is as sure as the dawn;  
he will come to us like the showers,  
like the spring rains that water the earth.”

<sup>4</sup>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 away early.

<sup>5</sup>Therefore I have hewn them by the prophets;  
I have killed them by the words of my mouth,  
and my judgment goes forth as the light.

<sup>6</sup>For I desire steadfast love and not sacrifice,  
the knowledge of God rather than burnt offerings.

L: The word of the Lord. **A: Thanks be to God.**

## PSALM 50:7-15

(Tune: All Saints New)

*This song echoes God's call through Hosea to lead a life worthy of the lovingkindness of God.*



1. The heav'ns pro-claim God's right-ous-ness; God is the judge a - lone.
2. "But I've no need of bulls or goats with which your folds are filled;
3. "Do I eat flesh of bulls, or drink the blood of goats you bring?



1. And this is what the Lord does speak to those who are God's own:
2. For I own ev - ery an - i - mal --cows on a thous-and hills.
3. The sac - ri - fice you make to God must be a thank off - ring.



1. "Hear, O My peo-ple, I will speak, a - gainst you test - is fy;
2. "I know each bird in moun-tains high, all crea-tures of the field.
3. "Ful - fill your vows to the Most High, and call when you have need.



1. I am your God; I don't re-buke your con-stant sac - ri - fice.
2. I hun - ger not --the world is Mine, and all that it does yield.
3. I will de - liv - er you, and you will hon - or me in - deed.

## SECOND READING: ROMANS 4:13-25

*From now until mid-September, we will be reading through Paul's letter to the Romans. The apostle is writing to a church he did not establish and does not know, but who were residents of the empire's capital city, where he would soon arrive for his trial. He writes with two overwhelming concerns – to heal any possible breach between Jewish and Gentile believers, and to affirm that salvation comes by grace through faith.*

[Paul writes:] <sup>13</sup>The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. <sup>14</sup>For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath, but where there is no law,

neither is there transgression.

<sup>16</sup>For this reason the promise depends on faith, in order that it may rest on grace, so that it may be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (who is the father of all of us, <sup>17</sup>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. <sup>18</sup>Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So shall your descendants be." <sup>19</sup>He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), and the barrenness of Sarah's womb. <sup>20</sup>No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup>being fully convinced that God was able to do what he had promised. <sup>22</sup>Therefore "it was reckoned to him as righteousness." <sup>23</sup>Now the words, "it was reckoned to him," were written not for his sake alone <sup>24</sup>but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, <sup>25</sup>who was handed over for our trespasses and was raised for our justification.

L: The word of the Lord. **A: Thanks be to God.**

### \*GOSPEL ACCLAMATION

The musical notation consists of three staves in G major (one flat). The first staff contains the melody for "Al - le - lu - ia, al - le - lu - ia," with a fermata over the second "Al - le - lu - ia." The second staff continues the melody for "al - le - lu - ia, al - le - lu - ia." The third staff is a simple accompaniment line with the instruction "Repeat alleluia" written above it.

The Spirit of the Lord <sup>1</sup>is upon me,\*

and has anointed me to bring good news <sup>1</sup>to the poor.

## **\*GOSPEL READING: MATTHEW 9:9-13, 18-26**

*For the rest of the year we will read through Matthew's telling of the earthly ministry of Jesus, from the calling of the disciples through his preaching in Jerusalem before his arrest. The disciple called at the beginning of the reading has traditionally been understood to be Matthew himself. The flutes mentioned at the end of the reading were a part of the traditional mourning ritual.*

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

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

<sup>9</sup>As Jesus was walking along, he saw a man called Matthew sitting at the tax-collection station, and he said to him, "Follow me." And he got up and followed him.

<sup>10</sup>And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with Jesus and his disciples. <sup>11</sup>When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" <sup>12</sup>But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. <sup>13</sup>Go and learn what this means, 'I desire mercy, not sacrifice.' For I have not come to call the righteous but sinners."

<sup>18</sup>While he was saying these things to them, suddenly a leader came in and knelt before him, saying, "My daughter has just died, but come and lay your hand on her, and she will live." <sup>19</sup>And Jesus got up and followed him, with his disciples. <sup>20</sup>Then suddenly a woman who had been suffering from a flow of blood for twelve years came up behind him and touched the fringe of his cloak, <sup>21</sup>for she was saying to herself, "If I only touch his cloak, I will be made well." <sup>22</sup>Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And the woman was made well from that moment. <sup>23</sup>When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, <sup>24</sup>he said, "Go away, for the girl is not dead but sleeping." And they laughed at him. <sup>25</sup>But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. <sup>26</sup>And the report of this spread through all of that district."

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

**SERMON**

**\*HYMN OF THE DAY: "We Come to You For Healing, Lord"**

(ELW 617)



1 We come to you for heal - ing, Lord, of  
2 As once you walked through an - cient streets and  
3 You touch us through phy - si - cians' skills, through  
4 When nights are long with wake - ful - ness, through  
5 We come to you, O lov - ing Lord, in



bod - y, mind, and soul, and pray that by your  
reached toward those in pain, come, ris - en Christ, a -  
nurs - es' gifts of care, and through the love of  
days when strength runs low, grant us your gift of  
our dis - tress and pain, in trust that through our



Spir - it's touch we may a - gain be whole.  
mong us still with pow'r to heal a - gain.  
faith - ful friends who lift our lives in prayer.  
pa - tience, Lord, your calm - ing peace to know.  
nights and days your grace will heal, sus - tain.

Text: Herman G. Stuempfle Jr., 1923–2007

Music: MARTYRDOM, Hugh Wilson, 1764–1824

Text © 2002 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.

**\*INVITATION TO BAPTISM**

**\*PRAYERS OF INTERCESSION**

Gathered together by the Holy Spirit, let us pray for the church and the needs of the world.

*A brief silence.*

God of mercy, you call us to a life filled with acts of mercy. Ground us in following Christ, that we might extend the mercy we receive. God of grace, **hear our prayer.**

God of creation, all you have made is yours, Tussey, Nittany, Rothrock Forest, the Scotia Barrens, and Slab Cabin Run. Revive lands in need of healing and make us wise stewards of all you have given us to tend. God of grace, **hear our prayer.**

God of the nations, you promise to deliver those who call on you. Bring an end to conflict, bigotry, and injustice in all their forms wherever they are found. God of grace, **hear our prayer.**

God of comfort, you provide for those in need. Bring an end to addiction. Comfort people as they mourn. Provide tenderly for those in need (*especially*). God of grace, **hear our prayer.**

God of blessings, you send the Holy Spirit to provide varieties of gifts in the body of Christ. Accompany those who travel this summer, make our gatherings joyous, and grant us a spirit of hospitality and togetherness. God of grace, **hear our prayer.**

*Here other intercessions may be offered.*

God of life, we give you thanks for saints whose lives revealed your faithfulness especially Jim Harpster, Helen Kline, George Groninger, our former pastor, and Seattle, chief of the Duwamish Confederacy, whom the greater church remembers today. May remembering their faithfulness strengthen our own. God of grace, **hear our prayer.**

Trusting you receive all our prayers, we commend our spoken and unspoken prayers to you, O God, through Jesus our Savior. **Amen.**

## **\*PEACE**


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

## **MEAL**

### **OFFERING**

### **MUSICAL OFFERING**

### **\*OFFERTORY**



1 Oh, what shall I ren - der in thanks to my Lord  
2 My hands take the cup of sal - va - tion you give;

for all the good gifts by which I am re - stored?  
I'll praise you, O God, for as long as I live.

No trea - sure I ten - der could ev - er re - pay  
My thanks will rise up as I call on your name,

God's mer - cy and faith - ful - ness, new ev - 'ry day.  
with all of your peo - ple your good - ness pro - claim.

Text: Martin A. Seltz, based on Ps. 116  
Music: FOUNDATION, early North American

Text © 1998 Augsburg Fortress

## \*OFFERING PRAYER

L: Let us pray: Loving God, we offer at your table the gifts of our hearts. Help us take heart in you and share freely of your love, so that all creation can taste your abundance. We ask this in the name of Jesus, through the Spirit abiding with us now and forever.

. **A: Amen.**

## \*THE GREAT THANKSGIVING

\* 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.



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.  
We proclaim the mystery of our faith:

**A: Christ has died. Christ is risen. Christ will come again.**

Remembering, therefore, his acts of healing,  
his body given up, and his victory over death,  
we await that day when all the peoples of the earth  
will come to the river to enjoy the tree of life.

**A: Amen! Come, Lord Jesus.**

Send your Spirit upon us and this meal:  
as grains scattered on the hillside become one bread,  
so let your Church be gathered from the ends of the earth,  
that all may be fed with the Bread of life, your Son.

**A: Amen! Come, Holy Spirit!**

Through him all glory and honor is yours,  
Almighty Father, with the Holy Spirit,  
in your holy Church, both now and forever.

**A: Amen**

\*LORD'S PRAYER

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

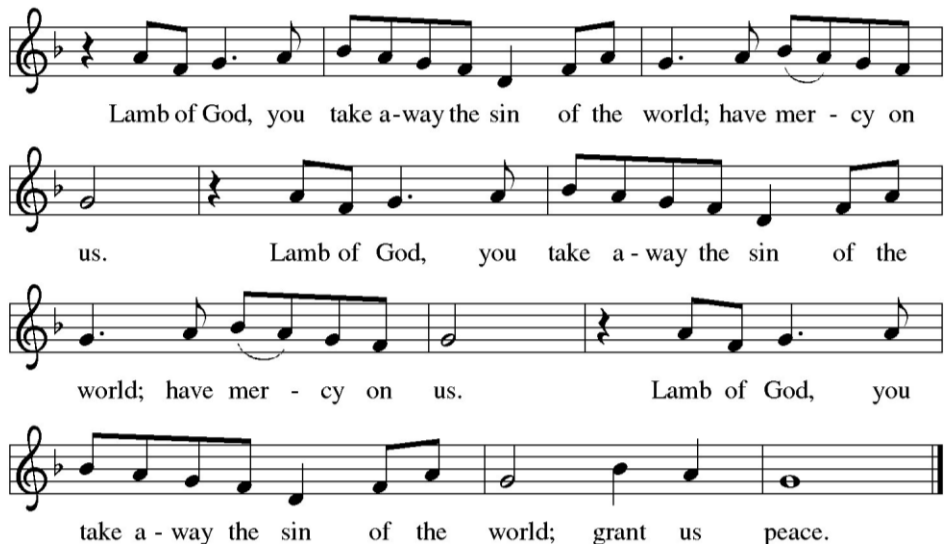
**Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses,  
as we forgive those  
who trespass against us;  
and lead us not into temptation,  
but deliver us from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

**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.  
Lead us not into time of trial,  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
forever and ever. Amen.**

## \*INVITATION TO COMMUNION

P: Heaven has come near. Come, share in the feast!

### \*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.

## COMMUNION

P: The body of Christ, given for you. L: The blood of Christ, shed for you. **A: Amen.**

### COMMUNION HYMN: "When we Must Bear Persistent Pain" (ACS 1014)



1 When we must bear per - sis - tent pain and suf - fer  
2 Sup - port us as we learn new ways to care for  
3 We thank you for the bet - ter days when we may  
4 In ease or pain, in life and death, to you our  
with no cure in sight, come, Ho - ly Pres - ence,  
bod - ies new - ly frail. Help us en - dure, and  
smile to greet the sun, to do your work with  
frag - ile lives be - long, and so we trust you



breathe your peace with gifts of warmth and heal - ing light.  
 live and love. Hear our com - plaint when pa - tience fails.  
 clear - ing mind, and bless your name when day is done.  
 in all things. You are our hope, our health, our song.

Text: Ruth Duck, b. 1947

Music: PROSPECT, W. Walker, *Southern Harmony*, 1835

Text © 2005 GIA Publications, Inc., giamusic.com. All rights reserved.

### \*POST-COMMUNION BLESSING

P: The body and blood of our Lord Jesus Christ strengthen and preserve you, body, mind, and soul, now, and unto eternal life. **A: Amen.**

### \*POST-COMMUNION CANTICLE – *Nunc Dimittis* (Now, Lord)



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 ev-'ry peo - ple: a light to re-veal you to the



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

### \*POST-COMMUNION PRAYER

L: Let us pray. Compassionate God, through the gifts of bread and wine our hearts are filled with the abundance of your love. Strengthen us that we, through this holy meal, may share your love freely, as you have shared with us. We ask this in the name of Jesus, through the Spirit nourishing us now and forever. . **A: Amen.**

## SENDING

### \*SENDING OF COMMUNION

P: Gracious God, loving all your family with a mother's tender care: As you sent the angel to feed Elijah with heavenly bread, assist those who set forth to share your word and sacrament with those who are *sick, homebound, and imprisoned*. In your love and care, nourish and strengthen those who will receive this sacrament, and give us all the comfort of your abiding presence through the body and blood of your Son, Jesus Christ, our Lord. **A: Amen.**

### ANNOUNCEMENTS

*You may be seated.*

### \*CHARGE TO THE PEOPLE

### \*BLESSING

P: The Lord bless you and keep you. The Lord's face shine on you with grace and mercy. The Lord look upon you with favor and give you peace. In the name of the Father, and the Son, ✚ and the Holy Spirit. **A: Amen.**

### \*SENDING HYMN: "O Christ, Your Heart, Compassionate"

(ELW 722)



- 1 O Christ, your heart, com - pas - sion - ate, bore ev - 'ry hu - man pain.
- 2 As once you wel - comed those cast down and healed the sick, the blind,
- 3 O Christ, cre - ate new hearts in us that beat in time with yours,
- 4 O Love that made the dis - tant stars, yet marks the spar - row's fall,



Its beat - ing was the pulse of God; its breadth, God's vast do - main.  
so may all bruised and bro - ken lives through us your help still find.  
that, joined by faith with your great heart, be - come love's o - pen doors.  
whose arms stretched wide up - on a cross em - brace and bear us all:



The heart of God, the heart of Christ com-bined in per-fect rhyme  
Lord, join our hearts with those who weep that none may weep a-lone,  
We are your bod-y, ris-en Christ; our hearts, our hands we yield  
come, make your church a ser-vant church that walks your ser-vant ways,



to write God's love in hu-man deeds, e-ter-ni-ty in time.  
and help us bear an-oth-er's pain as though it were our own.  
that through our life and min-is-try your love may be re-vealed.  
whose deeds of love rise up to you, a sac-ri-fice of praise!

Text: Herman G. Stuempfle Jr., 1923–2007

Music: ELLACOMBE, German melody, 18th cent.; adapt. X. L. Hartig, *Melodien zum Mainzer Gesangbuche*, 1833

Text © 2000 GIA Publications, Inc. 7404 S. Mason Ave., Chicago, IL 60638 www.giamusic.com  
800.442.3358. All rights reserved. Used by permission.

## \*DISMISSAL

L: Heaven has come near. Go, share the good news!

**A: Thanks be to God.**

## POSTLUDE

### REFLECTIONS FOR AFTER WORSHIP

#### LIGHT, WARMTH, AND WATERING

The weeks of summer coincide with the beginning of the Pentecost season. Summer brings sunny 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. Hosea 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? How might we be attentive to others' needs to receive this nourishment through God's words of life and holy supper?

## COMMENTS FROM THE CLOUD OF WITNESSES

Today the readings point to the mystery of holiness as a mystery of life-giving and love-sharing power. Such power begins and ends with life and love shared. This mystery is one the disciples of Christ are invited into, for he gives over his power to heal, to enlighten, and to love. That ideal of Christ's power, the power to care, to share, and to heal, has not been the power that humans have used through history. Power over others rather than power for others has been more typical, from personal relationships to those of more global proportions. Today we are called to receive again the power that is given to all disciples. This day we are called to be co-creators with Christ of a world where Christ's power continues to heal, to affirm, to encourage, to empower others. In giving his gift of reconciliation, we receive more of that gift, for Christ's table assures those who believe that they shall share his power to proclaim and manifest God's kingdom.

—*Shawn Madigan, CSJ* [Shawn Madigan, CSJ], in *Homilies for the Christian People*, 112-113.]

## UPCOMING COMMEMORATIONS

### **JUNE 7: SEATTLE, CHIEF OF THE DUWAMISH CONFEDERACY, † 1866**

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.

### **JUNE 9: COLUMBA, † 597; AIDAN, † 651; BEDE, † 735; RENEWERS OF THE CHURCH**

These three monks from the British Isles helped keep the light of learning alive during the Middle Ages. Columba founded three monasteries off the coast of Scotland. Aidan was a pastor who led people to works of charity. The Venerable Bede was a Bible translator, historian, and hymnwriter.

### **JUNE 11 BARNABAS, APOSTLE**

Barnabas was not numbered among the twelve apostles, but the book of Acts gives him that title. After Paul was converted to Christianity, Barnabas welcomed him to Jerusalem, and later the two traveled together on missionary journeys.

**THE REV. GEORGE GRONINGER † 1978; JIM HARPSTER † 2011**

**JUNE 13 HELEN V KLINE † 2001**

**JUNE 14 BOB HEMMAN † 2006; SALLY KOLESAR † 2024**



## DAILY READINGS FOR THE WEEK

Sunday, June 7

Hosea 5:15—6:6

Psalms 50:7-15 (15)

Romans 4:13-25

Matthew 9:9-13, 18-26

Thursday, June 11

Exodus 4:18-23

Hebrews 3:1-6

Psalms 100

Monday, June 8

Leviticus 15:25-31; 22:1-9

2 Corinthians 6:14-7:2

Psalms 40:1-8

Friday, June 12

Exodus 4:27-31

Acts 7:35-43

Psalms 100

Tuesday, June 9

Hosea 8:11-14; 10:1-2

Hebrews 13:1-16

Psalms 40:1-8

Saturday, June 13

Exodus 6:28-7:13

Mark 7:1-13

Psalms 100

Wednesday, June 10

Hosea 14:1-9

Matthew 12:1-8

Psalms 40:1-8

Sunday, June 14

Exodus 19:2-8a

Psalms 100

Romans 5:1-8

Matthew 9:35-10:23



## SERVING TODAY

Worship Leader .....	Pastor Paul Tomkiel
Assisting Minister.....	Eleanor Bird
Musician .....	Michelle McMullen
Sacristan.....	Karen Magnuson
Reader.....	Karen Magnuson

## ABOUT ST. PAUL

### PURPOSE

We are a beacon, boldly sharing the light of Jesus' grace and love.

### MISSION

Guided by Jesus, we strengthen faith, deepen compassion, extend generosity, and serve community.

### CORE VALUES

Faith ♡ Compassion ♡ Generosity ♡ Community

## OUR BIBLE VERSES

As Paul was going along and approaching Damascus, suddenly a light from heaven flashed around him. [Jesus said,] 'Paul is an instrument whom I have chosen to bring my name before the nations.'— Acts 9:3,15

## LAND ACKNOWLEDGEMENT

St. Paul is located on the original and ancestral homelands of the Conestoga-Susquehannock people, where we gather. We also acknowledge the Seneca, Cayuga, Lenne Lenape, as well as all of our Indigenous siblings who have and continue to care for this place – this land – and call it their home.

Find out more about the Conestoga-Susquehannock at [www.conestogasusquehannocktribe.com](http://www.conestogasusquehannocktribe.com)

## COPYRIGHT AND LICENSE INFORMATION

From [sundaysandseasons.com](http://sundaysandseasons.com). Copyright © 2026 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SAS000528. New Revised Standard Version Updated Edition. Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. Revised Common Lectionary, Copyright © 1992 Consultation on Common Texts, admin Augsburg Fortress. Used by permission. Hymns reprinted and streamed under OneLicense Annual License, A-726322 for Aug 11, 2025 - Aug 10, 2026. Introductions to the texts are written by the Rev. Dr. Mark Oldenburg and used with permission.