

(Parts of the service in **bold** are for everyone to speak in unison.)

Gathering Music

Welcome and Announcements

Call to Worship

Video

Prayer of Invocation

**You do not want us  
to be ignorant of your  
dreams and hopes for this world,  
God of holiness,  
so you speak to us in parables,  
so we might pay careful attention  
to your words;  
you tell us stories about  
our grandparents in the faith,  
so we might become mentors  
to our grandchildren, and theirs.  
Filling us with the holy oil  
of generosity and grace,  
you make us ready to welcome  
Jesus Christ into the world,  
and to open our hearts  
to those who are in need.**

Hymn 346

*For the Healing of the Nations*

(next page)

(continued)

## 346 For the Healing of the Nations

1 For the heal - ing of the na - tions, Lord, we pray with  
 2 Lead us for - ward in - to free - dom; from de - spair your  
 3 All that kills a - bun - dant liv - ing, let it from the  
 4 You, Cre - a - tor God, have writ - ten your great name on

one ac - cord; for a just and e - qual shar - ing  
 world re - lease, that, re - deemed from war and ha - tred,  
 earth be banned: pride of sta - tus, race, or school - ing,  
 hu - man - kind; for our grow - ing in your like - ness,

of the things that earth af - fords; to a life of  
 all may come and go in peace. Show us how through  
 dog - mas that ob - scure your plan. In our com - mon  
 bring the life of Christ to mind, that by our re -

love in ac - tion help us rise and pledge our word.  
 care and good - ness fear will die and hope in - crease.  
 quest for jus - tice may we hal - low life's brief span.  
 sponse and ser - vice earth its des - ti - ny may find.

The first line of this text quotes the declared purpose of the leaves of the tree of life growing beside the river of life in the heavenly Jerusalem (Revelation 22:2). The hymn continues by identifying some of the many ways we are called to share with God in this healing work.

## The Parable of the Laborers in the Vineyard

“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. When he went out again about noon and about three o’clock, he did the same. 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?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ 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.’ When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, 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.’ 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? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ So the last will be first, and the first will be last.”

Sermon

Special Music

*As the Wind Song*

written by Shirley Erena Murry & Swee Hong Lim

Affirmation of Faith

*A Creed: The Mini-Parables of Jesus*

**We believe in the love-kindom of God,  
through Christ upon us, within us, beyond us.**

**We believe the love-kindom is like a mustard seed;  
sown in apparent insignificance,  
growing into magnificence for the greening of the world.**

**We believe the love-kindom is like yeast;  
inserted in humble insignificance into the dough of life,  
expanding into enough bread for the world.**

**We believe the love-kindom of God is like a treasure;  
lost and rendered insignificant under the ground,  
now found with joy and thanksgiving.**

**We believe the love-kindom of God is like pearls;  
all others become in insignificant  
when the largest, most beautiful pearl of all is found.**

**We believe the love-kindom of God is like a net full of fish;  
where even insignificant sardines are saved  
but worm-ridden barracuda are thrown away.**

**We believe in the love-kindom of God,  
through Christ upon us, within us, beyond us;  
where the meek and the poor, the merciful and the hungry,  
rejoice with the angels of God.**

**Loving God, we believe; scatter our unbelief. Amen**

(continued)

As sabers rattle in lands both close and distant  
we confess that we are in pain,  
We are loathe to take account of the many ways  
in which we unwittingly profit  
from the machinery of war and greed.

*Still we read the parables of Jesus  
which fly in the face of social convention  
offending those who dare to listen.*

**Christ have mercy,  
Christ have mercy,  
have mercy upon us.**

We are loathe to take account of the many ways  
in which we unwittingly profit  
from the machinery of war and greed.

*Still we read the parables of Jesus  
which fly in the face of social convention  
offending those who dare to listen.*

**Christ have mercy,  
Christ have mercy,  
have mercy upon us.**

Believing that we are insignificant,  
and at the same time fearful that we might become so,  
we are timid to use our voices to speak truth to a world of  
war.

*Now the parables of Jesus offer a new vision;  
now the servants dine and the masters serve,  
now the last becomes and the first becomes last.*

**Lord have mercy,  
Lord have mercy,  
have mercy upon us.**

Hear the good news of the Story  
that no sheep is unworthy of rescue,  
no coin too small to be missed.

Hear the good news  
that love is stronger than hate  
and that this power is alive within you  
now and forever.

Amen.

### The Lord's Prayer

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

### Hymn 435

*There's a Wideness in God's Mercy*

### Charge and Benediction

### Postlude

---

#### Good Shepherd Staff

Bridge Pastor: Rev. Bethany Benz-Whittington  
Choir Director: Sara Tyburczy

Office Admin: Teddie McConnell  
Accompanist: Dr. Jonathan Morris

# 435 There's a Wideness in God's Mercy

1 There's a wide-ness in God's mer-cy, like the wide-ness  
2 For the love of God is broad-er than the mea-sures

of the sea. There's a kind-ness in God's jus-tice,  
of the mind. And the heart of the E-ter-nal

which is more than lib-er-ty. There is no place where earth's  
is most won-der-ful-ly kind. If our love were but more

sor-rows are more felt than up in heaven. There is no place  
faith-ful, we would glad-ly trust God's Word, and our lives re-

where earth's fail-ings have such kind-ly judg-ment given.  
flect thanks-giv-ing for the good-ness of our Lord.

These stanzas, excerpted from quite a few more, offer a reminder that the model for our dealings with others should be God's generosity rather than limited human tolerance. The text is effectively set to a broad and sturdy Dutch folk melody, probably from the 17th century.





# Good Stuff @ Good Shepherd



Below is a recap of what happened at the PC(USA) General Assembly in June. It is long, and therefore I did not include the whole article in the email. If you follow the link at the bottom, it will take you to The Presbyterian Outlook website with the full recap. I promise it is worth reading the whole thing to get a fuller understanding of what happened and why.

## General Assembly committee asks: What are the lessons of the 2020 GA?

June 30, 2020 by [Leslie Scanlon](#)



What are some of the lessons of the 2020 General Assembly? In a debriefing held June 30 following the just-concluded 2020 General Assembly, members of the Committee on the Office of the General Assembly (COGA) shared their thoughts — including favorite moments (for many of them: worship and the election of Elona Street-Stewart and Gregory Bentley as co-moderators), frustrations and suggestions for improvement. Some of the lessons they raised:

In the Presbyterian Church (U.S.A.), which is 90% white, that “white supremacy is baked into our denomination.”

That the assembly rules and procedures are complex — and those time-honored patterns of doing business may not align well with today’s fast-changing world or the way younger people communicate and get things done. One measure of that: Every successive plenary session at this assembly saw decreasing involvement of Young Adult Advisory Delegates (YAADs), and 40 presbyteries did not send YAADs to the assembly at all.

That the assembly saw examples of both micro- and macroaggressions against people of color, and discussions of those have consumed much of the online conversation since. An example: A [statement released June 30](#) and signed by 16 former assembly moderators and co-moderators says that “what occurred at the 224th General Assembly was nothing short of white supremacy, white privilege, misogyny, and hypocrisy expressed as indifference, apathy, and outright inaction.”

That “justice work can’t only be done in anti-racist statements or policies from an assembly” — policy statements aren’t enough. The real question is what congregations and mid councils are doing – or not doing – to give those policies traction close to home.

Read More:

<https://pres-outlook.org/2020/06/general-assembly-committee-asks-what-are-the-lessons-of-the-2020-ga/>

## Joys and Concerns

**Please pray for Mary McCarron**, who had surgery on Friday, July 10th; for Jerry Wetzel's grandson, Jay Wolcott, who had a kidney transplant; for Tim Schneider, who is looking for a job; for the family of Dick Kelly, whose beloved sister Betty passed away recently; for Burton Kugler, who is lonely and would love some cards or letters (address below), for Keystone Senior Community Center, which has had some residents infected with COVID, communities affected by COVID-19 here in the United States and throughout the world, and for our church, that it may thrive as it brings the good news to our area.

Burton Kugler  
c/o Charles Kugler  
1803 Cedar Ridge Drive  
Radford, VA 24141

Let us know what's happening.... call 303-452-5478 or e-mail it to us at [office@thegoodshepherd.org](mailto:office@thegoodshepherd.org).

Please be aware that Teddie is working remotely and checking phone messages frequently. Her hours are still Monday through Friday from 9 am to 2 pm, so please respect these hours. Thanks!

The Men's Shed is tentatively planning to resume meeting August 3rd at the church. They'll be using current social distancing rules and wearing masks. If this changes, we'll let you know. Contact Tim Schneider for more information. 303-656-5909



### Food for Thought

"Hope in God's promises is not a wishful longing but a faith-filled confidence for the future. It is simply impossible to trust one of God's promises and not anticipate its coming true. To know God is to trust Him. And to trust God is to trust His promises. And to trust God's promises is to be sure of their fulfillment. This assurance concerning the future, anchored in God's promises, is what the Bible calls 'hope'." -Scott

*Happy  
Birthday!*

### July Birthdays:

Mary Ann Hood	- July 27
Tim Schneider	- July 27
Mary McCarron	- July 29
Michelle Watson	- July 29
Jay Dee Conrad	- July 30