

THE TENTH SUNDAY AFTER PENTECOST
AUGUST 1, 2021
ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

What Is This Bread
Setting: Henry V. Gerike

WELCOME

ENTRANCE HYMN (Stand) #629

What Is This Bread

- 1 What is this bread?
Christ's body risen from the dead:
This bread we break,
This life we take,
Was crushed to pay for our release.
O taste and see—the Lord is peace.
- 2 What is this wine?
The blood of Jesus shed for mine;
The cup of grace
Brings His embrace
Of life and love until I sing!
O taste and see—the Lord is King.
- 3 So who am I,
That I should live and He should die
Under the rod?
My God, my God,
Why have You not forsaken me?
O taste and see—the Lord is free.
- 4 Yet is God here?
Oh, yes! By Word and promise clear,
In mouth and soul
He makes us whole—
Christ, truly present in this meal.
O taste and see—the Lord is real.
- 5 Is this for me?
I am forgiven and set free!
I do believe
That I receive
His very body and His blood.
O taste and see—the Lord is good.

CONFESSIO AND FORGIVENESS

In the name of the Father and of the ✠ Son and of the Holy Spirit.
Amen.

Our help is in the name of the Lord,
who made heaven and earth.

If You, O Lord, kept a record of sins, O Lord, who could stand?
But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God's Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

(We observe a moment of silence for self-reflection.)

Together we pray:

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.

Amen.

KYRIE

In peace let us pray to the Lord.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

For the peace from above and for our salvation let us pray to the Lord.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

Help, save, comfort and defend us, gracious Lord.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

GLORIA IN EXCELSIS

**1 To God on high be glory
And peace to all the earth;
Goodwill from God in heaven
Proclaimed at Jesus' birth!
We praise and bless You, Father;
Your holy name, we sing—
Our thanks for Your great glory,
Lord God, our heav'nly King.**

**2 To You, O sole-begotten,
The Father's Son, we pray;
O Lamb of God, our Savior,
You take our sins away.
Have mercy on us, Jesus;
Receive our heartfelt cry,
Where You in pow'r are seated
At God's right hand on high—**

**3 For You alone are holy;
You only are the Lord.
Forever and forever,
Be worshiped and adored;
You with the Holy Spirit
Alone are Lord Most High,
In God the Father's glory.
"Amen!" our glad reply.**

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. Merciful Father,
You gave Your Son Jesus as the heavenly bread of life. Grant us faith to feast on Him in Your Word and Sacraments that we may be nourished unto life everlasting; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Exodus 16:2-15

The whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, "Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."

Then the LORD said to Moses, "Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." So Moses and Aaron said to all the people of Israel, "At evening you shall know that it was the LORD who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?" And Moses said, "When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against him—what are we? Your grumbling is not against us but against the LORD."

Then Moses said to Aaron, "Say to the whole congregation of the people of Israel, 'Come near before the LORD, for he has heard your grumbling.'" And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. And the LORD said to Moses, "I have heard the grumbling of the people of Israel. Say to them, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.'"

In the evening quail came up and covered the camp, and in the morning dew lay around the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread that the LORD has given you to eat."

This is the Word of the Lord.
Thanks be to God.

PSALM 145:10-21 (Read responsively)

All your works shall give thanks to you, O LORD,
and all your saints shall bless you!

**They shall speak of the glory of your kingdom and tell of your power,
to make known to the children of man your mighty deeds,
and the glorious splendor of your kingdom.**

Your kingdom is an everlasting kingdom,
and your dominion endures throughout all generations.

**The LORD upholds all who are falling
and raises up all who are bowed down.**

The eyes of all look to you,
and you give them their food in due season.

**You open your hand;
you satisfy the desire of every living thing.**

The LORD is righteous in all his ways
and kind in all his works.

**The LORD is near to all who call on him,
to all who call on him in truth.**

He fulfills the desire of those who fear him;
he also hears their cry and saves them.

**The LORD preserves all who love him,
but all the wicked he will destroy.**

My mouth will speak the praise of the LORD,
and let all flesh bless his holy name forever and ever.

**Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.**

SECOND LESSON

Ephesians 4:1-16

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But grace was given to each one of us according to the measure of Christ's gift. Therefore it says,

“When he ascended on high he led a host of captives,
and he gave gifts to men.”

(In saying, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.) And he gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith

and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

This is the Word of the Lord.

Thanks be to God.

ALLELUIA VERSE (Stand)

Alleluia, alleluia, alleluia.

These things are written that you may believe that Jesus is the Christ, the Son of God.

Alleluia, alleluia, alleluia.

GOSPEL

John 6:22-35

The Holy Gospel according to St. John the 6th chapter

Glory to You, O Lord.

On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal." Then they said to him, "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always."

Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst."

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

The text just reads culminates with Jesus' words: "I am the bread of life." These are likely very familiar words to you, especially since the church has lifted them up in so many of its songs, prayers and works of art. At St. Paul's, we have a stained-glass window designed to recall them. The window, right here (point to

it), is one in a series of seven depicting the “I am” sayings of Jesus in the book of John. As you can see, the “bread of life” saying is symbolized by stalks of wheat.

As important as the bread of life saying is, these are not the only words we should recall from today’s text. Jesus has a lot to say before he gets to that phrase. We don’t want to miss important messages by rushing too quickly to the words which catch our eyes and ears most easily.

Also, today’s text can only be properly understood by considering what came before it in the first parts of the chapter. So, let’s review.

John chapter six begins with the telling of Jesus’ feeding of the five thousand. We heard this story two weeks ago in our reading from Mark. The feeding, you recall, was done by a great miracle – Jesus multiplying a small meal of five loaves and two fish so that there was plenty for all. And leftovers too.

Following this, the chapter then tells of Jesus travelling across the Sea of Galilee. And this is no ordinary travel tale – for Jesus covers the distance by miraculously walking on the water.

Today’s text begins with the people trying to figure all this out. They are all abuzz because of the great feeding. And now they’re trying to figure out Jesus’ travel, for they didn’t see him get in a boat – and yet there he was on the other shore.

When the people find Jesus, they ask him: *“When did you get here?”* In his reply, Jesus could have shared about his miraculous trip across the water. But he has already shown the people plenty of miracles. Now he feels it best to challenge their thinking in other ways. So, he says to them: *“Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves.”*

This sounds like a rather harsh accusation by Jesus. But it’s based on what he has observed. Earlier, John told us that after the feeding of the five thousand, Jesus withdrew from them because he perceived that *“they were about to come and take him by force to make him king”* (v.15). The people had sized up his powers and wanted to make him their permanent meal ticket.

Jesus, however, had not come to be a bread king. He therefore begins to clarify for them his true identity and purpose.

And he does this by first confronting the people about their desires, telling them: *“do not work for the food that perishes, but for the food that endures to eternal life.”*

With these words, Jesus was challenging his hearers. And this is a place where we should stop and consider this as a challenge also for us – asking ourselves: are we also ones who work only for food that perishes? Or are we working also for food that endures to eternal life?

To help us think about this, let’s ask the question in a few other ways...

Do we only work so that we can put food on the table? Or do we see our work as a vocation where we can also serve God?

Do we only work to improve our status and opportunity in life? Or do we also work to improve and refine our character?

Do we only work to acquire more things? Or do we also work to help advance God’s work in the world?

Jesus calls us to work toward the things of God’s Kingdom, and not just to work toward our own survival. We are to cultivate our relationship with God, not just our friends. We are to tend to the feeding of our souls, not just our faces. And we are to be mindful of the life to come, after the resurrection, not just our time in this life.

Jesus' teaching here is perhaps best summarized by an Old Testament text—one that Jesus had recalled during a time of temptation. That text is: *"Man does not live by bread alone, but by every word that comes from the mouth of the LORD."*

And these words, besides being a great summary, also remind us that Jesus' teaching here is nothing new. God had always prompted his people to seek more from life than just their own survival. And he had always pointed to what he would give to those who listened to him.

But Jesus then adds something else. When he speaks of *"the food that endures to eternal life,"* he also says: *"which the Son of Man will give to you."* Now Jesus is speaking about what he, specifically, will give. His challenge to the people that day was not just to pay attention to the things of God as they had already known them, but to pay attention to the new things that God was giving through him.

And the people understood this. For in response, they asked: *"What must we do, to be doing the works of God?"*

Jesus answered by saying: *"This is the work of God, that you believe in him whom he has sent."*

The people know that Jesus is speaking about himself here. And to their credit they don't immediately protest. Unlike many of Jesus' other hearers, the people here are open to the possibility that Jesus is sent from God. But they do ask for a sign. *"What sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'"*

Upon first consideration, this seems like a pretty surprising thing for them to say. After all, hadn't Jesus already given them plenty of miraculous signs, including one in which he actually made bread for them—bread as if from heaven itself? He took five loaves and fed five thousand people! Remember?

But upon further reflection, it's really not so surprising that they would respond like this. Because it's never surprising when people fail to be satisfied. And that's what's going on here. The people may have gotten one good meal out there in that desolate place where Jesus had fed them. But Moses had fed the people in the wilderness every day for forty years. That's the kind of sign the people wanted.

Likewise, just as it's never surprising when people always want more, so also, it's never surprising when people focus only on the material—things which they can see and feel and taste. People want tangible things like bread for their stomachs, miracles they can see, and a leader who will provide for them.

What about us? Do we only believe when something tangible or material happens... like when we feel better or when we receive some kind of visible reassurance of God's care? Do we only have faith when God has first done something for us? What kind of actions and signs do we demand?

In the midst of people's demands, Jesus continues to teach. To the crowd that day, Jesus replied: *"It was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven."*

And here we should note that Jesus is making two points... and doing so by highlighting two contrasts. The first point regards the giver of signs and gifts. Jesus reminds the people that God is the true giver of these things, not the prophet who was there at the time. Jesus makes this point because he knows that people tend to focus on the prophet, and that the people were comparing him with the prophet Moses – trying to decide if he was in the same league.

Jesus' words here make it clear that he was not to be considered in the same league as Moses. Rather, he was to be seen as greater than him, and greater than any other prophet as well. Jesus conveys this by calling God "my Father," which indicates his special status as God's exalted Son. As the exalted Son he is one with the Father – a point that Jesus will elaborate upon further as the conversation progresses, and which we will read about next Sunday.

The second contrast Jesus makes is between the bread the Israelites received in the desert and the bread God was giving them at present. His point is that while the manna in the wilderness may have been called “bread from heaven” – a fitting designation because it was given by God and miraculously appeared – still, in the end, it was just bread—something for the stomach.

The “true bread” on the other hand, that which Jesus gives, is much more. The true bread doesn’t just give life to a band of Israelites wandering in the desert for forty years. And it doesn’t just feed a crowd of five thousand. The true bread gives much more. The true bread, as Jesus said, gives “life to the world.”

I grew up in farm country. And for many, many years, I’ve taken road trips back there – bringing my kids and connecting them with their greater family. On those trips to the Midwest we cover many miles. And we see many farms.

Each of those farms produces food in abundance. It’s amazing how much yield can come from the land! The farms not only provide food for this country, but even enough to provide for many others.

One might be moved to say that these farms “give life to the world,” just like Jesus. But that’s not true. The farms only sustain life. Jesus, on the other hand, gives it.

And this can remind us of how we like to point out all the things people do which add life to our world – making it more interesting, easier, and enjoyable, or extending it over a greater amount of time. We are grateful for all these things. But none of these gives life in the same way Jesus does.

Jesus gives life because he is one with the Father – involved in the original and ongoing creation of the world. And Jesus gives life because he gives that which makes life truly worth living, such as meaning and purpose, faith, hope and love.

Above all, Jesus gives life because he has earned our forgiveness – dying on the cross to achieve it... which in turn leads to resurrection – new life given both now and beyond the grave.

Travelling across this country, one not only sees a lot of farms but also a lot of churches. They come in all different shapes and sizes... old buildings, new buildings, large ones, small ones, classic structures, storefronts... all kinds. In these places, the true life of Jesus is given. It is given as God’s word is explained and experienced. It is given as vows of commitment are made and acts of forgiveness are extended. It is given as sins are washed away by the waters of Baptism. It is given as people feast at the Lord’s Supper. It is given as people are united in prayer, comforted by hope, and as joy is expressed in praise.

When the true bread from heaven is on the menu, life becomes more than what we can see, feel and taste. And when this bread is consumed, our greatest hungers and deepest thirsts are eliminated. *“I am the bread of life,”* said Jesus, *“whoever comes to me shall not hunger, and whoever believes in me shall never thirst.”*

In these words, Jesus both promises and beckons.

So, let us come to him... with our pains, our worries and even our doubts. Let us come and be filled with his goodness. Let us put our trust in him – the true bread from heaven – that he may give us true life; even as he gives life to the world.

In the holy name of Jesus. Amen.

- 1 Joyful, joyful we adore Thee,
God of glory, Lord of love!
Hearts unfold like flow'rs before Thee,
Praising Thee, their sun above.
Melt the clouds of sin and sadness,
Drive the gloom of doubt away.
Giver of immortal gladness,
Fill us with the light of day.
- 2 All Thy works with joy surround Thee,
Earth and heav'n reflect Thy rays,
Stars and angels sing around Thee,
Center of unbroken praise.
Field and forest, vale and mountain,
Flow'ry meadow, flashing sea,
Chanting bird, and flowing fountain
Call us to rejoice in Thee.
- 3 Thou art giving and forgiving,
Ever blessing, ever blest,
Wellspring of the joy of living,
Ocean-depth of happy rest!
Father, Son, and Holy Spirit,
Fountainhead of love divine:
Joyful, we Thy heav'n inherit!
Joyful, we by grace are Thine!

APOSTLES' CREED

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His 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 into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

PRAYERS OF THE CHURCH

In peace, let us pray to the Lord: **Lord, have mercy.**

For confidence in the Lord's provision, that we would trust in the promises of God and look to His hand to provide all we need for this life and the life to come, let us pray to the Lord: **Lord, have mercy.**

For those who serve the congregated people of God – for pastors, teachers, leaders and all who work for His kingdom – that God would enable them to do their work diligently and faithfully, abiding in his Word, let us pray to the Lord: **Lord, have mercy.**

For all followers of Christ, that God would enable us to walk in humility, gentleness and patience, so that we would bear with one another in love and be eager to maintain the unity of the Spirit in the bond of peace, let us pray to the Lord: **Lord, have mercy.**

For the hungry and the homeless, that God would provide for them not only bread to satisfy their hunger but, above all, the true bread of life, Jesus Christ; let us pray to the Lord: **Lord, have mercy.**

For all who are so distracted by the cares and concerns of this world that they hunger and thirst for bread alone, that they would come to know the One who fills and satisfies every need of body and soul, let us pray to the Lord: **Lord, have mercy.**

For the sick, the hospitalized, the injured and the recovering, that God would heal them according to his great mercy; and that he would provide doctors, nurses and other medical professionals to extend intervention and care as his instruments, let us pray to the Lord: **Lord, have mercy.**

For the proper and faithful use of the Sacraments among us, that God would continue to bless His Church with the gifts of forgiveness, life and salvation given through the waters of Holy Baptism and the body and blood of our Lord in his Supper, let us pray to the Lord: **Lord, have mercy.**

Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Jesus Christ, our Lord. **Amen.**



THE LITURGY OF HOLY COMMUNION

PREFACE TO HOLY COMMUNION (Stand)

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 Him thanks and praise.

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

SANCTUS

**Holy, holy, holy Lord
God of Sabaoth adored;
Heaven and earth with full acclaim
shout the glory of Your name.
Sing hosanna in the highest,
sing hosanna to the Lord;
Truly blest is He who comes
in the name of the Lord!**

PRAYER OF THANKSGIVING

Blessed are You, O Lord our God, king of all creation, for You have had mercy on us and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life.

In Your righteous judgment You condemned the sin of Adam and Eve, who ate the forbidden fruit, and You justly barred them and all their children from the tree of life. Yet, in Your great mercy, You promised salvation by a second Adam, Your Son, Jesus Christ, our Lord, and made His cross a life-giving tree for all who trust in Him.

We give You thanks for the redemption You have prepared for us through Jesus Christ. Grant us Your Holy Spirit that we may faithfully eat and drink of the fruits of His cross and receive the blessings of forgiveness, life, and salvation that come to us in His body and blood.

Hear us as we pray in His name and as He has taught us:

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 WORDS OF OUR LORD

PAX DOMINI

The peace of the Lord be with you always.

Amen.

AGNUS DEI

**O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray.**

**O Jesus Christ true Lamb of God
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

DISTRIBUTION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. Distancing must be maintained between all communicants. Masks should be kept on except for the moment of consuming the elements. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the baskets.

COMMUNION MUSIC

I Am the Bread of Life
Setting: Ron Schmoltze

POST-COMMUNION COLLECT (Stand)

BENEDICTION

SENDING HYMN #652

Father, We Thank Thee

- 1 Father, we thank Thee who hast planted
Thy holy name within our hearts.
Knowledge and faith and life immortal
Jesus, Thy Son, to us imparts.
Thou, Lord, didst make all for Thy pleasure,
Didst give us food for all our days,
Giving in Christ the Bread eternal;
Thine is the pow'r, be Thine the praise.**

- 2 Watch o'er Thy Church, O Lord, in mercy,
Save it from evil, guard it still,
Perfect it in Thy love, unite it,
Cleansed and conformed unto Thy will.
As grain, once scattered on the hillsides,
Was in this broken bread made one,
So from all lands Thy Church be gathered
Into Thy kingdom by Thy Son.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

Father, We Thank Thee
Setting: Jeffery Blersch

Those serving:

Sunday, August 1, 8:30 a.m.:

Greeter: Jim Easterly

Comm. assist: Judy Koucky

Reader: Melissa Hecht

10:30 a.m.:

Greeter: Steve Janssen

Comm. assist: Janice Sebring

Reader: Lynn Jacquez

Acknowledgments

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