

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

Call the Sabbath a

delight

Isaiah 58:13

Eleventh Sunday after Pentecost
August 21, 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
Flutist
Lector
Parish Administrator
Custodian

All People
The Rev. Bradley Ross
Robin Crawford
Ann Droste
Harry Werner
Jennifer Lasher-Dobush
Vince Besednjak

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Eleventh Sunday after Pentecost

Remember the sabbath day. Call the sabbath a delight. This is the Lord's day, and the Lord will do for us what the Lord does: feed us, forgive us, help and heal us. Rejoice at all the wonderful things God is doing.

Prelude *Lord Jesus, You Shall Be My Song* (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 O day of rest and glad - ness, O day of joy and light,
 2 On you, at earth's cre - a - tion, the light first had its birth;
 3 To - day on wea - ry na - tions the heav'n - ly man - na falls;
 4 New grac - es ev - er gain - ing from this our day of rest,



O balm for care and sad - ness, most beau - ti - ful, most bright:
 on you, for our sal - va - tion, Christ rose from depths of earth;
 to ho - ly con - vo - ca - tions the sil - ver trum - pet calls,
 we reach the rest re - main - ing to spir - its of the blest.



on you the high and low - ly, through a - ges joined in tune,
 on you, our Lord vic - to - rious the Spir - it sent from heav'n;
 where gos - pel light is glow - ing with pure and ra - diant beams
 We sing to you our prais - es, O Fa - ther, Spir - it, Son;



sing, "Ho - ly, ho - ly, ho - ly," to the great God tri - une.
 and thus on you, most glo - rious, a three - fold light was giv'n.
 and liv - ing wa - ter flow - ing with soul - re - fresh - ing streams.
 the church its voice up - rais - es to you, blest Three in One.

Text: Christopher Wordsworth, 1807–1885, alt.

Music: ELLACOMBE, German melody, 18th cent.; adapt. X. L. Hartig, *Melodien zum Mainzer Gesangbuche*, 1833

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

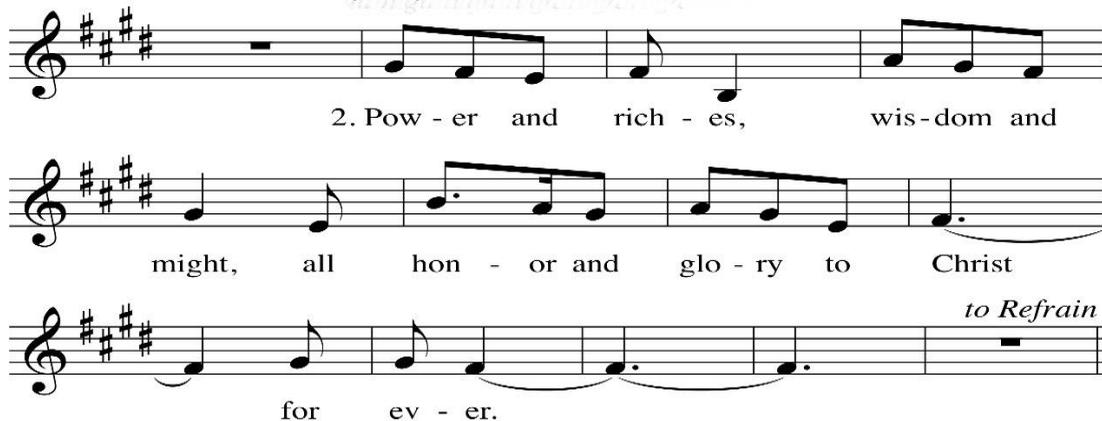
Now the feast and cel - e - bra - tion,
all of cre - a - tion sings for joy
to the God of life and love and
free-dom: praise and glo - ry for ev -
er - more!

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

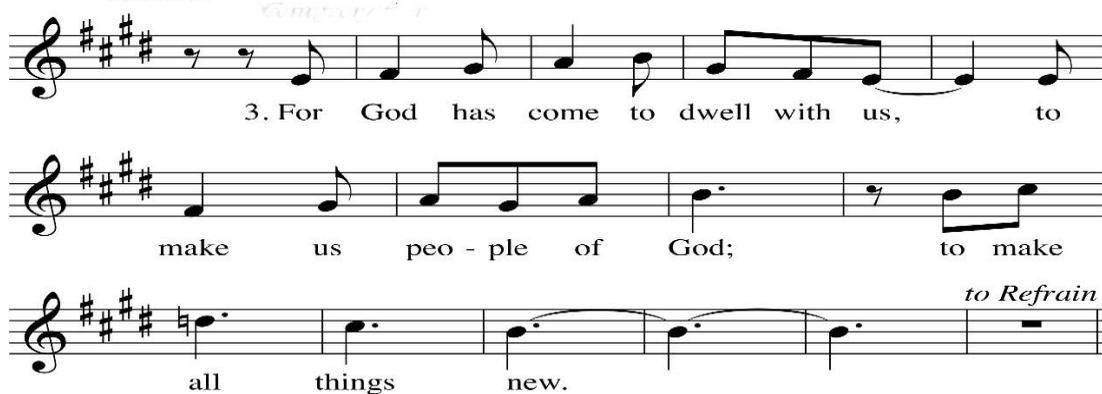


2. Pow - er and rich - es, wis - dom and
might, all hon - or and glo - ry to Christ
for ev - er.

to Refrain

Detailed description: This block contains the musical notation for Verse 2. It consists of three staves of music in a treble clef with a key signature of three sharps (F#, C#, G#). The first staff begins with a whole rest followed by a quarter note G4, a quarter note A4, a quarter note B4, and a quarter note C5. The second staff continues with a quarter note B4, a quarter note A4, a quarter note G4, and a quarter note F#4. The third staff concludes with a quarter note E4, a quarter note D4, and a quarter note C4, ending with a double bar line. The lyrics are placed below the notes.

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

Detailed description: This block contains the musical notation for Verse 3. It consists of three staves of music in a treble clef with a key signature of three sharps (F#, C#, G#). The first staff begins with two eighth rests, followed by a quarter note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a quarter note F#4. The second staff continues with a quarter note E4, a quarter note D4, a quarter note C4, a quarter note B3, and a quarter note A3. The third staff concludes with a quarter note G3, a quarter note F#3, a quarter note E3, a quarter note D3, and a quarter note C3, ending with a double bar line. The lyrics are placed below the notes.

Prayer of the Day

O God, wondrous and majestic, you know that as your fragile children, we cannot by ourselves stand upright. Give us strength of mind and body, so that even when we face despair, we may rise victorious through your Son, Jesus Christ, our Risen Savior and Lord. **Amen!**

God promises those who have returned from exile that where justice and mercy prevail, the ruins will be rebuilt and light will rise in the darkness. It is a day for new beginnings.

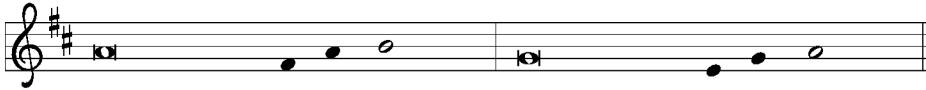
- ^{9b}If you remove the yoke from among you,
the pointing of the finger, the speaking of evil,
¹⁰if you offer your food to the hungry
and satisfy the needs of the afflicted,
then your light shall rise in the darkness
and your gloom be like the noonday.
¹¹The LORD will guide you continually,
and satisfy your needs in parched places,
and make your bones strong;
and you shall be like a watered garden,
like a spring of water,
whose waters never fail.
¹²Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.

¹³If you refrain from trampling the sabbath,
from pursuing your own interests on my holy day;
if you call the sabbath a delight
and the holy day of the LORD honorable;
if you honor it, not going your own ways,
serving your own interests, or pursuing your own affairs;
¹⁴then you shall take delight in the LORD,
and I will make you ride upon the heights of the earth;
I will feed you with the heritage of your ancestor Jacob,
for the mouth of the LORD has spoken.

Word of God, word of life!

Thanks be to God!

The bold verses are sung by the congregation using the tone below.



Antiphon: *The Lord crowns you with steadfast mercy and love.* (Ps. 103:4)

- ¹Bless the LORD, | O my soul,
and all that is within me, bless God's | holy name.
- ²**Bless the LORD, | O my soul,
and forget not | all God's benefits—**
- ³who forgives | all your sins
and heals all | your diseases;
- ⁴**who redeems your life | from the grave
and crowns you with steadfast | love and mercy; *Antiphon***
- ⁵who satisfies your desires | with good things
so that your youth is renewed | like an eagle's.
- ⁶**O LORD, you provide | vindication
and justice for all who | are oppressed.**
- ⁷You made known your | ways to Moses
and your works to the chil- | dren of Israel.
- ⁸**LORD, you are full of compas- | sion and mercy,
slow to anger and abounding in | steadfast love. *Antiphon***

Second Lesson

Hebrews 12:18-29

Using images of Moses, the writer presents a striking vision of the new covenant of God made possible in Christ. There is no longer fear; only awe in the new promise in Christ into which we are invited.

¹⁸You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, ¹⁹and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. ²⁰(For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death.") ²¹Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") ²²But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous

made perfect, ²⁴and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

²⁵See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! ²⁶At that time his voice shook the earth; but now he has promised, “Yet once more I will shake not only the earth but also the heaven.”

²⁷This phrase, “Yet once more,” indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. ²⁸Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; ²⁹for indeed our God is a consuming fire.

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 13:10-17

Jesus heals a woman on the sabbath, offering her a new beginning for her life. When challenged by a narrow reading of the sabbath command, Jesus responds by expanding “sabbath work” to include setting people free from bondage.

The Gospel according to Luke, 13th chapter.

Glory to you, O Lord!

¹⁰Now [Jesus] was teaching in one of the synagogues on the sabbath. ¹¹And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. ¹²When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” ¹³When he laid his hands on her, immediately she stood up straight and began praising God. ¹⁴But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” ¹⁵But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? ¹⁶And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” ¹⁷When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

This is the holy Gospel of our Lord!

Praise to you, O Christ!

Sermon



1 To be your pres - ence is our mis - sion here, to show com -
 2 To be your pres - ence is our mis - sion bold, to feed the
 3 To be your pres - ence is our mis - sion blest, to speak for
 4 We are your heart, O Christ, your hands and voice, to serve your



pas - sion's face and lis - t'ning ear, to be your heart of mer - cy
 poor and shel - ter home - less cold, to be your hands of jus - tice,
 all the bro - ken and op - pressed, to be your voice of hope, your
 peo - ple is our call and choice, and in this mis - sion we, the



ev - er near,
 right up - hold, al - le - lu - ia!
 love ex - pressed,
 church, re - jice,

Text: Delores Dufner, osb, b. 1939

Music: ENGELBERG, Charles V. Stanford, 1852-1924

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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. Amen.**

Prayers of Intercession

Trusting in God's extraordinary love, let us pray to the Holy One who is near to us always.

A brief silence.

Gracious God, you crown your whole church with steadfast love and mercy, including our Covenant family. Guide us continually in our baptismal covenant to strive for justice and peace in all the earth. Use our diverse gifts in service to all your precious children. Merciful God, **receive our prayer.**

You satisfy the needs of all creatures. Protect the habitats of fish and birds. Repair ecosystems damaged by misuse, neglect, or natural disaster, that all creation may thrive. Merciful God, **receive our prayer.**

You make your ways known to all people. Inspire the rulers and leaders of nations with your compassion and mercy. Raise up activists and community organizers to restore places affected by violence, poverty, and inequality. Merciful God, **receive our prayer.**

You provide justice for all who are oppressed and relief to all who are afflicted. Heal those who are bent over by addiction, depression, and anxiety. Set free all who cry out under the weight of mental, emotional, or physical distress. Merciful God, **receive our prayer.**

Generations bless your holy name. We give you thanks for the communion of saints who have gathered in prayer and praise in this place. Support us in your love until we rest forever in you. Merciful God, **receive our prayer.**

Receive the prayers of your children, merciful God, and hold us forever in your steadfast love; through Jesus Christ, our Risen Lord. **Amen!**

Great Thanksgiving

Presider: *Congregation:*
 The Lord be with you. **And al-so with you.**

Presider: *Congregation:*
 Lift up your hearts. **We lift them to the Lord.**

Presider: *Congregation:*
 Let us give thanks to the Lord our God. **It is**
right to give God thanks and praise.

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!

The image shows a musical score for a hymn. It consists of three staves of music in treble clef, with a key signature of three sharps (F#, C#, G#) and a common time signature (C). The lyrics are written below the notes. The first staff begins with a double bar line and a common time signature. The second staff continues the melody. The third staff concludes the phrase with a double bar line.

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 *Sonata in F: I Adagio* (Pepusch)

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 *Listen, God Is Calling* ELW# 513

Refrain
Leader All



Ne - no, ne - no la - ke Mu - ngu la - ku - i - ta we - we,
Lis - ten, lis - ten, God is call - ing, through the Word in - vit - ing,



ne - no la wo - ko - vu, te - na je - ma. ma.
of - fer - ing for - give - ness, com - fort, and joy. joy.

Leader All



Ye - su a - li - se - ma, Mka - hu - bi - ri.
1 Je - sus gave his man - date: share the good news
2 Let none be for - got - ten through - out the world.
3 Help us to be faith - ful, stand - ing stead - fast,

Leader All *Refrain*



Ne - no la - ke Mu - ngu la wo - ko - vu.
that he came to save us and set us free.
In the tri - une name of God and go - tize.
walk - ing in your pre - cepts, led by your Word.

Text: Tanzanian traditional; tr. Howard S. Olson, b. 1922
Music: NENO LAKE MUNGU, Tanzanian tune
Text © 1968 Lutheran Theological College, Makumira, Tanzania, admin. Augsburg Fortress

Dismissal

Go in peace. Love your neighbor as yourselves!
Thanks be to God!

Postlude *Sonata in F: IV Giga* (Pepusch)

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, Karla Franz, 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 8/14/2022: \$1484



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.

FREE community MEAL

Our next FREE community meal is this Thursday, August 25 (5-6pm)! We invite you to come in through the back door into our fellowship hall and have a seat, as we serve you and our neighbors a FREE meal. However, if you don't need this yourself, please help us let others know of this wonderful opportunity to not only have some food, but conversations with our neighbors.

Lectionary Blog: A Right Ordering

Who hasn't been frustrated when something they had planned to go a certain way was interrupted? It's frustrating, for example, when a colleague sidetracks the conversation in a meeting so much so that the original issue is never addressed. Or it's frustrating when, as happened to me the other night, a bath for small children is interrupted by a potty accident. And in this week's reading, a synagogue ruler was frustrated when his neatly constructed service was sidetracked by the number of people coming to be healed. Jesus comes to speak into the frustration and give a right ordering of priorities.

We must pay close attention to the language used in this Gospel reading. The spirit of sickness kept the woman bent over double, and she wasn't able to release herself from this position. When Jesus interrupted his teaching to heal her, he used the language of freedom rather than healing to describe what he had performed for her. The issue, as presented in the Gospel, is one of "binding" rather than just being unwell.

The synagogue ruler was frustrated at Jesus, who went beyond his invitation to speak and performed a healing on the Sabbath. But the ruler, who no doubt valued Jesus as a teacher enough to invite him to speak, didn't address him directly. Instead, he told the crowds to come all the other days of the week to be healed. The synagogue ruler saw Jesus perform a healing miracle and believed that he could continue to do so for all the others in the crowd. There was no problem of disbelief here, only a question of order and frustration. Is it right to heal on the Sabbath when there are plenty of other times in the week for folks to be healed?

Jesus would have none of it. He again used the language of freedom to say that humans untie animals to provide for their daily needs ("tying" and "untying" being two of 39 regulated categories of work on the Sabbath). Using an argument from lesser-to-greater (*kal v'homer*), Jesus reasoned that if doing actions normally prohibited on the Sabbath were permitted to improve the life of beasts of burden, how much more is untying the bonds that an evil spirit used to abuse a human woman incumbent upon all those who are able to help?

The reactions of those who heard Jesus are telling. Those who opposed him were humiliated, while everyone else in the crowd joined the recently freed woman in rejoicing. The synagogue ruler was an outlier in that time and, indeed, an outlier in Jewish traditions that mostly allow wide latitude in foregoing Sabbath protections to save

or improve human lives. Sadly, however, modern Christians are familiar with the ruler's thinking. All too often we hide behind processes or policies to avoid freeing people, frequently women, who have been bound up, abused or kept imprisoned by religious leaders who are frustrated when people step out of line.

To be clear, God and God's people care about Sabbath law. Sabbath is a justice issue in our overhyped world that seeks to drain every ounce of human energy through hustles, side-hustles, and bi- and tri-vocational ministry. God proclaims through the prophet Isaiah:

*If, because of the Sabbath, you restrain your foot
From doing as you wish on My holy day,
And call the Sabbath a pleasure, and the holy day of the Lord honorable,
And honor it, desisting from your own ways,
From seeking your own pleasure/And speaking your own word,
Then you will take delight in the Lord,/And I will make you ride on the heights of the earth (58:13-14a; New American Standard Bible).*

The letter to the Hebrews proclaims: "There remains a Sabbath rest for the people of God" (Hebrews 4:9). Jesus certainly recognized the importance of Sabbath and rest. Indeed, his disciples and opponents were continually perplexed at his sleeping and feasting schedule and relative lack of work and fasting. Jesus also understood that the point of religious practice was not the practice in and of itself, but that it accomplishes God's desires for the world. No doubt Jesus was thinking of a passage from Isaiah, just prior to our lectionary reading this week, when he framed the healing of the woman as release from bondage:

*Is this not the fast that I choose:/To release the bonds of wickedness,
To undo the ropes of the yoke,/And to let the oppressed go free,
And break every yoke? (Isaiah 58:6).*

Make no mistake, Sabbath is good. Policies and best practices are good and useful, as long as they actually are good and useful. But I think maybe we, as Lutheran Christians, have a particular responsibility to look out for how religious rules designed by humans can inhibit the freeing, liberative work of Jesus. That is, after all, the genesis of our tradition. Therefore, when we find ourselves feeling frustrated by how the liberation of others interferes with our plans and expectations, we could choose to see that as an invitation from Jesus to rightly order protection and liberation over rules that bind and inhibit freedom.

– Cory Driver (LivingLutheran.org)