

SEVENTH SUNDAY AFTER PENTECOST  
JULY 24, 2022

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

Saturday 5:00 p.m.; Sunday 10:00 a.m.



THE ENTRANCE RITE

PRELUDE

WELCOME

ENTRANCE HYMN #779

*Come, My Soul, with Every Care*

- |   |  |   |   |
|---|--|---|---|
| 1 | <b>Come, my soul, with ev'ry care,<br/>Jesus loves to answer prayer;<br/>He Himself has bid thee pray,<br/>Therefore will not turn away.</b>   | 4 | <b>Lord, Thy rest to me impart,<br/>Take possession of my heart;<br/>There Thy blood-bought right maintain<br/>And without a rival reign.</b> |
| 2 | <b>Thou art coming to a King,<br/>Large petitions with thee bring;<br/>For His grace and pow'r are such<br/>None can ever ask too much.</b>    | 5 | <b>While I am a pilgrim here,<br/>Let Thy love my spirit cheer;<br/>As my guide, my guard, my friend,<br/>Lead me to my journey's end.</b>    |
| 3 | <b>With my burden I begin:<br/>Lord, remove this load of sin;<br/>Let Thy blood, for sinners spilt,<br/>Set my conscience free from guilt.</b> | 6 | <b>Show me what is mine to do;<br/>Ev'ry hour my strength renew.<br/>Let me live a life of faith;<br/>Let me die Thy people's death.</b>      |

CONFESSION AND ABSOLUTION

p. 203

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.

**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*

p. 204

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

*HYMN OF PRAISE - “Gloria in Excelsis”*

p. 204

**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. O Lord,

**let Your merciful ears be attentive to the prayers of Your servants, and by Your Word and Spirit teach us how to pray, that our petitions may be pleasing before You; 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*)

Genesis 18:20-33

Then the LORD said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know."

So the men turned from there and went toward Sodom, but Abraham still stood before the LORD. Then Abraham drew near and said, "Will you indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" And the LORD said, "If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake."

Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there." Again he spoke to him and said, "Suppose forty are found there." He answered, "For the sake of forty I will not do it." Then he said, "Oh let not the Lord be angry, and I will speak. Suppose thirty are found there." He answered, "I will not do it, if I find thirty there." He said, "Behold, I have undertaken to speak to the Lord. Suppose twenty are found there." He answered, "For the sake of twenty I will not destroy it." Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it." And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

This is the Word of the Lord.

**Thanks be to God.**

*PSALM 138 (Read responsively)*

I give you thanks, O LORD, with my whole heart;  
before the gods I sing your praise;  
I bow down toward your holy temple  
and give thanks to your name for your steadfast love and your faithfulness,  
for you have exalted above all things  
your name and your word.

On the day I called, you answered me;  
my strength of soul you increased.

All the kings of the earth shall give you thanks, O LORD,  
for they have heard the words of your mouth,  
and they shall sing of the ways of the LORD,  
for great is the glory of the LORD.

For though the LORD is high, he regards the lowly,  
but the haughty he knows from afar.

Though I walk in the midst of trouble,  
you preserve my life;  
you stretch out your hand against the wrath of my enemies,  
and your right hand delivers me.

The LORD will fulfill his purpose for me;  
your steadfast love, O LORD, endures forever.  
Do not forsake the work of your hands.

**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*

Colossians 2:6-15

Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority. In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

This is the Word of the Lord.

**Thanks be to God.**

*(SUNDAY) CHILDREN'S SERMON*

*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 11:1-13

The Holy Gospel according to St. Luke, the 11<sup>th</sup> chapter

**Glory to You, O Lord.**

Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." And he said to them, "When you pray, say:

"Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread,

and forgive us our sins,

for we ourselves forgive everyone who is indebted to us.

And lead us not into temptation."

And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him’; and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’? I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs. And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

This is the Gospel of the Lord.

**Praise to You, O Christ.**

*SERMON (Be seated)*

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

Did Jesus just call us “evil?” His main message here is about prayer. But slipped into his concluding remarks is the phrase: “If you, then, who are evil.” These words are clearly directed to his disciples. And that means us.

The words seem kind of harsh, don’t they? In fact, they’re the kind of words that get people in trouble today. We can just see the headlines: “Jesus calls people evil,” and imagine the outrage and backlash.

Jesus’ words contain no nuance or qualifiers. He just throws out the hard label directly—probably to put us in our place and perhaps knock us down a bit. We tend to take offense at the use of such labels. But can we really argue with Jesus on this point? After all, the news is full of stories every day about man’s inhumanity to man. People steal from each other, lie to each other, defame each other and even murder each other. The endless acts of hate and terror that we witness in our country and around the world provide ample evidence of our collective human evil.

Our leaders, political and otherwise, will often recognize this when they’re called to address these acts of horror. Six years ago, when I last preached on this text, I quoted

President Obama, who said during a speech in Dallas after a number of policemen had been shot and killed: “We know there is evil in this world.”

What we in the church would add to this assessment, based on what Jesus has taught, is that this evil is not just “out there” in others but also “in here” – in our hearts. The evil is in each of us, even we disciples of Jesus. That is why we begin our services by confessing our sins and asking for God’s mercy and help.

When President Obama spoke of evil that day in Dallas, he went on to say: “That’s why we need police departments.” Today’s Gospel reading should move us to say: “that’s why we need prayer.”

“Teach us to pray,” said one of the disciples to Jesus. We don’t know why the disciple asked this. He mentions John’s teachings on prayer, so perhaps he just wanted to compare the two teachers. Luke mentions a few chapters earlier that Jesus’ devotional practices were different than those of John. Perhaps the disciple was looking for clarification.

Then again, perhaps he simply felt he needed help with prayer. After all, most of us do.

The text tells us that when the disciple made his request, Jesus had just finished praying. Perhaps the disciple was interested in the connection between Jesus’ robust prayer life and the great power he was exhibiting in his teachings and miracles. The disciple no doubt had the same concerns that we do regarding the evil in the world, and he saw that Jesus was addressing the evil around him with power and authority. Prayer seemed to be playing a big role in this.

When Jesus answered the request of the disciple, he did so in two ways. First, he gave a specific prayer that people could use. He then shared some important thoughts on the proper approach to prayer, given through two illustrations.

The prayer given by Jesus is spoken in the church every Sunday. We call it “The Lord’s Prayer” or “The Our Father” and we include it in our Communion Liturgy and in most non-communion liturgies as well. Since we often study this great prayer in classes or special series of sermons, I won’t address it in detail today. But perhaps today would be a good day for you, on your own, to review the short yet powerful explanations that Luther gave to each petition of this prayer in his catechism. Reviewing the prayer is always beneficial.

About the prayer as it appears in today's reading, let me just quickly point out that Luke gives a shortened version of the prayer. He leaves out two of the petitions we usually say – ones that Matthew includes when he records the prayer. Don't worry, it's the same prayer. The petitions left out are simply expanded thoughts on the petitions that come right before them. Luke is just abbreviating.

What I would like to address today is the teaching which follows this prayer, a section which we could label: "the proper approach to prayer."

Jesus begins this section with an illustration about needing food for a guest. He asks the people to imagine asking their neighbor for the food late at night, and then to imagine the response they would get from that neighbor. The assumption given is that the neighbor would give him the food, not because of his friendship but because of his impudence.

And here we have another strong word that stands out because it seems harsh. The word "impudence" is a word that implies a lack of respect for another. As used here, the word indicates a shameless boldness in making one's request.

If my neighbor were to knock on my door at midnight because he didn't have enough food for his visiting friend, I would definitely consider that an impudent thing to do. In fact, it reminds me of a kid in my college dorm who would show up at our door late at night and say: "hey guys, you got any food?" He didn't really need the food. He just wanted it. My friends and I still laugh about that when we get together.

Some translations of this text use the word "persistence" instead of impudence. They assume that the man with the friend continues to persistently knock on his neighbor's door until the man relents. The change makes the illustration fit with the teachings of Jesus about prayer as

found in other texts, like the parable from Luke 18 in which he clearly encourages persistence in prayer. That teaching is found in other passages of scripture too, such as the one in our first reading today where we heard Abraham persistently asking God to spare the city of Sodom from destruction.

To pray persistently is a good thing to do and may seem like the best meaning of Jesus' words here in Luke 11. However, the original word still has that implication of shamelessness. Because of this, some translations will use the word "boldness," saying: "because of his boldness he will give him what he needs." Like the word "impudence,"

this word reflects the audacity of knocking on your neighbor's door at midnight. It also reinforces the idea that asking God for help is a very bold thing to do—especially considering that we are evil.

Abraham, in his speaking with God, certainly exhibited a bold posture. In fact his ever-expanding request sounds quite audacious. We understand why he began his request by saying: “Behold, I am but dust and ashes.” Abraham was sure to acknowledge his place before God when making his request.

At the same time, Abraham also knew that he was in covenant with God – at God's invitation. God had made promises to Abraham, and Abraham had believed. Because of this covenant relationship, Abraham could speak with God very directly. He could be bold in his requests – asking God for big things without giving offense.

Through Holy Baptism, we too are in covenant with God. God has made promises to us, and we have responded in faith. We have not responded perfectly. As with Abraham, our faith has at times wavered. But God is always faithful. And God is merciful too.

In his catechism, Martin Luther makes clear note of our unworthiness before God – doing so in two prominent places. His explanation of the first article of the Creed says: “All this God does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me.” And in explaining the second article, he has us admit that we are “a lost and condemned person.”

But when he comes to the Lord's Prayer, Luther emphasizes, instead, our close relationship with God. In his explanation of the first petition he says that God “tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.”

We can boldly ask God for our desires in prayer. Because God invites us to do so. This is why Jesus goes on in our Gospel reading to say, very directly, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.”

What a privilege we have been given in prayer! Through it we can take our needs directly to the Lord.

This privilege comes because we are children of God. And here we should remind ourselves that we are not children of God simply by our birth into this world – at least not fully. Rather, we are children of God by our re-birth into Christ's Kingdom.

This re-birth was made possible for us when Jesus went to the cross. There he paid the price of our sin so that we might be forgiven, justified and redeemed.

Our re-birth, signified and given in our Baptism, takes place when God's Holy Spirit is poured out upon us and within us. The Spirit comes to us when we simply ask. Jesus reminds us of this when he concludes today's teaching on prayer by saying: "How much more will the heavenly Father give the Holy Spirit to those who ask him!"

Yes, God bids us to come to him persistently and boldly in prayer. This is to be our posture in pouring out our requests to God.

And yet the text tells us more than this also. It doesn't just teach us what we should do. Rather, it teaches us also what God does.

These verses make clear that God is very generous in responding to our prayers. God is like a Father who gives good gifts to his children. He doesn't give serpents to those who ask for fish. He doesn't give scorpions to those who ask for eggs. He gives the greatest of gifts, including the Holy Spirit. In fact, of all the things we think we might need, it is the Holy Spirit that we need the most.

We sometimes question the goodness of God's gifts. That's because we ask for things – even good things – and don't always receive them. We ask for peace, and yet still encounter trouble and violence. We ask for prosperity, and yet still struggle to make ends meet. We ask for healing, and sometimes it doesn't seem to come at all.

God's gifts to us are indeed good. But that doesn't mean we won't still have difficulties facing the evil of this world, including sin's curse. Struggle and challenge will always be a part of life this side of heaven.

The important thing to remember is that God doesn't leave us to struggle alone. He gives us the Holy Spirit. The Spirit teaches us, strengthens us and inspires us. The Spirit brings people together as the church and comforts them with God's holy word.

God listens to our prayers—acting on them in the way he knows to be best. When we ask for fish, we will not receive a serpent – something bad, that is. But we may not receive fish either. We may receive something different. Maybe even better. What we receive from God may not be exactly what we want, but it will be sufficient for our true needs.

We know this because God is a generous and thoughtful giver. And this is the point of the last illustration in our text. Actually, it may be the point of the first illustration too. Let me explain.

When we were asked to think about a man who wakes up his friend at midnight, we assumed that it was the man himself, and not the friend, who was impudent. However, the text is not clear about this. The words “because of his impudence” could actually be referring to the friend who was woken up. His impudence.

In the days of Jesus there existed a very strong hospitality code which said that visitors to a home must be taken care of. It doesn't matter if they arrive at midnight, they must be welcomed. And that means providing food. So, if a neighbor knocks on your door and asks for help in this important task, you are expected to help. And you should help gladly, for there will probably come a day when you will need to knock on your neighbor's door too.

If this is the way the question is to be understood, doesn't that mean that it's the neighbor friend – the one who refuses at first to get up – who is impudent? And, since the neighbor who has bread to give represents the One who answers our prayer – God himself – what does that say about him?

Is the illustration saying God is impudent? Well, if we can bluntly be called evil, perhaps God can bluntly be seen as impudent.

Certainly God must feel a little reluctance at times to give generously to his disobedient children – especially when they wait until the last minute to ask for the things they need. But God gives to them anyway.

Maybe his giving is even done more out of a sense of obligation than desire at times. That's the way it is with us. Note how Abraham in our first reading appealed to God's sense of shame when he said, “Will you indeed sweep away the righteous with the wicked? Far be it from you to do such a thing.”

I would never counsel anyone to be so bold in speaking to God. But Abraham spoke that way. And God listened.

Just remember what happened in the rest of the story. God still got his way. The city of Sodom was destroyed because of its wickedness.

Still, Abraham received what he asked for as well. His (mostly!) righteous brother Lot and his family were allowed to escape. God listens to our prayer and acts on it – sometimes granting us what we ask, always granting us what is best.

“Lord, teach us to pray,” said a disciple to Jesus one day. Jesus taught him. And he teaches us too. He teaches us in his holy word. And he teaches us as we open our hearts to him. God invites us to pray, and through our prayer he will certainly bless us.

Lord, teach us to pray. In the name of Jesus. Amen.

*HYMN OF THE DAY #909 (Stand)*

*Christ Is Made the Sure Foundation*

**1 Christ is made the sure foundation,  
Christ, our head and cornerstone,  
Chosen of the Lord and precious,  
Binding all the Church in one;  
Holy Zion’s help forever  
And our confidence alone.**

**3 Grant, we pray, to all Your faithful  
All the gifts they ask to gain;  
What they gain from You, forever  
With the blessed to retain;  
And hereafter in Your glory  
Evermore with You to reign.**

**2 To this temple, where we call You,  
Come, O Lord of hosts, and stay;  
Come with all Your loving-kindness,  
Hear Your people as they pray;  
And Your fullest benediction  
Shed within these walls today.**

**4 Praise and honor to the Father,  
Praise and honor to the Son,  
Praise and honor to the Spirit,  
Ever three and ever one:  
One in might and one in glory  
While unending ages run!**

*APOSTLES’ CREED*

*Hymnal, back cover*

**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.

#### OFFERING

*Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

#### PRAYERS OF THE CHURCH

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

For trusting hearts that turn to our heavenly Father in times of both joy and sorrow, finding in His fatherly goodness and will all that we ask, seek, need or desire, let us pray to the Lord: **Lord, have mercy.**

For the gift of the Holy Spirit, and for growth and blessing through our prayers, that we would faithfully, thoughtfully and boldly approach our dear heavenly Father as he has invited us, and that we would both persist in our prayers and be accepting of God's answers, let us pray to the Lord: **Lord, have mercy.**

For peace, joy and contentment in our families, that enlightened by the Word of Christ, our homes may not be places of deceit or confusion, but dwellings of truth; and that husbands and wives, parents and children, young and old, and all who live alone would be built up into Him who is the Head, let us pray to the Lord: **Lord, have mercy.**

For faithful pastors and church workers to speak God's Word of warning and comfort to us, that trusting in the intercession of Christ, we may be drawn in repentance to His

cross, seek shelter in His mercy and, in Him, escape destruction, let us pray to the Lord: **Lord, have mercy.**

For civil leaders who serve in accordance with the righteous judgment of the Lord of hosts, condemning what is evil and approving what is good; and that all nations may be brought to see the wisdom and glory of Christ and dwell together in peace and humility, let us pray to the Lord: **Lord, have mercy.**

For all those who suffer in body, mind and soul, especially those on our prayer list and those we name in our hearts at this time... that in quiet confidence in our heavenly Father who gives good gifts to His children, they may look to Him for the gift of the Holy Spirit and receive comfort in their afflictions and healing according to His will, let us pray to the Lord: **Lord, have mercy.**

For those who partake of Christ's body and blood this day, that having been planted in Christ by the Word and Spirit through the waters of Holy Baptism, they may be firmly rooted and built up in Him, established in the faith, and abound in thanksgiving, let us pray to the Lord: **Lord, have mercy.**

Heavenly Father, we ask Your blessing and look to You as the Giver of all good gifts. Make us ever eager to come to You in prayer and thanksgiving as Your Son has taught us. By Your Holy Spirit, bring us to behold in Christ the fulfillment of those things for which we pray — Your holy name, Your coming kingdom, daily bread, forgiveness, shelter in temptation and deliverance from every evil; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



*SERVICE OF THE SACRAMENT*

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*

*LSB 208*

**Holy, holy, holy Lord God of Sabaoth adored;  
Heav'n 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*

*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*

*LSB 210*

**1 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.**

**2 O Jesus Christ, true Lamb of God,  
You take the sin of the world away;**  
*THE COMMUNION (Be seated)*

**Have mercy on us, Jesus Christ,  
And grant us peace, O Lord, we pray.**

*DISTRIBUTION MUSIC*

*NUNC DIMITTIS*

*LSB 211*

**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.**

*PRAYER (Stand)*

*BENEDICTION*

*SENDING HYMN #504*

*Father Most Holy*

- 1 Father most holy, merciful, and tender;  
Jesus, our Savior, with the Father reigning;  
Spirit of comfort, advocate, defender,  
Light never waning;**
- 2 Trinity blessed, unity unshaken,  
Goodness unbounded, very God of heaven,**

**Light of the angels, joy of those forsaken,  
Hope of all living,**

**3 Maker of all things, all Thy creatures praise Thee;  
All for Thy worship were and are created;  
Now, as we also worship Thee devoutly,  
Hear Thou our voices.**

**4 Lord God Almighty, unto Thee be glory,  
One in three persons, over all exalted!  
Glory we offer, praise Thee and adore Thee,  
Now and forever.**

*DISMISSAL*

Go in peace. Serve the Lord.  
**Thanks be to God.**

*POSTLUDE*

Those serving:

Saturday, July 23, 5:00 p.m.:

Greeter: Steve Berg  
Comm. Assistant: Jim Easterly  
Reader: William Muller  
Piano: Shaw-Hwa Chao-Yang

Sunday, July 24, 10:00 a.m.:

Greeter: Rich Kauzlarich  
Comm. assist: Judy Koucky  
Reader: Anne Kauzlarich

## Acknowledgments

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