

The Lutheran Church of the Covenant
*“Reaching Out, Reflecting Christ, Renewing
Lives”*



*Mary, Mother of Our Lord
August 14, 2022*



Evangelical Lutheran Church in America

God's work. Our hands.



We welcome you to worship here at the Lutheran Church of the Covenant! As long as the weather cooperates, we gather outside in God's Creation to worship with singing and loud shouts of praise (if not, we will worship in the sanctuary).

- Bulletins and Communion (wheat or gluten-free wafers, wine or grape juice options) are available to be picked up at the side driveway. Please keep in mind potential wind that may affect your Communion cups.
- You may stay in your vehicle or setup a chair anywhere you like. Speakers will be set up front by the worship leaders so that everyone can hear and participate from their respective spots.
- We encourage you to participate throughout the worship by speaking the **bold** print and singing along with the hymns!
- You will not be asked to stand during the worship, so feel free to remain seated throughout.
- An offering basket is placed up-front by the podium.

Our Worship Leaders & Staff

Ministers
Presiding Minister
Pianist
Lector
Parish Administrator
Custodian

All People
The Rev. Bradley Ross
Robin Crawford
Bert Zahn
Jennifer Lasher-Dobush
Vince Besednjak

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Mary, Mother of Our Lord

Mary's role is not limited to giving birth to Jesus and mothering him in his childhood. In John's gospel, she is among the women standing near the cross; in Acts, she is among the disciples awaiting the gift of the Holy Spirit. She continued to see how God was at work through her son, keeping the ancient promises to her ancestors, brushing aside the rich and powerful, and focusing on those as poor and powerless as Mary herself.

Prelude *Light Dawns on a Weary World* (Hansen)

Welcome & Greetings

Confession & Forgiveness

All may make the sign of the cross, the sign that is marked at baptism, uniting us as one family in Christ, and setting us free to serve as his disciples for the sake of the world.

Blessed be the holy Trinity, † one God,
whose steadfast love endures forever. **Amen!**

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

Silence is kept for reflection.

Most merciful God,
**we confess that we have not always followed a path of steadfast love
but have often chosen our own way.
Instead of putting others before ourselves,
we long to take the best seats at the table.
When met by those in need, we have too frequently passed by on the other side.
Help us to see the path of new life and hope.
Save us from ourselves, and free us to love our neighbors with joy. Amen!**

Hear the good news! God does not deal with us according to our sins,
but thoroughly delights in granting pardon and mercy.
In the name of † Jesus Christ, your sins are forgiven.
You are set free to love as God loves the whole world.
Amen!



1 The an - gel Ga - bri - el from heav - en came,
 2 "For know a bless - ed moth - er thou shalt be,
 3 Then gen - tle Mar - y meek - ly bowed her head;
 4 Of her, Em - man - u - el, the Christ, was born



with wings as drift - ed snow, with eyes as flame:
 all gen - er - a - tions laud and hon - or thee;
 "To me be as it pleas - eth God," she said.
 in Beth - le - hem all on a Christ - mas morn,



"All hail to thee, O low - ly maid - en Mar - y,
 thy son shall be Em - man - u - el, by seers fore - told,
 "My soul shall laud and mag - ni - fy God's ho - ly name."
 and Chris - tian folk through - out the world will ev - er say:



most high - ly fa - vored la - dy."
 most high - ly fa - vored la - dy." Glo - ri - a!
 Most high - ly fa - vored la - dy,
 "Most high - ly fa - vored la - dy."

Text: Basque carol; para. Sabine Baring-Gould, 1834–1924
 Music: GABRIEL'S MESSAGE, Basque carol

Greeting

The grace of our Risen Lord, Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all! **And also with you.**

Canticle of Praise *Now the Feast*

Refrain

Now the feast and cel - e - bra - tion,
all of cre - a - tion sings for joy
to the God of life and love and
free-dom: praise and glo - ry for ev -
er - more!

Verse 1

1. Now is the feast of the Lamb once
slain, whose blood has freed and u -
nit - ed us to be one great peo - ple of
God. *to Refrain*

Verse 2



2. Pow - er and rich - es, wis - dom and
might, all hon - or and glo - ry to Christ
for ev - er. *to Refrain*

The musical notation for Verse 2 consists of three staves of music in a treble clef with a key signature of three sharps (F#, C#, G#). The melody is written on a single line. The lyrics are placed below the notes. The first staff contains the first line of lyrics, the second staff the second line, and the third staff the third line. The third staff ends with a double bar line and the text "to Refrain".

Verse 3



3. For God has come to dwell with us, to
make us peo - ple of God; to make
all things new. *to Refrain*

The musical notation for Verse 3 consists of three staves of music in a treble clef with a key signature of three sharps (F#, C#, G#). The melody is written on a single line. The lyrics are placed below the notes. The first staff contains the first line of lyrics, the second staff the second line, and the third staff the third line. The third staff ends with a double bar line and the text "to Refrain".

Prayer of the Day

Almighty God, in lifting up Mary to be the mother of your Son, you made known your gracious regard for the poor, the lowly, and the despised. Grant us grace to receive your word in humility, and so to be made one with your Son, Jesus Christ our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen!**

The Prophet proclaims a hopeful message: God loves justice and will make an everlasting covenant with Israel and her descendants. In response, the prophet sings a joyful song, like Mary many generations later, about God's mercy and salvation.

⁷Because [the] shame [of God's people] was double,
and dishonor was proclaimed as their lot,
therefore they shall possess a double portion;
everlasting joy shall be theirs.

⁸For I the Lord love justice,
I hate robbery and wrongdoing;
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.

⁹Their descendants shall be known among the nations,
and their offspring among the peoples;
all who see them shall acknowledge
that they are a people whom the Lord has blessed.

¹⁰I will greatly rejoice in the Lord,
my whole being shall exult in my God;
for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.

¹¹For as the earth brings forth its shoots,
and as a garden causes what is sown in it to spring up,
so the Lord God will cause righteousness and praise
to spring up before all the nations.

Word of God, word of life!

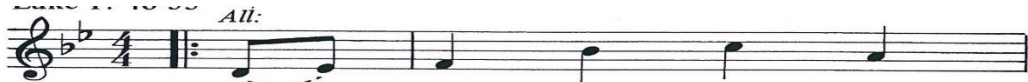
Thanks be to God!

Psalm

“The Magnificat” (*Holden Evening Prayer*)

The song begins with a soloist introduction of the Annunciation: “An angel went from God to a town called Nazareth to a woman whose name was Mary. The angel said to her, ‘Rejoice, O highly favored, for God is with you. You shall bear a child, and his name shall be Jesus, the Chosen One of God most high.’ And Mary said, ‘I am a servant of my God, I live to do your will.’” All join in singing the Magnificat on the next page.

All:



1.3. My soul pro - claims your
2. You have cast the might - y



great-ness, O God, and my spir - it re-joic - es in
down from their thrones, and up lift - ed the hum - ble of



you, You have looked with love on your
heart, You have filled the hun - gry with



ser - vant here, and blessed me all my life through.
won-drous things, and left the wealth - y no part.



Great and might - y are you, O Ho - ly One,
Great and might - y are you, O Faith - ful One,



strong is your kind - ness ev - er - more.
strong is your jus - tice strong your love,



How you fa - vor the weak and low - ly one,
As you prom - ised to Sar - ah and A - bra - ham,



hum - bling the proud of heart.
kind - ness for - ev - er - more.

In the promise of the Incarnation, Jesus Christ embodies God's mother-father heart, in love claiming people as adopted children.

⁴But when the fullness of time had come, God sent his Son, born of a woman, born under the law, ⁵in order to redeem those who were under the law, so that we might receive adoption as children. ⁶And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" ⁷So you are no longer a slave but a child, and if a child then also an heir, through God.

Word of God, word of life!

Thanks be to God!

Gospel Verse

Al - le - lu - ia, al - le - lu - ia. Lord, to whom shall we
 go? You have the words of e - ter - nal
 life. Al - le - lu - ia!

Gospel

Luke 1:39-45

Elizabeth, John's mother, and Mary, the mother of Jesus, are two women filled with the Holy Spirit and with faith. In Elizabeth's inspired greeting and Mary's song of praise we hear of a saving God who remembers, scatters, lifts up, and fulfills all things.

The Gospel according to Luke, 1st chapter.

Glory to you, O Lord!

³⁹In those days Mary set out and went with haste to a Judean town in the hill country, ⁴⁰where she entered the house of Zechariah and greeted Elizabeth. ⁴¹When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit ⁴²and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. ⁴³And why has this happened to me, that the mother of my Lord comes to me? ⁴⁴For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. ⁴⁵And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

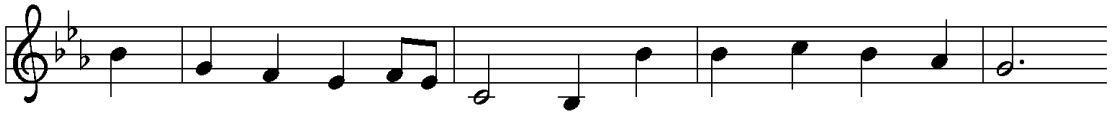
This is the holy Gospel of our Lord!

Praise to you, O Christ!

Sermon

Hymn of the Day *For All The Faithful Women* (verses 1, 6, 2 & Last)

ELW #419



1 For all the faith - ful wom - en who served in days of old,
Insert one or more of stanzas 3-11 or this general stanza 2:
2 O God, for saints and ser - vants, those named and those un - known,
Last All praise to God the Fa - ther! All praise to Christ the Son!



to you shall thanks be giv - en; to all, their stor - y told.

in whom through all the a - ges your light of glo - ry shone,
All praise to God the Spir - it, who binds the church as one!



They served with strength and glad - ness in tasks your wis - dom gave.

we of - fer glad thanks-giv - ing and fer - vent prayer we raise
With saints who went be - fore us, with saints who wit - ness still,



To you their lives bore wit - ness, pro - claimed your pow'r to save.

that, faith - ful in your ser - vice, our lives may sing your praise.
we sing glad al - le - lu - ias and strive to do your will.

Mary, Mother of Our Lord

6 We honor faithful Mary,
fair maiden, full of grace.
She bore the Christ, our brother,
who came to save our race.
May we, with her, surrender
ourselves to your command
and lay upon your altar
our gifts of heart and hand.

Apostles' Creed

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ,
God's 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 to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Prayers of Intercession

Rooted in Christ and sustained by the Holy Spirit, we offer our prayers for the church, the world, and all of creation.

A brief silence.

Gracious God, you have revealed your love for people overlooked and cast aside, sending your son to be born among the humble and poor. Send your church to proclaim good news to those who feel abandoned, despised, or rejected and make Covenant a place of genuine welcome and hospitality. God, in your mercy, **hear our prayer.**

All creation longs for healing and restoration. Thwart the destruction of plant and animal habitats and amplify the voices of those who advocate for wise stewardship of the earth's resources. God, in your mercy, **hear our prayer.**

It is our duty and delight that we should everywhere and always offer thanks and praise to you, O God, through Jesus Christ who calls us to follow his way of humble service and love. And so, with the church on earth and the host of heaven, we praise your name and join their unending hymn:

Ho - ly, ho - ly, ho - ly are you, God of pow - er and
might; Heav - en and earth are filled with your
glo - ry. Ho - san - na in the high - est!
Bless - ed is the One who comes in your name. Ho -
san - na in the high - est, ho - san - na in the high - est!

Thanksgiving at the Table

Holy God,
our Maker, Redeemer, and Healer,
in the harmonious world of your creation,
the plants and animals,
the seas and stars

were whole and well in your praise.

When sin had scarred the world,
you sent your Son to heal our ills
and to form us again into one.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

Remembering, therefore,
his acts of healing,
his body given up,
and his victory over death,
we await that day when all the peoples of the earth
will come to the river to enjoy the tree of life.

Holy Spirit, continue to come upon us and upon this meal:
as grains scattered on the hillside become one bread,
so let your church be gathered from the ends of the earth,
that all may be fed with the Bread of life, Jesus Christ, our Lord.

Through him all glory and honor is yours,
Almighty Father, with the Holy Spirit,
both now and forever.

Amen!

**Our Father in heaven,
hallowed be your name,**

**your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

Invitation to Communion

In Christ's presence there is fullness of joy.
Taste the banquet of everlasting life!
Thanks be to God!

Communion

Music Interlude *Pastorale on "The Angel Gabriel"* (Sanderman)

Prayer after Communion

Life-giving God,
through this meal you have bandaged our wounds
and fed us with your mercy.
Now send us forth to live for others,
both friend and stranger,
that all may know your never-ending love.
This we pray in the name of Jesus, our Risen Lord.
Amen!

Blessing

The God of peace,
Father, † Son, and Holy Spirit,
bless you, comfort you,
and show you the path of life
this day and always. **Amen!**

Sending Hymn *My Soul Proclaims Your Greatness*

ELW# 251



- 1 My soul pro-claims your great-ness, Lord; I sing my Sav - ior's praise!
- 2 To all who live in ho - ly fear your mer-cy ev - er flows.
- 3 To Is - ra - el, your ser - vant blest, your help is ev - er sure;



You looked up - on my low - li - ness, and I am full of grace.
With might - y arm you dash the proud, their schem-ing hearts ex - pose.
the prom - ise to our par - ents made their chil - dren will se - cure.



Now ev - 'ry land and ev - 'ry age this bless-ing shall pro - claim—
The ruth-less you have cast a - side, the low - ly throned in - stead;
Sing glo - ry to the Ho - ly One, give hon - or to the Word,



great won - ders you have done for me, and ho - ly is your name.
the hun - gry filled with all good things, the rich sent off un - fed.
and praise the Pow'r of the Most High, one God, by all a - dored.

Text: *With One Voice*, 1995, based on the Magnificat
Music: KINGSFOLD, English folk tune
Text © 1995 Augsburg Fortress

Dismissal

Go in peace. Love your neighbor as yourselves!

Thanks be to God!

Postlude “*Kingsford*” (Hansen)

Praying Together

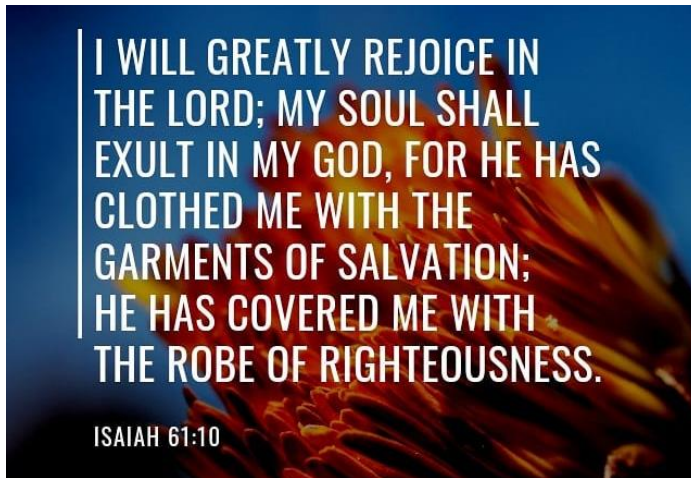
... for those who are homebound, ill, hospitalized or recuperating: Gayle Agg, Sheena Cameron, Joan Clarke, Barbara Fossa, Carolyn Frajter, Ken Frajter, Donna Franz, Nealie Gage, Barb Gaglione, Michelle Garnett, Rosa Garnett, Clare Hanusz, Alex Hohenstein, Dylan King, Jason Lanese, Sara Mendes, Debbie Morris, Phyllis Nemeth, Mary Ann Noll, Sam Reddig, Steve Senderak, Gary Smith, Arlene Stoltz, Marie Storms, Tom Susanek, Phyllis Treichel, Phyllis Welker, Wilma Dancy, Bill Helmick, Nancy Helmick, Robert Lambrecht, Kim (Novak) Leonhardt, Laura Mele, Judy Morgan, Kris Sandor, Bill Wilkens, Eugene Winfrey, the Copeland/Lane Family.

General Fund receipts for week ending 8/7/2022: \$1210



Mark Gabor is kindly requesting to carpool as a passenger with those making the trip to Blossom Music Center for Rogers & Hammerstein’s “The Sound of Music” performance on September 4 (7pm). He is generously willing to assist with travel expenses.

Feel free to contact him at markgabor40@gmail.com or 5374 Lee Road, Apt. 101, Maple Heights.



Mary, Mother of our Lord

In our Lutheran calendar, the principal festival of Mary is “Mary, Mother of Our Lord” on Aug. 15. The “of Our Lord” speaks to Mary’s role as the mother of Jesus in the Gospel narrative and as the mother of God in eternity. In 431 the Council of Ephesus proclaimed Mary as the *theotokos*, the God-bearer. This claim emphasizes the union of the two natures of Christ in one person when Mary gave birth to Jesus.

A year before his translation of the New Testament, Martin Luther completed his commentary on the Magnificat, Mary’s song from Luke’s Gospel that served as the main canticle of the Evening Prayer. Luther saw Mary’s song as a model for Christian prayer and praise, not dependent on merit but rather in response to God’s grace. God had chosen her for such an important role in the history of salvation, one that turns everything on its head. Thus, Christians are to respect and venerate Mary because of her faith, humility and willingness.

Luther identifies six works of God in the Magnificat: mercy, breaking spiritual pride, putting down the mighty, exalting the lowly, authoring trust and giving good things (what he usually identifies as “life, forgiveness and salvation”). All six of these works find their origin in and point to the Incarnation, which is God’s greatest work and from which we receive salvation and its benefits through no merit of our own.

The Magnificat is where we encounter Mary most regularly. Evangelical Lutheran

Worship (ELW) contains six versions of it. Lutherans experience Mary in four other ways during worship: the creeds, lectionary readings, hymns and images. Joining with other Christians weekly, Lutherans say Mary's name in professing their faith through the creeds.

Mary is featured in the Gospel readings for Christmas and Epiphany, as well as the Annunciation (March 25) and Visitation (May 31). She also appears on the fourth Sunday of Advent for all three lectionary cycles, and the Magnificat is used in place of the Psalm on that Sunday or on the third. Mary also appears in John's account of the Passion read annually on Good Friday, where Jesus from the cross establishes a relationship between her and the beloved disciple. For that reason, tradition holds that Mary was present with the apostles at Pentecost. Mary also appears in at least three other lectionary readings amid Jesus' ministry.

Including the versions of the Magnificat, Mary is mentioned (either by name or by role/title) in 38 hymns in ELW (including six Advent and 12 Christmas hymns). The Lutheran Book of Worship included the *Stabat Mater* ("At the Cross Her Station Keeping"), in which the singer accompanies Mary at the cross in sorrow over her son's death. This hymn, which is not in the ELW, speaks of real motherly emotions during tragedy and loss, but it doesn't elevate Mary to some pious ideal.

Both in churches and popular culture, Mary has been the focus of religious art. Some Lutheran congregations contain icons or statues of Mary, often holding the infant Jesus to solidify her connection to the Incarnation. Mary's appearances over the centuries have made her embedded in particular contexts and geographies. Many people see Mary because of her connection to God's mercy to the humble and poor. These various "Our Lady of ..." speak to the reality of God's mercy being made manifest worldwide. Our Lady of Guadalupe (Dec. 12), one of the most popular Marys in America, exemplifies this fact and should have a role among Lutherans, especially in Latino communities.

A recent example is the icon commissioned by Trinity (Episcopal) Church Wall Street: "Our Lady of Ferguson and All Those Killed by Gun Violence." Mary's posture is one of prayer, while on her womb is the silhouette of Jesus in the crosshairs of a gun. As in the Magnificat, this icon lifts up God's mercy by speaking truth to the violence caused by injustice. Here, Mary is a true theologian of the cross, pointing to God who stands alongside the suffering and targeted, calling out sin for what it is.

In his Little Prayer Book (a prototype of the Small Catechism), Luther includes the Hail Mary by stating: “Let not our hearts cling to her in faith, but through her penetrate to Christ and to God himself. Thus, what the Hail Mary says is that all glory should be given to God, using these words: ‘Hail, Mary, full of grace. The Lord is with you; blessed are you among women and blessed is the fruit of thy body, Jesus Christ. Amen.’” Let us join with the Queen of Heaven and Mother of God to give thanks and praise to God through whose mercy and grace we are freed to care for our neighbors.

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1 God, bless the hands stretched out in love through floods be - low and
 2 Bring com - fort to the hearts that mourn, left bro - ken, emp - tied
 3 O God, our strength and ref - uge sure, our hope while storms of



storms a - bove; they search and res - cue, com - fort, calm, give
 by the storm. Give hope to those in deep - est grief; em -
 life en - dure: teach us to live in har - mo - ny with



shel - ter, of - fer heal - ing balm. Oh, guard them by your
 pow - er us to bring re - lief. To you, O God, we
 earth and riv - er, sky and sea, pre - serv - ing wa - ters,



stead - fast hand; reach out in love to help us stand.
 raise our hands. Save us, we pray, from sink - ing sands.
 air, and lands as ho - ly work for hu - man hands.

Text: Marty Haugen, b. 1950

Music: MELITA, John B. Dykes, 1823-1876

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From our worship resource *Sundays & Seasons*:

Mary, Mother of Our Lord, August 15

An annual celebration of the death of Mary arose first in Ethiopia in the fourth century and by the seventh century was widespread among Christians. Popular noncanonical writings had enhanced the few biblical references to Mary. For many centuries and in some churches today, the day promulgates the belief that at the end of her life, Mary was assumed bodily into heaven, rather than dying and being buried. This teaching fit with the medieval understanding that death was punishment for sin, and since Mary had come to be considered sinless, she would not have died in the normal way. August 15 seems to have been chosen because of a dedication of a church to her honor on that date. In Protestant churches, August 15 can serve as a day to commemorate Mary's life and her joyful response to the call of God, with no reference to the idea of her assumption.

Images in the Readings

In both Galatians and Luke, we encounter the imagery of **servant**, the resonances of which are difficult for our society to grasp. A servant was permanently, existentially, lower than the master and mistress. Christians believe that we too are existentially lower than God—not a belief universally held in our time. To be a servant, to serve, was not some job a person had: a servant was what a person was. Baptism changes what we were to what we are in Christ.

The **wedding garment** God provides is righteousness: our baptismal robe is God's way of justice. The images of the flower garland and the jeweled necklace suggest how good it is to wear our Christian clothing. May your albs be clean and flowing with grace and beauty.

It is instructive that the readings for Mary's day do not focus on Mary herself but on the God who continues to reverse the usual order of things through divine mercy.

God asks for the ultimate surrender of the core of our being: Mary is one who modeled this "yes" for us. Too frequently, Mary has been placed on a pedestal as someone who was so gifted as to somehow be other than human. To do this is to remove any possibility of finding in her a model for our own human strivings and struggles. Mary was not a simple, naive, passive young girl that God used. Scriptures reveal an articulate, sensitive, intelligent young woman, and her life was filled with questions and mystery. She was asked over and over to give a "yes" in faith and trust, but she needed to give only one assent at a time, as is true for each of our lives. God who is mighty has done great things for Mary. God has promised to be with us as well. Truly, we are a people whom the Lord has blessed.

- Joan Delaplaine, O.P., *Homilies for the Christian People*

Mary's Song

And Mary said: "My soul glorifies the Lord and my spirit rejoices in God my Savior." Luke 1:46 (NIV)

Words are taken from Luke 1:46-55 (NIV).



J Q F E A R B W R P H B N O E
R Y W W G X O J I R U H E R J
Y K C T W L U Y C O S O Z T H
I Y G H W B O L H U Y L T M U
Y M E S R E U R M D X Y H U N
B D E E W O J Z I E D Q R B G
L S O R S K Y Q D F V F O E R
E S T V C U N F E B I J N S Y
S P W A R Y D E E D S E E D K
S I F N M I G H T Y T C S E S
E R C T H I N G S T I N L R E
D I F V Q P E V A O P B E M F
Z T H M W G H E J N M L A C Y
G O G Y I R R E F U U N H Q S
N H C F R G R F H R J M T S C

blessed
deeds
fear
glorifies

great
holy
humble
hungry

mercy
mighty
name
proud

rejoices
rich
rulers
servant

soul
spirit
things
thrones