

TWENTIETH SUNDAY AFTER PENTECOST  
OCTOBER 23, 2022

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

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



THE ENTRANCE RITE

PRELUDE

*In God, My Faithful God*  
Settings: P. Bouman

WELCOME

ENTRANCE HYMN #745 (Stand)

*In God, My Faithful God*

1 In God, my faithful God,  
I trust when dark my road;  
Great woes may overtake me,  
Yet He will not forsake me.  
My troubles He can alter;  
His hand lets nothing falter.

2 My sins fill me with care,  
Yet I will not despair.  
I build on Christ, who loves me;  
From this rock nothing moves me.  
To Him I will surrender,  
To Him, my soul's defender.

3 If death my portion be,  
It brings great gain to me;  
It speeds my life's endeavor  
To live with Christ forever.  
He gives me joy in sorrow,  
Come death now or tomorrow.

4 O Jesus Christ, my Lord,  
So meek in deed and word,  
You suffered death to save us  
Because Your love would have us  
Be heirs of heav'nly gladness  
When ends this life of sadness.

5 "So be it," then, I say  
With all my heart each day.  
Dear Lord, we all adore You,  
We sing for joy before You.  
Guide us while here we wander  
Until we praise You yonder.

## 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. Almighty and everlasting God,

**You are always more ready to hear than we to pray and always ready to give more than we either desire or deserve. Pour down on us the abundance of Your mercy; forgive us those things of which our conscience is afraid; and give us those good things for which we are not worthy to ask except by the merits and mediation of 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)*

Genesis 4:1-15

Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his

offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. The LORD said to Cain, "Why are you angry, and why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it."

Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." Cain said to the LORD, "My punishment is greater than I can bear. Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him.

This is the Word of the Lord.

**Thanks be to God.**

*PSALM 5 (Sung responsively)*

Give ear to my words, O LORD;  
consider my groaning.

Give attention to the sound of my cry,  
my King and my God,  
for to you do I pray.

O LORD, in the morning you hear my voice;  
in the morning I prepare a sacrifice for you and watch.

For you are not a God who delights in wickedness;  
evil may not dwell with you.

The boastful shall not stand before your eyes;  
you hate all evildoers.

You destroy those who speak lies;  
the LORD abhors the bloodthirsty and deceitful man.

But I, through the abundance of your steadfast love,  
will enter your house.

I will bow down toward your holy temple  
in the fear of you.

Lead me, O LORD, in your righteousness  
because of my enemies;  
make your way straight before me.

For there is no truth in their mouth;  
their inmost self is destruction;  
their throat is an open grave;  
they flatter with their tongue.

Make them bear their guilt, O God;  
let them fall by their own counsels;  
because of the abundance of their transgressions cast them out,  
for they have rebelled against you.

But let all who take refuge in you rejoice;  
let them ever sing for joy,  
and spread your protection over them,  
that those who love your name may exult in you.  
For you bless the righteous, O LORD;  
you cover him with favor as with a shield.

**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*

2 Timothy 4:6-8, 16-18

For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

At my first defense no one came to stand by me, but all deserted me. May it not be charged against them! But the Lord stood by me and strengthened me, so that through

me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.

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 18:9-17

The Holy Gospel according to St. Luke, the 18<sup>th</sup> chapter

**Glory to You, O Lord.**

[Jesus] also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them. But Jesus called them to him, saying, "Let the children come to me, and do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

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:

As with last Sunday's Gospel reading, today's reading begins with Luke giving a note of explanation about a parable Jesus goes on to tell. Last week in his note the Evangelist told us the parable's meaning. This week his note is a little different. Instead of giving us the meaning, Luke tells us the audience to whom the parable is directed. The difference is slight, but significant.

Today's reading also builds on the teaching given in last Sunday's parable. That message was about being persistent in prayer. Today's message tells us that as we pray, we should be aware of the condition of our heart.

In addressing this message from today's reading, let's begin by taking a closer look at that opening note from Luke.

Luke tells us that Jesus told his parable to "some who trusted in themselves that they were righteous and treated others with contempt." Notice that this description includes two separate but related elements.

The second element is the idea of "treating others with contempt." With these words Jesus strikes an immediate chord with us, for no one likes to be treated with contempt and no one likes those who treat others this way. We have learned to be respectful of others. We know that it's best to love our neighbor – even if they aren't so lovable.

This is the way Jesus has taught us to live. And because we know this, it informs our sympathies, and we feel sorry for the tax collector in the story. It saddens us that he's the object of contempt by another.

Our feelings are heightened by the fact that the Pharisee appears to be a real braggart. His prayers are more a celebration of his own goodness than a sincere expression of thanks. Nobody likes a person who thinks so highly of himself.

Because of these feelings, we might think that the parable's message is a simple urging to be humble. And of course, that is part of the message. Jesus wraps up the parable by saying: "For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

And yet, Jesus is telling us much more than this too. Those wrap-up words of Jesus cue us that this text is another example of what we call the Great Reversal. And that Reversal, as we've discovered, includes a number of things that are being reversed.

Here's one.

In our day, because we have lived with these stories of Jesus for centuries, we are conditioned to think of the Pharisees as bad. We know that Jesus held them up as bad examples in many of his stories.

But in Jesus' day, the Pharisees were mostly known as the good guys. They were the keeper of religious society and models of how to live as fine, upstanding citizens.

Some people may have resented them – because any good person can be resented by another. But for the most part, the Pharisees were well respected. They were leaders, devout and important.

Tax collectors, on the other hand, were looked at quite differently. Tax collectors in those days were considered to be traitors. They were not your friendly and helpful IRS agents of today. Rather, they were those who sold out to their country's hated foreign occupiers – the Romans.

What's more, tax collectors were often cheats. They could get away with collecting more than they were asked to, and they often did.

By making the tax collector the better character in the parable – the one who “went home justified” – Jesus challenges us with a very difficult teaching. Jesus challenges us to not look down with contempt even upon those who are contemptible.

Certainly the Pharisees in Jesus' day needed to hear this message. If they were to lead the people, they would need to lead by following the commands of God. And Jesus' teaching here about loving even the contemptible was not just his teaching. Rather, it reflected the teachings of the Law and the Prophets too.

But the Pharisees had forgotten this. And failed to live it. Perhaps their highly respected status among the people had gone to their heads. It does seem that exalted people often forget to be humble.

And this, of course, should give us pause to think about ourselves. Who do we look down upon? Who do we hold in contempt? Are we loving even the unlovable? Or just those we find lovely?

Someone said to me this week, “Pastor, I’m having a hard time at work because my co-workers bother me so much. What do I do?”

I told that person to love them. Love them by being kind. Love them by being patient. Love them by perhaps sharing specific concerns, directly and respectfully, as might be helpful. And love them by considering that perhaps those people are just doing the best they can.

Interestingly, I then talked to another person this week who shared that they’re getting along much better with the co-workers at their new job. I could tell by the way this was related to me that this person’s knowledge of Christ’s love had played a big role in that outcome.

I’ll also share with you that between those two people who spoke with me this week, only the second person is a church-attender. And I’m pretty sure this is not just coincidence.

In our interactions with others, we don’t necessarily need to like them. But we are called to love them.

And this mirrors the way God treats us. God loves the unloved. And God even loves the unlovable. This is incredibly important for us to know. Because sometimes those unloved and unlovable people are us.

There’s more here too. Luke tells us that Jesus told his parable to “some who trusted in themselves that they were righteous.” And here the scripture points us toward the object of faith.

Trusting in one’s own righteousness is trust misplaced. Our righteousness is never enough. It’s not enough to guarantee us good things in this life, and it’s certainly not enough to enter heaven in the next.

In the parable, the Pharisee obviously thought his works justified him. Why did he think this?

Perhaps he misread some of the Old Testament stories – stories like the one which served as our Old Testament reading today.

The story of Cain and Abel was read in our service today because it serves as a parallel to the two men in Jesus' story. In both stories, men are offering sacrifices to God – either through their offerings or through prayer.

Cain, you recall, offers God a portion of the crops he grew. Abel offers a portion of the livestock he raised. But only Abel's sacrifice was regarded by God. Why was this?

The writer of the book of Hebrews tells us that Abel "offered a more acceptable sacrifice" than Cain did. This explanation accurately reflects the details given in the Genesis account, which tells us that Abel's sacrifice included the "firstborn of his flock and of their fat portions." Abel, in other words, gave the best to God, while Cain just gave.

God didn't reject Cain's offering. But neither was he impressed with it. God didn't "regard" it – which literally means that he didn't pay much attention to it. Abel, it seems, got a bigger smile from God. One wonders if perhaps that smile came in the form of greater blessings. But we don't know this for sure.

When the writer of Hebrews refers back to this story, he says that Abel was "commended as righteous." Abel got a commendation from God, of some kind, for doing the right thing.

But a commendation, we should note, is not the same as a new status. Abel may have been acting righteously through his offering, but that didn't mean he was now righteous forever. He would need to make many more choices in his life too. And in each of them he would need to decide between right or wrong.

In the same way, Cain's offering may not have been so righteous, but that didn't mean Cain was outside the love of God. God loves the unlovable. He wants them to do better, yes, but he keeps loving.

God loved Cain by letting him know that his offering wasn't that great. And God loved Cain by warning him when his face fell. God encouraged him to do better going forward. Cain would have the chance to improve.

Unfortunately, Cain let jealousy take over his heart instead. And that jealousy led him to do the unthinkable – murder his own brother.

When we compare this story to Jesus' parable, we note that the Pharisee saw himself as an Abel and not a Cain. The Pharisee gave the proper sacrifices, just like Abel. He gave a tithe of all he earned – ten percent, as the Law had taught him. He fasted. He prayed. He had probably never done anything as heinous as murdering his brother.

Except, he did show contempt toward the tax collector that day. And in that expression of contempt he had cut down a brother just the same. Prayer reflects the attitudes of the heart, and when one cuts down another in their heart it's a sure sign that they will soon cut down that other with their words, and perhaps even with their hands.

Regardless of how much cutting that Pharisee may or may not have actually done, the Pharisee was never going to be able to justify himself anyway. For he may have lived righteously some of the time, but he would never, and could never, live righteously all the time.

The Pharisee was just like you and me – sometimes getting our living right; sometimes sinfully cutting down our brother.

The Pharisee needed the mercy of God. But he didn't cry out for this. Only the tax collector did. Thus only the tax collector went home justified that day.

When it comes to righteousness, we see from the scriptures that there are two kinds.

One is a righteousness that comes when we live rightly and not wrongly. This is a righteousness which helps us and our neighbor. But it can never save us from our sin.

Thankfully, there is also a second kind of righteousness. This is the one given by Jesus. It is the one Jesus earned by sacrificing himself on the cross to pay for our sins. This is the righteousness which justifies.

Because of it, when we now cry out for mercy and place our faith in Jesus' sacrifice – regarding it, paying attention to it, seeing it as commendable – we are declared righteous in God's sight and fit for the heavenly life to come. We go home justified.

St. Paul understood this well. And it brought him great comfort as his life in this world was coming to an end. We heard him speak of this to Timothy in our second reading today. Paul said: "Henceforth there is laid up for me the crown of righteousness, which

the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.”

One final thought on all this. In the story of Cain and Abel, Cain famously says to God: “Am I my brother’s keeper?” God doesn’t answer the question directly because the answer is an obvious “yes.” Instead, God shows his answer by imposing a great punishment on Cain.

Still, God also showed that he loved Cain. God preserved his life, and even took steps to protect him from others.

God is merciful. And this mercy is best made known to us by the One who lived the role of his brother’s keeper better than any other. Jesus, our brother, keeps us in faith, keeps us inspired... keeps us alive. He has justified us through his sacrificial death. He has given us his righteousness – which preserves our life and builds it too.

God hears our cries for mercy. And sends us home justified through faith.

All because of Jesus. In his holy name, amen.

*HYMN OF THE DAY #744 (Stand)*

*Amazing Grace*

- 1   Amazing grace—how sweet the sound—  
      That saved a wretch like me!  
I once was lost but now am found,  
      Was blind but now I see!**
  
- 2   The Lord has promised good to me,  
      His Word my hope secures;  
He will my shield and portion be  
      As long as life endures.**
  
- 3   Through many dangers, toils, and snares  
      I have already come;  
His grace has brought me safe thus far,  
      His grace will lead me home.**
  
- 4   Yes, when this flesh and heart shall fail  
      And mortal life shall cease,**

Amazing grace shall then prevail  
In heaven's joy and peace.

- 5 When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we'd first begun.

*APOSTLES' CREED*

*Hymnal, back cover*

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 ✠ 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 hearts that are always open to receiving the gifts of God in Christ; and for humility to pray with repentance and faith, saying, "God, be merciful to me, a sinner," let us pray to the Lord: **Lord, have mercy.**

For the Church here and in every place; for pastors, church workers and all church members, that God would defend us from arrogance and pride and strengthen our witness to his love; and that all God's children would be united in saving faith, let us pray to the Lord: **Lord, have mercy.**

For a deep care for the children entrusted to us, that we would defend their lives from its very beginning, provide for their Christian education through schools, catechesis, worship and Christian parenting, and continually look for ways to build and nurture their faith; and that we would all have the humility to receive the kingdom of God like a little child, let us pray to the Lord: **Lord, have mercy.**

That the leaders of the nations may abhor wickedness and boastfulness, fulfill their duties with diligence and humility, and govern in accordance with God's will, let us pray to the Lord: **Lord, have mercy.**

For those who are near death, that God would preserve them from despair and give them a confident hope in the resurrection promises of our risen Lord; and for everyone in need, including all on our prayer list and those we name in our hearts... let us pray to the Lord: **Lord, have mercy.**

For those who come to the holy altar this day, that they would receive the very body and blood of Jesus in repentance and faith to their abundant blessing, let us pray to the Lord: **Lord, have mercy.**

O Lord, if we trust in ourselves for righteousness we are lost and dead in our sins. Yet You mercifully draw us to Yourself in repentance and hear the cries of those who trust in Your Son. Grant us humility, that we may not exalt ourselves or treat our brothers and sisters with contempt. Rescue us from every evil and bring us into Your kingdom as Your beloved children. To You alone be all glory, Father, Son and 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, 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.**

*AGNUS DEI — I #962*

**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*

*Amazing Grace  
Setting: C. Callahan*

*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 #741 (Sts. 1-4, 8)*

*Jesus Christ, My Sure Defense*

- |   |   |
|---|---|
| <b>1 Jesus Christ, my sure defense<br/>And my Savior, now is living!<br/>Knowing this, my confidence<br/>Rests upon the hope here given,<br/>Though the night of death be fraught<br/>Still with many_an anxious thought.</b> | <b>2 Jesus, my Redeemer, lives;<br/>Likewise I to life shall waken.<br/>He will bring me where He is;<br/>Shall my courage then be shaken?<br/>Shall I fear, or could the Head<br/>Rise and leave His members dead?</b> |
|---|---|

**3 No, too closely I am bound  
By my hope to Christ forever;  
Faith's strong hand the Rock has found,  
Grasped it, and will leave it never;  
Even death now cannot part  
From its Lord the trusting heart.**

**4 I am flesh and must return  
To the dust, whence I am taken;  
But by faith I now discern  
That from death I shall awaken  
With my Savior to abide  
In His glory, at His side.**

**8 O, then, draw away your hearts  
From all pleasures base and hollow;  
Strive to share what He imparts  
While you here His footsteps follow.  
As you now still wait to rise,  
Fix your hearts beyond the skies!**

*DISMISSAL*

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

*POSTLUDE*

*Jesus Christ, My Sure Defense*  
Setting: P. Manz

Those serving:

Sunday, October 16,

8:00 p.m.:

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

10:30 a.m.:

Greeter: Marian Robinson  
Comm. assist: Judy Koucky  
Reader: Lynn Jacquez

*FELLOWSHIP: Boards of Finance and Stewardship*

## Acknowledgments

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Let the Vineyards Be Fruitful Text: John W. Arthur, 1922–80

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