

FIFTH SUNDAY AFTER PENTECOST
JULY 2, 2023

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!

Sunday - 10:00 a.m.



THE ENTRANCE RITE

PRELUDE

A Mighty Fortress Is Our God
Setting: David Cherwien

WELCOME

ENTRANCE HYMN

A Mighty Fortress Is Our God

LSB 656

- 1 A mighty fortress is our God,
A trusty shield and weapon;
He helps us free from ev'ry need
That hath us now o'ertaken.
The old evil foe
Now means deadly woe;
Deep guile and great might
Are his dread arms in fight;
On earth is not his equal.
- 2 With might of ours can naught be done,
Soon were our loss effected;
But for us fights the valiant One,
Whom God Himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God;
He holds the field forever.
- 3 Though devils all the world should fill,
All eager to devour us,

We tremble not, we fear no ill;
They shall not overpow'r us.
This world's prince may still
Scowl fierce as he will,
He can harm us none.
He's judged; the deed is done;
One little word can fell him.

- 4 The Word they still shall let remain
Nor any thanks have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife,
Though these all be gone,
Our vict'ry has been won;
The Kingdom ours remaineth.

CONFESSION AND ABSOLUTION

LSB 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

LSB 204

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

HYMN OF PRAISE - "Gloria in Excelsis"

LSB 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. Almighty God,
by the working of Your Holy Spirit, grant that we may gladly hear Your Word proclaimed among us and follow its directing; 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)

Jeremiah 28:5-9

Then the prophet Jeremiah spoke to Hananiah the prophet in the presence of the priests and all the people who were standing in the house of the LORD, and the prophet Jeremiah said, "Amen! May the LORD do so; may the LORD make the words that you have prophesied come true, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. Yet hear now this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the LORD has truly sent the prophet."

This is the Word of the Lord.

Thanks be to God.

PSALM 119:152-160 (Read responsively)

Look on my affliction and deliver me,
for I do not forget your law.
Plead my cause and redeem me;
give me life according to your promise!
Salvation is far from the wicked,
for they do not seek your statutes.
Great is your mercy, O LORD;
give me life according to your just decrees.
Many are my persecutors and my adversaries,
but I do not swerve from your testimonies.
I look at the faithless with disgust,
because they do not keep your commands.
Consider how I love your precepts!
Give me life according to your steadfast love.
The sum of your word is truth,
and every one of your just and righteous decrees endures forever.

Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? Thus a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.

What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, “You shall not covet.” But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. Apart from the law, sin lies dead. I was once alive apart from the law, but when the commandment came, sin came alive and I died. The very commandment that promised life proved to be death to me. For sin, seizing an opportunity through the commandment, deceived me and through it killed me. So the law is holy, and the commandment is holy and righteous and good.

Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

This is the Word of the Lord.

Thanks be to God.

(10:00) 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.

The Holy Gospel according to St. Matthew, the 10th chapter.

Glory to You, O Lord.

[Jesus said:] “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person’s enemies will be those of his own household. Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

“Whoever receives you receives me, and whoever receives me receives him who sent me. The one who receives a prophet because he is a prophet will receive a prophet’s reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person’s reward. And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward.”

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:

This is the third Sunday in a row in which our Gospel reading has come from Matthew chapter ten. This chapter – which is all about mission – begins with Jesus sending out his twelve chosen disciples with special instructions and authority, then moves to thoughts on the challenges of mission which pertain to all times, including today. Interspersed within the various challenges are also beautiful promises of God’s help.

If you were here last week, you probably noticed that some of the ideas expressed in today’s verses are very similar to what we heard in those earlier verses. We get the idea that Matthew wants to share as many actual words of Jesus as he can, even if there’s some repetition. We can certainly understand why he would choose this course.

The beginning part of today’s reading contains some of those words which sound similar. And like those from last week, they are words which are certainly upsetting.

Jesus says: “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.”

With these words, Jesus not only repeats his thought, but ups the ante too. Jesus now speaks of the conflict and division his message brings in exceptionally strong terms.

It’s important to note, however, that Jesus is merely using a figure of speech. He’s not promoting the use of a literal sword. And his statement of “not bringing peace” is hyperbole – one of the many times he uses this literary device to make a point.

Notice that Jesus also uses a second figure of speech to describe the same thing. He says: “A man will be set against his father; and a daughter against her mother... A person's enemies will be those of his own household.” This idea of a divided family, which he used earlier in the chapter, is simply meant to show that the conflict and division will be painful. These words of Jesus echo those spoken by the prophet Micah in the seventh chapter of his Old Testament prophecy. In both cases, family conflict is symbolic of the many conflicts that exist among people, including that which is found in actual families.

The image of family conflict is a very effective one, since most of us have experience with this kind of conflict and can relate to its difficulties. The language of Jesus bringing a sword, on the other hand, is effective because it catches our attention. We are rightfully afraid of swords. Or at least should be.

Unfortunately, many people have taken Jesus’ words here literally. Christians have used them as justification for taking up arms to defend or further the faith. And even more, enemies of Christianity have used them to paint the Christian faith as aggressive and violent.

Both camps conveniently forget that Jesus, when he was being arrested, told his disciples to put away their swords, saying: “he who lives by the sword will die by the sword.” And they forget, too, that when Jesus was born, angels celebrated by singing of the peace he will bring.

Jesus’ words here in Matthew 10 simply refer to the fact that there will be conflict and division as a result of the Gospel. That’s just the way things will be.

But they also point to the fact that at its heart the Gospel is not merely a plea for earthly peace. Rather, the Gospel is a message about God's forgiveness and the lordship of Jesus Christ.

Last week we pointed out that not all conflict is hostile. We also made it clear that Christians are not to initiate any hostilities. We are to trust in God's help and justice instead.

Jesus' words remind us, however, that hostility will find us. His words will sometimes cause others to take up swords against Christians. And when this is the case, God's innocent people may need to turn to the power of the sword.

But here we must be careful to understand what this means. As directed in the scriptures, the swords we should turn to are, first, the "sword of the Spirit" which is God's word, and second, that sword which God gives to the government to execute justice.

Our Old Testament lesson today was a portion of Jeremiah chapter 28. In these verses Jeremiah is responding to the words of another prophet – Hananiah. Hananiah predicted that Judah would be released from its captivity in two years. Jeremiah's response to this was one of patience. He says that when a peace prediction comes true, then one can tell that the prophet was sent by the Lord.

Reading on in the chapter, we see that God soon tells Jeremiah that Hananiah's prophecy would not come true. Judah's service for its sins would continue well past the two years Hananiah predicted. And at that point Jeremiah knows, and so do we, that Hananiah's prophecy was false. Hananiah was just another one of those prophets who preached – in the words of a phrase used by God earlier to Jeremiah – "peace, peace where there is no peace."

The Jeremiah reading reminds us that there is often conflict between "peace only" prophets and those who tell us that sometimes the sword is in order. And on this weekend of celebrating our nation's independence, that kind of conflict is definitely brought to mind.

Our forefathers had to wrestle with the question of whether to maintain peace in their day or to push for the justice they felt they were owed. And for those who took their Christian faith seriously, this was a great moral dilemma. For it was one thing to protest. But taking up arms was a whole different thing.

In time, the majority of American Christians felt that rebellion was right, and that going to war, in this case, was just. They reasoned that war was necessary to stand up to the tyranny of those who were denying them basic, inalienable rights. Having reached their conclusion, they picked up the sword and headed down its difficult path, watching to see what God would bring about.

In every age, ours included, difficult choices between peace and action will need to be made. And that's because we are called to work toward peace – seeing it as the great gift and virtue it is meant to be – and at the same time stand against injustice, and not proclaim “peace, peace” where there really is no peace.

In making these difficult choices, Christians will need to consider one additional point as well. Christians will need to remember that they are called to bear certain injustices for the sake of giving witness to the faith. In other words, if we Christians believe that God will care for us, then we must live this faith and endure a degree of suffering as we wait for him to act.

When Jesus, in today's text, warns his disciples about the conflict that true and faithful work will cause, notice that he concludes his teaching on this by using yet another figure of speech. He tells his disciples to “take up your cross.” This is a new phrase that he was introducing – one that he would use again with the disciples going forward.

Through this image of a cross, Jesus was urging his disciples to embrace their persecution as a necessary sacrifice. They wouldn't catch this full meaning at first. The cross just meant pain and shame to them. But once Jesus went to the cross as a sacrifice himself, then they would understand what he meant.

People today tend to use this phrase of Jesus to refer to any kind of suffering. And I suppose that's okay to a point. But its real meaning is to suffer for the sake of the Gospel. That's what Jesus is calling us to do here.

As Christians, our calling is about more than self-preservation. We are to stand for something bigger than ourselves. We are to stand for the Gospel – God's message of love for all people in Jesus Christ.

Jesus reminds us of this calling with his concluding words of instruction in this section. He says:

“Whoever finds his life will lose it, and whoever loses his life for my sake will find it.” We lose our life when we give it to God in service to his will. But what is it that we find?

As he always does in his teaching, Jesus then goes in to give words of promise. God has blessings to bestow! And these are blessings we don’t want to miss.

Last Sunday we heard Jesus tell of the blessing of God’s assurance. The disciples didn’t need to fear anything because God was with them. To hammer home this point, Jesus said the words “fear not” three times.

In today’s section we hear Jesus tell of another blessing. He reminds us here that ours is a holy work. And this means two things.

First, it means that when people receive our efforts of mission, they also receive God. Jesus said very plainly: “Whoever receives you receives me, and whoever receives me receives him who sent me.” That’s quite a promise!

St. Paul referenced this teaching of Jesus when he explained his ministry to the Corinthians by saying: “Therefore, we are ambassadors for Christ, God making his appeal through us.” Ambassadors, as many of you know very well, serve with the full authority of the state behind them. They are representatives of the state and its leaders.

And so also with us. When we share the message of Jesus, we do this with the full power and authority of God behind us. Ours is a work which will be blessed by God.

Second, the fact that ours is a holy work means that those who receive us will be rewarded. And here we should pause a bit and make sure we catch what Jesus is really saying. For it’s different than what we might be expecting.

Jesus says: “The one who receives a prophet because he is a prophet will receive a prophet’s reward.” We tend to think that it’s the prophet who receives the reward. After all, the one doing the work is usually the one who gets compensated.

But Jesus is saying something different. The reward is given to the one who receives the message, not the one who gives it.

Jesus is telling us that through our preaching, our teaching, and our helping, we are allowing others to be rewarded. And what joy that should bring us! In the calling that Jesus gives, we have a purpose beyond ourselves.

And just like Jesus made his “do not fear” point three times in the last section of verses, so also, he makes his “reward” point three times in this one – describing three different scenarios of blessing. Some are doing the work of a prophet. Some are being very righteous. Some are just being “little ones” – like children who witness simply but powerfully. Each of these witnesses is involved in the work of mission in their own way; and whoever receives them will be rewarded – even if their receiving is just a cup of cool water.

This teaching of Jesus echoes that of a great Old Testament story involving Elijah. 1st Kings 17 relates how the prophet once went to the home of a widow in the town of Zarephath. Elijah was on the run from doing his holy work and had sought refuge in this town outside the borders of Israel. When he saw the widow gathering sticks, he called to her and said, “Bring me a little water in a vessel, that I may drink.”

The widow agreed to do this and turned to go get him the water. But as she was leaving, Elijah added that he would like some bread too. The widow explained that she only had enough flour and oil to make bread for herself and her son. Elijah then told her to go ahead and make the bread because God would provide for them all. The woman responded in faith, and her faith was rewarded. God miraculously kept her jars of flour and oil from running out – for as long as she needed.

Here we see an example of how one who received a prophet of God received a prophet’s reward. The connection with Jesus’ words is clear.

But the story also goes on to show us more. It is a reminder to us of just how great a reward God will give.

After a time, the widow’s only son became sick. And this sickness soon led to the son’s death. The widow was angry with Elijah because of this. She felt he should have been able to save him.

Elijah then took the dead son and prayed to God that his life would be restored. And God answered the prayer according to the prophet’s wishes, bringing the child back to life.

In the same way, when we turn to God in faith – doing so through the prophets who have taught us according to his word – we are brought from death to life. For each of us is born into this world in a state of spiritual death. Our bodies may be alive, but our souls are dead – dead in sin. In our second reading today we heard Paul describe his

discovery of this as a death to his old way of thinking (7:11). And then we heard him say very directly that sin produced death in him – meaning his state of spiritual death (7:13).

But Paul knew – and so do we – that Jesus has overcome our sin through his death on the cross. And because Jesus did this, all who trust in this gift of his grace will overcome their own sin and death. Jesus picked up his cross and died so that we might live. And just as he has risen from the dead, so will we. We have died to sin and been given life in the Spirit – even now.

When Jesus said: “whoever loses his life for my sake will find it,” I’m thinking he had all this in mind. For our life was lost, so to speak, when we died to sin. And in Jesus we have found true life.

Knowing this, let us serve joyfully and faithfully in his kingdom – joining him in mission to the world. Jesus has called and equipped us – bringing us from death into life. Our service will bring great reward – to ourselves and to others. And it will be to us the path of life. In the name of Jesus, our Lord and our Savior. Amen.

HYMN OF THE DAY (Stand) Let Us Ever Walk With Jesus

LSB 685

**1 Let us ever walk with Jesus,
Follow His example pure,
Through a world that would deceive
us
And to sin our spirits lure.
Onward in His footsteps treading,
Pilgrims here, our home above,
Full of faith and hope and love,
Let us do the Father’s bidding.
Faithful Lord, with me abide;
I shall follow where You guide.**

**2 Let us suffer here with Jesus
And with patience bear our cross.
Joy will follow all our sadness;
Where He is, there is no loss.
Though today we sow no laughter,
We shall reap celestial joy;
All discomforts that annoy
Shall give way to mirth hereafter.
Jesus, here I share Your woe;
Help me there Your joy to know.**

**3 Let us gladly die with Jesus.
Since by death He conquered
death,
He will free us from destruction,
Give to us immortal breath.
Let us mortify all passion
That would lead us into sin;
And the grave that shuts us in
Shall but prove the gate to heaven.
Jesus, here with You I die,
There to live with You on high.**

**4 Let us also live with Jesus.
He has risen from the dead
That to life we may awaken.
Jesus, You are now our head.
We are Your own living members;
Where You live, there we shall be
In Your presence constantly,
Living there with You forever.
Jesus, let me faithful be,
Life eternal grant to me.**

APOSTLES' CREED

LSB, 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

O most merciful God, Lord of heaven and earth, rule and govern Your Church and all her pastors and ministers that she may be preserved in the pure doctrine of Your saving Word and defended against all adversaries, that thereby faith may be strengthened, and love increased. Lord, in Your mercy, **hear our prayer.**

O Lord, Your Son was rejected on earth, even by His friends and relatives. Give consolation to all Christians who feel the sword of division brought about by the confession of Christ's truth, especially those who do not enjoy agreement within their own families. Assure them that their stand for Your truth is necessary, and guard them from seeking a false or easy peace. Turn us in these and every earthly disappointment toward the promise of your care, as well as the joy that awaits in your eternal home. Lord, in Your mercy, **hear our prayer.**

Father in heaven, by your grace bring earthly peace to our homes. Foster a common love and knowledge of Your Word among husbands and wives, parents and children, and guide their love for one another by Your love for them. Lord, in Your mercy, **hear our prayer.**

Almighty God, we ask that you continue to extend your blessings upon our nation. And we thank you for all the goods we enjoy in this land, including our freedom. Preserve us from the contempt of good order and godly laws. And bless us instead with the virtues of charity and love. Watch over all who make, judge and administer the laws of our nation. And give them integrity and honor for the carrying out of their tasks. Lord, in Your mercy, **hear our prayer.**

Gracious Father, as You once returned exiles from captivity to their home in Jerusalem, so also remember those who are displaced from their homes today by violence, war or persecution. Provide them with shelter and bodily needs. And foster in them the hope of an eternal home in Christ. Lord, in Your mercy, **hear our prayer.**

Lord of heaven and earth, strengthen Your people to hold fast to Your Word in times of trouble. We pray for those on our prayer list... Geraine, Ann, Sophia, Dolly, Norma,

Brooks, Trudy, Mary Ann, June, Peter, Wendy, Ron, James, Trey, Russell, Rich, Tawni, Dale, Tima and family, and all whom we name in our hearts at this time... Heal them in body and soul and sustain their faith in Christ, who gives true peace and life. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, we have died to the law through the body of Christ and now belong to Him who was raised from the dead. Prepare all who commune this day with penitent hearts and a true confession of faith to receive Christ's body and blood for the forgiveness of sins. Lord, in Your mercy, **hear our prayer.**

Lord God, heavenly Father, bless us in Christ, that we may bear much fruit. Receive our offerings and praise as inadequate thanks for Your kindness. And preserve us in the way of the Holy Spirit until we stand with you and the saints who have gone before us in the glory you have prepared; for You live and reign with the Son and Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY

Create in Me

(LSB 956)

**1 Create in me a clean heart, O God,
and renew a right spirit within me.
Cast me not away from Thy presence;
and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation;
and uphold me with Thy free spirit. Amen.**



SERVICE OF THE SACRAMENT

PREFACE (Stand)

LSB 208-210

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)*

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.

DISTRIBUTION HYMN

Lord Jesus Christ, We Humbly Pray

LSB 623

- 1 Lord Jesus Christ, we humbly pray
That we may feast on You today;
Beneath these forms of bread and wine
Enrich us with Your grace divine.**
- 2 Give us, who share this wondrous food,
Your body broken and Your blood,
The grateful peace of sins forgiv'n,
The certain joys of heirs of heav'n.**
- 3 By faith Your Word has made us bold
To seize the gift of love retold;
All that You are we here receive,
And all we are to You we give.**

- 4 One bread, one cup, one body, we,
Rejoicing in our unity,
Proclaim Your love until You come
To bring Your scattered loved ones home.**
- 5 Lord Jesus Christ, we humbly pray:
O keep us steadfast till that day
When each will be Your welcomed guest
In heaven's high and holy feast.**

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
Through all eternity.**

PRAYER (Stand)

BENEDICTION

- 1 Lord of glory, You have bought us
With Your lifeblood as the price,
Never grudging for the lost ones
That tremendous sacrifice;
And with that have freely given
Blessings countless as the sand
To the unthankful and the evil
With Your own unsparing hand.
- 2 Grant us hearts, dear Lord, to give You
Gladly, freely of Your own.
With the sunshine of Your goodness
Melt our thankless hearts of stone
Till our cold and selfish natures,
Warmed by You, at length believe
That more happy and more blessed
'Tis to give than to receive.
- 3 Wondrous honor You have given
To our humblest charity
In Your own mysterious sentence,
"You have done it all to Me."
Can it be, O gracious Master,
That You deign for alms to sue,
Saying by Your poor and needy,
"Give as I have giv'n to you"?
- 4 Lord of glory, You have bought us
With Your lifeblood as the price,
Never grudging for the lost ones
That tremendous sacrifice.
Give us faith to trust You boldly,
Hope, to stay our souls on You;
But, oh, best of all Your graces,
With Your love our love renew.

ANNOUNCEMENTS (Be seated)

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Prelude in Classical Style

By: Gordon Young

Fellowship Contributor: Judy Koucky

Those serving:

Organist: Lois Lehrer

Saturday, July 1, 5:00 p.m.:

Greeter: Steve Berg

Reader: Bill Muller

Sunday, July 2, 10:00 a.m.:

Greeter: Jim Easterly

Comm. assist: Judy Koucky

Reader: Rich Kauzlarich

AV Assistants: Hannes Buuck

Andreas Buuck

Acknowledgments

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