

SIXTEENTH SUNDAY AFTER PENTECOST
SEPTEMBER 25, 2022

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

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



THE ENTRANCE RITE

PRELUDE

All My Hope On God Is Founded
Settings: 1. C. Callahan 2. M. Sedio

WELCOME

ENTRANCE HYMN From *With One Voice* (Stand)

All My Hope On God Is Founded

See PDF music

**1 All my hope on God is founded
who will all my trust renew,
who through change and chance will
guide me,
only good and only true.
God unknown, from thy throne
call my heart to be thine own.**

**2 Mortal pride and earthly glory,
sword and crown betray our trust;
what with care and toil we fashion,
tow'r and temple, fall to dust.
But thy pow'r, hour by hour,
is my temple and my tow'r.**

**3 Great thy goodness, e'er enduring;
deep thy wisdom, passing thought;
splendor, light, and life attend thee,
beauty springing out of naught.
Evermore from God's store
new-born worlds rise and adore.**

**4 Still from earth to God eternal
sacrifice of praise be done,
high above all praises praising
for the gift of God's own Son.
Christ shall call one and all:
you that follow shall not fall.**

All My Hope on God Is Founded

1 All my hope on God is found - ed who will all my
 2 Mor - tal pride and earth - ly glo - ry, sword and crown be -
 3 Great thy good - ness e'er en - dur - ing; deep thy wis - dom,
 4 Still from earth to God e - ter - nal sac - ri - fice of

trust re - new, who through change and chance will guide me,
 tray our trust; what with care and toil we fash - ion,
 pass - ing thought; splen - dor, light and life at - tend thee,
 praise be done, high a - bove all prais - es prais - ing

on - ly good and on - ly true. God un - known, from thy
 tow'r and tem - ple, fall to dust. But thy pow'r, hour by
 beau - ty spring - ing out of nought. Ev - er - more from God's
 for the gift of God's own Son. Christ shall call one and

throne call my heart to be thine own.
 hour, is my tem - ple and my tow'r.
 store new - born worlds rise and a - dore.
 all: you that fol - low shall not fall.

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, and for the peace of the whole world and the unity of all let us pray to the Lord:

Kyrie Eleison; Christe Eleison; Kyrie Eleison. (*This means "Lord, have mercy."*)

For this holy house and for all who offer here their worship and praise, and for the well-being of the church of God in Christ let us pray to the Lord:

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 God,

You are the strength of all who trust in You, and without Your aid we can do no good thing. Grant us the help of Your grace that we may please You in both will and deed; 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 6:1-7

“Woe to those who are at ease in Zion,
and to those who feel secure on the mountain of Samaria,
the notable men of the first of the nations,
to whom the house of Israel comes!
Pass over to Calneh, and see,
and from there go to Hamath the great;
then go down to Gath of the Philistines.

Are you better than these kingdoms?
Or is their territory greater than your territory,
O you who put far away the day of disaster
and bring near the seat of violence?
“Woe to those who lie on beds of ivory
and stretch themselves out on their couches,
and eat lambs from the flock
and calves from the midst of the stall,
who sing idle songs to the sound of the harp
and like David invent for themselves instruments of music,
who drink wine in bowls
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
Therefore they shall now be the first of those who go into exile,
and the revelry of those who stretch themselves out shall pass away.”

This is the Word of the Lord.

Thanks be to God.

PSALM 146 (Sung responsively)

Praise the LORD!
Praise the LORD, O my soul!
I will praise the LORD as long as I live;
I will sing praises to my God while I have my being.

Put not your trust in princes,
in a son of man, in whom there is no salvation.
When his breath departs he returns to the earth;
on that very day his plans perish.

Blessèd is he whose help is the God of Jacob,
whose hope is in the LORD his God,
who made heaven and earth,
the sea, and all that is in them,
who keeps faith forever;
who executes justice for the oppressed,
who gives food to the hungry.

The LORD sets the prisoners free;
the LORD opens the eyes of the blind.
The LORD lifts up those who are bowed down;
the LORD loves the righteous.
The LORD watches over the sojourners;
he upholds the widow and the fatherless,
but the way of the wicked he brings to ruin.

The LORD will reign forever,
your God, O Zion, to all generations. Praise the LORD!

**Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.**

SECOND LESSON

1 Timothy 6:6-19

Now there is great gain in godliness with contentment, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. They are to do good, to be rich in good works, to be generous and ready to

share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

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 16:19-31

The Holy Gospel according to St. Luke, the 16th chapter

Glory to You, O Lord.

Jesus said "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.' But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house— for I have five brothers—so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the Prophets; let them hear them.' And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

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:

Last Sunday our readings pointed to a leveling which God works to bring about in the world. The Old Testament reading, from Amos, spoke to this leveling by calling for an end to the unjust trampling of the poor. The Psalm, 113, articulated it by telling how the poor will sit with princes and the barren woman will find a home. The Gospel lesson addressed it as Jesus called out those who love money more than people.

Yes, God works to bring a great leveling among people. This leveling, however, is only one aspect of a greater concept. The greater concept in the scriptures is that of a reversal. The Great Reversal, as it is commonly called, is found throughout scripture's pages and especially in the Gospels and on the lips of Jesus.

According to the Great Reversal, rich and poor, high and low may not just become equals, but actually trade places.

We see an example of this Great Reversal in today's Psalm (146) when it says: "The LORD upholds the widow and the fatherless, but the way of the wicked he brings to ruin." Here the reversal involves the bringing down of the wicked – something we might expect.

At other times, however, those brought down are simply in a high place, with no condemnation of their behavior. Today's Old Testament reading is an example of this. Notice how it calls out woe for those "who are ease, those who feel secure, those who lie on beds of ivory and stretch themselves out on couches."

Mary sang about this Great Reversal when the angel told her she would bear a child. There she said of God: "he has brought down the mighty from their thrones and exalted those of humble estate; he has filled the hungry with good things, and the rich he has sent away empty" (Luke 1:52–53).

Jesus preached about it in his sermon on the plain. He said: "Blessed are you who are poor, for yours is the kingdom of God," then added: "But woe to you who are rich, for you have received your consolation" (Luke 6:20,24).

Jesus also stated it very directly on a number of occasions with the words: "And behold, some are last who will be first, and some are first who will be last" (Luke 13:30).

In today's Gospel reading, the Great Reversal is pictured for us in an exceptionally vivid scene. Here Jesus tells us of a poor man, Lazarus, who dies and goes to heaven while a rich man dies and goes to hell. The reversal couldn't be any clearer.

What are we to make of this Great Reversal?

First, we should remind ourselves that because God loves all people, he certainly loves rich and successful people too. As St. Paul shared in our second reading last Sunday, "God our Savior... desires all people to be saved and to come to the knowledge of the truth" (1 Timothy 2:3).

God doesn't have anything against rich people per se. Rather, he's only against those who hoard their riches and those who think they can get along just fine without him.

Sadly, that seems to be the case with many who are rich. And this is no doubt why the Great Reversal is repeated so frequently, and why it is stated in such absolute terms. It's meant to get our attention.

In the story Jesus tells today, the rich man eventually realizes that he was guilty of hoarding his goods and ignoring the will of God. We know this because in his conversation with Abraham he speaks of repentance. The rich man states that even though it is too late for him, he would like someone to reach out to his family, so that they would "repent" – something he himself had neglected to do.

Here we see that the Great Reversal serves not only as a sign of the leveling and change Jesus brings about in his kingdom, but also as a statement of warning. Those who do not repent of their sin will face God's judgement.

Today's reading builds on the teaching of last week's lesson. There Jesus spoke against the Pharisees by calling them "lovers of money." Here he warns us against loving money so much that we won't share it.

In Jesus' story, the poor man, Lazarus, has a name. By contrast, the rich man doesn't. That's because money is his identity.

In our second reading today, St. Paul speaks to the lure of money by famously saying: "For the love of money is a root of all kinds of evils." Money itself, we note, is not the problem. But the love of it is.

Paul then goes on to describe one particular evil that comes, saying: "It is through this craving that some have wandered away from the faith and pierced themselves with

many pangs.” As already noted, money tends to pull people away from God. It can make them feel like they don’t need his help. And it can embolden them to stand against his commands, including the command to share.

Not all rich people are lovers of money. Still, the scriptures state that those who are wealthy are at great risk. That’s because money gets tied up in one’s identity and the lure to love it is strong.

Here we should do some considering of who these rich people are. Perhaps we will be surprised.

According to the “Remember the Poor” website, if you made \$1,500 last year, you’re in the top 20 percent of the world’s income earners.

If you have sufficient food, decent clothes, live in a house or apartment, and have a reasonably reliable means of transportation, you are among the top 15 percent of the world’s wealthy.

Have \$61,000 in assets? You’re among the richest 10 percent of the adults in the world.

If you have any money saved, a hobby that requires some equipment or supplies, a variety of clothes in your closet, two cars (in any condition), and live in your own home, you are in the top 5 percent of the world’s wealthy.

If you have more than \$500,000 in assets, you’re part of the richest 1 percent of the world.

Those who are rich must be careful, says the scriptures. Wealth may keep them from repentance.

As a reminder, repentance, properly understood, is a turning. It is a turning away from one’s sins and a turning to God in faith.

The rich man in the parable failed to turn away from his sins. He lived as if the poor at his gate didn’t matter. He even let the dogs lick the poor man’s sores. In the ancient world, the rich were expected to give alms to the poor. And Lazarus didn’t want much, just scraps from the table. Daily, it seems, this rich man sinned by what he left undone.

As for his turning to God in faith, we have no evidence that faith played a role in his life. But we do have evidence that he knew some things about matters of faith, because he

knew who he should call. "Father Abraham, have mercy on me," he said. But by the time he said it, it was too late.

Jesus' story of the rich man and Lazarus serves as a warning to the rich. Riches don't pay for sins. One's only hope is to repent.

At the same time, the story also serves as a note of promise to the poor.

To the poor, God gives the promise of being lifted up. As stated last Sunday, God lifts up the poor both in condition and in spirit.

Poor Lazarus never seemed to have his condition lifted in this life. Or did he? The rich man may not have helped him, but perhaps others did. Someone laid him at the rich man's gate. Perhaps others gave him money or food. God works in men's hearts to nurture compassion and bring help. Lazarus certainly received some measures of these, even though he remained poor.

But even better, someone must have given him faith. For when he died, he was taken to heaven.

About that faith, the text doesn't actually say anything about it. Lazarus' name may imply it, for it means "God is my helper." Then again, maybe God simply saved Lazarus out of his great mercy.

According to the Great Reversal, God raises up those who are lowly. Perhaps that includes those who are low in faith too. Poverty tends to wear at a person's faith. It can be hard to believe when you feel so down.

Still, God pushes us to believe. Today's story from Jesus pushes us to believe that poverty and suffering are not forgotten by God and that they will only last so long. God lifts up the poor in spirit. God sees and remembers them. And that includes all of us who acknowledge our poverty before him.

Today's story from Jesus illustrates the Great Reversal in an especially vivid way.

It also says some very powerful things about the life to come.

Some have seen in this story evidence that those in heaven and hell can see each other. That seems a bit of a stretch. This is a story meant to make certain points and not all details point to definite realities.

Still, some details can help us in our understanding.

One in particular to note is the reference to Lazarus being at “Abraham’s side.” This may simply imply that Lazarus sat at a place of honor – a fitting way to describe a person’s presence at the heavenly banquet. The phrase was used at the Last Supper too, describing how John reclined at Jesus’ side (John 13:23). However, the phrase is certainly meant to communicate even more. The word “side” here literally means bosom. To say that Lazarus was at “Abraham’s bosom” implies a closeness and comfort which one feels to God and his people in heaven.

Another detail is Abraham’s reference to Moses and the Prophets. “They have Moses and the Prophets,” he said about the rich man’s brothers. “Let them hear them.” This tells us that the message of salvation is found even in the Old Testament and that faith comes from hearing God’s word. God’s word, in fact, is sufficient. We don’t need to see things with our own eyes.

Finally, the detail given of one who rises from the dead points to the most important truth of all. That truth is that Jesus himself would someday rise from the dead. And this is of the utmost importance because Jesus’ resurrection opens heaven’s gates to all who repent.

Jesus’ resurrection brings the ultimate and greatest reversal. Because of it, lowly sinners like you and me, poor in the way of righteousness, will be lifted up to everlasting life. We will escape the penalty of eternal death and enjoy the presence of God instead.

In the story of the rich man and Lazarus Jesus both warns us and comforts us. He knows that we need both. May we then hear this word of his for the salvation of our souls and for the care and benefit of others.

In the name of Jesus our Lord and Savior. Amen.

1 Lord, Thee I love with all my heart;
I pray Thee, ne'er from me depart,
With tender mercy cheer me.
Earth has no pleasure I would share.
Yea, heav'n itself were void and bare
If Thou, Lord, wert not near me.
And should my heart for sorrow break,
My trust in Thee can nothing shake.
Thou art the portion I have sought;
Thy precious blood my soul has
bought.
Lord Jesus Christ, my God and Lord,
my God and Lord,
Forsake me not! I trust Thy Word.

2 Yea, Lord, 'twas Thy rich bounty gave
My body, soul, and all I have
In this poor life of labor.
Lord, grant that I in ev'ry place
May glorify Thy lavish grace
And help and serve my neighbor.
Let no false doctrine me beguile;
Let Satan not my soul defile.
Give strength and patience unto me
To bear my cross and follow Thee.
Lord Jesus Christ, my God and Lord,
my God and Lord,
In death Thy comfort still afford.

3 Lord, let at last Thine angels come,
To Abr'ham's bosom bear me home,
That I may die unfearing;
And in its narrow chamber keep
My body safe in peaceful sleep
Until Thy reappearing.
And then from death awaken me,
That these mine eyes with joy may see,
O Son of God, Thy glorious face,
My Savior and my fount of grace.
Lord Jesus Christ, my prayer attend, my prayer attend,
And I will praise Thee without end.

APOSTLES' CREED

Hymnal, back cover

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 diligent study of God's Holy Word, that we might be content with His provision for us in this life, trust in Christ and His death for us, rejoice in His resurrection, and look forward to the life to come, let us pray to the Lord: **Lord, have mercy.**

For all who serve in the church, that God would strengthen them in their caring for his household of faith, preserve them from every snare of the devil, and give them great confidence in the faith that is in Christ Jesus, let us pray to the Lord: **Lord, have mercy.**

For our personal households, that God would preserve them from the idolatry of money, uphold them in honoring God's teachings on marriage and family, and make them places of refuge from the sins of the world, let us pray to the Lord: **Lord, have mercy.**

For the rulers of the nations, that the King of kings and Lord of lords would lead them to govern with justice and equity, and that they would fulfil the duties of their offices in humility and service to others, let us pray to the Lord: **Lord, have mercy.**

For all in need of deliverance, including the poor and lowly, those who struggle with illness and injury, those who suffer the ravages of weather and war, those who mourn, those who are lonely, those on our prayer list, and those we name in our hearts at this time... that God, who afflicts in faithfulness and comforts in His steadfast love, would console them with His promises until He rescues them from their trouble, let us pray to the Lord: **Lord, have mercy.**

For our rescue from sin, and for the nourishing that comes from Christ's body and blood, that all who receive the Lord's Supper today would be preserved from hard-heartedness, clothed in His righteousness, and comforted by His gifts of life and salvation, let us pray to the Lord: **Lord, have mercy.**

For the kindness shown to the saints whom God has delivered and comforted with eternal rest let us give thanks to the Lord; and that God would preserve us in repentance until we are carried by angels to Abraham's side, let us pray to the Lord: **Lord, have mercy.**

Answer all doubt and fear, O Lord, with confidence in Your Means of Grace, that by them we may be kept in holiness and guarded from temptation and despair until the

day when You bring all things to their perfect fulfillment and we are delivered to everlasting life; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY #955 (Stand)

Let the Vineyards Be Fruitful

**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, holy Lord, almighty Father, everlasting God, through Jesus Christ our Lord, who on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting life. Therefore with angels and archangels and with all the company of heaven we laud and magnify your glorious name, evermore praising you and saying:

SANCTUS #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.

WORDS OF OUR LORD

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.**

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

Lord, Thee I Love with All My Heart
Setting: J. S. Bach

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

- 1 **Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit:
Great Jehovah, Three in One!
Glory, glory
While eternal ages run!**

- 2 **Glory be to Him who loved us,
Washed us from each spot and stain;
Glory be to Him who bought us,
Made us kings with Him to reign!
Glory, glory
To the Lamb that once was slain!**

- 3 **Glory to the King of angels,
Glory to the Church's King,
Glory to the King of nations;
Heav'n and earth, your praises bring!
Glory, glory
To the King of glory sing!**

- 4 **Glory, blessing, praise eternal!
Thus the choir of angels sings;
Honor, riches, pow'r, dominion!
Thus its praise creation brings.
Glory, glory,
Glory to the King of kings!**

DISMISSAL

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

POSTLUDE

Glory Be to God the Father
Setting: J. Vyhanek

FLOWERS: "Glory to God" By MaryAnn Wollerton

Those serving:

Sunday, September 25,

8:00 p.m.:

Greeter: Rich Kauzlarich
Comm. assist: Dede Dixon
Reader: Anne Kauzlarich

10:30 a.m.:

Greeter: Janice Sebring
Comm. assist: Dan Buuck
Reader: Bill Muller
Acolyte: Noah Starck

FELLOWSHIP: Board of Youth

Acknowledgments

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Created by Lutheran Service Builder © 2022 Concordia Publishing House.

All My Hope on God Is Founded Text: Joachim Neander, 1650–80; para. Robert S. Bridges, 1844–1930 Tune: Joachim Neander, 1650–80 Text: Public domain Music: Herbert Howels, 1892-1983 © 1968 Novello & Co., Ltd., London Used by permission: OneLicense no. A-701491

Publications (ASCAP), admin. at CapitolCMGPublishing.com. Used by permission: OneLicense no. A-701491
For the Fruits of His Creation Text: Fred Pratt Green, 1903–2000 Tune: Welsh, 18th cent. Text: © 1970 Hope Publishing Co. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

Worship Notes

Thank you for worshiping with us at St. Paul's! In worship Christ is present among His gathered people and the Holy Spirit is poured out through Word and Sacrament.

If you have a need or concern that you would like us to lift up in prayer, you may fill out a yellow **Prayer Request Card** and give it to the greeter or pastor. **Restrooms** can be found both downstairs and near the parking lot entrance. Parents can take their children to the **Cry Room** as needed, but we love to have them with us in worship. Before you leave, we ask that you fill out a **Fellowship Card** and place it in the offering box at the sanctuary entrance.

In **the Lord's Supper**, Jesus gives us his true body and blood. This meal forgives our sins and strengthens our faith. The Supper is for baptized Christians who have been taught the faith, examined themselves and share with us in confession. If you are not communing, you may still come forward for a blessing (bow your head or cross your arms). If you're not sure whether you should commune, please speak first to one of our pastors.

We pray that God's love and care be evident to you in our gathering, and that He gladden your heart and give peace to you this day!