

**TWENTIETH SUNDAY AFTER PENTECOST
OCTOBER 15, 2023
IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!**

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

Rejoice, My Heart, Be Glad and Sing

Settings: 1. David Polley 2. Donald Rotermund 3. Kenneth T. Kosche

WELCOME

ENTRANCE HYMN

Rejoice, My Heart, Be Glad and Sing

LSB 737

- 1 Rejoice, my heart, be glad and sing,
A cheerful trust maintain;
For God, the source of ev'rything,
Your portion shall remain.**
- 2 He is your treasure, He your joy,
Your life and light and Lord,
Your counselor when doubts annoy,
Your shield and great reward.**
- 3 Why spend the day in blank despair,
In restless thought the night?
On your Creator cast your care;
He makes your burdens light.**
- 4 Did not His love and truth and pow'r
Guard ev'ry childhood day?
And did He not in threat'ning hour
Turn dreaded ills away?**
- 5 He only will with patience chide,
His rod falls gently down;
And all your sins He casts aside
In ocean depths to drown.**

- 6 His wisdom never plans in vain
Nor falters nor mistakes.
All that His counsels may ordain
A blessed ending makes.
- 7 Upon your lips, then, lay your hand,
And trust His guiding love;
Then like a rock your peace shall stand
Here and in heav'n above.

CONFESSIO AND ABSOLUTION

LSB 167

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

Amen.

If we say we have no sin, we deceive ourselves, and the truth is not in us.

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection on God's Word and for self-examination.

Let us then confess our sins to God our Father.

Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit. **Amen.**

KYRIE

LSB 168

In peace let us pray to the Lord.

Lord, have mercy.

For the peace from above and for our salvation let us pray to the Lord.

Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

Lord, have mercy.

For this holy house and for all who offer here their worship and praise let us pray to the Lord.

Lord, have mercy.

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

Amen.

HYMN OF PRAISE This is the Feast

LSB 171

This is the feast of victory for our God. Alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.

Power and riches and wisdom and strength and honor and blessing and glory are His.

This is the feast of victory for our God. Alleluia.

Sing with all the people of God, and join in the hymn of all creation:

Blessing and honor and glory and might be to God and the Lamb forever. Amen.

This is the feast of victory for our God, for the Lamb who was slain has begun His reign.

Alleluia, alleluia.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Almighty God,

You invite us to trust in You for our salvation. Deal with us not in the severity of Your judgment but by the greatness of Your 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 25:6-9

On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
of rich food full of marrow, of aged wine well refined.
And he will swallow up on this mountain
the covering that is cast over all peoples,
the veil that is spread over all nations.
He will swallow up death forever;
and the Lord GOD will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the LORD has spoken.
It will be said on that day,
"Behold, this is our God; we have waited for him, that he might save us.
This is the LORD; we have waited for him;
let us be glad and rejoice in his salvation."

This is the Word of the Lord.

Thanks be to God.

(8:00) PSALM 23 (Sung responsively)

(10:30) ANTHEM

Jubilation Choir

Savior, Like a Shepherd Lead Us

Text: Dorothy Ann Thrupp Setting: William Bradley Roberts

Savior, like a shepherd lead us; much we need thy tender care;
In thy pleasant pastures feed us, for our use thy folds prepare.
Blessed Jesus! Blessed Jesus! Thou hast bought us, thine we are.
Blessed Jesus! Blessed Jesus! Thou hast bought us, thine we are.

Early let us seek thy favor, early let us learn thy will;
Do thou, Lord, our only Savior, with thy love our bosoms fill.
Blessed Jesus! Blessed Jesus! Thou hast loved us; love us still.
Blessed Jesus! Blessed Jesus! Thou hast loved us; love us still.

Rejoice in the Lord always; again I will say, Rejoice. Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

LSB 173

Alleluia. Lord, to whom shall we go?

You have the words of eternal life. Alleluia.

GOSPEL

Matthew 22:1-14

The Holy Gospel according to St. Matthew, the 22nd chapter.

Glory to You, O Lord.

Again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again he sent other servants, saying, 'Tell those who are invited, See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the

wedding feast.’ But they paid no attention and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find.’ And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

“But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

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:

Many of Jesus’ parables are parables in the strict sense – meaning they only have one main point. But others are more allegorical, with multiple details conveying distinct meanings. Today’s text is more of an allegory.

In the story, the king is clearly God. The wedding feast for his son is the Messianic banquet to which God invites his chosen people. The king’s servants are the prophets. The first crowd to be invited are the Jews. The second crowd are the Gentiles. The wedding garment required is the life of righteousness.

Through these representations, a number of messages are given. One of the most important, is that Jesus is God’s Son. This is the second story in a row in which Jesus makes this connection for us, and the third in which he responds to the religious leaders of his day regarding his authority. Jesus’ authority, say these parables, comes from his special status as the Son of God. This is a big claim! And one not to be missed.

In the previous parable – the one where evil tenants of a vineyard take it over and reject their master’s efforts to reason with them – the son’s inheritance, death and vindication are highlighted. We examined that parable last Sunday. In today’s parable it is the

honoring and celebrating of the son as the key figure in the Messianic banquet that is highlighted.

And what is this Messianic banquet? Isaiah wrote beautifully about it in chapter 25 of his prophecy – words that we read as our Old Testament reading today. There he describes it by saying: “On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined” (25:6).

This same banquet is also described toward the end of the Book of Revelation – and this time specifically as a wedding banquet. Chapter 19 verse 7 says: “Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.”

These scriptures and others show us that the Messianic banquet is a future event in which God will gather his people for a time of great joy and happiness. It’s “Messianic” in that it will be ushered in by the coming of the Messiah. It’s a “banquet” because it’s a time of great joy. It’s a “wedding” in that God and his people are brought together.

This banquet symbolizes the life to come – specifically heaven and the new creation which will appear when Christ comes again. At the same time, it also symbolizes the good life that exists

even now when Christ is known. The knowledge of Christ’s presence among us always brings great joy and blessing – just like a banquet.

The banquet image is meant to unfold the meaning of God’s kingdom. “The kingdom may be compared...” says Jesus in this parable and others. That kingdom, whether called “of heaven” or “of God” is both a present and future reality and is found wherever God’s presence and work is acknowledged.

It is no coincidence that the present reality of the kingdom is celebrated in the church through a banquet – one instituted and commanded by Jesus for his followers. This is the banquet known to us as Holy Communion, the Lord’s Supper and the Eucharist. In this banquet we feast on God’s grace as it is given through the bread and the wine. It, too, is a Messianic banquet because it delivers to us the strength and victory of Christ won for us by his death and resurrection. It is both a present joy and a foretaste of the feast to come.

Sadly, however, just as today's parable predicts, the invitation to the Messianic banquet will be rejected by many. In Luke's version of the parable we hear these people offering excuses for why they can't attend. These excuses are very familiar to us – all describing a life that is too busy. Matthew speaks to this by relaying the people's actions – telling how one goes instead to his farm and another to his business. Matthew's version also tells us that some of those who reject the banquet do it with hostility – treating the king's messengers shamefully, with some of the messengers even being killed. These symbolize the church's martyrs – those who die for the faith.

Historically, we know that most of Jesus' fellow Jews in his day did reject his claims and the invitation to follow him as God's Messiah. The parable is thus another accurate predictor of a reality which would occur.

And yet, the parable is much more than just a description of history. It is also a personal message to each of us about our life and faith.

According to the parable, we are to see ourselves as invited to come to the King's banquet. And we are to see that there are consequences for refusing the invitation. God calls us to follow him through the message and ministry of Jesus. And when we refuse this invitation, we are snubbing God's plan for action in this world.

What's more, we are to see that living in God's kingdom requires us to obey his commandments and adorn our life with good works. This message is given in the requirement of proper clothing that is expressed toward the end of the parable. The clothing serves as a metaphor for the righteous life. Jesus tells us here that we dare not claim a place at Christ's banquet without adorning our lives with righteousness. In the verse following the one quoted earlier from the Book of Revelation, we hear of the bride that "it was granted her to clothe herself with fine linen, bright and pure— for the fine linen is the righteous deeds of the saints."

Regarding this righteous life, I recently read a sermon on this text which was built around asking the question: "Does God accept me just as I am, or does he expect more?" I thought we could play with that question a bit too.

The sermon claimed – and I think this is true – that most Americans would probably give a hearty "yes" to the question of God accepting us just as we are. After all, God's love and focus is clearly universal – as seen in our Isaiah reading and in many other texts. Jesus said things such as "judge not lest ye be judged," and "come to me all who are weary and heavy laden, and I will give you rest." These seem to suggest that Jesus is

about acceptance and not judgment. We even have a famous Christian hymn – “Just as I am” – that seems to reinforce this idea. This is certainly the kind of Jesus we’re most comfortable with – one without guilt and seemingly outsized expectations.

But then we hear today’s parable – and plenty of other teachings of Jesus like it – and discover that “no,” God does not accept me just as I am. He doesn’t accept my excuses for not attending his banquet. And he doesn’t accept my presence at his banquet without the proper righteousness.

These are not minor infractions in his sight. The king in the parable says to his servants about the one not properly dressed: “Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.” That’s the language of hell.

So where does this leave us? Is ‘just as I am’ good enough? Or is it a false hope?

As with many questions in life, neither a simple “yes” nor a simple “no” is going to cut it. We have to see the “both and” ... and then drill down to discover what’s really going on.

“Yes,” God is love; but “no” he does not tolerate sin. God is holy... and yet he also loves and hangs out with the unholy. Note that in the parable the king’s servants gathered “both good and bad.” God does not call us based on our holiness. God calls because he loves all his created people and wants them to be saved.

A good explanation for all this is actually given in the hymn we’ve been referencing. But to catch it you have to go beyond just the first phrase – something modern Americans seem not to do very well. “Just as I am, without one plea,” says the hymn. And then an explanation: “But that Thy blood was shed for me and that Thou bidd’st me come to Thee.” And only after this acknowledgment do we dare to say: “O Lamb of God, I come, I come.”

In our present condition we are without plea... meaning we have no claim to righteousness whatsoever. We can plead our case as much as we want, but in the end, we must own up to the fact that we have failed to live the righteous life God has called us to live.

However, having said this, God accepts us for another reason. He accepts us because of the blood shed by his Son on the cross. This blood was payment for our sins – made on our behalf. And because of this, we are now invited by God to join him in his kingdom. In the language of

the parable, his invitation to the great banquet has been sent. It's gone out to you, me, and to all. Luke's version of the parable gives even further explanation, adding that we were "compelled" to come in – which means moved by the Holy Spirit.

So, is "just as I am" really good enough? Our answer has to be a nuanced "Yes and No." "No," because I am not good enough to come before God. But "yes" because God has come to me.

God comes to us as Jesus, who meets us right where we are. "Just as I am" is not good enough on our own, but in Christ it is. It's good enough because Jesus has clothed us in his righteousness. And this righteousness allows us to be welcomed at God's banqueting table.

As we see, Christ's invitation is not only an invitation to follow him in his way of life but also to receive his mercy. In mercy Christ offers us his righteousness. When we put it on through our Baptism and our faith, we are then clothed with the righteousness that covers all our sin.

Jesus concludes his parable by saying: "Many are called, but few are chosen." He says this not to scare us nor to make a statement about numbers but rather to remind us that some just won't respond to his calling. To be called and to be chosen is usually the same thing, but here a distinction is made between those who respond and those who don't.

Moreover, this is a statement urging us to accept his invitation, and to remind us of what that acceptance does and does not mean. The designation of one chosen by God reflects a state of being saved by him and loved by him. We may think we are choosing him, but he has really chosen us.

It is a great honor to attend the Messianic banquet. We are grateful for God's call and invitation; and grateful to be counted among his chosen people.

As God's call continues to come to us, let us continue to respond in faith. Our salvation – and our joy – is at stake.

And for the sake of our neighbor, let us also be among those servants of the King who extend his call to others. Because to serve in the kingdom – and not just passively enjoy its benefits – is to truly understand our calling. But more on this in some teachings to come.

God calls us to his banquet. How blessed we are to receive his invitation! May we rejoice in this always. In the name of Jesus, our Lord and our Savior. Amen.

HYMN OF THE DAY (Stand) Just as I Am, without One Plea

LSB 570

- 1 Just as I am, without one plea
But that Thy blood was shed for me
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come.**
- 2 Just as I am and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.**
- 3 Just as I am, though tossed about
With many_a conflict, many_a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.**
- 4 Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come, I come.**
- 5 Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come.**
- 6 Just as I am; Thy love unknown
Has broken ev'ry barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come, I come.**

**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.

Heavenly King, You invite us to the great banquet of your Son so that we may find joy in your presence and fellowship in your name. Move us to receive your invitation with thanksgiving; and keep us from the temptation of offering excuses instead. Lord, in your mercy, **hear our prayer.**

Heavenly King, you send out Your invitation to the nations, so that all who believe in Your Son might take their seat at His feast. By the proclamation of Your Church, gather many – however evil they may be – to repent and enter Your eternal banquet hall, that it might be filled as you so desire. Lord, in Your mercy, **hear our prayer.**

Heavenly King, Your Son Jesus Christ has clothed us with his righteousness that we might be gathered together before you as your people. Preserve our gathering in the pure teaching of Your Word and in the right use of the Sacraments, that we might convey your righteousness with sincerity and truth. Lord, in Your mercy, **hear our prayer.**

Heavenly King, bless all families and the homes in which our people dwell. Grant grace to husbands and wives so that they may fulfill their vocations to one another and to their children. And grant to all of us the gifts of friendship and fellowship in faith, that we might live together as brothers and sisters in your holy church. Lord, in Your mercy, **hear our prayer.**

Heavenly King, we pray for the leaders of our nation, and for all the nations on earth. Bring peace where there is war – especially in the Middle East and in Ukraine. Bring an end to terror and to injustice; and heal those who are injured and comfort those who mourn. Lord, in your mercy, **hear our prayer.**

Heavenly King, keep the coming of Your Son always at the forefront of our hearts and minds, that we may endure the hardships of this world and prepare for the blessed life to come. Be with those on our prayer list – extending your healing and keeping them in good faith and good spirits. And bring your blessing to those dear to us whom we name in our hearts at this time... Lord, in Your mercy, **hear our prayer.**

Heavenly King, You prepare a table before us in the midst of all that threatens us. Keep us in faith that we may partake of our Lord's Supper worthily and with great anticipation – clothed in His baptismal grace. Lord, in Your mercy, **hear our prayer.**

Heavenly King, give us such joy in pursuing what is true, just, pure and worthy of praise that, spurning the temptations of this world, we would suffer no anxiety. Let our trust be placed fully in Christ and let our hope rest in the life of the world to come; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

**1 Let the vineyards be fruitful, Lord,
And fill to the brim our cup of blessing.
Gather a harvest from the seeds that were sown,
That we may be fed with the bread of life.
Gather the hopes and the dreams of all;
Unite them with the prayers we offer now.
Grace our table with Your presence, and give us
A foretaste of the feast to come.**



SERVICE OF THE SACRAMENT

PREFACE

LSB 177

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...evermore praising You and saying:

SANCTUS

LSB 178

**Holy, holy, holy Lord, Lord God of pow'r and might:
Heav'n and earth are full of Your glory.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.**

PRAYER OF THANKSGIVING

LSB 178

THE WORDS OF OUR LORD

LSB 179

PROCLAMATION OF CHRIST

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.**

PAX DOMINI

LSB 180

The peace of the Lord be with you always.
Amen.

AGNUS DEI

LSB 180

**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 peace.**

THE COMMUNION (Be seated)

Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.

DISTRIBUTION HYMN

1. Voluntary on Tallis' Canon Setting: Jonathan Eifert

Invited, Lord, by Boundless Grace

TLH 308

**1 Invited, Lord, by boundless grace,
I stand a guest before Thy face;
As Host Thou spreadst no common food:
Here is Thy body and Thy blood.**

**3 Now lettest Thou Thy guest depart
With full assurance in his heart.
For such communion, Lord, with Thee
A new life may my off'ring be.**

**2 How holy is this Sacrament
Where pardon, peace, and life are spent!
This bread and cup my lips have pressed;
Thou blessedst, and my soul is blessed.**

**4 When Thou shalt in Thy glory come
To gather all Thy people home,
Then let me, as Thy heav'nly guest,
In anthems praise Thee with the blest.**

NUNC DIMITTIS

LSB 182

**Lord, now You let Your servant go in peace;
Your word has been fulfilled.
My own eyes have seen the salvation
which You have prepared in the sight of ev'ry people:
A light to reveal You to the nations
and the glory of Your people Israel.
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.**

PRAYER (Stand)

BENEDICTION

SENDING HYMN

O God, Our Help in Ages Past

LSB 733

- 1 O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:**
- 2 Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.**

- 3 Before the hills in order stood
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.
- 4 A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.
- 5 Time, like an ever-rolling stream,
Soon bears us all away;
We fly forgotten as a dream
Dies at the op'ning day.
- 6 O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last
And our eternal home!

ANNOUNCEMENTS (Be seated)

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

O God, Our Help in Ages Past

Setting: Paul Soulek

Those serving:

Sunday, October 15, 8:00 a.m.:

Greeter: Jim Easterly
Comm. Assist.: Dede Dixon
Reader: Dede Dixon

10:30 a.m.:

Greeter: Steve Berg
Comm. assist: Judy Koucky
Reader: Dale Rogers
Acolyte: Noah Starck
AV Assistants: Hannes Buuck
Andreas Buuck

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 © 2023 Concordia Publishing House.

737 Rejoice, My Heart, Be Glad and Sing Text: Paul Gerhardt, 1607–76; tr. John Kelly, 1833–90, alt. Tune: Harmonischer Lieder-Schatz, 1738, Frankfurt Text and tune: Public domain

570 Just as I Am, without One Plea Text: Charlotte Elliott, 1789–1871 Tune: William B. Bradbury, 1816–68 Text and tune: Public domain

TLH 308 Invited, Lord, by Boundless Grace Text: Emanuel Cronenwett, 1841–1931 Tune: Tallis' Canon Text: Public domain Tune: Public domain

733 O God, Our Help in Ages Past Text: Isaac Watts, 1674–1748, alt. Tune: William Croft, 1678–1727 Text and tune: Public domain