

ELEVENTH SUNDAY AFTER PENTECOST  
AUGUST 20/21, 2022

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

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



THE ENTRANCE RITE

PRELUDE

*A Multitude Comes from the East and the West*

Setting: Kenneth T. Kosche

WELCOME

ENTRANCE HYMN #510

*A Multitude Comes from the East and the West*

- 1 **A multitude comes from the east and the west  
To sit at the feast of salvation  
With Abraham, Isaac, and Jacob, the blest,  
Obeying the Lord's invitation.  
Have mercy upon us, O Jesus!**
- 2 **O God, let us hear when our Shepherd shall call  
In accents persuasive and tender,  
That while there is time we make haste, one and all,  
And find Him, our mighty defender.  
Have mercy upon us, O Jesus!**
- 3 **All trials shall be like a dream that is past,  
Forgotten all trouble and mourning.  
All questions and doubts have been answered at last,  
When rises the light of that morning.  
Have mercy upon us, O Jesus!**
- 4 **The heavens shall ring with an anthem more grand  
Than ever on earth was recorded.  
The blest of the Lord shall receive at His hand  
The crown to the victors awarded.  
Have mercy upon us, O Jesus!**

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,  
**You have called us to enter Your kingdom through the narrow door. Guide us by  
Your Word and Spirit, and lead us now and always into the feast of Your Son, Jesus  
Christ, 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 66:18-23

“For I know their works and their thoughts, and the time is coming to gather all nations and tongues. And they shall come and shall see my glory, and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands afar off, that have not heard my fame or seen my glory. And they shall declare my glory among the nations. And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD. And some of them also I will take for priests and for Levites, says the LORD.

“For as the new heavens and the new earth  
that I make  
shall remain before me, says the LORD,

so shall your offspring and your name remain.  
From new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship before me,  
declares the LORD.”

This is the Word of the Lord.

**Thanks be to God.**

*PSALM 50:1-6, 14-15 (Read responsively)*

The Mighty One, God the LORD,  
speaks and summons the earth  
from the rising of the sun to its setting.

**Out of Zion, the perfection of beauty,  
God shines forth.**

Our God comes; he does not keep silence;  
before him is a devouring fire,  
around him a mighty tempest.

**He calls to the heavens above  
and to the earth, that he may judge his people:**

“Gather to me my faithful ones,  
who made a covenant with me by sacrifice!”

**The heavens declare his righteousness,  
for God himself is judge!**

Offer to God a sacrifice of thanksgiving,  
and perform your vows to the Most High,  
**and call upon me in the day of trouble;  
I will deliver you, and you shall glorify me.”**

**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.**

In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation that addresses you as sons?

“My son, do not regard lightly the discipline of the Lord,  
nor be weary when reproved by him.  
For the Lord disciplines the one he loves,  
and chastises every son whom he receives.”

It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. Strive for peace with everyone, and for the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled; that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

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 13:22-30

The Holy Gospel according to St. Luke, the 13<sup>th</sup> chapter

**Glory to You, O Lord.**

[Jesus] went on his way through towns and villages, teaching and journeying toward Jerusalem. And someone said to him, "Lord, will those who are saved be few?" And he said to them, "Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.' Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' But he will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of evil!' In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. And people will come from east and west, and from north and south, and recline at table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last."

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:

"Will those who are saved be few?" That's the question which prompted Jesus' teaching in today's Gospel.

I remember a few years ago my dad and I were travelling together, and we stopped to get gas for the car and a little snack for ourselves. My dad got a bag of M and M's and

said to me: “Would you like some?” “Sure,” I replied, “I’ll have a few.” He then gave me two. “I guess we have different definitions of ‘few,’ I said. He smiled and said, “I guess so.” Then he gave me a few more. Quite a few more.

Why did the man in today’s Gospel reading get the feeling that only a few would be saved? We can’t say for sure. Perhaps he had in mind Jesus’ message from last Sunday – where Jesus tells how he came to bring division.

Or maybe he was thinking of other teachings of Jesus, like the one just a little earlier in this chapter where Jesus told a parable about a fig tree. The fig tree would be cut down if it didn’t bear fruit – and this points ahead to the judgment of those who don’t live as God intends.

To the man’s question about many or few, Jesus gives an answer. But it’s not a direct answer to what was asked. Jesus answers in his own way.

Perhaps Jesus does this because that word “few” can mean different things to different people. It’s not an exact term and can thus be misleading.

More likely, however, Jesus simply feels the man doesn’t need to know. What difference would it make? Would it change anything?

Jesus, like he often did, turned the conversation toward something more important. The question he addresses is: “what does it take to be saved?”

Here Jesus makes it clear that we should each think about our own salvation. We’re not to be concerned with numbers. Rather, we’re to be concerned about the way. That way may be different than what we think.

Jesus also makes it clear that people should concern themselves about this now, and not later. There’s only so much time.

Jesus speaks to these matters by using an illustration. Those who are saved are like people who have secured safety in the house of their master. In that house they are safe from the attacks of those who would harm them.

And here we see that the idea of salvation corresponds to that of safety. To be saved means to be safe. The two words come from the same Greek root. The connection is made clear in verses such as 2 Timothy 4:18 which says: “The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom.”

Those who enter the house are safe. Those who don't enter the house live in a place of great risk, because at some point the door to the house will close. Then it will be too late to find safety. Those outside the house will then be helpless in the face of the evil that brings "weeping and gnashing of teeth." They will try to get in to the house but find that they can't.

In this illustration, the closing of the door points to our final day here on earth—whether that be the day of our death or the day when the Lord comes again. At either time, there will be no more opportunity to turn to God.

Since we don't know when this day is coming, we should be prepared at all times. And that means entering the house.

Entering the house, as made clear by other and more direct teachings of Jesus, is to turn to the Lord God in repentance and faith. It is to take the steps toward the kingdom which Jesus urges, including Baptism, listening to God's Word, and following in obedience. Entering the house is entering the kingdom – the Kingdom of God as proclaimed by Jesus.

Such entering of the door, says Jesus, is not easy. That point is made by calling the door narrow, and by telling us it will require striving. "Strive to enter through the narrow door," says Jesus.

In unpacking this part of the teaching, we should recall that Jesus used the language of a narrow entryway on one other occasion. In his Sermon on the Mount, recorded by Matthew, Jesus said: "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. But the gate is narrow, and the way is hard that leads to life, and those who find it are few" (7:13-14).

You will note that here Jesus himself uses the word "few." But the context is different. He's not responding to a question about salvation. Rather, he's referring to those who walk with him along "the way." And here that "way" is the way of discipleship. It is the faith-filled life. Few will be able to live it.

We look around and see that this is true. Those who truly live the faith are few. Most of us are far too concerned about our own self-interest. We give in to sin far too often and far too easily.

The way of discipleship is a narrow path. Jesus urges us here to keep on this straight and narrow path. This means living according to God's laws, which will involve discipline and effort. It won't be easy. But it will lead to life.

In today's text from Luke the narrow entryway means something a little different. Here the focus is more upon one's faith than upon one's actions. The two are related of course. But there is a distinction.

Today's reading urges us to put our faith in Jesus. He is the door through which we should enter.

And here we should remind ourselves that in John's Gospel Jesus described himself this way very directly. "I am the door of the sheep," he said. "If anyone enters by me, he will be saved and will go in and out and find pasture" (John 10:7-9).

Jesus is the door to the Kingdom. But what does it mean that he is a "narrow" door?

Certainly this descriptor could point toward the fact that Jesus is the only way to salvation. "I am the way, and the truth, and the life," said Jesus to his disciples. "No one comes to the Father except through me" (John 14:6).

Jesus alone was worthy to pay for the sins of the world. And any salvation of sinful men is made possible only through his sacrifice. This understanding fits well with the idea of a narrow door, even though it is not specifically stated.

Then again, that idea of narrow, as we've seen, mostly implies difficulty. "Many will seek to enter," said Jesus, "and will not be able."

This idea of "not being able" is definitely connected to that time when the door is shut, for that's what is described in the very next sentence.

Still, the idea also seems to have a bigger meaning. Remember, Jesus first told us we'd need to strive. "Strive to enter by the narrow door," he says. Make every effort.

The most fundamental meaning of the word that Jesus uses here is "struggle." The Greek is "agonidsesthe" from which we get our word "agony." It's used in Luke 22:44 to describe Jesus in the garden, where he is "in agony, praying more earnestly." And it's used in John 18:36 where Jesus says: "if my kingdom were of the world my servants would "fight" – meaning struggle for his cause.

Our second reading today began with that same word, doing so to speak about our “struggle against sin.” The reading said that in our struggle we should accept the Lord’s discipline as a help.

All this teaching on striving and entering the door may sound a lot like salvation by decision or by doing good works. But it is not. Rather, it is a theology of the cross. It is a call to endure when things are difficult. It is a call to stand up under persecution. It is a call to embrace the true safety of the kingdom.

And, most of all, it is a call to remember that the way of the cross, though hard, will be vindicated. Just as it was for Jesus.

Our struggle will indeed be difficult. That’s just the way it is. And much of that difficulty has to do with our sinfulness.

Let’s face it, there’s a large part of us that would rather enjoy the pleasures of darkness than the responsibilities of the light. It often seems more fun outside the kingdom.

And there’s a part of us – again, a big part of us – that resents being told how to live and resents someone claiming to be our Master. We’d much rather make our own rules than live in a kingdom where someone else is king.

And there’s a part of us – yes, a big part of us once more – that doubts whether life in the kingdom is really all that necessary, especially when we have discovered that life in the kingdom, despite its promised safety, doesn’t necessarily seem all that different than life on the outside. As we’ve discovered, there’s pain and pleasure in both. There’s sin in both. There’s even grace in both – a form of it anyway. There are good people and bad people inside and outside the kingdom—at least the visible kingdom, which is the church. Yes, we all sometimes wonder about the worth and necessity of this kingdom Jesus describes.

Jesus’ words in today’s text bring us back to reality. They warn us against assuming we can make it outside the kingdom. And they warn us against thinking we can make a mad dash for the door at some future point.

Note how Jesus tells us that just because he ate in our presence and taught in our streets that doesn’t mean we have entered the kingdom. We aren’t saved simply because we like to celebrate Christmas or because we once read the Bible. Jesus’ words call us to a sincere and repentant faith, not just a loose association.

All this being said, today's text also gives us a picture of the beauty and desirability of the kingdom. It's not just hard work and struggle. There is joy in the kingdom—like the joy that comes from being at table with God.

Jesus says that people will come from all directions and “recline at table in the kingdom.” About that word “recline,” I know that it was normal for the ancients to eat in a reclining position rather than upright in a chair, but I still think the phrasing here speaks to the joy of the meal. In contrast to our meals, which often come off as places where we need to sit up straight and mind our manners, a meal in God's presence is an occasion of joy. We recline in his presence. We can be comfortable and at peace.

This comfort and peace come from knowing God invites us to his table. All of us. He invites us because his Son Jesus, who died for our sins, has made us acceptable and welcome in his presence.

Our repentance and faith now lead to God's Holy Spirit being poured out upon us. And this has all happened as the Holy Spirit has led us through the narrow door and onto the narrow path.

When the Lord comes again, we will thereafter recline at table with him in a very direct and glorious way. How awesome that will be!

Until then, we recline with him through the peace and joy in our hearts. And we experience this figurative table of his presence in many ways, but particularly through this very literal table, right here, as we come to receive the gift of Holy Communion.

As Jesus makes clear, part of the joy of the table of the Lord is the surprise at who is with us. People come from east and west, from north and south. And not just Falls Church and Vienna, McLean and Fairfax but North and South America, Africa and Asia, Europe too. People from all over the world are a part of the kingdom, which transcends the borders of men. This was prophesied in our reading from Isaiah. And Jesus emphasizes it in his teaching.

Perhaps even more surprising than where people come from is the utter indifference to earthly status that exists among those at the table. Usually in this life people clamor for status. But Jesus reminds us that “some are last who will be first, and some are first who will be last.” Earthly measures of success and privilege don't matter in the kingdom. In the kingdom, all are equals at the table.

All are equal because they have gone through the same door. That door is Jesus Christ and the way of faith to which he calls us.

When you have entered through that door you have arrived at the greatest of all places. The greatness of that place is described in the words of our second reading today. Let's conclude by hearing them once again:

“But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel (Hebrews 12:22-24).”

Jesus urges us to enter God's kingdom, through the door, for there we will find life and salvation. Let us do so at his leading and invitation. In his holy name, amen.

*HYMN OF THE DAY #526 (Stand)*

*You Are the Way; through You Alone*

- 1 You are the way; through You alone  
Can we the Father find;  
In You, O Christ, has God revealed  
His heart and will and mind.**
- 2 You are the truth; Your Word alone  
True wisdom can impart;  
You only can inform the mind  
And purify the heart.**
- 3 You are the life; the empty tomb  
Proclaims Your conqu'ring arm,  
And those who put their trust in You  
Not death nor hell shall harm.**
- 4 You are the way, the truth, the life;  
Grant us that way to know,  
That truth to keep, that life to win  
Whose joys eternal flow.**

**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 faith to enter through the narrow door of Christ into the saving life of his kingdom, and to shun the wide and easy way of the world that leads to destruction, let us pray to the Lord: **Lord, have mercy.**

For the everlasting Church of God, that it would draw boldness and confidence from the proclamation of His Word and faithfully declare His glory among all nations, let us pray to the Lord: **Lord, have mercy.**

For hearts that move us to give generously to the work of the Lord, and for faith that is confident in God's blessing upon our giving, let us pray to the Lord: **Lord, have mercy.**

For all parents in their calling to bring up their children in the fear and love of God, that they would lovingly discipline their children and show forth the divine love of our heavenly Father, let us pray to the Lord: **Lord, have mercy.**

For our president, congress, governor and all those in authority, that God would grant them wisdom, integrity and skill in the exercise of their lawful duties so that justice would be maintained, the innocent defended, wickedness restrained, liberty upheld, and consciences respected, let us pray to the Lord: **Lord, have mercy.**

For all who suffer, for all on our prayer list, and for those we name in our hearts at this time... that they would trust the fatherly love of God who upholds those He loves and who promises to never leave them nor forsake them, let us pray to the Lord: **Lord, have mercy.**

For the blood of Christ, which speaks a better word than the blood of Abel, let us give thanks to the Lord; and for this precious blood to bless and sanctify our bodies to be a temple for His eternal dwelling, let us pray to the Lord: **Lord, have mercy.**

For the right worship of the Lord on earth as it is in heaven, that with thanksgiving for all the saints who have gone before us, we would die to ourselves and enter with Christ into the city of the living God, the heavenly Jerusalem, to join with all the angels in festal gathering and to be numbered with the firstborn who are enrolled in heaven, perfected in the righteousness of Christ and abiding forever in His new creation, let us pray to the Lord: **Lord, have mercy.**

Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy through Jesus Christ our Lord. **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.**

**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*

*You Are the Way; through You Alone*  
Setting: Keith Kolander

*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 #680*

*Thine the Amen, Thine the Praise*

**1 You are the way; through You alone  
Can we the Father find;  
In You, O Christ, has God revealed  
His heart and will and mind.**

**3 You are the life; the empty tomb  
Proclaims Your conqu'ring arm,  
And those who put their trust in You  
Not death nor hell shall harm.**

**2 You are the truth; Your Word alone  
True wisdom can impart;  
You only can inform the mind  
And purify the heart.**

**4 You are the way, the truth, the life;  
Grant us that way to know,  
That truth to keep, that life to win  
Whose joys eternal flow.**

## DISMISSAL

Go in peace. Serve the Lord.

**Thanks be to God.**

## POSTLUDE

*Thine the Amen, Thine the Praise*

Setting: Philip Gehring

*FLOWERS: The flowers are given today by the O'Neill Family in thanksgiving for the many blessings received as they celebrate their family birthday.*

## Those serving:

Saturday, August 20, 5:00 p.m.:

Greeter: Jim Easterly

Comm. assist: Dede Dixon

Reader: Melissa Hecht

Sunday, August 21, 10:00 a.m.:

Greeter: Rich Kauzlarich

Comm. assist: Dan Buuck

Reader: Dale Rogers

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