

PRAYER OF THE CHURCH

Bless us, O Lord, with "mustard seed faith" in Your Son Jesus Christ, that as we grow, we believe in Him with all our hearts, trust in His merits for the assurance of everlasting life, and are a benefit to ourselves and others. Bless us from the fountain of Your Love with the water-of-life and the washing of regeneration in the Holy Spirit.

Stretch Your arm of presence over our land, O Father Eternal, that Your Word and glory may be seen from shore to shore. Sow Your Word in the stately halls of government, in the busy precincts of commerce, in the classroom and on the farm, and in the minds and hearts of people of whatever dignity or position in life. We ask, O Father, that You would sow Your Word in all Whom You have placed as our leaders.

Allow us to know with faithful assurance, that You are Lord over all and that You work only through Yourself. We thank you that You have never given the responsibility of our lives and work to another.

Be gracious to all our families, that our children may grow in wisdom and stature with You and their fellows. Look on all who suffer sickness or sorrow, the infirmities of age or the weariness of toil, separation from loved ones or uncertainty in decision, misunderstanding or bitterness, or any other adversity.

Hear us as we bring to You our private petitions. **(Time of silent prayer.)**
Grant Your peace to all for whom we pray, showing Yourself to them as the very present help in time of need, giving them wisdom and understanding, wholeness, assurance and courage. These things we bring to You in the name and for the sake of Jesus Christ our Savior.

© Amen.

PROPER SIX

Chant Tone



Introit

they flourish in the courts | of our God.
They still bear fruit | in old age,*
they are ever full of | sap and green,

Glory be to the Father and | to the Son*
and to the Holy — Spirit;
as it was in the be — ginning,*
is now, and will be forever. — Amen.

It is good to give thanks | to the Lord,*
to sing praises to Your name,
| O Most High.

(Antiphon, Psalm 92:1;
Psalm 92:12-15)

Collect of the Day

Blessèd Lord, since You have caused all Holy Scriptures to be written for our learning, grant that we may so hear them, read, mark, learn, and inwardly digest them that we may embrace and ever hold fast the blessèd hope of everlasting life; through Jesus Christ, Your Son, our Lord, Who lives and reigns with You and the Holy Spirit, One God, now and forever.

Gradual

Great is the Lord, and greatly | to be praised,*
and His greatness is un | searchable.
on Your wondrous works, I will | meditate.*
and I will declare Your — greatness.

(Psalm 145:3, 5b, 6b)

ENTRANCE PRAYER: We give thanks to You, O Lord, and sing to Your name, O Most High. You show forth Your Loving-kindness every morning and Your faithfulness every night. You have made us glad through Your Word. We triumph in the work of Your hands. Grant us Your power from on high by sending us the gift of Your Holy Spirit according to Your promise. As You have given us power to become Your children through faith in Jesus, so grant us the determination to spread Your Word. Help us see the needs of those around us, and give us the insight to be Your answer to those needs. All these things we ask in the name of Jesus our Savior. Amen (So be it, Lord.)

MY GREAT-UNCLE HAD A WHEAT RANCH. Several weeks of every summer I moved irrigation lines, watched wheat grow and harvested. My Uncle tracked the acres based on the wheat yield. He tracked it in an attempt to improve the under productive acres. Our constant and abiding prayer is that God would allow us to remain in His kingdom each and every day of our lives. We ask that our hearts would be made into good and most productive soil, so that the Word of God (implanted in us) will grow and flourish. We gather every Sunday to celebrate our faith in God. The celebration of our "life in Jesus" is a daily event. We worship Him for His life, His work, His death, His Resurrection.

THEME OF THE DAY:

Mustard Seed Faith

INTROIT—(Antiphon: Psalm 92:1;) Psalm 92:12-15

Although it is disputed, we teach that Psalms 90 through 100 were written by Moses or at the time of Moses. These Psalms were written specifically for worship. Today we use the fourth and closing section of Psalm 92, which presents us with the triumph of the righteous.

COLLECT

If you are old enough to remember The Lutheran Hymnal (1941) or if you happen to be in a congregation that still uses TLH then you have seen this prayer from the "page 5" service. It is: The Collect for the Word, and asks God to allow us to consume His Word that our expectation of salvation has no rival in our life.

OLD TESTAMENT LESSON—Ezekiel 17:22-24

God has the authority to "dry up the green tree and make the dry tree flourish." He has done that for each of us. Jesus is the sprout that has become our splendid Cedar, offering us the fruit of righteousness and the refuge of salvation. We were the dried up sticks that have now become green in the spring of new life in Jesus Christ. Being made to be green and growing is the common experience which all in Christ share.

GRADUAL—Psalm 145:3, 5b, 6b

Psalm 145 is titled, "David's Psalm of Praise." (The last 5 Psalms are all hymns of praise.) In this Psalm, David, concentrated on the Greatness of God and the proofs of the administration of His kingdom, as that which we are to praise.

EPISTLE LESSON—2 Corinthians 5:1-17

Paul as well as all Christians will one day die (we are all jars of clay.) Yet we do not despair for we know that death leads to life in Jesus. We live in our flesh which is a tent (a temporary structure) while we live here on Earth. God wants us to be clothed with our heavenly dwelling. Starting with our Introit and traveling all the way through our Gospel Lesson we have the on going theme of the "Triumph of the Righteous," and especially our triumph granted in the person and work of Jesus.

GOSPEL LESSON—Mark 4:26-34

The first parable emphasizes that the Gospel will grow mysteriously, gradually, and with complete dependability. Human involvement in the growth of the Gospel, (the Word of God,) is minimal and unnecessary. The growth (the success of God's will,) comes as a consequence of creation. The second parable emphasizes the contrast between the lowly (in a manger and in human flesh) origins of the Gospel and its impressive