INTRODUCTION TO THE DAY
It is an age-old question: why is there evil in the world? In the parable of the wheat and the weeds Jesus suggests that both grow together until the harvest. With Paul, we long for the day that all creation will be set free from bondage and suffering. Having both weeds and wheat within us, we humbly place our hope in the promises of God, and from the Lord’s table we go forth to bear the fruit of justice and mercy.

SILENT PRAYER

PRELUDE: *O Holy Spirit Enter In* Drischner

ANNOUNCEMENTS

GATHERING (ENTRANCE RITE)

Stand
HYMN: *O Holy Spirit, Enter In*  
 Printed on the next page.
CONFESSION AND FORGIVENESS (ABSOLUTION)
All may make the sign of the cross, the sign that is marked at baptism.
P In the name of the Father, and of the ✠ Son, and of the Holy Spirit.
C Amen.

P Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you
and worthily magnify your holy name,
through Jesus Christ our Lord.

C  Amen.

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

Kneel/Stand

P  Most merciful God,
C  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 not loved you with our whole heart;
we have not loved our neighbors as ourselves.
For the sake of your Son, Jesus Christ,
have mercy on us.
Forgive us, renew us, and lead 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.
Amen.

Stand

GREETING

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

C And also with you.

CANTICLE OF PRAISE (GLORIA IN EXCELSIS DEO)

Assisting minister

Glo - ry to God in the high - est, and peace to God’s peo - ple on earth.

Lord God, heav’n-ly King, al-might - y God and Fa - ther, we wor -

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

Lord Je - sus Christ, on - ly Son of the Fa - ther, O 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. For you a - lone are the
PRAYER OF THE DAY

Let us pray.

O Lord, pour out upon us the spirit to think and do what is right, that we, who cannot even exist without you, may have the strength to live according to your will; through your Son, Jesus Christ our Lord.

Amen

Liturgy of the Word

FIRST READING

Isaiah 44:6-8

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.

Thus 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.

Who 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.

Do 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.

A The word of the Lord.
C Thanks be to God.

PSALM 86:11-17 *(The congregation sings the verses in bold face type.)*

11 Teach me your way, O LORD, and I will walk | in your truth;
    knit my heart to you that I may | fear your name.
12 I will thank you, O LORD my God, with | all my heart,
    and glorify your name for- | evermore.
13 For great is your | love toward me;
    you have delivered me from the neth- | ermost pit.
14 The arrogant rise up against me, O God, and a band of violent men | seeks my life;
    they have not set you be- | fore their eyes.
15 But you, O LORD, are gracious and full | of compassion,
    slow to anger, and full of kind- | ness and truth.
16 Turn to me and have mer- | cy upon me;
    give your strength to your servant; and save the child | of your handmaid.
17 Show me a sign of your favor, so that those who hate me may see it and | be ashamed;
    because you, O LORD, have helped me and com- | forted me.

SECOND READING

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.

A A reading from Romans.
12 So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—
   for 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. 14 For all who are led by the Spirit of God are children of God. 15 For 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!” it is that very Spirit bearing witness with our spirit that we are children of God, and 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.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that 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. We know that the whole creation has been groaning in labor pains until now; and 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. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

The word of the Lord.

Thanks be to God.

Stand

GOSPEL ACCLAMATION
The congregation sings the Acclamation, Verse, and repeats the Alleluia.

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

Lord, to whom shall we go? You have the words of eternal life.

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

GOSPEL
Matthew 13:24-30, 36-43
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 holy gospel according to Matthew.
[Jesus] put before [the crowds] another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away.

So when the plants came up and bore grain, then the weeds appeared as well.

And 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?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them.

Let 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.’ ”

Then 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.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels.

Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then 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.

Sit

SERMON

Pastor Weleck

Stand

HYMN OF THE DAY: All Depends on Our Possessing

Printed on the next page.
All Depends on Our Possessing

1. All depends on our possessing God’s free grace and constant blessing, though all earthly wealth depart.
2. God, who hither to has fed me and to many joys has led me, is and ever shall be mine.
3. When with sorrow I am stricken, hope my heart a new will quicken, all my longing shall be stilled.
4. Well you know what best to grant me; all the longing hopes that haunt me, joy and sorrow, have their day.
5. If on earth my days should lengthen, God, my weary soul still strengthen; all my trust in you I place.

They who trust with faith unshaken by their God are God, who did so gently school me and who daily To your loving kindness tender all my being I shall doubt your wisdom never; as you will, so Earthly wealth is not abiding; like a stream a

not forsaken and will keep a dauntless heart. guides and rules me, will remain my help divine. I surrender; Lord, on you alone I build. be it ever; I commit to you my way. way it’s gliding; safe I anchor in your grace.
APOSTLES CREED

P With the whole church, let us confess our faith.

C 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

A With the whole people of God in Christ Jesus,
    let us pray for the church, those in need, and all of God’s creation.

A We pray for the church, for its pastors and bishops, for the newly baptized,
    for all the faithful, for this congregation here gathered, and for our growth in grace.
    Lord, in your mercy,

C hear our prayer.

A We pray for all nations, for all rulers, legislators, and judges, for an increase of justice in our lands, and for all who work for peace among nations and among peoples.
    Lord, in your mercy,

C hear our prayer.
A We pray for all in any need, for the hungry and the homeless, for victims of war and injustice, for prisoners, for all who suffer in mind, body, or spirit, for the sick and infirm, for all with incurable illness, and for all who this day will die. We pray especially for those we name in the silence of our hearts... Lord, in your mercy,

C hear our prayer.

A We pray for the members of our armed forces wherever they serve, and especially when they serve in harm’s way, that they might speedily complete their mission and be safely reunited with their loved ones. Lord, in your mercy,

C hear our prayer.

P Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy; through Jesus Christ, our Savior.

C Amen.

PEACE

P The peace of the Lord be with you always.

C And also with you.

No Sign of Peace is offered.

The Offering will be collected in the Upper Narthex as you leave the church.

The service continues with the Great Thanksgiving.

LITURGY OF THE SACRAMENT OF THE ALTAR

GREAT THANKSGIVING

The presiding minister greets the assembly and invites all present to give thanks:

\begin{align*}
\text{Lift up your hearts.} & \quad \text{We lift them to the Lord.} \\
\text{The Lord be with you.} & \quad \text{And also with you.} \\
\text{Let us give thanks to the Lord our God.}
\end{align*}
The minister continues with the PROPER PREFACE:

P It is indeed right, our duty and our joy... Here the minister continues with the preface for the day, concluding: ...we praise your name and join their unending hymn:

The assembly sings the SANCTUS:

The WORDS OF INSTITUTION are sung to the music Blessed Martin Luther himself composed specifically for this purpose.

P 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**

Lord, remember us in your kingdom, and teach us to pray.

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**

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

**Sit**

COMMUNION

*When giving the bread, the communion ministers say*

The body of Christ, given for you.

*and each person may respond*

Amen.

*We Lutherans believe that the Body and Blood of Christ are “truly and substantially” present “in, with, and under” the forms of bread and wine. We invite to the communion all who are baptized and communing in this or another*
Christian denomination. We welcome children and others who are not communing to come forward for a blessing. At the direction of the ushers, approach the communion station, receive the Body of Christ in your palm, move to the side aisle, place the Body of Christ in your mouth, and return to your seat via the side aisle.

Music during Communion:
LAMB OF GOD (AGNUS DEI)

Lamb of God, you take away the sin of the world; have mercy on us. Lamb of God, you take away the sin of the world; have mercy on us. Lamb of God, you take away the sin of the world; grant us peace. Amen.

BLESSING AFTER COMMUNION
P The Body and Blood of our Lord Jesus Christ strengthen you and keep you in his grace.
C Amen.

PRAYER AFTER COMMUNION
A Let us pray.
We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life.
In your mercy, strengthen us through this gift,
in faith toward you
and in fervent love toward one another;
for the sake of Jesus Christ our Lord.

C Amen.

SENDING

BLESSING (Benediction)

P The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look upon you with favor and give you peace.

C Amen, Amen, Amen.

DISMISSAL

A Go in peace. Serve the Lord.

C Thanks be to God.

HYMN: Come, Ye Thankful People, Come
Printed on the next page.
Come, Ye Thankful People, Come

1 Come, ye thankful people, come; raise the song of harvest home.
2 All the world is God’s own field; fruit unto his praise to yield;
3 For the Lord our God shall come and shall take his harvest home;
4 Even so, Lord, quickly come to thy final harvest home.

All be safely gathered in ere the winter storms begin.
Wheat and tares together sown, unto joy or sorrow grown.
From his field shall in that day all offenses purge away;
Gather then thy people in, free from sorrow, free from sin,

God, our maker, cloth provide for our wants to be supplied.
First the blade, and then the ear, then the full corn shall appear.
Give his angels charge at last in the fire the tares to cast,
There, forever purified, in thy garner to abide.

Come to God’s own temple, come, raise the song of harvest home.
Lord of harvest, grant that we wholesome grain and pure may be.
But the fruitful ears to store in his garner ever more.
Come, with all thine angels, come, raise the glorious harvest home!
OFFERING
The offering will be collected as you leave the Brick Church Nave.

POSTLUDE: O Come, Ye Thankful People Come
Payne

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The Time of the Church is the season after Pentecost, beginning with The Holy Trinity and ending with Christ the King. These weeks focus on Christ’s ministry and teaching.

On Sundays for which the color is green, it is appropriate to omit either the Kyrie or the Hymn of Praise, reserving both together for festival seasons.

The liturgical color green, symbolic of growth, is used for the season after Epiphany and after Pentecost.

The green chasuble worn in the Old Church has an unusual shape. It is called a “fiddle back” chasuble because it has the same shape as a violin. This is the shape of chasubles in the 1700s, so it is historically accurate for the period of the founding of the Old Church. And with so much material removed from the sides, it is much cooler to wear in hot temperatures.

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Worship Assistants

Vestry Ushers: Chilly Lyaro and Lois Robinson

Ushers: Dick Allebach, Gary Halteman, Scott Halteman, and David Halteman

Altar Guild: Deb Scholl

Offering Tabulation: Chilly Lyaro and Lois Robinson

Video Production: Jim Lien

The Flowers that Adorn the Altar in the Brick Church Nave are given to the glory of God by Lewis Christy in loving memory of wife, Julie.

The Flowers that Adorn the Altar in the Old Church Nave are given to the glory of God by Sally Sweeney in memory of her mother, Virginia L. Weicheld, and Debra Augustine in loving memory of her son, Samuel Carlos Augustine.

The Sanctuary Candle is given to the glory of God by Samuel and Debra Augustine in loving memory of son, Samuel Carlos Augustine.

The Worship Bulletins are given to the glory of God by The Reverends Howard and Martha Kriebel.
We’re so glad to see you today!

We hope you are as glad to be back at worship as we are! Please keep in mind that the church, like everywhere else during these careful times, has had to make changes in order to adhere to CDC guidelines. Some of these changes are inconvenient, but we must all do our part to protect ourselves and our church family. Your patience and cooperation are very much appreciated. If you have questions about new policies, please feel free to speak with one of the Vestry ushers.

Please see a list of changes/requirements for worship on the following page.

We will continue to post videos of our services on our web site along with the complete bulletin for those who are unable to join us during this strange time in which we live.

The Church office and all church buildings will remain closed through the summer. Please check our web site for opening updates. The Parish Administrator will be available during normal office hours via telephone or e-mail.

We are never alone during this stressful time.
Jesus walks alongside us every step of the way.
Augustus Re-Opening Information for Parishioners: Green Phase

- Please stay home if you are sick, feel ill, have a fever, or have been exposed to an individual diagnosed with Covid-19 (Coronavirus) within the last 14 days.
- Please stay home if you are at higher risk of severe illness with COVID19. If you are uncertain about your risk status, please consult your doctor.
- Worship will be held in the usual places and at the usual times during the summer: 8:00 AM in the Old Church and 9:30 AM in the air-conditioned Brick Church Nave.
- Before entering the Church, please put on your own facemask or cloth covering. (Facemasks will not be provided by Augustus.) Exceptions to wearing a facemask or other covering are “children younger than 2 years old, anyone who has trouble breathing … and anyone who is incapacitated or otherwise unable to remove the cloth face covering without assistance” (CDC Guidelines).
- Please maintain social distancing guidelines with those people who are not members of your household.
- Due to current restrictions, you will probably not sit in your usual place at worship. Ushers will direct you to your seat, filling the church from the front to back to minimize contact. The only appropriate response to this temporary but necessary change is a patient and loving spirit.
- A complete large print worship bulletin will be given to you by an usher. No hymnals will be used. When leaving the church, please take the bulletin with you or place it in the recycle bin. It cannot be re-used.
- We will sing less than customary during the Green Phase. This is an added disappointment for Lutherans, but it is only a temporary restriction.
- Communion will be distributed to you as you come forward at the direction of the ushers. Only the host will be distributed. It will be placed in the palm of your hand. Please keep your mask on and move away from the Pastor. Then remove your mask, place the host in your mouth, and put your mask back on and return to your seat.
- The ushers will dismiss the congregation by rows starting in the back of the church. Please proceed immediately and directly to the exit of the church building.
- The offering will be received as you leave. Please place your offering in one of the receptacles at the door.