



WELCOME TO WORSHIP

Please turn off all cell phones.

If you are visiting with us today, we extend to you a particular welcome and invite your questions and comments.

Our entire worship service is printed in this worship folder for your convenience.

Hearing assistance devices are available in the Narthex.

Child care is available for children ages 5 years and under in the Child Care Area, across from the Life Together Hall.

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In the order of service, the words that are spoken by a leader are in regular type.

Words spoken by the assembly are in boldface type.

Instructions are in italicized type.

“Notes from the Seminarian” are in italicized colored type.

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Even though face masks are not required, we do recommend wearing them.

Please do not attend worship if you are currently sick with any of the following symptoms: fever, cough, sore throat, shortness of breath, nausea, or diarrhea.

Please do not attend worship if you had close personal contact with anyone who has been diagnosed or is awaiting test results for COVID-19 in the past 14 days.

Eighth Sunday after Pentecost

Notes from the Seminarian Edition

Sunday, July 31, 2022 • 8:15 a.m. and 10:00 a.m.

GATHERING

The Holy Spirit calls us together as the people of God.

PRELUDE

ANNOUNCEMENTS

Throughout the worship folder, you'll find these "callouts" with "Notes from the Seminarian." These are modeled after annotations I have done in my worship classes, and explain some aspects of the service and choices in language and music.

Much of this service uses what we call "expansive language" for God, which may be unfamiliar or even challenging. I would love to hear from you about how you experience this. What resonated with you? What didn't you like? Is there something you didn't understand? Something you're wondering about? Feel free to catch me after service or send me a note!

Rise in body or spirit.

Instead of using "please stand as you are able," at Lutheran School of Theology at Chicago we say "please rise in body or spirit." The intention with this language is to more fully include those who cannot stand for any reason, as the traditional language potentially implies that remaining seated is a less faithful choice. This language invites us to consider what it means to "rise in spirit" as well as in our bodies.

CALL TO CONFESSION

+ Praise our Wonderful Maker,
who wove our bodies from the depths of the earth,
hems us in, behind and before,
and will knit us back together. *(Psalm 139)*

Amen.

Let us confess our sin in the presence of God and of one another,
saying, “Have mercy on us.”

Kneel or stand. Silence is kept for reflection.

PRAYER OF CONFESSION

Gracious God, we confess that we have turned from you
and given ourselves to the powers of sin.

Have mercy on us.

You call us into community,
but we are scattered.

Have mercy on us.

You demand we care for the least of these,
but we are swayed by wealth and power.

Have mercy on us.

You made us to live in harmony with creation,
but we have failed.

Have mercy on us.

You invite us to follow Jesus,
but we have lost our way.

Have mercy on us.

We are truly sorry.
We repent and turn to you.

Have mercy on us.

Silence for personal reflection.

ASSURANCE OF PARDON

Friends, hear this good news:

Our God is like a woman who, having ten coins and losing one, lit the lamps, swept the house, and searched everywhere until she found the one coin that had gone missing. *(Luke 15:8-10)*

Our God, in Christ, has turned the world upside-down to seek the lost and claim us as her own.

Amen.

This assurance of pardon draws from one of Jesus' parables and uses feminine images and pronouns for God. We often use exclusively male language for God, although God exists beyond our human concepts of gender. Throughout the service, we will explore feminine language for God and the stories and songs of faithful women.

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.

This text, called the "Apostolic Greeting," is one of the central parts of our "Gathering Rite," and is drawn directly from 2 Corinthians 13:13.

CANTICLE OF PRAISE • "MARY'S SONG"

Sighs Too Deep for Words

*Cantor (leader) and **congregation (all)** sing refrain, as noted.
Cantor sings verses.*

The musical notation consists of two staves, each with four measures. The first staff is for the first verse, and the second staff is for the second verse. Each staff has a treble clef and a 4/4 time signature. The notes are simple, using quarter and eighth notes. The lyrics are written below the notes, with the Leader's parts in italics and the All's parts in bold. The first staff has four measures: Leader: (1 measure), All: (1 measure), Leader: (1 measure), All: (1 measure). The second staff has four measures: Leader: (1 measure), All: (1 measure), Leader: (1 measure), All: (1 measure).

Leader: *Glo-ry* to God, All: **glo-ry** to God, with all our hearts, with all our hearts.

Leader: *Come, wor-ship* God, All: **come, wor-ship** God, with all our praise, with all our praise.

Our spirits join with Mary,
singing her song of praise
to God, whose name is holy,
with arms fully raised.

Refrain.

Stories of God's great mercy
each generation shares.
New hope for lowly people:
we know that our God cares.

Refrain.

In Jesus there is promise,
helping us on our way.
The Spirit always guides us;
we trust what she will say.

Refrain.

PRAYER OF THE DAY

Let us pray.

Benevolent God, you are the source,
the guide, and the goal of our lives.

Teach us to love what is worth loving,
to reject what is offensive to you,
and to treasure what is precious in your sight,
through Jesus Christ, our Savior and Lord.

Amen.

The Prayer of the Day was in earlier days known as the “collect,” because it “collects” us all together in prayer as we turn from the Gathering section of worship to the Word.

Sit.

All the readings for today are taken from the ELCA resource "Readings for the Assembly." This resource removes some of the male language for the first and third persons of the Trinity (God the Creator and the Holy Spirit) and makes a few other small adaptations from the NRSV translation that we usually use in worship.

WORD

God speaks to us in scripture reading, preaching, and song.

FIRST READING

A reading from the book of Ecclesiastes.

Ecclesiastes 1:2, 12-14; 2:18-23

Vanity of vanities, says the Teacher,
Vanity of vanities! All is vanity.

I, the Teacher, when king over Israel in Jerusalem, applied my mind to seek and to search out by wisdom all that is done under heaven: it is an unhappy business that God has given to human beings to be busy with. I saw all the deeds that are done under the sun; and see, all is vanity and a chasing after wind.

I hated all my toil in which I had toiled under the sun, seeing that I must leave it to those who come after me - and who knows whether they will be wise or foolish? Yet they will be master of all for which I toiled and used my wisdom under the sun. This also is vanity.

So I turned and gave my heart up to despair concerning all the toil of my labors under the sun, because sometimes one who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by another who did not toil for it. This also is vanity and a great evil.

What do mortals get from all the toil and strain with which they toil under the sun? For all their days are full of pain, and their work is a vexation; even at night their minds do not rest. This also is vanity.

Word of God, word of life.

Thanks be to God.

SECOND READING

A reading from the letter to the Colossians.

Colossians 3:1-11

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things - anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal, there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, enslaved and free; but Christ is all and in all!

The Word of the Lord.

Thanks be to God.

Rise in body or spirit.

GOSPEL ACCLAMATION • “ALLELUIA”

Behold, I Make All Things New

Leader:



Al-le-lu - ia! Lord, to whom shall we go? You have the words of e-ter-nal life.____

5 ALL:



Al-le - lu - ia!____ Al-le - lu - ia!____ Al-le - lu - ia____

10



Al-le - lu - ia!____ Al-le - lu - ia!____ Al-le - lu - ia____

“Lord, to whom shall we go?” is drawn from John 6:68. We join Peter in asking Jesus this question as we prepare for the reading of the Gospel, the “words of eternal life.”

GOSPEL

The Word made flesh dwells among us
full of grace and truth.

This language reminds us that Jesus, the Word made flesh, is the “good news” of the gospel, and that he is among us.

Luke 12:13-21

The holy Gospel according to Luke.

Someone in the crowd said to Jesus, “Teacher, tell my brother to divide the family inheritance with me.” But Jesus replied, “Friend, who set me to be a judge or arbitrator over you?” And Jesus said to them, “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.”

Then he told them a parable: “The land of a rich man produced abundantly. And he thought to himself, ‘What should I do, for I have no place to store my crops?’ Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, ‘Soul you have ample goods laid up for many years; relax, eat, drink, be merry.’ But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’ So it is with those who store up treasures for themselves but are not rich toward God.”

This is the Gospel of Jesus Christ.

Praise to you, Word of Life!

This response, and the one before the Gospel, both avoid using the word “Lord” for Jesus, because that title can be interpreted as distant and even authoritarian. Instead, we use here other titles and names for Jesus.

Sit.

CHILDREN'S SERMON AND SERMON

Seminarian Hannah Johnsrud.

Rise in body or spirit.

HYMN OF THE DAY • "FAITH BEGINS BY LETTING GO"

All Creation Sings 1004



- 1 Faith be - gins by let - ting go, giv - ing up what had seemed sure,
- 2 Faith en - dures by hold - ing on, keep - ing mem-'ry's roots a - live
- 3 Faith ma - tures by reach - ing out, stretch - ing minds, en - larg - ing hearts,



tak - ing risks and press - ing on, though the way feels less se - cure:
so that hope may bear its fruit; prom - ise - fed, our souls will thrive,
shar - ing strug - gles, liv - ing prayer, bind - ing up the bro - ken parts;



pil - grim - age both right and odd, trust - ing all our life to God.
not through mer - it we pos - sess but by God's great faith - ful - ness.
till we find the com - mon - place ripe with wit - ness to God's grace.

The Hymn of the Day is one of the distinctly Lutheran parts of our pattern of worship. Luther was a great fan of music, and this is an opportunity for the assembly to take part in proclaiming the Good News!

CREED

Together, let us confess our faith,
using the words of this contemporary adaptation of our creed.

**We believe in God,
the Father Almighty,
Architect of time,
Quilter of the cosmos.
You shape our bodies
from the dust of the ground,
and by your breath we are given life.**

**We believe in you, O God,
who became incarnate in Christ Jesus,
the Word made flesh,
truly divine and truly human.
You lived among us
to reveal your justice,
died among us
to break the bonds of sin and death,
and were raised among us
to bring abundant life.**

**We believe in you, O God,
who transforms us by the Holy Spirit,
draws us into community,
moves us to action,
and inspires us to hope against hope.
You breathe new life
into a fallen world
and equip us to proclaim
the good news of resurrecting love.**

**All thanks and praise to you, O God,
our beginning and our end. Amen.**

This is a Prayer of Praise from the Sighs Too Deep for Words liturgy. The Apostles' and Nicene Creeds are both incredible and ecumenically accepted statements of faith with long histories in our Christian tradition. And, sometimes speaking a profession of faith with new language can help us to more deeply understand the meaning of our faith as expressed in these ancient creeds.

PRAYERS OF THE CHURCH

Trusting in God's extraordinary love,
let us come near to the Holy One in prayer.

A brief silence.

At the conclusion of each petition:

Merciful God,
receive our prayer.

Receive the prayers of your children, merciful God,
and hold us forever in your steadfast love;
through Jesus Christ our holy Wisdom.

Amen.

It is often our tradition to say "hear our prayer" after our petitions. This language can feel exclusionary to people who are Deaf or hard of hearing, and also potentially implies that our prayers must be spoken to be accepted by God. "Receive our prayer" is a potentially more inclusive option.

SHARING OF THE PEACE

The peace of Christ be with you always.
And also with you.

Sit.

MEAL

God feeds us with the presence of Jesus Christ.

OFFERING

Because God first loved us,
we are made to love one another.

For the sake of the life of the world, offer yourselves,
your time, and your possessions as signs of love.

You can mail an offering to:

Mountain View Lutheran Church
3505 - 122nd Ave E
Edgewood WA 98372

You can give electronically:

ONLINE via the MVLC WEBSITE

-) Visit www.mtviewlutheran.org.
-) Hover over the “GIVE” dropbox.
-) Choose “Make a Donation via Bank Account” or “Make a Donation via Credit/Debit Card.”
-) Fill out all information on the page and then click the blue “GIVE” button.
-) If you want it to remember your information, visit “SIGN IN” and create an account.
-) NOTE: Online giving is a one-time gift unless you check “Make this Gift Recurring.”

OFFERTORY • “FOR THE WHOLENESS OF THE EARTH”

All Creation Sings 1067



1 We lift this prayer for the whole-ness of the earth. We lift this
2 We turn our lives to the whole-ness of the earth. We turn our
3 Give thanks to God for the whole-ness of the earth. Give thanks to



prayer for the whole-ness of the earth. We lift this prayer for the
lives to the whole-ness of the earth. We turn our lives to the
God for the whole-ness of the earth. Give thanks to God for the



whole-ness of the earth. Can you feel it ris - ing in you?
whole-ness of the earth. Can you feel it spin - ning in you?
whole-ness of the earth. Can you feel it ris - ing in you?

Rise in body or spirit.

OFFERING PRAYER

Generous God, we give you praise!

You freed the widow from her debt
by transforming a small jar of oil
into countless overflowing vessels. (2 Kings 4:1-7)

You liberate us from sin and death
by the abundance at this table.

Multiply these gifts and fill us with your spirit,
so that we may embody Christ and enflesh your radical freedom.

Amen.

GREAT THANKSGIVING

Sighs Too Deep for Words

God is here!
The Spirit is with us!

Lift up your hearts!
We lift them to our God!

Let us give thanks to the Holy One and the Holy Three!
It is right to give our thanks and praise!

Again, this version of the communion dialogue avoids using "Lord" language for God and assures us that God is with us through the Meal and in our lives. By rephrasing these familiar lines spoken between the presider and the assembly, we may be able to more fully understand what they mean.

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.

Fulfilling the promise of the resurrection,
you pour out the fire of your Spirit,
uniting in one body people of every nation and tongue.

And so, with Mary Magdalene and Peter
and all the witnesses of the resurrection,
with earth and sea and all their creatures,
and with angels and archangels,
cherubim and seraphim,
we praise your name
and join their unending hymn:

SANCTUS • "HOLY, HOLY, HOLY"

All Creation Sings, Holy Communion Setting Twelve

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and

God of might, heav - en and earth are full of your

glo - ry. Ho - san - na in the high - est.

Bless - ed is the one who comes in the name of the

Lord. Ho - san - na, ho - san - na in the high - est.

Ho - san - na, ho - san - na in the high - est.

THANKSGIVING AT THE TABLE

All praise to you, glorious God of grace.

Throughout the ages you have blessed us with foremothers of the faith.

With Sarah, we bless you for your gift of life.

With Ruth, we praise you for family and food.

With Miriam, we celebrate our escape from the foe.

Remembering Deborah, we honor the words of your prophets.

Remembering the woman at the well, we laud you for living water.

Remembering Junia, we thank you for those who minister among your people.

One with the daughter of Jairus, we wake to life in you.

With Mary, we magnify your name:

My soul proclaims the greatness of the Lord,

my spirit rejoices in God my Savior.

Remembering Martha and Mary, we join Jesus at this meal.

Living, he healed the bleeding woman;
dying, he cared for his mother;
risen, he sent Mary Magdalene in mission.

On the night before he died, he 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.

With Mary, again we magnify your name:
My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior.

Mighty God of mercy,
as you heard the prayers of Hannah, so now hear us.

Send your Spirit on this bread and wine,
that sharing the body and blood of Christ we become his body in the world.

Send your Spirit on this assembly, that like Phoebe,
we serve one another with zeal.

Send your Spirit on the church, that like Anna,
we tell others of your mercy.

Send your Spirit into our hearts, that like Dorcas,
we care for the poor and needy.

With Mary, once more we magnify your name:
My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior.

All praise to you, powerful God of peace.

We adore you, our God,
Father, Son, and Holy Spirit,
you who mother and feed and comfort us,
today, tomorrow, and forever.

Amen.

At Mountain View, we often move directly from the Sanctus to the Words of Institution. There is also a rich Lutheran tradition surrounding a more extended prayer called "Thanksgiving at the Table," which explores some of the theology surrounding Communion or "Eucharist," literally meaning "Thanksgiving" in Greek.

This Thanksgiving at the Table, which is from the new hymnal supplement All Creation Sings, explores many of the stories of faithful women in the Bible.

THE LORD'S PRAYER

Gathered into one by the Holy Spirit,
let us pray as Jesus taught us:

**Heavenly God, giver of life,
holy is your name,
your realm come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those
who sin against us.**

**Save us from the time of trial,
and deliver us from evil.**

**For you reign in power and glory
now and forever. Amen.**

This is an adaptation of the Lord's Prayer from the Sighs Too Deep for Words liturgy, which does not use "kingdom" language, because it describes often oppressive earthly systems of ruling over others.

INVITATION TO COMMUNION

Wisdom has prepared the food, poured the wine, and set her table.
She calls, "Come, all are welcome to eat and drink." (*Proverbs 9:2, 4-5*)

Sit.

DISTRIBUTION

All baptized Christians are welcome to receive the body and blood of Jesus Christ. If you are unable to come forward for communion, then please let an usher know and you will be served where you are seated.

If gluten-free wafers are required for health reasons, then please ask the pastor serving communion for a wafer.

LAMB OF GOD • "LAMB OF GOD"

All Creation Sings, Holy Communion Setting Twelve

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, grant us peace.

COMMUNION HYMN • "COME TO THE TABLE"

Evangelical Lutheran Worship 481



Come to the ta - ble of mer - cy, pre - pared with the wine and the bread.



All who are hun - gry and thirst - y, come, and your souls will be fed.



Come at the Lord's in - vi - ta - tion; re - ceive from his nail - scarred hand.



Eat of the bread of sal - va - tion; drink of the blood of the Lamb.

COMMUNION HYMN • "O LIVING BREAD FROM HEAVEN"

Evangelical Lutheran Worship 542



- 1 O liv - ing Bread from heav - en, how well you feed your guest!
- 2 My Sav - ior, you have led me with - in your ho - liest place,
- 3 You gave me all I want - ed; this food can death de - stroy.
- 4 Oh, grant me then, well - strength - ened with heav'n - ly food, while here



The gifts that you have giv - en have filled my heart with rest.
and here your - self have fed me with trea - sures of your grace;
And you have free - ly grant - ed the cup of end - less joy.
my course on earth is length - ened, to serve you, free from fear;



O won - drous food of bless - ing! O cup that heals our woes!
for you have free - ly giv - en what earth could nev - er buy,
My Lord, I do not mer - it the fa - vor you have shown,
and bring me home to praise you where none can peace de - stroy,



My heart, this gift pos - sess - ing, in thank - ful song o'er - flows!
the bread of life from heav - en, that now I shall not die.
and all my soul and spir - it bow down be - fore your throne.
where I will ev - er raise you glad songs in end - less joy.

Rise in body or spirit.

PRAYER AFTER COMMUNION

Life-giving God,
through this meal you have bandaged our wounds
and fed us with your mercy.
Now send us forth to live for others,
both friend and stranger,
that all may come to know your love.
This we pray in the name of Jesus.

Amen.

SENDING

God blesses us and sends us in mission to the world.

DEACON SENDING

Deacons are called to “make Christ and his redemptive love known by word and example.” (1 Timothy)

Such love is expressed in the extension of Holy Communion to those who are homebound or hospitalized.

Gracious God,
loving all your family with a mother’s tender care:

**As you sent the angel to feed Elijah with heavenly bread,
assist those who set forth to share your word and sacrament
with those who are homebound, hospitalized, and often lonely.**

**In your love and care, nourish and strengthen
those who will receive this sacrament,
and give us all the comfort of your abiding presence
through the body and blood of your Son,
Jesus Christ, our Lord. Amen.**

BLESSING

The God of peace,
Father, + Son, and Holy Spirit,
bless you, comfort you,
and show you the path of life
this day and always.

Amen.

SENDING HYMN • "TAKE MY LIFE THAT I MAY BE"

Evangelical Lutheran Worship 583



Take my life, that I may be con - se - crat - ed, Lord, to thee;



take my mo - ments and my days; let them flow in cease - less praise.



1	Take my hands	and let them move	at the im -
2	Take my sil - ver	and my gold,	not a mite
3	Take my voice	and let me sing	al - ways, on -
4	Take my will	and make it thine;	it shall be



pulse of	thy love;	take my feet	and let
would I	with - hold;	take my in - tel - lect	
ly for	my King;	take my lips	and let
no lon - ger	mine;	take my heart,	it is



them be	swift and beau - ti - ful	for thee.
and use	ev - 'ry pow'r	as thou shalt choose.
them be	filled with mes - sag - es	from thee.
thine own;	it shall be thy roy - al	throne.

SENDING

Go in peace. Love your neighbor.
Thanks be to God.

POSTLUDE

*Flowers on the altar
are given to the glory of God
by Tim and Karen Keopple
in honor of their 31st wedding anniversary.*

NOTES ON THE SERVICE

Background on the *Sighs Too Deep for Words* liturgy.

Responding to members' consistent requests for more expansive images in worship, a team of fifteen church leaders from Twin Cities congregations (Holy Trinity, Grace University, St. Michael's, Edina Community, University Lutheran Church of Hope, Augsburg University, and Bishop Ann Svennungsen from the Minneapolis Area Synod) commissioned a new expansive language liturgy. The group was inspired by the 50th anniversary of the ordination of women, the 40th anniversary of the ordination of women of color, and the 10th anniversary of the ordination of LGBTQIA+ leaders in the Evangelical Lutheran Church in America (ELCA), as well as the ELCA's newly published social statement entitled "Faith, Sexism, and Justice: A Call to Action."

After having spent time with the voices of feminist, womanist, *mujerista*, and queer theologians and musicians, and having been awarded a Ministry Imagination Grant from the Minneapolis Area Synod, the team then contracted with two writers—namely, Rev. Tamika Jancewicz and Rev. Emilie Casey. Their work began just weeks after Minneapolis, along with the rest of the world, witnessed the brutal murder of George Floyd. Given these circumstances, the commissioners felt called to create an expansive language liturgy not only relating to gender and sexuality, but also to race and culture and were pleased that these two writers, with very different social locations, graciously agreed to work together to create something that would bring a richness and depth that could not be achieved by one individual working in isolation. The commissioning team then searched for a musician and found Anne Krentz Organ to join them as composer.

Together, Pastor Tamika Jancewicz, Pastor Emilie Casey, and Anne Krentz Organ shaped this liturgy entitled *Sighs Too Deep for Words* (Romans 8:26). This resource gives special attention to women's experiences in scripture and in everyday life, and it invites embodied prayer. This is a liturgy rooted in scriptural accounts of the breaths, sighs, groans, and shouts of God, humanity, and all creation. The writers have aimed to craft language and music that is not only theologically rigorous and aesthetically beautiful, but also clear, adaptable, and singable. May we pray and sing without knowing exactly what to say, for it is when "we do not know how to pray as we ought" that the "Spirit intercedes with sighs too deep for words."

WORSHIP NOTES

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Worship leaders include:

Both services

-) PREACHER: Seminarian Hannah Johnsrud.
-) PRESIDERS: Pastor Eric Bostrom, Seminarian Hannah Johnsrud.
-) WORSHIP ASSISTANT: Barry Johnsrud.
-) DIRECTOR of MUSIC MINISTRIES: Brenna Sage.
-) VIDEOGRAPHER: David Burch.
-) ALTAR GUILD: Jacque Fauber, Janice Harrison, Helen Oren.

8:15 a.m.

-) USHERS: Joe Anderson, Jeff Quinn (head usher), Mary Quinn.
-) COMMUNION ASSISTANTS: Ellen Leapaltdt, Betsy Tunstall.
-) LECTOR: Diane Tyler.
-) SOUND: Karen Fink.

10:00 a.m.

-) USHERS: Mark Cantrell (head usher), Ken Edmonds, Diane Nelson, Lindy Nelson.
-) GREETER: Mary Beth Dahl.
-) ACOLYTE: Dutcher Adams.
-) COMMUNION ASSISTANTS: Gretchen Johnsrud, Kandy Rose.
-) LECTOR: Bob Linden.
-) SOUND: Beth Ann Johnson.

MOUNTAIN VIEW LUTHERAN CHURCH

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