

Shepherd of the Lake Lutheran Church

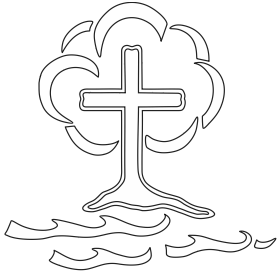
A Christian community sharing God's love with the world



Seventh Sunday after Pentecost

July 19, 2020

9:00 a.m.



Shepherd of the Lake Lutheran Church

A Christian community sharing God's love with the world

Welcome to Shepherd of the Lake Lutheran Church

Livestream Worship

To live-stream, go to our website: shepherdofthelaketn.org

- scroll down to "Livestream Worship"
- click on the light blue button on the right
- this will connect you to YOUTUBE
- the livestream will begin at 8:55 a.m.
- click on WORSHIP tab at top of home page for worship bulletin

Giving:

- drop off at church during office hours: Mon – Fri 9am – 3pm
- mail to Shepherd of the Lake Lutheran Church (see address below)
- schedule through your bank/financial institution
- Tithe.ly online GIVING is now available at shepherdofthelaketn.org

***Flowers are given by Maybeth & Virgil Graening
in celebration of their 59th Wedding Anniversary***

Shepherd of the Lake Lutheran Church

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2020 Church Council

Tom Schemberger, President
Jeff Svoboda, Vice President

Kandie Shubeck, Secretary
Jim Newman, Treasurer

Members-at-Large
Bob Panozzo
Ron Clesen
Elaine Nevin

PRELUDE

WELCOME AND ANNOUNCEMENTS

Stand

CONFESSION AND FORGIVENESS

P Blessed be the holy Trinity,
Father, † Son, and Holy Spirit,
whose steadfast love is everlasting,
whose faithfulness endures from generation to generation.

C Amen.

P Trusting in the mercy of God, let us confess our sin.

Silence is kept for reflection.

P Reconciling God,

**C we confess that we do not trust your abundance,
and we deny your presence in our lives.**

**We place our hope in ourselves
and rely on our own efforts.**

We fail to believe that you provide enough for all.

We abuse your good creation for our own benefit.

**We fear difference and do not welcome others
as you have welcomed us.**

We sin in thought, word, and deed.

**By your grace, forgive us;
through your love, renew us;
and in your Spirit, lead us;**

so that we may live and serve you in newness of life. Amen.

P Beloved of God,
by the radical abundance of divine mercy
we have peace with God through † Christ Jesus,
through whom we have obtained grace upon grace.

Our sins are forgiven.

Let us live now in hope.

For hope does not disappoint,
because God's love has been poured into our hearts
through the Holy Spirit.

C Amen.

Sit



Con - fi - te - mi - ni Do - mi - no quo - ni - am bo - nus.
Come and fill our hearts with your peace. You a-lone, O Lord, are ho - ly.



Con - fi - te - mi - ni Do - mi - no. Al - le - lu - ia!
Come and fill our hearts with your peace. Al - le - lu - ia!

Text: Psalm 136:1 (Latin); Taizé Community

Music: CONFITEMINI DOMINO, Jacques Berthier, 1923–1994

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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.**

PRAYER OF THE DAY

P Compassionate God, you know us better than we know ourselves. There is no place where we can go to flee from your presence. By your Spirit, seek us out and surprise us in everyday places. By your grace, help us to see with new eyes, guide us to find our way, and give us faith to walk with you, through your Son, Jesus Christ, our Savior and Lord.

C **Amen.**

THE LESSONS

FIRST READING: Genesis 28:10-19a

¹⁰Jacob left Beer-sheba and went toward Haran. ¹¹He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. ¹²And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. ¹³And the LORD stood beside him and said, "I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; ¹⁴and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. ¹⁵Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." ¹⁶Then Jacob woke from his sleep and said, "Surely the LORD is in this place—and I did not know it!" ¹⁷And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

¹⁸So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. ^{19a}He called that place Bethel.

The word of the Lord.

C Thanks be to God.

PSALM: Psalm 139:1-12, 23-24

¹LORD, you have | searched me out;

O LORD, you | have known me.

²**You know my sitting down and my | rising up;
you discern my thoughts | from afar.**

³You trace my journeys and my | resting-places
and are acquainted with | all my ways.

⁴**Indeed, there is not a word | on my lips,
but you, O LORD, know it | altogether.**

⁵You encompass me, behind | and before,
and lay your | hand upon me.

⁶**Such knowledge is too wonder- | ful for me;
it is so high that I cannot at- | tain to it.**

⁷Where can I go then | from your Spirit?
Where can I flee | from your presence?

⁸**If I climb up to heaven, | you are there;
if I make the grave my bed, you | are there also.**

⁹If I take the wings | of the morning
and dwell in the uttermost parts | of the sea,

¹⁰**even there your | hand will lead me
and your right hand | hold me fast.**

¹¹If I say, "Surely the darkness will | cover me,
and the light around me | turn to night,"

¹²**darkness is not dark to you; the night is as bright | as the day;
darkness and light to you are | both alike.**

²³Search me out, O God, and | know my heart;
try me and know my | restless thoughts.

²⁴**Look well whether there be any wicked- | ness in me
and lead me in the way that is | everlasting.**

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.

C Thanks be to God.

Stand

GOSPEL ACCLAMATION

C Alleluia. Lord, to whom shall we go? You have the words of eternal life. My word shall accomplish that which I purpose, and succeed in the thing for which I sent it. Alleluia.
(Isa. 55:11)

P The holy gospel according to Matthew.

C Glory to you, O Lord.

GOSPEL: Matthew 13:24-30, 36-43

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!”

P The gospel of the Lord.
 C Praise to you, O Christ.

Sit

SERMON

Remain seated

HYMN OF THE DAY

Thy Holy Wings

ELW 613



1 Thy ho - ly wings, O Sav - ior, spread gent-ly o - ver me,
 2 Oh, let me nes - tle near thee, with - in thy down-y breast
 3 Oh, wash me in the wa - ters of No-ah's cleans-ing flood.



and let me rest se - cure - ly through good and ill in thee.
 where I will find sweet com-fort and peace with - in thy nest.
 Give me a will - ing spir - it, a heart both clean and good.



Oh, be my strength and por - tion, my rock and hid - ing place,
 Oh, close thy wings a - round me and keep me safe - ly there,
 Oh, take in - to thy keep - ing thy chil - dren great and small,



and let my ev - 'ry mo - ment be lived with-in thy grace.
 for I am but a new - born and need thy ten - der care.
 and while we sweet-ly slum - ber, en - fold us one and all.

Text: Carolina Sandell Berg, 1832–1903, sts. 1, 3; Gracia Grindal, b. 1943, st. 2; tr. composite
 Music: BRED DINA VIDA VINGAR, Swedish folk tune
 Text © 1983 Gracia Grindal, admin. Selah Publishing Co., Inc., agent.

Stand

APOSTLES' CREED

Living together in trust and hope, we 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

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

A brief silence.

God of the harvest, you sow the good seed of the gospel of Jesus Christ into your field. Help your church throughout the world to be both diligent and patient, full of resolve and gentleness, that our witness may be faithful to your intentions. Lord, in your mercy,
hear our prayer.

God of all space and time, your whole creation groans in labor pains, awaiting the gift of new birth. Enable us to renew the earth, sky, and sea, so that all your creation experiences freedom from the bondage of decay. Lord, in your mercy,
hear our prayer.

God of the nations, teach us your ways, that we may walk in your truth. Mend the fabric of the human family, torn apart by our fearful and warring ways. Guide us by your mercy, grace, and steadfast love. Lord, in your mercy,
hear our prayer.

God of hope, you accompany those who suffer and are near to the brokenhearted. Open our hearts to your children who are lonely and abandoned, who feel trapped by despair, and all who suffer in any way, *especially...* Lord, in your mercy,
hear our prayer.

God of life, those who have died in you shine like the sun in your endless kingdom. We remember with thanksgiving the saints of all times and places and saints near to us. Gather us with them on the day of salvation. 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.

C Amen.

THE PEACE

P The peace of Christ be with you always.

C And also with you.

While standing in place, we turn to greet one another with a sign of peace.

Remain standing as the Lord's table is prepared.

Offering plates are placed at the entrance to the sanctuary.

OFFERING PRAYER

Let us pray.

**C Merciful God,
our ordinary gifts seem small for such a celebration,
but you make of them an abundance, just as you do with our lives.
Feed us again at this table for service in your name,
in the strength of the risen Christ. Amen.**

GREAT THANKSGIVING

P The Lord be with you.

C And also with you.

P Lift up your hearts.

C We lift them to the Lord.

P Let us give thanks to the Lord our God.

C It is right to give our thanks and praise.

PREFACE

P It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ;
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:

SANCTUS

C **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.**

P Holy, mighty, and merciful Lord,
heaven and earth are full of your glory.
In great love you sent to us Jesus, your Son,
who reached out to heal the sick and suffering,
who preached good news to the poor,
and who, on the cross, opened his arms to all.

Lift the bread.

In the night in which he was handed over,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Lift the wine.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

Remembering, therefore, his death, resurrection, and ascension,
we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,
and unite the wills of all who share this heavenly food,
the body and blood of Jesus Christ, our Lord;
to whom, with you and the Holy Spirit,
be all honor and glory, now and forever.

C **Amen.**

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

LORD'S PRAYER

**C 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

P This is the feast of victory for our God. Alleluia!

C Thanks be to God!

Sit

AGNUS DEI

**C 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.**

DISTRIBUTION OF COMMUNION

As you share Holy Communion with one another or by yourself, use the words:

“The body of Christ given for you.” as you share the bread

“The blood of Christ shed for you.” as you share the wine

If you are not communing today, you may use this time for meditation and reflection.

POST-COMMUNION BLESSING

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

C Amen.

PRAYER AFTER COMMUNION

P Let us pray.

**C Life-giving God, we give you thanks that in this bread and cup
we have feasted again on your endless love.
Send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
through Jesus Christ, our Lord.
Amen.**

Stand

BLESSING

P 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.

C Amen.

SENDING HYMN

For the Fruit of All Creation

ELW 679



1 For the fruit of all cre - a - tion, thanks be to God.
2 In the just re - ward of la - bor, God's will is done.
3 For the har - vests of the Spir - it, thanks be to God.



For these gifts to ev - 'ry na - tion, thanks be to God.
In the help we give our neigh - bor, God's will is done.
For the good we all in - her - it, thanks be to God.



For the plow - ing, sow - ing, reap - ing, si - lent growth while we are sleep - ing,
In our world - wide task of car - ing for the hun - gry and de - spair - ing,
For the won - ders that as - tound us, for the truths that still con - found us,



fu - ture needs in earth's safe - keep - ing, thanks be to God.
in the har - vests we are shar - ing, God's will is done.
most of all, that love has found us, thanks be to God.

Text: Fred Pratt Green, 1903–2000

Music: AR HYDY NOS, Welsh traditional

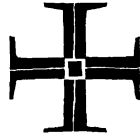
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DISMISSAL

P Go in peace. Christ is with you.

C Thanks be to God.

POSTLUDE



Fellowship in the Zoom Room at 10:15am

Look for a Zoom invitation by email shortly following the service

Online Bible Study Opportunity this week

Wednesday, July 22, at 10:00am

BACK to BASICS Bible Study with Pr. Ingrid

A Zoom invitation will be sent by email on Wednesday morning.

A Prayer for the Power of the Spirit among the People of God

*God of all power and love, we give thanks for your unfailing presence
and the hope you provide in times of uncertainty and loss.*

Send your Holy Spirit to enkindle in us your holy fire.

Revive us to live as Christ's body in the world:

*a people who pray, worship, learn, break bread, share life, heal neighbors,
bear good news, seek justice, rest and grow in the Spirit.*

Wherever and however we gather,

unite us in common prayer and send us in common mission,

*that we and the whole creation might be restored and renewed,
through Jesus Christ our Lord. Amen.*

B-48 7/19/2020 Setting 3

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A deeper vision of the kingdom

by Surekha Nelavala

Jesus says, “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard” ([Matthew 20:1](#)).

In the parable, the landlord hires workers and promises to pay them a denarius (a Roman coin) for a full day’s work. Without further negotiation, the laborers begin their work. Several times, the owner invites more people to join his workforce, and at the end of the day, he gives the same wages to all the laborers.

My memory of listening to the interpretation of this parable is primarily about how generous the landlord is, comparing God—the king of the kingdom of heaven—with the landlord. It’s the most appealing interpretation to those who identify with the landlord and his generosity. It’s a “feel-good” theological interpretation. The privileged—as individuals and as a church—often engage in acts of generosity that are huge in numbers on the ledger books.

But maybe there is more involved in the vision of the kingdom that Jesus is teaching and proclaiming. How can we as a church understand Jesus if we are always drawn to the comforting ways of doing theology, regardless of our motives? We should give keen attention to all the details in a narrative. A paradigm shift in how we read the parable, focusing on the workers’ perspective, results in a call for much more accountability and commitment than a generous act.

It’s true in all contexts: The more a lens is stained, the more blurred the vision is.

Let me offer an anecdote to further explain my point.

A couple enjoyed starting their day with coffee time together in their front room. When they noticed children’s clothing hung up to dry at the house next door, they realized that a young family had recently moved in. They watched this for a few days and commented to each other about how bad the young mother was in doing the laundry because the clothes always looked stained and dirty.

A month later, as the couple were having their coffee time, one of them suddenly noticed that the clothes drying next door were now clean. They casually commented that, finally, the young mother had learned how to do laundry better. One spouse said to the other, “Hey, you were up early.” The other spouse responded, “Yes, I woke up early and couldn’t fall back asleep, so I decided to clean our windows since they were dirty and stained. It’s been in my mind to do that for a while now.”

It’s true in all contexts: The more a lens is stained, the more blurred the vision is.

Back to Jesus’ parable of the workers: The landlord doesn’t stop hiring laborers. The day is almost over, yet he goes out again and finds others standing around. This time, the landlord asks, “Why are you standing here idle all day?” They say to him, “Because no one has hired us” ([Matthew 20:6-7](#)).

The story makes a critical shift at this point—a compelling one. The question and answer keep echoing. I hear this question as a woman of color all the time; it is a collective experience for most who are marginalized. People are marginalized, pushed to the edges and then blamed for not being at the forefront.

Instead of asking the clichéd questions of the privileged—such as the landlord’s “Why were you standing here all day?”—we should ask questions that offer the possibility for harder and deeper meanings. What makes the workers stand there all day long? Why have they been denied an opportunity to work? What factors cause their so-called invisibility? They lost their day without working because the landlord didn’t see them. They were unemployed even though they were as skilled as the others who were initially hired.

The right questions to ask oneself are “Why didn’t I see? What has blurred my vision? What can I do to adjust my lens so I can see better?” rather than asking the other person, “Why were you not seen?”

Similarly, one can ask, “Why didn’t I hear? What kind of hearing aid do I need so I can better hear? Why don’t I get close enough to people to actually hear them? Why do I hear some people even when they speak in hushed voices but fail to hear others who are speaking out at the top of their voices?” rather than asking the other, “Why didn’t you speak?”

From his position of privilege, the landlord at first didn’t see all the workers. But once he did, he responded with accountability by compensating them equally with the others—because if he had seen them and hired them earlier, they, too, could have worked all day long.

This parable about the kingdom of God challenges the resentment of the first-hired workers who wanted more when the last-hired workers were finally given enough—and it challenges us to a deeper understanding of justice.



Still Giving

Tornado levels Tennessee sanctuary, but it hasn't stopped the church from helping others.

Rev. Rick Roberts, pastor at St. John's Lutheran Church in Donelson, stands strong after a tornado leveled the church sanctuary.

By Donna Hein • Photo by Savannah DeAnn

Just a week after a tornado leveled the sanctuary of St. John's Lutheran Church in Donelson, Tennessee, members of the church gathered to pack more than 350 food bags at Two Rivers Middle School.

St. John's has partnered with the nearby school in the Nashville suburb for several years, and they had scheduled this Thrivent Action Team activity to be ready for the school's spring break, says Rev. Rick Roberts, pastor at St. John's.

Despite the damage, members remained committed to help their neighbors. "We are the church," Roberts says. "And we're going to continue to reach out, even as small as we are, to help others."

Roberts was awake and messaging members in the church's neighborhood after the tornado went through early in the morning of March 3. "I was getting responses back that power had gone out but everything else was OK," he says. "And then I got the phone call...the sanctuary took a direct hit."

The Saturday after the tornado, more than 100 people from the community came out to help with cleanup. A couple of Lutheran churches provided lunch. "It was like the story of the loaves and fishes," Roberts says with a chuckle. "They brought food and it just kept multiplying. And all were well fed."

While the church sanctuary was leveled, the original building from 1962 had little structural damage. More evaluation will determine what can be salvaged and what can't be. There isn't a time frame yet for rebuilding.

St. John's is a small church—about 100 people worship together on Sundays—but it has a big heart. In the weeks after the tornado, in addition to packing the food bags, another scheduled Thrivent Action Team packed and donated about 1,000 women's hygiene products.

"We also do Blessings Bags for members to take and give to homeless people they see," Roberts says.

He believes that God works through people because of how they have experienced God in their lives, and as people recognize that, it will make a great difference in the world.

"There are so many stories of people helping us through this and it inspires us," Roberts says. "We're going to keep doing what we're called to do as a church, to help others in the midst of tornadoes, COVID-19, or whatever else comes along."