

# EXTRA Grace Notes

Grace Lutheran Church, 2006 60<sup>th</sup> Street, Kenosha, Wisconsin



October 4, 2020

## *Eighteenth Sunday after Pentecost: Gathering Liturgy*

### CONFESSION AND FORGIVENESS (ELW pg. 94)

☐ Blessed be the holy Trinity, + one God, who forgives all our sin, whose mercy endures forever.

☑ **Amen.**

☐ God of all mercy and consolation, come to the help of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that we may confess our sin, receive your forgiveness, and grow into the fullness of Jesus Christ, our Savior and Lord.

☑ **Amen.**

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

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.**

☐ In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit.

☑ **Amen.**

GATHERING SONG. O God of Love, O King of Peace (ELW #749) vv. 1 & 4

1 *O God of love, O King of peace,  
make wars throughout the  
world to cease;  
our greed and sinful wrath  
restrain.*

*Give peace, O God, give peace  
again.*

4 *Where saints and angels dwell  
above,*

*all hearts are knit in holy love;  
oh, bind us in that heavenly  
chain.*

*Give peace, O God, give peace  
again.*

### GREETING

☐ 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.**

CANTICLE OF PRAISE: p. 139

☐ Glory to God in the highest, and peace to God's people on Earth.

*Lord God, heavenly King,  
almighty God and Father,  
we worship you,  
we give you thanks,  
we praise you for your glory.*

*Lord Jesus Christ,  
only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the  
world:*

*have mercy on us;  
you are seated at the right hand  
of the Father:  
receive our prayer.*

*For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ, with the Holy  
Spirit,  
in the glory of God the Father.  
Amen.*

### PRAYER OF THE DAY

☐ Let us pray.

Beloved God, from you come all things that are good. Lead us by the inspiration of your Spirit to know those things that are right, and by your merciful guidance, help us to do them, through Jesus Christ, our Savior and Lord.

☑ **Amen.**

# Lectionary 27 Readings

## Isaiah 5:1–7

Let me sing for my beloved  
my love-song concerning his  
vineyard:  
My beloved had a vineyard  
on a very fertile hill.  
He dug it and cleared it of stones,  
and planted it with choice  
vines;  
he built a watchtower in the  
midst of it,  
and hewed out a wine vat in  
it;  
he expected it to yield grapes,  
but it yielded wild grapes.  
And now, inhabitants of  
Jerusalem  
and people of Judah,  
judge between me  
and my vineyard.  
What more was there to do for  
my vineyard  
that I have not done in it?  
When I expected it to yield  
grapes,  
why did it yield wild grapes?  
And now I will tell you  
what I will do to my  
vineyard.  
I will remove its hedge,  
and it shall be devoured;  
I will break down its wall,  
and it shall be trampled  
down.  
I will make it a waste;  
it shall not be pruned or  
hoed,  
and it shall be overgrown  
with briars and thorns;  
I will also command the clouds  
that they rain no rain upon  
it.  
For the vineyard of the LORD of  
hosts  
is the house of Israel,  
and the people of Judah  
are his pleasant planting;  
he expected justice,  
but saw bloodshed;  
righteousness,  
but heard a cry!



## Psalm 80:7–15

<sup>7</sup>Restore us, O God of hosts;  
let your face shine upon us,  
and we shall be saved.  
<sup>8</sup>**You have brought a vine out  
of Egypt;  
you cast out the nations  
and planted it.**  
<sup>9</sup>You cleared the ground for it;  
it took root and filled the  
land.  
<sup>10</sup>**The mountains were  
covered by its shadow  
and the towering cedar  
trees by its boughs.**  
<sup>11</sup>You stretched out its tendrils to  
the sea  
and its branches to the  
river.  
<sup>12</sup>**Why have you broken  
down its wall,  
so that all who pass by  
pluck off its grapes?**  
<sup>13</sup>The wild boar of the forest has  
ravaged it,  
and the beasts of the field  
have grazed upon it.  
<sup>14</sup>**Turn now, O God of hosts,  
look down from heaven;**  
<sup>15</sup>behold and tend this vine;  
preserve what your right  
hand has planted.

## Philippians 3:4b–14

*Paul writes:* If anyone else has  
reason to be confident in the  
flesh, I have more: circumcised  
on the eighth day, a member of

the people of Israel, of the tribe  
of Benjamin, a Hebrew born of  
Hebrews; as to the law, a  
Pharisee; as to zeal, a persecutor  
of the church; as to righteousness  
under the law, blameless.

Yet whatever gains I had,  
these I have come to regard as  
loss because of Christ. More than  
that, I regard everything as loss  
because of the surpassing value  
of knowing Christ Jesus my Lord.  
For his sake I have suffered the  
loss of all things, and I regard  
them as rubbish, in order that I  
may gain Christ and be found in  
him, not having a righteousness  
of my own that comes from the  
law, but one that comes through  
faith in Christ, the righteousness  
from God based on faith.

I want to know Christ and  
the power of his resurrection and  
the sharing of his sufferings by  
becoming like him in his death, if  
somehow I may attain the  
resurrection from the dead.

Not that I have already  
obtained this or have already  
reached the goal; but I press on  
to make it my own, because  
Christ Jesus has made me his  
own.

Beloved, I do not consider  
that I have made it my own; but  
this one thing I do: forgetting  
what lies behind and straining  
forward to what lies ahead, I  
press on toward the goal for the  
prize of the heavenly call of God  
in Christ Jesus.

## Gospel: Matthew 21:33–46

*Jesus said to the people,* “Listen  
to another parable. There was a  
landowner who planted a  
vineyard, put a fence around it,  
dug a wine press in it, and built a  
watchtower. Then he leased it to  
tenants and went to another  
country.

“When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another.

“Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’

“But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him.

“Now when the owner of the vineyard comes, what will he do to those tenants?”

They said to him, “He will put those wretches to a miserable



death, and lease the vineyard to other tenants who will give him the produce at the harvest time.”

Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected

has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’?”

“Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.”

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

## *Pastor Barker’s Sermon: “My Beloved Had a Vineyard”*

This spring I was very invested in keeping my garden perfectly kept up. As soon as the snow melted I cleaned it up, I trimmed back all my plants, I laid out a perfect layer of mulch. My plants were all nicely spaced out 18 inches apart—it was going to be perfect!

I had done such a good job of keeping it up that even the hours before we left for California in August, I was plucking out a few little baby weeds to make sure nothing bad happened after two weeks of not receiving care.

That was the last time I tended to my garden and now it is unrecognizable. Weeds are taller than my plants, there are hundreds if not thousands of weeds, and it looks like a chaotic mess after just six weeks of neglect.

I want you to think about times you have seen the cultivation cycle where a garden

or piece of land has been cleared and cared for and also times where you have seen a garden or piece of land revert into wildness.

Our reading from Isaiah is one of the most famous passages from the Old Testament, in part because Jesus picks it up in his parable we read today as well.

Before I get deep into these passages, it is worth noting that they both deal with a very difficult theme: that of God’s wrath. This is a topic I myself have often felt troubled by, uncomfortable with, and apart from the lectionary, it is not a text I would have personally chosen for this moment. But, with that said, here we go.

This love song of the vineyard starts off almost as a romantic ballad—“Let me sing for my beloved my love-song concerning his vineyard”. Isaiah here is singing about his beloved, God.

It starts off celebratory, the vineyard has had the stones dug out and cleared, has the best vines, has a watchtower in the middle of it, and has a stone wine vat in it. This is a beautiful vineyard. And it’s meant to be symbolic of the beautiful Promised Land that God has given to his people.

But, it goes south quickly. With a radical tone shift. It’s a jarring passage to read.

We learn that this vineyard has not produced good wine grapes but “wild grapes”.

And then God laments to the people, what am I to do with this vineyard that produces wild grapes?

God then explains that the only recourse is God will remove the hedge, break down its wall, and this vineyard will be trampled and devoured. It will not be tended to so it will be overgrown with thorns.

This beautiful vineyard is to be destroyed. It's really a very haunting passage. It starts off so full of love and celebration and quickly spirals total destruction and wreckage.

There is something so visceral to me in this passage. We live in this tension constantly of the beautiful gifts of God and also the way that sin brings wanton destruction.

I have seen this with people struggling with addiction—he good gifts of family and stability get destroyed so quickly. I have seen this how we treat our natural world. Out by the church I used to serve at, there was a landfill—this beautiful farm country had trash everywhere—it was sobering to see.

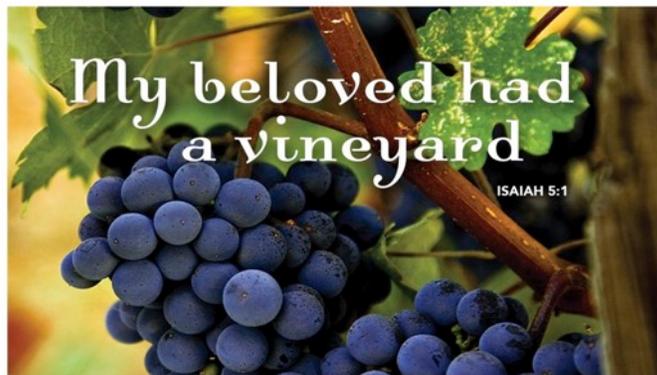
God explains the reason the vineyard we destroyed.

“For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!”

If we had kept reading one more verse, we would learn that part of the injustice that God speaks of is that, “Ah, you who

join house to house, who add field to field, until there is room for no one but you”. So we get a sense of a land and home seizure program.

Now, if we think about our Biblical history, we will remember that God's words here are not an idle threat. In 586, God will destroy the city of Jerusalem through the Babylonian army. So, this destruction of the vineyard comes to fruition.



So, what do we do with this violent passage?

Jesus will pick it up in the parable we read today and he will change it just a bit. In his version the vineyard won't get destroyed but the tenants who are taking care of it will be evicted. Jesus uses this passage to point out the hypocrisy of the religious leaders—a theme we covered last week.

Vineyard destroyed or just those who benefit from it having it taken away. Either of those outcomes is distinctly unpleasant.

Frederick Douglas, the runaway slave who became an abolition leader, would use passages like this in Isaiah and Jeremiah in the decade before the American Civil War to warn of God's impending judgment on the country for the sin of slavery. It's attention grabbing how his prophecy came to fruition, but does not bring much comfort.

We might point to the cross and Jesus's death on our behalf as a way to solve what these passages are about. But, Jesus himself, at least in his telling of salvation history in this parable of the vineyard, does not seem to give us this permission in this parable

because even after the son is killed the tenants are banished from the vineyard.

As way of conclusion, these are certainly troubling passages. And maybe the best thing we can take away from them this week is that we are to bear the fruit of justice in our lives.

Amen.

## Creed, Prayers and Communion Liturgy

HYMN OF THE DAY. Savior, Like a Shepherd Lead Us (ELW #789) vv. 1 & 4

1 Savior, like a shepherd lead us;  
much we need your tender care.  
In your pleasant pastures feed us,  
for our use your fold prepare.  
Blessed Jesus, blessed Jesus,  
you have bought us; we are yours.  
Blessed Jesus, blessed Jesus,  
you have bought us; we are yours.

4 Early let us seek your favor,  
early let us do your will;  
blessed Lord and only Savior,

*with your love our spirits fill.  
Blessed Jesus, blessed Jesus,  
you have loved us, love us still.  
Blessed Jesus, blessed Jesus,  
you have loved us, love us still.*

**☩ 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 to the dead.**

**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.**

PRAYER VERSE Lord, Listen to Your Children Praying (ELW #752)

*Lord, listen to your children praying;*

*Lord, send your spirit in this place;*

*Lord, listen to your children praying;*

*Send us love, send us power, send us grace.*

“Lord, Listen to Your Children Praying” by Ken Medema copyright © 1973 Hope Publishing Co. All rights reserved. Reprinted by permission under OneLicence.net permit #A-733643

#### PRAYERS OF INTERCESSION

**P** With confidence in God’s grace and mercy, let us pray for the church, the world, and all those in need.

Holy God, you call us to work for peace and justice in your vineyard. Refresh the church with your life, that we may bear fruit through work and service. Lord, in your mercy,

**C** **hear our prayer.**

**P** Thank you for the abundant harvest of the earth. Bless and care for those whose hands bring the fruits of the earth to the tables of all who hunger. May we be inspired by your servants who cared deeply for your creation (*especially Francis of Assisi, whom we commemorate today*). Lord, in your mercy,

**C** **hear our prayer.**

**P** Curb the impulses of greed and pride that lead us to take advantage of others. Grant that world leaders (*especially...*) seek the fruits of the kingdom for the good and welfare of all people. Lord, in your mercy,

**C** **hear our prayer.**

**P** Sustain all who suffer with the promise of new life. Assured of your presence, heal our pain and suffering, and equip us to embrace all bodies aching for wholeness of mind, body, and soul. We call to mind those who are struggling today *especially*:

- Mary Andrews (Welcome Center volunteer from St. Anthony’s)
- Dawn Bench (Welcome Center volunteer)
- Jackie Brichacek (Nancy’s sister-in-law)
- Jean Boothe (Grace soup kitchen supervisor)
- Hank Buehrens
- Andrew Calvert

- Pat Calvert
  - Alyssa and Aaron Dell
  - Barb Caputo
  - Holly Cummings
  - Eric Dangerfield (Carolyn Reynold’s boyfriend)
  - Jim & Connie, parents of Welcome Center volunteer Lynda Eirich
  - Gregory Foster
  - Steve Gapko
  - Shirleen Gulick
  - Dennis Houston (Dawn’s father-in-law)
  - Sydney Houston
  - David Kramer
  - David Kristopeit (Nancy’s brother-in-law)
  - Dorothy Keuffer
  - Dean O’Hanlon
  - Nancy Piehl (Andrew Calvert’s cousin)
  - Carolyn Reynold’s children Eddie, Santino, and Lytoshia
  - Cynthia Schwartz (Norma’s daughter)
  - Marcia Swanson
  - Joyce Swift
  - Florence and Jacqueline Walker (Carolyn’s sisters)
  - Dottie Watts
  - Kristi Weiss (Rollie’s daughter)
- Lord, in your mercy,

**C** **hear our prayer.**

**P** We pray for all managers in our community and for all who seek employment. Give hope and a future to those who lack meaningful work, those who have been marginalized or abused in the workplace, and those who desire new opportunities. Lord, in your mercy,

**C** **hear our prayer.**

*Here other intercessions may be offered.*

**P** Thank you for the saints who teach us to live faithfully in your vineyard (*especially Theodor Flidner, renewer of society*). May our chorus join theirs until our labor is complete. Lord, in your mercy,

**C** **hear our prayer.**

**P** Listen as we call on you, O God, and enfold in your loving arms all for whom we pray, in the name of Jesus Christ our Lord.

**C** **Amen.**

PEACE

**P** The peace of Christ be with you always.

**C** **And also with you.**

#### ANNOUNCEMENTS

## MEAL

OFFERING. We Give Thee but Thine Own (ELW #686) v. 1

1 *We give thee but thine own,  
whate'er the gift may be;  
all that we have is thine alone,  
a trust, O Lord, from thee.*

OFFERING PRAYER

**P** 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 might be for the world signs of your gracious presence in Jesus Christ, our Savior and Lord.

**C** **Amen.**

GREAT THANKSGIVING. (ELW p. 144)

**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.**

**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:

HOLY, HOLY, HOLY (ELW p. 144)

*Holy, holy, holy Lord, God of power and might,  
Heaven and earth are full of your glory.*

*Hosanna. Hosanna. Hosanna in the highest.*

*Blessed is he who comes in the name of the Lord.*

*Hosanna in the highest.*

THANKSGIVING AT THE TABLE

**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. 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, 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.**

LORD'S PRAYER

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

**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** Come to the banquet table  
where Christ gives himself as food and drink.

COMMUNION SONG (ELW p. 146)

*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.*

SONG AFTER COMMUNION: Jesus Loves Me  
(ELW #595) vv. 1 & 3

1 *Jesus loves me! This I know,  
for the Bible tells me so;  
little ones to him belong,  
they are weak, but he is strong*

Refrain: *Yes, Jesus loves me,  
yes, Jesus loves me,  
yes, Jesus loves me,  
the Bible tells me so.*

3 *Jesus loves me! He will stay  
close beside me all the way;  
when at last I come to die,  
he will take me home on high.* Refrain.



PRAYER AFTER COMMUNION

**P** We give you thanks, gracious God, that you have once again fed us with food beyond compare, the body and blood of Christ. Lead us from this place, nourished and forgiven, into your beloved vineyard to wipe away the tears of all who hunger and thirst, guided by the example of the same Jesus Christ and led by the Holy Spirit, now and forever.

**C** Amen.

SENDING

BLESSING

**P** Mothering God, Father, + Son, and Holy Spirit, bless you and lead you into the way of truth and life.

**C** Amen.

SENDING SONG: Lord, Dismiss Us with Your Blessing (ELW #545) vv. 1 & 3

- 1 *Lord, dismiss us with your blessing, fill our hearts with joy and peace; let us each, your love possessing, triumph in redeeming grace. Oh, refresh us; oh, refresh us, traveling through this wilderness.*
- 3 *Savior, when your love shall call us from our struggling pilgrim way, let no fear of death appall us, glad your summons to obey. May we ever, may we ever reign with you in endless day.*

DISMISSAL

**P** Go in peace. Remember the poor.

**C** Thanks be to God.

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## Grace Offerings: September 27, 2020

General offering .....\$ 260.00  
 Welcome Center/food pantry ..... \$ 200.00  
 Total .....\$ 460.00

Grace weekly budget: \$2,943.20

Thank you to Patsy Callahan for sponsoring worship bulletins in October in memory of her husband, Patrick.

Thank you to Group J for giving the altar flowers this Sunday for the greater glory of God.

Please remember to mail in your offering checks to Grace if you are not worshipping here in person. You can also contribute electronically through the “Donations” link at GraceKenosha.com.

## Synod Alert on Phishing Scams

Dear Siblings in Christ,

There has been a recent surge in phishing emails, in which scammers represent themselves as a member of the synod staff and request assistance, often in the form of asking people to purchase gift cards. Religious organizations have become easy targets for these types of scams, which take advantage of people's generosity.

Just a reminder, no one on the synod staff will ever email you asking for you to send money, gift cards, perform “some

tasks” for them, click a link to learn more, or include a vague message asking for a “favor” and



for you to respond immediately.

Some email services allow you to hover your cursor over the sender's email address (without clicking it) to view the address of

the true sender. You may also call the synod office (414-671-1212) if you are in doubt. Valid email addresses for all synod staff members will be from the domain names of @gmselca.org or @milwaukee-synod.org, or for Outreach for Hope staff, @outreachforhope.org.

Please delete such emails and don't reply back or click on any links contained within the message. For more information from the FCC on these types of emails, read the article at <https://www.consumer.ftc.gov/articles/how-recognize-and-avoid-phishing-scams>.

In Christ,  
Bishop Paul Erickson

Grace Lutheran Church  
2006 60<sup>th</sup> Street  
Kenosha, Wisconsin 53140-3893

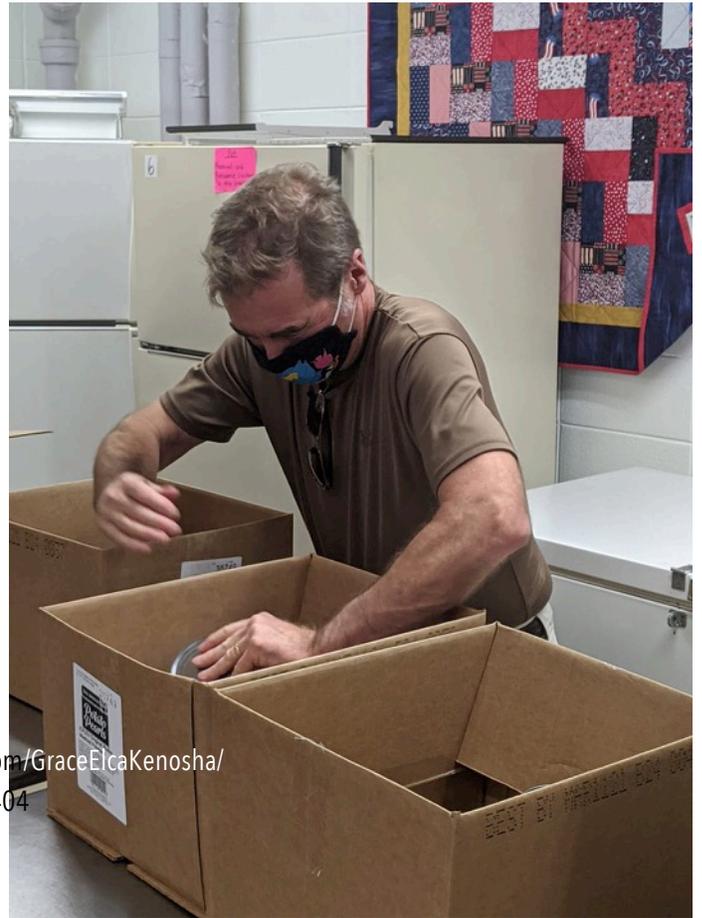
[www.GraceKenosha.com](http://www.GraceKenosha.com)

Worship services 9:30 a.m. Sundays, livestreamed at [www.facebook.com/GraceElcaKenosha/](https://www.facebook.com/GraceElcaKenosha/)

Pastor Jonathan Barker: [jonathan.w.barker17@gmail.com](mailto:jonathan.w.barker17@gmail.com) 626-864-6404

Church office: [graceoffice@wi.rr.com](mailto:graceoffice@wi.rr.com) 262-654-9143

Office hours: 9:00 a.m. to 2:00 p.m. Tuesday through Friday



## *Living Lutheran* Cover Story Asks “How Should Lutherans Be Involved in Politics?”

The ELCA magazine *Living Lutheran* has a cover story this month that could hardly be more timely.

“How Should Lutherans Be Involved in Politics?” reports the development by the national church of a social statement urged upon it by the Minneapolis Area Synod at their 2019 assembly. A bipartisan and ethnically diverse team of clergy and laity members have begun working on the social statement, which they expect to present to the 2025 Churchwide Assembly for approval.

From the *Living Lutheran* article: “Responses to the COVID-19 pandemic and calls for racial justice have shone a spotlight on other sharp divides in the nation and in the ELCA over church-state relations. Some people reacted against governors’ inclusion of churches in bans on large gatherings, arguing that the states were curtailing freedom of religion.

“Many have felt called to join Black Lives Matter demonstrations and protest police violence

and systemic racism. Rostered ministers and lay leaders engaging in such protests have been chided by some and cheered by others in their congregations.

“Seldom has a presidential campaign generated such intense feeling and heated rhetoric as the one currently nearing its conclusion. There are growing fears that, whoever wins, the outcome will further divide our nation and cause even more intense conflict within families and churches.”

The article quotes Director of ELCA Advocacy Amy Reumann, who said in April, “As the people of God called and sent to the world, our public testimony is always an opportunity to proclaim a hope-filled witness to the Good News of Jesus Christ, the God who calls us to do justice.”

The full article will soon be posted online at [www.livinglutheran.org](http://www.livinglutheran.org). A social message on government and civic engagement adopted by the national Church Council is expected soon at [elca.org/socialmessages](http://elca.org/socialmessages).

