

# **Worship Bulletin**

*August 16, 2020*

## **GATHERING AND ANNOUNCEMENTS**

The Holy Spirit calls us together as the people of God.

## **CONFESSION AND FORGIVENESS (ELW p. 116)**

In the name of the Father,  
and of the + Son,  
and of the Holy Spirit.  
**Amen.**

God of all mercy and consolation, come to the help of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that we may confess our sin, receive your forgiveness, and grow into the fullness of Jesus Christ, our Savior and Lord.  
**Amen.**

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

Most merciful God,  
**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.**

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of + Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.  
**Amen.**

**GATHERING SONG *Now Thank We All Our God (isometric)* (ELW 840)**

## Now Thank We All Our God

1 Now thank we all our God with hearts and hands and voices,  
2 Oh, may this bounteous God through all our life be near us,  
3 All praise and thanks to God the Father now be given,

The first system of music features a treble clef with a key signature of one flat (B-flat) and a common time signature. The melody is written on a single staff, while the bass line is written on a grand staff (treble and bass clefs). The lyrics are aligned with the notes, with line numbers 1, 2, and 3 corresponding to the three parts of the text.

who wondrous things has done, in whom this world rejoices;  
with ever joyful hearts and blessed peace to cheer us,  
the Son, and Spirit blest, who reign in highest heaven,

The second system continues the melody and bass line from the first system. The lyrics describe the wondrous things God has done and the joy and peace brought to the world through the Son and Spirit.

who, from our mothers' arms, has blest us on our way  
and keep us all in grace, and guide us when perplexed,  
the one eternal God, whom earth and heaven adore;

The third system continues the melody and bass line. The lyrics describe God's guidance and blessing from our mothers' arms and through all of life.

with countless gifts of love, and still is ours to-day.  
and free us from all harm in this world and the next.  
for thus it was, is now, and shall be ever more.

The fourth system concludes the melody and bass line. The lyrics describe the countless gifts of love and freedom from harm, both in this world and the next.

## **Words**

Now Thank We All Our God

1 Now thank we all our God  
with hearts and hands and voices,  
who wondrous things has done,  
in whom this world rejoices;  
who, from our mothers' arms,  
has blest us on our way  
with countless gifts of love,  
and still is ours today.

2 Oh, may this bounteous God  
through all our life be near us,  
with ever joyful hearts  
and blessed peace to cheer us,  
and keep us all in grace,  
and guide us when perplexed,  
and free us from all harm  
in this world and the next.

3 All praise and thanks to God  
the Father now be given,  
the Son, and Spirit blest,  
who reign in highest heaven,  
the one eternal God,  
whom earth and heav'n adore;  
for thus it was, is now,  
and shall be evermore.

## **GREETING (ELW p. 120)**

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

**And also with you.**

## **PRAYER OF THE DAY (ELW p. 124)**

Let us pray.

God of all peoples, your arms reach out to embrace all those who call upon you. Teach us as disciples of your Son to love the world with compassion and constancy, that your name may be known throughout the earth, through Jesus Christ, our Savior and Lord.

**Amen.**

## WORD

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

### FIRST READING: Isaiah 56:1, 6-8

A reading from Isaiah.

*The prophet calls upon Israel to do justice in view of God's imminent intervention to save. Righteousness and obedience define who belongs to the Israelite community—not race, nationality, or any other category.*

1 Thus says the Lord:

Maintain justice, and do what is right,  
for soon my salvation will come,  
and my deliverance be revealed.

6 And the foreigners who join themselves to the Lord,  
to minister to him, to love the name of the Lord,  
and to be his servants,  
all who keep the sabbath, and do not profane it,  
and hold fast my covenant—

7 these I will bring to my holy mountain,  
and make them joyful in my house of prayer;  
their burnt offerings and their sacrifices  
will be accepted on my altar;  
for my house shall be called a house of prayer  
for all peoples.

8 Thus says the Lord God,  
who gathers the outcasts of Israel,  
I will gather others to them  
besides those already gathered.

The word of the Lord.

**Thanks be to God.**

### PSALM: Psalm 67

Let all the peoples praise you, O God. (*Ps. 67:3*)

1 May God be merciful to us and bless us;  
may the light of God's face shine upon us.

2 **Let your way be known upon earth,  
your saving health among all nations.**

3 Let the peoples praise you, O God;  
let all the peoples praise you.

**4Let the nations be glad and sing for joy,  
for you judge the peoples with equity and guide all the na-tions on earth. R**  
5Let the peoples praise you, O God;  
let all the peoples praise you.  
**6The earth has brought forth its increase;  
God, our own God, has blessed us.**  
7May God give us blessing,  
and may all the ends of the earth stand in awe. **R**

## **SECOND READING: Romans 11:1-2a, 29-32**

A reading from Romans.

*God has not rejected Israel. Rather, the call and gifts of God are irrevocable so that, while all have been disobedient, God has mercy upon all.*

[Paul writes:] I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. **2a**God has not rejected his people whom he foreknew.

**29**For the gifts and the calling of God are irrevocable. **30**Just as you were once disobedient to God but have now received mercy because of their disobedience, **31**so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. **32**For God has imprisoned all in disobedience so that he may be merciful to all.

The word of the Lord.

**Thanks be to God.**

## **CHILDREN’S SERMON**

### **GOSPEL ACCLAMATION (ELW p. 124)**

*Alleluia.* Jesus preached the good news | of the kingdom\* and cured every sickness a- | mong the people. *Alleluia.* (Matt. 4:23)

### **GOSPEL: Matthew 15:[10-20] 21-28**

The holy gospel according to Matthew.

**Glory to you, O Lord.**

*Jesus teaches his disciples that true purity is a matter of the heart rather than outward religious observances. Almost immediately, this teaching is tested when a woman considered to be a religious outsider approaches him for help.*

[10[Jesus] called the crowd to him and said to them, “Listen and understand:11it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” 12Then the disciples approached and said to him, “Do you know that the Pharisees took offense when

they heard what you said?" 13He answered, "Every plant that my heavenly Father has not planted will be uprooted. 14Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." 15But Peter said to him, "Explain this parable to us." 16Then he said, "Are you also still without understanding? 17Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? 18But what comes out of the mouth proceeds from the heart, and this is what defiles. 19For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. 20These are what defile a person, but to eat with unwashed hands does not defile."]

21Jesus left that place and went away to the district of Tyre and Sidon. 22Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." 23But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." 24He answered, "I was sent only to the lost sheep of the house of Israel." 25But she came and knelt before him, saying, "Lord, help me." 26He answered, "It is not fair to take the children's food and throw it to the dogs." 27She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." 28Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

The gospel of the Lord.

**Praise to you, O Christ.**

### **SERMON (ELW p. 125)**

A few of you have teased me about how often I have started sermons saying, "This is one of my favorite stories." Well, don't worry, today you will not hear this phrase because the opposite is true. This is one of my least favorite passages in the Bible and one that, frankly, I don't know how made the cut to be placed in the holiest of Scriptures. This is probably a sign I don't really fully understand this passage. But, for me, this reality is one of the most important and powerful things about the Bible. Despite what is often portrayed in the media, the Bible isn't an easy text. It's not a simple rulebook that's easy to follow. There are parts of the Bible that all of us will inevitably not like and many parts of the Bible that will challenge us and confuse us. It is true really wrestling with the Bible together that I think we gain a better glimpse of who Jesus is for us.

Well, who is Jesus in this story today? It appears that Jesus is the one who calls this woman a dog. Let's re-read that section again:

21 Jesus left that place and went away to the district of Tyre and Sidon. 22 Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." 23 But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." 24 He answered, "I was sent only to the lost sheep of the house of Israel." 25 But she came and knelt before him, saying, "Lord, help me." 26 He answered, "It is not fair to take the children's food and throw it to the dogs." 27 She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." 28

Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

Did this woman have to convince Jesus that, despite the fact that she was an outsider, a non-Jewish woman, that she was worthy of the blessings of that community? How could Jesus, the Son of a God of abundance, need to be convinced that there was plenty for all in God's reign? Was Jesus being as flippant and heartless as the bumbling disciples were being - and usually were?

I listened to a commentary by Rev. Joy J. Moore on this and found her words striking. Hear her words, "This is always a difficult text for me because it's real hard for me as a woman of color to read Jesus as a screw up. And for me, sexist, ethnocentrism is a screw up. And it's real hard for me to get to the Lordship of someone who needs me to tell Him that I'm created in the image of the God He claims to be the Son of. And, so, I ask folks to be careful when they are reading this text. I like to read it, and people say that I am defending God or defending Jesus with this reading, but I like to read it to say like God knew Job's heart better than Job knew His own, that Jesus is actually not talking down to the woman, he's voicing the prejudices of the onlookers... of the disciples... and He's saying what's in their heart when they say, you know, 'Tell her to go away....' 'Shut her up...' and He's basically voicing it and she *gets* it, she knows that God's faithfulness to Israel *is* the blessing to everyone else and if Jesus isn't keeping God's promise first to Israel to, therefore, be the blessing to everyone else, then how can the rest of us trust this God." The woman is in on the conversation with Jesus.

In short, Rev. Moore really encourages and pushes those interpreting this passage to think about who Jesus is in the rest of the scripture, how have we followed blindly the ways of the world and past interpretations of the scriptures. We are forced to really wrestle with the text and look at who Jesus is throughout Scripture and really try to figure out who Jesus is then, for us.

It's hard work to really wrestle with a text and try to understand it. It takes persistence and faith that Jesus will show up and reveal truth for us, and guide us.

Which is really the point of the passage. Folks like myself can get caught up in the troubling details of the text, but, in the end, maybe this passage is about persistence and faith. The woman is persistent in her insistence that there is more than enough in God's kingdom for all who are in need. The woman is persistent in her beliefs and proclamation that God's mercies are not reserved for the house of Israel, but, rather, through Israel there are blessings for the world. She is persistent and has faith that her cries for help will be heard across the cultural and gender divide between herself and Jesus.

We are in a time where persistence is needed. Perhaps, as we've demonstrated today, we are in a time when we really need to be persistent with our wrestle with the Biblical story, trying to discern what the truth or truths are in each text and not just relying on what we've always thought or what's been handed down to us in assumptions, but, rather to come together, with new eyes, new hearts and willing to discern together.

Also, in the world, there is a call for us to be persistent right now. This week, I found myself looking at a pile of food to bundle for the school kids through Sharing Seeds. For this round of packing, a group from Fulda were coming to help bundle 400 bags for the Worthington district. Anyhow, in true fashion, I completely underestimated how much food this would require. In the past, the food has mostly come in stages or we've had the food delivered. We've rarely picked up all the food for 400 bags at once.

That is not one car load of food.  
It's not two car loads of food.

Fortunately, the Ingenthorns bailed me out with the trucks, the Lesnars offered to help. As I was figuring out my blunder I found myself thinking, "This isn't as exciting and fun anymore...."

But then, with many hands making light work, I found myself restored a bit. I found myself thinking about the kids that would come back to school. Who knows what their families have been through in the past few months. Yes, I could dig deep and find a bit of persistence to help address this need. The youth around me were persistent in service, and I was reminded to be persistent in service.

Where do you need to be like the woman of today's story and find some persistence?

Do you need to be persistent in calling shut ins or those you know are lonely or worried?

Do you need to be persistent in being kind in the face of rudeness or accusations?

Do you need to be persistent in providing a safe and engaging atmosphere for your students or persistent in watching out for the needs of your church?

Are you on church leadership and need to be persistent in caring for the spiritual and spiritual needs of the church?

Early on, pastors were told, in regards to this time of pandemic, "This is going to be a marathon, not a sprint." I think this is true for all of us. This is a marathon. We need to be persistent, pressing forward, in our love and care for the world and in our spiritual disciplines. Like the woman of today's text, we need to be persistent in asking, maybe even demanding, Jesus for guidance. We need to be persistence in wrestling with questions of faith and trust that God will provide answers.

We trust that God will give us the energy for this persistence. Like the woman, we trust that we will receive the blessings and answers we need when we come to Jesus in need. Amen.

## **Meditation**



## Silence

How good it is to be alive!  
Yes, we feel the beat of our own hearts,  
the pulsing of life in our veins,  
the rhythm of our breathing.  
We come into the silence of this time with gratitude for this day.

*(Silence)*

We come with our needs.  
And we come because we have gifts to share.  
In our coming and in our going  
may we be strengthened  
in our bonds of love and peace.

## HYMN OF THE DAY *Healer of Our Every Ill* (ELW 612)

### Healer of Our Every Ill

*Refrain*



Heal - er of our ev - 'ry ill, light of each to - mor - row,



give us peace be - yond our fear, and hope be - yond our sor - row.



1 You who know our fears and sad - ness, grace us with your



2 In the pain and joy be - hold - ing how your grace is



3 Give us strength to love each oth - er, ev - 'ry sis - ter,



4 You who know each thought and feel - ing, teach us all your

*Refrain*



peace and glad - ness; Spir - it of all com - fort, fill our hearts.



still un - fold - ing, give us all your vi - sion, God of love.



ev - 'ry broth - er; Spir - it of all kind - ness, be our guide.



way of heal - ing; Spir - it of com - pas - sion, fill each heart.

Text: Marty Haugen, b. 1950  
Music: HEALER OF OUR EVERY ILL, Marty Haugen  
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## Words

Healer of Our Every Ill

Refrain

Healer of our ev'ry ill,  
light of each tomorrow,  
give us peace beyond our fear,  
and hope beyond our sorrow.

1 You who know our fears and sadness,  
grace us with your peace and gladness;  
Spirit of all comfort, fill our hearts. Refrain

2 In the pain and joy beholding  
how your grace is still unfolding,  
give us all your vision, God of love. Refrain

3 Give us strength to love each other,  
ev'ry sister, ev'ry brother;  
Spirit of all kindness, be our guide. Refrain

4 You who know each thought and feeling,  
teach us all your way of healing;  
Spirit of compassion, fill each heart. Refrain

**CREED (ELW p. 126)**

**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.**

\*Or, "he descended into hell," another translation of this text in widespread use.

## **FIRST YEAR IN COLLEGE STUDENT BLESSING**

### **PRAYERS OF INTERCESSION**

Confident of your care and helped by the Holy Spirit, we pray for the church, the world, and all who are in need.

Lord, you gather the church to be part of your mission as ambassadors of Jesus Christ. As Jesus acknowledged the great faith of a woman from outside his people, help your church discover and find blessing in the faith of people we might reject. Lord, in your mercy,  
**hear our prayer.**

You have blessed us with the bounty of the earth. Grant your grace to all your creatures, that the earth will flourish. Relieve waters choked by garbage, renew soils stripped of nutrients, and refresh the air all creatures need to live. Lord, in your mercy,  
**hear our prayer.**

You call the nations to be glad and sing for joy. Let your way be known among all the nations of the world, now divided by competing interests, contending alliances, and consumed by enormous worry. Bless us and make your face shine upon all. Lord, in your mercy,  
**hear our prayer.**

You show unexpected mercy, kindness, and generosity. We pray for those who do not have enough, for outcasts in our villages, cities, and town, and for those who need your healing. . .

Bob Dieter, Mary Kraft, Marilyn Frisch, Julie and Denny Christensen, Dianne Sanderson, Dustin Poppema, Gene Wachter, Betty Nelson, Lois Gruis

\*Prayers for Members in Nursing Homes: Sandra Marsh, Arlene Muse, Lois Gruis

\*Members in Care Facilities: Bobbie Elvin, Joan Doeden, Jean Bender

\*Family Members and Friends: Myril Ferguson (Mary Ferguson's husband), Lee Morrison (Terry Morrison's son), Karoline Wiebe, Ryan Lien (Lon Lien's son), Henrietta Lais, Tom Morgan (Sandy Randall's dad), Peggy Kobold (Norma Radenbaugh's daughter), Brad Martens (Valerie Veen's son) and Josh Hanson (Mary Ingenthorn's son)

Lord, in your mercy,  
**hear our prayer.**

In you we live and move and have our being. Grant First Lutheran grace to find our life refreshed in you. Accompany us in the rhythms of late summer. Give us rest and renewal, and strengthen us for mission in your name. Lord, in your mercy,

**hear our prayer.**

*Here other intercessions may be offered.*

Your eternal promises are more than we could ever imagine. As you gather all the saints, join us also with them on the great day of your salvation. We especially remember Julia Berger upon her passing and remember her family in this time of loss. Lord, in your mercy,  
**hear our prayer.**

In the certain hope that nothing can separate us from your love, we offer these prayers to you; through Jesus Christ our Lord.

**Amen.**

## **MEAL**

God feeds us with the presence of Jesus Christ.

## **OFFERING AND CGC MOMENT**

### **OFFERING PRAYER (ELW p. 129)**

Let us pray.

Holy God, gracious and merciful, you bring forth food from the earth and nourish your whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, Jesus Christ, our Savior and Lord.

**Amen.**

## **GREAT THANKSGIVING**

### **DIALOGUE (ELW p. 129)**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

### **PREFACE (ELW p. 130)**

It is indeed right, our duty and our joy,

that we should at all times and in all places  
give thanks and praise to you, almighty and merciful God,  
through our Savior Jesus Christ;  
who on this day overcame death and the grave,  
and by his glorious resurrection opened to us the way of everlasting life.  
And so, with all the choirs of angels,  
with the church on earth and the hosts of heaven,  
we praise your name and join their unending hymn:

### **HOLY, HOLY, HOLY (ELW p. 130)**

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest. Hosanna in the highest.**

### **THANKSGIVING AT THE TABLE (ELW p. 130)**

God of our weary years, God of our silent tears,  
you have brought us this far along the way.  
In times of bitterness you did not abandon us,  
but guided us into the path of love and light.  
In every age you sent prophets  
to make known your loving will for all humanity.  
The cry of the poor has become your own cry;  
our hunger and thirst for justice is your own desire.

In the fullness of time, you sent your chosen servant  
to preach good news to the afflicted,  
to break bread with the outcast and despised,  
and to ransom those in bondage to prejudice and sin.

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 all people for the forgiveness of sin.  
Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup  
we proclaim the Lord's death until he comes.

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Remembering, therefore, his death and resurrection,  
we await the day when Jesus shall return  
to free all the earth from the bonds of slavery and death.  
Come, Lord Jesus! And let the church say, Amen  
**Amen.**

Send your Holy Spirit, our advocate,  
to fill the hearts of all who share this bread and cup  
with courage and wisdom to pursue love and justice in all the world.  
Come, Spirit of freedom! And let the church say, Amen  
**Amen.**

Join our prayers and praise with your prophets and martyrs of every age,  
that, rejoicing in the hope of the resurrection,  
we might live in the freedom and hope of your Son.

Through him, with him, in him, in the unity of the Holy Spirit,  
all glory and honor is yours, almighty Father, now and forever.  
**Amen.**

#### **LORD'S PRAYER (ELW p. 134)**

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

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

### **INVITATION TO COMMUNION (ELW p. 134)**

Come to the banquet, for all is now ready.

### **COMMUNION (ELW p. 134)**

The body of Christ, given for you.

The blood of Christ, shed for you.

### **PRAYER AFTER COMMUNION (ELW p. 136)**

Let us pray.

O God, our life, our strength, our food, we give you thanks for sustaining us with the body and blood of your Son. By your Holy Spirit, enliven us to be his body in the world, that more and more we will give you praise and serve your earth and its many peoples, through Jesus Christ, our Savior and Lord.

**Amen.**

### **SENDING**

God blesses us and sends us in mission to the world.

### **SENDING OF COMMUNION (ELW p. 136)**

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.

**Amen.**

### **BLESSING (ELW p. 136)**

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.

**Amen.**

### **SENDING SONG *There's a Wideness in God's Mercy (LORD, REVIVE US)* (ELW 588)**

#### **Words**

There's a Wideness in God's Mercy

1 There's a wideness in God's mercy,  
like the wideness of the sea;  
there's a kindness in God's justice  
which is more than liberty.  
There is no place where earth's sorrows  
are more felt than up in heav'n.  
There is no place where earth's failings  
have such kindly judgment giv'n.

2 There is welcome for the sinner,  
and a promised grace made good;  
there is mercy with the Savior;  
there is healing in his blood.  
There is grace enough for thousands  
of new worlds as great as this;  
there is room for fresh creations  
in that upper home of bliss.

3 For the love of God is broader  
than the measures of our mind;  
and the heart of the Eternal  
is most wonderfully kind.  
But we make this love too narrow  
by false limits of our own;  
and we magnify its strictness  
with a zeal God will not own.

4 'Tis not all we owe to Jesus;  
it is something more than all:  
greater good because of evil,  
larger mercy through the fall.  
Make our love, O God, more faithful;  
let us take you at your word,  
and our lives will be thanksgiving  
for the goodness of the Lord.

**DISMISSAL (ELW p. 137)**

Go in peace. Serve the Lord.  
**Thanks be to God.**

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