

THIRTEENTH SUNDAY AFTER PENTECOST
SEPTEMBER 3-4, 2022

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

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



THE ENTRANCE RITE

PRELUDE

Lord of All Hopefulness
Setting: Franklin D. Ashdown

WELCOME

ENTRANCE HYMN #738

Lord of All Hopefulness

- 1 Lord of all hopefulness, Lord of all joy,
Whose trust, ever childlike, no cares could destroy:
Be there at our waking, and give us, we pray,
Your bliss in our hearts, Lord, at the break of the day.**
- 2 Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the plane and the lathe:
Be there at our labors, and give us, we pray,
Your strength in our hearts, Lord, at the noon of the day.**
- 3 Lord of all kindness, Lord of all grace,
Your hands swift to welcome, Your arms to embrace:
Be there at our homing, and give us, we pray,
Your love in our hearts, Lord, at the eve of the day.**
- 4 Lord of all gentleness, Lord of all calm,
Whose voice is contentment, whose presence is balm:
Be there at our sleeping, and give us, we pray,
Your peace in our hearts, Lord, at the end of the day.**

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 merciful Lord,

You did not spare Your only Son but delivered Him up for us all. Grant us courage and strength to take up the cross and follow Him, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Deuteronomy 30:15-20

“See, I have set before you today life and good, death and evil. If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, loving the LORD your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”

This is the Word of the Lord.

Thanks be to God.

PSALM 1 (Read responsively)

Blessèd is the man
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
but his delight is in the law of the LORD,
and on his law he meditates day and night.

He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.
The wicked are not so,
but are like chaff that the wind drives away.

Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous;
for the LORD knows the way of the righteous,
but the way of the wicked will perish.

**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

Philemon 1:1-21

Paul, a prisoner for Christ Jesus, and Timothy our brother,
To Philemon our beloved fellow worker and Apphia our sister and Archippus our
fellow soldier, and the church in your house:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always when I remember you in my prayers, because I hear of your
love and of the faith that you have toward the Lord Jesus and all the saints, and I pray
that the sharing of your faith may become effective for the full knowledge of every good
thing that is in us for the sake of Christ. For I have derived much joy and comfort from
your love, my brother, because the hearts of the saints have been refreshed through
you.

Accordingly, though I am bold enough in Christ to command you to do what is required, yet for love's sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus— I appeal to you for my child, Onesimus, whose father I became in my imprisonment. (Formerly he was useless to you, but now he is indeed useful to you and to me.) I am sending him back to you, sending my very heart. I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will. For this perhaps is why he was parted from you for a while, that you might have him back forever, no longer as a slave but more than a slave, as a beloved brother— especially to me, but how much more to you, both in the flesh and in the Lord.

So if you consider me your partner, receive him as you would receive me. If he has wronged you at all, or owes you anything, charge that to my account. I, Paul, write this with my own hand: I will repay it—to say nothing of your owing me even your own self. Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

Confident of your obedience, I write to you, knowing that you will do even more than I say.

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

Luke 14:25-35

The Holy Gospel according to St. Luke, the 14th chapter

Glory to You, O Lord.

Now great crowds accompanied [Jesus], and he turned and said to them, “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, ‘This man began to build and was not

able to finish.’ Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. So therefore, any one of you who does not renounce all that he has cannot be my disciple.

“Salt is good, but if salt has lost its taste, how shall its saltiness be restored? It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear.”

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:

Our second reading today, from the book of Philemon, is a letter from Paul designed to repair the relationship between two men—Philemon and Onesimus. Since their relationship was a work relationship, and because this is Labor Day weekend, I thought it would be good for us to do some reflecting on how the lessons of this text apply to our life in the world of work. We know that relationships often get strained in employment situations. And we know that God calls us to be workers also in our community, family and church family. Lessons that can help us sort out the concerns we have as we work are helpful for all of us. May God bless our understanding and application as we consider His Word for us today.

Paul’s letter is addressed to Philemon. Philemon is both a Christian and a man who seems to have achieved worldly success. He has a home that is able to serve as a meeting place for a church. He appears to be the head of a Roman-styled household, with Apphia most likely being his wife and Archippus perhaps being a brother or a son. Paul seems to have a high regard for Philemon. He is very gracious to him in his letter, mentioning his love and appreciation for both Philemon’s character and his excellent work.

The subject of Paul’s letter to Philemon concerns another member of the household—Onesimus. Yes, Onesimus is a member of the household too, but probably not as family. If we take Paul’s words here literally, and I think we should, then Onesimus is a slave.

He is Philemon's subordinate. He works for him, and not just as an employee but one who is literally owned by his master.

In the days of Paul, approximately one-third of all people living within the Roman Empire were slaves. Slavery in those days was different in certain ways than the slavery of the Israelites in ancient Egypt or the slavery of our American history. That's why our English translations will often say "bondservant" instead of "slave," and why Paul will often call himself a "slave of Christ," yet we translate it "servant."

Slavery in the Roman world was not primarily defined by ethnic differences. Rather it was a socio-economic status. Slaves were those who couldn't pay their debt, or who committed crimes, or who were captured in battle, or who were the children of slaves, or who took upon themselves that status because they thought it was their best option. Some slaves were educated and highly valued. Some slaves could earn wages and enter into contracts. For some it could be a pathway to Roman citizenship.

We don't know for sure why Onesimus left Philemon's household. Nor do we know for sure why he is now going back to his master. What we do know is that Paul wishes for Philemon to not only accept him back but to do so as a Christian brother. He wants the primary relationship the two men have to be their full equality in Christ, not their differing status as master and slave.

In our society today, thankfully, we do not have master-slave relationships. We do, however, have other relationships in which one is superior and the other subordinate. These relationships, such as those between employee and boss, parent and child, officer of the law and citizen, can have many points of tension and hurt. The Christian faith brings important teachings to bear on these relationships.

For example, because Christianity extolls the value of hard work and service toward others, we help both superior and subordinate workers to value one another. Bosses are told to treat their employees fairly. They are to battle against the temptations to abuse their power or look down upon their subordinates. Their employees are to be valuable to them as people, not just workers. And while certain boundaries and distinctions can be healthy, a climate where their common bond as people created and loved by God is to prevail.

Likewise, workers are also to respect those in authority over them. They are to do their work honestly and faithfully, even if it seems at times as if their work is beneath them.

Workers must battle temptation too—especially the temptation to resent the authority and higher compensation of their superiors.

In the case of Philemon and Onesimus, Onesimus may have fled his master because he resented his position. Or perhaps Onesimus stole something from him—Paul has that line in his letter about “if he has wronged you or owes you anything.” On the other hand, it could have been that Philemon wanted to get rid of Onesimus. Paul mentions that Philemon had formerly thought of him as “useless.” Whatever the case, Onesimus has now come to Paul in Rome and sought his help. Paul helps him by writing his friend Philemon and appealing to his obligation as a Christian to be reconciled with his fellow believer.

Speaking of that word “useless” – the word here is a play on Onesimus’ name, which means “useful.” Paul tells Philemon in his letter that Onesimus is indeed useful to both of them. Here we have another important teaching of the Christian faith which impacts our work lives.

Work that is done for the benefit of others always has value. Perhaps Philemon did not value Onesimus’ work like he should have. Perhaps he was too focused on Onesimus’ weaknesses and not his strengths. Or perhaps Onesimus was doing a poor job. Perhaps he was so disillusioned by his place in life that he wasn’t putting forth a proper effort, or so resentful of his master that he couldn’t see the value of helping maintain the man’s household.

In his letter, Paul reminds Philemon about the value of Onesimus’ work. He’s useful. Paul shares how he would be glad to keep Onesimus with him. Paul appreciates his skills, and more importantly his heart.

Though it’s not stated in the letter, I’m sure Paul also spoke with Onesimus about the value of the work Onesimus was doing too. Work done for the benefit of others always has value. Christians serve others believing that God will help those others catch the vision of faith too, and thus come to extend themselves in service, whereby all can be served. The Christian faith moves us from being exclusively protective of our own interests to a place where we care for the interests of all.

Yes, I realize there are some people who will take advantage of our hard work. I know there are plenty of people who are not interested in sharing. But we are not to give in

to this way of living. God will judge it. Those who live life focused on themselves without caring for their neighbor will be condemned.

Yes, work that is done for the benefit of others always has value. Sometimes we see that value clearly—like when the hard work of parenting bears fruit in the life of a child who grows to maturity. And sometimes we see the value when someone else points it out to us. Notice what Paul said to Philemon in his letter: “the hearts of the saints have been refreshed through you.” Paul recognized Philemon’s good work and celebrated it for the great gift it was.

Other times we may not see the value of our work so clearly, like when our hard work enriches those who do evil, or when it further enriches those who don’t need to be enriched any more. Still, even in these cases, we can be sure that our positive example is having some good effect. We can still take pride in our work and trust that God will bless it. Using the language of our Gospel reading, we can know that we are the salt of the earth, serving to preserve it. In fact, our Christian example might be the source of good that leads to meaningful change someday.

Think about the meaningful changes that have already taken place in the world of work because of the impact of faith. Although the Bible sometimes seems to wash over the presence of slavery by focusing more on encouraging people to be content, there is still ample material in the scriptures for us to know that any unjust bondage of others is forbidden. Because of this, the movements to end slavery in most nations were spearheaded by Christians who knew that it was right to end this abhorrent practice. Likewise, most movements to end child labor practices and establish laws about reasonable work hours and acceptable pay were championed by people of faith who believed in the just and fair treatment of all.

Good people of faith can and often will disagree about the particulars of work arrangements in a country. The Bible does not set minimum wage standards or define collective bargaining agreements. But it does push us to show regard for the faithful worker when it says: “the worker deserves his wages.” It lifts up the importance of rest in its teaching about the Sabbath. And it also pushes us to share with others when it says: “do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.”

The Book of Philemon can be confusing because we don’t know the exact details of the situation involving Philemon and Onesimus. But the book is still very helpful because it

clearly serves to encourage reconciliation between people and an appreciation of one another's work.

In that regard, Philemon mirrors the message of the entire body of scriptures, which seek to promote these things as well. These messages are rooted in the love God has for us and the work he has done for us. God sent his Son, Jesus Christ, to reconcile the world to himself. As it says in Colossians 1: "For in Jesus all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross."

This reconciliation between God and man then moves us to be reconciled with one another. Ephesians 2 speaks to this while addressing the division between Jew and Gentile: "But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross."

God shows us the way to be reconciled to one another. And God moves us to appreciate one another as we hear of the value each of us has in His eyes.

Sometime ago, one of you who is very involved in the work of the church here at St. Paul's said to me: "It is so refreshing to work on projects with people at church. Everyone is so much nicer than they are at my workplace." I reminded her that we at the church can have disputes and hard feelings too. And she knows this. But still, the contrast was very apparent to her, and I've heard many others remark about this same contrast as well.

The messages of the Holy Scriptures make a deep impact on a community. They impacted the church which met in Philemon's home. They impact our churches today too. The scriptures bring us Jesus, who in turn brings the power of reconciliation and appreciation for others.

Paul began his letter to Philemon by calling him "our beloved fellow worker." Philemon was working both at his job and in the church. Paul was working even while he was in prison. The work that we do will not always be easy—especially the work that involves proclaiming the Gospel of Christ. There is a cost to that work, as our Gospel reading

today so bluntly pointed out. Yet God has promised to be with us and bless our efforts. And while we work, He will refresh our hearts in Christ. Amen.

HYMN OF THE DAY #853 (Stand)

How Clear is Our Vocation, Lord

- 1** How clear is our vocation, Lord,
When once we heed Your call:
To live according to Your Word
And daily learn, refreshed, restored,
That You are Lord of all
And will not let us fall.
- 2** But if, forgetful, we should find
Your yoke is hard to bear;
If worldly pressures fray the mind,
And love itself cannot unwind
Its tangled skein of care:
Our inward life repair.
- 3** We marvel how Your saints become
In hindrances more sure;
Whose joyful virtues put to shame
The casual way we wear Your name
And by our faults obscure
Your pow'r to cleanse and cure.
- 4** In what You give us, Lord, to do,
Together or alone,
In old routines or ventures new,
May we not cease to look to You,
The cross You hung upon—
All You endeavored done.

**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.

O God, our King, You counted the terrible cost of our salvation and sent Your Son to give His life on the cross. Inspire our hearts to trust fully in His sacrificial victory, that we would follow in His way through death and into eternal life. Lord, in Your mercy, **hear our prayer.**

Divine Shepherd, You give life to Your Church through Your Holy Word. Receive our offerings as a sign of our love and thanks for this life. And grant Your people always to walk in Your way and receive Your blessings with faith as they serve You both in this world and in the life to come. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, You are our life and length of days, and You set before us Your gift of life in Your Holy Word. Preserve Your institutions of marriage and family and extend your blessing upon those who have committed to living in them – especially Enoch and Lesa, married yesterday. Guard husbands and wives, parents and children, both from despising and from idolizing one another. Instead, let every relationship in the home exemplify Your unconditional love for us in Christ, and grant that all might follow Him in their service to one another. Lord, in Your mercy, **hear our prayer.**

Good Lord, preserve us from the ways of the wicked, and prosper us in Your paths. Grant to us every joy in our callings, that we might render service to You in our works of love toward our neighbor. We commend to You all who bear office in our land and ask You to make them a blessing to those they serve. And we ask you to remember those in need of honest labor and daily bread, giving them gainful employment according to Your good and gracious will. Lord, in Your mercy, **hear our prayer.**

O Lord, we ask that you give the strength of the Spirit to all who are suffering or face any kind of need, especially to those on our prayer list and those we name before you in our hearts at this time... Heal them according to your mercy and give them the courage and will to take up their crosses and follow the Savior through suffering into the joys of life everlasting. Lord, in Your mercy, **hear our prayer.**

Almighty God, in Your Holy Word You have set before us life and death, blessing and curse. Now at the altar, through His own Word, Your Son sets before us His own body and blood. Grant that all who receive the Sacrament today might do so with prepared and penitent hearts, rejoicing in Your gifts of forgiveness, life and salvation for the sake of Jesus. Lord, in Your mercy, **hear our prayer.**

Preserve us, O Lord, from all temptation and grant us faith, that we may rest all our prayers and the desires of our hearts in Your merciful arms, for the sake of Your Son, 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.

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

Son of God, Eternal Savior
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

- 1 **Guide me, O Thou great Redeemer,
Pilgrim through this barren land.
I am weak, but Thou art mighty;
Hold me with Thy pow'rful hand.
Bread of heaven, bread of heaven,
Feed me till I want no more;
Feed me till I want no more.**

- 2 **Open now the crystal fountain
Whence the healing stream doth flow;
Let the fiery, cloudy pillar
Lead me all my journey through.
Strong deliv'rer, strong deliv'rer,
Be Thou still my strength and shield;
Be Thou still my strength and shield.**

- 3 **When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death and hell's destruction,
Land me safe on Canaan's side.
Songs of praises, songs of praises
I will ever give to Thee;
I will ever give to Thee.**

DISMISSAL

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

POSTLUDE

Guide Me, O Thou Great Redeemer
Setting: Paul Manz

FLOWERS:

“ ” By Jennifer Zambone

Those serving:

Saturday, September 3, 5:00 p.m.:

Greeter: Steve Janssen

Comm. assist: Dede Dixon

Reader: Bill Muller

Sunday, September 4, 10:00 a.m.:

Greeter: Marian Robinson

Comm. assist: Jill Hecht

Reader: Janice Sebring

Acknowledgments

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

Created by Lutheran Service Builder © 2022 Concordia Publishing House.

Lord of All Hopefulness Text: Jan Struther, 1901–53

Tune: Irish Text: © Oxford University Press. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

How Clear Is Our Vocation, Lord Text: Fred Pratt Green, 1903–2000

Tune: C. Hubert H. Parry, 1848–1918 Text: © 1982 Hope Publishing Co. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

Guide Me, O Thou Great Redeemer Text: William Williams, 1717–91, abr.; (st. 1): tr. Peter Williams, 1722–96, alt.; (sts. 2–3): tr. William Williams, 1717–91

Tune: John Hughes, 1873–1932 Text & Tune: Public domain