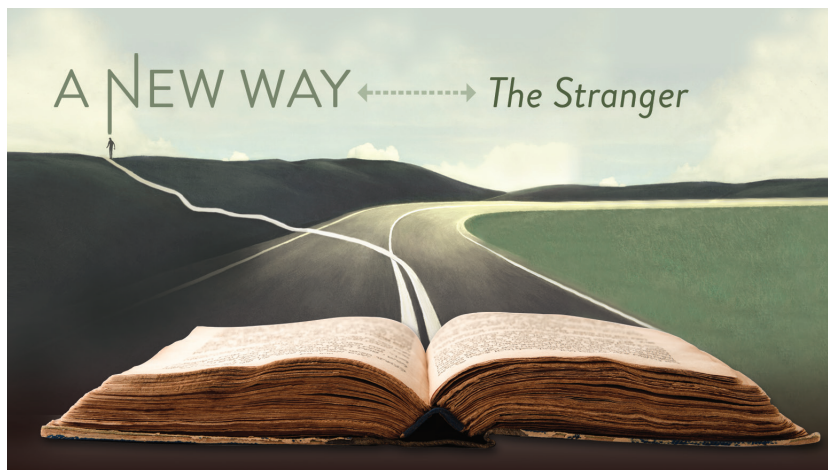




January 25 – 26, 2025

**The Stranger**  
Genesis 23:1-6



## MUSIC THIS WEEKEND

**CONTEMPORARY**  
SAT 5:30 pm | SUN 10:30 am

**This Is Amazing Grace**  
**Make Room**  
**Rest On Us**  
**Praise**

**CLASSIC | SUN 8:45 am**

**Holy Holy Holy! Lord God Almighty**

CHOIR | BRASS: **Here I Am, Lord**

CHOIR ANTHEM: **I Sing Because I'm Happy**

BRASS: **Musical Offering**  
**Amazing Grace**

MESSAGE: **Sarah Fike**  
**Communion** (Saturday, 5:30 pm)

## JOIN US FOR WORSHIP

**Classic: Sun 8:45 am | Contemporary: Sat 5:30 pm, Sun 10:30 am**  
Resources, livestreams, playlists and podcast links at [popmn.org](http://popmn.org)

## JOIN US FOR COMMUNITY

**Congregational Survey | Capital Campaign Feasibility Study**  
Review the info at the Connect Desk and complete the survey by January 26: [surveymonkey.com/r/PoPBurnsvillecampaignsurvey](https://surveymonkey.com/r/PoPBurnsvillecampaignsurvey)  
We want to hear directly from you! Join us for a listening session on **Sunday, January 26, at 9:45 am** to share your insights.

**Child Development Learning Center (CDLC) Preschool Registration**  
CDLC registration for the 2025-26 school year is open at [cdlcpreschool.org](http://cdlcpreschool.org)! Book a tour by calling 952-435-8105.

**Camp Wapo summer programming priority registration is open!**  
Register at [popmn.org/register](http://popmn.org/register)

## JOIN US FOR MISSION

**Feed My Starving Children South Metro Meal Pack**  
**February 3 - 8 | Shepherd of the Lake, Prior Lake**  
Sign up at [popmn.org/fmsc](http://popmn.org/fmsc)! Scan the QR code to make a donation towards POP's pledge of \$50,000 to the event.



## JOIN US IN GENEROSITY

**Thank you for your gifts for mission and ministry!**



## Connect With Us

We are here to love God and all people by being the heart, hands and feet of Jesus in the world so that all might know that they are loved. We are an open and affirming church. We value growing a relationship with God and with each other, and showing up for people in need in this community and beyond. **Welcome to Prince of Peace Lutheran Church!**



**Connect** with Prince of Peace! Scan here to join our mailing list and find ways to get involved.

Follow us on social media:  
**Facebook: @popchurch**  
**Instagram: @popburnsville**  
Listen to our Trust the Story Podcast:  
**YouTube: @PrinceofPeaceLutheranChurch**  
**Spotify: @POPmn**



Scan here to make a **prayer request** or to have a member of the Spiritual Care Team contact you.

**PAPER COPIES OF THESE FORMS ARE AVAILABLE AT THE CONNECT DESK.**



## Trust the Story | A New Way | **The Stranger**

### What does it mean to welcome?

We are reminded again that Abraham, Sarah and their family are strangers in a land far from their original home. However, the people of that land have been gracious and welcoming of the stranger. We see this when Sarah dies, and Abraham is looking for a place to bury her. Abraham offers to buy land from them, and they refuse. They give Abraham a place for him to bury her, instead.

This text shows us a lot about how we treat those who are grieving, but even more how we treat people who are outsiders. This hospitality that they show Abraham is beyond the type of welcome or hospitality we are used to in this world. It's one thing if we invite people into our homes. But we treat people differently when they have a need outside of, or beyond, our invitation.

So we are still grappling, as individuals and as a church, with the radical hospitality that this text calls us into. This story shows us that what we practice in our homes should be mimicked in our community institutions and churches.

- How do we trust the story and lean into hospitality for the stranger?
- What is the most radical form of hospitality that you have extended?
- What would it look or feel like for you to rely on the hospitality of someone else?

A theology of hospitality requires a reassessment of everything — practices, language, and symbols; rituals, confessions, sacraments, and rulings. Because to experience the kind of hospitality that Jesus has in mind, the type of hospitality that is extended to Abraham looking for a burial place for Sarah, is to experience the love of our God — so deep, so wide, so huge; the love of our God which shows mercy no matter what; the love of our God which became flesh so that the doors of the divine heart might be flung open to all.

- We tend to talk about hospitality as one-sided. How can the kind of hospitality we're talking about be good for both the welcomer and the welcomed? What does it mean to get past a "savior" mentality to understand that people in need have all kinds of gifts to offer?
- What are the barriers to radical hospitality in your faith community? What can you do about it?
- Sit for a few minutes in the words above: "experience the love of our God — so deep, so wide, so huge; the love of our God which shows mercy no matter what; the love of our God which became flesh so that the doors of the divine heart might be flung open for all." How do those words feel? Are they liberating, or confining? Why? Is God's heart big enough to be shared freely, wildly, with everyone? How do you know?