

FIFTEENTH SUNDAY AFTER PENTECOST  
SEPTEMBER 18, 2022

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA

8:00 a.m. and 10:30 a.m.



*THE ENTRANCE RITE*

*PRELUDE*

*WELCOME*

*ENTRANCE HYMN #793 (Stand)*

*Praise, My Soul, the King of Heaven*

- 1 Praise, my soul, the King of heaven;  
To His feet your tribute bring;  
Ransomed, healed, restored,  
forgiven,  
Evermore His praises sing:  
Alleluia, alleluia!  
Praise the everlasting King.
- 2 Praise Him for His grace and favor  
To His people in distress;  
Praise Him still the same as ever,  
Slow to chide and swift to bless:  
Alleluia, alleluia!  
Glorious in His faithfulness.

- 3 Fatherlike He tends and spares us;  
Well our feeble frame He knows;  
In His hand He gently bears us,  
Rescues us from all our foes.  
Alleluia, alleluia!  
Widely yet His mercy flows.
- 4 Angels, help us to adore Him;  
You behold Him face to face;  
Sun and moon, bow down before  
Him,  
All who dwell in time and space.  
Alleluia, alleluia!  
Praise with us the God of grace.

*INVOCATION*

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

**Amen.**

## CONFESSION AND FORGIVENESS

God of all mercy and consolation, come to the aid of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that, attentive to your Word, we may confess our sins, receive your forgiveness, and grow into the fullness of your Son, Jesus Christ our Lord.

**Amen.**

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

*Kneel. Silence is observed for reflection and self-examination.*

Gracious God,

**have mercy on us. In your compassion forgive us our sins, known and unknown, things done and left undone. Uphold us by your Spirit so that we may live and serve you in newness of life, to the honor and glory of your holy name; through Jesus Christ our Lord. Amen.**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

**Amen.**

*KYRIE (Stand)*

For the peace from above and for our salvation: Kyrie Eleison; Christe Eleison; Kyrie Eleison. (*This means "Lord, have mercy."*)

**For the peace of the whole world, for the well-being of the Church of God, and for the unity of all: Kyrie Eleison; Christe Eleison; Kyrie Eleison.**

For this holy house and for all who offer here their worship and praise: Kyrie Eleison; Christe Eleison; Kyrie Eleison.

**Help, save, comfort and defend us, gracious Lord. Kyrie Eleison; Christe Eleison; Kyrie Eleison.**

- 1 **Splendor and honor, majesty and power  
Are Yours, O Lord God, fount of ev'ry blessing,  
For by Your bidding was the whole creation  
Called into being.**
- 2 **Praised be the true Lamb, slain for our redemption,  
By whose self-off'ring we are made God's people:  
A priestly kingdom, from all tongues and nations,  
Called to God's service.**
- 3 **To the Almighty, throned in heav'nly splendor,  
And to the Savior, Christ our Lamb and Shepherd,  
Be adoration, praise, and glory given,  
Now and forever.**

*THE PRAYER OF THE DAY*

The Lord be with you.

**And also with you.**

Let us pray. O Lord,

**keep Your Church in Your perpetual mercy; and because without You we cannot but fall, preserve us from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.**



*THE LITURGY OF THE WORD*

*FIRST LESSON (Be seated)*

Amos 8:4–7

Hear this, you who trample on the needy  
and bring the poor of the land to an end,  
saying, "When will the new moon be over,  
that we may sell grain?  
And the Sabbath,  
that we may offer wheat for sale,  
that we may make the ephah small and the shekel great  
and deal deceitfully with false balances,

that we may buy the poor for silver  
and the needy for a pair of sandals  
and sell the chaff of the wheat?"

The Lord has sworn by the pride of Jacob:  
"Surely I will never forget any of their deeds."

This is the Word of the Lord.

**Thanks be to God.**

*(8:00) PSALM 113 (Read responsively)*

*(10:30) CANTICLE #928*

*Song of Hannah*

*Congregation is invited to join in during the Refrain.*

***Refrain: My heart exults in the LORD; I rejoice in Your salvation.***

My heart exults in the LORD; my strength is exalted | in the LORD.\*  
My mouth derides my enemies, because I rejoice in Your sal- | vation.

There is none holy like the LORD; there is none be- | sides You,\*  
there is no rock | like our God.

Talk no more so very | proudly,\*  
let not arrogance come | from your mouth;

for the LORD is a God of | knowledge,\*  
and by Him actions | are weighed.

***Refrain***

The bows of the mighty are | broken,\*  
but the feeble | bind on strength.

Those who were full have hired themselves | out for bread,\*  
but those who were hungry have ceased to | hunger.

The barren has borne | seven,\*  
but she who has many children | is forlorn.

The LORD kills and | brings to life;\*  
He brings down to Sheol and | raises up.

The LORD makes poor and | makes rich;\*  
He brings low and | He exalts.

He raises up the poor | from the dust;\*  
He lifts the needy from the ash heap to make them sit with princes and  
inherit a seat of | honor.

### ***Refrain***

For the pillars of the earth | are the LORD's,\*  
and on them He has | set the world.

He will guard the feet of His faithful ones, but the wicked shall be cut off in  
| darkness,\*  
for not by might shall a | man prevail.

The adversaries of the LORD shall be broken to | pieces;\*  
against them He will thunder in | heaven.

The LORD will judge the ends | of the earth;\*  
He will give strength to His king and exalt the power of His a- | noointed.

**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.**

### ***Refrain***

## ***SECOND LESSON***

1 Timothy 2:1-7

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time. For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

This is the Word of the Lord.

**Thanks be to God.**

*(10:30) CHILDREN'S SERMON*

*ALLELUIA VERSE (Stand)*

**Alleluia.**

**Lord, to whom shall we go?**

**You have the words of eternal life.**

**Alleluia, alleluia.**

*GOSPEL*

Luke 16:1-15

The Holy Gospel according to St. Luke, the 16<sup>th</sup> chapter

**Glory to You, O Lord.**

Jesus also said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. And he called him and said to him, 'What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.' And the manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that when I am removed from management, people may receive me into their houses.' So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?' He said, 'A hundred measures of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much do you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.' The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.

"One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

The Pharisees, who were lovers of money, heard all these things, and they ridiculed him. And he said to them, "You are those who justify yourselves before men, but God

knows your hearts. For what is exalted among men is an abomination in the sight of God.

This is the Gospel of the Lord.

**Praise to You, O Christ.**

*SERMON (Be seated)*

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen.

Dear friends in Christ:

You cannot serve God and money. Only one can be your master.

When money is your master, you serve a master that only knows law; nothing of grace. In other words, money will help you to the extent that you have it, but no more.

Money doesn't care about you. Money doesn't want a better future for you. Money only cares about the bottom line – the balance of debits and credits.

Yes, money can reflect your hard work and your good efforts. Money isn't a bad thing in itself.

But it makes an awful master. Not only does it not know grace, but it doesn't distinguish between good and evil. Money has no moral principles. Money reflects efforts of wickedness and dishonesty too.

In the parable just read, Jesus urges us to be shrewd. Specifically, we are to be shrewd in striving for salvation and doing so by trusting that God, our master, is generous and focused on people, not wealth.

In past sermons on this text I have walked us through the details of its teaching, explaining how one arrives at the conclusions just given. And I've also pointed out other clearly intended messages of the text as well. But today I'd like us to focus instead on one of our other assigned readings – Psalm 113.

Praise the LORD!

Praise, O servants of the LORD,  
praise the name of the LORD!

Blessèd be the name of the LORD  
from this time forth and forevermore!  
From the rising of the sun to its setting,  
the name of the LORD is to be praised!

The LORD is high above all nations,  
and his glory above the heavens!  
Who is like the LORD our God,  
who is seated on high,  
who looks far down  
on the heavens and the earth?  
He raises the poor from the dust  
and lifts the needy from the ash heap,  
to make them sit with princes,  
with the princes of his people.  
He gives the barren woman a home,  
making her the joyous mother  
of children. Praise the LORD!

Psalm 113 was no doubt assigned to be read today because, like the Gospel, it also describes a God who is generous and focused on people. We see these messages given as the psalm unfolds.

The psalm begins with a call to praise. Using a simple and straightforward three-part introduction, it says: "Praise the LORD! Praise, O servants of the LORD, praise the name of the LORD!"

And with this emphasis on praise, the psalm is grouped together with five similar psalms, 113-118, collectively known as the Hallel psalms. Hallel is Hebrew for "praise." Hallelujah is Hebrew for "praise the Lord."

Oh, and just in case you're wondering, the word Halal, associated with middle eastern meats, is an Arabic word that means "permissible." Totally different word. But if you're like me you've often given praise for those meats, so I guess there's that connection.

Because it addresses the "servants of the Lord" (plural), we see that the psalm is primarily geared toward congregational use. We know, also, that the Hallel psalms have historically been used by families and worshipers during the Passover festival.

With the subject of praise stated, and the worshipers as servants addressed, the psalm then lifts up the name of God. It lifts up God's revealed and particular name – Yahweh – translated as LORD, with all letters capitalized. And it lifts up the very fact that God has given us his name.

To know someone's name is always an honor. So it is with our knowing of God's name. Knowing it allows us to praise him aright and be reminded of how close he wishes to be with us.

The next two verses say more about the praising of God's name. God's name is to be praised "from this time forth and forevermore" and God's name is to be praised "from the rising of the sun to its setting." If that last line sounds familiar, perhaps that is because it is used in one of the liturgies of our hymnal – the Service of Prayer and Preaching. There it serves as an excellent Call to Worship.

We've now gone through the first three verses of the psalm. And here we should note that just as the psalm is introduced by a three-part verse, so also the whole psalm is divided into three parts according to subject.

Furthermore, each part is made up of three verses. So lots of threes. Very intentional poetry.

Regarding those parts – the first, as we saw, lifts up the fact that God is to be praised. The second part expands this by saying that God is to be praised because of his exalted position.

"The LORD is high above all nations; and his glory above the heavens!" says the psalm. Notice how God's exalted position is declared with two parallel phrases. This parallel repetition is the most basic and most defining characteristic of Hebrew poetry.

God's exalted position, says the psalm, is unique. No one else has it. The psalm notes this by asking, rhetorically: "Who is like the LORD our God, who is seated on high, who looks far down on the heavens and the earth?"

Last Sunday, during our Sunday School opening, I led the group through a reading of the creation account from Genesis 1. In that account we heard of a God who is definitely above his creation. He speaks and things appear. He speaks again and disorder is turned to order. He gives commands. He gives his blessing. He is completely in charge. To

underscore this, I made sure to have the part of God read by the guy with the lowest voice in the room. No, I'm just kidding! Well, actually it may have turned out that way.

God is to be praised because he is high above his creation. And that idea of being "high above" doesn't just refer to his much greater power and ability, but also to his much greater morality.

The psalm doesn't make direct statements to this effect. Unlike many other psalms, there's no mention of the wickedness of men in contrast to the holiness of God. But what this psalm does mention is the sad state of affairs that are caused by mankind's moral inferiority.

Specifically, it states that some of mankind finds itself poor and needy, while some find that they have no home or family. These realities, mentioned in the last three verses of the psalm, point to the hardships which arise as a result of men's sin. Whether caused directly by someone's particular sin, or just a result of sin's curse upon this world, these conditions are evidence that something is wrong.

Still, this is a psalm of praise, not lament. And these sad realities are mentioned not to lecture us as some psalms do, nor give voice to our pain as others do, but rather to tell us how God overcomes them.

The last section of the psalm tells us that God is to be praised because he lifts up the lowly. As stated, he "raises the poor from the dust heap," and he "gives the barren woman a home."

Regarding those who are poor, the parallel idea expressed in the psalm is that of neediness. "He raises the poor from the dust; and lifts the needy from the ash heap." Those two words – poor and needy – are often combined in the psalms. The words themselves are probably just synonyms. But perhaps they are both included to make us think more about the situation of these people.

Some are poor because they have been victimized. Our Old Testament reading today, from Amos, expresses how the poor and needy are often "trampled upon" by those who are the sellers of goods. Those sellers sometimes use false scales to game the system. They sometimes manipulate currency. They will even sometimes deal in the buying and selling of workers – slaves, it seems. Their attitude of money before people is summed up in their attitude toward God's teaching on rest. "When will the new moon be over, that we may sell grain? And the Sabbath, that we may offer wheat for sale."

This description of how the greedy efforts of some lead to the poverty of others is quite prescient, for the same thing happens in our day too. Many in our world are poor because of the uncaring deeds of others.

That being said, the poor are not always poor because they have been victimized. Some are poor because they don't work hard enough, or because they make bad decisions. Some are poor because a bad thing like an illness or an accident has happened to them.

Poverty is always complex. What's constant is the need. By labelling people not just as poor but also needy, the Bible moves us to think about addressing needs.

Sometimes the poor need a hand up. Sometimes they may need a handout.

Sometimes they just need to be acknowledged and appreciated. Our psalm speaks of the poor and needy being in the dust and the ash heap. Poverty is often as much a state of feeling rejected and left behind as it is of not having enough to eat or drink.

Today's psalm says that God remembers the poor. Not only that, but he also raises and lifts them up.

This is both a raising and lifting of spirits, and a raising and lifting of condition.

We can see quite easily that God raises spirits. We know ourselves the encouragement and peace which come from his holy word, his holy people, and his holy Spirit. Cynics have called all of this the "opiate of the people," but even that ugly and inaccurate phrase acknowledges its power. God raises our spirits and fills us with faith, so that we might better address our challenges and needs.

What's not always so easy to see is that God raises conditions. Yes, we may have heard the statistics that religious participation is an accurate predictor of increased life expectancy and happiness. But we still wonder. We wonder because we see that many poor still remain poor, even when they pray.

Again, today's psalm helps us understand. God raises the poor and helps the needy, "to make them sit with princes, with the princes of his people."

Here we see a leveling of people – the lowly and the leaders sitting together. God breaks down the great division between the rich and poor, and between the leaders and the led. God brings about sharing, trust, and cooperation. God raises up those of humble

estate and humbles those of high estate, so that all will live together as equals before him.

The church serves as a profound example of this. All say the same prayers. All receive the same body and blood of Christ. All are asked to contribute. All are free to sit where they'd like, serve where they'd like and engage as they'd like. In a Christian congregation you will have a mix of incomes and abilities because these things are not mentioned nor seen as important. The church, instead, emphasizes our common poverty as sinners and our common need before God.

This message of leveling and equality is given in the psalm's conclusion as well. That concluding verse says: "He gives the barren woman a home, making her the joyous mother of children."

The scriptures, we recall, record many cases of women who gave birth after years and years of painful waiting. Sara, Rachel, Hannah, Elizabeth and others. God heard their prayers and gave them a child.

But the psalm words this promise of God in a way to make us think about more than just these cases of eventual birth. God gives the barren woman a "home" – which could be a home with her own children or a home with other kinds of relationships and care.

Again, this promise of God can be fulfilled in the church. At the church, women can be "the joyous mother of children" as they teach, guide and support the children of the congregation. They can lead, they can model, they can mentor, they can sponsor. In the church they can serve as family. In fact, we all can. We can all serve in "mother church." We can all do important things to contribute.

When I went to Europe this summer, I was reminded on many occasions of the fact that for most of its history, Europe was divided by those who were nobles and those who were commoners. The nobles, meaning the aristocracy, were far above the common people in rights, privilege, status and education. That divide between them was greater than borders and greater even than religion. It separated people to a greater degree than just about anything else.

Thankfully that is no longer the case. There has been a great leveling. Princes and people are sitting together. And this leveling took place, in large part, because people were able to read the scriptures for themselves and hear how God lifts and levels all people.

The lifting and leveling of condition is important, of course. There shouldn't be such a great divide between people. And we should work toward that just cause.

But what is more important is the lifting and leveling of our faith.

God lifts our faith by sharing how he has placed us on the path of salvation – the salvation accomplished for us by Jesus, who died to pay for our sins.

God also levels our faith, so to speak, allowing us to see him not just as a “far above” creator but also as one who is with us as our brother. God is with us in Jesus, and through him we are family. As family, we will one day receive the full inheritance he has prepared for us.

All of this should move us to praise him, as it did the psalmist. We praise his name. We praise his exalted status. And we praise him because of the ways he helps us.

God raises the poor from the dust and lifts the needy from the ash heap. Praise be his name forever. Amen.

*HYMN OF THE DAY #847 (Stand)*

*Christ, Our Human Likeness Sharing*

**1 Christ, our human likeness sharing,  
Heaven's love on earth portrayed;  
Christ the Shepherd, tending, caring,  
In His death our ransom paid:  
Christ the Savior, Christ the Servant,  
Be Your life in us displayed.**

**3 Christ, in ev'ry congregation  
Build Your temple, stone by stone,  
With Your word as firm foundation  
For a faith matured and grown:  
Christ the Savior, Christ the Servant,  
Make in us Your Gospel known.**

**2 Hear the word that Christ has  
spoken,  
Help the weak, the hungry feed;  
See the pow'rs of darkness broken,  
Sinners pardoned, captives freed:  
Christ the Savior, Christ the Servant,  
Help us meet our neighbor's need.**

**4 Come, O living Christ, renew us,  
As of old in wind and flame;  
With the Spirit's pow'r endue us,  
Servants of Your saving name:  
Christ the Savior, Christ the Servant,  
Christ whose kingdom we  
proclaim.**

**I believe in God, the Father Almighty,  
maker of heaven and earth.**

**And in Jesus Christ, His only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried.  
He descended into hell.  
The third day He rose again from the dead.  
He ascended into heaven  
and sits at the right hand of God the Father Almighty.  
From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy Christian Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life  $\text{✠}$  everlasting. Amen.**

#### OFFERING

*Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

#### PRAYERS OF THE CHURCH

In peace, let us pray to the Lord: **Lord, have mercy.**

For God's name to be praised rightly among us, from the rising of the sun to its setting, let us pray to the Lord: **Lord, have mercy.**

For all of us who are servants of the Lord, that we would be freed from obsession with the goods of this world and set our hearts on the joys of the kingdom and the inheritance that never fades, let us pray to the Lord: **Lord, have mercy.**

For pastors and church workers, that they might be righteous stewards who dispense the Lord's gifts in wisdom and abundance; and for all of God's people, that they would make proper use of His Means of Grace, let us pray to the Lord: **Lord, have mercy.**

For Joseph, our president; Glenn, our governor; and all whom God has placed in high positions, that they may act with wisdom and mercy; and that we may lead peaceable and quiet lives, godly and dignified in every way, let us pray to the Lord: **Lord, have mercy.**

For the poor and the needy, and for those desiring children, that they would be lifted up in body and soul and receive from the Lord according to his grace; and that they would know the rich and full joy of belonging to the Lord's family, let us pray to the Lord: **Lord, have mercy.**

For the sick and those who suffer, for the troubled in mind, for those who are grieving, for the dying in their last hours, for all on our prayer list, and for those we name in our hearts at this time... that the Lord would grant them the comfort of His presence, relief according to His will and peace in their hearts, let us pray to the Lord: **Lord, have mercy.**

For all who receive the Lord's Supper this day, that Christ, who gave Himself as a ransom for many, would give us forgiveness of sins through His body and blood and grant us unity in faith and hearts eager for His life and salvation, let us pray to the Lord: **Lord, have mercy.**

For the foes of God who forget His Word, that God would call them to repentance and faith so that they also would rejoice in His righteousness and salvation, let us pray to the Lord: **Lord, have mercy.**

We give thanks to You, O Lord, for You have forgiven our debt of sin for the sake of Jesus and set us on the path to life. Preserve us in His grace and life until that day when You gather us to be among the saints in glory around Your throne; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

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



*SERVICE OF THE SACRAMENT*

*PREFACE*

The Lord be with you.  
**And also with you.**

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

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

It is truly good, right and salutary that we should at all times and in all places give thanks to you, hold 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 #961*

**Holy, holy, holy Lord God of Sabaoth;  
heav'n and earth are full of Your glory.  
Hosanna in the highest.  
Blessèd, blessèd, blessèd is He  
who comes in the name of the Lord.  
Hosanna in the highest.**

*PRAYER OF THANKSGIVING*

Blessed are you, Lord of heaven and earth. In mercy for our fallen world you gave your only Son, that all those who believe in him should not perish but have eternal life. We give thanks to you for the salvation you have prepared for us through Jesus Christ. Send now your Holy Spirit into our hearts, that we may receive our Lord with a living faith as he comes to us in his holy supper.

**Amen. Come, Lord Jesus.**

*THE LORD'S PRAYER*

Our Father,

**who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

*WORDS OF OUR LORD*

*PAX DOMINI*

The peace of the Lord be with you always.

**Amen.**

**Lamb of God, You take away the sin of the world;**

**have mercy on us.**

**Lamb of God, You take away the sin of the world;**

**have mercy on us.**

**Lamb of God, You take away the sin of the world;**

**grant us Your peace,**

**grant us Your peace,**

**grant us Your peace.**

*THE COMMUNION (Be seated)*

*The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.*

*DISTRIBUTION MUSIC*

*Christ, Our Human Likeness Sharing*

*Setting: Jonathan Kohrs*

*NUNC DIMITTIS #937 (Stand)*

- 1 Lord, bid Your servant go in peace,  
Your word is now fulfilled.  
These eyes have seen salvation's dawn,  
This child so long foretold.**
- 2 This is the Savior of the world,  
The Gentiles' promised light,  
God's glory dwelling in our midst,  
The joy of Israel.**
- 3 With saints of old, with saints to come,  
To You we lift our voice;  
To Father, Son, and Spirit blest  
Be honor, love, and praise.**

*PRAYER (Stand)*

*BENEDICTION*

*SENDING HYMN #894*

*For the Fruits of His Creation*

**1 For the fruits of His creation,  
Thanks be to God.  
For His gifts to ev'ry nation,  
Thanks be to God.  
For the plowing, sowing, reaping,  
Silent growth while we are sleeping,  
Future needs in earth's safekeeping,  
Thanks be to God.**

**2 In the just reward of labor,  
God's will is done.  
In the help we give our neighbor,  
God's will is done.  
In our worldwide task of caring  
For the hungry and despairing,  
In the harvests we are sharing,  
God's will is done.**

**3 For the harvests of the Spirit,  
Thanks be to God.  
For the good we all inherit,  
Thanks be to God.  
For the wonders that astound us,  
For the truths that still confound us,  
Most of all, that love has found us,  
Thanks be to God.**

*DISMISSAL*

Go in peace. Serve the Lord.  
**Thanks be to God.**

*POSTLUDE*

*For the Fruits of His Creation*  
Setting: Steven Wentz

*FLOWERS: "In memory of my cousin, Linda O'Brien." By Judy Koucky*

Those serving:

Sunday, September 18:

8:00 a.m.:

Greeter: Christine M. Bell  
Comm. assist: Jim Easterly  
Reader: Dede Dixon

10:30 a.m.:

Greeter: Michael Chamberlain  
Comm. assist: Judy Koucky  
Reader: Charles Fisher  
Acolyte: Noah Starck

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