

**EIGHTH SUNDAY AFTER PENTECOST
JULY 31, 2022**

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

Sunday 10:00 a.m.



THE ENTRANCE RITE

PRELUDE

WELCOME

ENTRANCE HYMN #795

Voices Raised to You We Offer

- | | |
|---|--|
| <p>1 Voices raised to You we offer;
Tune them, God, for songs of praise.
Hearts and hands we bring in tribute
For Your gifts through all our days.
Alleluia! Alleluia!
Triune God, to You we sing!</p> | <p>3 Christ, the song of Love incarnate,
Touching earth with heaven's grace,
For Your living, suff'ring, dying,
For Your rising, hear our praise!
Alleluia! Alleluia!
Christ, Redeemer, Lord of life!</p> |
| <p>2 All creation joins to praise You;
Earth and sky Your works display.
Art and music, gifts You lend us,
We return to You today.
Alleluia! Alleluia!
God, Creator, source of life!</p> | <p>4 Spirit, flaming through creation,
Kindle faith within each heart.
Lift our voices high in chorus;
Through our hands Your love impart.
Alleluia! Alleluia!
Spirit, Helper, breath of life!</p> |
| <p>5 How can any praise we offer
Measure all the thanks we owe?
Take our hearts and hands and voices—
Gifts of love we can bestow.
Alleluia! Alleluia!
Triune God, to You we sing!</p> | |

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,
**grant us wisdom to recognize the treasures You have stored up for us in heaven,
that we may never despair but always rejoice and be thankful for the riches of Your
grace; 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)

Ecclesiastes 1:2, 12–14; 2:18–26

Vanity of vanities, says the Preacher,
vanity of vanities! All is vanity.

I the Preacher have been king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom all that is done under heaven. It is an unhappy business that God has given to the children of man to be busy with. I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind.

I hated all my toil in which I toil under the sun, seeing that I must leave it to the man who will come after me, and who knows whether he will be wise or a fool? Yet he will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. So I turned about and gave my heart up to despair over all the toil of my labors under the sun, because sometimes a person who has toiled with wisdom and knowledge and skill must leave everything to be enjoyed by someone who did not toil for it. This also is vanity and a great evil. What has a man from all the toil and striving of heart with which

he toils beneath the sun? For all his days are full of sorrow, and his work is a vexation. Even in the night his heart does not rest. This also is vanity.

There is nothing better for a person than that he should eat and drink and find enjoyment in his toil. This also, I saw, is from the hand of God, for apart from him who can eat or who can have enjoyment? For to the one who pleases him God has given wisdom and knowledge and joy, but to the sinner he has given the business of gathering and collecting, only to give to one who pleases God. This also is vanity and a striving after wind.

This is the Word of the Lord.

Thanks be to God.

PSALM 100 (Read responsively)

Make a joyful noise to the LORD, all the earth!

Serve the LORD with gladness!

Come into his presence with singing!

Know that the LORD, he is God!

It is he who made us, and we are his;

we are his people, and the sheep of his pasture.

Enter his gates with thanksgiving,

and his courts with praise!

Give thanks to him; bless his name!

For the LORD is good;

his steadfast love endures forever,

and his faithfulness to all generations.

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.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory.

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you too once walked, when you were living in them. But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator. Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

This is the Word of the Lord.

Thanks be to God.

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 12:13-21

The Holy Gospel according to St. Luke, the 12th chapter

Glory to You, O Lord.

Someone in the crowd said to [Jesus], "Teacher, tell my brother to divide the inheritance with me." But he said to him, "Man, who made me a judge or arbitrator over you?" And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions." And he told them a parable, saying, "The land of a rich man produced plentifully, and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all

my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’ So is the one who lays up treasure for himself and is not rich toward God.”

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:

“Be on your guard against all covetousness. For one’s life does not consist in the abundance of his possessions.” That’s the point of today’s Gospel reading – as stated by Jesus himself.

Having taken note of this lesson we could end the sermon right now and be confident that we’ve heard what Jesus wants us to hear. And maybe we should end it here. For the more we add, the greater the chance we may forget that main point.

Still, additions can also help us remember it. And understand it in greater depth too.

So, let’s not pack it in right away. Let’s mine this text for all its riches. Let’s do as the kids did at Vacation Bible School last week when they sang: “We’re going deep, deep, deep... deep, deep, deep... deep in the Word of God.” (That was their favorite song, by the way. I think you can see why!)

Jesus’ teaching in this text was occasioned by a request, as it often was. Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”

This was not a request that came out of left field. For we know that Rabbis in those days often mediated disputes between people. Jesus, by many measures, seemed to be just like a Rabbi – which is why the man addressed him here as “teacher.”

But Jesus denied the man’s request. And he did so with a seeming bit of harshness, saying: “Man, who made me a judge or arbitrator over you?”

By starting out with that word “man,” Jesus may indeed have expressed a little disapproval. That’s how some scholars read his tone here.

Then again, that word in the Greek – anthropos – mostly just indicates one’s humanity. Paul used the phrase three times in the Book of Romans (2:1, 3 and 9:20) to contrast a human opinion with a divine one. Micah the prophet also used it in one of his most famous teachings (6:8). So, more than disapproval, Jesus simply wants everyone to know that the man’s request was coming from a human way of thinking and not a Godly one.

Those of us who know the full story of Jesus also know that Jesus’ words here contain a bit of irony. For while Jesus may have denied being a judge and arbitrator, judgment and arbitration would in fact be key tasks of his in the future. I’ll say more about that later in the sermon.

By denying the man’s request, and by giving the particular explanation that he does, Jesus is surely making a statement. But determining what that statement is can be tricky.

Some have said that in these words Jesus is distancing his followers from the roles of judgment and mediation in temporal disputes. The rabbis may have done this kind of work, but Jesus’ disciples, apparently, should not.

Historically, that’s what has happened. The normal Christian practice is to leave such matters up to the state. The church will dispute theological questions, but other questions, such as those surrounding inheritance, are left up to state-sponsored courts.

Over my years of ministry I’ve been approached by some individuals seeking help with mediation matters. And I’ve also stepped in at times, carefully, to try and negotiate between disputing parties. Sometimes I can help.

But for the most part, my role in such matters is simply one of encouragement and support – for both parties. I encourage people to be good to one another, work together lovingly, and find a way that is fair and equitable. If a third party needs to make a ruling, I explain that courts are often the best option. Courts have the best legal understanding, and certainly also the necessary authority.

Rather than deciding questions for people, the church should instead teach them to handle their own disputes. Paul, in fact, has a whole section of verses in his first letter to the Corinthians which speaks to this. And the great church father Ambrose, writing in the fourth century, said of today’s Gospel text: “Not a neutral judge, but piety as mediator should divide an inheritance among brothers.” In other words, Christian

brothers, informed and inspired by their faith, should be able to figure out a proper division themselves.

Jesus doesn't say anything more about this topic. Rather, he moves on to issue his warning about covetousness. Perhaps he does this because he could see in this man's heart what was truly driving the request. Or perhaps he just saw this as an opportunity to address something he felt was important. Whatever the case, Jesus gives his warning very directly saying: "Be on your guard against all covetousness. For one's life does not consist in the abundance of his possessions."

To drive home his point, Jesus then gives an illustration. He tells a parable about a rich man whose crops produced abundantly and who then decided to build bigger barns to house his abundance. In the story we also get to hear the man's thinking. We notice that he thinks only about himself – using the word "I" multiple times – and that he is very pleased with his decision.

The parable ends, however, with God telling the man he's a fool. The man is a fool because that very night he is going to die. The man wouldn't get to enjoy all that abundance which seemed so important to him.

Even more, the man is a fool because his priorities have been wrong. Jesus emphasizes this through the description of death that he uses – saying that the man's soul was being required of him. This wording highlights God's judgment upon his life, when the future of his soul would be determined. The man's complete focus on himself and his possessions was out of step with God's will and would be exposed as foolish on the day of judgment.

This foolishness is also highlighted in Jesus' concluding words to the parable. Here Jesus makes clear that the man is an example of one whose priorities have been misplaced. Jesus states this in the form of a warning to all, saying: "So is the one who lays up treasure for himself and is not rich toward God." This warning re-states the message which introduced the parable and adds the message that we need to be mindful of God's will. Rich toward him!

Through these statements and the accompanying parable, Jesus' teaching here is quite clear. Understanding the meaning is not an issue.

What's difficult is the acceptance of this teaching. And the living of it.

Let's face it, we all know that it can be very helpful to store up abundance. Living paycheck to paycheck doesn't work very well. In order to make it through life we need to save during the good times so that we can survive during the bad times. In fact, isn't that the wisdom of an earlier scripture – the one where Joseph told Pharaoh to save during the fat years so that the people could survive the lean years.

Maybe. That story, however, is more about Joseph trusting God than Joseph sharing a wisdom that leads to success. Achieving success wasn't the point of that story, and neither is it in our Gospel lesson.

Certainly some savings can be helpful. But not at the expense of our need to give.

About that storing up of goods, oftentimes we over-emphasize its importance because we are anxious. Our fear can cause us to hoard instead of give. In the verses which follow today's text, Jesus addresses the subject of anxiety. We will read those verses and cover that topic next week.

In today's verses he addresses the subject of covetousness. Covetousness is also something that can cause us to hoard.

If you've listened to my sermons for any length of time you know that I feel it's helpful for us to analyze certain key words in the text. I'm going to do that again today.

"Covetousness" is a word that comes from the Ten Commandments. The Commandments conclude by saying: "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's" (Exodus 20).

Coveting is a word that stresses desire. It's a word that is normally connected with the eyes – meaning what we see. The Hebrew has derivative words that mean "charm" or "treasure" – things that catch our eye.

A Biblical example of coveting is Eve's behavior in the Garden of Eden. Genesis tells us: "when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate."

Our eyes can lead us to sinful behavior. The man in Jesus' parable was no doubt imagining how wonderful it would be to see those big barns he would build. Buildings

like that catch the eye. They would certainly lead to compliments from others. And pride for him.

But this vision distracted him from God's vision – that of using one's wealth for greater things.

Advertisers certainly know the power of appealing to people's eyes. They use color, beauty, size and novelty in their efforts to get us to spend.

We all need to spend on some things of course. But there's a limit to what we really need. Therefore we need to learn to say "no." And saying no is hard once we've begun to covet.

Some translations of today's text use a different word than covetousness. They use the word "greed." The Greek word being translated is pleonexia – literally "more appetite." We're familiar with its opposite – anorexia – which means "without appetite." Pleonexia is actually closer to our English word "greed," for both are words derived from references to the stomach.

As with our eyes, our stomach, too, can lead us to sinful behavior. That's because we love certain tastes. And because we love the feeling of being satisfied. And, let's face it, we also simply love the feeling of consuming.

Notice that the man in Jesus' parable speaks of being able to "eat, drink and be merry." He wants to fill his stomach and stimulate his senses.

What's missing in the man's thoughts is any inclination to help others. And any inclination to serve God. The man's focus is only on what he can take in.

Today's Old Testament reading from Ecclesiastes corresponds with our Gospel text in that both readings show the vanity of accumulating possessions. Both make the very logical observation that you can't enjoy possessions when you're gone, and you can't even control what happens to them either – try as you may.

Both readings also make use of the phrase "eat, drink and be merry." But note that the Ecclesiastes text is slightly different, pointing to something positive. The Ecclesiastes message says: "Eat, drink and find enjoyment in toil." And this is a much better conclusion than that of the rich man in the parable.

That conclusion is even better when the joy from toil leads to a sharing of the benefits, as God certainly intends. To encourage this, the text lists some of the things that God shares: wisdom, knowledge and joy. And these are gifts that we can share too.

We can also give other gifts – like food, clothing and necessities – especially to those who are in need. St. Augustine was one who famously pointed this out when commenting on today's parable. To paraphrase his well-known saying: the bellies of the poor are much better storerooms than bigger barns.

Generously sharing our abundance is an essential part of being rich toward God.

So also is knowing the things God does for us.

Earlier we mentioned that there was irony in Jesus' denial of the request to judge and arbitrate, because we know that Jesus does in fact do these things. Jesus will judge when he comes again glory. And Jesus will arbitrate too. He will arbitrate between the Father and his children.

But how does he do these things? Here we want to make sure we know exactly.

Jesus will lead the passing of judgment upon all people when he returns. As we confess in the Creed: "he will come again in glory to judge the living and the dead." This will be a judgment upon how we have lived – whether we have lived faithfully and generously, or whether we have lived selfishly and without gratitude.

This coming of Jesus as judge should give us pause, for we are not innocent. Far from it. We have coveted far too much and far too often. And we have sinned in many other ways as well.

And yet, Jesus is not only our judge but also our arbitrator. And this is the greatest of all news because Jesus' arbitration doesn't result in some kind of plea deal. Rather, Jesus has won for us a complete victory – the complete forgiveness of our sins.

Jesus did this not through some backchannel dealing but by offering himself as payment for our sin. He went to the cross to take our sin upon himself. And because of this, the deal is done. We are forgiven and set upon the path of life.

What's more, Jesus has also assured us of a glorious inheritance. Jesus, our brother, has shared the riches of his inheritance with us. He doesn't hold anything back. The life that he has won he shares with us.

We experience that life now only in part. We experience it through faith, and we experience it in the good we see and share.

But some day, when our soul is demanded of us, we will experience it in full – the glorious riches of heaven, prepared for us by the God who is rich toward us. All because of Jesus.

Therefore let us put away all covetousness, because life does not consist in the abundance of possessions. Rather, let us be rich toward God – sharing generously and calling upon him in faith.

In the name of Jesus our Savior. Amen.

HYMN OF THE DAY #801 (Stand)

How Great Thou Art

- 1 O Lord my God, when I in awesome wonder
Consider all the works Thy hand hath made,
I see the stars, I hear the mighty thunder,
Thy pow'r throughout the universe displayed; *Refrain***

Refrain

**Then sings my soul, my Savior God, to Thee,
How great Thou art! How great Thou art!
Then sings my soul, my Savior God, to Thee,
How great Thou art! How great Thou art!**

- 2 When through the woods and forest glades I wander,
I hear the birds sing sweetly in the trees;
When I look down from lofty mountain grandeur
And hear the brook and feel the gentle breeze; *Refrain***

- 3 But when I think that God, His Son not sparing,
Sent Him to die, I scarce can take it in—
That on the cross my burden gladly bearing
He bled and died to take away my sin; *Refrain***

- 4 When Christ shall come with shout of acclamation
And take me home, what joy shall fill my heart!
Then I shall bow in humble adoration
And there proclaim: "My God, how great Thou art!" *Refrain***

**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

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

All is vanity, O Lord, without the grace and comfort of Your Word and Spirit. Guard our hearts against pride and arrogance and a life rich in things but poor in spirit. Grant to us wise hearts, that we may love rightly all that You have made and share generously any abundance we may have. Lord, in Your mercy, **hear our prayer.**

Guard Your Church, O Lord, the people of Your own possession, and give to her honorable teachers and leaders. Make us rich in the treasure of Your grace that we may settle our disagreements peacefully and lovingly and give witness of your glorious inheritance to the world. Lord, in Your mercy, **hear our prayer.**

Grant that in our homes we might always show the love of Christ. Give all husbands and wives fidelity to their vows and promises. Help all parents teach their children to know and love the Lord. Guide all who live alone to find friendship and fulfillment. And lead all to find joy in their service to others. Lord, in Your mercy, **hear our prayer.**

O Lord, kingdoms rise and fall, and leaders are raised up and brought low by Your will. Grant our nation and its leaders humility before You, that we might recognize the vanity of all our plans and so be ready to rejoice and give thanks for Your every good gift in the days that You give us under the sun. Lord, in Your mercy, **hear our prayer.**

Be near to the suffering, the dying and the grieving, and extend your healing hand to Your servants Victoria, Geraine, Ann, Sophia, Dolly, Melissa, Gloria, Norma, Trudy, Mary Ann, June, Peter, Wendy, Halle, Ron, Tawni, Reaghann, Christine, John and all whom we name before you in our hearts at this time... Sustain them in the truth that their lives are even now hidden with Christ in God, and that when He appears they will also appear with Him in glory. Lord, in Your mercy, **hear our prayer.**

Answer our doubts and fears, O Lord, with the messages of grace given in Your Word and Sacraments, that by these Means we may be kept in holiness and guarded from temptation and despair until the day when You bring all things to their perfect fulfillment and we are delivered to everlasting life; through 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;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

THE COMMUNION (Be seated)

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 #782

Gracious God, You Send Great Blessings

**1 Gracious God, You send great blessings
New each morning all our days.
For Your mercies never ending,
For Your love we offer praise. *Refrain***

Refrain

**Lord, we pray that we, Your people
Who Your gifts unnumbered claim,
Through the sharing of Your blessings
May bring glory to Your name.**

**2 By Your Word You formed creation
Filled with creatures large and small;
As we tend that endless treasure
May our care encircle all. *Refrain***

- 3 In His earthly life, our Savior
Knew the care of faithful friends;
May our deeds of dedication
Offer love that never ends. *Refrain***
- 4 Heav'nly Father, may our caring
Bear the imprint of Your grace;
With the Son and Holy Spirit,
Praise be Yours in ev'ry place! *Refrain***

DISMISSAL

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

POSTLUDE

Those serving:

Saturday, July 30, 5:00 p.m.:

Greeter: Bob Juenger

Reader: Norm Williams

Piano: Shaw-Hwa Chao-Yang

Sunday, July 31, 10:00 a.m.:

Greeter: Michael Chamberlain

Comm. assist: Jill Hecht

Reader: Grace Chamberlain

Acknowledgments

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