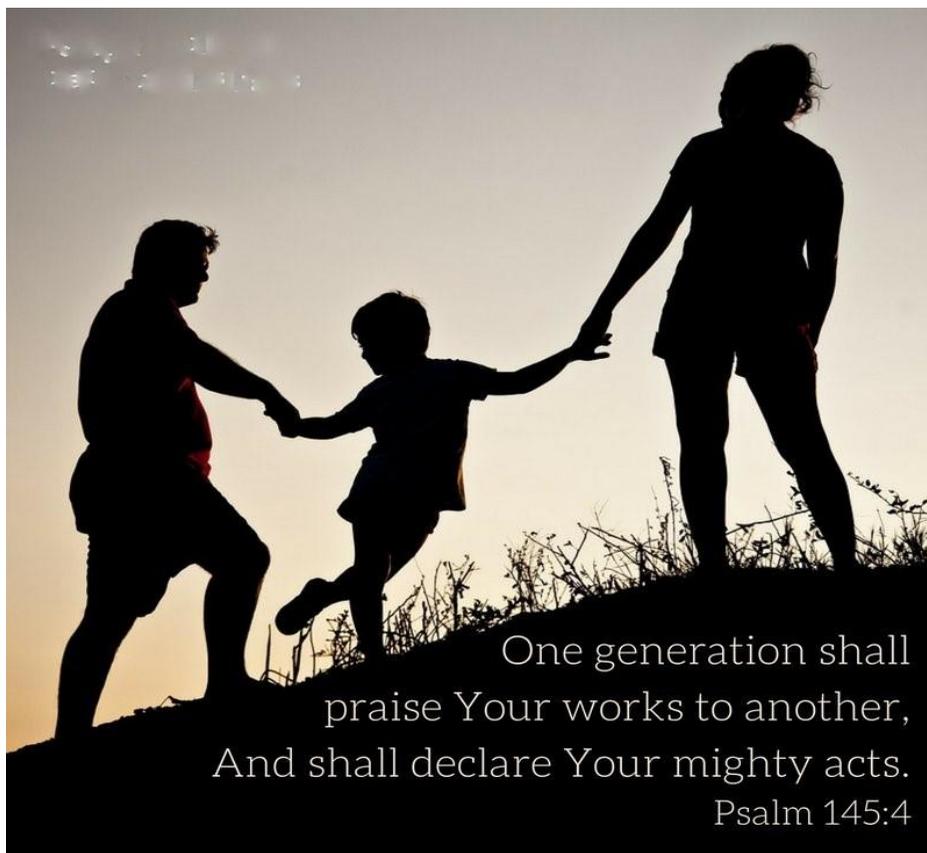


***The Lutheran Church of the Covenant***  
***“Reaching Out, Reflecting Christ, Renewing Lives”***



One generation shall  
praise Your works to another,  
And shall declare Your mighty acts.  
Psalm 145:4

*Sixteenth Sunday after Pentecost*  
*September 20, 2020*



**Evangelical Lutheran Church in America**

God's work. Our hands.

## Sixteenth Sunday after Pentecost

*Matthew narrates one of Jesus' controversial parables in which Jesus says that the reign of God is like that of a landowner who pays his workers the same wage no matter what time of day they began to work. When God changes God's mind about punishing Nineveh for their evil ways, Jonah is angry. Yet God is gracious and merciful, abounding in steadfast love. In baptism we receive the grace of God that is freely given to all. As Martin Luther wrote, in the presence of God's mercy we are all beggars.*

Prelude *Jesus, Thy Boundless Love to Me* (Rotermund)

Confession & Forgiveness

*All may make the sign of the cross, the sign marked at baptism, as we take time to recognize our shortcomings, while also remembering God's relentless grace.*

Blessed be the holy Trinity, † one God,  
whose steadfast love is everlasting,  
whose faithfulness endures from generation to generation.

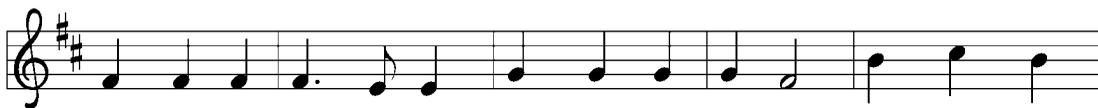
**Amen!**

Trusting in the mercy of God, let us confess our sin.

*Silence is kept for reflection.*

Reconciling God,  
we confess that we do not trust your abundance,  
and we deny your presence in our lives.  
We place our hope in ourselves  
and rely on our own efforts.  
We fail to believe that you provide enough for all.  
We abuse your good creation for our own benefit.  
We fear difference and do not welcome others  
as you have welcomed us.  
We sin in thought, word, and deed.  
By your grace, forgive us;  
through your love, renew us;  
and, as the Holy Spirit, lead us;  
so that we may live and serve you in newness of life. Amen!

Beloved of God,  
by the radical abundance of divine mercy  
we have peace with God through † Christ Jesus,  
through whom we have obtained grace upon grace.  
Our sins are forgiven.  
Let us live now in hope.  
For hope does not disappoint,  
because God's love has been poured into our hearts  
through the Holy Spirit.  
**Amen!**



1 Great is thy faith - ful - ness, O God my Fa - ther; there is no  
2 Sum - mer and win - ter and spring - time and har - vest, sun, moon, and  
3 Par - don for sin and a peace that en - dur - eth, thine own dear



shad - ow of turn - ing with thee; thou chang - est not, thy com -  
stars in their cours - es a - bove join with all na - ture in  
pres - ence to cheer and to guide; strength for to - day and bright



pas - sions they fail not; as thou hast been, thou for - ev - er wilt be.  
man - i - fold wit - ness to thy great faith - ful - ness, mer - cy, and love.  
hope for to - mor - row, bless - ings all mine, with ten thou - sand be - side!

*Refrain*



Great is thy faith - ful - ness! Great is thy faith - ful - ness! Morn - ing by



morn - ing new mer - cies I see; all I have need - ed thy



hand hath pro - vid - ed; great is thy faith - ful - ness, Lord, un - to me.

Text: Thomas O. Chisholm, 1866–1960

Music: FAITHFULNESS, William M. Runyan, 1870–1957

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## Prayer of the Day

Almighty and eternal God, you show perpetual lovingkindness to us your servants. Because we cannot rely on our own abilities, continue to grant us your mercy, and train us to embody the generosity of your Son, Jesus Christ, our Savior and Lord. **Amen!**

## First Lesson

Jonah 3:10--4:11

*After Jonah's short sermon in 3:4, the Ninevites all repented and God decided to spare the city. Jonah objected to this and became even more angry when God ordered a worm to destroy a plant that was providing shade. The book ends with a question that challenges any who are not ready to forgive: You, Jonah, are all worked up about a bush, but shouldn't I be concerned about a hundred and twenty thousand Ninevites?*

<sup>10</sup>When God saw what [the people of Ninevah] did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

<sup>4:1</sup>But this was very displeasing to Jonah, and he became angry. <sup>2</sup>He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. <sup>3</sup>And now, O Lord, please take my life from me, for it is better for me to die than to live." <sup>4</sup>And the Lord said, "Is it right for you to be angry?" <sup>5</sup>Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

<sup>6</sup>The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. <sup>7</sup>But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. <sup>8</sup>When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

<sup>9</sup>But God said to Jonah, "Is it right for you to be angry about the bush?" And he said, "Yes, angry enough to die." <sup>10</sup>Then the Lord said, "You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. <sup>11</sup>And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?"

The word of the Lord!

**Thanks be to God!**

## Psalm

Psalm 145:1-8

<sup>1</sup>I will exalt you, my God and king,  
and bless your name forever and ever.

<sup>2</sup>**Every day will I bless you  
and praise your name forever and ever.**

<sup>3</sup>Great is the LORD and greatly to be praised!  
There is no end to your greatness.

<sup>4</sup>**One generation shall praise your works to another  
and shall declare your power.**

<sup>5</sup>I will speak of the glorious splendor of your majesty  
and all your marvelous works.

<sup>6</sup>**They shall tell of the might of your wondrous acts,  
and I will recount your greatness.**

<sup>7</sup>They shall publish the remembrance of your great goodness;  
they shall sing joyfully of your righteousness.

<sup>8</sup>**The LORD is gracious and full of compassion,  
slow to anger and abounding in steadfast love.**

## Second Lesson

Philippians 1:21-30

*Paul writes to the Philippians from prison. Though he is uncertain about the outcome of his imprisonment, he is committed to the ministry of the gospel and calls on the Philippians to live lives that reflect and enhance the gospel mission.*

<sup>21</sup>For to me, living is Christ and dying is gain. <sup>22</sup>If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. <sup>23</sup>I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; <sup>24</sup>but to remain in the flesh is more necessary for you. <sup>25</sup>Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, <sup>26</sup>so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

<sup>27</sup>Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, <sup>28</sup>and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. <sup>29</sup>For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—<sup>30</sup>since you are having the same struggle that you saw I had and now hear that I still have.

The word of the Lord!

**Thanks be to God!**

*Jesus tells a parable about God's generosity, challenging the common assumption that God rewards people according to what they have earned or deserve.*

[Jesus said to the disciples:] <sup>1</sup>“The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup>After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. <sup>3</sup>When he went out about nine o'clock, he saw others standing idle in the marketplace; <sup>4</sup>and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. <sup>5</sup>When he went out again about noon and about three o'clock, he did the same. <sup>6</sup>And about five o'clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ <sup>7</sup>They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ <sup>8</sup>When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ <sup>9</sup>When those hired about five o'clock came, each of them received the usual daily wage. <sup>10</sup>Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. <sup>11</sup>And when they received it, they grumbled against the landowner, <sup>12</sup>saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ <sup>13</sup>But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? <sup>14</sup>Take what belongs to you and go; I choose to give to this last the same as I give to you. <sup>15</sup>Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ <sup>16</sup>So the last will be first, and the first will be last.”

This is the holy Gospel of our Lord!

**Praise to you, O Christ!**

Sermon



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.

Text: Fred Pratt Green, 1903–2000

Music: WAREHAM, William Knapp, 1698–1768

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## Apostles' Creed

**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

Drawn together in the compassion of God, we pray for the church, the world, and all those in need, responding to each petition with the words “graciously hear our prayer.”

*A brief silence.*

O God, you make the last first, and the first last. Give resources and courage to faith communities around the globe that have few resources. When ministry in this time is difficult, inspire all congregational leaders in their service. O God, you are full of compassion: **graciously hear our prayer.**

Continue your care for your whole creation: sun and wind, bushes and worms, cities and farms, and all your many animals. Make us into extensions of your care. Preserve the food sources of the world’s endangered wildlife. O God, you are full of compassion: **graciously hear our prayer.**

To places of conflict and violence, bring peace, especially to the cities of our nation. Bless the work of negotiators, peacekeepers, and development workers. Enlighten our nation, the nations we call friends, and the nations that are deemed our enemies. O God, you are full of compassion: **graciously hear our prayer.**

To all who are suffering, show your mercy. We lift up firefighters, as well as the communities devastated by fire, for migrants who seek safety, for all who are imprisoned, for victims of crime, for the unemployed, for students and faculty during the pandemic, for medical workers, for all who are hungry. O God, you are full of compassion: **graciously hear our prayer.**

We praise you for all the saints. Give us grace to live for Christ, until we join with all the faithful in your eternal life. O God, you are full of compassion: **graciously hear our prayer.**

All these things and whatever else you see that we need, we entrust to your mercy; through Jesus Christ, our Savior and Lord. **Amen.**

Thanksgiving at the Table

The Lord be with you.

**And also with you.**

Lift up your hearts!

**We lift them to the Lord!**

Let us give thanks to the Lord our God!

**It is right to give our thanks and praise!**

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.

Holy Spirit, be immersed in 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, Jesus Christ, our Lord.

Through him all glory and honor is yours,  
Almighty Father, with the Holy Spirit,  
both now and forever.  
**Amen!**

**Our Father in heaven,  
hallowed be your name,  
your kingdom 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 the kingdom, the power,  
and the glory are yours,  
now and forever. Amen.**

## Communion

Music Interlude *Great is Thy Faithfulness* (Beany)

*(please use this time to meditate or pray for those dear to your heart)*

## Prayer after Communion

God of the welcome table,  
in this meal we have feasted on your goodness  
and have been united by your presence among us.  
Empower us to go forth sustained by these gifts  
so that we may share your neighborly love with all,  
through Jesus Christ, the giver of abundant life.

**Amen!**

## Blessing

Neither death, nor life, nor angels, nor rulers,  
nor things present, nor things to come,  
nor powers, nor height, nor depth, nor anything else in all creation,  
will be able to separate us from the love of God in Christ Jesus.

God, the creator, † Jesus, the Christ,  
and the Holy Spirit, the comforter,  
bless you and keep you in eternal love. **Amen!**

Sending Hymn *On Our Way Rejoicing*

#537

1 On our way re - joic - ing glad - ly let us go.  
2 Un - to God the Fa - ther joy - ful songs we sing;

Christ our Lord has con - quered; van - quished is the foe.  
un - to God the Sav - ior thank - ful hearts we bring;

Christ with - out, our safe - ty; Christ with - in, our joy;  
un - to God the Spir - it bow we and a - dore,

who, if we be faith - ful, can our hope de - stroy?  
on our way re - joic - ing now and ev - er - more.

*Refrain*

On our way re - joic - ing; as we for - ward move,

hear - ken to our prais - es, O blest God of love!

Text: John S. B. Monsell, 1811–1875, alt.  
Music: HERMAS, Frances R. Havergal, 1836–1879

Dismissal

Go in peace. Christ is with you!

**Thanks be to God!**

Postlude *Rondeau* (Lasky)

## **Praying Together**

**... for those who are homebound, ill, hospitalized or recuperating:** Gayle Agg, Bob Buettner, Alexis Carr, Joan Clarke, Steve Dobush, Barbara Fossa, Carolyn Frajter, Ken Frajter, Nealie Gage, Barb Gaglione, Michelle Garnett, Rosa Garnett, Alex Hohenstein, Judy Jones, Tom Juhasz, Ralph Kane, Dylan King, Jason Lanese, Andrea Lanzalaca, Sara Mendes, Phyllis Nemeth, Bernice Novak, Sam Reddig, Don Rusher Jr., Norm Schuette, Arlene Stoltz, Marie Storms, Tim Susanek, Tom Susanek, Phyllis Treichel, Phyllis Welker, Linda Wright, Wilma Dancy, Bill Helmick, Nancy Helmick, Robert Lambrecht, Kim (Novak) Leonhardt, Laura Mele, Judy Morgan, Kris Sandor, Bill Wilkens, Ray Zack Eugene Winfrey, the Copeland/Lane Family

### **LAST WEEK**

General Fund receipts for week ending 9/13/2020: \$807

To the glory of God, and in loving memory of George Lautanen, memorials were given by Donna Franz, Jean Smith, Peggy Smith, David Meilander and Ellen Whitlock.

To the glory of God, and in loving memory of Pastor Stuenkel, memorials were given by Claudia & Steve Senderak and Jean Smith.

## ***Lectionary Blog: Waiting on the Kingdom***



The parable of the landowner and the day laborers is one of my very favorites. Jesus, the master teacher, taught a lesson that was so fraught with human drama that it still makes many of us anxious when we consider the implications today. I contend that this parable, more than any other, undermines human notions about fairness to point out how God's grace is a work of radical justice, equity and love. As Lutheran Christians, I think this parable must be the core of our image of Jesus and

the kingdom of heaven because it makes clear that there is absolutely nothing that we can do to justify God choosing us. And yet, each person is called to work in and for the kingdom as a result of their "chosenness."

In first-century Galilee, Judea and Perea (where Jesus is when he tells this parable), there has been an economic crisis, and many small-time farmers have had their lands seized by wealthy landowners (see Oakman 1986 and Fiensy 1991). Many of these dispossessed farmers became day laborers, desperate for work to feed themselves and their families. Jesus' hearers would have been able to identify with the day laborers' plight.

This scene still plays out today. Whether outside the home improvement stores in Atlanta or in the Takadoum neighborhood of Rabat, Morocco, every day, men, usually foreigners, wake up long before the sun, leave families if they have them, and go and wait to be chosen for work. Usually the people chosen first are those who have been fortunate enough to be chosen before. Contractors will continue to hire the men who put in a hard day's work without issue. These day laborers approach known trucks with confidence and often swing into the back without much conversation, perhaps only being pointed at. These known workers are usually at the jobsite before sunrise.

The next to be chosen are the physically impressive newcomers who look like they can handle demanding work. As I've watched this scene play out, usually these people are hired around sunrise. Then the day slows down. Several people who didn't get picked drift away, knowing that today isn't their lucky day. Others stay. Sometimes, around 9 or 10 a.m., there is another wave of hiring when a job turns out to be bigger than expected or a new job opens up. But by this time, only the men who have no other prospects for the day are still waiting around, hoping against hope that someone will hire them. Usually after this stage of the day, everyone who hasn't been hired leaves.

But, on rare occasions, someone stays through the heat of the day in the all-but-abandoned assembling area for day laborers. These folks are usually small, slow-moving, ill-tempered or some combination of the above. But they are also desperate. There is no other reason to be hanging around a labor pool after the morning selections. But they wait because they need the work and are absolutely convinced that there is no other way to feed themselves or their families. And you have not truly seen a smile on this earth until you see someone swing into the back of a pickup truck at 5 p.m. to do a few hours of labor after a long day of rejection.

Jesus the Messiah says the kingdom of heaven is like a landowner who goes out and hires laborers early in the morning to work his vineyard. The parable doesn't say who is hired, but the patterns are unlikely to have changed much over the centuries. But even without additional need for laborers, the kingdom landowner returns to the labor market at 9 a.m.,

noon and 3 p.m. to hire more workers. This landowner is cutting into his profits without additional need of labor. But the gracious landowner wants to provide for as many workers as possible.

Finally, the landowner returns to the market at 5 p.m. and asks those desperate people why they are still standing around. They reply that they have faithfully waited for work, but no one has chosen to hire them. That Jesus chose to include this pointed detail reminds us of the tenacity of those who have waited to be invited into the kingdom. The landowner finally clears the market of all who are still waiting to be chosen and takes everyone into his vineyard.

When the time for payment comes, the landowner first pays those chosen last. They receive the same amount as those who were picked first and worked all day. This frustrates the laborers who were chosen first and worked all day. They complain: “You have made them equal to us!” (Matthew 20:12). That is *precisely* the point of the parable. Some of us are called to lives of long, difficult obedience. Others of us are welcomed into the kingdom with our dying breath. Nothing we do or don’t do makes us the least bit more or less worthy of God’s grace—otherwise it would not be grace.

Our responsibility is to work faithfully and gratefully at the tasks to which we have been called, helping the kingdom of God bear fruit. When others join, we are only to welcome them with joy.



*Cory Driver is a minister of word and service, and the director of the Transformational Leadership Academy in the Indiana-Kentucky Synod. He earned his doctorate in Jewish religious cultures from Emory University, Atlanta. Cory lives with his family in Indianapolis.*

*This, and other resources for the journey of faith, are available at [LivingLutheran.org](http://LivingLutheran.org) as well as our own Covenant website, [covenantmaplehts.org](http://covenantmaplehts.org).*



On Sunday, October 4, during our 9am worship, we will include a time for a Blessing of the Animals. We still anticipate worshipping from our back parking lot, so we encourage you to bring your pets along that day. You may keep them in your vehicle with you or bring them outside to be beside you. You will not be asked to bring them forward for an individual blessing, but the blessing that is given will be so for all our cherished animals who will be with us that day. We do so this day in recognition of St. Francis of Assisi, whose feast day is October 4, and is claimed as the patron saint of animals and the environment.

Friday, September 25 & Saturday, September 26  
9:30am-1:30pm



Please start bringing your items for our Rummage Sale. As many of you have seen, we are already starting to setup and you can drop off your items daily when Jen is in the office for 9:30am-1:30pm or, if you have keys, feel free to bring any time before the sale and either, leave boxes on the stage, or you can distribute items with similar items on the tables that are in the hall. We are also looking for volunteers to help us during the sale. Please speak to Vince Besednjak or call the church office and speak to Jen.



## ***U.S. Wildfires***

*(posted on the Lutheran Disaster Response website last weekend)*

### **The Situation:**

Fueled by a heat wave and unfavorable winds, wildfires have erupted across California, Oregon, Washington and other western states. At least 20 people have died, hundreds of thousands of people are under evacuation orders and more than 3.5 million acres have burned across the three states. Some evacuees face the difficult decision of whether to stay in a shelter during the COVID-19 pandemic.

### **Our Response:**

Lutheran Disaster Response is engaging with at least three Lutheran social services agencies and five synods to assess the situation and determine the best ways to respond. We expect immediate needs may include food and other necessities, as well as emotional and spiritual care for those who have been traumatized.

### **What you can do:**

#### **Pray:**

Please pray for the communities that lie in the paths of wildfires in the western United States. May God's healing presence give them peace and hope in their time of need. Pray that God will deliver comfort to those who mourn and strength to those working diligently to contain the fires and care for affected communities.

#### **Give:**

Your gifts will support wildfire survivors. Gifts to "U.S. Wildfires" will be used in full (100%) to assist those affected by wildfires until the response is complete. Or make a general donation to Lutheran Disaster Response so we can respond to disasters whenever and wherever they strike. You may do so through your offerings, or visit [ldr.org](http://ldr.org).

## ***Hunger in the Time of COVID-19: Life for Today and Hope for Tomorrow***

### ***An Online Benefit for ELCA World Hunger***

Rick Steves, guidebook author and travel TV host, the Rev. Elizabeth A. Eaton, presiding bishop of the Evangelical Lutheran Church in America (ELCA), and the Rev. Shelley Bryan Wee, bishop of the Northwest Washington Synod of the ELCA, invite you to an online benefit – the first of its kind – for ELCA World Hunger. Together, we hope to raise \$250,000 to confront hunger in the time of COVID-19 at this event.

**When:** Thursday, Sept. 24, 8 p.m.

**Where:** Zoom online event

<https://elca.org/hungerfundraiser>

We are in an historic moment, facing a once-in-a-century pandemic and a global change in hunger unlike anything we have seen in our lifetimes. Domestically and internationally, hunger is increasing at alarming rates. At this event you will learn about the unique ways ELCA World Hunger is responding. Our hosts will also discuss the ongoing root causes of hunger and poverty addressed in Steves' recent special *Hunger and Hope: Lessons from Ethiopia and Guatemala*. And you will hear from ELCA World Hunger partners on the front lines of the current hunger crisis, who will tell you firsthand how your gifts make a difference.

We are called by God to share hope in this time of hopelessness. Join us to face this global hunger crisis head-on and to continue moving toward a just world where all are fed.

### **About ELCA World Hunger**

Working with and through ELCA congregations (in the United States, Puerto Rico and the U.S. Virgin Islands), Lutheran churches overseas and other partners, ELCA World Hunger is uniquely positioned to reach communities in need. From health clinics to microloans, water wells to animal husbandry, community meals to advocacy, gifts to ELCA World Hunger enable the ELCA to respond, supporting sustainable solutions that get at the root causes of hunger and poverty.

By providing immediate relief to those who are hungry, we meet basic needs and recognize the universal human right to food. But ending hunger is about more than food. By connecting people with the resources they need to produce food and gain access to clean water, education, health care and sources of income, we can foster long-term, sustainable change. Learn more at [elca.org/hunger](https://elca.org/hunger).

# Psalm 145

E A Y B S W O R T H Y R S W T M F F E C P H I A  
F E E P U W P U I L A F I S N S T A G H F T J E  
R L V S J X N O G M R L K U W O C W S E O Q E F  
B W D E U L B G R P G K K O D W S E Q K B M A J  
U W H C R C X U E U I W C E E X B S N D I I D L  
R I P B K L A U A V Y G S T C M J O X E T X N W  
F Y F S I T A S T R K O M H V M V M F H P Q J N  
E C C F Y Q P S O N E W K G I J W E F P D F Y E  
A F N G T Q T L T Y Z I V I G W K U A E W C E C  
G O O D H Y G H I I R K Q R D W L C D A G E V W  
V F V Q G P D L N O N J S B N F S Z Y J F P Z U  
A I W O I D T E N E V G E I N X L Y F A U G E E  
C X M U M Y M H W S Z K J R W G E I V L D R R J  
S B F X T E H S U O I R O L G L M V P D H A M F  
F Q R W O Z B K Y N A L W W M Y C U X Q C C K T  
C H P G T N E E T A N O I S S A P M O C Y I I X  
F O P K V O T H N V Y N X S S R M O D X C O K X  
L F E R F H L M F S O X A A Z W U A C R S U V X  
J Q Z P T N A D N U B A Q C A K R V T H G S Q R  
H O A U E Z M X R O Z Q M Y N D B A U N E A J K  
N U M F K K E Y V B U G G S I W R X I K N Y P L  
W Y X B U R Y L T I D D Z I P K T V Y S A W I A  
P R A E N Z N I I O L E K H B O O K C J I N Y N  
T H L F H U L K T V V D E A W L J T D N P B B U

NEAR	SATISFY	LOVING	FAITHFUL
EVERLASTING	GLORY	GOOD	COMPASSIONATE
GRACIOUS	RIGHTEOUS	ABUNDANT	GREAT
AWESOME	GLORIOUS	MIGHTY	WORTHY