



2nd Sunday after Pentecost

June 2, 2024



**DIAMOND
LAKE
LUTHERAN
CHURCH**

Welcome to Diamond Lake Lutheran Church!

We are so glad you are here! If you'd like more information about this community of faith, please fill out a Welcome card (found in the pew pockets near the hymnals) and place it in the offering plate or hand it to Pastor Andrea or an usher following worship. Take the Grow card with you if you wish!

We invite you to enjoy coffee and Bogart's Doughnuts following worship. Please leave your nametag on during the fellowship time.

Children in Worship

Children are encouraged to be present for worship—build-your-own activity bags are located in the narthex, along with children's bulletins. Children are invited to use the Pray-Ground at the front of the sanctuary. A nursery is located on the lower level if you need it. Please ask an usher for directions. If you are a nursing parent, you are welcome to nurse anywhere. If you would like privacy, there is a nursing room in the nursery downstairs.

Participating in Today's Service

Pastor Andrea Roske-Metcalf
Assisting Minister: Graydon Royce
Reader: Kris Pearson
Ushers: Julie Schmidt, Sam Falk,
Henry Paul
Communion Servers: Adelaide Brent,
Jacque Brunsberg, Lacy Tooker-Kirkevold

Pianist/Organist: Dr. Kevin Hobbs
Special Music: Hazel & Eddie Paul
Tech Crew: John Nelson, Frank Anderson
Nursery Staff: Mary Teurman
Coffee/Reception Hosts: Lacy Tooker-
Kirkevold, John Pedersen
Pray-Ground Clean Up: Sam Falk

Special Assistance: Hearing devices and large print bulletins are available. Please see the ushers for assistance.

SECOND SUNDAY AFTER PENTECOST

Deuteronomy makes clear that sabbath-keeping is meant for the welfare of all. God delivered the Israelites out of slavery, so they should observe this freedom with a day of rest. No one should work seven days a week; even slaves and foreigners should be able to rest. Yet human beings can turn even the most liberating religious practice into a life-destroying rule. Jesus does not reject sabbath-keeping, but defends its original life-enhancing meaning. Our worship and our religious way of life are to lead to restoration: the hungry being fed and the sick being healed.

We invite those who are able to stand each time the ‡ symbol appears.

PRELUDE

WORDS OF WELCOME

TRINITY CHIMES

‡ CONFESSION & FORGIVENESS

P: In the name of God, who is our Mother and Father, in the name of Jesus who is the Christ, and in the name of the Holy Spirit,

C: **Amen.**

P: Baptized into Christ, let us confess our sin.

Silence is kept for reflection.

P: Merciful God,

C: **you free us to love others,
but we neglect our neighbors and follow our own way.
You lead us by the Spirit of joy and peace,
but we turn away from the abundant life you offer.
You surround us with patience, kindness, and generosity,
but we grow weary in doing what is right.
In your mercy, forgive us.
Do not give up on us.
Heal us, break our bonds,
and show us the path of life.
Amen.**

P: You belong to Christ Jesus
and you are God's children through faith.
In the cross of Christ,
and through the power of the Holy Spirit,
your sins are forgiven.
Clothed with Christ, you are a new creation.

C: **Amen.**

‡ **GATHERING HYMN**

Gather Us In.....#532, vs. 1,3,4

‡ **GREETING**

L: 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**

L: Let us pray.

C: **Almighty and ever-living God, throughout time you free the oppressed,
heal the sick, and make whole all that you have made. Look with
compassion on the world wounded by sin, and by your power restore
us to wholeness of life, through Jesus Christ, our Savior and Lord.
Amen.**

READING: DEUTERONOMY 5:12-15

This portion of the Ten Commandments instructs the Israelites to keep the sabbath. The Israelites are to rest, and they are to allow their slaves, their livestock, and the foreigners living among them to do the same. They were once slaves, and so they are to treat their own slaves justly.

R: A reading from the book of Deuteronomy, the 5th Chapter.

¹² “Observe the Sabbath day and keep it holy, as the LORD your God commanded you. ¹³ Six days you shall labor and do all your work. ¹⁴ But the seventh day is a Sabbath to the LORD your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. ¹⁵ Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

R: The word of the Lord.

C: **Thanks be to God.**

SERMON ON THE STEPS

‡ GOSPEL ACCLAMATION



‡ **GOSPEL: MARK 2:23—3:6**

Jesus challenges the prevailing interpretation of what is lawful on the sabbath and tells his critics that the sabbath was made for humankind, not the other way around. Healing the man with the withered hand is work that cannot wait until the next day.

P: The holy gospel according to St. Mark, the 2nd and 3rd Chapters.
C: **Glory to you, O Lord.**

²³ One Sabbath he was going through the grain fields, and as they made their way his disciples began to pluck heads of grain. ²⁴ The Pharisees said to him, “Look, why are they doing what is not lawful on the Sabbath?” ²⁵ And he said to them, “Have you never read what David did when he and his companions were hungry and in need of food, ²⁶ how he entered the house of God when Abiathar was high priest and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions?” ²⁷ Then he said to them, “The Sabbath was made for humankind and not humankind for the Sabbath, ²⁸ so the Son of Man is lord even of the Sabbath.”

3 Again he entered the synagogue, and a man was there who had a withered hand. ² They were watching him to see whether he would cure him on the Sabbath, so that they might accuse him. ³ And he said to the man who had the withered hand, “Come forward.” ⁴ Then he said to them, “Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?” But they were silent. ⁵ He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. ⁶ The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

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

SERMON

Rev. Andrea Roske-Metcalf

HYMN OF THE DAY

O Day of Rest and Gladness.....#521, vs. 1,3,4

BLESSING OF GRADUATES

‡ PRAYERS OF THE PEOPLE

L: We come before the triune God to pray for our communities, ourselves, and our world.

A brief silence is kept before the prayers.

L: Merciful God,

C: receive our prayer.

L: Receive our prayers, O God, and come quickly to our aid, through the power of the Spirit and the love of Jesus Christ.

C: Amen.

‡ SHARING OF THE PEACE

P: The peace of Christ be with you all.

C: And also with you.

You may share the peace with those around you.

OFFERING

*Down to the River to Pray, African American Spiritual
Performed by Hazel & Eddie Paul*

We give thanks for all the ways members and friends of Diamond Lake Lutheran Church contribute to the mission and vision of this congregation - gifts of time, gifts of participation and expertise, as well as finances. Financial gifts to the general fund help to make possible both in-house and outreach ministries, as well as sharing of our resources with the wider community.

The ELCA is the whitest mainline denomination in the U.S., with the lowest percentage of BIPOC (Black, Indigenous, and People of Color) membership. This lack of racial diversity in the body of Christ is a detriment to us all, especially in positions of leadership.

This summer the largest gathering of BIPOC leaders and members of the ELCA will take place at the Multicultural Youth Leadership Event (MYLE) in New Orleans, July 13-16. This runs in conjunction with the ELCA National Youth Gathering there, where young people from Diamond Lake Lutheran will be in attendance.

Nearly 700 young, vibrant, and growing BIPOC leaders in our churches and communities will gather for MYLE. They will come from Puerto Rico and the US Virgin Islands, the Cherokee and Dakota nations, and from cities, suburbs and rural communities across the continent.

Lodging and transportation for youth participants of MYLE are covered by the Churchwide organization, but those same costs for young adult volunteers are not. Rev. Jen Collins of Redeemer Lutheran Church in north Minneapolis is raising funds to cover these costs for five local young adult leaders of color. Their participation in this event is important for the future of the church!

Our Mission of the Month for June will raise funds to help cover these costs, supporting these young leaders of color. We invite you to be generous in your contributions!

To contribute to either of these funds, use the QR code, visit <https://dlc.breezechms.com/give/online>, or text to give at 833-755-0230.



‡ OFFERTORY

Musical notation for the Offertory, consisting of four staves of music in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff.

Cre - ate in me a clean heart, O God, and re - new a right
spir - it with - in me. Cast me not a - way from your pres - ence, and take
not your Ho - ly Spir - it from me. Re - store to me the joy of
your sal - va - tion, and up - hold me with your free Spir - it.

‡ OFFERING PRAYER

L: Let us pray.

Jesus, Bread of life, you have set this table with your very self, and called us to the feast of plenty. Gather what has been sown among us, and strengthen us in this meal. Make us to be what we receive here, your body for the life of the world.

C: Amen.

‡ WORDS OF INSTITUTION

‡ 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: The risen Christ is made known to us in the breaking of the bread. Come and eat at God's table.

LAMB OF GOD

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.

DISTRIBUTION

As Christ offered himself without restriction to those gathered at the last supper, so too he invites all gathered here to partake in this meal. If you wish to receive the sacrament, come forward with your hands outstretched to receive the bread, and dip it either in the red wine or the white grape juice (both offered in each chalice).

If you wish to receive a blessing from the pastor instead, come forward with your hands over your heart.

Gluten-free wafers are available upon request, and a chalice of grape juice is provided for gluten-free intinction. If it is difficult for you to come forward, please inform an usher, and the pastor will bring the sacrament to you in your seat.

COMMUNION HYMNS

Come, Let Us Eat.....#491

PRAYER AFTER COMMUNION

P: Let us pray.
Jesus, Bread of life, we have received from your table more than we could ever ask. As you have nourished us in this meal, now strengthen us to love the world with your own life. In your name we pray.
C: Amen.

ANNOUNCEMENTS

‡ BLESSING

P: The blessing of God, who provides for us, feeds us, and journeys with us, be upon you now and forever.
C: Amen.

‡ SENDING HYMN

Christ is Alive! Let Christians Sing.....#389, vs. 1,2,5

‡ DISMISSAL

L: Go in peace. You are the body of Christ.

C: Thanks be to God.

POSTLUDE

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Bulletin cover by Stephen Andrews on Upsplash

We acknowledge that we gather as Diamond Lake Lutheran Church on the traditional land of the Wahpekute band of the Santee division of the Dakota people past and present.

Our mission: Stirred by the Spirit of Christ to learn, follow, and serve.

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