



7<sup>th</sup> Sunday after Pentecost – July 11, 2021

## **WELCOME TO OUR SAVIOR'S**

Welcome to worship, especially our guests! We are delighted to have you with us. If you are looking for a church home, we are happy to share ours with you. If we haven't seen you in a while, it is great to see you today! May God bless your time with us richly.

## **PRAYER BEFORE WORSHIP**

*Heavenly Father, I have come to worship you. Draw near to me in your gracious Word and assure me of your love. Curb my wandering thoughts, that with undivided attention I may hear your voice and sing your praise.*

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## **THE COMMON SERVICE**

### **OPENING HYMN – 557     *On Galilee's High Mountain***

1 On Galilee's high mountain Christ gave the great command  
In words of strength and promise Which all can understand:  
"All pow'r to me is given To do what I shall choose.  
Therefore I send my children; Their witness I will use."

2 The Lord, who, born of Mary, Came down as man and died,  
Who preached to all who listened, For us was crucified.  
This Lord, our living brother, In pow'r at God's right hand  
Has chosen us to carry His truth to ev'ry land.

3 His strength within my weakness Will make me bold to say  
How his redeeming power Transforms my stubborn clay.  
His touch of fire ignites me; With courage I am sent,  
My tongue-tied silence broken, With grace made eloquent.

4 And not alone to nations In faraway retreats,  
But ev'rywhere I broadcast His love through crowded streets.  
The lives that my life touches, However great or small—  
Let them through me see Jesus, Who served and saved us all.

5 Lord, gather all your children, Wherever they may be,  
And lead them on to heaven To live eternally  
With you, our loving Father, And Christ, our brother dear,  
Whose Spirit guards and gives me The joy to persevere.

Text: Henry L. Lettermann, b. 1932, abr. © 1982 Concordia Publishing House. All rights reserved. Used by permission.

**M:** In the name of the Father and of the Son and of the Holy Spirit.

**C: Amen.**

**M:** Beloved in the Lord: let us draw near with a true heart and confess our sins to God our Father, asking him in the name of our Lord Jesus Christ to grant us forgiveness.

**C:** Holy and merciful Father, I confess that I am by nature sinful and that I have disobeyed you in my thoughts, words, and actions. I have done what is evil and failed to do what is good. For this I deserve your punishment both now and in eternity. But I am truly sorry for my sins, and trusting in my Savior Jesus Christ, I pray: Lord, have mercy on me, a sinner.

**C:** Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us

**M:** God, our heavenly Father, has been merciful to us and has given his only Son to be the atoning sacrifice for our sins. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

**C:** Amen.

**M:** The Lord be with you.

**C:** And also with you.

**M:** Let us pray.

God of all power and might, you are the giver of all that is good. Help us to love you with all our heart, strengthen us in true faith, provide us with all we need, and keep us safe in your care. We beseech you through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C:** Amen

### **FIRST LESSON:** *Ezekiel 2:1-5*

*Such grace of God--that he should even stoop to speak to man at all! Yet how lowly God appears, and how weak seems his Word and its preacher, since it is in the power of us, who are dust and ashes, to refuse him and reject it. Nevertheless men will know that God was speaking by those who receive it, and in the Word's ultimate triumph on the last day.*

He said to me, "Son of man, stand up on your feet and I will speak to you." 2 As he spoke, the Spirit came into me and raised me to my feet, and I heard him speaking to me. 3 He said: "Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me; they and their ancestors have been in revolt against me to this very day. 4 The people to whom I am sending you are obstinate and stubborn. Say to them, 'This is what the Sovereign Lord says.' 5 And whether they listen or fail to listen—for they are a rebellious people—they will know that a prophet has been among them.

### **SECOND LESSON:** *2 Corinthians 12:7-10*

*God allows his servants to know weakness in their service, lest the effectiveness of the lowly Word be ascribed to the servant and not to the Word. The servant of the Word needs to learn the saving power of that lowly Word in his own heart and life. Then he can proclaim the power of God.*

Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me. 8 Three times I pleaded with the Lord to take it away from me. 9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. 10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

### **VERSE OF THE DAY:** *Luke 8:15*

**M:** Alleluia! Happy are they who hear the Word, hold it fast in an honest and good heart, and bring forth fruit with patience. Alleluia!

**C:** Alleluia! Alleluia! Alleluia!

## **GOSPEL LESSON: Mark 6:1-6**

*Christ endures with patience and sadness that even his countrymen and relatives reject him. But he still continues to proclaim the Word. Christ does not change the Word to become popular: a changed Word of God loses the power to save. Christ works few miracles among these people, for in their unbelief they don't think to ask for his help, and the miracle of faith is thrown away because the people would not listen to his Word.*

Jesus left there and went to his hometown, accompanied by his disciples. 2 When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him? What are these remarkable miracles he is performing? 3 Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him. 4 Jesus said to them, "A prophet is not without honor except in his own town, among his relatives and in his own home." 5 He could not do any miracles there, except lay his hands on a few sick people and heal them. 6 He was amazed at their lack of faith.

This is the Gospel of our Lord.

**C: Praise be to you, O Christ!**

## **NICENE CREED**

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human. For our sake he was crucified under Pontius Pilate. He suffered death and was buried. On the third day he rose again in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets.

We believe in one holy Christian and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead and the life of the world to come. Amen.

## **HYMN – 561**

*Lord, Speak to Us that We May Speak*

1 Lord, speak to us that we may speak In living echoes of your tone.

As you have sought, so let us seek Your straying children, lost and lone.

2 Oh, lead us, Lord, that we may lead The wand'ring and the wav'ring feet.

Oh, feed us, Lord, that we may feed Your hung'ring ones with manna sweet.

3 Oh, teach us, Lord, that we may teach The precious truths which you impart,

And wing our words that they may reach The hidden depths of many a heart.

4 Oh, fill us with your fullness, Lord, Until our very hearts o'erflow

In kindling thought and glowing word Your love to tell, your praise to show.

Text: Frances R. Havergal, 1836-79, abr., alt.

**SERMON:** *John 12:20-24, 31-33*

Now there were some Greeks among those who went up to worship at the Festival. <sup>21</sup> They came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we want to see Jesus." <sup>22</sup> Philip went to tell Andrew. Andrew came with Philip and told Jesus. <sup>23</sup> Jesus answered them, "The time has come for the Son of Man to be glorified. <sup>24</sup> Amen, Amen, I tell you: Unless a kernel of wheat falls to the ground and dies, it continues to be one kernel. But if it dies, it produces much grain. <sup>31</sup> "Now is the judgment of this world. Now the ruler of this world will be thrown out. <sup>32</sup> And I, when I am lifted up from the earth, will draw all people to myself." <sup>33</sup> He said this to indicate what kind of death he was going to die.

***"Sir, We Want to See Jesus"***

There is quite a contrast between the attitude of our gospel lesson, and of this text. Back home, in Nazareth, few were interested in Jesus. Here on Holy Week, people were crowding around for a glimpse and for a word.

Back in Nazareth, Jesus could have used a little more eagerness for him. Honestly, now he could use a little less. He was in Jerusalem to carry out his lonely task of death for humans. This would not require crowds. Yet here they were.

Under the stress of what was to come, I can imagine wanting crawl into a hole and wishing the world would go away. In fact, I would want it as it were back in Nazareth, that few people were going to bother; leave him be to work through his challenges without the burden of everyone needing something.

Yet Jesus welcomed the crowds. He wanted to reach them with a message he wants carried to the ends of the earth. Some Greek people by race, but Jewish by faith, had travelled to Jerusalem for the Passover Festival, and were there in the temple courts while Jesus was teaching.

But on the outside fringes of the crowds, we can easily understand if some couldn't quite catch everything he was saying. Also, although Jesus had chased out the buyers and sellers, so the temple courts were much calmer now, there were still animals legitimately brought for sacrifices, causing some commotion. And for these Greeks, probably everything Jesus said was new, requiring mental processing, prompting new questions in their minds, and all of it was probably a bit overwhelming.

What to do? They had an idea. They approached a disciple for a way to make contact. They came to Philip. "Sir, we want to see Jesus." I think it curious that Philip did not immediately bring them. Instead, "Philip went to tell Andrew. Andrew came with Philip and told Jesus."

It appears Philip is initially confused by the request. These were not Jewish nationals. And on at least one occasion Jesus had stated that he had been sent to the lost sheep of Israel. Three brief trips outside of the borders of Israel didn't seem to be enough for Philip to go on. "Say, Andrew, come here. What do you think? Jesus and these Greek people?" "I don't know." The two of them came up with the best decision. They decided to ask Jesus.

You might think that with three years of instruction, Philip and Andrew would already know. But we don't always learn everything as quickly as we should. Nor had Christ yet told them, "Go into all the world and preach the good news," (Mark 16:15). So, the disciples didn't know. Jesus clarifies their thinking. He's going to help them understand who gets to come to him.

First, he answered, "The hour has come for the Son of Man to be glorified." Doesn't sound like much of a direct answer, does it? But think about it. When we glorify a person, we honor them for doing an exceptional job. Jesus' job was the cross. And his glory is that he completed the task perfectly for our salvation. That's the story to tell.

Jesus actually gives three answers to whether we share him with many others. But all three answers direct us back to the cross. Does somebody (Greek or otherwise) want to see Jesus? "Tell them about the cross," Jesus would say.

He wasn't embarrassed by it. The Scriptures urge us: "Let us keep our eyes fixed on Jesus, who is the author of our faith... In view of the joy set before him, he endured the cross, disregarding its shame, and has taken his seat at the right hand of God's throne," (Hebrews 12:2). The cross brings joy to Jesus

because through it he redeemed all people around the world. That includes us, too. So, we glorify Christ for his cross.

When people today are honored for doing something worthwhile, it's not often a quiet affair, is it? You hold a banquet in a highly visible location. You call the TV stations to bring a camera crew. Honoring someone is a full-blown media event.

Jesus encouraged something of the same. He urged, "What I tell you in the dark, speak in the daylight; and what you hear whispered in your ear, proclaim from the housetops," (Matthew 10:27). When you glorify Christ, do what you can to make his glory known as far and as wide as possible.

When you proclaim Jesus' name from the housetops, your intention is not to speak to your neighbor, but the whole neighborhood. And that may mean some Greeks, some Hispanics, some Hmong are going to hear it too.

When Jesus arrived in Jerusalem, the Bible tells us a "great crowd" was shouting "Hosanna!" For the Passover celebration, Jews from every nation had come to Jerusalem. When Jesus was on the brink of entering town that Palm Sunday, he did not have his disciples run ahead to ensure that the crowd was a select group. God does not say we can only have brand X people in this crowd. The larger the crowd, the better. "Sir, we want to see Jesus." "By all means! Come on!"

Another large crowd gathered 50 days later on Pentecost. Again, all kinds of people. From Acts 2 we have a listing of nationalities: Parthians, Medes, Elamites, Mesopotamians, Cappadocians, among others. When filled with the Holy Spirit and about to preach, Peter did not say, "This is for Jewish nationals, the rest of you ignore it!" In fact, the Holy Spirit made it miraculously possible for Peter and the others to preach in the languages of all these foreign people. Fifteen different language types are mentioned. "You want to see Jesus? Let me tell you about him."

What are we going to do to make our crowd bigger? Include all kinds of people.

But isn't that the way our thinking is geared now? We often speak of salvation for the young and the old, the rich and the poor, the boss and the worker. Yet, how often do we mean rich and poor, young and old German Americans? Rich and poor, young and old people like us! God has spoken: "Here there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave or free, but rather Christ is all and is in all," (Colossians 3:11). Are Greeks to see Jesus? Yes, even barbarians and Scythians. Are Italians to see Jesus? Are African Americans to see Jesus? "Yes," to them all! When reaching out with the gospel, we want the biggest crowd possible.

Jesus illustrated that point with his second answer. "I tell you: Unless a kernel of wheat falls to the ground and dies, it continues to be one kernel. But if it dies, it produces much grain."

Again, we might wonder how this is an answer to Philip and Andrew's question. But remember, Jesus is emphasizing that all important theme: his death, his cross. If someone wants to see Jesus, see to it that they see his death.

In this picture of the seed, Jesus said, "If it dies, it produces much grain." It started with one, Jesus himself. But just as a single seed grows and produces many seeds, so also Jesus, by his death and resurrection, produces much fruit.

We have other Scriptures' word on this. St. Paul wrote to the Romans, "For just as through the disobedience of one man the many became sinners, so also through the obedience of one man the many will become righteous," (5:19). The one Christ, obedient to the Father's will, brings righteousness to many people. One seed; produces many. All of these, our course, are not righteous by their own goodness, they share the righteousness of Christ. But notice, from one comes many.

Where does it stop? Jesus' second answer emphasizes that it doesn't stop.

Finally, you will run out of people who speak your language. You will run out of people who come from your socio-economic background. You will run out of people of your own nationality. But when we run out of "our kind of people", Jesus does not stop saying, "Make disciples." More people will be asking, "Sir, we want to see Jesus." Don't stop because of cultural, linguistic or other barriers.

Jesus' first two answers are answers for Philip and Andrew, but they are answers one would have to think about for a bit. Jesus' third answer, however, is unmistakable. "And I, when I am lifted up from the earth, will draw all people to myself." What about those Greeks? "Yes," says Jesus, "I will draw them all."

In one favorite gospel invitation, Jesus calls out, "Come to me all you who are weary and burdened, and I will give you rest," (Matthew 11:28). This is not a call just to Jews who are tired, but anyone who is burdened with sins, weary of the fight against God. Are Greeks allowed to see Jesus? If they are burdened with sin, they certainly can. Can Arabs come to Jesus? If they are burdened with sin, they certainly can. Can native Americans come to Jesus? If they are burdened with sin, they certainly can. Can just anybody come to Jesus? If they are burdened with sin, they certainly can. That's why we came. Anyone else who's a sinner is invited to see Jesus.

But how will they see him? "How will they see", isn't the question of our text, is it? But it's an important one to answer. The apostle Paul asked the question, in slightly different words. After stating the truth, "Everyone who calls on the name of the Lord will be saved," Paul follows up with: "So then, how can they call on the one they have not believed in? And how can they believe in the one about whom they have not heard?" We have to speak up. When the Greeks said, "We want to see Jesus" it implies that they did not know where or how. Philip and Andrew did. Talk and tell about Jesus.

But there's another way. Some have said, "You may be the only Bible people ever see." By your words and actions, let people see Jesus. By the impact he has on how you speak and how you react in trying situations; how you respond to your own crosses, let them see Jesus. More than one Christian suffering from a terminal illness has impressed doctors and nurses and visiting friends by their positive attitude and confidence in the face of looming death. What burden can you carry cheerfully in witness to your faith in Jesus? Please know that people are watching!

Let's help some Greeks to see! By that, of course, we mean Greeks who may not actually be Greek. The ones who do not know where or how to find Jesus, may be Spanish or Portuguese, Brazilian or, someone like us. Jesus made it clear, "Go and preach the good news to all creation," (Mark 16:15). Don't forget to include your neighbors. AMEN.

## **PRAYER OF THE CHURCH**

*CW p. 129*

**M:** Eternal God and Father, we give you thanks for the blessings we share as members of your holy Church, for your gracious Word and sacraments, for opportunities to worship and to grow in faith and knowledge, for occasions to serve and be served, for fellowship with believers in our congregation and in our synod.

**C: Help us to rejoice in these blessings, dear Lord, and to use them faithfully.**

**M:** Jesus Christ, Lord of the Church, you give grace to your people by calling us to be your witnesses in the world. Open our eyes to see the great and noble mission that lies before us. In the hurting eyes of the lonely, in the pained eyes of the sick, and in the searching eyes of the lost, help us to see your face, O Jesus, and to serve others as we would serve you.

**C: Awaken us to the opportunities you give to proclaim your message of love.**

**M:** Holy Spirit, giver of life, through Word and sacrament bestow on us the wisdom and power we need to witness clearly and to act boldly. Help us to speak the truth in love, to give the reason for the hope we have, and to conduct ourselves with gentleness and respect.

**C: Set our hearts on fire as we work and witness for Christ.**

**M:** Hear us, Lord, as we pray for a family member, an acquaintance, a neighbor, or a friend who does not yet believe in you, or whose faith is weak or troubled. *Silent prayer.*

**M:** Bless the Church with men and women who are willing to proclaim your Word in places where we cannot go. Keep them and their loved ones in your care, and let nothing hinder their work. By the power of the gospel, restore their spirits each day, so that they do not lose heart as they serve us and others.

**C: Move us to support them with our sincere prayers and generous offerings.**

*Special prayers and intercessions may follow.*

**M:** Wherever your Word is proclaimed, O Lord, grant it success. Let your kingdom come to us and others, so that we and many more might join the assembly of saints and angels to sing your praise forever.

**C: Savior of all, hear our prayer and help us in our mission. 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 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.

## **THE SACRAMENT**

**M:** The Lord be with you.

**C: And also with you.**

**M:** Lift up your hearts.

**C: We lift them up unto the Lord.**

**M:** Let us give thanks to the Lord, our God.

**C: It is good and right so to do.**

**M:** It is truly good and right that we should at all times and in all places give you thanks, O Lord, holy Father, almighty and everlasting God, through Jesus Christ, our Lord, who promised that wherever two or three come together in his name, there he is with them to shepherd his flock till he comes again in glory. Therefore, with all the saints on earth and hosts of heaven, we praise your holy name and join their glorious song:

**C: Holy, holy, holy Lord God of heavenly hosts: heav'n and earth are full of your glory.**

**Hosanna, hosanna, hosanna in the highest.**

**Blessed is he, blessed is he, blessed is he who comes in the name of the Lord.**

**Hosanna, hosanna, hosanna in the highest.**

**M:** Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

The peace of the Lord be with you always.

**C: Amen.**

**O Christ, Lamb of God, you take away the sin of the world; have mercy on us.**

**O Christ, Lamb of God, you take away the sin of the world; have mercy on us.**

**O Christ, Lamb of God, you take away the sin of the world; grant us your peace. Amen.**

## **DISTRIBUTION HYMN – 576** *Spread, Oh, Spread the Mighty Word*

1 Spread, oh, spread the mighty Word; Spread the kingdom of the Lord  
Ev'rywhere his breath has giv'n Life to beings meant for heav'n.

2 Tell them how the Father's will Made the world and keeps it still,  
How his only Son he gave All from sin and death to save.

3 Tell of our Redeemer's love, Who forever does remove  
By his holy sacrifice All the guilt that on us lies.

4 Tell them of the Spirit giv'n Now to guide us on to heav'n,  
Strong and holy, just and true, Working both to will and do.

5 Up! The rip'ning fields you see. Mighty shall the harvest be,  
But the reapers still are few; Great the work they have to do.

6 Lord of harvest, grant anew, Joy and strength to work for you,  
Till the gath'ring nations all See your light and heed your call.

Text: Jonathan F. Bahnmaier, 1774–1841, abr.; tr. Catherine Winkworth, 1827–78, alt.

## **BLESSING & CLOSING PRAYER**

**M:** The body and blood of our Lord Jesus, given and shed for you for the forgiveness of sins, shall strengthen and preserve you unto life everlasting. Be at peace, your sins are forgiven.

**C: Amen**

**C: Lord, now you let your servant depart in peace according to your word.  
For my eyes have seen your salvation, which you have prepared before the face of all people,  
a light to lighten the Gentiles and the glory of your people Israel.**

**M:** We give thanks, almighty God, that you have refreshed us with this holy supper. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C: Amen.**

**M:** The Lord bless you and keep you.  
The Lord make his face shine on you and be gracious to you.  
The Lord look on you with favor and (+) give you peace.

**C: Amen. Amen. Amen.**

## **CLOSING HYMN – 566**      *We All Are One in Mission*

1 We all are one in mission; We all are one in call,  
Our varied gifts united By Christ, the Lord of all.  
A single great commission Compels us from above  
To plan and work together That all may know Christ's love.

2 We all are called to service, To witness in God's name.  
Our ministries are diff'rent; Our purpose is the same:  
To touch the lives of others With God's surprising grace,  
So ev'ry folk and nation May feel God's warm embrace.

3 Now let us be united, And let our song be heard;  
Now let us be a vessel For God's redeeming Word.  
We all are one in mission; We all are one in call,  
Our varied gifts united By Christ, the Lord of all.

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This Week's Opportunities for Growing in Christ		
<b>Today 7/11</b> <i>-Food Pantry</i>	9:00 AM	Worship with Communion
<b>Monday</b>	6:00 PM	Coordinating Council
<b>Thursday</b>	6:30 PM	Worship / <i>WELS Connection</i>
<b>Sunday 7/18</b>	9:00 AM 10:00 AM	Worship / <i>WELS Connection</i> Voter's Meeting

**Annual Voter's Meeting – July 18** The 2021-22 suggested budget was presented to the congregation last Sunday. Our Savior's voters will meet on Sunday, July 18 at 10:00 AM to vote on the budget. Please plan to attend.

**Fair Time!** Our Savior's School has been offered the opportunity to work at the Noon Optimist's Elephant Ear stand. In past years this has been a fantastic fundraiser for our school. It can be hot at times, but the fellowship makes it a fun experience. And the elephant ears are delicious!

- **We need volunteers!** If you are willing to help us on August 6 or 7, please contact Beth Krohn at 715.216.9350. If you can't help, please stop by, say hello, and support us through your purchase. Spread the word!

**Taste of Missions – July 11-17** Join your brothers and sisters in Christ from around the world for Taste of Missions, an online missions experience, from **July 11-17**. Get to know our home and world missionaries like you never have before, and experience mission work firsthand through short video updates, live Q&A sessions, activities and recipes for the entire family, daily devotions, and a live worship service where we commission new missionaries on July 17.

Go to [tasteofmissions.com](http://tasteofmissions.com) or to the [WELS Missions Facebook page](#).

Our Stewardship of God's Gifts: July 4, 2021							
<u>Weekly</u>	<u>Vision</u>	<u>Debt Red</u>	<u>Plate</u>	<u>Missions</u>	<u>Bldg Maint</u>	<u>Windows</u>	<u>Printer use</u>
\$2,524.00	\$360.00	\$138.00	\$1.00	\$35.00	\$25.00	\$25.00	\$10.00

**Attendance:** Thursday – 17, Sunday - 50, online – 51 Total - 118



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