

Confession and Absolution

Please stand for the last stanza

819 Sing Praise to God, the Highest Good

LSB 819



1 Sing praise to God, the high - est good, The au - thor of cre -
2 What God's al - might - y pow'r has made, In mer - cy He is
3 We sought the Lord in our dis - tress; O God, in mer - cy
4 He nev - er shall for - sake His flock, His cho - sen gen - er -



a - tion, The God of love who un - der - stood
keep - ing. By morn - ing glow or eve - ning shade
hear us. Our Sav - ior saw our help - less - ness
a - tion; He is their ref - uge and their rock,



Our need for His sal - va - tion. With heal - ing balm our
His eye is nev - er sleep - ing. With - in the king - dom
And came with peace to cheer us. For this we thank and
Their peace and their sal - va - tion. As with a moth - er's



souls He fills And ev - 'ry faith - less mur - mur stills:
of His might All things are just and good and right:
praise the Lord, Who is by one and all a - dored:
ten - der hand, He leads His own, His cho - sen band:



To God all praise and glo - ry!
To God all praise and glo - ry!
To God all praise and glo - ry!
To God all praise and glo - ry!

- 5 All who confess Christ's holy name,
Give God the praise and glory.
Let all who know His pow'r proclaim
Aloud the wondrous story.
Cast ev'ry idol from its throne,
For God is God, and He alone:
To God all praise and glory!

The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father and of the ☩ Son and of the Holy Spirit.
C **Amen.**

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

P Our help is in the name of the Lord,
C **who made heaven and earth.**

P I said, I will confess my transgressions unto the Lord,
C **and You forgave the iniquity of my sin.**

Kneel/Stand

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

P O almighty God, merciful Father,
C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ☩ Son and of the Holy Spirit.

C **Amen.**

Stand

Service of the Word

Introit

Ps. 47:3, 6–8; antiphon: Ps. 47:1–2



Clap your hands, all | peoples!*

Shout to God with loud | songs of joy!

**For the LORD, the Most High, is | to be feared,*
a great king over | all the earth.**

He subdued peoples | under us,*
and nations un- | der our feet.

Sing praises to God, sing | praises!*
Sing praises to our King, sing | praises!

For God is the King of | all the earth,*
sing praises | with a psalm!

God reigns over the | nations;*
God sits on his | holy throne.

**Glory be to the Father and | to the Son*
and to the Holy | Spirit;**

**as it was in the be- | ginning,*
is now, and will be forever. | Amen.**

Clap your hands, all | peoples!*
Shout to God with loud | songs of joy!

For the LORD, the Most High, is | to be feared,*
a great king over | all the earth.

Kyrie

LSB 186



☐ Lord, have mer - cy up - on us. Christ, have mer - cy up -



on us. Lord, have mer - cy up - on us.

Gloria in Excelsis

LSB 187



☐ Glory be to God on high: ☐ and on earth peace, good - will toward



men. We praise Thee, we bless Thee, we wor - ship Thee,



we glorify Thee, we give thanks to Thee, for Thy great glory.



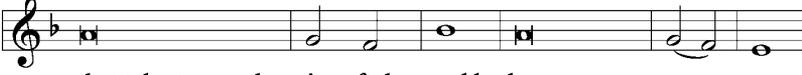
O Lord God, heav'n-ly King, God the Fa-ther Al - mighty.



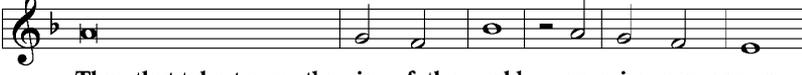
O Lord, the only begotten Son, Je - sus Christ;



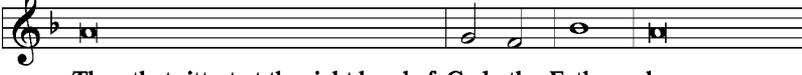
O Lord God, Lamb of God, Son of the Father,



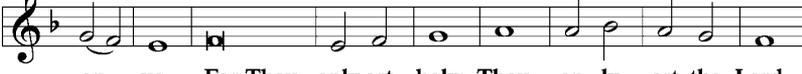
that takest away the sin of the world, have mercy up-on us.



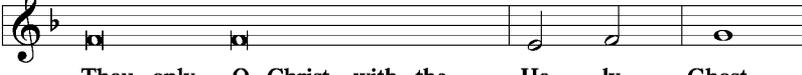
Thou that takest away the sin of the world, re-ceive our prayer.



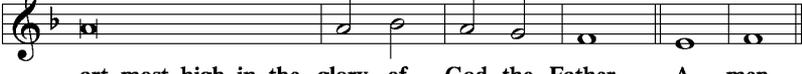
Thou that sittest at the right hand of God the Father, have mercy up-



on us. For Thou only art holy; Thou on - ly art the Lord.



Thou only, O Christ, with the Ho - ly Ghost,



art most high in the glory of God the Father. A - men.

Salutation and Collect of the Day



P The Lord be with you.



G And with thy spir - it.



P Let us pray.

- P** O God, whose never-failing providence orders all things both in heaven and earth, we humbly implore You to put away from us all hurtful things and to give us those things that are profitable for us; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Sit

Old Testament Reading

Genesis 2:7–17

⁷Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

⁸And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰A river flowed out of Eden to water the garden, and there it divided and became four rivers. ¹¹The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. ¹²And the gold of that land is good; bdellium and onyx stone are there. ¹³The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. ¹⁴And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

¹⁵The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

P This is the Word of the Lord.

C **Thanks be to God.**

Gradual

Ps. 34:11, 5



Come, O children, lis- | ten to me;*

I will teach you the fear | of the LORD.

Those who look to him are | radiant,*
and their faces shall never | be ashamed.

Epistle

Romans 6:19–23

¹⁹I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰When you were slaves of sin, you were free in regard to righteousness.

²¹But what fruit were you getting at that time from the things of which you are now ashamed? The end of those things is death. ²²But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

P This is the Word of the Lord.

C Thanks be to God.

Stand

Alleluia

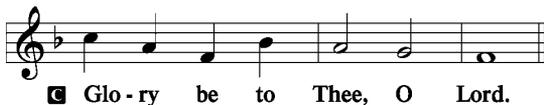
LSB 190



Holy Gospel

Mark 8:1–9

P The Holy Gospel according to St. Mark, the eighth chapter.



¹In those days, when again a great crowd had gathered, and they had nothing to eat, [Jesus] called his disciples to him and said to them, ²"I have compassion on the crowd, because they have been with me now three days and have nothing to eat. ³And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away." ⁴And his disciples answered him, "How can one feed these people with bread here in this desolate place?" ⁵And he asked them, "How many loaves do you have?" They said, "Seven." ⁶And he directed the crowd to sit down on the ground. And he took the seven loaves, and having given thanks, he broke them and gave them to his disciples to set before the people; and they set them before the crowd. ⁷And they had a few small fish. And having blessed them, he said that these also should be set before them. ⁸And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full. ⁹And there were about four thousand people. And he sent them away.

P This is the Gospel of the Lord.



C Praise be to Thee, O Christ.

Nicene Creed

C I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the
dead,
whose kingdom will have no end.

And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and
glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ✝ of the world to come. Amen.

709 The King of Love My Shepherd Is

LSB 709



1 The King of love my shep - herd is, Whose good - ness
 2 Where streams of liv - ing wa - ter flow, My ran - somed
 3 Per - verse and fool - ish oft I strayed, But yet in
 4 In death's dark vale I fear no ill With Thee, dear



fail - eth nev - er; I noth - ing lack if
 soul He lead - eth And, where the ver - dant
 love He sought me And on His shoul - der
 Lord, be - side me, Thy rod and staff my



I am His And He is mine for - ev - er.
 pas - tures grow, With food ce - les - tial feed - eth.
 gent - ly laid And home re - joic - ing brought me.
 com - fort still, Thy cross be - fore to guide me.

- 5 Thou spreadst a table in my sight;
 Thine unction grace bestoweth;
 And, oh, what transport of delight
 From Thy pure chalice floweth!
- 6 And so through all the length of days
 Thy goodness faileth never;
 Good Shepherd, may I sing Thy praise
 Within Thy house forever!

Public domain: Henry W. Baker, 1821-77;

Psalm 23; John 10:11; Luke 15:4-7; Rev. 7:17

Sermon: Christ' Compassion Feeds the Hungry Soul

Stand

Offertory

LSB 192



☞ Cre - ate in me a clean heart, O God, and re -



new a right spir - it with - in me. Cast me not a -



way from Thy pres - ence, and take not Thy Ho - ly Spir - it

from me. Re - store un - to me the joy of Thy sal - va -
tion, and up - hold me with Thy free spir-it. A - men.

Sit

Offering

Stand

Prayer of the Church

*** Prayer of the Church Response ***

- P** Lord, in Your mercy,
- C** **hear our prayer.**
- P** now and forever.
- C** **Amen.**

Service of the Sacrament

Preface

LSB 194

P The Lord be with you.

C And with thy spir - it.

P Lift up your hearts.

C We lift them up un - to the Lord.

P Let us give thanks un - to the Lord, our God.

C It is meet and right so to do.

P It is truly meet, 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, who on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting 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 195



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Thy glo - ry. Ho - san - na,



ho - san - na, ho - san - na in the high - est. Bless - ed is He,



bles - ed is He, bles - ed is He that com - eth in the name of the Lord.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

Lord's Prayer

LSB 162

P Lord, remember us in Your kingdom and teach us to pray:

C **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.



C For Thine is the kingdom and the power and the



glo - ry for - ev - er and ev - er. A - men.

Distribution

- P** The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart † in peace.
- G** Amen.

620 Jesus Comes Today with Healing

LSB 620



1 Je - sus comes to - day with heal - ing, Knock - ing at my
2 Christ Him - self, the priest pre - sid - ing, Yet in bread and
3 Un - der bread and wine, though low - ly, I re - ceive the
4 God de - scends with heav'n - ly pow - er, Gives Him - self to



door, ap - peal - ing, Of - f'ring par - don, grace, and peace.
wine a - bid - ing In this ho - ly sac - ra - ment,
Sav - ior ho - ly, Blood and bod - y, giv'n for me,
me this hour In this or - di - nar - y sign.



He Him - self makes prep - a - ra - tion, And I hear His
Gives the bread of life, once bro - ken, And the cup, the
Ver - y Lamb of God from heav - en, Who to bit - ter
On my tongue His pledge re - ceiv - ing, I ac - cept His



in - vi - ta - tion: "Come and taste the bless - ed feast."
pre - cious to - ken Of His sa - cred cov - e - nant.
death was giv - en, Hung up - on the curs - ed tree.
grace, be - liev - ing That I taste His love di - vine.

- 5 Let me praise God's boundless favor,
Whose own feast of love I savor,
Bidden by His gracious call.
Wedding garments He provides me,
With a robe of white He hides me,
Fits me for the royal hall.
- 6 Now have I found consolation,
Comfort in my tribulation,
Balm to heal the troubled soul.
God, my shield from ev'ry terror,
Cleanses me from sin and error,
Makes my wounded spirit whole.

625 Lord Jesus Christ, Life-Giving Bread

LSB 625



1 Lord Je - sus Christ, life - giv - ing bread, May I in grace
 2 To pas - tures green, Lord, safe - ly guide, To rest - ful wa -
 3 O bread of heav'n, my soul's de - light, For full and free
 4 I do not mer - it fa - vor, Lord, My weight of sin



pos - sess You. Let me with ho - ly food be fed,
 ters lead me; Your ta - ble well for me pro - vide,
 re - mis - sion I come with prayer be - fore Your sight
 would break me; In all my guilt - y heart's dis - cord,



In hun - ger I ad - dress You. Pre - pare me well
 Your wound - ed hand now feed me. Though wea - ry, sin -
 In sor - row and con - tri - tion. Your righ - teous - ness,
 O Lord, do not for - sake me. In my dis - tress



for You, O Lord, And, hum - bly by my prayer im - plored,
 ful, sick, and weak, Ref - uge in You a - lone I seek,
 Lord, cov - er me That I re - ceive You wor - thi - ly,
 this com - forts me That You re - ceive me gra - cious - ly,



Give me Your grace and mer - cy.
 To share Your cup of heal - ing.
 As - sured of Your full par - don.
 O Christ, my Lord of mer - cy!

Public domain: Johann Rist, 1607-67;

John 6:33-35, 48-51; 1 Tm. 1:15-16; 1 Cor. 11:23-26, Psalm 23

Stand

Nunc Dimittis

LSB 199



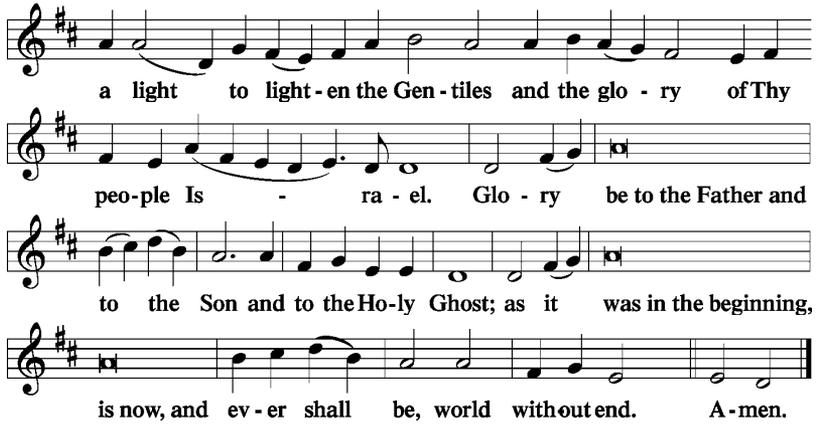
Lord, now lettest Thou Thy servant de - part in peace ac -



cord - ing to Thy word, for mine eyes have seen Thy salvation,



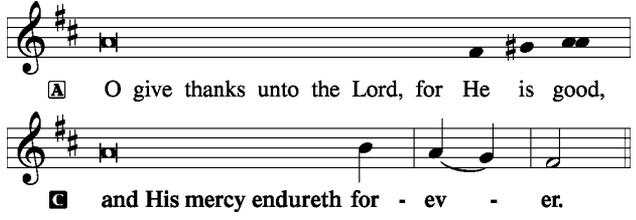
which Thou hast pre - pared be - fore the face of all people,



a light to light - en the Gen - tles and the glo - ry of Thy
 peo - ple Is - ra - el. Glo - ry be to the Father and
 to the Son and to the Ho - ly Ghost; as it was in the beginning,
 is now, and ev - er shall be, world without end. A - men.

Thanksgiving

LSB 200

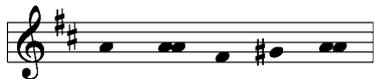


A O give thanks unto the Lord, for He is good,
G and His mercy endureth for - ev - er.

P Let us pray.
 We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.



P The Lord be with you.



C And with thy spir - it.

Benedicamus

LSB 202



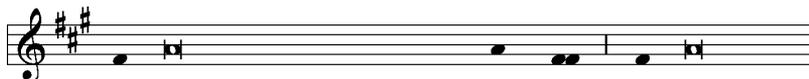
A Bless we the Lord.



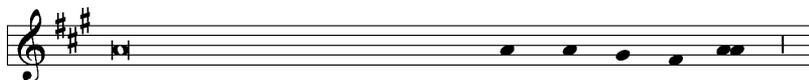
C Thanks be to God.

Benediction

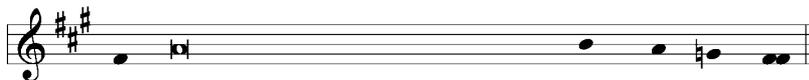
LSB 202



P The Lord bless you and keep you. The Lord make



His face shine upon you and be gra - cious un - to you.



The Lord lift up His countenance upon you and ✠ give you peace.



C A-men, a-men, a - men.

811 Oh, That I Had a Thousand Voices

LSB 811



1 Oh, that I had a thou - sand voic - es To praise my
 2 O all you pow'rs that He im - plant - ed, A - rise, keep
 3 You for - est leaves so green and ten - der That dance for
 4 All crea - tures that have breath and mo - tion, That through the



God with thou - sand tongues! My heart, which in the Lord re -
 si - lence now no more; Put forth the strength that God has
 joy in sum - mer air, You mead - ow grass - es, bright and
 earth, the sea, the sky, Come, share with me my heart's de -



joic - es, Would then pro - claim in grate - ful songs To all, wher -
 grant - ed! Your no - blest work is to a - dore. O soul and
 slen - der, You flow'rs so fra - grant and so fair, You live to
 vo - tion, Help me to sing God's prais - es high. My ut - most



ev - er I might be, What great things God has done for me.
 bod - y, join to raise With heart - felt joy our Mak - er's praise.
 show God's praise a - lone. Join me to make His glo - ry known.
 pow'rs can nev - er quite De - clare the won - ders of His might.

5 Creator, humbly I implore You
 To listen to my earthly song
 Until that day when I adore You,
 Together with the angel throng
 And learn with choirs of heav'n to sing
 Eternal anthems to my King.

HEAVEN ON EARTH

Excerpts from Arthur A. Just Jr.'s book,

continued from last week

PREPARATION FOR THE DIVINE SERVICE

The core value of holiness in the first-century world of Jesus and the apostles is still our core value today as our people enter into the bodily presence of Christ in His Word and Meal. The temple had its boundaries that kept those who were not worthy or prepared from entering God's holiness; we today also enter God's holy presence confessing our sins in repentance and faith and hearing God's absolution. Public confession and absolution are not part of the Divine Service but preparation to enter Christ's bodily presence and receive the gifts from that presence.

THE CONFESSION OF SINS AND ABSOLUTION

In the Early Church, there was no practice of public confession and absolution. Confession and absolution were private, for individuals. Our Lutheran Confessions speak of this private, individual form of confession and absolution and not the corporate form that we are accustomed to as we prepare for Divine Service. What we practice today is a later development. But as an expected part of our liturgical heritage, it has become a salutary way for us to enter Christ's holy presence.

Reflected in our practice of public confession and absolution is the implementation of the Office of the Keys, which was instituted by the Lord after His resurrection from the dead. Luther summarizes perfectly the essence of confession and absolution: "Confession has two parts. First, that we confess our sins, and second, that we receive absolution, that is, forgiveness, from the pastor as from God Himself, not doubting, but firmly believing that by it our sins are forgiven before God in heaven.

Luther's words remind us that confession should be a confession of sin, and absolution a pure word of release. There are many different forms of confession and absolution in our hymnals, and these should be followed, for they speak truth about our sins and about God's forgiveness and have had the benefit of long-term use. Every congregation should hear at least monthly the absolution in the "indicative-operative" form that most clearly proclaims the reality that the pastor, in the stead and by the command of Christ, is forgiving the sins of those who will enter the presence of Christ to receive His gifts. The indicative-operative form reinforces faith and assurance for those whose consciences are most troubled in ways that no other form does. Perhaps this is why our Lord instituted it in John 20. This absolution may be found in our services in the following form:

Upon your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God upon all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit. Amen. (LSB p. 185)

The Entrance Rite

Introit, Psalm, or Entrance Hymn

Kyrie

Hymn of Praise — Gloria in Excelsis or Worthy Is Christ

Collect

As the liturgy properly begins with the Entrance Rite, the destination of the first part of the Divine Service is the reading of the Holy Gospel. There is a symphony of movement to this climatic point in the service, and the entire liturgy from the opening moment points to the very words of Jesus in the Gospel.

Before the time of Constantine, the vast majority of Christians worshiped in houses. Due to the small space, there was no Entrance Rite. The area in the houses was so small it was impossible and unnecessary to stage any movement of people in the church. This changed, however, in the post-Constantine era, when the churches grew both in space and in numbers. It was not unusual for some basilicas to accommodate thousands of people. Common practice was for people to gather for worship well before the actual service began. As they gathered, the cantor or the choir would begin to chant the psalms and encourage the people to join in the antiphon with them or in certain responsories that could be memorized, since the people at worship did not have printed material until after the fifteenth century. As more and more people entered the church, they would join in the psalm-singing, and a rhythm would develop among the faithful. The way of chanting the psalms among these early Christians was similar to the way we do so in contemporary Lutheran service books, as well as in many other Christian liturgical traditions. This gathering of the faithful through psalm-singing could last a long time, and the process of rhythmic chanting formed them into a community.

When a critical mass of people had gathered, the clergy and their attendants would enter the church. The key issue was to find a reverent way to process into a church crowded with psalm-singing pilgrims. As in the secular world, when people needed to pierce through a crowd, the church had procession. A cross on top of a pole to lead the procession into the church allowed the people to see the procession. For those who could not see the cross, there were servers with bowls of incense to swing before the cross, to identify the procession smell. At times of high solemnity and feasting, attendants would accompany the procession, forming a kind of flying wedge to make a path to the altar. The procession included many clergy since thousands needed to be communed. As the clergy processed in, it became popular for the psalm-singing to shift to liturgical hymns like the Kyrie and Gloria in Excelsis that marked the final stages of the Entrance Rite. These were hymns that the entire congregation would know and could sing with gusto as they prepared for the reading of God's Holy Word.

continued next week

*** Seventh Sunday after Trinity ***

Jesus Restores Paradise and Feeds Us Freely

In the Garden of Eden, our first parents received food freely from the gracious hand of God, apart from any burdensome work (Gen 2:7–17). But after the fall, food would be received only through toil and labor. The curse declared, “By the sweat of your face you shall eat bread, till you return to the ground . . .” (Gen. 3:19). In other words, “The wages of sin is death” (Rom. 6:23). But into this wilderness world came Jesus the Messiah to restore creation. Having compassion on the weary multitudes, He renewed the bounty of Eden on the third day, freely granting an abundance of bread to the 4,000 (Mark 8:1–9). So also our Lord Jesus, having endured the burden of our sin, was raised on the third day to bring us back to Paradise. He now miraculously turns the bread of death into the Bread of Life in the Sacrament, giving you His very body and blood for your forgiveness. For “the free gift of God is eternal life in Christ Jesus our Lord” (Rom. 6:23).

“Life Quotes” from Lutherans for Life

“God has come down and given us His Son. But in times of doubt or struggle we can clearly see—through the eyes of faith—Christ the Savior, shining bright into our world. And so, we go down the mountain to the everyday and even the unknown. Like the disciples then, we go with Christ, the Lamb of God who takes away the sin of the world.” *Rev. Cody Copper, guest speaker on The Lutheran Hour – A Life Quote from Lutherans For Life • lutheransforlife.org*

For Daily Devotions

July 31: 1 Sam. 16:1-23; Acts 25:13-27; **Aug. 1:** 1 Sam. 17:1-19; Acts 26:1-23;
2: 1 Sam. 17:20-47; Acts 26:24-27:8; **3:** 1 Sam. 17:48-18:9; Acts 27:9-26;
4: 1 Sam. 18:10-30; Acts 27:27-44; **5:** 1 Sam. 19:1-24; Acts 28:1-15;
6: 1 Sam. 20:1-23; Acts 28:16-31.

