



17910 S. Prairie Avenue, Torrance, CA 90504, 310-793-0071

“Loving God, Loving Others, Bringing People In”



Third Sunday after Pentecost

June 09, 2024

8:30 AM

WELCOME

OPENING HYMN *(please stand)* (see back of bulletin)

INVOCATION

P In the name of the Father and of the ☩ Son and of the Holy Spirit.

C Amen.

CONFESSION

P If we say we have no sin, we deceive ourselves, and the truth is not in us.

C But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

kneel/stand

P Let us then confess our sins to God our Father.

C Most merciful God, You have washed us in the water and the Word of Holy Baptism. You have given us New Life and filled us with Your Spirit, giving us the right to be called Your Children. Yet, because our old nature remains with us until death, we still sin against You in thought, word, and deed, by what we do and by what we fail to do. 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, that we may live and walk in the New Life that You created in us when You brought us to faith to the glory of Your holy name. Amen

ABSOLUTION

(please stand)

KYRIE

A In peace let us pray to the Lord.



C Lord, have mer - cy.

A For the peace from above and for our salvation let us pray to the Lord.



C Lord, have mer - cy.

A For the peace of the whole world for the well-being of the Church of God and for the Unity of all let us pray to the Lord.



C Lord, have mer - cy.

A For this holy house and for all who offer here their worship and praise let us pray to the Lord



C Lord, have mer - cy.

A Help, save, comfort and defend us gracious Lord.



C A - men.

The Invocation - Here, we invoke the name of the Triune God whom we serve. "*In the name of the Father, and of the Son and of the Holy Spirit*" is a simple creed. We are confessing who we believe the one true God is. We are also asking for and acknowledging God's presence in the service. "For where two or three come together in my name, there am I with them." (**Mt 18:20**)

Confession - We enter into proper fellowship with God and our brothers and sisters by letting the Light of God's Truth shine on us, illuminating our sin. By confessing our sins, we walk in that light.

Absolution - Christ has conferred on the Church the power to forgive or retain sins (**Mt 16:16-20**). When sins are forgiven, or "*absolved*," Heaven is opened to the forgiven. When sins are retained, they are bound to the unrepentant, and Heaven is locked to them. This ability to forgive and retain sins is referred to as The *Office of the Keys*. The congregation, in effect, hands these Keys to the pastor and says: "Use them to shepherd us." When you hear the words of absolution, you can be as sure of their truthfulness as if Christ Himself were there uttering these words: "You are forgiven."

HYMN OF PRAISE

Gloria in Excelsis

A Glory to God in the highest, and peace to His people on earth.



C Lord God, heav-en-ly king, al-might-y God and Fa - ther:
We wor-ship You, we give You thanks, we praise You for Your glo-ry.



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.
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.

SALUTATION AND COLLECT OF THE DAY

P The Lord be with you.

C And also with you.

Kyrie - The word Kyrie is short for the ancient Greek phrase "*Kyrie eleison*," which means "Lord have mercy." It is not specifically a prayer of forgiveness. We already asked for forgiveness at the beginning of the service with Confession. We use the Kyrie not unlike the way it is used in the Bible—a general call for God's help, for instance in **Mk 10:47**, where blind Bartimaeus cries out to Jesus for healing. Here, we are simply following his example and calling out to our God to have mercy on us.

The Hymn of Praise - The Hymn of Praise can be either "*This is the Feast*," or "*Gloria in Excelsis*," which means glory to God in the highest. In either case, it follows the Kyrie as praise and thanksgiving for God's answer to our cry for mercy.

P Let us pray.

Almighty and eternal God, Your Son Jesus triumphed over the prince of demons and freed us from bondage to sin. Help us to stand firm against every assault of Satan, and enable us always to do Your will; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen

(please be seated)

OLD TESTAMENT READING Genesis 3:8-15

They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man and said to him, "Where are you?" And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

The Lord God said to the serpent,
 "Because you have done this,
 cursed are you above all livestock
 and above all beasts of the field;
on your belly you shall go,
 and dust you shall eat
 all the days of your life.
I will put enmity between you and the woman,
 and between your offspring and her offspring;
he shall bruise your head,
 and you shall bruise his heel."

R This is the Word of the Lord.

C Thanks be to God.

The Salutation - Before the Collect of the Day and also at the Preface, Pastor and people speak the words, "*The Lord be with you... And also with you.*" Pastor and people bless each other as a sign of the bond of love in Jesus that should reside among God's people (**Jn 15:17**).

The Collect - Pronounced: "kol'-ekt," are a "collection" of requests, intercessions, and thanksgivings from the congregation.

EPISTLE READING 2 Corinthians 4:13 - 5:1

Since we have the same spirit of faith according to what has been written, “I believed, and so I spoke,” we also believe, and so we also speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

For we know that if the tent, which is our earthly home, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

R This is the Word of the Lord.

C Thanks be to God.

(please stand)

HOLY GOSPEL

P The Holy Gospel according to Mark 3:20-35

C Glory to You, O Lord

Then [Jesus] went home, and the crowd gathered again, so that they could not even eat. And when his family heard it, they went out to seize him, for they were saying, “He is out of his mind.”

The Readings - This section of the service continues until the Service of Holy Communion begins. Here our soul is fed with the Word of God through the readings and the sermon. For it is by the power of the Word of God that we are brought to faith and strengthened in our faith, not by any decision or act of our own.

The Creeds - We confessional Lutherans boldly confess “Scripture alone!” We do not place creeds on the same authority as Scripture, but they are important to us because they teach what the Scriptures teach. Throughout history people have twisted the Bible. Thus, creeds become important tools for confessing correct doctrine.

And the scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.” And he called them to him and said to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. But no one can enter a strong man’s house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.

“Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”— for they had said, “He has an unclean spirit.”

And his mother and his brothers came, and standing outside they sent to him and called him. And a crowd was sitting around him, and they said to him, “Your mother and your brothers are outside, seeking you.” And he answered them, “Who are my mother and my brothers?” And looking about at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God, he is my brother and sister and mother.”

P This is the Gospel of the Lord.

C Praise to You, O Christ.

APOSTLES' CREED

C I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His 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 into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life ✠ everlasting. Amen.

HYMN OF THE DAY

Christ, the Lord of Hosts, Unshaken



1 Christ, the Lord of hosts, un - shak - en By the dev - il's
2 Mi - chael fought the heav'n - ly bat - tle, God - ly an - gels
3 Long on earth the bat - tle ra - ges, Since the ser - pent's
4 Je - sus came, this word ful - fill - ing, Tram - pled Sa - tan,



seeth - ing rage, Thwarts the plan of Sa - tan's min - ions;
by his side; Warred a - gainst the an - cient ser - pent,
first de - ceit; Twist - ed God's com - mand to Ad - am,
death de - fied; Bore the brunt of our temp - ta - tion,



Wins the strife from age to age; Con - quers sin and
Foiled the beast, so full of pride, Cast him earth - bound
Made for - bid - den fruit look sweet. Then the curse of
On the wretch - ed tree He died. Yet to life was



death for - ev - er; Slams them in their steel - y cage.
with his an - gels; Now he prowls, un - sat - is - fied.
God was spo - ken: "You'll lie crushed be - neath His feet!"
raised vic - to - rious; By His life our life sup - plied.

5 Swift as lightning falls the tyrant
From his heav'nly perch on high,
As the word of Jesus' vict'ry
Floods the earth and fills the sky.
Wounded by a wound eternal
Now his judgment has drawn nigh!

6 Jesus, send Your angel legions
When the foe would us enslave.
Hold us fast when sin assaults us;
Come, then, Lord, Your people save.
Overthrow at last the dragon;
Send him to his fiery grave.

SERMON

OFFERING ANNOUNCEMENT *(please place offerings in the designated box in the Narthex or give online by scanning the scan code on the back of the bulletin))*

(please stand)

PRAYER OF THE CHURCH

THE LORD'S PRAYER

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

G **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.

Hymn of the Day - The Hymn of the Day is chosen to reflect the theme of the sermon.

The Sermon - The sermon is the exposition of the Scripture with the proper balance between words of Law and words of Gospel. The Law exposes and condemns our sin and prepares us for the Gospel that offers us the forgiveness of Christ.

The Offering - The Offering is a time of worship like the hymns and prayers. We are blessed with the opportunity to give to the work of the church from the bounty of God's blessings to us. However, the question always seems to arise, "How much should I give?" The Old Testament law of tithing is an admirable goal to have, but it is not a requirement for the New Testament people of God who have been set free from the Law. Therefore, it is better to ask the question: "How much **can** I give?" rather than **should**. In the end, the amount is between you and the Lord, as we are reminded by Paul's words to the Corinthians, "Each one must give as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." (II Cor. 9:7)

The Prayer of the Church - This prayer is on behalf of the Church at large. Besides praying for the sick and hurting in our congregation, it is a broad ranging prayer that the Word may be preached for the strengthening of God's people and the salvation of the lost.

The Lord's Prayer - We join in praying the prayer our Lord taught us as we celebrate His kingdom come, and His Will being done on earth as it is in Heaven. For He reigns now and forever along with all the saints on earth and in Heaven!
(Mt 6:9 and Lk 11:2-4)

COLLECT

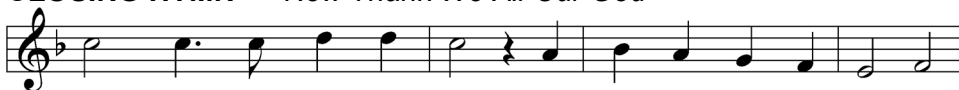
P Let us pray.

Blessed Lord, 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, by patience and comfort of Your holy Word, we may embrace and ever hold fast the blessed hope of everlasting life; through Jesus Christ, our Lord.

G Amen.

BENEDICTION / ANNOUNCEMENTS

CLOSING HYMN *Now Thank We All Our God*



1 Now thank we all our God With hearts and hands and voic - es,
2 Oh, may this boun-teous God Through all our life be near us,
△ 3 All praise and thanks to God The Fa - ther now be giv - en,



Who won-drous things has done, In whom His world re - joic - es;
With ev - er joy - ful hearts And bless - ed peace to cheer us
The Son, and Him who reigns With them in high - est heav - en,



Who from our moth - ers' arms Has blest us on our way
And keep us in His grace And guide us when per - plexed
The one e - ter - nal God, Whom earth and heav'n a - dore;



With count-less gifts of love And still is ours to - day.
And free us from all ills In this world and the next!
For thus it was, is now, And shall be ev - er - more.

Text and tune: Public domain

POSTLUDE

Benediction - (Latin: *good speak*) This is a short divine blessing where God speaks His blessings over us through the mouth of the pastor. The familiar blessing that begins, "The Lord bless you and keep you," is given the name "Aaronic Blessing" because it is the blessing God commanded Moses to give to his brother Aaron to speak to the people (**Num. 6:24—26**).

Website and online giving information:



ACKNOWLEDGMENTS

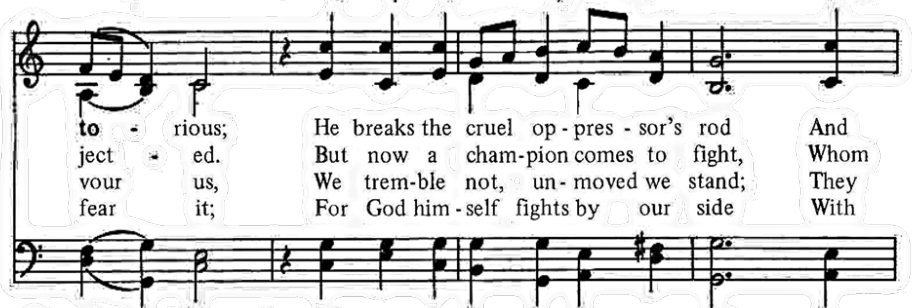
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A Mighty Fortress Is Our God – Text: Martin Luther, 1483-1546; if. Lutheran Book of Worship, 1978 Tune: Martin Luther, 1493-1546


A Mighty Fortress Is Our God



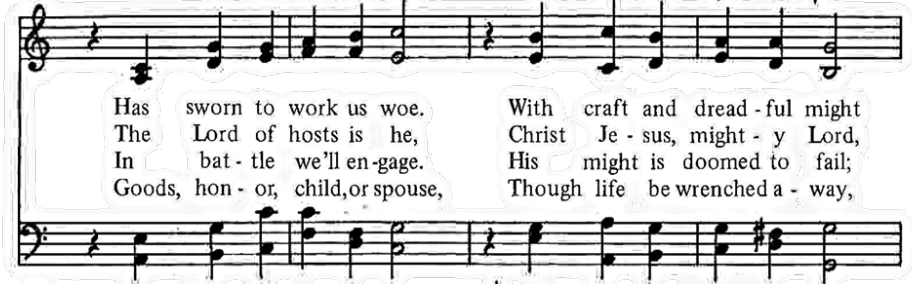
1 A might - y for - tress is our God, A sword and shield vic -
 2 No strength of ours can match his might. We would be lost, re -
 3 Though hordes of dev - ils fill the land All threat - 'ning to de -
 4 God's Word for - ev - er shall a - bide, No thanks to foes, who



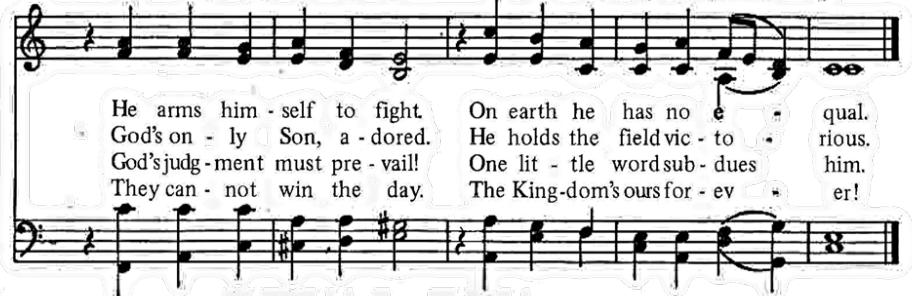
to - rious; He breaks the cruel op - pres - sor's rod And
 ject - ed. But now a cham - pion comes to fight, Whom
 your us, We trem - ble not, un - moved we stand; They
 fear it; For God him - self fights by our side With



wins sal - va - tion glo - rious. The old sa - tan - ic foe
 God him - self e - lect - ed. You ask who this may be?
 can - not o - ver - pow'r us. Let this world's ty - rant rage;
 weap - ons of the Spir - it. Were they to take our house,



Has sworn to work us woe. With craft and dread - ful might
 The Lord of hosts is he, Christ Je - sus, might - y Lord,
 In bat - tle we'll en - gage. His might is doomed to fail;
 Goods, hon - or, child, or spouse, Though life be wrenched a - way,



He arms him - self to fight On earth he has no e - qual.
 God's on - ly Son, a - dored. He holds the field vic - to - rious.
 God's judg - ment must pre - vail! One lit - tle word sub - dues him.
 They can - not win the day. The King - dom's ours for - ev - er!