



THE TWELFTH SUNDAY AFTER TRINITY

Concordia Evangelical Lutheran Church
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WELCOME TO ALL! We are pleased you are here!

GUESTS – welcome to our Divine Service! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our

prayer that the Gospel of Jesus Christ will strengthen and comfort you.

PASTORAL CARE AND GUESTS AT THE LORD'S SUPPER: We are concerned about the spiritual welfare of all who commune at the Lord's Table. If you are a guest and desire to commune, please speak to the pastor before the service. Our altar is open to those who confess oneness with us in doctrine, are members of our congregation or sister congregations of the Evangelical Lutheran Synod, and are not under church discipline in another congregation. In Christ, Pastor Lawson

† In the Name of Jesus †

Prayer before Worship: Almighty and everlasting God, Who created all things, we thank You that You have given us sound bodies, and have graciously preserved our tongues and other members from the power of the adversary: We beseech You, grant us Your grace, that we may rightly use our ears and tongues; help us to hear Your Word diligently and devoutly, and with our tongues so to praise and glorify Your grace, that no one is offended by our words, but that all may be edified by them; through Your beloved Son, Jesus Christ, our Lord. Amen.

SEPTEMBER 4, 2022 † 9:00 A. M.

The Divine Service: Rite Two
Evangelical Lutheran Hymnary: p. 60

The Office of Preparation
(Confession & Holy Absolution)

Hymn of Invocation: 24, *Lord, Open Thou My Heart to Hear*

C: Lord, open Thou my heart to hear And through Thy Word to me draw near;
Let me Thy Word e'er pure retain; Let me Thy child and heir remain.

**Thy Word doth deeply move the heart, Thy Word doth perfect health impart,
Thy Word my soul with joy doth bless, Thy Word brings peace and happiness.**

**To God the Father, God the Son, And God the Spirit, Three in One,
Shall glory, praise, and honor be Now and throughout eternity.**

*At the Invocation and Absolution all **may** make the sign of the †
in remembrance of their Baptism.*

The Invocation: p. 60-61

P: In the Name of the Father and of the Son † and of the Holy Spirit.

C: Amen.

The Confession of Sin (form I): pp. 60-62

P: Beloved in the Lord! Let us draw near with a true heart and confess our sins to God, our Father, beseech 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 to the Lord;

C: And You forgave the iniquity of my sin.

P: Let us bow before the Lord and confess our sins.

C: O almighty God, merciful Father, I, a poor, miserable sinner, confess to 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: I ask each of you, in the presence of God who searches the heart: Do you confess that you have sinned, and do you repent of your sins?

C: I do.

P: Do you believe that Jesus Christ has redeemed you from all your sins, and do you desire forgiveness in His name?

C: I do.

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 to all of you, and in the stead and by the command of our Lord Jesus Christ I forgive you all your sins, in the name of the Father and of the † Son and of the Holy Spirit.

May He comfort your heart by His holy Absolution,
and strengthen you by His Sacraments,
that your joy may be full.

Peace be with you!

C: Amen.

The Liturgy of the Word

Introit

Tone 2



Antiphon (**Pastor**) Make haste, O God, to `deliver me!:/ Make haste to `help me, O Lord!
Let them be ashamed `and confounded:/ Who, `seek my *life*.

Psalm (**All**) **Let them be turned back `and confused!:/ Who `desire my hurt.**

Let all those who `seek You rejoice:/ And `be glad in You.

But I am `poor and needy:/ Make haste `to me, O God!

You are my help and my `deliverer:/ O Lord, `do not delay.

Gloria Patri (**All**) **Glory be to the Father `and to the Son:/ and to `the Holy Ghost.**

As it was in the be`ginning, is now:/ and ever shall be, forever`more. Amen.

Antiphon (**All**) **Make haste, O God, to `deliver me!:/ Make haste to `help me, O Lord!**

Let them be ashamed `and confounded:/ Who, `seek my *life*.

The Kyrie Eleison (form I): p. 63

**C: Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.**

Gloria in Excelsis: pp. 64-66

P: Glory be to God on high:

C: And on earth peace, good will toward men.

**We praise You, we bless You, we worship You,
we glorify You, we give thanks to You, for Your great glory.**

O Lord God, heav'nly King,

God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;

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

You take away the sin of the world, have mercy upon us.

You take away the sin of the world, receive our prayer.

**You are seated at the right hand of God the Father, have mercy
upon us.**

**For You only are holy. You only are the Lord. You only, O Christ, with the
Holy Spirit, are most high in the glory of God the Father. Amen.**

The Salutation: p. 66

P: The Lord be with you.

C: And with your spirit.

Collect for the Day: p. 66

P: Almighty and merciful God, only by Your gift it comes that Your faithful people perform true and praiseworthy service: Grant, we beseech You, that we may faithfully serve You in this life, and fail not finally to attain Your heavenly promises; through Jesus Christ, Your Son, our Lord, who lives and reigns wit You and the Holy Spirit, one true God, now and forever.

C: Amen.

Old Testament: *Isaiah 29:18-24*

P: *In those days Isaiah prophesied* [Thus says the Lord:] “In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

The humble also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nothing, the scornful one is consumed, and all who watch for iniquity are cut off – who make a man an offender by a word, and lay a snare for him who reproves in the gate, and turn aside the just by empty words.” Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: “Jacob shall not now be ashamed, nor shall his face now grow pale; but when he sees his children, the work of My hands, in his midst, they will hallow My name, and hallow the Holy One of Jacob, and fear the God of Israel. These also who erred in spirit will come to understanding, and those who complained will learn doctrine.”

P: This is the Word of the Lord.

C: Thanks be to God.

Gradual (All)

Tone 2



I will bless the `Lord at all times:/ His praise shall continually `be in my mouth.

My soul shall make its `boast in the Lord:/ The humble shall hear of it `and be *glad*.

Epistle: 2 Corinthians 3:4-11

P: *Brethren:* We have such trust through Christ toward God. Not that we are sufficient of ourselves to think anything as being from ourselves, but our sufficiency is from God, Who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious.

P: This is the Word of the Lord.

C: Thanks be to God.

Alleluia Verse

Alleluia! Alleluia! Sing aloud to God our Strength: Make a joyful noise to the God of Jacob.
Alleluia!

C: Alleluia! Alleluia! Alleluia!

Holy Gospel: *St. Mark 7:31-37*

P: The Holy Gospel according to † St. Mark, the 7th chapter:

C: Glory be to You, O Lord.

P: Again *at that time* departing from the region of Tyre and Sidon, [Jesus] came through the midst of the region of Decapolis to the Sea of Galilee. Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hands on him. And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. Then, looking up to heaven, He sighed, and said to him, “Ephphatha,” that is, “Be opened.” Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed it. And they were astonished beyond measure, saying, “He has done all things well. He makes both the deaf to hear and the mute to speak.”

P: This is the † Holy Gospel.

C: Praise be to You, O Christ.

*At the words “And was incarnate by the Holy Spirit of the Virgin Mary
And was made man” all may bow out of reverence for Christ’s Incarnation.*

Nicene Creed: p. 69

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 is seated at the right hand of the Father;
And He shall come again with glory
to judge both the living and the dead;
Whose kingdom shall 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 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.**

Chief Hymn: *456, My Soul, Now Bless Thy Maker*

**C: My soul, now bless thy Maker! Let all within me bless His name
Who maketh thee partaker Of mercies more than thou dar'st claim.
Forget Him not whose meekness Still bears with all thy sin,
Who healeth all thy weakness, Renews thy life within;
Whose grace and care are endless And saved thee through the past;
Who leaves no sufferer friendless, But rights the wronged at last.**

**He shows to man His treasure Of judgment, truth, and righteousness,
His love beyond all measure, His yearning pity o'er distress,
Nor treats us as we merit, But lays His anger by,
The humble, contrite spirit Finds His compassion nigh;
And high as heaven above us, As break from close of day,
So far, since He doth love us, He puts our sins away.**

**For as a tender father Hath pity on his children here,
He in His arms will gather All who are His in childlike fear.
He knows how frail our powers Who but from dust are made;
We flourish like the flowers, And even so we fade;**

**The wind but o'er them passes, And all their bloom is o'er,-
We wither like the grasses, Our place knows us no more.**

**God's grace alone endureth, And children's children yet shall prove
How He with strength assureth The hearts of all that seek His love.
In heaven is fixed His dwelling, His rule is over all;
Angels, in might excelling, Bright hosts, before Him fall.
Praise Him, who ever reigneth, All ye who hear His Word,
Nor our poor hymns disdaineth – My soul, oh, bless the Lord!**

Sermon

Offertory: pp. 70-71

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

The Intercessions: *each petition concludes:* Lord, in Your mercy: **Hear our prayer.**

Hymn of Preparation: 321, *Zion, to Thy Savior Singing*

**C: Zion, to thy Savior singing, To thy prince and shepherd bringing
Sweetest hymns of love and praise, Thou wilt never reach the measure
Of His worth, by all the treasure Of thy most ecstatic lays**

**Of all wonders that can thrill Thee, and with adoration fill thee,
What than this can greater be, That Himself to thee He giveth?
He that eateth ever liveth, For the Bread of life is He.**

**Fill thy lips to overflowing With sweet praise, His mercy showing
Who this heav'nly table spread: On this day so glad and holy,
To each longing spirit lowly Giveth He the living bread.**

**Here the King hath spread His table Whereon eyes of faith are able
Christ our Passover to trace: Shadows of the law are going,
Light and life and truth inflowing, Night to day is giving place.**

**Lo, this blessed food descending Heav'nly love is hither sending,
Hungry lips on earth to feed: so the paschal lamb was given,
So the manna came from heaven, Isaac was His type indeed.**

**O good Shepherd, Bread life-giving, Us, Thy grace and life receiving,
Feed and shelter evermore; Thou on earth our footsteps guiding,
We in heav'n with Thee abiding, With all saints will Thee adore.**

The Liturgy of the Holy Communion

The Preface: p. 72

P: The Lord be with you.

C: **And with your spirit.**

P: Lift up your hearts.

C: **We lift them up unto the Lord.**

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

C: **It is good and right so to do.**

The Proper Preface & Sanctus: pp. 73-76

P: 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, 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:

C: **Holy, holy, holy, Lord God of Sabaoth;**

Heav'n and earth are full of Your glory.

Hosanna, hosanna, hosanna in the highest.

Blessed is He, blessed is He, blessed is He

who come in the name of the Lord.

Hosanna, hosanna, hosanna in the highest.

The Lord's Prayer: pp. 77-78

P: Our Father who art in heaven,

Hallowed by 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 pow'r and the glory forever and ever. Amen.
The Words of Institution: pp. 78-79

*When the Pastor turns and elevates the Host and Cup, the congregation **may** bow as an act of reverent worship toward the Most Holy Body and Blood of Christ.*

The Pax Domini (The Peace of the Lord): p. 79

P: The peace of the Lord be with you always.

C: Amen.

The Agnus Dei: pp. 79-80

**C: O Christ, the Lamb of God, You take away the sin of the world,
have mercy upon us.
O Christ, the Lamb of God, You take away the sin of the world,
have mercy upon us.
O Christ, the Lamb of God, You take away the sin of the world,
grant us Your peace. Amen.**

The Distribution of the Holy Communion

*Prayers for “**Before Holy Communion**” and
for “**After Holy Communion**” are found on page 40 in ELH.*

The Nunc Dimittis: pp. 81-82

**C: Lord, now You let Your servant depart in peace according to Your word.
For my eyes have seen Your salvation, which You have prepared before the face
of all people, a Light to lighten the Gentiles and the glory of Your people
Israel.
Glory be the Father and to the Son and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, forevermore. Amen.**

The Collect of Thanksgiving

P: O give thanks unto the Lord for He is good.

C: And His mercy endures forever.

P: We give thanks to You, almighty God, that You have refreshed us through these salutary gifts, and we implore You that of Your mercy You would strengthen us through them 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 true God, now and forever.

C: Amen.

The Salutation: p. 84

P: The Lord be with you.

C: And with your spirit.

The Benedicamus: p. 84

P: Let us bless the Lord.

C: Thanks be to God.

The Benediction: p. 84

P: The Lord bless you and keep you. The Lord make His face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and † give you peace.

C: Amen. Amen. Amen.

Dismissal Hymn: *All Christians Who Have Been Baptized – Paul Gerhardt*
(Tune: 378)

**C: All Christians who have been baptized, Who know the God of heaven,
And in whose daily life is prized The name of Christ once given:
Consider now what God has done, The gifts He gives to ev'ryone
Baptized into Christ Jesus!**

**You were before your day of birth, Indeed, from your conception,
Condemned and lost with all the earth, None good, without exception.
For like your parents' flesh and blood, Turned inward from the highest good,
You constantly denied Him.**

**But all of that was washed away – Immersed and drowned forever.
The water of your Baptism day Restored again whatever**

**Old Adam and his sin destroyed And all our sinful selves employed
According to our nature.**

**In Baptism we now put on Christ – Our shame is fully covered
With all that He once sacrificed And freely for us suffered.
For here the flood of His own blood Now makes us holy, right, and good
Before our heav'nly Father.**

**O Christian, firmly hold this gift And give God thanks forever!
It gives the power to uplift In all that you endeavor.
When nothing else revives your soul, You Baptism stands and makes you whole
And then in death completes you.**

**So use it well! You are made new – In Christ a new creation!
As faithful Christians, live and do Within your own vocation,
Until that day when you possess His glorious robe of righteousness
Bestowed on you forever!**

Our Life Together

Bible Studies: Today in our study of 1 Peter we will finish the lesson on *Relativism*. Relativism is the dominant worldview of our culture. It's the idea that "truth" is subjective. Each person determines what is true for himself or herself based on his or her own ideas, feelings and experiences. We want to see how truth is objective. Ultimately, truth comes from and is grounded in Jesus Christ who Is Truth. And what is true is true and does not change regardless of any person thinks or feels about it. The Thursday study will cover Joshua 9 & 10: *Treaty with the Gibeonites* and *The Sun & Moon Stand Still*.

The Sanctuary Renovation is taking shape at Bethany. The chancel wall has been remodeled with a carve out. A new crucifix will sit in the carve out with a statue of an angel on either side. An artist has also been commissioned to do a portrait of *the Lamb of God* inside the carve out. The new flooring will be installed next week. This week the chancel walls and ceiling will be painted and the new lighting finished up. Next week the new flooring goes in. Once the flooring is in place the new altar and baptismal font, the temporary pulpit and the communion rails will be moved into place, and the marble table will be installed on top of the altar. We are likely looking at worshiping in the space again on September 25.

New Lutheran Sentinels are available on the table in the Narthex. Please take your copy on your way out of church this morning.

Women's Missionary Rally: If you are planning to attend the rally in Grants Pass, please let Pastor know. The Rally starts on Friday evening, September 23 and goes all day on Saturday the 24th.

Trinity 12: The Word of God's love and Christ's life brings forth healing and hope, purpose and preciousness, survival and everlasting salvation. This He delights to do even for impaired or undeveloped human bodies (Mark 7:32-35) and no matter how dismal the situation (Isaiah 29:17-19).

Prayer: *Dear Father, give desperate hearts life and confidence knowing that their sufficiency comes from Your Son Jesus Christ. Amen.*

Life Thoughts in the Church Year/One Year Lectionary – Lutherans For Life

Feasts, Commemorations, and Events Easter Week

Monday: *Commemoration of Zachariah & Elizabeth, Parents of St. John the Baptist*
Pastor's Day Off

Tuesday: Pastor at Bethany

Wednesday: Pastor at Concordia

Thursday: FEAST OF THE NATIVITY OF THE BLESSED VIRGIN MARY
Pastor at Bethany all day; Bible study at Bethany, 10:00am

Friday: Pastor at Concordia

Saturday: Pastor at Bethany

Next Sunday: *The Thirteenth Sunday After Trinity*
Concordia Service of the Word, 9:00am
Bethany Holy Communion, 11:00am
1 Peter Bible Study for the Parish, 12:30pm

Understanding the Divine Service

Communing with God: A Historical Survey

Introduction

Where did the order of the Divine Service come from? Is it in the Bible? Was it dropped down from heaven on golden tablets? What is its origin? Is the Worship Service that we use much different from what Christians in the Bible used? Is it just an arbitrary set of texts and rituals imposed on Christians by stuffy, legalistic pastors and Church leaders to stifle true worship and the work of the Spirit? Did Christians in the New Testament really worship in a free-flowing way as they were inwardly moved by the Holy Spirit?

The Gospel and Sacraments: The Divine Service

Our Lord Himself established His Church's Divine Liturgy when He gave commands to His Apostles (Acts 1:2). He commanded them to **baptize** (John 3:3-6; Matt. 28:19; Mark 16:16). He commanded them to **teach** and **preach** the gospel to all nations (Matt. 28:20; Mark 16:15; Luke 24:47). He commanded them to forgive sins by pronouncing **absolution** (Matt. 16:18-19; Matt. 20:18; John 20:21-23). Finally, He instituted the **Holy Supper** of His Body and Blood and gave the command to *do this in remembrance of Me* (Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Cor. 11:23-25).

The Gospel and Sacraments are the Church's Divine Service. They are the rituals that our Lord has given His church to observe until the end of time wherever Christians are gathered in His Name. Indeed, to receive the Gospel and Sacraments, which give the forgiveness of sins, is what it means to be gathered *in Jesus' Name*. When Christians are gathered in Jesus' Name they have the promise that He is *there in the midst of them* (Matt. 18:20) *until the end of the age* (Matt. 28:20).

The Days After Pentecost: A Set Pattern of Worship

Immediately after Pentecost we see the newly baptized believers gathering together for this Service of Word and Sacrament. Acts 2:42 tells us: *And they continued steadfastly in the apostles' doctrine and fellowship (preaching of the Gospel), in the breaking of the bread (Lord's Supper), and in the prayers.* Here we see the two main parts of the Divine Service that we celebrate still today. "The Prayers" indicates that preaching and the Lord's Supper took place within the context of some kind of set, orderly liturgy.

The New Testament does not supply a complete outline of the liturgy which is found in our hymnal. Our liturgy was formed gradually. It grew piece by piece, over

many centuries, into what we have today. However, the most basic elements are there already in the New Testament. No explicit liturgical order was established for the New Testament church because none was needed. The first Christians simply continued doing what they had always done, only now as Christians who worshiped the risen Lord Jesus.

Jewish Influence: The Service of the Word

The very first Christian converts were Jews. So their Services would have looked very much like what was done in the Jewish Services, especially in the Synagogue. This is only natural, for this is the pattern of worship that they were used to. In fact, we might call what was done in the New Testament a Christianized Synagogue Service. What was taken over from the Synagogue would have formed the first half of the liturgy – *the Service of the Word*.

The typical morning liturgy of the Jewish Synagogue consisted of these elements: A blessing; Psalms; a confession of faith; a lesson from one of the first five books of the Bible; Psalms; a lesson from one of the Prophets; Psalms; a Sermon; various blessings; a Prayer for all kinds of people; a final blessing; a Prayer for peace. These are exactly the parts of worship we find mentioned in the New Testament. We know from places like Acts 13:15 that when the Christians gathered together there were readings from the Old Testament. To these were also added the reading of the apostles' letters (1 Thess. 5:27; Colossians 4:16). After the readings came sermons (1 Cor. 14:26; Acts 20:7). We know that the early Christians sang the Psalms and hymns in their Services (Eph. 5:19; Colossians 3:16). There were also prayers said publicly for all kinds of people (1 Tim. 2:1-2). We also find a basic Christian creed in places like 1 Tim. 3:16. So, these elements: Scripture readings, sermons, psalms, hymns, creed, and prayers formed the basic liturgy of the earliest Christian Church.

The Service of the Lord's Supper

To this *Service of the Word* was added the celebration of the Lord's Supper as the second half of the Service. In the first years of the New Testament the Lord's Supper (in fact, the whole Service) would have been celebrated in the context of an *Agape* (love) feast. The *Agape* was a regular social meal that had a religious character. It would be like if we were to combine our church Service with a more ceremonial potluck dinner instead of having one before the other.

1 Corinthians 10:16 suggests elements of the Jewish Passover meal. St. Paul says: *The cup of blessing which we bless, is it not the communion of the blood of Christ?* The "cup of blessing" is the third cup of wine drunk during the Passover. It is

reasonable, then, to infer that other Psalms and prayers from the Passover ritual were used as a liturgical context for the Lord's Supper.

In 1 Corinthians 11:23-26 Paul then gives the basic element of the Service of the Lord's Supper: the blessing of bread and wine with the Words of the Lord and then the eating and drinking of this blessed bread and wine which is the Lord's Body and Blood.

No New Thing

The Divine Service as we know it was essentially in place already in the New Testament. It consisted of a Service of the Word and a Service of the Sacrament. Certainly the Service developed down through the ages as texts and ceremonial actions crystallized into set forms that varied in their details from place to place. But essentially, the Service was always the same.

Different arrangements in various places produced "different" liturgies, but all the liturgies reflect, in one way or another, what has been outlined above: An orderly outline of Scripture readings, Psalms, hymns, sermon, a creed, prayers for all kinds of people and concerns, the blessing of bread and wine with the Words of Institution, the eating and drinking of Christ's Body and Blood, and blessings. That's basically what we do in Church!

Trinity 12 Hymn: "God's grace alone endureth." Johann Gramann (1487-1541) wrote today's CHIEF HYMN *My Soul, now Bless Thy Maker* (ELH 456). At one time he was the secretary of Luther's great Romanist opponent, Dr. John Eck. But after the Leipzig Disputation in 1519, he was convinced by the Gospel and joined the Reformation. He spent his life furthering the true doctrine and combating errorists such as the Anabaptists, especially in Prussia. He wrote this hymn in 1525 at the request of Prince Albrecht of Brandenburg. It is a summary of Psalm 103 which the Prince dearly loved. According to Dr. Martin Chemnitz, the Prince had it sung at his death bed. It was also sung by Gustavus Adolphus after recapturing the city of Augsburg during the 30 years war. The hymn is a song of praise that matches the closing of today's gospel: "He has done all things well." Jesus is our maker as much as is the Father and the Holy Spirit. Just as Jesus opened the deaf-mute's lips, and those lips spoke plainly, so we open our lips to praise and bless God for all the benefits we have received from Him. It is always through Jesus that we receive not only health for our bodies, but for our souls as well. It is in the person and work of Christ alone that we truly come to worship our maker in spirit and in truth.