



Shepherd of the Hill Lutheran Church- ELCA

"Encouraging faith and proclaiming God's love by Gathering, Growing and Giving"

7th Sunday after Pentecost Service of the Word for online worship July 19, 2020

NOTE: Bold text indicates worshipers' response

Shepherd of the Hill Lutheran Church 207 University Street, Elk Mound, WI 54739
Office Phone: 715-879-5115 Email: sothlc@sothem.org Website www.sothem.org
Find us on Facebook, too! Pastor Mary Eide (H) 715-309-4065 meide@luthersem.edu
Custodian, Terry Stamm 715-379-3728

GATHERING

WELCOME and MUTUAL MINISTRY

CALL TO WORSHIP (*Inspired by Psalm 86*)

ONE: O God, teach me your ways so I can walk in your divine truth

ALL: I want to have an undivided heart, worshiping you alone as my God.

ONE: Your love for me is never ending, even in the times when I didn't acknowledge you.

ALL: You are always gracious to me. Your compassion soothes my soul when others rise up against me.

ONE: O Lord, you are slow to anger and full of kindness and truth

ALL: Teach me how to love others and live with others in this way.

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

PRAYER OF THE DAY Faithful God, **most merciful judge, you care for your children with firmness and compassion. By your Spirit nurture us who live in your kingdom, that we may be rooted in the way of your Son, Jesus Christ, our Savior and Lord. Amen.**

GROWING

There are no other gods besides God: the word of the LORD does not fail to come to pass. We can trust in God, through whom Israel—and we—are redeemed.

A reading from Isaiah 44:6-8

⁶Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: I am the first and I am the last; besides me there is no god. ⁷Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let them tell us what is yet to be. ⁸Do not fear, or be afraid; have I not told you from of old and declared it? You are my witnesses! Is there any god besides me? There is no other rock; I know not one. The word of the Lord. **All: Thanks be to God.**

For Paul, true spirituality means that we experience the reality of the Spirit, which enables us to pray as God's children, keeps us in solidarity with creation, and gives us unseen hope that God will liberate us and creation from bondage to death and decay.

Second Reading: Romans 8:12-25

¹²So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—
¹³for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴For all who are led by the Spirit of God are children of God. ¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" ¹⁶it is that very Spirit bearing witness with our spirit that we are children of God, ¹⁷and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

¹⁸I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. ¹⁹For the creation waits with eager longing for the revealing of the children of God; ²⁰for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope ²¹that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. ²²We know that the whole creation has been groaning in labor pains until now; ²³and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. ²⁴For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? ²⁵But if we hope for what we do not see, we wait for it with patience. The word of the Lord. **All: Thanks be to God.**

Jesus tells a parable about the coexistence of good and evil in this world. God's judgment will remove all evildoers and causes of sin, but not until the end of human history.

The Gospel according to Matthew the 13th chapter, **All: Glory to you O Lord.**

²⁴[Jesus] put before [the crowds] another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field;²⁵but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. ²⁶So when the plants came up and bore grain, then the weeds appeared as well. ²⁷And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' ²⁸He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' ²⁹But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. ³⁰Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

³⁶Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." ³⁷He answered, "The one who sows the good seed is the Son of Man; ³⁸the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, ³⁹and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. ⁴⁰Just as the weeds are collected and burned up with fire, so will it be at the end of the age. ⁴¹The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, ⁴²and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!" The Gospel of the Lord. **Praise to you O Christ.**

SERMON

Pastor Mary Eide

THE APOSTLES' CREED (*professed together*)

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

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary.

He 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, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

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

*Or, He descended to the dead.

OFFERTORY PRAYER Generous God, **thank you for all you have given to us in life, and for teaching us how to joyously give back in life. Bless the offering we give to you. Bless the financial offering we give so that your work will be done, as well as what we give of our time and talents. Amen**

NOTE: Remember that you can provide financial offerings via mail, go our website (www.sothem.org) go to GIVE tab and use a secured site to give electronically, or set up a payment via your bank)

PRAYERS OF INTERCESSION (P: Hear us O God... All: Your mercy is great...)

LORD'S PRAYERS

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, the power and the glory, for ever and ever. Amen.

ANNOUNCEMENTS

BLESSING Neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus. God, the creator, † Jesus, the Christ, and the Holy Spirit, the comforter bless you and keep you in eternal love. **Amen.**

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DISMISSAL Go in peace. Christ is with you. **Thanks be to God.**

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SCHEDULE /ANNOUNCEMENTS

Tuesday	4-6pm	Food Pantry
Wednesday	2pm	LIVE with God on Facebook (short worship)
Friday	10am-12pm	Food Pantry
Sunday	10am	Live and in-person worship (posted later in the day at www.sothem.org)

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My Hope Is Built on Nothing Less

1 My hope is built on noth-ing less than Je-sus' blood and righ-teous-ness;
2 When dark-ness veils his love-ly face, I rest on his un - chang-ing grace;
3 His oath, his cov - e - nant, his blood sus - tain me in the rag - ing flood;
4 When he shall come with trum-pet sound, oh, may I then in him be found,

no mer-it of my own I claim, but whol - ly lean on Je - sus' name.
in ev - 'ry high and storm - y gale my an - chor holds with-in the veil.
when all sup-ports are washed a - way, he then is all my hope and stay.
clothed in his righ-teous - ness a - lone, re - deemed to stand be - fore the throne!

Refrain

On Christ, the sol - id rock, I stand; all oth - er ground is

sink - ing sand, all oth - er ground is sink - ing sand.

Text: Edward Mote, 1797-1874, alt.
Music: THE SOLID ROCK, William B. Bradbury, 1816-1868

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WORSHIP NOTE for "Parable of the Wheat and the Weeds" [Mt. 13:24-30; 36-43]

We hear Jesus sharing another **parable** about *the kingdom of heaven*. Bible commentator writer Michael Joseph Brown offers us one way to understand ANY parables that begin with the phrase "*The kingdom of heaven is like...*" He suggests we translate that line to "*The way God acts, relates to, and effects his followers, is like the following of story.*" This may help you to see that this is a story about how God acts, relates to and effects YOUR LIFE as a Christian.

In today's readings or other elements of the worship:

- What do you hear Jesus/God/Spirit saying that connects with your understanding about being a Christian and what you believe about God, about life in this world?
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-

- What word, phrase or idea challenges you or gives you a new understanding about being a Christian? Or your belief in God?
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The second part of our reading offers a description/explanation of the *Parable of the Wheat and the Weeds*. This portion helps us to see that this is NOT a story that tells us how to get into heaven, but instead what we may experience in this world. While Jesus brought the kingdom of God here, we are not fully experiencing it at this time. We are kingdom people waiting for his return to usher in the full kingdom and the beginning of eternity with God. **But in the meantime**, we live in a world that has 'wheat and weeds.' If you were going to retell this parable to someone else, how would you explain who the 'wheat' and 'weeds' are?

In general, as humans we are too quick to judge people as 'good' or 'bad'. There is a trend within our current culture that encourages us to quickly identify the people who think like us, and others we should be suspicious of and/or put down. The servants in the parable want to remove the weeds immediately, but the landowner says no. Instead he says, "*Let them both grow together until the harvest.*" We learn that 'the harvest' means the end of the age, the time of judgment. Why do you think God is saying the servants should not be the ones to pull out the weeds? That WE should not be the ones who judge others as good or bad? Commented [ME1]:

Have you ever been misjudged or misjudged someone? Is it possible that God may know more about people than we do? Write a sentence explaining why God might be a better judge of people and events in life than we are...and why that matter.

Talk to God about any areas or relationships in your life, where you too quickly judge others.