



SERVING TODAY

Worship LeaderPastor Paul Tomkiel
Assisting Minister Lauren Tingle
MusiciansMichelle McMullen
Sacristan..... Ann Reede
ReaderJeff Muthler

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

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9TH SUNDAY AFTER PENTECOST
JULY 26, 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**.

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, 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 intolerant 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.

UPCOMING COMMEMORATIONS

JULY 26: HELEN MAGNUSON, † 2023

JULY 28: JOHANN SEBASTIAN BACH, † 1750; HEINRICH SCHÜTZ, † 1672; GEORGE FREDERICK HANDEL, † 1759; MUSICIANS

These three German-born musicians did much to enrich the life of the church. Schütz was an early master who focused on settings of biblical texts, and Bach, who wrote over 300 cantatas, has been called the "fifth evangelist" for the way he proclaimed the gospel in music. Handel's great work, Messiah, is a setting of scriptural texts.

JULY 29: IRMA JONES, † 1999; MARY, MARTHA, AND LAZARUS OF BETHANY

Friends of Jesus, Mary and Martha are remembered for the hospitality of their home—Martha focused on serving their guest, and Mary on listening to him. Their brother Lazarus was raised from the dead as a sign of the greater resurrection to come.

JULY 29: OLAF, KING OF NORWAY, MARTYR, † 1030

Considered the patron saint of Norway, Olaf went from a life of piracy to Christian faith and declared himself king of Norway, revising the laws and trying to administer them fairly. Driven from Norway in a rebellion, he was killed in battle trying to regain his kingdom.

JULY 31: JOYCE BLOOM, † 2002

of heaven’s kingdom of love and mercy. The translation of the Greek *basileia*, a feminine word usually rendered in English as “kingdom,” is difficult. The writer of Matthew may have used the expression “kingdom of heaven” instead of “kingdom of God” in order not to offend Jewish Christ-believers who honored the word for God by avoiding its use.

King Solomon asks God for the wisdom to discern between good and evil, for the understanding to live out both justice and mercy as a ruler of God’s people. God was pleased with Solomon’s request. The wisdom Solomon seeks to rule his earthly kingdom reflects the wisdom of the kingdom of heaven. King Solomon was variously successful in his discernment of good and evil, as are we.

COMMENT FROM THE CLOUD OF WITNESSES

“The kingdom of heaven is like yeast that a woman took and hid in three measures of flour until all of it was leavened.” In a single sentence several ancient stories are evoked, and yet, by the introduction of a few new terms the traditional sense of these stories is radically transformed. Three measures of flour is an ephah, somewhere around a bushel. That is a lot of flour. It is three measures or an ephah that Abraham causes to be prepared for the angels of God at Mamre. In the new temple that is imagined and described by the prophet Ezekiel, the grain offerings will be an ephah of flour baked by the priests apart from the people. Yet the one who welcomes the outsiders to table says this: the dominion of God is like leavened holy bread baked by a woman. No wonder the leaven is hid. All the meal—enough for Abraham, enough for the new temple, enough for meeting God—is leavened, to be feast for all who long to meet with God in the same way that Jesus’ unclean death is made to be such a feast. This dominion of God, then, is not what had been expected: it comes with a radical grace to the outsiders and the sinners.

—Gordon Lathrop [*Holy Things: A Liturgical Theology* (Minneapolis: Fortress, 1993), 24-25.]

GATHERING

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

AN INTRODUCTION TO THE DAY

Solomon asked God for wisdom; today Jesus hands you images instead—a mustard seed that becomes shelter, yeast working unseen through the dough, a pearl worth everything, a net that gathers more than you’d choose. You may spend your life searching for the reign of God. The greater surprise is that grace found you first, hidden in ordinary things, before you ever went looking.

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 Most merciful God, **A: we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have neglected to nurture the new growth you cause to sprout among us. We have failed to protect those tender and vulnerable in faith from the choking weeds of our indifference and inflexibility. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, rededicate us, and compel us, so that we may delight in your will and walk in your ways, to the glory of your holy name. 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** *“Open Now Thy Gates of Beauty”* (ELW 533)



1 O - pen now thy gates of beau - ty, Zi - on, let me en - ter there,
2 Gra - cious God, I come be - fore thee; come thou al - so un - to me;
3 Here thy praise is glad - ly chant-ed, here thy seed is du - ly sown;
4 Thou my faith in - crease and quick-en, let me keep thy gift di - vine;
5 Speak, O God, and I will hear thee, let thy will be done in - deed;



where my soul in joy - ful du - ty waits for God who an - swers prayer.
where we find thee and a - dore thee, there a heav'n on earth must be.
let my soul, where it is plant-ed, bring forth pre - cious sheaves a - lone,
how - so - e'er temp - ta - tions thick-en, may thy word still o'er me shine
may I un - dis - turbed draw near thee while thou dost thy peo - ple feed.



Oh, how bless-ed is this place, filled with so - lace, light, and grace!
To my heart, oh, en - ter thou, let it be thy tem - ple now!
so that all I hear may be fruit - ful un - to life in me.
as my guid-ing star through life, as my com-fort in all strife.
Here of life the foun - tain flows; here is balm for all our woes.

Text: Benjamin Schmolck, 1672–1737; tr. Catherine Winkworth, 1827–1878, alt.
Music: UNSER HERRSCHER, Joachim Neander, 1650–1680

***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.**



in - ter - twined till har - vest is com - plete.
pre - cious pearl, go out and buy that field.
ris - es up, like yeast in swell - ing dough.
feath - er come to nest, and there be fed.
kin - dling hearts, the reign of God is here!

Text: Delores Dufner, OSB, b. 1939
Music: DUNLAP’S CREEK, Samuel McFarland, fl. 1816
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***DISMISSAL**

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

A: Thanks be to God.

POSTLUDE

REFLECTIONS FOR AFTER WORSHIP

OVERVIEW

The Kingdom of Heaven Is Like . . .

A string of parables describe the kingdom of heaven, and then we hear Jesus’ question: “Have you understood all this?” The mustard seed, yeast, hidden treasure, pearls—these bring good news of growth and joy and riches. Then come the fish, the furnace of fire, and the weeping and gnashing of teeth. Once again this week we hear of a God of mercy and justice. Once again there is good news to be heard in Paul’s letter to the church at Rome—nothing will ever separate us from God’s love in Christ Jesus. How will we reconcile these two images of God?

“Kingdoms” are not common in our world. When most of us think about kingdoms, we call up images of British or other royalty—jeweled crowns, a palace. At the time the Gospel of Matthew was written, the people were subject to the empire, or kingdom, of Rome. Perhaps the writer wants us to contrast the oppressive rule of Rome with a vision

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.**

*CHARGE TO THE PEOPLE

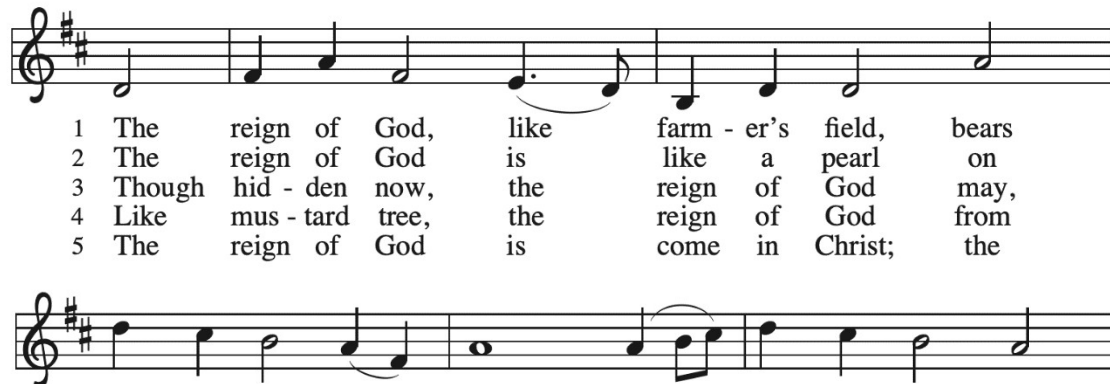
ANNOUNCEMENTS

You may be seated.

*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.**

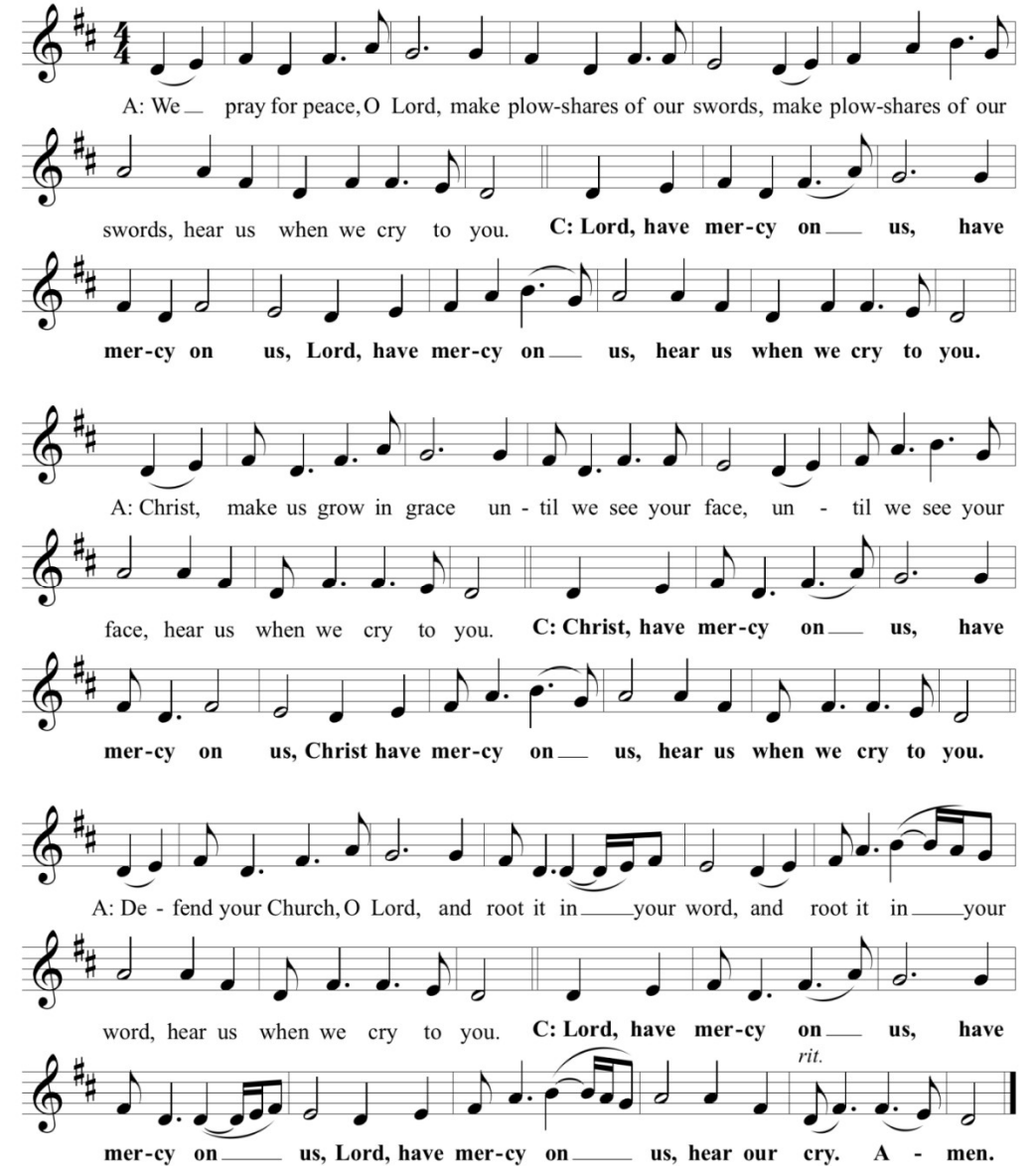
*SENDING HYMN: "The Reign of God, like Farmer's Field" (ACS 952)



1 The reign of God, like farm - er's field, bears
2 The reign of God is like a pearl on
3 Though hid - den now, the reign of God may,
4 Like mus - tard tree, the reign of God from
5 The reign of God is come in Christ; the

weeds a - long with wheat; the good and bad are
bar - ren land con - cealed. If once you find that
yet un - no - ticed, grow; from deep with - in it
ti - ny seed will spread, till birds of ev - 'ry
reign of God is near. A - blaze a - mong us,

*KYRIE



A: We — pray for peace, O Lord, make plow-shares of our swords, make plow-shares of our
swords, hear us when we cry to you. C: Lord, have mer-cy on — us, have
mer-cy on us, Lord, have mer-cy on — us, hear us when we cry to you.

A: Christ, make us grow in grace un - til we see your face, un - til we see your
face, hear us when we cry to you. C: Christ, have mer-cy on — us, have
mer-cy on us, Christ have mer-cy on — us, hear us when we cry to you.

A: De - fend your Church, O Lord, and root it in — your word, and root it in — your
word, hear us when we cry to you. C: Lord, have mer-cy on — us, have
mer-cy on — us, Lord, have mer-cy on — us, hear our cry. A - men.

***CANTICLE OF PRAISE: “Above the Hills the angel hosts** (OLS 3)

1 A - bove the hills the an - gel hosts
2 In heav'n, on earth reigns God Most High,
3 Sing jus - tice, mer - cy, joy, and peace, sing
4 We wor - ship you, our thanks we bring,
5 To Je - sus Christ, God's Son, our Lord,

glo - ry! Glo - ry! Glo - ry! God's love is come to
Yet ten - der - ly God
God's own good will grants
We bow be - fore you
The Lamb of God, e -

seek the lost.
hears our cry.
sin's re - lease. Give glo - ry to God in the high - est!
as we sing.
ter - nal Word.

Text: Beth Bergeron Folkemer, based on the Gloria in excelsis
Music: THE DEVIL'S NINE QUESTIONS, Appalachian traditional
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***PRAYER OF THE DAY**

P: The Lord be with you. **A: And also with you.**

P: Let us pray. Beloved and sovereign God, through the death and resurrection of your Son you bring us into your kingdom of justice and mercy. By your Spirit, give us your wisdom, that we may treasure the life that comes from Jesus Christ, our Savior and Lord.

A: Amen.

***POST-COMMUNION CANTICLE – O Lord of the blossom**

1 O Lord of the blos-som, O God of the seed, O gra-cious pro -
2 O Lord of the har - vest, O God of the feast, where sor - rows are

vi - der for all hu-man need, you have nour-ished our faith at your
van-quished and joys are in - creased, where the tree of life grows in your

ta - ble of grace, and nur - tured new life in the light of your
or-chards a - bove, we'll join in the cho-rus in praise of your

face. O Lord of the grain - field, O God of the
love. Sing praise to the Fa - ther, sing praise to the

vine, you've fed us your pres - ence in bread and in
Son, sing praise to the Spir - it. Praise God, Three in

wine. In com - mun - ion you've blest to us ar - bor and
One! You have made us one peo - ple you've fed by the

plow, and shown us the gos - pel, your word for us now.
hand, O Lord of the heav-ens, O God of the land.

***POST-COMMUNION PRAYER**

L: Let us pray. Gracious God, we give thanks for your pruning, planting, and nurture. We rejoice that you have used the harvest of field and vineyard to renew and sustain us. Lead us as we go from this life-giving meal into lives of grateful service to you and your cherished creation, through Jesus Christ, your Son, our Lord. **A: Amen.**

COMMUNION HYMN: “We Praise You for the Life That Stirs” (OLS 9)

1 We praise you for the life that stirs when
2 We praise you for the sum - mer sun, for
3 We sing your praise for au - tumn's glow, for
4 We sing your praise through win - ter's night, when
5 We praise the Fa - ther, praise the Son, and

spring - time warms the sleep - ing earth; but
rip'n - ing grain and length - ened days; but
har - vest yield from spring - time seed; up -
earth in fro - zen si - lence lies, for
praise the Spir - it, with the thron of

most, we praise the grace that lures our
most, we praise you for the Son whose
on, our hearts your grace be - stow till
prom - ise of re - turn - ing light, for
saints and an - gels, joined as one in

slum - b'ring souls to love and mirth.
light brings heal - ing in his rays.
faith bears fruit in lov - ing deed.
life in Christ that nev - er dies.
grate - ful, ev - er - last - ing song.

Text: Herman G. Stuempfle Jr.
Music: PROSPECT, W. Walker, *Southern Harmony*, 1835
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*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.**

WORD

FIRST READING: 1 KINGS 3:5-12

Solomon was not David's oldest son, nor the most obvious candidate to succeed his father. But, possibly through the machinations of his mother, Bathsheba, and the prophet Nathan, he was acclaimed as king. The next few chapters of First Kings will demonstrate his wisdom and faithfulness (and also his limitations).

⁵ At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I should give you." ⁶ And Solomon said, "You have shown great and steadfast love to your servant my father David because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you, and you have kept for him this great and steadfast love and have given him a son to sit on his throne today. ⁷ And now, O LORD my God, you have made your servant king in place of my father David, although I am only a little child; I do not know how to go out or come in. ⁸ And your servant is in the midst of the people whom you have chosen, a great people so numerous they cannot be numbered or counted. ⁹ Give your servant, therefore, an understanding mind to govern your people, able to discern between good and evil, for who can govern this great people of yours?"

¹⁰ It pleased the Lord that Solomon had asked this. ¹¹ God said to him, "Because you have asked this and have not asked for yourself long life or riches or for the life of your enemies but have asked for yourself understanding to discern what is right, ¹² I now do according to your word. Indeed, I give you a wise and discerning mind; no one like you has been before you, and no one like you shall arise after you."

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

PSALM 119:129-136 (sung to Kingsfold, ELW 611)

Like Solomon, we pray in this psalm for wisdom, remembering that true wisdom has its source in God's Word.

¹²⁹ Your testimonies wondrous are; My soul loves to obey.

¹³⁰ Your words, unfolding, give great light; The simple grasp their way.

¹³¹ I open wide my mouth and pant, And long for Your commands.

¹³² Turn to me, and have mercy on those who in Your name stand.

¹³³ Direct my footsteps in Your word; let sin not rule o'er me.

¹³⁴ Redeem me from oppression, that I may Your precepts keep.

¹³⁵ Make Your face on Your servant shine, And teach me Your decrees.

¹³⁶ My eyes flow streams of tears because Your law they do not keep.

Metrical psalm by Timothy and Julie Tennent (seedbed.com), for use in public worship with acknowledgment.

SECOND READING: ROMANS 8:26-39

Until mid-September, we'll be reading most of the book of Romans straight through. In the argument so far, Paul has demonstrated that we cannot depend on our own worthiness to deserve God's love, but that we receive that love, freely given and accepted in Christ. Now he turns to assure us of the certainty of that love, despite our own insecurity or the opposition of others.

²⁶ The Spirit helps us in our weakness, for we do not know how to pray as we ought, but that very Spirit intercedes with groanings too deep for words. ²⁷ And God, who searches hearts, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

²⁸ We know that all things work together for good for those who love God, who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

³¹ What then are we to say about these things? If God is for us, who is against us?

³² He who did not withhold his own Son but gave him up for all of us, how will he not with him also give us everything else? ³³ Who will bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? It is Christ who died, or rather, who was raised, who is also at the right hand of God, who also intercedes for us. ³⁵ Who will separate us from the love of Christ? Will affliction or distress or persecution or famine or nakedness or peril or sword? ³⁶ As it is written,

“For your sake we are being killed all day long;
we are accounted as sheep to be slaughtered.”

³⁷ No, in all these things we are more than victorious through him who loved us. ³⁸ For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.

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

***LAMB OF GOD**

1 O Lamb of God, to earth you came to
2 O Lamb of God, the on - ly Son, to
save us all from grief and shame. Shorn of your life, up -
us show mer - cy, Ho - ly One. You save the world from
on the tree you hung in deep hu - mil - i - ty.
all its sin. Lord, give to us your peace. A - men.

COMMUNION

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

Send, we pray, your Holy Spirit, the life-giver and advocate.
By this meal, let the fruit of your Spirit ripen in our midst and in our lives.
Unite us with all who share this feast,
and nurture us to become what you have made us –
your beloved people, the body of your Son, the temple of your Spirit.

Through that Son, in that Spirit, with that people,
we give you thanks and praise,
O source of our life and fountain of all good,
now and forever.
A: Amen.

***LORD’S PRAYER**

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

L: Just as this broken bread was first scattered on the hills, then was brought together
and became one, so let your Church be brought together from the ends of the earth
into your kingdom, for yours are the glory and the power through Jesus Christ forever.
A: Amen.

***GOSPEL ACCLAMATION “O God, Whose Word Well-Planted”** (OLS 4)

1 O God, whose word well-plant - ed yields fruit a hun - dred - fold,
2 O God of seed and har - vest, of sun and soil and rain,
3 O God, your fi - nal har - vest of his - t'ry's an - cient field

we praise your grac - es grant - ed to those who sowed of old,
at - tend the word we sow, lest its plant - ing be in vain.
will test with truth the proud - est that hu - man work can yield.

who by their wit - ness scat - tered good seed up - on the soil
Send show - ers of your Spir - it, bright sun - shine of your grace,
Op - pres - sion's blight will van - ish, fair free - dom's fruits in - crease;

where oth - ers, reap - ing, gath - ered the har - vest of their toil.
that mul - ti - tudes who hear it your gos - pel may em - brace.
and love and joy will flour - ish to clothe the earth with peace.

Text: Herman G. Stuempfle Jr., 1923–2007
Music: ABIDING PRESENCE, Stephen P. Folkemer, b. 1952
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***GOSPEL READING: MATTHEW 13:31-33, 44-52**

*This chapter is made up of parables; the longest of which we’ve read in the last two weeks.
Now there are a series of shorter ones, demonstrating different aspects of the Reign of God
which is at the center of Jesus’ preaching.*
P: The Holy Gospel according to St. Matthew, the 13th chapter. **A: Glory to you, O Lord.**
³¹ [Jesus] put before [the crowds] another parable: “The kingdom of heaven is like a
mustard seed that someone took and sowed in his field;³² it is the smallest of all the
seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the
birds of the air come and make nests in its branches.”

³³ He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”

⁴⁴ “The kingdom of heaven is like treasure hidden in a field, which a man found and reburied; then in his joy he goes and sells all that he has and buys that field.

⁴⁵ “Again, the kingdom of heaven is like a merchant in search of fine pearls; ⁴⁶ on finding one pearl of great value, he went and sold all that he had and bought it.

⁴⁷ “Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; ⁴⁸ when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. ⁴⁹ So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰ and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

⁵¹ “Have you understood all this?” They answered, “Yes.” ⁵² And he said to them, “Therefore every scribe who has become a disciple in the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”

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

SERMON

***HYMN OF THE DAY: “Jesus, Priceless Treasure”** (ELW 775)



1 Je - sus, price-less trea - sure, source of pur - est plea - sure,
2 In thine arm I rest me; foes who would mo - lest me
3 Hence, all fears and sad - ness, for the Lord of glad - ness,



tru - est friend to me: ah, how long I've pant - ed, and my heart has
can-not reach me here. Though the earth be shak - ing, ev - 'ry heart be
Je - sus, en - ters in. God, who dear-ly loves us, from all tri - al

*THANKSGIVING AT THE TABLE

P: You are indeed holy, God of power and might, and your glory fills the whole earth.
You created all that exists: stars and suns; flowing streams and ripening grain;
abundance stored in the ground and beneath it;
the richness of life of plants and animals.
You created humans to care for and enjoy your creation,
and to give words to its song of praise.

When humanity fell into sin,
you chose Abraham and Sarah and their descendants to win us back.
Through the ages you nurtured and nourished your chosen people,
using prophets and judges, story and poetry to guide and guard them.
And at the midsummer of the ages,
you sent your Son to bring your life to your people and your creation.

In the night in which he was handed over,
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 birth for our hope,
his teaching for our correction,
his welcome for our reconciliation,
his healing for our encouragement,
his death for our forgiveness,
his resurrection for our jubilation,
his ascension for our companionship
and his promise to come again for our reassurance,
we give you thanks not only with our lips but with our lives.

*PREFACE

P: 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. You sent your Son to reveal your never-failing love for creation. Through your Holy Spirit you provide for our nurture and protection that we might have all things necessary for growth in grace and humble service to your people. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join in adoring song.

*SANCTUS (Sung by all)



1 Long, long a - go in Je - ru - sa - lem, as the
2 High on a throne sat the might - y Lord, robes
3 Oh, what a sight it was to see and

scrip - tures do re - cord, I - sa - iah to the
flow - ing through the hall, while six - wing - ed an - gels
oh, what a sound to hear! The tem - ple door - posts

tem - ple came to see the ho - ly Lord.
flew a - bove. I - sa - iah heard them call.
shook and quaked, and smoke was in the air.

Refrain: Assembly

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, God's
glo - ry fills all heav'n and earth, God of pow - er and might.



faint - ed, thirst - ing, Lord, for thee! Thine I am, O spot - less Lamb;
quak - ing, Je - sus calms my fear. Light - nings flash and thun - ders crash;
saves us, gives sweet peace with - in. I have borne this world - ly scorn;



no - thing in this world can hide thee, naught I ask be - side thee.
yet, though sin and hell as - sail me, Je - sus will not fail me.
still in thee lies pur - est plea - sure: Je - sus, price - less trea - sure!

Text: Johann Franck, 1618–1677; tr. Catherine Winkworth, 1827–1878, alt.
Music: JESU, MEINE FREUDE, Johann Crüger, 1598–1662

*INVITATION TO BAPTISM

*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 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.**

