

THIRTEENTH SUNDAY AFTER PENTECOST
AUGUST 27, 2023

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

Sunday - 10:00 a.m.



THE ENTRANCE RITE

PRELUDE

The Church's One Foundation
Setting: Anne Krentz Organ

WELCOME

ENTRANCE HYMN

The Church's One Foundation

LSB 644

- 1 The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the Word.
From heav'n He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.**

- 2 Elect from ev'ry nation,
Yet one o'er all the earth;
Her charter of salvation:
One Lord, one faith, one birth.
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With ev'ry grace endued.**

- 3** **Though with a scornful wonder**
 The world sees her oppressed,
By schisms rent asunder,
 By heresies distressed,
Yet saints their watch are keeping;
 Their cry goes up, “How long?”
And soon the night of weeping
 Shall be the morn of song.
- 4** **Through toil and tribulation**
 And tumult of her war
She waits the consummation
 Of peace forevermore
Till with the vision glorious
 Her longing eyes are blest,
And the great Church victorious
 Shall be the Church at rest.
- 5** **Yet she on earth has union**
 With God, the Three in One,
And mystic sweet communion
 With those whose rest is won.
O blessèd heav’nly chorus!
 Lord, save us by Your grace
That we, like saints before us,
 May see You face to face.

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.

GLORIA IN EXCELSIS

Splendor and Honor

LSB 950

- | | |
|---|---|
| <p>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.</p> | <p>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.</p> |
| <p>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.</p> | |

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Almighty and everlasting Father,

You give Your children many blessings even though we are undeserving. In every trial and temptation grant us steadfast confidence in Your loving-kindness and mercy; 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 51:1-6

“Listen to me, you who pursue righteousness,
you who seek the LORD:
look to the rock from which you were hewn,
and to the quarry from which you were dug.
Look to Abraham your father
and to Sarah who bore you;
for he was but one when I called him,
that I might bless him and multiply him.
For the LORD comforts Zion;
he comforts all her waste places
and makes her wilderness like Eden,
her desert like the garden of the LORD;
joy and gladness will be found in her,
thanksgiving and the voice of song.
“Give attention to me, my people,
and give ear to me, my nation;
for a law will go out from me,
and I will set my justice for a light to the peoples.
My righteousness draws near,
my salvation has gone out,
and my arms will judge the peoples;
the coastlands hope for me,
and for my arm they wait.

Lift up your eyes to the heavens,
and look at the earth beneath;
for the heavens vanish like smoke,
the earth will wear out like a garment,
and they who dwell in it will die in like manner;
but my salvation will be forever,
and my righteousness will never be dismayed.”

This is the Word of the Lord.

Thanks be to God.

PSALM 138 (Sung responsively)

I give you thanks, O LORD, with my whole heart;
before the gods I sing your praise;
I bow down toward your holy temple
and give thanks to your name for your steadfast love and your faithfulness,
for you have exalted above all things
your name and your word.
On the day I called, you answered me;
my strength of soul you increased.

All the kings of the earth shall give you thanks, O LORD,
for they have heard the words of your mouth,
and they shall sing of the ways of the LORD,
for great is the glory of the LORD.
For though the LORD is high, he regards the lowly,
but the haughty he knows from afar.

Though I walk in the midst of trouble,
you preserve my life;
you stretch out your hand against the wrath of my enemies,
and your right hand delivers me.
The LORD will fulfill his purpose for me;
your steadfast love, O LORD, endures forever.
Do not forsake the work of your hands.

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

“For who has known the mind of the Lord,
or who has been his counselor?”

“Or who has given a gift to him
that he might be repaid?”

For from him and through him and to him are all things. To him be glory forever. Amen.

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

This is the Word of the Lord.

Thanks be to God.

ALLELUIA VERSE (Stand)

LSB 952

Alleluia, alleluia! Alleluia, alleluia!

GOSPEL

Matthew 16:13-20

The Holy Gospel according to St. Matthew, the 16th chapter.

Glory to You, O Lord.

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to

them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” Then he strictly charged the disciples to tell no one that he was the Christ.

This is the Gospel of the Lord.

Praise to You, O Christ.

CHILDREN’S SERMON

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 might imagine, many of the conversations I have with the people I meet include mentions of church. They find out I’m a pastor, and then – perhaps out of curiosity or just to be polite – they ask a few questions or share a few thoughts on the subject.

I’m always glad to have these conversations. Church is one of my favorite things. What’s more, I can usually tell within a few moments what a person’s relationship is with church – either by the questions they ask or, more often, because of their language.

For instance, if they say “your church” instead of “the church you serve,” that’s a clue, although not necessarily a clear sign. On the other hand, if they use the words “my church” and not “the church,” that’s a clearer one. People who refer to it as “the church” usually don’t have one of their own, but with exceptions of course. I actually find that I use that phrase myself more often these days.

When people use the words “my church” and “our church” it shows that they feel a sense of belonging, which is good. I’m always glad to hear those words – even from people whom I recall only seeing at church maybe once or twice a decade. It’s happened! “I like our church,” they will tell me. Great! I’m glad. I wish they’d like it enough to attend more often. But I’m still glad they like it.

Today's Gospel reading reminds us that the primary way of thinking about church is not as yours or mine or even ours, but as the church which belongs to Jesus. "I will build my church," Jesus said. The church is his.

And this is important to remember. For when we acknowledge that it's his church, we will be led to better look beyond our own needs and concerns, and instead focus on what he has to say.

A few years ago, my seminary classmate Jeff Kloha – now Rev. Dr. Jeffrey Kloha who is chief curator of the Museum of the Bible here in DC – wrote an excellent article about the church that I feel serves well for our consideration in this sermon today. In the article he describes three scriptural uses of the word "church." Jesus himself only used the word "church" twice in his teachings. But the rest of the New Testament uses it extensively, so his followers certainly took the word to heart. And yet what exactly do Jesus and his followers mean by the word?

According to the article, the Bible's first understanding of "church" is that of a single unit. The church is one. Notice in today's text that Jesus does not say he will build his "churches" – plural –

but that he will build his church – singular. There is really only one church in the world – the one that is led by Jesus. Paul also made this point in today's second reading.

At the time when Jesus made his statement to the disciples, he had already been teaching, preaching and healing among them for a few years. In that time the disciples had seen amazing things from Jesus and were moved by his teaching. One time Jesus had even done a miracle which caused them to ask each other, "who is this?" Now Jesus asks them: "who do you say that I am?" Peter, the disciple who most often spoke up first, answered by saying: "you are the Christ, the Son of the living God."

Notice that immediately after Peter says this Jesus goes on to speak of the church. And the meaning of this immediate connection is obvious: the church of Jesus is to be built upon a proper confession of who Jesus is.

Jesus, as Peter stated, is the Christ – meaning the promised one of God. God's people had been waiting for the Christ – which is "Messiah" in the Hebrew language – for a long, long time... for centuries in fact. And now, in Jesus, the Messiah had arrived.

Those who believe and confess that Jesus is the Christ are the members of Jesus' one church. Jesus, through the Spirit, has called them, gathered them, enlightened them and

sanctified them – all of this made possible by his death on the cross and his glorious resurrection. Those who belong to the church have been cleansed from their sin by the blood of Jesus. And this cleansing is why we often refer to the one church of Jesus by the Latin name *Una Sancta*, which means “one holy.” That phrase is confessed regularly as part of the Nicene Creed.

Regarding this one church, Lutheran teaching has always noted that in one way it is invisible – meaning we cannot know the total number of those who believe Jesus is the Christ. That’s because we cannot look into everyone’s hearts and know whether they truly believe what they confess with their lips.

Along these same lines, even though we Lutheran Christians believe that our teaching on the faith is right and correct, we also realize that the Church is bigger than our denomination. We aren’t the only ones in the church of Jesus Christ.

Certain scholars have suggested that Martin Luther seemed to be careful about using the word “church.” They believe that his caution came about because of the word’s wide usage in meaning. Luther, they claim, would search for different and more specific terms to describe the church, with one of his favorites being “a gathering.”

Interestingly, in Jesus’ only other use of the word “church” in the Gospels – two chapters later in Matthew 18 – the word “gathering” is also found. There, as Jesus gives instructions about dealing with those who persist in sin, he says that the matter may eventually need to be brought to the church. And then he concludes his teaching by saying: “for where two or three are gathered in my name, there I am also.”

Here we are led toward a second understanding of what the word “church” means. Not only is the church one, but it is also found where people are gathered in the name of Jesus. And because these gatherings are often scattered about in different places, there will be different churches – each whole in themselves in certain regards, and yet each simply a part of the greater and one church of our Lord.

Where Christ Jesus is present, with two, three or more gathering in his name, there the church is found also. And it is a visible church, because people can be seen.

However, since true faith cannot always be determined, Lutherans point toward other “marks” of the church besides people. We say the true “marks of the church” are the presence of the rightly taught scriptures and the rightly administered sacraments. These can be seen and discerned more clearly.

The first followers of Jesus met in small gatherings which normally took place in people's homes, since dedicated church buildings didn't appear until many generations later. And it was these small, home-based churches which were the building-blocks of the one great church of Jesus. Many uses of the word "church" in the scriptures refer to these.

You may know that in today's church there seems to be a trend back toward smaller gatherings of believers. Yes, there are still many who love their big megachurch. It can be nice to feel the power of a large, full room. But many others prefer the closeness of a smaller group. In these churches a person gets to know their fellow worshipers better. If they work at it. And in them, the importance of each individual and their contribution is magnified.

The scriptures don't give us any commands regarding whether gatherings of believers should be large or small. Only that they should all seek to grow.

What the scriptures do make clear, however, is that a truthful confession of faith should be central in the church. And that this faith should be lived out.

Churches are also to promote participation and accountability. Because individuals need these. And so do groups.

And with this thought, we're then led to the consideration of a third way of understanding the word "church." This third way is individual congregations working together – as in those grouped together in what we call a denomination.

In his article, Dr. Kloha points out that this is the use of "church" which is most often overlooked. He says this because while most of us understand that the church is one and most of us appreciate being a part of a congregation, there are many who have no understanding or concern of the church beyond this. They don't seem to care whether congregations work together or not. Or maybe they just don't understand the benefits. Sadly, it is often the clergy, just as much as the lay people, who are the source of this problem.

The fact of the matter is that in both the Book of Acts and in the Epistles there are many instances of "the church" being understood as a gathering of congregations, not just of individual people. For example, when the apostles talk about the "church in Corinth," that church is actually an organization of many different house-churches that are likely separate for much of the time, but which come together for certain projects and to maintain a common teaching. Likewise, the church in Jerusalem once sent Paul and

Barnabas to exercise oversight over the new-found church in Antioch, with the idea that a unity of teaching and practice and fellowship must be maintained.

All of this should be heard by us as a call to a greater appreciation of the greater church. And not just the working together part either, but also the accountability which the greater church gives.

In our day, many people say that denominationalism is dead. And they'll usually add: "Good riddance." But such a desire seems misplaced in light of the scriptures. If the dual goals of truth in doctrine and working together with others are both to be pursued, then there will need to be denominations. And certainly those two goals are extremely important.

Jesus says that he will build his church and the gates of hell will not prevail against it. Jesus can say this because he builds his church on his own self-giving. The Word of God rightly taught is the Word which tells how Jesus went to the cross to pay for our sins. Likewise, the sacraments rightly administered are those which witness to the washing away of our sins through Christ's very body and blood. It is this self-giving of Jesus which guarantees the building of the Church.

Thanks be to God that he has given us this message of salvation and caused us to believe it. Thanks be to God that he has called and gathered us into this only, holy church. And thanks be to God that we have brothers and sisters in the faith to walk with us together.

May God bless us through our life in the church. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) My Hope is Built on Nothing Less

LSB 576

- 1 My hope is built on nothing less
Than Jesus' blood and righteousness;
No merit of my own I claim
But wholly lean on Jesus' name. *Refrain***

Refrain

**On Christ, the solid rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.**

- 2** When darkness veils His lovely face,
I rest on His unchanging grace;
In ev'ry high and stormy gale
My anchor holds within the veil. *Refrain*
- 3** His oath, His covenant and blood
Support me in the raging flood;
When ev'ry earthly prop gives way,
He then is all my hope and stay. *Refrain*
- 4** When He shall come with trumpet sound,
Oh, may I then in Him be found,
Clothed in His righteousness alone,
Redeemed to stand before His throne! *Refrain*

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

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

Almighty God, from You and through You and to You are all things. You have built Your Church on the confession of the Gospel and have promised that the gates of hell will not overcome it. To Your Church throughout the world grant the faith and courage to confess that Jesus is the Christ, the Son of the living God. Lord, in Your mercy, **hear our prayer.**

Lord God Almighty, You transform Your Church by the Holy Spirit so that she does not conform to the world. Draw forth from Your people their proclamation of thanksgiving, that they may tell of all Your wondrous deeds. Lord, in Your mercy, **hear our prayer.**

O Lord, grant that your gifts of confession and absolution may be honored among us, that we may know your forgiveness and turn from our sin. And as You have so graciously forgiven us, grant that we may extend this grace by forgiving others. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, care for all families, children, single adults and youth, that they might steadfastly walk in the way that leads to life eternal. As a new school year begins, grant an increase in wisdom and grace to all who teach and all who learn. Lord, in Your mercy, **hear our prayer.**

Lord God, grant that all nations and leaders might act for peace, promote godliness, and protect all who live under violence, oppression, injustice and fear; that all people might praise you and extol Your holy name. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, care for all victims of disaster, those stricken by illness or infirmity, the aged and infirm, the grieving, and for those near death. Especially show Your steadfast love to... Lord, in Your mercy, **hear our prayer.**

O Lord, lead us to repentance and faith, that we may not think more highly of ourselves than is right, but that we would set our hearts and minds on the things of God. Prepare us to receive the blessed gifts of our Lord's table, that this food may keep us holy and blameless in Christ now and when He comes again. For from You and through You and to You are all things! And all this we pray in the name of Jesus, our Lord and Savior. **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:

**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.

**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.

DISTRIBUTION HYMN

The Gifts Christ Freely Gives

LSB 602

- | | |
|---|---|
| <p>1 The gifts Christ freely gives
He gives to you and me
To be His Church, His bride,
His chosen, saved and free!
Saints blest with these rich gifts
Are children who proclaim
That they were won by Christ
And cling to His strong name.</p> | <p>3 The gifts of grace and peace
From absolution flow;
The pastor's words are Christ's
For us to trust and know.
Forgiveness that we need
Is granted to us there;
The Lord of mercy sends
Us forth in His blest care.</p> |
| <p>2 The gifts flow from the font
Where He calls us His own;
New life He gives that makes
Us His and His alone.
Here He forgives our sins
With water and His Word;
The triune God Himself
Gives pow'r to call Him Lord.</p> | <p>4 The gifts are there each day
The holy Word is read;
God's children listen, hear,
Receive, and they are fed.
Christ fills them with Himself,
Blest words that give them life,
Restoring and refreshing
Them for this world's strife.</p> |

5 The gifts are in the feast,
Gifts far more than we see;
Beneath the bread and wine
Is food from Calvary.
The body and the blood
Remove our ev'ry sin;
We leave His presence in
His peace, renewed again.

6 All glory to the One
Who lavishes such love;
The triune God in love
Assures our life above.
His means of grace for us
Are gifts He loves to give;
All thanks and praise for His
Great love by which we live!

NUNC DIMITTIS

(LSB 937)

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

SENDING HYMN

Built on the Rock

LSB 645

1 Built on the Rock the Church shall stand
Even when steeples are falling.
Crumbled have spires in ev'ry land;
Bells still are chiming and calling,
Calling the young and old to rest,
But above all the souls distressed,
Longing for rest everlasting.

- 2** Surely in temples made with hands
God, the Most High, is not dwelling;
High above earth His temple stands,
All earthly temples excelling.
Yet He who dwells in heav'n above
Chooses to live with us in love,
Making our bodies His temple.
- 3** We are God's house of living stones,
Built for His own habitation.
He through baptismal grace us owns
Heirs of His wondrous salvation.
Were we but two His name to tell,
Yet He would deign with us to dwell
With all His grace and His favor.
- 4** Here stands the font before our eyes,
Telling how God has received us.
The altar recalls Christ's sacrifice
And what His Supper here gives us.
Here sound the Scriptures that proclaim
Christ yesterday, today, the same,
And evermore, our Redeemer.
- 5** Grant, then, O God, Your will be done,
That, when the church bells are ringing,
Many in saving faith may come
Where Christ His message is bringing:
"I know My own; My own know Me.
You, not the world, My face shall see.
My peace I leave with you. Amen."

ANNOUNCEMENTS (Be seated)

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Built on the Rock
Setting: Zach Unke

FLOWERS: In honor of our 56th Wedding Anniversary. By Rich and Anne Kauzlarich

FELLOWSHIP CONTRIBUTORS: Preschool Committee

Those serving:

Saturday, August 26, 5:00 p.m.:

Greeter: Michael Chamberlain
Reader: Bill Muller

Sunday, August 27, 10:00 a.m.:

Greeter: Aaron Siebrass
Comm. assist: Jill Hecht
Reader: Arron Siebrass
AV Assistants: Hannes Buuck
 Andreas Buuck

Acknowledgments

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- 956 Create in Me Text: Psalm 51:10–12 Tune: Johann Georg Winer, 1583–1651, adapt. Text and Tune: Public domain
- 955 Let the Vineyards Be Fruitful Text: John W. Arthur, 1922–80
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