

THE WITTENBERG WAY

PASTOR'S PAGE



Dear Grace Family,

As you enter our sanctuary, look up and you will find the words of Psalm 122:1 etched in stone above the doorway:

"I was glad when they said unto me, let us go into the house of the Lord."

People used to be fond of saying, "The church is not a building, or "I can worship God just as easily on the golf course or the beach as I can in church." Yes, the church is the people, the body of Christ. And yes, God is everywhere.

But as it turns out, the physical space—the church building itself—is pretty important. This past year has proven this fact as churches went into government-mandated lock-downs throughout the world. When the church could no longer "go into the house of the Lord," her members felt the loss.

Even the "annoying" stuff about going to church was missed: having to get up early and dressed; the crying baby in the middle of the service; cheap coffee and donuts; finding a visitor sitting in "your pew;" the organ being played too loud (or not loud enough); hymns that are too familiar (or not familiar enough); the awkward passing of the peace; liturgical calisthenics (all that kneeling, standing, and sitting). Part of the privilege and wonder and meaning of church is gathering with one another. Our weekly service is that one time in the week where you are physically surrounded by a diverse crowd to unite in the worship of Jesus Christ. You are reminded of who you are, who God is, and who we are together—one body in one Lord. This combats the "me first" toxic individualism that our culture is drowning in. The incarnational reality of church—all this "annoying stuff"—is beautiful. It's where the Holy Spirit works. And it cannot be replicated virtually, even with the best production quality.

The pandemic forced churches across the country to make decisions about "going to the house of the Lord." Even with the blessing of hindsight, I firmly believe remaining open for church services throughout this ordeal was the right decision, and I'm grateful to have the support of our leadership team, staff, and volunteers. This decision didn't please everyone, and quite frankly, there was no "one size fits all" approach that would. I've been a pastor long enough to know that much. Nevertheless, I have seen God's provision throughout it all. I saw it in the creativity and flexibility of our staff, council, elder board, and members (*and Lutherans are not especially known for their flexibility*). I saw it financially through some very generous and surprising gifts, as well as the ongoing support of the congregation. I witnessed it with our volunteers who have worked overtime to make up for those who remain at home.

Looking forward, here's what I've learned: even now, God is working out His provision for things we don't even know are coming. And He will remain faithful to us as a church family, just as He has for over a century. I am so glad that we get to go into the house of the Lord. I hope to see you there this summer, even if someone is sitting in "your pew."

Gratefully Yours,

A handwritten signature in black ink, appearing to be the initials 'KT' or similar, written in a cursive style.

Pastor Thomas

Summer 2021
Volume 6, Issue 10

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GRACE
Lutheran Church

DYSTOPIAN EQUALITY VS. GOSPEL FREEDOM

by Pr. Brian Thomas

“The year was 2081 and everyone was finally equal.”

So begins Kurt Vonnegut’s dystopian short story, *Harrison Bergeron*. The story prophetically depicts the extremes to which an authoritarian government might go in order to create a society in which each and every individual is “equal” to all others on every conceivable plane. Though creatively nuanced, Vonnegut’s point is that if we are to pursue a society in which all persons are radically equal, this can only be practically attained by cutting down the overachievers. After all, perpetually augmenting the underachievers is impossible, or at least far more difficult to accomplish practically.

For example, take a class of High School juniors with the math section of the SAT on their desks. If we needed to manipulate their scores so they are as close to the median as possible, we could simply give the more advanced students less time to perform the test. Why? Because this is far easier than teaching the less intelligent or less motivated students to solve algebraic equations. Or take a Little League baseball team. If we want them all to perform equally, so that no one has their feelings hurt, we cannot make less-skilled athletes throw faster or hit the ball farther, but we can handicap the better athletes with weights on their legs and arms so they are less fast, or make them wear prescription strength glasses so everything is blurry.

Vonnegut wrote the story in 1961, centered around the utopian ideas advocated and advanced at that time, which often led to acts of violence. Discussions of equality and how to attain it have continued, if not intensified, since then with the renewed interest in socialism and Marxism. Most who are serious about attaining these apparently desirable outcomes, under the rubric of various social justice theories like critical race theory, believe that a “great reset” needs to take place. Some like ANTIFA advocate violence. Others advocate restructuring traditional forms of democracy with a view towards socialism, or even full blown communism in the case of Black Lives Matter (BLM)—despite the fact that it’s been tried several times in a variety of forms and always, always failed.

The problem is that today's equity advocates want more than equality of opportunity; they want equality of outcome. This distinction is key, because right now everyone has the greatest equality of opportunity in the history of the world, especially in the United States.

Absolute Equality

It may sound like I have something against equality. I don’t. In fact, I want to suggest a few ways that we are already exactly and absolutely equal. There is no need to contrive it through social engineering. In fact, in the three specifics ways, there is not one discernible difference—none whatsoever—that we can detect among the broadest and most generous cross-section of humanity.

First, we all alike possess the *Imago Dei*. This is the very image of God impressed upon the whole of humanity at creation (Gen. 1:26-27). Each and every one of us bears it equally, and to the same degree. Not one bears more “image” than the other, nor any the less. The child with Down’s Syndrome retains the indelible image as much as the Olympic athlete. The broadest swath of racial colors all bear it. It is detectable in both male and female in regard to gender; and high and low on the economic scale in regard to standard of living. Here, there is no talk of the privileged or the disadvantaged; no handicapped or gifted; no Black, Latino, Asian, or White.

Of course, this completely destroys any grounds of resentment upon which fascist fantasies are contrived. Racism, as such, is to be condemned and rejected as foolishness and an indefensible disdain for the Creator. Truth be told, the Bible makes very little of race, skin color, or ethnic background, though it often discusses nations, tribes, and the content of individual's hearts. Think for a moment of how few Biblical characters are described physically. Can you think of any? Sarah was beautiful and David was ruddy; Esther remarkable among 10,000. But these are memorable



DYSTOPIAN EQUALITY VS. GOSPEL FREEDOM

only as outliers. Scripture hardly mentions anything as superficial as skin color, shade, or tone. Race is simply not a category with which the Bible is eminently concerned, since the Gospel of Christ Jesus is for all.

Secondly, we are exactly equal in terms of original sin. Original sin is that stain upon our nature, making us disposed to transgression, inherited from the very beginning. Since Adam fell as our representative, we have all become sinners, both in our nature and in our actions. Since we all possess that same depraved nature, we cannot be so easily divided up into the all too common categories of “the good” and “the bad.” All stand in need of a Redeemer. All must turn to God’s grace to be saved.

We don’t confuse original sin with actual transgressions, making clear distinctions between them. Obviously, some men and women are more wicked than others in terms of their actual sin. But in terms of our nature, we are all plumb even. All ground is level at the cross of Jesus Christ, and no one may stand up taller and straighter before Him. All are equally humbled in His presence, or they will be on the last day (Phil. 2:9-10).

Last, we are all equal in terms of our mortality. Everyone one of us will die. We are temporal and finite. Whether we live one hundred years or die on our first birthday, the grave will pull us downwards inevitably. Though we stave it off with exercise, vitamins, or N95 masks, death is the irresistible force that will overwhelm the immovable object of our instinct towards self-preservation.

In the doctrines of the *imago Dei*, original sin, and mortality (death), Christianity offers a far more comprehensive worldview regarding fairness and justice than its Marxist rivals who think almost entirely in categories of race and economics. And the reason for my concern is because this has become an almost default religion—or at least it is believed with religious fervor—by a lot of people today, particularly younger men and women who did not live through the cold war, and have not been to places like Cuba, Venezuela, Romania, Russia, Ukraine, etc. I have been to such places, and trust me, they are a wasteland of impoverishment.

It is my contention that Christianity has far more solid ground to build upon to create a fair and just society. We regard one another as equally beautiful in God’s sight (*Imago Dei*), equally needy of divine grace (original sin), and equally susceptible to our own mortality (death). Thus, a pure equality exists, but not on Marxist grounds.

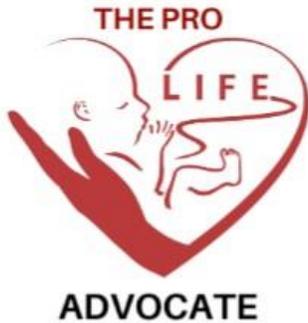
BEAUTIFUL INEQUALITY

Despite all of this, there are always going to be ways that we cannot and ought not strive to be equal. God metes out gifts and graces, and likewise withholds them as He wills (see Rom. 12:3–8). Some are born with an aesthetically pleasing form and we call that “beauty,” and that of course, is a bit subjective and has changed over time. Others are given gifts of mental comprehension and retention and we call that “intelligence.” Still others are born with physical capacities for labor and we call that “strength.”

These are given by God and bequeathed to man, that man might yield them back up to the glory of God. In our twin doctrines of sovereignty and providence, we accept the fact that these are not equally distributed among men. Therefore, we should not resent the temporal gifts of any other. Praise God for them though they be not your own. Mortify resentment and jealousy, and instead give praise and thanksgiving. Be content to trust God’s wisdom in distributing gifts to others—even wealth—for money does not bring true happiness or lasting joy anyways (not according to those who have it).

In Vonnegut's story, Harrison Bergeron has every advantage. He's tall, handsome, strong, young, and most dangerous of all, he's smart. He had been handicapped with every imaginable device to make him equal with lesser men. At the end of the story, Harrison escapes from prison and heads for a government-approved television studio, where he interrupts a completely unremarkable live ballet performance. He un.masks the most beautiful ballerina and pulls her to his side. Together they whirl in true beauty and splendor. In the very last scene, he cries out with a haunting declaration of defiance, causing panic among the now-scrambling governmental officials: “Now watch me become what I can become!” All restraints are off. He is free, at least for a brief minute before he is shot by the Handicapper General in cold blood. He dared to live freely using his gifts and abilities, despite dwelling among a godless society that clamored for mediocrity and resented one another’s blessings.

Whether you have been given much or little, live fully to the glory of God, and yield to Him the honor that He alone deserves. Let a resentment-laden culture sulk and plot. Ultimately, the church lives for the glory of Jesus alone and can truly declare for all to hear on the last day: “Now watch me become what I can become.”



By Shannon Carreiro

THE PRO-LIFE ADVOCATE: THE AGE OF THE NEW ABOLITIONISTS

In the long run-up to the Civil War America experienced an “age of reform” when many groups were established to address various violations of human rights. Chief among these was the abolitionist movement. Anti-slavery groups including the Quakers had initially envisioned a gradual end to the evil institution. Then, in 1831, New Yorker William Lloyd Garrison published the first edition of *The Liberator* and the cause of abolition took a more assertive direction. Condemning slavery as a moral sin and a contradiction of the Declaration of Independence, Garrison and his followers would settle for nothing less than its immediate end. This new uncompromising and courageous breed of abolitionists were a major factor in the election of Abraham Lincoln and the signing of the Emancipation Proclamation. Finally with the passage of the 13th Amendment the abolitionist movement declared victory and faded away.

I believe it returned in 1973 with a different but equally important mission. The following is a brief status report on where this new abolition movement stands today.

DOBBS V. JACKSON WOMEN’S HEALTH ORGANIZATION

On May 17, the U.S. Supreme Court agreed to hear *Dobbs v. Jackson Women’s Health Organization*. The suit, brought by a Mississippi abortion clinic, concerns a 2018 law that bans abortion in that state if “the probable gestational age of the unborn human” was more than 15 weeks. Opponents say the law was a calculated challenge to *Roe v. Wade*, which forbids states from banning abortions before fetal viability (23 or 24 weeks). The court will take up the case in its next term this coming October, and is expected to deliver a decision in the spring or summer of 2022, before the mid-term elections.

What’s different and critically important about this case is the precedent it would set. *Roe* set a clear precedent for legal abortion based on fetal viability. But Mississippi’s attorney general claimed that “Viability is not an appropriate standard for assessing the constitutionality of a law regulating abortion.” And so the precise question SCOTUS has agreed to decide is “whether all pre-viability prohibitions on elective abortions are unconstitutional.” A finding in favor of *Dobbs* could do away with the constitutional framework set by *Roe* for abortion rights. It is a very big deal. Still, whether *Dobbs* succeeds or fails, the new abolitionist movement will not quietly fade away.

OTHER LEGAL CHALLENGES AT THE STATE LEVEL

- The Guttmacher Institute (the research arm of Planned Parenthood) recently reported that in the first four months of 2021 more than 500 pro-life bills were introduced at the state level and more than 50 have been enacted. A Guttmacher spokesperson noted that “2021 is on track to become the most devastating anti-abortion state legislative session in decades.” Here are some of the highlights:
- So far this year Arkansas has passed the most abortion restrictions, including: a bill that prohibits abortion in almost all instances; a requirement that all women seeking abortion view an ultrasound; a ban on state government doing business with abortionists; and a ban on the delivery of abortion pills by mail. The state also enacted a law enabling cities to declare as pro-life.
- Alabama’s Human Life Protection Act bans abortion in nearly all cases.
- New pro-life measures in Oklahoma include a ban after detection of a fetal heartbeat, classification of abortion as “unprofessional conduct,” and board certification in gynecology and obstetrics for abortion doctors. Idaho also passed a fetal heartbeat bill.
- Montana has signed into law restrictions on access to the abortion pill, assured access to ultrasound for women seeking abortion, and a ban on abortion after the point when the unborn child can feel pain. (Pain receptors are present at 8 weeks’ gestation; reaction to pain stimulus occurs between 18-20 weeks.) Florida also passes a pain-capable abortion ban.
- Several states including Montana, Indiana and Arizona are focusing legal restrictions on access to abortifacient medications.
- South Dakota Governor Kristi Noam signed four pro-life bills including a law establishing a definition of abortion that labels a fetus an “unborn human being” and a ban on abortions knowingly performed on a baby with Down syndrome. Arizona now flatly prohibits the abortion of Down Syndrome babies.

THE AGE OF THE NEW ABOLITIONISTS

- The Texas Senate passed six pro-life bills in March, including one banning abortion after the sixth week of gestation.

FEDERAL CHALLENGES

There are many pro-life advocates in the current Congress working to protect both the unborn and the rights of people who oppose their taxes going to fund abortion. You can keep up to date on the status of all federal legislation at GovTrack.us. an independent website. The searchable database provides a wealth of information about bills in the House and Senate including who sponsored them.

PARALLEL LINES IN THE SAND

The end game for much of the new pro-life legislation is no longer to overturn Roe but to cut the legs out from underneath it by establishing that the unborn child is a human being. It is a smart strategy because it adds a growing body of scientific evidence to the pro-life position of moral rectitude. One cannot look at an ultrasound of a 15-week old fetus and not see a human life. And having seen, it is impossible not to draw a parallel between the 19th century slave owner’s claim to property rights and the modern pro-abortionist’s mantra of “my body, my choice.”

FACES OF GRACE



Annalise Rose Robillard was baptized on May 30th. She is the daughter of Carmen and Gavin and baby sister to Lucas and Lily.



Congratulations to our graduating High School seniors and ask for God's blessing upon the next stage of their lives.

- Rachel Houts (Hillsdale College),
- Nick Russert (SDSU),
- Eden Yoder (Kansas State)





LORD, TAKE MY HAND AND LEAD ME

LSB: 722 Text: Julie von Hausmann Theme: Trust

June 20: paired with Mark 4:35-41 – Jesus Calms the Storm

By Beth Schleusener

I'm going to mash-up this article with a little hymn story, movie review, and a question: What's the soundtrack of your life?

The hymn *Lord, Take My Hand and Lead Me* is pretty typical for a 19th century spiritual song; it speaks of a personal faith and trust that the Lord cares during each person's journey through difficulty. I put this one in a category with *What a Friend We Have in Jesus* and *Precious Lord, Take My Hand*.

Lord, Take My Hand was written in Riga, Latvia by a devout Christian woman, Julie von Hausmann, who faced challenges and suffering in her life. Her fiancé was sent to Africa to become a missionary, she followed him there, but he had died of tropical fever soon after he arrived. Heartbroken, she returned home and served as a governess, wrote poetry, and suffered from debilitating migraines. She wrote the text of this hymn as a prayer, a statement of trust, and a personal testament that God, her friend and Savior, would strengthen her steps toward home. It was set to a tune that was published in the 1842 collection "Kinderlieder Fur Schule und Haus" (Children's Songs for School and Home). So, this hymn has a simple, faithful text set to a simple, singable tune.

It's never been my favorite (it doesn't go well with brass – ha!), but I remember learning this hymn in Lutheran school, and I think of it fondly as a "summer hymn" because it is always well-paired with the Gospel lesson from Mark 4:35, Jesus Calms the Storm (which comes up in the summer-Pentecost season). It's a keeper, though probably not considered too notable by worshippers.

But a few weeks ago, I streamed a new-release from PBS filmed in Germany, based on the novel *The Master Butcher's Singing Club*. It is a "little narrative" that tells an accurate, beautiful and harsh story of Bavarian immigrants to North Dakota. Behold, THIS hymn was sung in 4-part harmony by men in the community throughout the mini-series, in emotionally-laden moments, and served as a leitmotif; not a single note or word was lost from Germany to the Midwest. It united neighbors, and carried cultural heritage in their collective memory. It provided peace in times of loss. The songs in this story, including this hymn (multiple times), were the glue. As a history teacher I hadn't thought too much about this little theme; I have taught the sweeping stories of economic refugees and those escaping religious persecution as they came to America, but this story showed me that within the big narratives are the little ones. The lesson here? Our songs can be the glue that keep our identity intact.

Last week Dave and I took a quick overnight trip to Ventura County. As we traveled up the 5 to the 710 and the 210, KRTH 101 was having an "all-80s weekend." So many favorites from our teens, and we enjoyed the pop-rock soundtrack to our fun getaway. I also am fortunate to have another soundtrack to my history; my own leitmotif that holds together my identity includes hymns, and my favorites are a few evening hymns that my mom sang to me as she tucked me into bed, and the hymn sung as I walked down the aisle on my wedding day. And I do love the Navy Hymn. I'm going to treasure these as part my own personal soundtrack. And, actually, I think my playlist has enough room for a few more good ones, like *Lord, Take My Hand and Lead Me* (sung in 4-part Acapella, please!)

Lord, take my hand and lead me
Upon life's way;
Direct, protect and feed me
From day to day.
Without your grace and favor
I go astray;
So take my hand, O Savior,
And lead the way.

Lord, when the tempest rages,
I need not fear;
For you, the Rock of Ages,
Are always near.
Close by your side abiding,
I fear no foe,
For when your hand is guiding,
In peace I go.

Lord, when the shadows lengthen
And night has come,
I know that you will strengthen
My steps toward home,
And nothing can impede me,
O blessed Friend!
So take my hand and lead me
Unto the end.

HOW OUR OFFERINGS STACK UP AS OF 4/30/21

April Actual	\$16,716	YTD Offerings Actual	\$72,913	2021 Budget	\$265,000
April Budget	\$22,348	YTD Offerings Budget	\$86,203	Amount needed	
Shortfall	\$ 5,632	Shortfall	\$13,290	By 12/31/21	\$192,087

Many thanks to our members who contributed to the purchase of new altar elements and the new elevator project.

GRACE CONSTITUTION UPDATE

Did you know that Grace Lutheran Church has its own constitution? GLC's Constitution and Bylaws provide a framework by which the congregation conducts spiritual and secular affairs, with provisions ranging from the format of our weekly worship services to the duties of council members to our confessional/liturgical standard. Careful consideration has been taken to ensure these documents are in concord with Holy Scripture as well as the Lutheran Church – Missouri Synod's Guidelines for Constitutions and Bylaws of Lutheran Congregations.

Our Constitution and Bylaws were last revised in 2009 and have been in need of an update for several years. Recent attempts to ratify amendments have been unsuccessful, mostly due to having insufficient voting members present to conduct a vote. Our current constitution stipulates that amendments must be adopted *by a two-thirds affirmative vote of the total voter membership*. With Covid-19 restrictions easing due to falling infection rates, the Church Council feels that we can move forward with the process of finally adopting these changes.

Many of the proposed revisions are minor in nature and do not significantly alter the substance of the existing Constitution & Bylaws. The following points summarize the major changes:

- Inclusion of a process for removing inactive members from the **voter roster (but not Communicant Membership)** (Constitution §5.4)
- Establishes new guidelines for regular and special meetings of the Voter Assembly, to include quorums and congregational notification (Constitution §8.0)
- Clarifies processes for ratifying new amendments as well as decreases the required number of "affirmative" votes needed from **two-thirds of the total voter roster** to fifty-one percent of the total voter roster (Constitution §12.0)
- Expanded/clarified procedures for calling ministers of religion (Bylaws §2.0)
- Institutes specific terms of office for council members (i.e. two-year terms beginning in either odd or even years), with the goal of ensuring continuity on the church council (Bylaws §4.0)

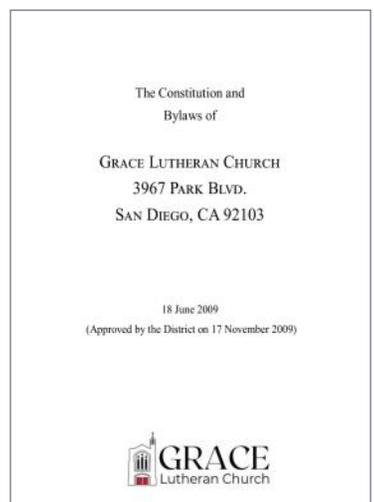
In consideration of the requirements stipulated in Constitution §12, the church council hopes to have congregational ratification by the end of the year. In the coming weeks, all current voting members will receive an electronic, "marked-up" (current wording in black, proposed changes in red) copy of the Constitution to their email address of record. For those who desire a hard copy, you may request one from the church office. Voting members will then have at least four weeks to review the proposed changes and, **if necessary**, submit comments/ suggestions to the council. Following this review period, the council will compile feedback and develop a final draft. The final draft will be distributed to the congregation no later than four weeks prior to the first of two meetings of the Voter's Assembly – tentatively scheduled for early September.

At the September meeting, voting members will be asked to vote either "Yes" or "No" on the proposed amendments in their entirety. The motion must have two-thirds "Yes" votes of the **entire voting membership** roster in order to pass, so it is imperative that we have as many voting members in attendance as possible. Because changes are required to be posted publicly *prior to the meeting at which the proposed amendment will be acted upon*, no suggestions or revisions from the floor will be accepted. If the motion carries, the proposed amendments will, in accordance with §12.2, be forwarded to the President of the District for review. Upon District approval, a second vote shall be conducted at the annual budget/election meeting towards the end of the year. If ratified by a simple majority at the annual meeting, the amendments shall take effect on that date.

The Church Council thanks you in advance for your participation in this process. In the spirit of Christian unity, we should strive for agreement and concord with respect to the governance of His Church. Accordingly, input and commitment from the entire voting membership is valued and appreciated. If you have any questions or comments about the proposed amendments (or the process for implementing them), please reach out to a member of the church council.

In His service,

Andrew Burke, Jeremy Fullam, John Hansen, and Paul Himmelberger
Constitution Workgroup





3967 Park Blvd.
 San Diego, CA 92103
 619.299.2890
 gracesandiego.com

The Reverend
 Brian W. Thomas
 brianwthomas@gmail.com

Director of Parish Music
 Beth Schleusener
 bethschleusener@gmail.com

Office Manager
 Gretchen Jordan
 gjordan@gracesandiego.com

Sunday Divine Service
 9:30 am through Sept. 5

Nursery available

IT'S EASY TO DONATE TO GLC

Scan the QR code below with your phone or text a dollar amount to 84321 to donate. Give through your online banking, use your giving envelopes or just drop your donation in the offering plate.

Thank you!



Hearing Assistance is now available in our sanctuary.



Please see one of our ushers who will be happy to provide you with a listening device .

PRAYERS

PRAYERS FOR STRENGTH

Marie, Victoria, Christy, Walt, Joyce, Dave, Bill, Steve, and Morgan

PRAYERS AWAITING THE ARRIVAL OF A CHILD OF GOD

Jeremy & Jessika Belgau

PRAYERS FOR OUR MISSIONARIES

Rev. James May (Kenya), Daniel Conrad (Central America), Rev. Dr. Ron & Mary Anne Rall (Papua New Guinea), Rev. Dr. John & Melinda Bombaro (Latvia)

PRAYERS FOR THE MILITARY

William Baker, Andrew Burke, Tajy George, Jack George, Jr., Philip Hawthorne, Dylan Jensen, Jack Ogden, Josh Martin, Matthew Morgan, Gavin Robillard, Heath Russert, Linka Schleusener, and Holly Schmidt

PRAYERS FOR THOSE UNABLE TO ATTEND SERVICES

Lorna Winterstein, Joyce Rochester

JUNE BIRTHDAYS

- | | | |
|------------------------|--------------------|--------------------|
| 10- Elvie Nichols | 17- Carolyn Hansen | 28- Marge Foelber |
| 12- Jack George | 20- Lily Newton, | 28- Fran Willis |
| 12- Jennifer Schroeder | 20- Thomas Gertz | 30- Lily Robillard |
| 14- Gabrielle Moore | 22- Renee Thompson | |
| 15- Dillon Diers | 24 -Tony Mezzadri | |

WORSHIP SCHEDULE

PENTECOST 3

June 13, 2021

Psalm 1

First Reading: Ezekiel 17:22-24

Second Reading: 2 Corinthians 5:1-10

Gospel: Mark 4:26-34

PENTECOST 4

June 20, 2021

Psalm 124

First Reading: Job 38:1-11

Second Reading: 2 Corinthians 6:1-13

Gospel: Mark 4:35-41

PENTECOST 5

June 27, 2021

Psalm 30

First Reading: Lamentations 3:22-33

Second Reading: 2 Corinthians 8:1-9

Gospel: Mark 5:21-43

PENTECOST 6

July 4, 2021

Psalm 123

First Reading: Ezekiel 2:1-5

Second Reading: 2 Corinthians 12:1-10

Gospel: Mark 6:1-13

PENTECOST 7

July 11, 2021

Psalm 85

First Reading: Amos 7:7-15

Second Reading: Ephesians 1:3-14

Gospel: Mark 6:14-29

PENTECOST 8

June 17, 2021

Psalm 23

First Reading: Jeremiah 23:1-6

Second Reading: Ephesians 2:11-22

Gospel: Mark 6:30-44