



Grace Evangelical Lutheran Church

Pastor Heinz Raidel
Pam Villarreal, Musician

11:00am

8950 Refugee Road
Pickerington, OH 43147
Phone: 614.868-3397

8TH SUNDAY AFTER PENTECOST
July 19, 2026

CALL TO WORSHIP

Chimes

Prelude

Welcome

The congregation is asked to respond where appropriate. Stand as you are able.

P: We begin, in the name of the Father, Son, and Holy Spirit.

C: Amen.**BRIEF ORDER FOR CONFESSION AND FORGIVENESS**

P: Blessed be the holy Trinity, ☩ one God, whose compassion endures forever.

C: Amen.

P: Let us confess our sin to God.

*Stand as you are able.**Silence is kept for reflection and self-examination.*

P: Compassionate God,

C: we confess to you all our sins. Our burden is heavy, and we cannot free ourselves. In your mercy, call us back to you. Your yoke is easy and your burden is light. Restore us to dwell in your peace. In Christ's name we pray, Amen.

P: Jesus says, "Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest." In the name of God, Father, ☩ Son, and Holy Spirit, your sins are forgiven. Rest in God's love.

C: Amen.**GATHERING HYMN***O Holy Spirit, Enter In (ELW 786)*

1 O Ho - ly Spir - it, en - ter in, and in our hearts your
 2 Left to our - selves, we sure - ly stray; oh, lead us on the
 3 O might - y Rock, O Source of life, let your good Word in



work be - gin, and make our hearts your dwell - ing. Sun of the soul,
 nar - row way, with wis - est coun - sel guide us; and give us stead -
 doubt and strife be in us strong - ly burn - ing, that we be faith -



O Light di - vine, a-round and in us bright-ly shine, your strength
fast-ness, that we may fol - low you for - ev - er free, no mat -
ful un - to death and live in love and ho - ly faith, from you



in us up - well - ing. In your ra - diance life from heav - en now is
ter who de - rides us. Gent - ly heal those hearts now bro - ken; give some
true wis - dom learn - ing. Lord, your mer - cy on us show - er; by your



giv - en o - ver - flow - ing, gift of gifts be - yond all know - ing.
to - ken you are near us, whom we trust to light and cheer us.
pow - er Christ con - fess - ing, we will cher - ish all your bless - ing.

Text: Michael Schirmer, 1606–1673; tr. Catherine Winkworth, 1827–1878, adapt.
Music: WIE SCHÖN LEUCHTET, Philipp Nicolai, 1556–1608

PRAYER OF THE DAY

P: The Lord be with you.

C: And also with you.

P: Let us pray.

P: Faithful God, most merciful judge, you care for your children with firmness and compassion. By your Spirit nurture us who live in your kingdom, that we may be rooted in the way of your Son, Jesus Christ, our Savior and Lord.

C: Amen

KYRIE

Leader

Assembly

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

HYMN OF PRAISE

Refrain



Now the feast and cel - e - bra - tion, all of cre - a - tion



sings for joy to the God of life and love and free-dom;



praise and glo - ry for - ev - er - more!



1 Now is the feast of the Lamb once slain, whose blood has



freed and u - nit-ed us to be one great peo-ple of God.

Refrain

2 Pow - er and rich-es, wis-dom and might, all hon - or and

Refrain
glo - ry to Christ for - ev - er.

3 For God has come to dwell with us, to make us peo-ple of

Refrain
God; to make all things new.

Text and music: Marty Haugen, b. 1950

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THE WORD

THE FIRST READING: Isaiah 44:6-8

There are no other gods besides God: the word of the LORD does not fail to come to pass. We can trust in God, through whom Israel—and we—are redeemed.

⁶ Thus says the LORD, the King of Israel,
and his Redeemer, the LORD of hosts:

I am the first, and I am the last;
besides me there is no god.

⁷ Who is like me? Let them proclaim it;
let them declare and set it forth before me.

Who has announced from of old the things to come?
Let them tell us what is yet to be.

⁸ Do not fear or be afraid;
have I not told you from of old and declared it?
You are my witnesses!

Is there any god besides me?
There is no other rock; I know not one.

L: The word of the Lord.

C: Thanks be to God.

PSALM: Psalm 86:11-17

¹¹ Teach me your way, O LORD, and I will walk in your truth;
give me an undivided heart to revere your name.

¹² **I will thank you, O Lord my God, with all my heart,
and glorify your name forevermore.**

¹³ For great is your love toward me;
you have delivered me from the pit of death.

¹⁴ **The arrogant rise up against me, O God, and a band of violent people seeks
my life;**

they have not set you before their eyes.

¹⁵ But you, O Lord, are gracious and full of compassion,
slow to anger, and full of kindness and truth.

¹⁶ **Turn to me and have mercy on me;
give your strength to your servant, and save the child of your handmaid.**

¹⁷ **Show me a sign of your favor, so that those who hate me may see it and be
put to shame;
because you, LORD, have helped me and comforted me.**

SECOND READING: Romans 8:12-25

For Paul, true spirituality means that we experience the reality of the Spirit, which enables us to pray as God's children, keeps us in solidarity with creation, and gives us unseen hope that God will liberate us and creation from bondage to death and decay.

¹² So then, brothers and sisters, we are obligated, not to the flesh, to live according to the flesh—¹³ for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴ For all who are led by the Spirit of God are children of God. ¹⁵ For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption. When we cry, "Abba! Father!" ¹⁶ it is that very Spirit bearing witness with our spirit that we are children of God, ¹⁷ and if children, then heirs: heirs of God and joint heirs with Christ, if we in fact suffer with him so that we may also be glorified with him.

¹⁸ I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. ¹⁹ For the creation waits with eager longing for the revealing of the children of God, ²⁰ for the creation was subjected to futility, not of its own will, but by the will of the one who subjected it, in hope ²¹ that the creation itself will be set free from its enslavement to decay and will obtain the freedom of the glory of the children of God. ²² We know that the whole creation has been groaning together as it

suffers together the pains of labor,²³ and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.²⁴ For in hope we were saved. Now hope that is seen is not hope, for who hopes for what one already sees?²⁵ But if we hope for what we do not see, we wait for it with patience.

L: The word of the Lord.

C: **Thanks be to God.**

Gospel Acclamation



The Holy Gospel according to St. Matthew the thirteenth chapter:

C: **Glory to you, O Lord.**

GOSPEL: Matthew 13:24-30, 36-43

²⁴ [Jesus] put before [the crowds] another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field,²⁵ but while everybody was asleep an enemy came and sowed weeds among the wheat and then went away.²⁶ So when the plants came up and bore grain, then the weeds appeared as well.²⁷ And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?'²⁸ He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?'²⁹ But he replied, 'No, for in gathering the weeds you would uproot the wheat along with them.³⁰ Let both of them grow together until the harvest, and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.' "

³⁶ Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field."³⁷ He answered, "The one who sows the good seed is the Son of Man;³⁸ the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one,³⁹ and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels.⁴⁰ Just as the weeds are collected and burned up with fire, so will it be at the end of the age.⁴¹ The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers,⁴² and they will throw them into

the furnace of fire, where there will be weeping and gnashing of teeth. ⁴³ Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

P: The Gospel of the Lord.

C: Praise to you, O Christ

THE MESSAGE

The Reverend Heinz D. Raidel

HYMN OF THE DAY

Come, Ye Thankful People, Come (ELW 693)



- 1 Come, ye thank-ful peo - ple, come; raise the song of har - vest home.
- 2 All the world is God's own field, fruit un - to his praise to yield;
- 3 For the Lord our God shall come and shall take his har - vest home;



All be safe - ly gath - ered in ere the win - ter storms be - gin.
wheat and tares to - geth - er sown, un - to joy or sor - row grown.
from his field shall in that day all of - fens - es purge a - way;



God, our mak - er, doth pro - vide for our wants to be sup - plied.
First the blade, and then the ear, then the full corn shall ap - pear.
give his an - gels charge at last in the fire the tares to cast,



Come to God's own tem - ple, come, raise the song of har - vest home.
Lord of har - vest, grant that we whole - some grain and pure may be.
but the fruit - ful ears to store in his gar - ner ev - er - more.

Text: Henry Alford, 1810–1871, alt.

Music: ST. GEORGE'S, WINDSOR, George J. Elvey, 1816–1893

THE PRAYERS

A: Trusting in God's steadfast love for all God has made, let us pray for the church, the world, and all of creation.

A brief silence.

A: God of grace,
C: hear our prayer.

P: Grateful for your abundant provision and trusting in your goodness, we cast all our cares upon you, through the abundant grace of Christ Jesus.

C: Amen

APOSTLE'S CREED

A: Living together in trust and hope, we confess our faith:

C: I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again 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**

THE PEACE

A: The peace of the Lord be with you always.

C: And also with you.

A: Let us share the peace.

THE OFFERING

The Offertory

Let the vine - yards be fruit - ful, Lord, and fill to the

brim our cup of bless - ing. Gath - er a har - vest from the

seeds that were sown, that we may be fed with the bread of life.

Gath - er the hopes and the dreams of all; u - nite them with the

prayers we of - fer. Grace our ta - ble with your pres - ence,

and give us a fore - taste of the feast to come.

Text: John W. Arthur, 1922-1980

Music: Marty Haugen, b. 1950

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Offertory Prayer

A: Loving God, we offer at your table the gifts of our hearts. Help us take heart in you and share freely of your love, so that all creation can taste your abundance. We ask this in the name of Jesus, through the Spirit abiding with us now and forever.

C: Amen.

THE GREAT THANKSGIVING



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.

Text: Claire Cloninger, b. 1942

Music: COME TO THE TABLE, Martin J. Nystrom, b. 1956

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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 him 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:

Ho - ly, ho - ly, ho - ly are you, God of pow - er and

might; heav - en and earth are filled with your

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

Bless - ed is the one who comes in your name. Ho -

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

Music: *Now the Feast and Celebration*, Marty Haugen, b. 1950
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P: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

P: On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

P: After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

P: Therefore, according to his command, O Father,

C: We remember his death, We proclaim his resurrection, We await his coming in glory;

Through Christ, with Christ, in Christ, in the
u - ni - ty of the Spir - it, all glo - ry and hon - or is
yours, O God, now and for ev - er.
A - men.

The musical notation is written on four staves in G major (one sharp) and 6/8 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff ends with a double bar line, and the second staff continues the melody. The third staff ends with a double bar line, and the fourth staff continues the melody. The lyrics are: 'Through Christ, with Christ, in Christ, in the u - ni - ty of the Spir - it, all glo - ry and hon - or is yours, O God, now and for ev - er. A - men.'

Text and Music: Marty Haugen; © 1990, GIA Publications, Inc.

P: Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory, and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church, all honor and glory is yours, Almighty God, now and forever.

C: Amen

P: 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

P: Reveal yourself to us in the breaking of the bread.

C: Make us one body, broken for the world..

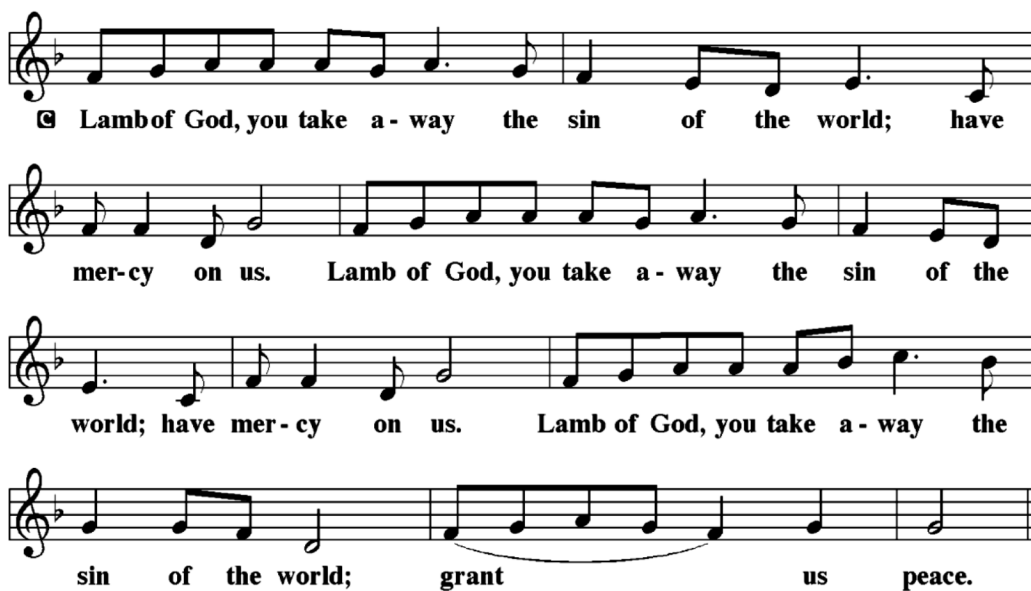
Invitation to Communion

P: In this house, inside these walls, everyone is welcome at the table of the Lord.

C: Thanks be to God.

The Distribution of Elements

Agnus Dei/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.

POST COMMUNION PRAYER

P: Compassionate God, through the gifts of bread and wine our hearts are filled with the abundance of your love. Strengthen us that we, through this holy meal, may share your love freely, as you have shared with us. We ask this in the name of Jesus, through the Spirit nourishing us now and forever.

C: Amen

THE BLESSING

P: Creator, Redeemer, Sustainer, ☩ one God, bless, heal, and hold you today and always.

C: Amen

SENDING HYMN

Sing to the Lord of Harvest (ELW 694)



1 Sing to the Lord of har - vest your songs of love and praise;
2 God makes the clouds drop fat - ness, the des - erts bloom and spring,
3 Bring to this sa - cred al - tar the gifts his good-ness gave,



with joy - ful hearts and voic - es your al - le - lu - ias raise;
the hills leap up in glad - ness, the val - leys laugh and sing.
the gold - en sheaves of har - vest, the souls Christ died to save.



by him the roll - ing sea - sons in fruit - ful or - der move;
God fills them with his full - ness, all things with large in - crease,
Your hearts lay down be - fore him when at his feet you fall,



sing to the Lord of har - vest a joy - ous song of love.
and crowns the year with good - ness, with plen - ty and with peace.
and with your lives a - dore him who gave his life for all.

Text: John S. B. Monsell, 1811–1875, alt.

Music: WIE LIEBLICH IST DER MAIEN, Johann Steurlein, 1546–1613

DISMISSAL

A: Heaven has come near. Go, share the good news!

C: Thanks be to God.

Chimes

Postlude

Welcome Statement

All are welcome at Grace Lutheran. We rejoice that diversity has enriched, nurtured and challenged the life and ministry we share as members of the body of Christ and workers in the kingdom of God. We believe that the gospel is God's gift to all people, to be shared unconditionally, without regard to age, race, ethnicity, national origin, gender, sexual orientation, gender identity or expression, family configuration or relationship status, socio-economic status, mental health status, or physical or mental abilities. We strive to be a more inclusive and anti-racist community. We know that the world is often an unloving place and that the experience of alienation is all too common. To those who have felt excluded here or elsewhere, we extend a particular welcome in Christ's love.