

**THE ELEVENTH SUNDAY AFTER PENTECOST
AUGUST 8, 2021
ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA**



PRELUDE

Let Us Ever Walk with Jesus
Setting: Paul Manz, Michael Burkhardt

WELCOME

ENTRANCE HYMN (Stand) #845 Sts. 1, 3, 5, 6 *Where Charity and Love Prevail*

- 1 **Where charity and love prevail
There God is ever found;
Brought here together by Christ's love
By love are we thus bound.**

- 3 **Forgive we now each other's faults
As we our faults confess,
And let us love each other well
In Christian holiness.**

- 5 **Let us recall that in our midst
Dwells Christ, His only Son;
As members of His body joined
We are in Him made one.**

- 6 **For love excludes no race or clan
That names the Savior's name;
His family embraces all
Whose Father is the same.**

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. Gracious Father,

Your blessed Son came down from heaven to be the true bread that gives life to the world. Grant that Christ, the bread of life, may live in us and we in Him, 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)

1 Kings 19:1-8

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow." Then he was afraid, and he arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there.

But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And he asked that he might die, saying, "It is enough; now, O LORD, take away my life, for I am no better than my fathers." And he lay down and slept under a broom tree. And behold, an angel touched him and said to him, "Arise and eat." And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again. And the angel of the LORD came again a second time and touched him and said, "Arise and eat, for the journey is too great for you." And he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God.

This is the Word of the Lord.

Thanks be to God.

PSALM 34:1-8 (Read responsively)

I will bless the LORD at all times;
his praise shall continually be in my mouth.

**My soul makes its boast in the LORD;
let the humble hear and be glad.**

Oh, magnify the LORD with me,
and let us exalt his name together!

**I sought the LORD, and he answered me
and delivered me from all my fears.**

Those who look to him are radiant,
and their faces shall never be ashamed.

**This poor man cried, and the LORD heard him
and saved him out of all his troubles.**

The angel of the LORD encamps
around those who fear him,
and delivers them.

**Oh, taste and see that the LORD is good!
Blessèd is the man who takes refuge in him!**

**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.**

This I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!— assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.

Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

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 6:35-51

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

Glory to You, O Lord.

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. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

So the Jews grumbled about him, because he said, "I am the bread that came down from heaven." They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?" Jesus answered them, "Do not grumble among yourselves. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me— not that anyone has seen the Father except he who is from God; he has seen the Father. Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not

die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

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 Gospel lesson just read begins with the same verse that ended our reading last week. This is the verse where Jesus first calls himself “the bread of life.” As the reading progresses, Jesus repeats this description and adds a slightly different version too – calling himself the “living bread that came down from heaven.”

This image – of Jesus as bread – conveys a number of messages. Most obviously, it tells us that Jesus is someone who fills, satisfies and sustains us. Just like bread does.

And, because “bread” is a symbol for what we need – as in the prayer petition “give us this day our daily bread” – it tells us, by inference, that Jesus is also essential to our well-being. Just as the body needs food to live, so also we need Jesus to live. He’s that important. We can’t live without him.

The image may also lead us to conclude – and rightfully so – that Jesus gives this life while appearing rather ordinary and plain. Bread is commonly known as one of those good, healthy staples that isn’t fancy or gourmet... which makes for a very good comparison to Jesus, who was just an ordinary person like you and me. Well, at least he appeared ordinary. At first glance. And that understanding is conveyed by the bread comparison too, for most of us would agree that some bread, even while looking common, is absolutely delicious and a wonderful treat.

These teachings from the bread image speak easily to people of all times. But we must remember, too, that it connected with Jesus’ first hearers even more, because it took them back to the days of their forefathers. They all knew the story of how God had cared for Elijah during his time of hiding from evil rulers. God had sent an angel and a cake of bread and a jar of water to sustain him, as we heard in our first reading today. And the people knew, too, how God had provided for all of Israel during its trek through the wilderness following its escape from slavery. God had sustained them by miraculously sending bread each morning – bread from heaven which they called “manna.”

This connection, between Israel’s past and the image of Jesus as bread, led to good discussion between Jesus and the people. The connection helped the people understand Jesus as one who stood in continuity with their past faith while also giving them something new and essential from God.

In examining last week’s portion of this discussion, we focused mostly upon how Jesus was sharing things about his identity. Jesus revealed that he is the Son who was sent by the Father. And he is the one on whom the Father has set his seal. Jesus is also the “true” bread from heaven – the one who gives life to the world.

Today’s portion moves us to address two other considerations.

The first of these deals with the people’s struggle to believe all this. Jesus said: “But I said to you that you have seen me and yet do not believe.” The people also “grumbled” because of the things Jesus was saying.

The use of that word “grumble” – used two times here – is very significant. When the people’s forefathers travelled through the wilderness, they grumbled quite vocally about their poor condition. Their grumbling was in fact mentioned many times in the telling of the story, as we heard when reading it last Sunday.

Perhaps to our surprise, God responded to their grumbling by simply providing help. “I have heard the grumbling of the people,” said God to Moses, adding: “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.’”

God, it seems, will tolerate a little grumbling. He understands the weakness of his people.

Persistent grumbling, however, becomes an issue. And that’s what happened with the Israelites in the desert. They continued to grumble, even after God fed them. They would not be satisfied. And God ended up punishing them as a consequence.

With Jesus, the people grumbled because his teachings were new and difficult. Jesus was making claims about himself that were not easy to believe – especially since he seemed so familiar to them. “Is not this Jesus, the son of Joseph, whose father and mother we know?” they said. “How does he now say, ‘I have come down from heaven’?”

Jesus responds by giving them lessons on faith – lessons that anticipate important questions people have about believing. The questions are: 1) why do some come to faith and others don’t? And 2) what, if anything, does God do about this?

Regarding the first question, Jesus points to the “drawing” by God that must happen for faith to occur. “No one can come to me unless the Father draws him,” he says. Later in the conversation he would make this point again, but in a slightly different way, saying: “This is why I told you that no one can come to me unless it is granted him by the Father.”

Jesus teaches here that God must enable our faith. This teaching is echoed by St. Paul when he writes: “no one can say ‘Jesus is Lord’ except by the Holy Spirit” (1 Cor. 12:3). And Luther includes it too, in the Catechism, when he teaches us to say: “I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him; but the Holy Spirit has called me by the Gospel, enlightened me with his gifts, sanctified and kept me in the true faith.”

This is a teaching that speaks to the passive nature of our faith. Faith must be given to us. Such an understanding keeps us from giving ourselves undue credit.

And yet, we must remember that faith has an active component as well. In his teaching of the people, Jesus used active words like “come” and “believe,” saying: “Whoever comes to me shall not hunger and whoever believes in me shall never thirst.” He also uses the word “look” – “everyone who looks on the Son and believes in him should have eternal life.” These active words indicate the participation of our will.

As you may know, the church has forever debated amongst itself the level and priority of the active and passive components of faith. And such debates have their place. Hearing Jesus today, we do well to simply recognize God’s action in faith as essential. And thank him for the drawing and granting he does for us.

This drawing and granting about which Jesus teaches also addresses the second question we asked – the one regarding what God does about those who don’t come to faith. Other places in the scripture tell us that there is an ultimate judgment upon people’s works, and that faith in Jesus as Savior will see people through that judgment. Here in this text, Jesus simply reminds us that God continues to teach. “It is written in the Prophets,” he says: “‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me.”

Jesus is saying that God will act powerfully to further the teaching about him. And it will take place most powerfully when the Messiah comes – a point made clear from the scripture Jesus quotes here. “All your children shall be taught by the LORD, and great shall be the peace of your children,” prophesied Isaiah (54:13). This prophecy was being fulfilled in the teaching of Jesus – with the teaching itself then leading people to faith in him as the way of salvation.

Reflecting on this text, the great theologian St. Augustine makes a point about God's drawing people through Jesus that I found to be particularly profound. He says: "Do not think that you are drawn against your will. The soul is drawn also by love. And in case someone says to us, "How can I believe with the will if I am drawn?" I say that it is not enough to be drawn by the will; you are drawn even by delight. What is it to be drawn by delight? 'Delight yourself in the Lord, and he shall give you the desires of your heart.' There is a certain craving of the heart to which that bread of heaven is sweet. If the poet could say: 'Every person is drawn by his own pleasure' (not necessity but pleasure; not obligation but delight) how much more boldly ought we to say that a person is drawn to Christ when he delights in the truth, when he delights in blessedness, delights in righteousness, delights in everlasting life. Do not the bodily senses have their pleasures and the soul its? Give me one who loves, who longs, who burns, who sighs for the source of his being and his eternal home, and he will know what I mean."

Beautifully said. And it reminds us of why the psalm (34) – which we read today – says: "taste and see that the Lord is good."

Earlier in the sermon I noted that today's portion of John 6 moves us to address two particular topics. The first of these was the challenge of belief. The second of these is the additional blessings which Jesus gives us as the bread of life.

We have already learned that Jesus gives nourishment to our souls and that he is essential to our true well-being. He is the bread of life. What Jesus now makes clear is that this life endures forever.

Last week's portion already hinted at this teaching. Jesus encouraged the people to work for food that endured to eternal life and mentioned that whoever came to him would never hunger or thirst. But now he gets very specific. "For this is the will of my Father," he says, "that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

Jesus gives life that goes beyond the grave. He does this through raising the believer up upon his return at the end of the world.

And Jesus repeats this point by saying to the people: "Your fathers ate the manna in the wilderness, and they died. [What I give] is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever."

Jesus had mentioned this teaching to individuals – to Nicodemus and the woman at the well. And he had taught it also to some who engaged him in Jerusalem after he had healed an invalid. Now he was beginning to teach it to the crowds.

This teaching of Jesus would need to be repeated many times. And it would also beg other questions – such as how such a gift could be bestowed upon sinful man. To that particular question, Jesus supplies an answer in the final words of our text. He says: "And the bread that I will give for the life of the world is my flesh."

If we were to read on in the text, we would see that these last words of Jesus caused quite a stir among the people, raising many more questions. The church has in fact assigned us to read about all this next Sunday as the chapter concludes. But next Sunday is also another saint's day. And at St. Paul's we will read about that saint instead.

Let us therefore conclude today by quickly sharing what Jesus means. In these words, Jesus is clearly pointing toward his death on the cross. On the cross he will give his flesh – meaning his life – as an offering. And the offering will give life – meaning it will pay the price of sin.

Sin must be atoned for. Otherwise, it leads to death. Jesus' death accomplishes the needed atonement. It pays the price of all sin, for all people, thus giving life to the world.

This is the good news of salvation that we lift up every Sunday, and which we should remember each day. This is the news that will lead us in overcoming death. And this is the news which can lead us also in overcoming despair.

This is the news we remember in the Lord's Supper – the meal where we receive the bread of life in the closest and most meaningful of ways today. Jesus later said: "Whoever feeds on my flesh and drinks my blood abides in me, and I in him." Certainly, these words point to the supper he would later institute. In his supper we abide with him, remember him, and rejoice.

Bread is indeed a powerful image, for it speaks to us so easily and conveys much meaning. But even more, it is our Lord Jesus himself who is truly powerful. He forgives sin. And abides with us in miraculous ways. For the sharing of his power with us, we give thanks.

May the power of Christ Jesus therefore continue to work good things within you. And may you continue to see his powerful blessings with the eyes of faith.

In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) #685 Sts. 1, 3, 4

Let Us Ever Walk with Jesus

- 1 Let us ever walk with Jesus,
Follow His example pure,
Through a world that would deceive us
And to sin our spirits lure.
Onward in His footsteps treading,
Pilgrims here, our home above,
Full of faith and hope and love,
Let us do the Father's bidding.
Faithful Lord, with me abide;
I shall follow where You guide.**

- 3 Let us gladly die with Jesus.
Since by death He conquered death,
He will free us from destruction,
Give to us immortal breath.
Let us mortify all passion
That would lead us into sin;
And the grave that shuts us in
Shall but prove the gate to heaven.
Jesus, here with You I die,
There to live with You on high.**

- 4 Let us also live with Jesus.
He has risen from the dead
That to life we may awaken.
Jesus, You are now our head.
We are Your own living members;
Where You live, there we shall be
In Your presence constantly,
Living there with You forever.
Jesus, let me faithful be,
Life eternal grant to me.**

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

The eyes of all look to You, O Lord, for You open Your hand and satisfy the desire of every living thing. Incline now Your ears to us and hear our prayers according to your great mercy.

Preserve among us, O Lord, the pure proclamation of the Gospel of Jesus Christ the Bread of Life. And may this proclamation go forward also throughout all the world. Thwart all false teaching and the lies of the Evil One, and draw many to Yourself through Your Son. Lord, in Your mercy, **hear our prayer.**

Cause our congregation and all congregations of the Church to flourish and thrive. Make them strong witnesses to the true confession of faith, eager to show mercy on account of the mercy you show us, and knit them together in unity of doctrine and love for neighbor. Lord, in Your mercy, **hear our prayer.**

Give strength and courage to all pastors and leaders of the church, especially those who suffer from conflict, burnout or depression. By the example of Elijah and all the saints who have gone before, bring comfort through the forgiveness of sins and the promise of your provision, and keep them firmly in the hope of the blessed life to come. Lord, in Your mercy, **hear our prayer.**

Bless all families and homes, that they would be places of refuge and peace, and that one generation may tell to the next the wonderful works of God in Christ. Lord, in Your mercy, **hear our prayer.**

Hear our prayers for our nation. Cause us to live in harmony with one another, and free our citizens from want, suffering, danger and fear. Lord, in Your mercy, **hear our prayer.**

Show kindness and mercy to the sick, including those on our congregational prayer list and all we name before you in our hearts at this time _____. Never let them be in doubt that You hear their prayers. Relieve also their pain, and provide for all who suffer from any kind of hardship. Lord, in Your mercy, **hear our prayer.**

Comfort those who mourn with the words and promises of Jesus. Let them be assured that He is indeed the bread of life and that those who eat of this bread will live forever. Lord, in Your mercy, **hear our prayer.**

Bless all who commune this day, that reconciled to each other in Christ's body and blood they may rejoice to receive Your forgiveness, be strengthened through their trials and doubts, and be nourished in body and soul. Lord, in Your mercy, **hear our prayer.**

Father of our risen, ascended and glorified Lord Jesus, keep us steadfast in faith by Your Spirit. And give us grace to live out our baptismal lives in repentance and forgiveness. Keep us focused on the life that never ends, that we may live confidently and joyfully as your people and be raised up on the Last Day; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **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

*Hyfrydol Andante and Adagio
Charles Callahan*

POST-COMMUNION COLLECT (Stand)

BENEDICTION

SENDING HYMN #821 Sts. 1, 3, 5

Alleluia! Sing to Jesus

- 1 Alleluia! Sing to Jesus;
His the scepter, His the throne;
Alleluia! His the triumph,
His the victory alone.
Hark! The songs of peaceful Zion
Thunder like a mighty flood:
"Jesus out of ev'ry nation
Has redeemed us by His blood."**

- 3 Alleluia! Bread of heaven,
Here on earth our food, our stay;
Alleluia! Here the sinful**

**Flee to You from day to day.
Intercessor, Friend of sinners,
Earth's Redeemer, hear our plea
Where the songs of all the sinless
Sweep across the crystal sea.**

**5 Alleluia! Sing to Jesus;
His the scepter, His the throne;
Alleluia! His the triumph,
His the victory alone.
Hark! The songs of peaceful Zion
Thunder like a mighty flood:
"Jesus out of ev'ry nation
Has redeemed us by His blood."**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

*Hyfrydol
Charles Callahan*

ALTAR FLOWERS: "In celebration of our 40th wedding anniversary" by Lee James and Susan I.

Those serving:

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

Greeter: Christine M. Bell

Comm. assist: Dede Dixon

Reader: Aaron Siebrass

10:30 a.m.:

Greeter: Michael Chamberlain

Comm. assist: Dan Buuck

Reader: Dan Buuck

Acknowledgments

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Created by Lutheran Service Builder © 2021 Concordia Publishing House.

Where Charity and Love Prevail Tune: Public domain Text: © 1960 World Library Publications. Used by permission: LSB Hymn License no. 110005326

Let Us Ever Walk with Jesus Text: © 1978 Lutheran Book of Worship. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

Alleluia! Sing to Jesus Text & Tune: Public domain