

Connected by the love of Jesus, we at First Lutheran Church welcome people of all ages, races, sexual orientations, gender identities or expressions, abilities; of any socio-economic status, citizenship status, or political affiliation. Committed to inclusivity, racial equity, anti-racism and justice, we are centered in the love of God through Jesus and gather as beloved in Christ.

We affirm that in Christ, "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:28)

GATHERING

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

WELCOME

The assembly stands.

CONFESSION AND FORGIVENESS

As these words are spoken, anyone who wishes to do so may make the sign of the cross on their own body, as indicated by the small red cross shown among the printed words. The act recalls that in baptism we were immersed into the death of Christ and marked with the cross forever.

Blessed be the holy Trinity, ✠ one God,
who creates, redeems, and sustains us and all of creation.

Amen.

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

The assembly kneels. Silence is kept for reflection.

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.

By water and the Holy Spirit God gives you a new birth, and through the death and resurrection of ✠ Jesus Christ, God forgives you all your sins. The God of mercy and might strengthen you in all goodness and keep you in eternal life.

Amen.

The assembly stands.

GATHERING HYMN

Nicaea by John Bacchus Dykes (1823-1876)

Much of the imagery of this hymn comes from Revelation 4:2-11, which its author, an Anglican bishop, knew as a reading appointed for Trinity Sunday. The tune, written specifically for this text, reinforces the Trinitarian theme by strong dependence on the D-major triad.

1 Ho - ly, ho - ly, ho - ly, Lord God Al - might - y!
 2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee.
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the eye of sin - ful - ness thy glo - ry may not see,
 All thy works shall praise thy name in earth and sky and sea.

Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!

God in three per - sons, bless - ed Trin - i - ty!
 which wert and art, and ev - er - more shalt be.
 per - fect in pow'r, in love and pu - ri - ty.
 God in three per - sons, bless - ed Trin - i - ty!

Reginald Heber (1783-1826)

PRAYER OF THE DAY

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.

*This prayer
presents expanded
imagery to the
traditional
doctrinal language
of the Trinity as
Father, Son, and
Holy Spirit.*

God of heaven and earth,
before the foundation of the universe
and the beginning of time
you are the triune God:

Author of creation,
eternal Word of salvation,
life-giving Spirit of wisdom.

Guide us to all truth by your Spirit,
that we may proclaim all that Christ has revealed
and rejoice in the glory he shares with us.

Glory and praise to you,
Father, Son, and Holy Spirit,
now and forever.

Amen.

The assembly is seated. Children are invited to the crossing.

CHILDREN'S MOMENT

Children may leave for the Children's Chapel afterward.

WORD

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



FIRST READING: Genesis 1:1—2:4a

Composed by priestly sources as a liturgical text during the Babylonian exile, the first chapter of Genesis presents God's ordering of the earth as an entirely good thing. The chapter specifically counters Babylonian values and narratives by giving to God all power on earth and by claiming a positive relationship between humans and God.

WHEN God began to create the heavens and the earth, the earth was complete chaos, and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light," and there was light. And God saw that the light was good, and God separated the light from the darkness. God called the light Day, and the darkness God called Night. And there was evening and there was morning, **the first day.**

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, **the second day.**

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together God called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, **the third day.**

And God said, "Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights — the greater light to rule the day and the lesser light to rule the night — and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, **the fourth day.**

continued on the next page

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, **the fifth day.**

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind and the cattle of every kind and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, "Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth." So God created humans in the divine image, in the image of God they were created; male and female God created them. God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth and to every bird of the air and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that had been made, and indeed, it was very good. And there was evening and there was morning, **the sixth day.**

*Just as the creator
God forms the
earth out of chaotic
waters and shines
light onto primeval
darkness, so the
resurrection of
Christ pulls us
from death
through baptism
into fruitful life
with all the good
earth and
enlightens our life
in Christ.*

Thus the heavens and the earth were finished and all their multitude. On the sixth day God finished the work that had been done, and God rested on the seventh day from all the work that had been done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that God had done in creation.

These are the generations of the heavens and the earth when they were created.

Word of God, word of life.

Thanks be to God.



RESPONSE: Psalm 8

by Tom Fettke (b. 1941)

Appropriate as a response to Genesis 1, Psalm 8 praises God the creator. The text states that human beings were created by God and given authority over creation.

Because Hebrew was an androcentric language, human beings were spoken of as a single male, "man." Some current psalm translations are cast in nongender-specific plural, to make clear that the Hebrew meant "human beings," yet this piece was composed before that emphasis began.

Perhaps a compilation of several of St. Paul's letters written between 55—57 CE, II Corinthians indicates that the relationship between Paul and the Corinthian community had deteriorated. The present text concludes with a rhetorically authoritative trinitarian benediction.

When I gaze into the night skies
and see the work of your fingers;
the moon and stars suspended in space.
Oh, what is man, that you are mindful of him?
You have given man a crown of glory and honor,
and have made him a little lower than the angels.
You have put him in charge of all creation:
the beasts of the field,
the birds of the air,
the fish of the sea.
But what is man, that you are mindful of him?

O LORD, our God, the majesty and glory of your name
transcends the earth and fills the heavens.
Little children praise you perfectly,
and so would we. Alleluia.

paraphrase by Linda Lee Johnson (b. 1947)

SECOND READING: II Corinthians 13:11-13

St. Paul writes:

FINALLY, my dear family, farewell. Be restored; listen to my appeal; agree with one another; live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you.

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

Word of God, word of life.
Thanks be to God.

The assembly stands to welcome the gospel.

GOSPEL ACCLAMATION

The acclamation is sung by all.

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

The gospel is proclaimed in the center of the assembly, symbolizing Christ's incarnation — the Word of God coming into the midst of the people.

Traditionally, the Great Doors are opened so that the gospel may be proclaimed to the world.

The cantors intone the tract.

"Come, Holy Spirit, fill the hearts of your faithful,
and kindle in us the fire of your love."

The assembly repeats the acclamation a final time.

GOSPEL: Matthew 28:16-20

The holy gospel according to Matthew.

Glory to you, O Lord.

Called the Great Commission, the church proclaims this text, affirming that even after the observance of the Ascension, the triune God is always present in the church. The conclusion of the Gospel of Matthew includes the trinitarian words that most Christians use at baptism: "in the name of the Father and of the Son and of the Holy Spirit."

THE eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw Jesus, they worshiped him, but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

The gospel of the Lord.

Praise to you, O Christ.

The assembly is seated at the invitation of the preacher.

SERMON

Silence for reflection follows the sermon.

The assembly stands to proclaim the word of God in song.

HYMN OF THE DAY

Kingsfold, an English folk tune
in a setting by Omaldo Perez

The Church's trinitarian theological insights are expressed here with their historic and intrinsic graceful agility. What we have, then, is the church in motion with a winsome welcome by and to the God of its being — an invitation to the Trinity's interweaving dance that "began" before all worlds began, to see the Trinity's face in Christ's human flesh and home, to speak aloud the Trinity's wind and flame that frees us to move, and then to shape the rising song of joy.



1 Come, join the dance of Trin - i - ty, be - fore all worlds be - gun—
2 Come, see the face of Trin - i - ty, new - born in Beth - le - hem;
3 Come, speak a - loud of Trin - i - ty, as wind and tongues of flame
4 With - in the dance of Trin - i - ty, be - fore all worlds be - gun,



the in - ter - weav - ing of the Three, the Fa - ther, Spir - it, Son.
then blood - ied by a crown of thorns out - side Je - ru - sa - lem.
set peo - ple free at Pen - te - cost to tell the Sav - ior's name.
we sing the prais - es of the Three, the Fa - ther, Spir - it, Son.



The u - ni - verse of space and time did not a - rise by chance,
The dance of Trin - i - ty is meant for hu - man flesh and bone;
We know the yoke of sin and death, our necks have worn it smooth;
Let voic - es rise and in - ter - weave, by love and hope set free,



but as the Three, in love and hope, made room with - in their dance.
when fear con - fines the dance in death, God rolls a - way the stone.
go tell the world of weight and woe that we are free to move!
to shape in song this joy, this life: the dance of Trin - i - ty.

Richard Leach (b. 1953)

CREED

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed reflects what Christians believe regarding the relationship between the deity of God, the person of Jesus, and the role of the Holy Spirit.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
by the power of the Holy Spirit
he became incarnate from the virgin Mary,
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

PRAYERS OF INTERCESSION

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

The assembly kneels. Silence is observed.

After each petition:

God of grace,
hear our prayer.

After the final petition:

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

The assembly stands.

The peace of Christ be with you always.
And also with you.

The people may greet one another with a sign of Christ's peace.

The assembly is seated while the table is prepared.

MEAL

God feeds us with the presence of Jesus Christ.

The peace is the link between the proclamation of the Word and the sharing of the Lord's Supper. Our unity and mutual forgiveness come from Christ whose Word has first been proclaimed and whose meal we now prepare to share. We wish the peace of the Lord for each other.

TITHES AND OFFERINGS



Free-will gifts are gratefully received to benefit the mission of the church, including the care of those in need. For your convenience, you may text the amount you wish to give to 844-927-1044. Alternatively, electronic giving is also available by scanning the QR code. Cash or checks may be placed in an offering plate located at each entrance.

The assembly stands as the gifts are presented.

OFFERTORY CANTICLE

The canticle is sung by all.



Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of
bless-ing. Gath-er a har-vest from the seeds that were sown, that
we may be fed with the bread of life. Gath-er the hopes and dreams of
all; u - nite them with the prayers we of - fer. Grace our ta - ble
with your pres - ence, and give us a fore - taste of the feast to come.

OFFERTORY PRAYER

God of all creation, all you have made is good,
and your love endures forever.

You bring forth bread from the earth and fruit from the vine.

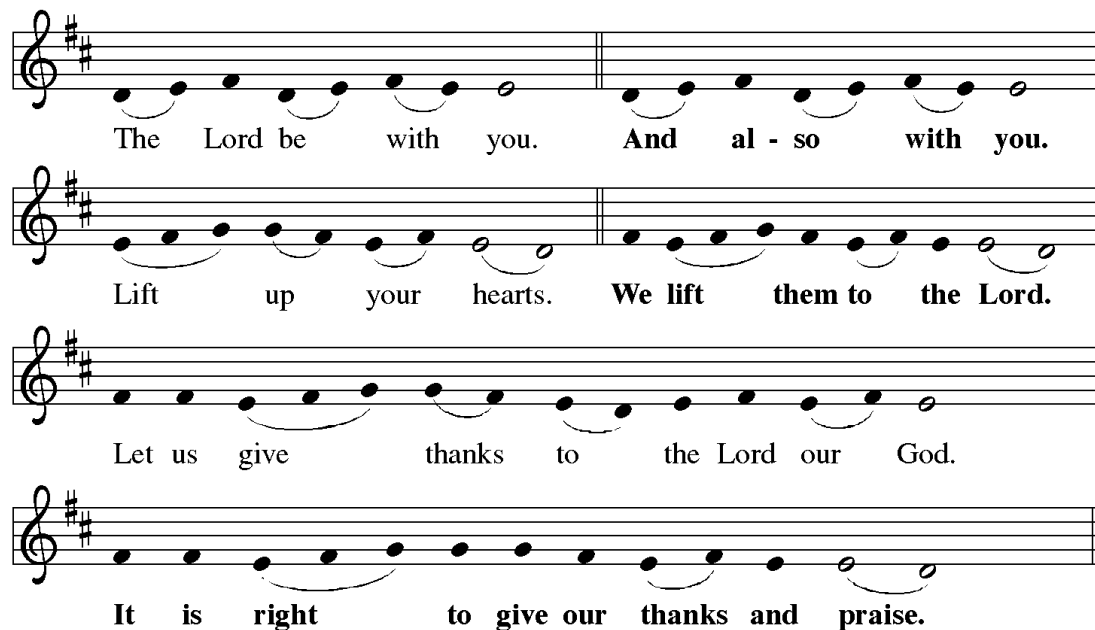
Nourish us with these gifts, that we may be for the world
signs of your gracious presence,

in Jesus Christ, our Savior and Lord.

Amen.

GREAT THANKSGIVING

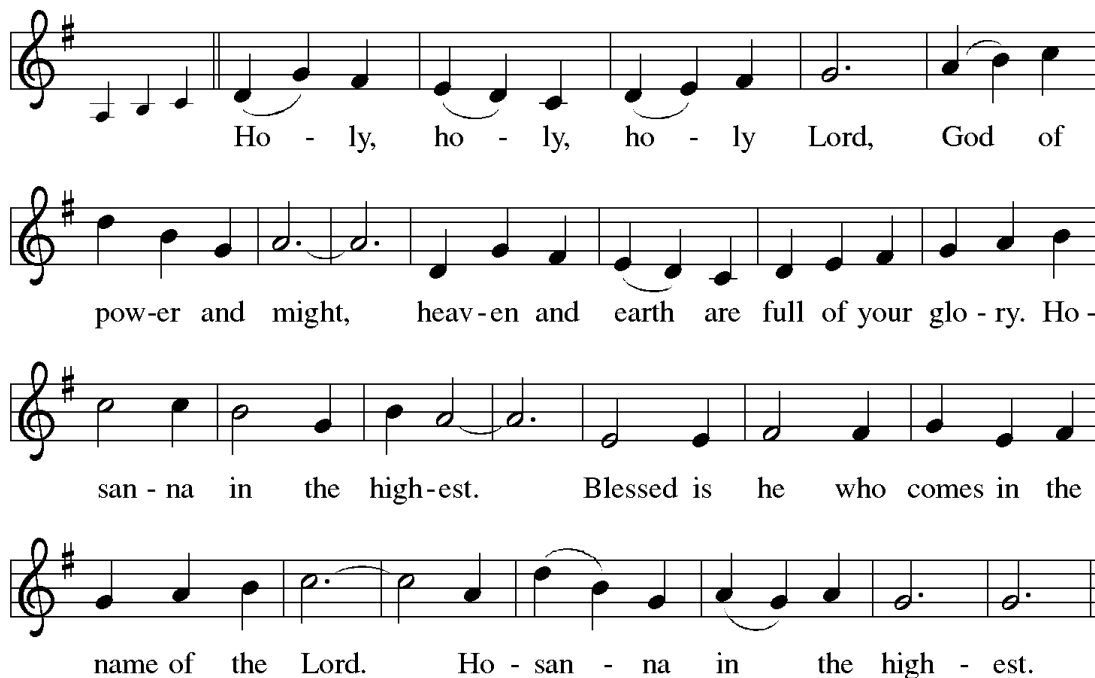
The sacrament of Holy Communion is also known as the Eucharist, from the Greek word for "thanksgiving." Jesus repeatedly gave thanks when he took the bread and wine and gave it to his disciples.



The Lord be with you. And al - so with you.
Lift up your hearts. We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

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,
for the glorious resurrection of our Savior Jesus Christ.
You reveal your glory
as the glory of the Father, the Son, and the Holy Spirit:
equal in majesty, undivided in splendor, one Lord, one God,
ever to be adored in your eternal glory.
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:

The text of the Sanctus is based on Isaiah 6:3 and Matthew 21:9. This is the highest part of the entire liturgy. As we join our voices with others around the world and with the choirs of angels, heaven and earth become one.



Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

Holy God, you alone are holy,
you alone are God.

The universe declares your praise:
beyond the stars;
beneath the sea;
within each cell;
with every breath.

We praise you, O God.

Generations bless your faithfulness:
through the water;
by night and day;
across the wilderness;
out of exile;
into the future.

We bless you, O God.

We give you thanks for your dear Son:
at the heart of human life;
near to those who suffer;
beside the sinner;
among the poor;
with us now.

We thank you, O God.

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.

Remembering his love for us on the way,
at the table, and to the end,
we proclaim the mystery of faith:

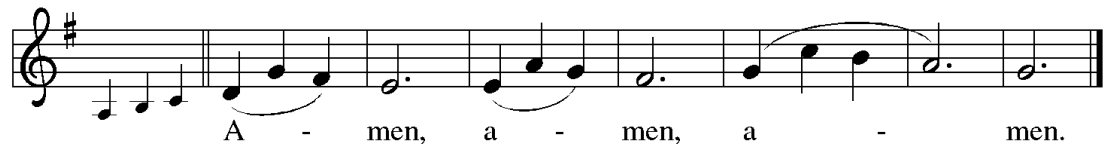


Christ has died. Christ is ris - en. Christ will come a - gain.



We pray for the gift of your Spirit:
in our gathering;
within this meal;
among your people;
throughout the world.

Blessing, praise, and thanks to you, holy God,
through Christ Jesus,
by your Spirit,
in your church,
without end.



*The Lord's Prayer
is based on
Matthew 6:9-13
and Luke 11:2-4.*

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

**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.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

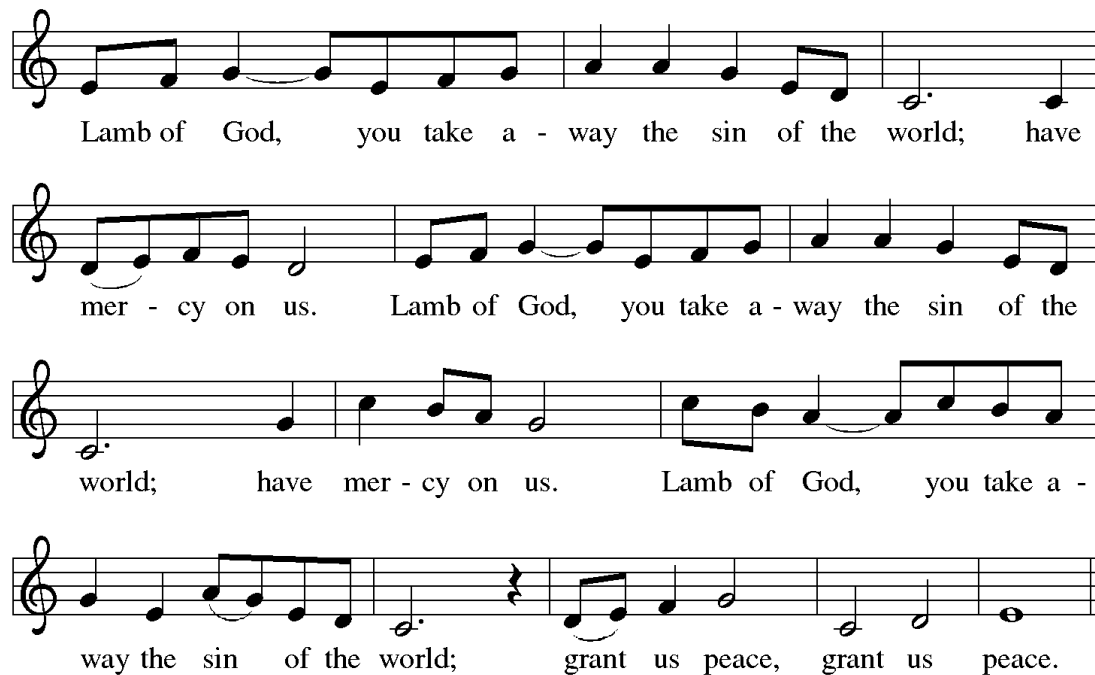
The presiding minister invites the assembly to the table, saying:

Come to the table, for all is now ready.

Those joining us via livestream may now consume the bread and wine.

*In John 1:29,
John the Baptist
says of Jesus,
"Behold the
Lamb of God who
takes away the sin
of the world."*

*Before Holy
Communion, we
sing these same
words, asking that
Christ would have
mercy, take away
our sins, and
grant us peace.*



Lamb of God, you take a - way the sin of the world; have
mer - cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a -
way the sin of the world; grant us peace, grant us peace.

Holy Communion is freely offered to all who are hungry and long for the living presence of our Savior, Jesus Christ. If you do not want to receive communion, you may still come forward for a blessing, if you desire.

*At the invitation of the ushers, please proceed to the altar.
Trays of cups are available as you approach the communion rail.
For grape juice, please select a stainless steel cup;
for wine, a clear glass.
Gluten-free wafers are available.*

*If it is more convenient to receive the sacrament from your seat,
please let an usher know and a communion minister will gladly bring it to you.*

COMMUNION HYMN

Lac qui Parle, a Dakota tune

First came the evocative Dakota chant, bearing a French name ("the lake that speaks") for the site of a Native American mission in western Minnesota. That was where the original seven-stanza text based on Jeremiah 10:12-13 was written in the Dakota language to fit this tune.

1 Man - y and great, O God, are your works, mak - er of
2 Grant un - to us com - mu - nion with you, O Star - a -

earth and sky. Your hands have set the heav'ns with stars;
bid - ing One. Come un - to us and dwell with us;

your fin - gers spread the moun - tains and plains. Lo, at your
with you are found the gifts of . . . life. Bless us with

word the wa - ters were formed; deep seas o - bey your voice.
life that has no . . . end, e - ter - nal life with you.

Joseph R. Renville (1779-1846)
paraphrased by Philip Frazier (1892-1964)

COMMUNION HYMN

Castlewood by Richard Proulx (1937-2010)

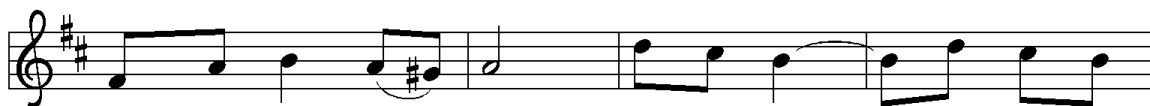
The author of this hymn said he "unconsciously echoed Martin Luther's sense of vocation in which every human talent is hallowed." The result is a typically twentieth-century asymmetrical text crafted in a profoundly congregational way.



1 Come to us, cre - a - tive Spir - it, in this ho - ly
 2 Po - et, paint - er, mu - sic - mak - er, all your trea - sures
 3 Word from God e - ter - nal spring - ing, fill our minds, we
 4 In all plac - es and for - ev - er glo - ry be ex -



house; ev - 'ry hu - man tal - ent hal - low,
 bring; crafts - man, ac - tor, grace - ful danc - er,
 pray; and in all ar - tis - tic vi - sion
 pressed to the Son, with God the Fa - ther



hid - den skills a - rouse, that with - in your earth - ly
 make your of - fer - ing; join your hands in cel - e -
 give in - teg - ri - ty: may the flame with - in us
 and the Spir - it blest: in our wor - ship and our



tem - ple, wise and sim - ple may re - joice.
 bra - tion: let cre - a - tion shout and sing!
 burn - ing kin - dle yearn - ing day by day.
 liv - ing keep us striv - ing for the best.

David Mowbray (b. 1938)

*After all who desire to commune have returned to their places,
the assembly stands at the invitation of the presiding minister.*

The body and blood of our Lord Jesus Christ
strengthen you and keep you in his grace.

Amen.

PRAYER AFTER COMMUNION

God of abundance,
with this bread of life and cup of salvation
you have united us with Christ,
making us one with all your people.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue forever in the risen life of Jesus Christ, our Lord.

Amen.

SENDING

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

BLESSING

May God the Holy Trinity
make you strong in faith and love,
defend you on every side,
and guide you in truth and peace;
and may the blessing of Almighty God:
the Father, the ✠ Son, and the Holy Spirit,
be upon you and remain with you always.

Amen.

SENDING HYMN

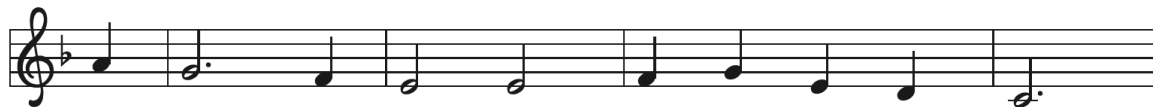
Sine nomine by Ralph Vaughan Williams (1872-1958)

Sylvia Dunstan was a hymnwriter and a United Church of Canada pastor who died tragically of liver cancer at age thirty-eight. Alan Bartbel, her mentor and collaborator, with less than a week's notice commissioned a text built on the Great Commission for the 1985 Emmanuel College (Toronto) Convocation.

Written to Ralph Vaughan Williams's expansive Sine Nomine (usually paired with "For all the saints"), it gives this beloved tune an alternate text pairing.



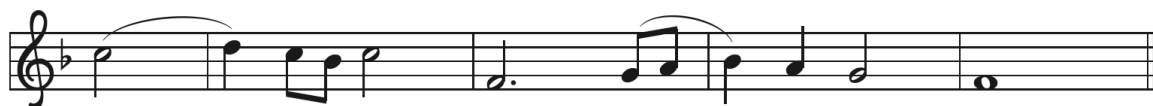
1 Go to the world! Go in - to all the earth.
 2 Go to the world! Go in - to ev - 'ry place.
 3 Go to the world! Go strug - gle, bless, and pray;
 4 "Go to the world! Go as the ones I send,



Go preach the cross where Christ re - news life's worth,
 Go live the word of God's re - deem - ing grace.
 the nights of tears give way to joy - ous day.
 for I am with you till the age shall end,



bap - tiz - ing as the sign of our re - birth.
 Go seek God's pres - ence in each time and space.
 As ser - vant church, you fol - low Christ's own way.
 when all the hosts of glo - ry cry, A - men!"



Al - le - lu - ia. Al - le - lu - ia.

Sylvia G. Dunstan (1955-1993)

DISMISSAL

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

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SERVING THE ASSEMBLY

Presiding Minister.....	The Rev. Scott A. Mims
Preaching Minister.....	The Rev. Cathy J. Mims
Assisting Minister	Kat Kussart Foster
Altar Guild.....	Kathy & Maynard Schaus
Altar Servers.....	Alex Gummo, Violet Washington-Jacobo, Pei Williams
Communion Ministers	Nick Hodges, Yolanda Shea, Linda Turner
Flower Guild	Elizabeth Moll
Greeters	
Reader	Jon Zuck
Tech Ministers.....	Steve Delaney; Angelo, Ardie, and Eddie Ilardi; Marcus Janik; Steve Velotas
Ushers	Jay Gill, Robert Green, Don Strehlow, Blake Wittmann, John Wittmann
Coffee Fellowship Host.....	Martha Circle
Nursery Attendants.....	Karen Robinson

Ajeé Church, Patrick Garrison, Nicole Houston,
Pamela Allen Morris, Tameika Sawyer, and Nerissa Thompson, *cantors*

Sheri Christiansen Kanipe and Pamela Allen Morris, *flute*

Eddie Ilardi, *oboe*

Gregory Behan and Ison Puckett, *clarinet*

Owen Unger, *saxophone*

Christine Foust and Ellen Polachek, *horn*

Brian Bean and Jonathan Rattay, *trumpet*

Michael Seeley, *euphonium*

Angelo Ilardi, *percussion*

Barbara Miller Chapman, *harp*

Yolanda Shea, *violin*

Cathy Mims, *piano*

THE LINDOR TRIO

Ryan-Michael Blake, *organ & piano*

Jessica Payne, *bass*

Leroy Seats III, *drums*

The flowers at the altar are presented to the glory of God

by Randall Wiele

in loving memory of his brother

James Arnold Wiele

(June 3, 1940 — May 10, 2021)

PRAYERS OF INTERCESSION

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

The assembly remains standing for prayer. Silence for reflection.

We pray, O Triune God, for your holy church around the world. Draw us ever deeper into your dance of mutual love. Revitalize and renew us, and send us your Holy Spirit to fill us with hope, healing, and power.

God of grace,
hear our prayer.

Gracious God, by your word the universe came into being, the infinity of the heavens blazing in wonder and glory. Even as we look to the stars, awaken us to our responsibility for this beautiful and fragile planet. Teach us to be good stewards of all you have given us. Keep us ever mindful of the generations yet to come and help us to share our abundance with others.

God of grace,
hear our prayer.

Blessed Jesus, in your life, death, and resurrection we discover the invitation to grace and the promise of everlasting life. Open our minds and hearts anew to your love. Teach us to obey all that you have commanded us and embolden us to be your living witnesses.

God of grace,
hear our prayer.

Gracious Spirit, we pray for our world's healing and renewal. We yearn for peace in our world and in our lives. Be with all who suffer from warfare and violence, including those in Ukraine, Iran, Jordan, Israel, and Gaza. Protect and empower peacemakers everywhere.

God of grace,
hear our prayer.

Holy Trinity, you show us the splendor of diversity and the beauty of unity in your own divine life. Make us, who came from many nations with many languages, a united people. Bless our land with honesty in the workplace, truth in education, and honor in daily life. Save us from violence, discord, and confusion; from pride, arrogance, and every evil course of action. Give those whom we have entrusted with authority Wisdom's guiding spirit, that justice may flow throughout this land.

God of grace,
hear our prayer.

Loving God, embrace all who are suffering from sickness, mental illness, or addiction with healing and health; comfort all who mourn with your abiding presence; guide all who struggle; strengthen all who are caregivers. Attend to the needs of all who have asked for our prayers, including [*those named on the prayer list*].

God of grace,
hear our prayer.

Life-giving Spirit, we thank you for the gift of music, and for those whose musical gifts so greatly enhance our worship. May they be refreshed in the coming months and return renewed and inspired. Bless our Director of Music, Ryan-Michael Blake as he celebrates 10 years of ministry here at First Lutheran. Watch over him in his sabbatical that it may be a time of restoration and joy.

God of grace,
hear our prayer.

We give you thanks, O God, for all who have died who now rest in your all-encompassing love. Guide us on our own life's journey, that we may live in communion with you.

God of grace,
hear our prayer.

the prayers conclude on page 10

PRAYER LIST as of 05.28	Margo Griffin (mother of Steve Griffin)	Wilma Robinson Inga & Nathaniel Schaus	Frank Gretchen
family of Barbara Cordrey	Ed & Karen Grogan	Gail Simos	Hannah
family of Tom Siegman	John Grogan	Laura & Peter Siwik	Julie
	Jim & Valerie Harvey	Norma Venavage	Karen
Margaret & Ronald Ackley	Marion Ingersoll	Randall Wiele	Katrina
Joyce Auchincloss	Marilyn Jersild	Dallas Williams	Kenny
Nichole Blaisure Bailey	Donna & John Kennard	Charlie Wilson	Kevin
Tess Barlow	James Kennedy	Jane van Wolckenten	Landon
David & Judy Basco	Joann Klotz	Melissa Zaletski	Max
Angela Blue	Timothy Korchak		Meghan
Maria Sanchez Bratko	Pauline Kussart (mother of Kat Foster)	Anderson	Pedro
Don Buckley	Joe & Shirley Leafe	Baylee	Robert
Matthew Castle	Don & Joanne Lundquist	Beverly	Rosalind
Barbara Cordrey	Rema McMannus	Billie	Stephanie
Steve Delaney	Kelley Minschke	Brandy and family	Steve
Chris Dial	Lorna Moss	Chris	Steven
Gabe Dulong	Steven Napier	Chris & Megan (family of The Zaletskis)	Veronica
Rose Easter & family	Bill & Diane Newlon	Christina	Victoria
William Forts	Bill Oehlkers	Claudia	
Steve Fox	(family of Ellen Bowlin)	David	
Jeff Fraley & Craig Nichol	The Oleson Family	David & Jenny	
Gabe Gottesmann	John S. Perry	Ellen	
Nikki Gottesmann & Caroline Kiernan	Beverly Rhodes	Ellis	



ANNOUNCEMENTS

Submissions are due by 12:00 p.m. on the Wednesday prior to publication.

CELEBRATING MUSIC MINISTRY

Today we give particular thanks for the gift of music and for all who contribute to the musical life of this congregation. We celebrate the vast diversity of music over the last ten years under the leadership of Ryan-Michael Blake, who, after this service, will begin a three-month sabbatical in recognition of his dedication to the music ministry and to our worship.

CHILDREN'S CHAPEL LEADERS

Help us teach children stories of our faith. After the Children's Moment in the service, ages 4 through 2nd Grade are led out to Room 102. There they will engage on their level on one of the readings from worship and do crafts and activities related to the story.

To volunteer, use the sign-up sheet in the Welcome Center or connect with Penny Powell.

JUNIOR HIGH SERVANT EVENT Sunday, July 26 through Thursday, July 30

For youth entering grades 7-9, we offer a week packed with fun, friends, and fellowship. In addition to various service projects, there will be plenty of time for games, music, and even a trip or two to the beach. Cost is \$125 for the week.

Connect to Maren Corliss or Pastor Scott Mims. Registration deadline is Monday, July 6.

HAPPENING THIS WEEK

Sunday, May 31

9:00 a.m.	Faith Formation (various locations)
10:00 a.m.	Worship (Nave)
11:30 a.m.	<i>JustFaith</i> Dialogue (Conference Room)

Tuesday, June 2

8:30 a.m.	Breakfast via NSCP (Strickler Hall)
5:30 p.m.	Dinner Ministry (Strickler Hall)
7:00 p.m.	Martha Circle (Reception Room) Small Group (Zoom)

Wednesday, June 3

7:00 a.m.	Bible Study @ IHOP
12:00 p.m.	Lunch Ministry (Strickler Hall)

Saturday, June 6

9:00 a.m.	Hoppy Lutherans (Kitchen)
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Sunday, June 7

9:00 a.m.	Faith Formation (various locations)
10:00 a.m.	Worship (Nave)
11:30 a.m.	<i>JustFaith</i> Dialogue (Conference Room)

PRAYER REQUESTS can be made by using the prayer request station in the Welcome Center, the prayer wall in Strickler Hall, by speaking to a pastor after this service, and by contacting the office via phone or email. Requests will remain on the list for one month, unless otherwise indicated.

ALTAR FLOWERS

Sundays in 2026 are now available for flower memorials. [Sign-up online](#), use the QR code below, or contact Elizabeth Moll. Sponsorship is \$100 for two vases on the gradine of the altar.



FLOWER DELIVERIES

After worship the altar flowers are distributed to those celebrating birthdays or anniversaries, to the sick or homebound, and to guests. Volunteers are needed. Contact Clara Strehlow.

WORSHIP LEADERSHIP

Those willing to serve as acolytes, communion ministers, hospitality ministers (fellowship hosts, greeters, ushers), and readers can [sign-up online](#) or connect with the pastors for more information and training.



Worship Help

COMMUNITY SERVICE @ FLC

all events take place in Strickler Hall

Mondays	12:00 p.m.	"Help Me Think" NA
	4:30 p.m.	Happy Hour AA
	5:00 p.m.	Happy Hour AA
	7:00 p.m.	SAA
Tuesdays	8:30 a.m.	Breakfast via NSCP
	5:30 p.m.	Dinner
Wednesdays	12:00 p.m.	Lunch
	5:00 p.m.	Just for Today AA
	7:00 p.m.	Acro Yoga 757
Thursdays	6:00 p.m.	Women in Ghent AA
	7:30 p.m.	SAA
Fridays	12:00 p.m.	"Continuing Quest" NA
	8:00 p.m.	Candlelight AA
Saturdays	5:30 p.m.	"Back to Life" NA
Sundays	5:30 p.m.	Mixed Groups

STAY CONNECTED WITH FLC

Are you receiving the [weekly newsletter](#)?
How about the weekend Worship Connection?

Use this QR code to subscribe:



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All are welcome in this place.