

**TENTH SUNDAY AFTER PENTECOST
AUGUST 5-6, 2023**

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

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



THE ENTRANCE RITE

PRELUDE (5:00)
(10:00)

Trumpet Voluntary By Georg Phillip Telemann

WELCOME

ENTRANCE HYMN

This is the Day the Lord Has Made

LSB 903

- 1 This is the day the Lord has made;
He calls the hours His own.
Let heav'n rejoice, let earth be glad
And praise surround the throne.**
- 2 Today He rose and left the dead,
And Satan's empire fell;
Today the saints His triumphs spread
And all His wonders tell.**
- 3 Hosanna to the_anoointed King,
To David's holy Son!
Help us, O Lord; descend and bring
Salvation from Your throne.**
- 4 Blessèd is He who comes to us
With messages of grace;
He, in the Lord's name, comes to us
To save our fallen race.**
- 5 Hosanna in the highest strains
The Church on earth can raise.
The highest heav'ns, in which He reigns,
Shall give Him nobler praise.**

INVOCATION

In the name of the Father and of the ☩ Son and of the Holy Spirit.

Amen.

CONFESSION AND FORGIVENESS

God of all mercy and consolation, come to the aid of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that, attentive to your Word, we may confess our sins, receive your forgiveness, and grow into the fullness of your Son, Jesus Christ our Lord.

Amen.

Let us confess our sin in the presence of God and of one another.

Kneel. Silence is observed for reflection and self-examination.

Gracious God,

have mercy upon us. In your compassion, forgive us our sins, known and unknown, things done and left undone. Uphold us by your Spirit so that we may live and serve you in newness of life, to the honor and glory of your holy name; through Jesus Christ our Lord. Amen.

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

Amen.

KYRIE (Stand)

LSB 944

For the peace from above and for our salvation; and for the peace of the whole world and the unity of all, let us pray to the Lord:

Kyrie Eleison; Christe Eleison; Kyrie Eleison.

For the well-being of the Church of God; and for all who offer here their worship and praise, let us pray to the Lord:

Kyrie Eleison; Christe Eleison; Kyrie Eleison.

Help, save, comfort and defend us, gracious Lord.

Kyrie Eleison; Christe Eleison; Kyrie Eleison.

- 1 Splendor and honor, majesty and power
Are Yours, O Lord God, fount of ev'ry blessing,
For by Your bidding was the whole creation
Called into being.**
- 2 Praised be the true Lamb, slain for our redemption,
By whose self-off'ring we are made God's people:
A priestly kingdom, from all tongues and nations,
Called to God's service.**
- 3 To the Almighty, throned in heav'nly splendor,
And to the Savior, Christ our Lamb and Shepherd,
Be adoration, praise, and glory given,
Now and forever.**

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. Heavenly Father,
**though we do not deserve Your goodness, still You provide for all our needs of
body and soul. Grant us Your Holy Spirit that we may acknowledge Your gifts, give
thanks for all Your benefits, and serve You in willing obedience; 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)

Isaiah 55:1-5

“Come, everyone who thirsts,
come to the waters;
and he who has no money,
come, buy and eat!
Come, buy wine and milk
without money and without price.

Why do you spend your money for that which is not bread,
and your labor for that which does not satisfy?
Listen diligently to me, and eat what is good,
and delight yourselves in rich food.
Incline your ear, and come to me;
hear, that your soul may live;
and I will make with you an everlasting covenant,
my steadfast, sure love for David.
Behold, I made him a witness to the peoples,
a leader and commander for the peoples.
Behold, you shall call a nation that you do not know,
and a nation that did not know you shall run to you,
because of the LORD your God, and of the Holy One of Israel,
for he has glorified you.”

This is the Word of the Lord.

Thanks be to God.

PSALM 136 (Sung)

(Tune: LSB 469) Text: John Milton

- 1. Let us with a gladsome mind Praise the Lord who is so kind:
All God’s mercies shall endure Ever faithful, ever sure.**
- 2. God, with all commanding might, Filled the new made world with light:
All God’s mercies shall endure Ever faithful, ever sure.**
- 3. All things living God does feed, With full measure meets their need:
All God’s mercies shall endure Ever faithful, ever sure.**
- 4. Let us with a gladsome mind Praise the Lord who is so kind:
All God’s mercies shall endure Ever faithful, ever sure.**

SECOND LESSON

Romans 9:1-8

I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the

promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.

But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

This is the Word of the Lord.

Thanks be to God.

CHILDREN’S SERMON

ALLELUIA VERSE (Stand)

LSB 952

Alleluia, alleluia! Alleluia, alleluia!

GOSPEL

Matthew 14:13-21

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

Glory to You, O Lord.

Now when Jesus heard [about the death of John], he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore he saw a great crowd, and he had compassion on them and healed their sick. Now when it was evening, the disciples came to him and said, “This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.” But Jesus said, “They need not go away; you give them something to eat.” They said to him, “We have only five loaves here and two fish.” And he said, “Bring them here to me.” Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children.

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:

As you may know, the story of the great feeding of the 5000, which we just read, is the only miracle account given in all four Gospels. In fact, it's one of the only accounts of any kind – save for our Lord's Passion – which is given in all four. And some have seen in this fact a special status that is to be accorded this text – as if it stands out as a unique descriptor of Jesus' ministry.

I don't know that we can say this, since everything the Gospels share is important. What I do find interesting, however, is that each of the Gospel writers tells this story in a slightly different way.

When Mark and Luke tell it, Jesus and his disciples retreat to the desolate place together. The disciples have just returned to Jesus after a time of ministry on their own, and the retreat presumably would give the disciples a little time to rest and tell about their work.

Matthew, who is not as concerned with following an exact chronology in his Gospel, places the story, instead, after two rather difficult episodes for Jesus. The first is his rejection in his hometown of Nazareth. The second is his hearing of John the Baptist's death. John's death is also mentioned by Mark and Luke at this point, but for them it seems to be a secondary consideration.

In Matthew's account, Jesus retreats to the desolate place on his own, with the disciples showing up later. And here we get the sense that Jesus needs some time to process the difficulties he has encountered, and to recover as well.

The scenario pairs well with something else Matthew tells us about Jesus – that when he saw the crowds, he had compassion on them. Jesus' compassion, it seems, comes directly from these difficult experiences. And as we know, this is how compassion normally works. Those who have experienced hardship and loss themselves will normally feel more compassion for others in their difficulties. Not always. But normally.

Jesus, having the heart of God, feels compassion for people even without such experiences. Compassion is in his nature. But the story reinforces his compassion to us – something we need at times.

Interestingly, Mark also mentions Jesus' compassion in his account, but adds that the compassion came because Jesus saw the crowds as "sheep without a shepherd." Here Jesus feels bad for the people because they lacked proper leadership and defense.

These critical needs of the people would be met as Jesus taught them about himself and brought them into his kingdom. In his teaching they would receive the leadership they needed and hear about the great care he provides.

And this then points to another difference found in the Gospel accounts. In Matthew's account, the only activity of Jesus mentioned in the hours before the great feeding – which was done in the evening – is his healing of the sick. We're told that "Jesus had compassion on them and healed their sick."

By contrast, Luke tells us that Jesus both taught and healed during that time. Mark only mentions that he taught. And John tells us that the people were coming for healing on that day but makes no mention of it happening.

One shouldn't make too much out of these differences. We know that Jesus both taught and healed throughout his ministry, and he most certainly would have done both on that day as well.

But reading the story as Matthew shares it does get one thinking about the dynamics of the crowd that day. Could it be that those who were healed of their illnesses by Jesus simply wanted to stick around a little longer and stay in his presence, even if he wasn't teaching?

In the Gospels, we often hear of Jesus healing a person and then telling them to "go" – like the time he said to the paralytic back in chapter nine: "Rise, pick up your bed and go home."

But Jesus didn't always say this. And he didn't say it that day either. Perhaps there is a lesson for us here.

You and I have also been healed by Jesus. We have been cleansed from our sins by the blood he shed on the cross. This healing has restored us in God's sight and swept away the guilt and shame that our sins naturally bring.

Once healed, do we then go back to our former life as if nothing has really changed? Or do we now take time to linger in Jesus' presence?

Certainly we will want to stick around for any teaching Jesus gives. He has important things to say, and we still have much to learn.

But even when he isn't specifically teaching, being in his presence can be a very good thing.

I find this dynamic to be at play in the church's weekly gathering. From the beginning, Christians have come together to hear the word of God taught and proclaimed. We know that we need this teaching, and through it we are healed and strengthened again.

But then we also linger for a while in Jesus' presence – at the sacred meal he has prepared.

In this meal there is lots of learning going on too. The Eucharist has important things to teach us.

But just as much, and maybe more, the meal is about simply being in God's presence and being blessed through that time in ways that go beyond learning.

As you may know, some churches tend to skip this second part of the gathering. Their worship focuses mostly on what one hears and learns. Linger may come about in the time of music and singing. But these don't have the same impact.

One of the ways the Eucharist blesses us is by having us slow down and be patient. In Holy Communion we have to wait our turn because there's a line of people before and after us. The waiting is even more pronounced because we already know what's coming, so there's not even an element of surprise to help carry us along.

This lingering is an important corrective to life in our fast-paced world, where we're taught to hurry up and move forward so we're not left behind. Daily we see that cars moving slowly get honked at and people moving slowly get pitied and sometimes even written-off. We need to be reminded that slowing down is not only okay, but actually quite helpful.

In Holy Communion we are not in a rush. We are given here, instead, a little quiet time to gather our thoughts, or take a break from our thoughts, or simply think about the peace which comes from being in God's presence and receiving his gift of grace.

This time of quiet, however, is not simply an individual experience. We are to take note of our fellow worshipers, all of them, and think about what it means to be in communion together. God wants to draw us together in heart and mind as his people, and he wants us to grow in compassion too. Holy Communion helps with these goals.

I know we often sing a hymn during communion. And communion shouldn't be a time that is focused predominantly on others, since it's mostly about Christ. But we should still be aware of the other people in the room.

Jesus saw a crowd and had compassion on them. What about us? Noticing our fellow worshipers helps us foster those same eyes of compassion... at least it will when Jesus is present. And that's because Jesus is the one who takes the little we bring and multiplies it.

Here we get to the main takeaways from this story. The people that day only had five loaves of bread and two fish among them. But Jesus took these and made them enough to feed five thousand people, with leftovers too.

This teaches us that when Jesus is present, acts of help and kindness get multiplied. They not only accomplish their intended deed but also spread the power of Christ's name – a power that extends help in myriads of ways.

In reading the story, we can't tell for sure whether the crowds of people that day understood that a miracle had taken place. Surely, they would have wondered where the food had come from. But maybe they thought it was just good planning. Or maybe they thought Jesus and his disciples had plenty of money, just as many people today seem to think the church has plenty of money.

Regardless of whether the people knew what really happened, Jesus' disciples certainly knew. They saw that this was a great, great miracle.

What's more, there was a basketful left over for each of them to underscore the miracle's meaning for their future. Soon they would be tasked with feeding the nations, and the message they were given to do so would sometimes seem small and insignificant. But that message was about Jesus – the Bread of Life. And as such, it would actually satisfy completely, and forever.

Finally, this story reminds us that Jesus has power to provide for our needs as well. We sometimes think that we're in a desolate place with no hope of getting out. And we sometimes think that we'll never keep up in life unless we sacrifice our times of lingering with the Lord for the sake of work, work, work. But these beliefs are not true.

God will provide for his people when they are faithful. He shows this again and again. His provision may be simple daily bread, and it may not provide us with all the things we might like, but it will be enough.

More than this, all who place their trust in Jesus as their Savior will in fact receive, someday, a great abundance. This abundance will be found as we gather in God's full presence, in that heavenly home where there is no more hunger or thirst. There we will receive an abundance of joy and an abundance of good.

At this point in my life I have attended a very large number of church dinners and potlucks. Many of you have as well. And I'm guessing that we could all say with much confidence, that in the vast majority of cases these meals lived up to that phrase in today's text: "they all ate and were satisfied."

But of course that hasn't always been the case. Sometimes the amount of food wasn't quite enough. And sometimes we weren't completely satisfied... like those times we were hoping there would be bacon and there wasn't. 😊

Things don't always work out perfectly in the church – with our meals and with many other things too.

But the message that God gives us in Christ is perfect and will completely satisfy our needs. God has promised.

Knowing this, let us then go forward in faith – remembering always to take Christ's words to heart and to linger often in his presence. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) O Living Bread from Heaven

LSB 642

(Sung to Alternate Tune – LSB 644)

**1 O living Bread from heaven,
How well You feed your guest!
The gifts that You have given
Have filled my heart with rest.
Oh, wondrous food of blessing,
Oh, cup that heals our woes!
My heart, this gift possessing,
With praises overflows.**

**3 You gave me all I wanted;
This food can death destroy.
And You have freely granted
The cup of endless joy.
My Lord, I do not merit
The favor You have shown,
And all my soul and spirit
Bow down before Your throne.**

**2 My Lord, You here have led me
To this most holy place
And with Yourself have fed me
The treasures of Your grace;
For You have freely given
What earth could never buy,
The bread of life from heaven,
That now I shall not die.**

**4 Lord, grant me then, thus
strengthened
With heav'nly food, while here
My course on earth is lengthened,
To serve with holy fear.
And when You call my spirit
To leave this world below,
I enter, through Your merit,
Where joys unmingled 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 the people of God, that in the steadfast love of their Lord they may give thanks and have confidence that no danger, trouble or hardship can separate them from the love of Christ, let us pray to the Lord: **Lord, have mercy.**

In gratitude for all God provides for our bodies and lives, that we might not covet or turn elsewhere for what comes from His hand alone, let us pray to the Lord: **Lord, have mercy.**

For all pastors and church workers, that the Lord would bless their service and bless all who are considering and preparing for church work, let us pray to the Lord: **Lord, have mercy.**

For those who serve us in government and protect us in our communities, that they may discern the right path and lead us with honor and integrity, let us pray to the Lord: **Lord, have mercy.**

For the sick, troubled, grieving and dying, including all on our prayer list and those we name in our hearts... that they may receive grace according to God's merciful will, let us pray to the Lord: **Lord, have mercy.**

For eyes to see the Lord's mercies anew every morning, and for grateful hearts to receive and share our Lord's rich and daily grace with the needy and His Church, let us pray to the Lord: **Lord, have mercy.**

For strength and endurance, that we may not despair but have confidence in our Father's steadfast love, especially as we receive Christ's body and blood in His Sacrament, let us pray to the Lord: **Lord, have mercy.**

O Lord, let us seek You while You may be found, call upon You in the day of salvation and be prepared by Your mercy for the day of judgment; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the 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)

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, holy Lord, almighty Father, everlasting God, through Jesus Christ our Lord...

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 961)

**Holy, holy, holy Lord God of Sabaoth;
heav'n and earth are full of Your glory.
Hosanna in the highest.
Blessèd, blessèd, blessèd is He
who comes in the name of the Lord.
Hosanna in the highest.**

PRAYER OF THANKSGIVING

Blessed are you, Lord of heaven and earth. In mercy for our fallen world you gave your only Son, that all those who believe in him should not perish but have eternal life. We give thanks to you for the salvation you have prepared for us through Jesus Christ. Send now your Holy Spirit into our hearts, that we may receive our Lord with a living faith as he comes to us in his holy supper.

Amen. Come, Lord Jesus.

THE WORDS OF OUR LORD

THE 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 peace of the Lord be with you always.

Amen.

AGNUS DEI

(LSB 962)

**Lamb of God, You take away the sin of the world;
have mercy on us.
Lamb of God, You take away the sin of the world;
have mercy on us.
Lamb of God, You take away the sin of the world;
grant us Your peace,
grant us Your peace,
grant us Your peace.**

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.

**1 Blessed assurance: Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
born of his Spirit, washed in his blood.**

Refrain

**This is my story, this is my song,
praising my Savior all the day long;
this is my story, this is my song,
praising my Savior all the day long.**

**2 Perfect submission; perfect delight,
visions of rapture now burst on my sight;
angels descending bring from above
echoes of mercy, whispers of love. *Refrain***

**3 Perfect submission: all is at rest,
I in my Savior am happy and blest;
watching and waiting, looking above,
filled with his goodness, lost in his love. *Refrain***

- | | |
|--|---|
| 1 Lord, bid Your servant go in peace,
Your word is now fulfilled.
These eyes have seen salvation's dawn,
This child so long foretold. | 2 This is the Savior of the world,
The Gentiles' promised light,
God's glory dwelling in our midst,
The joy of Israel. |
| 3 With saints of old, with saints to come,
To You we lift our voice;
To Father, Son, and Spirit blest
Be honor, love, and praise. | |

PRAYER (Stand)

BENEDICTION

- 1 **Sent forth by God's blessing,
Our true faith confessing,
The people of God from His dwelling take leave.
The Supper is ended.
O now be extended
The fruits of this service in all who believe.
The seed of His teaching,
Receptive souls reaching,
Shall blossom in action for God and for all.
His grace did invite us,
His love shall unite us
To work for God's kingdom and answer His call.**

- 2 **With praise and thanksgiving
To God ever-living,
The tasks of our ev'ryday life we will face.
Our faith ever sharing,
In love ever caring,
Embracing His children of each tribe and race.
With Your feast You feed us,
With Your light now lead us;
Unite us as one in this life that we share.
Then may all the living
With praise and thanksgiving
Give honor to Christ and His name that we bear.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Trumpet Voluntary By: John Stanley

FLOWERS: Given in memory of Gloria Farbstein. By the Farbstein Family

FELLOWSHIP CONTRIBUTORS: Judy Koucky

Those serving:

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

Greeter: Steve Berg
Comm. Assist.: Dede Dixon
Reader: Melissa Hecht
Pianist: Shaw-Hwa Yang

Sunday, August 6, 10:00 a.m.:

Greeter: Lynn Jacquez
Comm. assist: Jill Hecht
Reader: Lynn Jacquez
Trumpet: Amelia Jansen
AV Assistants: Hannes Buuck
Andreas Buuck

Acknowledgments

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