

FEAST OF ST. MARY, MOTHER OF OUR LORD
AUGUST 15, 2021

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

In Dir Ist Freude
By: J.S. Bach

WELCOME

ENTRANCE HYMN (Stand) #933

My Soul Rejoices

- 1 My soul rejoices,
My spirit voices—
Sing the greatness of the Lord!
For God my Savior
Has shown me favor—
Sing the greatness of the Lord!
With praise and blessing,
Join in confessing
God, who is solely
Mighty and holy—
O sing the greatness of God the Lord!
His mercy surely
Shall rest securely
On all who fear Him,
Love and revere Him—
O sing the greatness of God the Lord!
- 2 His arm now baring,
His strength declaring—
Sing the greatness of the Lord!
The proud He scatters,
Their rule He shatters—
Sing the greatness of the Lord!
Oppression halted;
The meek exalted.
Full are the hungry;
Empty, the wealthy—
O sing the greatness of God the Lord!
Here is the token
All that was spoken
To Abr'ham's offspring
God is fulfilling—
O sing the greatness of God the Lord!

CONFESSION 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. Almighty God,

You chose the virgin Mary to be the mother of Your only Son. Grant that we, who are redeemed by His blood, may share with her in the glory of Your eternal kingdom; through Jesus Christ, Your Son, 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)

Isaiah 61:7-11

Instead of your shame there shall be a double portion;
instead of dishonor they shall rejoice in their lot;
therefore in their land they shall possess a double portion;
they shall have everlasting joy.
For I the LORD love justice;
I hate robbery and wrong;
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.
Their offspring shall be known among the nations,
and their descendants in the midst of the peoples;
all who see them shall acknowledge them,
that they are an offspring the LORD has blessed.
I will greatly rejoice in the LORD;
my soul shall exult in my God,
for he has clothed me with the garments of salvation;
he has covered me with the robe of righteousness,
as a bridegroom decks himself like a priest with a beautiful headdress,
and as a bride adorns herself with her jewels.
For as the earth brings forth its sprouts,
and as a garden causes what is sown in it to sprout up,
so the Lord GOD will cause righteousness and praise
to sprout up before all the nations.

This is the Word of the Lord.

Thanks be to God.

PSALM 45:10-17 (Read responsively)

Hear, O daughter, and consider, and incline your ear:
forget your people and your father's house,
and the king will desire your beauty.
Since he is your lord, bow to him.

The people of Tyre will seek your favor with gifts,
the richest of the people.

All glorious is the princess in her chamber, with robes interwoven with gold.
In many-colored robes she is led to the king,
with her virgin companions following behind her.

With joy and gladness they are led along
as they enter the palace of the king.
In place of your fathers shall be your sons;
you will make them princes in all the earth.

I will cause your name to be remembered in all generations;
Therefore nations will praise you 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

Revelation 12:1-6

And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pains and the agony of giving birth. And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

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

Luke 1:39-55

The Holy Gospel according to St. Luke the 1st chapter
Glory to You, O Lord.

In those days Mary arose and went with haste into the hill country, to a town in Judah, and she entered the house of Zechariah and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, and she exclaimed with a loud cry,

“Blessed are you among women, and blessed is the fruit of your womb! And why is this granted to me that the mother of my Lord should come to me? For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.”

And Mary said,

“My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has looked on the humble estate of his servant.
For behold, from now on all generations will call me blessed;
for he who is mighty has done great things for me,
and holy is his name.
And his mercy is for those who fear him
from generation to generation.
He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts;
he has brought down the mighty from their thrones
and exalted those of humble estate;
he has filled the hungry with good things,
and the rich he has sent empty away.
He has helped his servant Israel,
in remembrance of his mercy,
as he spoke to our fathers,
to Abraham and to his offspring forever.”

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:

Regarding saints of the church, the Lutheran Confessions say this: “Our churches teach that the remembrance of saints may be commended to us so that we may imitate their faith and good works according to our calling.” Lutherans don’t traditionally keep a long list of saints. But we do observe days for many of the people mentioned in the Bible. At St. Paul’s, when a saint’s feast days falls on a Sunday, we normally observe it. Three Sundays ago, we remembered St. James the Elder. Today we remember Mary, mother of our Lord Jesus.

The date of August 15 for Mary’s feast was first ordered by the emperor Maurice in the late sixth century. It probably originated with the dedication of a church in Mary’s honor. The feast day gradually became known as the Feast of the Dormition, the “Falling Asleep,” or passing from this life, of the Virgin. In the seventh century this feast day was observed in Rome, and from there it spread throughout the West. By the ninth century, the feast had been transformed from remembering the death of Mary to the Feast of the Assumption – referring to the legend of the reception of Mary’s body and soul into heaven in anticipation of the general resurrection of the bodies of all the dead on the Last Day. The Roman Church continues to celebrate it as such.

We in the Lutheran Church stick to recalling what the scriptures tell us of the saints. Therefore, as we did with our remembrance of James, let’s begin our remembrance of Mary by reviewing the scriptural record.

The first mention of her is in the amazing call she received from the angel to bear the Christ child. Luke tells us that “In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin’s name was Mary. And he came to her and said, “Greetings, O favored one, the Lord is with you!”

Luke then tells us that “she was greatly troubled at the saying and tried to discern what sort of greeting this might be.” And here we wonder if maybe these words give us an early clue about Mary’s personality. Earlier in the chapter, an angel had appeared to Zachariah the priest, and Zachariah was troubled simply by the angel’s presence. But Mary was troubled by the angel’s words. She focused right away on what the angel said and seemed to come up with questions. What did the angel mean by calling her a “favored one?” And in what way was the Lord with her? It seems that Mary was quickly wondering what God might be calling her to do. In the midst of her wondering, however, she remained silent and continued to listen.

The angel then said, “Do not be afraid, Mary, for you have found favor with God.” And it was typical for angels to calm people’s fears, but in this case the angel seems to calm Mary’s fear of what God would require of her. He does this by repeating the message that she has God’s favor.

The angel then tells her the big news: “And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.” After some further instruction about the special nature of the child, Mary then asks: “how can this be, since I am a virgin?” Earlier, Zachariah had asked the angel a question too. His was: “how will I know?” That question demanded a sign, and for it, Zachariah was penalized – losing his ability to speak until his child, John, was born. Mary, however, only wants to know how her virginity

will be overcome. And to that question, the angel responds with a simple explanation and an assurance that “all things are possible with God.”

After receiving her answer, Mary closes the encounter by saying: “Behold, I am the servant of the Lord; let it be to me according to your word.” And here we note that any uncertainty seems to have vanished. Her words are not only a statement of submission and faith, but also a statement of embracing her special role. To be a servant of the Lord was no small thing. It was indeed a great honor, though sometimes fraught with challenge. Mary knew this. And accepted it.

And this should lead us to do some thinking about our own service to God. Do we believe it to be a great honor to be a servant of the Lord? Or do we fear what it might mean for us? And maybe resent it. And perhaps back away.

God calls each of us to servanthood. We are to serve him in our families, jobs and neighborhoods. We are to serve him through the church. We are to be his servants in all the circumstances of our lives – which we do by reflecting his ways, pursuing his goals and championing what is right in his sight.

To be a servant of God is to have a heart for the welfare of others and to take steps each day toward that welfare. God called Mary to bear the Christ child as his servant. In the same way he calls each of us to bear the Spirit of Christ into our work and living.

Mary could be called a great saint simply based on these words of hers: “Behold, I am the servant of the Lord; let it be to me according to your word.” May we, too, learn to say these words.

After her encounter with the angel, Mary then went and visited her relative Elizabeth. And here, after having her special child confirmed by the leaping in the womb of Elizabeth’s child, Mary sang the beautiful song of praise which we read as our Gospel lesson this morning. This is the song we call “The Magnificat” – a title based on its opening words.

In the song we see more examples of Mary’s acceptance of her role. And more signs of her faith in God’s provision too.

Of this faith, we see also how it understands God's provision as more than just what he was doing for her, but something that God was doing for everyone. "His mercy is for those who fear him," Mary says, "from generation to generation." God's mercy is offered to all; and given to those who bow to him in faith.

What's more, in this song we see also how Mary understands Israel as God's servant. "He has helped his servant Israel," she sings, "in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his offspring forever."

Mary knew that God had called his people Israel to a special servant role. They were chosen to be witnesses to his grace and to live as his special possession. They were chosen, as well, to bring forth the Savior of the world when the time was right.

In the Old Testament, this servant identity of Israel was proclaimed most clearly by the prophet Isaiah. Our first reading today came from chapter 61 of that great prophet. And although Isaiah's servant teaching was given most specifically in earlier chapters (40-53), the idea still lingers in these later ones.

"You shall be called the priests of the LORD; they shall speak of you as the ministers of our God," says Isaiah in the verse right before our text.

Then, starting with the verses we read, Isaiah tells how this service will be rewarded. "Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot."

At this promise of reward Isaiah rejoices. And his words of rejoicing are very similar to Mary's, especially when he says: "I will greatly rejoice in the LORD; my soul shall exult in my God." This similarity is certainly fitting because God's greatest portion is given through Mary's child. This is the portion of forgiveness, life and salvation that Jesus earns for his children.

Mary's rejoicing over God's mercy is a theme we will consider again before we finish today. But for now, let's quickly summarize the rest of what the Bible records of her.

Going forward, Mary is pictured in the Gospels as a loyal and loving mother of Jesus. She pondered all that she saw at his birth, she worried about him when he was left behind at the Temple, and she played an important role at his first miracle when she told the servants at the wedding: "do whatever he tells you."

Even with her great faith, however, Mary also questioned her son at least once. When Mary saw how Jesus had drawn the ire of the established religious teachers, she and her family tried to intervene by taking him away. And while we sympathize with Mary here – for who doesn't want to rescue their child when there's a threat? – we also recall that she was warned early on by Simeon that suffering and persecution would be a part of her son's future. She needed to accept that.

In the end, Mary did accept it, quietly standing by her son as he was tried, convicted and sentenced to death. She was also there at the cross when he died, standing with John, to whom Jesus connected her by saying: "woman, behold your son; [son] behold your mother."

Finally, Mary was also gathered with the apostles in the Upper Room after Jesus' ascension, waiting with them for the promised Holy Spirit.

And interestingly, at this point in the scriptures, there are no more mentions of her – at least none by name. Our church's usual epistle reading on this day, from Galatians 4, is one that at least refers to her. It does so when it says: "But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." The reading is certainly chosen for this reference. And the reading fits well, too, because it draws on the idea of family in describing the new relationship we have with God through Jesus when it says: "we are

adopted as sons.” Mary, as we know, is very important in the Christian family. She is our sister in faith, and one called to perhaps the most extraordinary task ever in the kingdom.

Beyond this, Mary has also been said to play another role in the family too – that of mother. And regarding this role, the church engages in quite a bit of debate. Are we to see Mary as simply a mother-figure representation of the church? Or are we to see her as also having an actual role in our life and faith as mother?

Shortly after it opened in 2002, I visited the Roman Catholic Cathedral of Los Angeles, which is named, appropriately, Our Lady of the Angels. The Cathedral is an example of modern Catholic architecture and design – simple yet grand, a quiet refuge in the middle of a very busy city.

The nave of the Cathedral is lined with large and beautiful tapestries of saints both ancient and modern. The tapestries are very striking, and I enjoyed noticing all the different saints. I was surprised, however, when I realized that none were devoted to Mary. Reading about this afterwards, I learned that the only image of Mary on site is a large statue of her at the front entrance to the church. This minimizing of images was intentional, for Mary was being depicted primarily as the Church itself, mother of all who entered.

In our reading today from Revelation 12 – chosen in place of the appointed Galatians 4 reading – we heard about a beautiful and honored woman giving birth to a child. Evil threatened them both. But the child escaped and returned to God where he reigns, and the woman fled to the wilderness where she is protected by God.

In this image-filled scene, we can tell for certain that the child is our Lord Jesus. The details are consistent with what we know of him from the rest of scripture.

But who is the mother in this text? Lutheran commentators consistently claim that the mother represents God’s people of all time, both Israel and the church – the saints throughout the ages. They point to details such as the crown with twelve stars and the fact that she now lives in the wilderness, just as the church does. And this is certainly a correct interpretation.

However, many of these same Lutheran commentators will also add that this text clearly suggests Mary as the mother of the church. And some will even suggest that it hints at a role for Mary beyond mere representation.

Our Lutheran confessions speak of the church as our mother. And Mary can certainly represent this mothering role that the church plays for us. But Lutherans are careful not to overplay Mary’s role either. We don’t pray to her, we don’t rely on her interventions, and we don’t honor her with titles beyond what the scriptures suggest. At our festival we call her “Mother of our Lord.” Lutherans have also generally embraced that ancient name “Mother of God.”

The ongoing role we see for Mary is simply that of example. Mary is not only to be seen as representing the Church as bearer of Christ in the world, but she is also to be seen as model of what each Christian ought to be: prayerful, humble, joyfully submissive to the will and word of God, devoted to her Son and loyal to him even when she does not understand him.

In her song, Mary said that “all people will call me blessed.” This has certainly proved to be true. But notice that to which she points when speaking of her blessedness. She doesn’t point to her own status or special role. Rather, she says she is blessed because “the Mighty One has done great things for me.”

And we, too, are blessed because of what God, the Mighty One, has done for us. He has forgiven our sins through the sacrifice of his Son. And he now rules our world with mercy and justice – protecting his children during our time in the wilderness.

May God then continue to bless us. And may he do so also as we remember the saints, like Mary, and “imitate their good works according to our calling.” In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) #546

O Jesus So Sweet, O Jesus So Mild

- 1 O Jesus so sweet, O Jesus so mild!
For sinners You became a child.
You came from heaven down to earth
In human flesh through human birth.
O Jesus so sweet, O Jesus so mild!
- 2 O Jesus so sweet, O Jesus so mild!
With God we now are reconciled.
You have for all the ransom paid,
Your Father’s righteous anger stayed.
O Jesus so sweet, O Jesus so mild!
- 3 O Jesus so sweet, O Jesus so mild!
Joy fills the world which sin defiled.
Whate’er we have belongs to You;
O keep us faithful, strong, and true.
O Jesus so sweet, O Jesus so mild!

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 the family of God – found among the nations, tribes, peoples and languages of this world; that it would be kept safe and secure during its time in the wilderness, and that it would always recognize its calling as a servant of the Lord, let us pray to the Lord: **Lord, have mercy.**

For the ministry of this congregation, that we may magnify the Lord God through the telling of his saving work in Jesus, and that many more in our community would embrace him as Savior and Lord: let us pray to the Lord: **Lord, have mercy.**

For true unity in place of disunity, harmony in place of disharmony, and peace in place of violence, that the spread of the Gospel may continue unhindered, and the spirit of love abound, let us pray to the Lord: **Lord, have mercy.**

For the Holy Spirit, that He would change our old nature into God’s new creation in Christ; that we would be enabled to cling to the Word and Sacraments; and that we may put aside the cravings of our sinful flesh and be clothed with His likeness in true righteousness and holiness, let us pray to the Lord: **Lord, have mercy.**

For protection from the impurities of this world; that God would save us from the evils outside of us and from hardness of heart within, let us pray to the Lord: **Lord, have mercy.**

For the leaders of our nation, that by our Father's righteous governance they may be preserved and guided to execute justice according to God's teachings; and for all who live in this land, that we would abide together peacefully and be thankful for the freedoms and blessings we enjoy from God's hand, let us pray to the Lord: **Lord, have mercy.**

For the sick, especially those on our prayer list and all whom we name in our hearts, that they would be healed in accordance with God's will and give Him thanks at all times; and for the depressed, the lonely and those who mourn, that God would strengthen their faith and assure them of His presence in all circumstances, let us pray to the Lord: **Lord, have mercy.**

In gratitude for the saints, especially blessed Mary, mother of our Lord, that we would be inspired and directed by her example and moved to live lives of holiness and mercy – learning to say with her: "Behold, I am the servant of the Lord; let it be to me according to your word," let us pray to the Lord: **Lord, have mercy.**

Into the arms of your tender care, O Lord, we entrust these petitions, confident that you hear us according to the merits of your blessed Son, 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 at 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, bringing him forth from the blessed Virgin and making 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

*Lasst Uns Erfreuen – Chorale, Duo, Reflection
Setting: Charles Callahan*

POST-COMMUNION COLLECT (Stand)

BENEDICTION

- 1 Ye watchers and ye holy ones,
Bright seraphs, cherubim, and thrones,
Raise the glad strain: "Alleluia!"
Cry out, dominions, principedoms, pow'rs,
Virtues, archangels, angels' choirs:
"Alleluia, alleluia!
Alleluia, alleluia, alleluia!"**

- 2 O higher than the cherubim,
More glorious than the seraphim,
Lead their praises: "Alleluia!"
Thou bearer of the_ eternal Word,
Most gracious, magnify the Lord:
"Alleluia, alleluia!
Alleluia, alleluia, alleluia!"**

- 3 Respond, ye souls in endless rest,
Ye patriarchs and prophets blest:
"Alleluia, alleluia!"
Ye holy Twelve, ye martyrs strong,
All saints triumphant, raise the song:
"Alleluia, alleluia!
Alleluia, alleluia, alleluia!"**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

*Lasst Uns Erfreuen
Setting: Paul Manz*

Those serving:

Sunday, August 15, 8:30 a.m.:

Greeter: Steve Berg

Comm. assist: Jim Easterly

Reader: Norm Williams

10:30 a.m.:

Greeter: Steve Janssen

Comm. assist: Janice Sebring

Reader: Michael Chamberlain

Acknowledgments

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O Jesus So Sweet, O Jesus So Mild Text & Tune: Public domain

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