

THE THIRTEENTH SUNDAY AFTER PENTECOST
AUGUST 22, 2021

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



PRELUDE

Open Now Thy Gates of Beauty

Setting: 1. Raymond Haan, 2. Kevin Sadowski

WELCOME

ENTRANCE HYMN (Stand) #901 Sts. 1, 2, 5

Open Now Thy Gates of Beauty

- 1 **Open now thy gates of beauty;
Zion, let me enter there,
Where my soul in joyful duty
Waits for Him who answers prayer.
Oh, how blessed is this place,
Filled with solace, light, and grace!**
- 2 **Gracious God, I come before Thee;
Come Thou also unto me.
Where we find Thee and adore Thee,
There a heav'n on earth must be.
To my heart, O enter Thou;
Let it be Thy temple now!**
- 5 **Speak, O God, and I will hear Thee;
Let Thy will be done indeed.
May I undisturbed draw near Thee
While Thou dost Thy people feed.
Here of life the fountain flows;
Here is balm for all our woes.**

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 and merciful God,

defend Your Church from all false teaching and error that Your faithful people may confess You to be the only true God and rejoice in Your good gifts of life and salvation; 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 29:11-19

The vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed." And when they give the book to one who cannot read, saying, "Read this," he says, "I cannot read."

And the Lord said:

"Because this people draw near with their mouth
and honor me with their lips,
while their hearts are far from me,
and their fear of me is a commandment taught by men,
therefore, behold, I will again
do wonderful things with this people,
with wonder upon wonder;
and the wisdom of their wise men shall perish,
and the discernment of their discerning men shall be hidden."

Ah, you who hide deep from the LORD your counsel,
whose deeds are in the dark,
and who say, "Who sees us? Who knows us?"

You turn things upside down!

Shall the potter be regarded as the clay,
that the thing made should say of its maker,
"He did not make me";

or the thing formed say of him who formed it,
"He has no understanding"?

Is it not yet a very little while
until Lebanon shall be turned into a fruitful field,
and the fruitful field shall be regarded as a forest?

In that day the deaf shall hear
the words of a book,
and out of their gloom and darkness
the eyes of the blind shall see.

The meek shall obtain fresh joy in the LORD,
and the poor among mankind shall exult in the Holy One of Israel.

This is the Word of the Lord.

Thanks be to God.

PSALM 14 (Read responsively)

The fool says in his heart, "There is no God."

**They are corrupt, they do abominable deeds,
there is none who does good.**

The LORD looks down from heaven on the children of man,
to see if there are any who understand,
who seek after God.

**They have all turned aside; together they have become corrupt;
there is none who does good,
not even one.**

Have they no knowledge, all the evildoers
who eat up my people as they eat bread
and do not call upon the LORD?

**There they are in great terror,
for God is with the generation of the righteous.**

You would shame the plans of the poor,
but the LORD is his refuge.

Oh, that salvation for Israel would come out of Zion!
**When the LORD restores the fortunes of his people,
let Jacob rejoice, let Israel be glad.**

**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 5:22-33

Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands.

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

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

Mark 7:1-13

The Holy Gospel according to St. Mark the 7th chapter

Glory to You, O Lord.

When the Pharisees gathered to [Jesus], with some of the scribes who had come from Jerusalem, they saw that some of his disciples ate with hands that were defiled, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they wash their hands, holding to the tradition of the elders, and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that

they observe, such as the washing of cups and pots and copper vessels and dining couches.) And the Pharisees and the scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?” And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written,

“This people honors me with their lips,
but their heart is far from me;
in vain do they worship me,
teaching as doctrines the commandments of men.’

You leave the commandment of God and hold to the tradition of men.”

And he said to them, “You have a fine way of rejecting the commandment of God in order to establish your tradition! For Moses said, ‘Honor your father and your mother’; and, ‘Whoever reviles father or mother must surely die.’ But you say, ‘If a man tells his father or his mother, Whatever you would have gained from me is Corban’ (that is, given to God)— then you no longer permit him to do anything for his father or mother, thus making void the word of God by your tradition that you have handed down. And many such things you do.”

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:

Commandments and traditions. There’s a difference between these two. But sometimes the difference can be fuzzy. And sometimes we don’t know which label to use.

For example, at St. Paul’s we normally stand to sing our hymns. Is this a commandment or a tradition? I suppose we’d quickly say it’s a tradition, since there’s no law or scripture or congregational bylaw that says we must do this. And yet the direction is printed in the bulletin with no other option given, making it seem more like a command. Normally when we get to one of those directions I say: “we stand.” Then again, sometimes I say: “please stand.” And of course, no one is going to complain if you don’t. Except maybe your mom or dad if you’re just being lazy! I’m sure most of us realize that standing for the hymns is not critical. It’s just something we do to help us sing better.

What about wearing a mask during worship? Ah, now we’re getting to something that might be a little more critical. And yes, I said “might,” because as you know there are a lot of different opinions on this. Our tradition is not to wear a mask. And we like that, because of the freedom and closeness it brings. But now there are health risks to consider. Should we make mask-wearing a command? We did last summer. I’d rather not go back to that. But I would if it’s the right thing. We’ll have to decide together.

Speaking of controversial topics, our second reading today brought up one that might just provoke stronger feelings than even the masks. “Wives, submit to your husbands as to the Lord.” Is this a command or a tradition? The church has long understood it as a command. But lots of people today see it as more of a tradition. Maybe we shouldn’t place it into either category. Our Catechism lists it as a duty. Many of us tend to think it’s best understood as wisdom. At any rate, I only bring this up as another example of the difficult distinction between commandments and traditions. And I’ll remind you that during this season the epistle texts are simply read-throughs of different books, not chosen to shed light on the topics presented in the other readings.

Regarding the topic of commandments and traditions, today's Gospel lesson describes a very pointed conversation about this between Jesus and the religious leaders of his day. The conversation began when the religious leaders noticed that some of Jesus' followers were not washing their hands according to the "tradition of the elders." The leaders then questioned Jesus about this, because for them, ignoring the traditions was a big offense.

Just so we understand, the washing of hands we are talking about here is a ceremonial washing – one labelled by Mark as a "proper" washing. This is a washing that goes beyond what would be seen as normal good hygiene. It was, instead, an act of religious observance.

In response to being questioned, Jesus clearly stated his belief that commandments and traditions should be understood differently. The commandments were to be seen as far more important than the traditions. He made this point by declaring that commandments come from God while traditions come from men.

By giving this message, Jesus could be seen as taking a side in a long debate among religious scholars. The question of the relationship between commandments written in the scriptures and traditions accumulated later over time was one that scholars regularly debated and was, in fact, a key difference between the Sadducees and the Pharisees.

Jesus, however, was doing more than just taking sides in a debate. Debating at a theoretical level was an easy and acceptable thing to do. It was another thing, however, to sanction the disobedience of tradition. And that's what Jesus was doing. Jesus made clear that he didn't feel a need to keep all the traditions of his religious heritage. And to people on both sides of the debate, this was a serious threat.

The keeping of traditions had been an issue once before with Jesus. As described back in chapter two, Jesus' disciples once gathered food for themselves on the Sabbath, breaking the accepted tradition of how the Sabbath command was to be observed. The Pharisees questioned Jesus at that time too. But there Jesus gave only a short reply, and the matter was dropped.

Here, Jesus feels the need to say more. He knows how troubling all this is to the religious leaders. And he understands the reasons.

The traditions of the community – regardless of the authority one assigned to them – were seen by the religious leaders as necessary protections. They were commonly accepted as building a "fence" around the law to help assure that the law itself would not be disobeyed. The idea was that strict practices would promote strict observance. In many cases, the leaders had taken ceremonial actions commanded by the scriptures for the priests in the temple, like the ceremonial washing of hands, and made them the practice for everyone – or at least those who were to be seen as teachers or disciples.

However, as we know, the principle of strict observance leading to greater godliness doesn't always work. Sometimes strict practices, instead, become such a burden that they beat people down. Mark hints at this problem when he lists a number of other requirements which the tradition imposed – things such as the washing of cups and pots and copper vessels and dining couches.

What's more, strict observances can also be a distraction from what is really important. This was a point made by many of Israel's prophets, including Isaiah, whom Jesus quotes in his response to the Pharisees. God had said through that prophet: "this people honors me with their lips, but their heart is far from me." What God really wants is heartfelt devotion.

God also said that the people's worship was "in vain." And Jesus, using the Septuagint translation of Isaiah, ties this to the practice of "teaching as doctrines the commandments of men." That, he claims, is what the religious leaders were doing. And he was certainly right.

In preaching this sermon on commandments and traditions, I am mindful that our church is one that is known for loving its traditions. When we make plans for our work together at St. Paul's, we are much more apt to defer to tradition than to initiate a change. Tradition is a big consideration in most everything we do. In fact, when people search for labels to describe us, "traditional" is one they turn to the most. I do too.

Our Lutheran Confessions spend a fair amount of time addressing the place and importance of tradition, for it was a large concern at the time they were written as well. Article XV of the Augsburg Confession encourages the use of rites and traditions of the church as a means of contributing to peace and good order. Yet it also warns against them being used to burden consciences or being seen as necessary for salvation.

There are good reasons for following traditions. But there are also good reasons for sometimes letting them go – such as to benefit from a new idea, or to benefit from variety.

Just as Jesus did, we are to distinguish between commandments and traditions. The commandments, as given in scripture, are to be obeyed. We are, for instance, to live by the moral law, and put our faith in Jesus as Savior, and baptize with water, teach from the scriptures and commune in the Lord's Supper.

Beyond these commands, Jesus teaches a freedom of expression in observing our traditions. If we hold to tradition, we do it because we find it to be helpful, not because it's a law. And we respect others who engage in different traditions and practices than we do.

In our thinking about such things, we should be mindful of one other lesson taught by today's text. In our evaluations of the many different expressions in the church – and we do need to evaluate - we must be careful of not being hypocritical. Jesus had to use that word to describe the Pharisees and the scribes: "well did Isaiah prophesy of you hypocrites." Let's be sure he doesn't need to use it with us.

Part of the hypocrisy of the Pharisees and scribes was that in elevating their traditions to commandments they were actually "leaving" the commandments of God. That's what Jesus said to them. They were leaving God's command to love one another, choosing instead to criticize others based on false standards.

What's more, the Pharisees and scribes could also be called hypocrites because they sometimes used a tradition to get around the keeping of a commandment. That's what Jesus meant when he referred to the idea of Corban— "given to God." Adult children would label their money "Corban" so that they could then choose how it would be used and get out of the Law's requirement for helping their elderly parents. They made themselves a loophole. And unlike the world, which likes to celebrate such things, Jesus made clear that doing this was evil.

Jesus was very direct in pointing out the hypocrisy he saw. And we like that because it feels good to see those who misbehave get their due. We must be careful, however, with the delight we take – because each of us has a problem with hypocrisy too. We say one thing, and then do another. We point out others' sins, and then sin ourselves. And even when we think we're being completely honest—owning our sin and not covering it from anyone—we still tend to hypocritically convince ourselves that we're not really hurting anyone.

When God, through the prophet Isaiah, pointed out the hypocrisy of Israel – telling how they honored him with their lips but their hearts were far from him, and how they regarded him, the potter, as the clay – he also reiterated to the people the great reversal he would someday bring about. He told how he would perform "wonder upon wonder" and turn the great forests like Lebanon into fruitful fields, the deaf into those who would hear the words of a book, the blind to those who see, the meek to those who obtain fresh joy in the Lord and the poor among mankind as those who exult in the Holy One of Israel.

These words teach us that God would eventually punish the wicked and faithless, and that he would lift up, instead, the needy and repentant. He would provide for those who turned from their hypocrisy and reward those who accepted the burdens of humility and truth.

God's words here were a prophecy of Jesus' ministry. In fact, Jesus once quoted these words to John's disciples when they asked if he was the one to come. Jesus brought about the prophesied great reversal by forgiving the sins of the poor in spirit and earning for them a blessed future in the life to come.

As we consider all these teachings of today's scriptures we are to hear, above all, messages of freedom. We are to hear, first, the message of freedom from burdensome restrictions and traditions. Jesus teaches that we can do new things. And Jesus teaches that we don't have to knock ourselves out with ceremonial actions. Jesus did not come to build a fence around God's Law; rather, Jesus gave his life in fulfillment of the Law.

And this reminds us of the second message of freedom that we are to hear. By giving his life – which he did by willingly going to the cross – Jesus earned the forgiveness of our sins and freedom from the penalties that our sin required. When we place our faith in Jesus' sacrifice, God sees us as those who honor him not those who disappoint him, as law-keepers and not lawbreakers, as those who worship in truth not those who worship in vain.

Standing, sitting, kneeling... singing, chanting, speaking... listening, meditating, quieting... we explore the great traditions, we evaluate what works for us... but above all we cling to God's commands.

The traditions of men may help to hold us; but let us never hold them too tightly. Rather, let us hold to the commandment of God—given in His Word; given in His Son.

“You leave the commandment of God and hold to the tradition of men,” Jesus once had to say. May that never be so for us. Amen.

HYMN OF THE DAY (Stand) #865

Lord, Help Us Ever to Retain

- 1 Lord, help us ever to retain
The Catechism's doctrine plain
As Luther taught the Word of truth
In simple style to tender youth.**
- 2 Help us Your holy Law to learn,
To mourn our sin and from it turn
In faith to You and to Your Son
And Holy Spirit, Three in One.**
- 3 Hear us, dear Father, when we pray
For needed help from day to day
That as Your children we may live,
Whom You baptized and so received.**
- 4 Lord, when we fall or go astray,
Absolve and lift us up, we pray;
And through the Sacrament increase
Our faith till we depart in peace.**

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

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

Almighty God, to whom all hearts are known, grant us a true faith, that we would honor You not only with our lips, but serve You faithfully with all of our heart, mind and strength. Lord, in Your mercy, **hear our prayer.**

Gracious Lord, give joy and hope to all Your children in remembrance of their Baptism, that they may rejoice in the forgiveness of sins that Christ freely pours out in that blessed washing of salvation. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, preserve us from rejecting Your commandments for the doctrines of men. By Your Spirit's aid, lead all Christians to keep Your commandments in thought, word and deed, honoring You in all that we do. Lord, in Your mercy, **hear our prayer.**

Preserve, O Lord, Your estate of marriage. Grant that husbands and wives would love and submit to one another as Christ loved the Church and gave Himself up for her. Lord, in Your mercy, **hear our prayer.**

Gracious Father, bless children of all ages so that they would not despise or anger their father and mother, but always honor them, serve and obey them, love and cherish them. Lord, in Your mercy, **hear our prayer.**

Lord of all, hear our prayers for our nation and its leaders, for all civil servants, and for those whose work imperils them for the sake of their neighbor, that they may be kept safe and healthy in both body and soul. Lord, in Your mercy, **hear our prayer.**

Lord of life, encourage with Your Word and grace all who suffer physically, emotionally and spiritually on account of illness [including _____]. Extend your hand of healing; and bless all medical professionals with the wisdom and skill to provide relief and care. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, strengthen the faith and sustain to life everlasting all who partake in the fellowship of this altar and receive Christ's body and blood in Holy Communion. May it be to them fresh joy in the Lord and cause for exalting in the Holy One of Israel. Lord, in Your mercy, **hear our prayer.**

Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Your 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, holy Lord, almighty Father, 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. Mercifully forgiven and restored as Your people, we now seek restoration with others for whom our Savior gave His life and with whom we gather at His Table. 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

Lord, Help Us Ever to Retain
Setting: Robert Lind

NUNC DIMITTIS (Stand)

**1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel.**

**2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity.**

POST-COMMUNION COLLECT

BENEDICTION

SENDING HYMN #575

My Hope Is Built on Nothing Less

**1 My hope is built on nothing less
Than Jesus' blood and righteousness;
No merit of my own I claim
But wholly lean on Jesus' name. *Refrain***

Refrain

**On Christ, the solid rock, I stand;
All other ground is sinking sand.**

**2 When darkness veils His lovely face,
I rest on His unchanging grace;
In ev'ry high and stormy gale
My anchor holds within the veil. *Refrain***

- 3 His oath, His covenant and blood
Support me in the raging flood;
When ev'ry earthly prop gives way,
He then is all my hope and stay. *Refrain***
- 4 When He shall come with trumpet sound,
Oh, may I then in Him be found,
Clothed in His righteousness alone,
Redeemed to stand before His throne! *Refrain***

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

*My Hope Is Built on Nothing Less
Setting: Ryan Meyer*

ALTAR FLOWERS: "Flowers given today by the O'Neill Family as they celebrate their 28th Family Birthday."

Those serving:

Sunday, August 22, 8:30 a.m.:

Greeter: Michael Chamberlain

Comm. assist: Judy Koucky

Reader: Judy Koucky

10:30 a.m.:

Greeter: Jim Easterly

Comm. assist: Jill Hecht

Reader: Pastor Yang

Acknowledgments

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