

8th Sunday after Pentecost August 4, 2019

Proper 13(18) or 7th Sunday after Trinity

Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

A weekly study of the Scriptures for the coming Sunday since May 4, 2014.

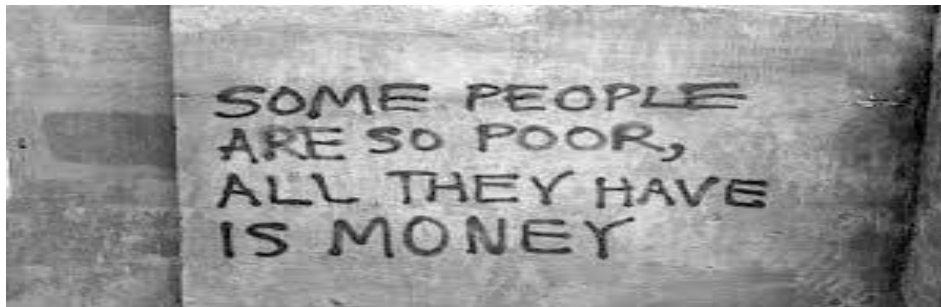
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.

Available on line at:

- ✦ www.bethlehemlutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at Noon (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://reformedbaptistblog.com/2014/05/15/parable-of-the-rich-fool-luke-1213-21-teaching-outline/>

Hymn of the Day

Lutheran Service Book (LSB) 782 The Lutheran Hymnal (TLH) Not listed

“Gracious God, You send great blessings”

“We have sung whole or parts of this hymn 9 times in the last three years. The text has a special connection to St. Mark. It was written by Gregory Wismar who is a former pastor of St. Mark many years ago. Pastor Wismar was born in 1946, but has apparently retired from active ministry at this time. The tune is Holy Manna or Columbian Harmony. It is one of the prettier tunes having a very American feel. Some may say Scottish, which gets you to Appalachia. You can hear the bagpipes, fiddles and fog off the mountains. The combination of text and tune have a more contemporary feel as it is a hymn that contains a chorus or refrain...”

Looking at **verse 1** we acknowledge that we have received blessing each day and are offering our praise and thanks. The refrain turns from that offering to our response to our neighbor – we share the blessings to bring glory to the name...**Stanza 2** – God created all things and placed us in them to care for them. The original intent of creation. **Stanza 3** – Jesus came to care for us, and while he was here he received the blessings God gave him with thanks: parents, friends, fish and loaves, even the bad stuff like when Lazarus died Jesus gave thanks for the blessings (John 11:41-42). **Stanza 4** closes with a doxology. We know we cannot do that without God’s involvement in our lives. So we ask that our lives bear the imprint of His grace – Father, Son and Spirit in every place...”

- <https://www.saintmarkslutheran.org/2011/10/14/hymns-we-sing-1-cont/>
Pastor Mark Brown, St Marks Lutheran Church, West Henrietta, NY
- https://www.youtube.com/watch?v=07yq_tytQio Full orchestra and choir.
Walther Christian Academy (Walther Lutheran HS) Melrose Park, Illinois
- <https://www.youtube.com/watch?v=Z6g-vjLE20I> Postlude based on this hymn.
Johnora Hildebrand Director of Music. Concordia Sarasota Lutheran Church
- <https://www.youtube.com/watch?v=zFhW4DHG1Og> Rejoice! Engaging Hymn
Settings for Piano by Stevens, Wendy, Concordia Publishing House

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

O.T.– Vanity of vanities... All is vanity.

Psalm – Make a joyful noise to the LORD

Epistle – Here there is not ... but Christ is all, and in all.

Gospel – *“Man, who made me a judge or arbitrator over you?”*

Ecclesiastes 1:2, 12-14; 2:18-26; Revised Common Lectionary (RCL), Hosea 11:1-11 or Ecclesiastes 1:2, 12-14; 2:18-26 (Next week: Genesis 15:1-6; RCL, Isaiah 1:1, 10-20 or Genesis 15:1-6)

“Beyond this text, the treasure that is Ecclesiastes appears for only one day in the Revised Common Lectionary.

Ecclesiastes 3:1-13 is appointed for New Year’s Day in years A, B, and C. Therefore, even the truncated text before us presents a rare opportunity to listen to an ancient sage whose questions about life’s meaning anticipate those of believers in the twenty-first century. (The Lutheran Lectionary does not have assigned readings for New Years Day, but instead assigns readings for “Circumcision and Name of Jesus”. The Revised Common Lectionary also offers readings for that day under the title of “Holy Name of Jesus”. Year B of the Lutheran Lectionary has a reading from Ecclesiastes 5:10-20 for Proper 24.)

The theme of the entire book is sounded in Ecclesiastes 1:2: “Vanity of vanities, says the Teacher, vanity of vanities! All is vanity.” The word translated as “vanity” (hebel) is notoriously difficult to render in English, in part because it a tensive symbol that simultaneously signifies multiple meanings. One author proposes “vapor” because vapor is at once insubstantial, transient, and sometimes foul or poisonous.¹ Throughout the book, the Teacher asserts that all things in life are ephemeral and vaporous. Consequently, much of human activity is futile and pointless (Ecclesiastes 1:3).

The lection bypasses a poem that asserts the monotonous character of creation (Ecclesiastes 1:4-11). “There is nothing new under the sun” (Ecclesiastes 1:9c), and people are destined to disappear unremembered.

The “king of Jerusalem’s” persona (see Ecclesiastes 1:1) reappears at verse 12 with an autobiographical account that continues to 2:26...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2936 [Walter C. Bouzard](#) Professor, Religion and Philosophy Department, Wartburg College, Waverly, Iowa

Ecclesiastes 1:2

² Vanity^[a] of vanities, says the Preacher,
vanity of vanities! All is vanity.

a. [Ecclesiastes 1:2](#) The Hebrew term *hebel*, translated *vanity* or *vain*, refers concretely to a “mist,” “vapor,” or “mere breath,” and metaphorically to something that is fleeting or elusive (with different nuances depending on the context). It appears five times in this verse and in 29 other verses in Ecclesiastes

Ecclesiastes 1:12-14 The Vanity of Wisdom

¹² I the Preacher have been king over Israel in Jerusalem. ¹³ And I applied my heart^[a] to seek and to search out by wisdom all that is done under heaven. It is an unhappy business that God has given to the children of man to be busy with. ¹⁴ I have seen everything that is done under the sun, and behold, all is vanity^[b] and a striving after wind.^[c]

- a. [Ecclesiastes 1:13](#) The Hebrew term denotes the center of one's inner life, including mind, will, and emotions
- b. [Ecclesiastes 1:14](#) The Hebrew term *hebel* can refer to a “vapor” or “mere breath” (see note on [1:2](#))
- c. [Ecclesiastes 1:14](#) Or a *feeding on wind*; compare [Hosea 12:1](#) (also in [Ecclesiastes 1:17](#); [2:11](#), [17](#), [26](#); [4:4](#), [6](#), [16](#); [6:9](#))

Ecclesiastes 2:18-23 The Vanity of Toil

¹⁸ I hated all my toil in which I toil under the sun, seeing that I must leave it to the man who will come after me, ¹⁹ and who knows whether he will be wise or a fool? Yet he will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. ²⁰ So I turned about and gave my heart up to despair over all the toil of my labors under the sun, ²¹ because sometimes a person who has toiled with wisdom and knowledge and skill must leave everything to be enjoyed by someone who did not toil for it. This also is vanity and a great evil. ²² What has a man from all the toil and striving of heart with which he toils beneath the sun? ²³ For all his days are full of sorrow, and his work is a vexation. Even in the night his heart does not rest. This also is vanity.

“...Qoheleth, the Hebrew name of the book which has come to be known as *Ecclesiastes*. Qoheleth made the canonical cut against all odds. He is honest, he is cynical, and he appears to be the pre-Thomas doubter...

Some of you may be thinking there just is not enough substance in this pericope for a sermon... Still, others of you may think the only value in this biblical book is its famous sound bites, "Eat, Drink, and be Merry," or "For everything there is a season," to name a couple. To these suspicious views (How Qoheleth of you!), I have this response, "*Hevel! Hevel! All is Hevel!*" Or, as the NRSV puts it, "Vanity of vanities! All is Vanity!"

Qoheleth is the Hebrew word for someone who speaks to an assembly. That's you. (Interestingly, Luther translated this book, *Der Prediger*, or, *The Preacher*.) Somehow, some folks saw fit to hand this one the microphone, so to speak..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=647 [Shauna Hannan](#) Associate Professor of Homiletics, Pacific Lutheran Theological Seminary, Berkeley, CA

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“This book helps the reader develop a God-centered worldview and recognize the dangers of a self-centered worldview.[\[15\]](#) It does not describe the life of faith or teach what the responsibilities of faith in God are. It also prescribes the limits of human philosophy (cf. 3:11; 8:16-17). The book teaches that people are accountable to God, and that they should avoid self-indulgence, which leads to the exploitation of others for selfish gain.[\[16\]](#)...

"Christians may ask how the stress on using and enjoying life tallies with the NT command 'Do not love the world' (1 John 2:15). The answer is that the Teacher (Ecclesiastes) would have agreed fully with John's next statement that 'everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but

from the world. The world and its desires pass away' (vv. 16-17). One could hardly find a better statement than this of the whole theme of Ecclesiastes (e.g., 2:1-11; 5:10). Life in the world has significance only when man remembers his Creator (12:1)...

"Ecclesiastes does not pretend to preach the Gospel. Rather, it encourages the reader to a God-centered worldview rather than falling victim to frustrations and unanswered questions. None of its contents has to be rejected in the light of the NT. Although the NT revelation is vastly greater than that in Ecclesiastes, the two are not devoid of similarities (e.g., James 4:13-17). Like the people of God in Solomon's time, believers today are subject to the unexpected changes and chances common to mankind. Yet they know that God works through every vicissitude of life. Respecting the future, which for Solomon was shrouded in a shadow land, Christians have the glorious hope of being in the presence of Christ himself (2 Cor 5:6; Phil 1:23)."^[19]..."

- https://www.planobiblechapel.org/tcon/notes/html/ot/ecclesiastes/ecclasiastes.htm#_ftn11 Dr. Thomas L. Constable, Dallas Theological Seminary, retired.

Psalm 100; RCL, Psalm 107:1-9, 43 or Psalm 49:1-12 (Psalm 33:12-22; RCL, Psalm 50:1-8, 22-23 or Psalm 33:12-22)

"The standard form of the hymn of praise in the book of Psalms is a call to praise in the imperative mood, followed by reasons for that praise... Psalm 100 is dominated by a series of seven imperative verbs: "Make...Worship...come...Know...Enter...Give...bless." The psalm invites a people gathered before the temple area to praise God (vv 1-4) and then give reasons indicating why praise is appropriate..."

Page 337, Westminster Bible Companion, Psalms, James Limburg; Westminster John Knox Press, copyright 2000

His Steadfast Love Endures Forever

A Psalm for giving thanks.

100 Make a joyful noise to the LORD, all the earth!

² Serve the LORD with gladness!

Come into his presence with singing!

³ Know that the LORD, he is God!

It is he who made us, and we are his;^[a]

we are his people, and the sheep of his pasture.

⁴ Enter his gates with thanksgiving,
and his courts with praise!

Give thanks to him; bless his name!

⁵ For the LORD is good;

his steadfast love endures forever,

and his faithfulness to all generations.

- a. [Psalm 100:3](#) Or and not we ourselves

“Psalm 100 tells us to shout it out.

Many of us were brought up being told to do just the opposite: “Keep your voices down.” “Keep it under control.” “Don’t raise a ruckus.” Maybe you’ve told your kids -- or the kids in your Sunday School class -- the same thing.

Make a joyful noise

But when it comes to worshipping Yahweh, Psalm 100 claims that it’s very appropriate to turn up the volume. These five verses roar with praise, employing a series of imperative verbs: shout (verse 1), worship (verse 2), enter (verses 2, 4), praise (verse 4), bless (verse 4). Taken together, these commands compel the community to participate in a high liturgical activity, namely, singing in a grand procession into God’s temple.

Throughout Christian history, this psalm has been employed to summon the community together in robust praise. A famous example is Ralph Vaughan Williams’s arrangement of “The Old One Hundredth Psalm Tune,” the processional hymn for the coronation service of Queen Elizabeth II at Westminster Abbey in 1953. It’s a big, bold, and stunningly beautiful piece of music well worth a listen¹.

When the choir processes singing “All creatures that on earth do dwell,” one gets a sense of the type of ritual that Psalm 100 depicts. A cathedral full of voices along with organ, brass, and percussion have a palpable effect. As the procession moves forward, our emotions are carried along as well. The psalm and Vaughn Williams’s arrangement of it witness the power of sound and movement working together to glorify God...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3325 Joel LeMon Associate Professor of Old Testament, Candler School of Theology, Emory University, Atlanta, Ga.
- <https://www.youtube.com/watch?v=i9jwyL4K88A> After an introduction to the hymn, you are invited to join the choir and orchestra. “This selection was performed as part of the 2nd portion of a concert presented in December, 1992 entitled “An English Holiday Concert” featuring the Abendmusik Chorus, Plymouth Brass and organist Stephen Krahn conducted by Sir David Willcocks.”

Colossians 3:1-11; RCL, the same reading (Hebrews 11:1-16; RCL, Hebrews 11:1-3, 8-16)

Verses 1-4 are the reading for Year A, Easter

In this passage Paul outlines a moral response to the resurrection life. Believers have been raised with Christ and therefore should adopt a life-style which reflects the values of heaven where Christ reigns... (continued after the reading)

Put On the New Self

3 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ² Set your minds on things that are above,

not on things that are on earth. ³ For you have died, and your life is hidden with Christ in God. ⁴ When Christ who is your^[a] life appears, then you also will appear with him in glory.

⁵ Put to death therefore what is earthly in you:^[b] sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. ⁶ On account of these the wrath of God is coming.^[c] ⁷ In these you too once walked, when you were living in them. ⁸ But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. ⁹ Do not lie to one another, seeing that you have put off the old self^[d] with its practices ¹⁰ and have put on the new self, which is being renewed in knowledge after the image of its creator. ¹¹ Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave,^[e] free; but Christ is all, and in all.

- a. [Colossians 3:4](#) Some manuscripts *our*
- b. [Colossians 3:5](#) Greek *therefore your members that are on the earth*
- c. [Colossians 3:6](#) Some manuscripts add *upon the sons of disobedience*
- d. [Colossians 3:9](#) Greek *man*; also as supplied in verse [10](#)
- e. [Colossians 3:11](#) For the contextual rendering of the Greek word *doulos*, see Preface; likewise for *Bondservants* in verse [22](#)

v1-4. In providing a practical application for a life lived under the grace of God, Paul first makes the point that a believer's life is lived in relationship with Jesus....

v5-8. Given that we are identified with Christ in his death and resurrection, we should abhor evil. The new life of a believer entails casting off the old man and putting on the new, casting off all that is evil and putting on all that is good. Paul first lists five evils to be put off, five evils to "put to death", then he lists a further five that should be "put away"...

v9-10. Paul goes on to add an extra evil, namely, dishonest dealings with one another. Such behavior in the Christian fellowship does not sit easily with our new relationship in Christ.

v11. Where there is a new relationship with Christ, there is a new relationship between God's people; we are all one.

- <http://www.lectionarystudies.com/sunday18ce.html>
Pumpkin Cottage Ministry Resources

"...In this lesson Paul shifts from dogmatic teaching to practical exhortation. Our lesson includes only two sets of five negative admonitions, but in 3:12 a positive exhortation is given to put on compassion, kindness, humility, gentleness, and patience. Just as the five earthly vices—sexual immorality, impurity, lust, evil desires, and greed—are wrapped up in idolatry, and the five spiritual vices—anger, rage, malice, slander, filthy language—are capped by lying, so also the Christian graces are included in love which binds them in unity. As in Romans 1 Paul speaks of the wrath of God not as angry punishment but as the deliverance of sinners to their own unbridled wickedness. God simply lets them go their own way. Someone has said that when God wishes to punish us he gives us what we pray for. And Paul associates this unbridled wickedness with idolatry, the worship of the creature instead of the Creator. In lust and greed we attach ourselves to creatures that are in themselves good but become destroying demons when we make gods and goddesses of them.

If the grace of forgiveness is given and we have nothing to fear because Christ is totally in charge, why is there need for exhortation? The reason is that people fall from grace. In Galatians 5:4 Paul declared that the Judaizers have “fallen away from grace,” and in Colossians 1:23 he warns the faithful not to shift from the hope of the gospel. We have been created in the image of God to be free and responsible persons. Grace does not rob us of that freedom. It gives us a new freedom to act with responsibility which we did not have when we were in bondage to sin. Now we can walk worthy of our calling because we have the wisdom of Christ. Since Christ is in us and for us we can and must love Christ in our neighbor...

The story of Colossians tells us that everything and everyone in this world is bound together under the loving lordship of Christ, and therefore we can exclude nothing and no one from our care. Moreover, this care does not involve a mystical escape from the body but rather a practical concern for all the goods of this world and for every neighbor far or near, friend or enemy, rich or poor, male or female, first world or third world...”

- [http://wordandworld.luthersem.edu/content/pdfs/6-3 Words/6-3 Roth.pdf](http://wordandworld.luthersem.edu/content/pdfs/6-3_Words/6-3_Roth.pdf) Robert Paul Roth, Luther Northwestern Theological Seminary, St. Paul, Minnesota

Luke 12:13-21; RCL, the same reading (Luke 12:22-34 (35-40); RCL, Luke 12:49-53, (54-56))

“GUARD YOURSELVES AGAINST EVERY KIND OF GREED

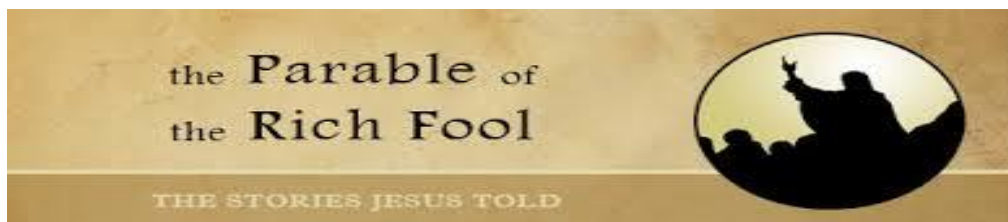
Verses 1-12 are addressed by Jesus to a crowd and the disciples. He warns them about the Pharisees, that they should not fear those who kill the body and that they must be ready to make a good confession about the Son of man before men.

Our text, verses 13-21, an interruption by a man in the crowd, warns against the sin of covetousness. Verses 22-34 again addressed to the disciples, continue the warning in verses 13-21 and speak about the sin of worry and anxiety and how to combat it.

The remainder of the chapter, still addressed to the disciples, stresses preparation for the second coming of Christ.

Summarized, this chapter speaks about the sins of hypocrisy, greed, and worry. Verses 31-32, concerning the Kingdom of God, stresses the great antidote for all these sins, the Gospel of Christ which gives us an unfailing treasure in heaven...”

http://pericope.org/buls-notes/luke/luke_12_13_21.htm “Adapted from *Exegetical Notes, Series C Gospel Texts, Sundays After Pentecost*, by Harold H. Buls, Concordia Theological Seminary Press: Ft Wayne IN, 1979, pp. 33-34. Used with permission.” <http://pericope.org/> Pericope.org is a resource for pastors to use to assist in developing their sermons and bulletins for each Sunday based on the one- or three-year lectionary in Lutheran Service Book.



<https://directors.tfionline.com/post/stories-jesus-told-rich-fool-luke-121321/>

“The Holy Gospel according to St. Luke, the 12th Chapter”

The Parable of the Rich Fool

¹³ Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.” ¹⁴ But he said to him, *“Man, who made me a judge or arbitrator over you?”* ¹⁵ And he said to them, *“Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions.”* ¹⁶ And he told them a parable, saying, *“The land of a rich man produced plentifully, ¹⁷ and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ ¹⁸ And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. ¹⁹ And I will say to my soul, ‘Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’” ²⁰ But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’ ²¹ So is the one who lays up treasure for himself and is not rich toward God.”*

“This is the Gospel of the Lord” “Praise to You, O Christ”

“Before we consider this portion of Luke’s Gospel, we should remind ourselves who the first one to read this Gospel was. Luke dedicated this first of two volumes to his friend Theophilus, and he tells Theophilus the reason why he writes this account of Jesus. He writes: “that you may have certainty concerning the things you have been taught.”

And so it is in the text for this morning that Jesus teaches. And when Jesus teaches, people recognize His ability to teach and the authority He demonstrates. When Jesus teaches, you can have certainty that He knows what He is talking about. So someone in the crowd, recognizing Jesus’ authority, says to Him, “Teacher, tell my brother to divide the inheritance with me.” When you think about it, humanly speaking, the man doesn’t really sound that foolish. After all, by this time, Jesus had raised the dead, He had cast out demons, He had healed the sick, and He had shown His superior wisdom over the Pharisees and other experts of the Law. This Man Jesus must have had some authority to do such great things...

But Jesus doesn’t claim any authority other than that which His Father has given Him. Though Jesus was the very image of God, God Himself, He chose not to use His almighty power and authority. Instead, He humbled Himself, and He only did what His Father sent Him to do. And this was to teach about the Kingdom of God, and then open that Kingdom to all believers. He was sent in order to reconcile the sinful world to God, but not before teaching what He would do and how He would do it.

But this man in the crowd looked to Jesus as someone who could help him get his brother’s inheritance by a show of right. And is this not exactly the attitude of our own sinfulness? When we see someone in authority, ...

Now, as Christians, we know Jesus, and we can know that what He says is useful for us. He is our Lord; He is our King; He is our Savior; He is our Brother; and He is our Teacher. So let’s listen to what our Teacher has to say about treasure and wealth...

...Jesus teaches us that our souls do not belong to us. They are not ours to comfort and encourage by means of earthly goods and treasures.

So, fellow believers, that jewel of God’s crown, that light which shines in the darkness, He, Jesus Christ, is the door to all the riches of God. And we find Him here in our text, surrounded by a crowd of people. This crowd included scoffers, cheats, gossips, likely prostitutes and tax collectors; we find Him surrounded by sinners. What was the Incarnate Son of God, God in the flesh, the ruler of the whole universe doing among people like that?!?! He was teaching. He was teaching of the heavenly riches, of the riches only He can bring. He was teaching these sinners the mystery of divine riches...

➤ <https://steadfastlutherans.org/2012/02/approved-sermon-on-luke-1213-21/> Pastor Andrew Preus is the pastor of Trinity Lutheran/St. Paul Lutheran, Guttenberg/McGregor, IA.

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“It’s not about the money. Not in this parable or in life.

Let’s start with the parable. Jesus doesn’t warn against money, wealth, or material abundance. He warns against greed, about the insatiable feeling of never having enough. And the parable he tells illustrates this. The farmer’s problem isn’t that he’s had a great harvest, or that he’s rich, or that he wants to plan for the future. The farmer’s problem is that his good fortune has curved his vision so that everything he sees starts and ends with himself.

Listen again to the conversation he has with, not a spouse or friend or parent or neighbor, but only with himself: “I will do this: I will pull down *my* barns and build larger ones, and there I will store all my grain and my goods. And I will say to *my* soul, ‘Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’”

Do you see what I mean? It is an absolutely egocentric conversation, even including a conversation with himself inside the conversation he is already having with himself! This is why he is a fool. He has fallen prey to the notion that life, and particularly the good life, consists of possessions, precisely the thing Jesus warns against... ‘

➤ <http://www.workingpreacher.org/craft.aspx?post=2668> **David Lose**
Senior Pastor, Mount Olivet Lutheran Church, Minneapolis, Minn



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