

June 1 & 2, 2024 † Second Sunday after Pentecost

KING OF KINGS LUTHERAN CHURCH
WORSHIP WITH HOLY COMMUNION



*“the sabbath was made for
humankind, and not
humankind for the sabbath”*

Mark 2: 27

All services live-streaming at
<https://youtube.com/@kofklutheranchurch>
or go to our web page www.kofk.com and scroll to "Join Service Virtually."

King of Kings Lutheran Church

543 Union Avenue, New Windsor, NY 12553

Pastor:	The Reverend Dr. Mary Lou Baumgartner 36 Hudson Drive, New Windsor, NY	565-7645 561-6169
Secretary:	Leetha Berchielli	
Sexton:	Dave Guldán	
Pianist:	Carolyn Topliff (Saturday), Emily Stuercke (Sunday)	

SECOND SUNDAY AFTER PENTECOST
SATURDAY, JUNE 1, 2024 AT 5:00 P.M.
SUNDAY, JUNE 2, 2024 AT 11:00 A.M.



Welcome to Worship!



PROTOCOLS FOR WORSHIP AND OTHER INDOOR GATHERINGS AT KING OF KINGS *REVISED AS OF July 29, 2023*

These protocols are subject to change at any time based on information received from Bishop Egensteiner, the Orange County Health Department, the Governor of New York, and the CDC.

Wearing of masks inside the church is optional. Anyone who chooses to wear a mask may do so without judgment. Masks and hand sanitizer are available from the Greeter.

Write or highlight your name (recorded for service attendance) at the lectern in the entryway.

Take a bulletin. You may place an offering in the offering plate in the entry area.

All pews are open for sitting.

The service is livestreamed and begins when the organist / pianist starts the prelude; please cease conversing and listen silently to prepare yourself for worship (your conversation may be heard on the livestream).

Worshippers are welcome to speak responses and sing hymns and liturgical music.

When sharing the peace, offer a smile or a hand signal, but do not touch.

PROTOCOL FOR COMMUNION: When the pastor invites you, EITHER --

1. Remain in the pew and tell the usher you want to commune in your pew; the pastor and the assistant will bring you the elements. Place the empty cup or container in the pew receptacle.
OR --

2. Come forward via the middle aisle at the direction of the usher, move to the right or the left of the altar rail, kneel or stand, and receive a wafer from the pastor; if you prefer a gluten-free wafer or pre-packaged elements, please tell the pastor. Take a cup of red wine or white grape juice from the tray held by the communion assistant. Return to your pew by the side aisles, and dispose of the empty cup or container in the receptacle at the side of the chancel or in the pew.

Please refrain from talking during the postlude so it is not heard on the livestream. Please have your post-worship discussions outside the Sanctuary.

We welcome back the Rev. Gregory A. Tennermann who will be leading us in worship this weekend while Pastor Mary Lou is away.

WE GATHER IN GOD'S HOUSE

INTRODUCTION

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.



PRELUDES, GREETINGS, ANNOUNCEMENTS AND PRAYER REQUESTS

Please stand as you are able.

The sign of the cross may be made by all in remembrance of their Baptism.

THANKSGIVING FOR BAPTISM

P Blessed be the holy Trinity, +
God of manna, God of miracles, God of mercy.

C Amen.

P Drawn to Christ and seeking God's abundance,
let us confess our sin.



Silence is kept for reflection.

P God, our provider,

C forgive us.

**We turn to our own understanding
rather than trusting in you.**

We take offense at your teachings and your ways.

We refuse to believe there is enough to share.

Turn us again to you.

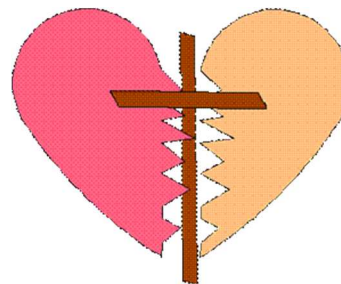
Speak to us the words of eternal life

and feed us to do your will in the world.

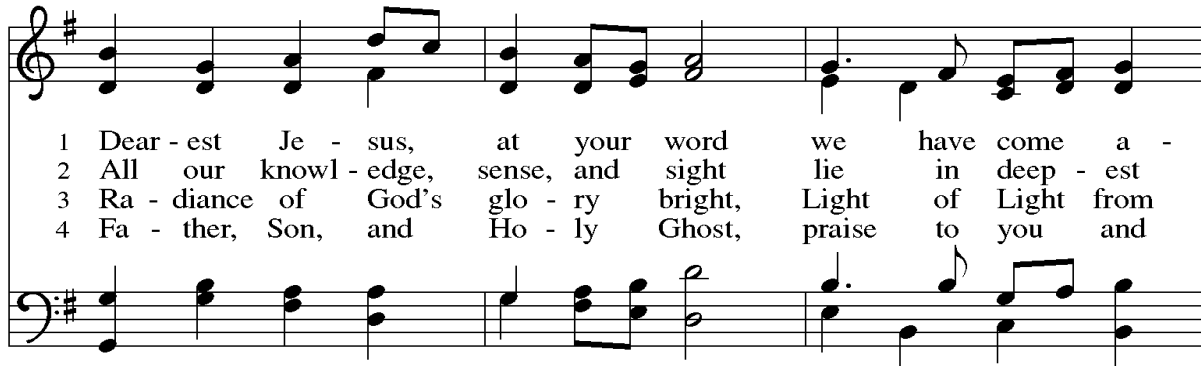
Amen.

P Beloved people of God:
in Jesus, the manna from heaven,
you are fed and nourished.
Through Jesus, + the bread of life,
you receive more than enough.
By Jesus, full of grace,
you are forgiven and loved into abundant life.

C Amen.



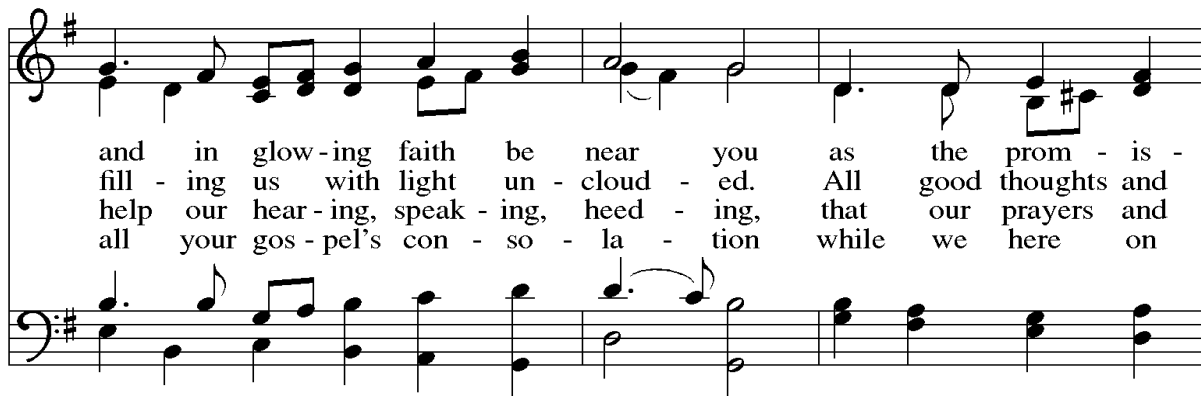
GRace



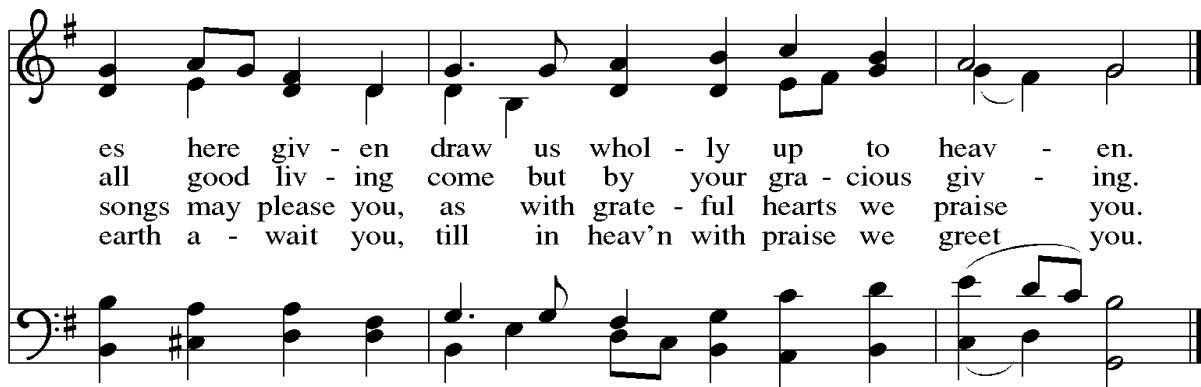
1 Dear - est Je - sus, at your word we have come a -
 2 All our knowl - edge, sense, and sight lie in deep - est
 3 Ra - diance of God's glo - ry bright, Light of Light from
 4 Fa - ther, Son, and Ho - ly Ghost, praise to you and



gain to hear you; let our thoughts and hearts be stirred
 dark - ness shroud - ed till your Spir - it breaks the night,
 God pro - ceed - ing, Je - sus, send your bless - ed light;
 ad - o - ra - tion! Grant us what we need the most:



and in glow - ing faith be near you as the prom - is -
 fill - ing us with light un - cloud - ed. All good thoughts and
 help our hear - ing, speak - ing, heed - ing, that our prayers and
 all your gos - pel's con - so - la - tion while we here on



es here giv - en draw us whol - ly up to heav - en.
 all good liv - ing come but by your gra - cious giv - ing.
 songs may please you, as with grate - ful hearts we praise you.
 earth a - wait you, till in heav'n with praise we greet you.

GREETING

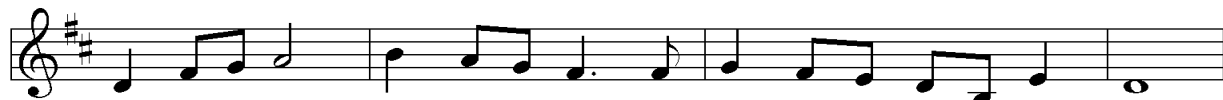
P People of God, children of the King of Kings:
Children grace and mercy be with you all.
 C And also with you.



HYMN OF PRAISE



☐ Glo-ry to God, glo - ry to God, glo - ry to God in the high - est;



glo- ry to God, glo - ry to God, and peace to God's peo- ple on earth.



☐ Lord God, heav- en - ly king, al- migh- ty God and Fa- ther, we



wor-ship you, we give you thanks, we praise you for your glo - ry.



☐ Glo-ry to God, glo - ry to God, glo - ry to God in the high - est;



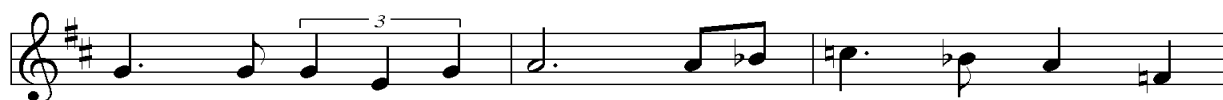
glo- ry to God, glo - ry to God, and peace to God's peo- ple on earth.



☐ Lord Je - sus Christ, on - ly Son of the Fa - ther,



Lord God, Lamb of God, you take a - way the sin of the



world: have mer - cy on us; you are seat - ed at the



right hand of the Fa - ther: re- ceive our prayer.

(continued on next page)



C Glo-ry to God, glo - ry to God, glo - ry to God in the high - est;



glo - ry to God, glo - ry to God, and peace to God's peo - ple on earth.



I
II For you a - lone are the Ho - ly One, you a - lone are the Lord,



you a - lone are the Most High, Je - sus Christ, with the Ho - ly



Spir - it, in the glo - ry of God the Fa - ther, A - men.



C Glo-ry to God, glo - ry to God, glo - ry to God in the high - est;



glo - ry to God, glo - ry to God, and peace to God's peo - ple on earth,



and peace to God's peo - ple on earth.

PRAYER OF THE DAY

P The Lord be with you.

C And also with you.

P Let us pray.

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.

C Amen.



WE HEAR THE WORD OF GOD

FIRST LESSON: 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.

L The First Lesson is from the 5th chapter of Deuteronomy.

Observe the sabbath day and keep it holy, as the LORD your God commanded you. ¹³Six days you shall labor and do all your work. ¹⁴But the seventh day is a sabbath to the LORD your God; you shall not do any work—neither you, nor your children, nor your slaves, nor your ox nor your donkey, nor any of your livestock, nor the resident alien in your towns, so that your slaves may rest as well as you. ¹⁵Remember 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.

L The Word of the Spirit of Life!

C **Thanks be to God.**

Silence



PSALM: Psalm 81: 1-10

L Please join in Psalm 81, reading the verses printed in bold.

¹Sing with joy to God our strength and raise a loud shout to the God of Jacob.

²**Raise a song and sound the timbrel, the merry harp, and the lyre.**

³Blow the ram's horn at the new moon, and at the full moon, the day of our feast;

⁴**for this is a statute for Israel, a law of the God of Jacob.**

⁵God laid it as a solemn charge upon Joseph, going out over the land of Egypt, where I heard a voice I did not know:

⁶**"I eased your shoulder from the burden;**

your hands were set free from the grave-digger's basket.

⁷You called on me in trouble, and I delivered you;

I answered you from the secret place of thunder and tested you at the waters of Meribah.

⁸**Hear, O my people, and I will admonish you: O Israel, if you would but listen to me**

⁹There shall be no strange god among you; you shall not worship a foreign god.

¹⁰**I am the LORD your God, who brought you out of the land of Egypt.**

Open your mouth wide, and I will fill it.

SECOND LESSON: 2 Corinthians 4: 5-12

When we carry out God's ministry we do so not for our glory but for the sake of Jesus Christ whom we proclaim as Lord. The power for ministry comes from God, not us, so that we persevere no matter what, trusting in God's power and promises at work through us.

L The Second Lesson is from the 4th chapter of Paul's second letter to the Corinthians.

We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. ⁶For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. ⁸We are afflicted in every way, but not crushed; perplexed, but not driven to despair; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. ¹¹For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. ¹²So death is at work in us, but life in you.

L The Word of the Spirit of Life!
C **Thanks be to God.**



Stand

GOSPEL ACCLAMATION

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

HOLY 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 chapter.
C **Glory to you, O Lord.**

One sabbath [Jesus] was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. ²⁴The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?" ²⁵And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? ²⁶He 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." ²⁷Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; ²⁸so the Son of Man is lord even of the sabbath."

(continued on next page)

^{3:1} Again he entered the synagogue, and a man was there who had a withered hand.
² They watched 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 This is the Word of the Lord for you and me this day.
C Praise to you, O Christ.

GOSPEL RESPONSE

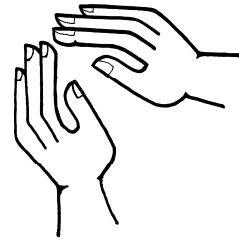
Sing the Gospel Acclamation on page 8:

Sit

SERMON

The sermon is followed by silence for reflection.

Stand

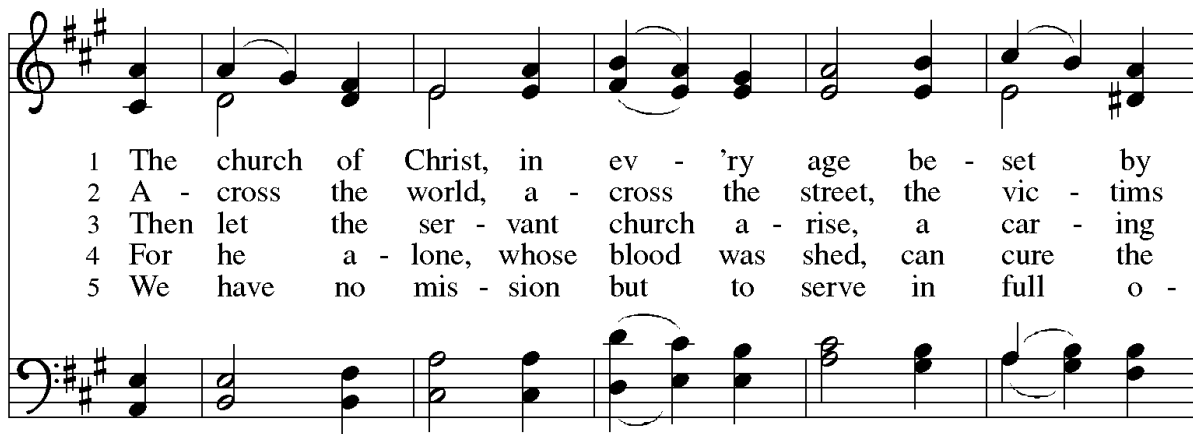


WHAT'S THE POINT?

Here's what the point of this gospel reading is *not*: it's not about grain, and it's not about bread, and it's not about Pharisees, and it's not about David, the temple, or the priests; it's not about the synagogue, a withered hand, or lawfulness, and it's not even, finally, about the sabbath—as important as all these details are to the story.

The point of this gospel is to set eyes on and crack open hearts to what is most holy. Jesus would, over and over again, insist in word and deed that compassion and mercy trump tradition and supersede ritual when it comes to the sacred. As scandalous as that may look in action, and as unsettling as it felt to cautious stewards of the religious order, it is precisely what Jesus meant when he argued that “the sabbath was made for humankind, and not humankind for the sabbath.” Elsewhere, he similarly challenged the religious elite, “For the sake of your tradition, you make void the word of God” (Matthew 15:6), and preached audaciously in his Sermon on the Mount that he had not come to abolish the law but to fulfill it (Matthew 5:17).

Elie Wiesel, a Jewish survivor of the Nazi Holocaust who became a writer, activist, and teacher, taught that “if even the most authoritative teaching, the most sacred text, leads to dehumanization, to humiliation, to harm, then we must reject it.” So, too, did Jesus reject the misuse of the law, demonstrating instead how God intended it as gift, as grace. He exposed the broken-open heart of God's love for humanity in all the places where people react to mercy with hostility. Not only grieved but angry at the hardness of heart of those around him, at their silence and resistance to doing mercy and choosing compassion, in a mere four words—“Stretch out your hand”—Jesus defied tradition and chose the holy, the sacred—making his point. That's gospel.



1 The church of Christ, in ev - 'ry age be - set by
2 A - cross the world, a - cross the street, the vic - tims
3 Then let the ser - vant church a - rise, a car - ing
4 For he a - lone, whose blood was shed, can cure the
5 We have no mis - sion but to serve in full o -



change, but Spir - it - led, must claim and test its
of in - jus - tice cry for shel - ter and for
church that longs to be a part - ner in Christ's
fe - ver in our blood, and teach us how to
be - dience to our Lord; to care for all, with -



her - i - tage and keep on ris - ing from the dead.
bread to eat, and nev - er live be - fore they die.
sac - ri - fice, and clothed in Christ's hu - man - i - ty.
share our bread and feed the starv - ing mul - ti - tude.
out re - serve, and spread his lib - er - at - ing word.



APOSTLES' CREED

**C 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. Amen.**



PRAYERS OF INTERCESSION

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

Silence

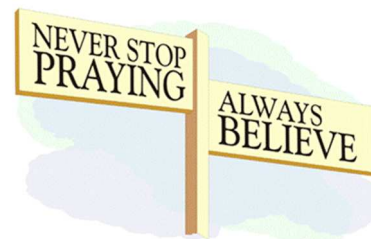
After each prayer petition:

L Merciful God,

C receive our prayer.

**P 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.



WE SHARE IN GOD'S MEAL

GREETING OF PEACE

P The peace of the Lord be with you always.

C And also with you.

The pastor and congregation may greet one another sharing a physically-distanced sign of peace.

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.**

THE GREAT THANKSGIVING

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:

Musical notation for the first line of the hymn: **Ho - ly, ho - ly, ho - ly Lord, God of pow-er and**

Musical notation for the second line of the hymn: **might, heav - en and earth are full of your glo - ry.**

Musical notation for the third line of the hymn: **Ho - san - na in the high - est. Bless - ed is he who**

Musical notation for the fourth line of the hymn: **comes in the name of the Lord. Ho - san - na in the**

Musical notation for the fifth line of the hymn: **high - est. Ho - san - na in the high - est.**

P Holy God, our Maker, Redeemer, and Healer, in the harmonious world of your creation, the plants and animals, the seas and stars were whole and well in your praise.

When sin had scarred the world,
you sent your Son to heal our ills and to form us again into one.

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 acts of healing, his body given up, and his victory over death,
we await that day when all the peoples of the earth
will come to the river to enjoy the tree of life.

Send your Spirit upon us and this meal:
as grains scattered on the hillside become one bread,
so let your Church be gathered from the ends of the earth,
that all may be fed with the Bread of life, your Son.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit,
in your holy Church, both now and forever.

C Amen.

THE LORD'S PRAYER

P Lord, remember us in your kingdom, and teach us to pray:

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 Christ has set the table with more than enough for all.
Come!

C **Thanks be to God.**

Sit



WE SHARE IN THE HOLY EUCHARIST WITH THE BODY OF CHRIST



All are welcome at Jesus' table of grace at this service.

PROTOCOL FOR COMMUNION: When the pastor invites you, **EITHER --**

1. Remain in the pew and tell the usher you want to commune in your pew; the pastor and the assistant will bring you the elements. Place the empty cup or container in the pew receptacle. **OR --**

2. Come forward via the middle aisle at the direction of the usher, move to the right or the left of the altar rail, kneel or stand, and receive a wafer from the pastor; if you prefer a gluten-free wafer or pre-packaged elements, please tell the pastor. Children who are not prepared for communion or any who do not want to receive the elements may come forward for a blessing. Take a cup of red wine or white grape juice from the tray held by the communion assistant. Return to your pew by the side aisles, and dispose of the empty cup or container in the receptacle at the side of the chancel or in the pew.

Please be assured that no matter your preferences, Jesus comes to you in this meal.

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, grant us peace.

Preparing for Next Week

Monday (The Martyrs of Uganda, died 1886; John XXIII, Bishop of Rome, died 1963) Psalm 20. **Tuesday** 1 Corinthians 2: 1-10.

Wednesday (Boniface, Bishop of Mainz, missionary to Germany, martyr, died 754) Numbers 6: 22-27. **Thursday** Psalm 103: 1-13, 22.

Friday (Seattle, chief of the Duwamish Confederacy, died 1866) 2 Peter 1: 1-11. **Saturday** Ezekiel 16: 53-63.

Third Sunday after Pentecost

(Columba, died 597; Aidan, died 651; Bede, died 735; renewers of the church) Genesis 3: 8-15; Psalm 130; 2 Corinthians 4: 13-5: 1; Mark 3: 20-35.

AROUND YOU, O LORD JESUS

ELW 468

1 A - round you, O Lord Je - sus, your own you gath - er still
 2 We hear your in - vi - ta - tion, and heed, O Lord, your call;
 3 We are your own for - ev - er; un - til our fi - nal breath

to share the feast you give us with grace our lives to fill.
 your word of con - so - la - tion is spo - ken here to all.
 we will be true and nev - er— in joy, in grief, in death—

You say to us so lov - ing - ly, “Take, eat! This is my
 It draws us to your lov - ing heart; it brings to us your
 de - part from you, for you are still a - mong your peo - ple

bod - y! Take, drink! This is my blood!”
 bless - ing, which nev - er will de - part.
 dwell - ing, as you have said you will.

Stand

P The body and blood of our Lord Jesus Christ strengthen you
 and keep you in his grace and unto everlasting life.

C Amen.



POST-COMMUNION CANTICLE

☞ Thank - ful hearts and voic - es raise; tell ev - 'ry -
one what God has done. Let all who seek the
Lord re - joice and bear Christ's ho - ly name.
Send us with your prom - is - es, O God, and
lead us forth in joy with shouts of thanks -
giv - ing. Al - le - lu - ia.

POST-COMMUNION PRAYER

L 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 carry your love into the world. In your name we pray.
C Amen.



Silence

WE ARE SENT INTO GOD'S WORLD

BLESSING

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



1 Ho - ly Spir - it, truth di - vine, dawn up - on this soul of mine;
 2 Ho - ly Spir - it, love di - vine, glow with - in this heart of mine;
 3 Ho - ly Spir - it, pow'r di - vine, for - ti - fy this will of mine;
 4 Ho - ly Spir - it, peace di - vine, still this rest - less heart of mine;
 5 Ho - ly Spir - it, right di - vine, king with - in my con - science reign;

breath of God and in - ward light, wake my spir - it, clear my sight.
 kin - dle ev - 'ry high de - sire; purge me with your ho - ly fire.
 by your will I strong - ly live, brave - ly bear, and no - bly strive.
 speak to calm this toss - ing sea, stayed in your tran - quil - i - ty.
 be my guide, and I shall be firm - ly bound, for - ev - er free.

DISMISSAL

L Go in peace to be the body of Christ.
C Thanks be to God!



POSTLUDE



GOSPEL THOUGHTS

In today's gospel Jesus tells his critics, "The sabbath was made for humankind, and not humankind for the sabbath." We keep our weekly sabbath, gathering for prayer and Bible study, songs of praise and petition, and fellowship with others. Just as healing the man with the withered hand was work that could not wait, so is carrying the gospel into the whole world an activity that ought not be restricted to one day a week. Welcoming these elements of our weekly worship in our daily lives helps us to remember the sabbath and share the good news with others each and every day.

Self-care has rightly received increased attention in recent years and can involve all the ways an individual can tend to body, mind, and spirit. Today's passage from Deuteronomy includes some self-care in the command to remember the sabbath. This practice is not limited to the self, however, as the command is also for one's children, workers (where the text names "slaves," we might think of employees/colleagues in our day), resident-alien neighbors, and livestock. The sabbath is both self-care and community care. How might this passage speak to care of both self and community care for families? For congregations? For youth sports leagues? Corporate offices? Other gatherings of human community?

"What is everyone watching?" asks a social media post as someone wonders what they might binge-watch next. Twenty-four-hour access allows us to consume an entire series without missing an episode. The same is true of the news. We can watch the same content again and again if we like. This access also provides opportunities for us to connect and share with others who have watched the same shows. In today's gospel we find the religious leaders watching a show they have already seen. People in need of help are present in the synagogue, and they know that Jesus is going to respond. He does as they expect, and they begin to conspire against him. Who are we binge-watching with suspicion? Who do we gossip about and otherwise criticize? Who do we conspire with as we set ourselves against one another? How does Jesus' response about what is lawful on the sabbath speak to our watching and our responding?

Physical therapy offices are often large, open spaces filled with all sorts of equipment meant to assist with rehabilitation of injuries. One piece of equipment strengthens and stretches a patient's Achilles tendon, another helps a person increase the range of motion in their shoulder. Much of this work is focused on stretching and flexibility. It is not hard to imagine that the man with the withered hand in today's gospel may have kept that hand close and hidden. When Jesus invites him to stretch out his hand, was he slow to do so? Tentative? What physical, emotional, and spiritual injuries or limitations do we clutch close? How does this close keeping of things restrict our movement or hold us back? In what ways does grace invite us to stretch out and be restored?

June 1 & 2, 2024 † Second Sunday after Pentecost

Serving Saturday, June 1 at 5:00 pm

Greeter	Pat Corkedale
Announcements	Barbara Brady
Acolyte / Crucifer	Judy Lorkowski
Communion Asst	Barbara Brady
Cantor	Carol Betcher
Lector	Carol Betcher
Usher	Pat Corkedale
Altar Guild	Marie Skakel, Aiden Skakel

Serving Sunday, June 2 at 11:00 am

Greeter	Jon & Nicole Wurster
Announcements	Beth Roeper
Acolyte / Crucifer	Position Available
Communion Asst	Jeanne Roper
Cantor	Judy Lorkowski
Lector	Position Available
Usher	Ed O'Connor
Counters	John Roper, Jack Zupko
Altar Guild	Marie Skakel, Aiden Skakel

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