

REFORMATION SUNDAY (observed)

OCTOBER 30, 2022

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

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



THE ENTRANCE RITE

PRELUDE

*A Mighty Fortress is Our God* Settings: J. C Weber

WELCOME

ENTRANCE HYMN #656 (Stand)

*A Mighty Fortress is Our God*

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| <p>1 A mighty fortress is our God,<br/>A trusty shield and weapon;<br/>He helps us free from ev'ry need<br/>That hath us now o'ertaken.<br/>The old evil foe<br/>Now means deadly woe;<br/>Deep guile and great might<br/>Are his dread arms in fight;<br/>On earth is not his equal.</p> <p>2 With might of ours can naught be done,<br/>Soon were our loss effected;<br/>But for us fights the valiant One,<br/>Whom God Himself elected.<br/>Ask ye, Who is this?<br/>Jesus Christ it is,<br/>Of Sabaoth Lord,<br/>And there's none other God;<br/>He holds the field forever.</p> | <p>3 Though devils all the world should fill,<br/>All eager to devour us,<br/>We tremble not, we fear no ill;<br/>They shall not overpower us.<br/>This world's prince may still<br/>Scowl fierce as he will,<br/>He can harm us none.<br/>He's judged; the deed is done;<br/>One little word can fell him.</p> <p>4 The Word they still shall let remain<br/>Nor any thanks have for it;<br/>He's by our side upon the plain<br/>With His good gifts and Spirit.<br/>And take they our life,<br/>Goods, fame, child, and wife,<br/>Though these all be gone,<br/>Our vict'ry has been won;<br/>The Kingdom ours remaineth.</p> |
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INVOCATION

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

Amen.

*CONFESSION AND ABSOLUTION*

Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

Our help is in the name of the Lord,  
**who made heaven and earth.**

I said, I will confess my transgressions unto the Lord,  
**and You forgave the iniquity of my sin.**

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

O almighty God, merciful Father,

**I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

**Amen.**

*KYRIE #942*

*Kyrie! God, Father*

**Kyrie! God, Father in heav'n above,  
You abound in gracious love,  
Of all things the maker and preserver.  
Eleison! Eleison!**

**Kyrie! O Christ, our king,  
Salvation for all You came to bring.  
O Lord Jesus, God's own Son,  
Our mediator at the heav'nly throne:  
Hear our cry and grant our supplication.  
Eleison! Eleison!**

**Kyrie! O God the Holy Ghost,**

**Guard our faith, the gift we need the most,  
And bless our life's last hour,  
That we leave this sinful world with gladness.  
Eleison! Eleison!**

*HYMN OF PRAISE #947*

*All Glory Be to God on High*

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|---|--|
| <p><b>1 All glory be to God on high<br/>And thanks for all His favor;<br/>No harm can touch or terrify<br/>A child of God forever.<br/>God shows His good and gracious will<br/>And grants His peace, the world to fill—<br/>All strife at last has ended.</b></p> <p><b>2 We praise and laud and worship You;<br/>We give You thanks forever,<br/>O Father, for Your rule is true<br/>And just and changes never.<br/>With boundless pow'r, Your mighty reign<br/>Fulfills whatever You ordain.<br/>Lord, grant us ev'ry blessing!</b></p> | <p><b>3 O Jesus Christ, the only Son<br/>Begotten of the Father,<br/>Your saving death has made us one<br/>With God and with each other.<br/>O Lamb of God, to You on high<br/>In our distress we sinners cry,<br/>Have mercy on us, amen!</b></p> <p><b>4 O Holy Spirit, our delight<br/>And source of consolation,<br/>Protect us from the devil's might<br/>Through Jesus, our salvation,<br/>Who by His death upon a tree<br/>Has rescued us from misery:<br/>To this we hold forever.</b></p> |
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*THE PRAYER OF THE DAY*

The Lord be with you.  
And also with you.

Let us pray. Almighty and gracious Lord,  
**pour out Your Holy Spirit on Your faithful people. Keep us steadfast in Your grace and truth, protect and deliver us in times of temptation, defend us against all enemies, and grant to Your Church Your saving peace; 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*)

Isaiah 1:10-18

Hear the word of the LORD,  
you rulers of Sodom!  
Give ear to the teaching of our God,  
you people of Gomorrah!  
“What to me is the multitude of your sacrifices?  
says the LORD;  
I have had enough of burnt offerings of rams  
and the fat of well-fed beasts;  
I do not delight in the blood of bulls,  
or of lambs, or of goats.  
“When you come to appear before me,  
who has required of you  
this trampling of my courts?  
Bring no more vain offerings;  
incense is an abomination to me.  
New moon and Sabbath and the calling of convocations—  
I cannot endure iniquity and solemn assembly.  
Your new moons and your appointed feasts  
my soul hates;  
they have become a burden to me;  
I am weary of bearing them.  
When you spread out your hands,  
I will hide my eyes from you;  
even though you make many prayers,  
I will not listen;  
your hands are full of blood.  
Wash yourselves; make yourselves clean;  
remove the evil of your deeds from before my eyes;  
cease to do evil,  
learn to do good;  
seek justice,

correct oppression;  
bring justice to the fatherless,  
plead the widow's cause.

“Come now, let us reason together, says the LORD:  
though your sins are like scarlet,  
they shall be as white as snow;  
though they are red like crimson,  
they shall become like wool.”

This is the Word of the Lord.

**Thanks be to God.**

*ANTHEM Jubilation Choir*

*God Is My Strong Salvation*

Text: P. Gerhardt / tr. J.C. Jacobi Music: R. Shephard

God is my strong salvation, no enemy I fear;  
He hears my supplication, dispelling all my care.  
If He, my head and master, defend me from above,  
What pain or what disaster, can part me from His love?

I fully am persuaded and joyfully declare,  
I'm never left unaided, my Father hears my prayer;  
His comforts never fail me, He stands at my right hand.  
When tempests fierce assail me, they're calm at His command.

The ground of my profession is Jesus and His blood;  
He giveth me possession of everlasting good.  
To me His Spirit speaketh full many a precious word  
Of rest to him who seeketh, a refuge in the Lord.

My merry heart is springing, it can no more be sad;  
With laughter and with singing, in God's own sunshine glad.  
For Christ is now preparing His City new and bright,  
Where saints His throne are sharing and faith is turned to sight.

*SECOND LESSON*

Romans 3:19-28

Now we know that whatever the law says it speaks to those who are under the law,  
so that every mouth may be stopped, and the whole world may be held accountable to

God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law.

This is the Word of the Lord.

**Thanks be to God.**

#### *CHILDREN'S SERMON*

*GOSPEL HYMN (Stand) #655*

*Lord, Keep Us Steadfast in Your Word*

- 1 Lord, keep us steadfast in Your Word;  
Curb those who by deceit or sword  
Would wrest the kingdom from Your Son  
And bring to naught all He has done.**
- 2 Lord Jesus Christ, Your pow'r make known,  
For You are Lord of lords alone;  
Defend Your holy Church that we  
May sing Your praise eternally.**
- 3 O Comforter of priceless worth,  
Send peace and unity on earth;  
Support us in our final strife  
And lead us out of death to life.**

The Holy Gospel according to St. Luke, the 19<sup>th</sup> chapter  
**Glory to You, O Lord.**

[Jesus] entered Jericho and was passing through. And there was a man named Zacchaeus. He was a chief tax collector and was rich. And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down, for I must stay at your house today." So he hurried and came down and received him joyfully. And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost."

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:

Whenever I hear the story of Zacchaeus, I'm always taken back to the song we sang about him in Sunday School. Maybe you know it.

"Zacchaeus was a wee little man; a wee little man was he. He climbed up in a Sycamore tree for the Lord he wanted to see. And as the Savior passed that way he looked into the tree. And he said: 'Zacchaeus, you come down!' For I'm going to your house today. For I'm going to your house today."

I have a few thoughts on why that song sticks so well. First, little children love the opportunity to speak those bossy words "Zacchaeus, you come down." In life, children are the ones normally getting ordered around, but here they get to be the ones saying those words. Usually they say them with gusto!

Second, that ending of Jesus going to Zacchaeus' house is pretty compelling. It gets the kids to think about what it would be like if Jesus came to their homes. And this is something children can easily visualize.

By the way, that ending to the song pretty much nails the story's intent. Jesus doesn't just want to have short conversations with us out on the streets. He wants to be with us where we live, rest and find security. He wants to transform our dwelling places, and then also our lives, into homes blessed by his love. Children not only visualize this but understand it too.

Then of course, there is also a third reason this song connects with kids. And this concerns the song's beginning. Zacchaeus was a "wee little man." He's small – just like them. Notice that this fact not only starts out the song but gets sung twice.

As an adult, I now cringe a bit at this emphasis. Why are we making such a big deal about Zacchaeus' size? The man is a chief tax collector. And rich. He can obviously take care of himself. He's just short. Are we picking on him?

But the detail appears very clearly in the story. And it definitely serves a purpose. Maybe a couple of them.

Certainly the detail is there because, quite simply, it's a fact. Remember, this is not a parable told to us by Jesus. Rather, Zacchaeus was a real man that Jesus encountered one day. And this real man happened to be short.

But this fact could also be mentioned because it helps to make another point about Zacchaeus. And that is that although Zacchaeus was rich and outwardly successful, he was still small in other ways. Zacchaeus had achieved his wealth and success by engaging in a business that angered his fellow citizens, so he certainly would have been short on friends. Even more, Zacchaeus had most likely also engaged in fraudulent activity. He was clearly labeled a "sinner" by his fellow citizens, and he himself hinted at his guilt through his words to Jesus later in the story. Zacchaeus' sins are what made him a "wee little man."

Still, the clearest purpose for the sharing of Zacchaeus' size is to explain about his predicament. Zacchaeus wanted to see Jesus, but he couldn't get a very good look because of the crowds.

To solve his problem, Zacchaeus did something rather audacious. He climbed a tree.

I'm guessing that the people around Zacchaeus would have laughed when they saw him up in the tree. Not only was this rich man doing something rather undignified, but he was doing something that drew attention to his limitations. "Ha!" I'm sure they thought. "That's a bit of justice."

But Zacchaeus was apparently untroubled by what others thought. And perhaps this speaks to the depth of troubles that he did feel – troubles that resulted from his choices, especially his sin.

Zacchaeus wanted to see Jesus. And we get the idea that this wasn't just because he was curious. Zacchaeus was even willing to climb a tree to get a look at this man who was famous for his healing. Zacchaeus, it seems, was taking a bold step in order to meet a great need.

Today our church is celebrating the great Reformation of the 16th century. We're celebrating because we believe the reforms of that time have proven to be a great blessing. We're remembering and giving thanks.

At the same time, we are also reminding ourselves of a difficult truth. That truth is that the church will sometimes need to be reformed.

The great Reformation started when one man decided to do something audacious. Martin Luther, a monk and teacher with little public standing outside of his own town and school, decided to post 95 theses against the practice of selling indulgences – doing so as a call to debate. His bold action, as we know, set off a series of further bold actions on the part of other local and regional people and ended up changing the world.

While Zacchaeus' bold and audacious action came from his own need, Luther's came from both his own need and that which he observed in his community. Luther had a need for a clear proclamation of Christ's forgiveness. He was troubled by his sins. Luther knew that others needed this too. They needed it because the church's proclamation at that time was confusing and misleading. Indulgences were only one indication of a greater problem.

The great reforms initiated by Luther addressed this issue. They clarified the Gospel message by showing that it teaches a salvation by faith alone, grace alone and Christ alone, and that it comes to us by scripture alone.

Today's lesson about Zacchaeus is not the normal lesson we read on Reformation Sunday. Rather it's simply the next one assigned for us to read in this season of

Pentecost. But I chose it as our Gospel reading today because it helps highlight some of the themes that were important in the Reformation.

When Jesus went to Zacchaeus' home and stood up to those who protested that he would engage with a sinner in such a way, he showed that there would be a leveling among people that results from his message. Sinners, according to Jesus, were not to be shunned. Nor were they automatically out of God's Kingdom. Jesus tells us that he came to seek and save the lost. And this will happen through reaching out, not pulling away. It will happen through acts of fellowship such as going to a sinner's home. It will happen by seeing sinners as people – people not unlike you and me.

Luther and the Reformers faced a situation both similar and different. It was similar in that just like in Jesus' day there was a wide gulf between those considered good and those considered sinners. This gulf meant that sinners were often kept at arm's length.

But Luther's day was also different in that now the regular people were the ones considered sinners while the religious ones – the saints – were lifted high.

In Jesus' day, sinners were considered worse than everyone else. In Luther's day, saints and religious people were considered better than everyone else.

Luther's reforms brought a leveling by teaching that all Christians are both saint and sinner. They are saints by virtue of being saved from their sins. And they are sinners, at the same time, because they still commit sin.

When Christians understand themselves in this way, they better realize their equality before God. And this impacts the church.

In Luther's day it led to reforms that are still with us today. These reforms include the people's reading of the scriptures themselves, saying their own prayers, offering God their own confessions, and seeing themselves as disciples of Jesus with high callings – callings realized through their vocations.

In today's Gospel reading, Jesus does not call Zacchaeus to give up his position as a tax collector. Rather, he rejoices when Zacchaeus declares that he will do his job honestly and humbly, making amends where he has done wrong in the past.

Jesus declares very boldly and clearly that Zacchaeus, too, is a "Son of Abraham." And here we have a further connection with teachings that were clarified during the Great Reformation.

In the church's normal Reformation Day Gospel reading, from John chapter 8, we hear Jesus having a conversation with some Jews who had believed what he said but didn't completely understand it. When Jesus said to them, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free," they answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free'?"

These people saw their freedom as coming from their ethnic and religious identity. Jesus, however, knew that such identity would never grant real freedom. It would never be enough to atone for their sins. True freedom – the freedom from sin and its consequences – could only come from faith in the atoning work accomplished by Jesus' sacrifice.

The identity of being a child of Abraham was still important. God worked through Abraham, and through Abraham a great inheritance of faith was being passed down. That's why Jesus stated this identity when celebrating Zacchaeus' conversion. It was an important indicator of his inclusion.

But on its own, identity as a child of Abraham cannot save. Therefore Jesus goes on to say to the Jews in John 8, "Truly, truly, I say to you, everyone who practices sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed."

Here we have Jesus pointing to man's greatest problem and God's great solution.

Our problem is our sin. Our sin brings troubles and shows our weakness. It is a sign of our bondage to sin – one from which we cannot free ourselves.

But God, in his mercy, did something great to save us. He saved us by sending his Son to free us. Now, because the Son has set us free, we are free indeed.

Our freedom from sin does not come from being a child of Abraham – at least according to how that label was understood at the time. Rather, it comes from being set free by Jesus, God's true, faithful and only Son.

At God's calling, and through our response in faith, we are adopted into his family as his children. We are children of Abraham in the sense that we are blessed by the inheritance of Abraham. And we are children of God because we have been cleansed by the blood of Jesus our Savior.

In his day, Luther had to remind the people that they were not saved through their association with the church. Their identity as Catholic or even Christian did not free them from their sins. Rather, they were only saved by faith – the object of which was to be Jesus and his Gospel message of truth.

Similarly, just as people are not saved by their identity, neither are they saved by their works. Good people will do good things and we are all grateful for these since they make life in the

world better. But these works don't save. As we saw in last week's Gospel reading, the good works of the Pharisee didn't merit salvation. The one in the story who was saved was a tax collector. And his salvation came as he cried out to God in faith, asking God for mercy.

St. Paul understood the importance of this distinction. Using that same language about children of Abraham, Paul rhetorically asked the Galatians: "Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— just as Abraham "believed God, and it was counted to him as righteousness"?"

He then follows up this question by saying very directly: "Know then that it is those of faith who are the sons of Abraham."

Zacchaeus showed his faith by giving half his money to the poor and restoring four-fold to any he had defrauded. These were signs of his repentance and fruits of his faith. Salvation came to him first – given as Jesus called him to come down from the tree and invited himself to Zacchaeus' home.

You and I have also been called to faith. Maybe this happened at a time when we were curious about Jesus and discovered his goodness. Maybe it happened as we were looking for help with a troubled heart. Maybe Jesus simply invited himself into our life at a very early age, and we have known him ever since.

Whatever the case, let us be thankful for the identity we have as a child of God and the freedom we have through Christ's payment for our sin. In Jesus, salvation has come to our house! We now live in God's grace.

In the holy name of Jesus our Savior. Amen.

- 1 Built on the Rock the Church shall stand  
Even when steeples are falling.  
Crumbled have spires in ev'ry land;  
Bells still are chiming and calling,  
Calling the young and old to rest,  
But above all the souls distressed,  
Longing for rest everlasting.
- 2 Surely in temples made with hands  
God, the Most High, is not dwelling;  
High above earth His temple stands,  
All earthly temples excelling.  
Yet He who dwells in heav'n above  
Chooses to live with us in love,  
Making our bodies His temple.
- 3 We are God's house of living stones,  
Built for His own habitation.  
He through baptismal grace us owns  
Heirs of His wondrous salvation.  
Were we but two His name to tell,  
Yet He would deign with us to dwell  
With all His grace and His favor.
- 4 Here stands the font before our eyes,  
Telling how God has received us.  
The altar recalls Christ's sacrifice  
And what His Supper here gives us.  
Here sound the Scriptures that proclaim  
Christ yesterday, today, the same,  
And evermore, our Redeemer.
- 5 Grant, then, O God, Your will be done,  
That, when the church bells are ringing,  
Many in saving faith may come  
Where Christ His message is bringing:  
"I know My own; My own know Me.  
You, not the world, My face shall see.  
My peace I leave with you. Amen."

I believe in one God,  
the Father Almighty,  
maker of heaven and earth  
and of all things visible and invisible.

**And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of His Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father,  
by whom all things were made;  
who for us men and for our salvation came down from heaven  
and was incarnate by the Holy Spirit of the virgin Mary  
and was made man;  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried.  
And the third day He rose again according to the Scriptures  
and ascended into heaven  
and sits at the right hand of the Father.  
And He will come again with glory to judge both the living and the dead,  
whose kingdom will have no end.**

**And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son together is worshiped and glorified,  
who spoke by the prophets.  
And I believe in one holy Christian and apostolic Church,  
I acknowledge one Baptism for the remission of sins,  
and I look for the resurrection of the dead  
and the life  $\text{✝}$  of the world to come. 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.*

Friends in Christ, I urge you all to lift up your hearts to God and pray with me as Christ our Lord has taught us and freely promised to hear us.

God, our Father in heaven, look with mercy on us, Your needy children on earth, and grant us grace that Your holy name be hallowed by us and all the world through the pure and true teaching of Your Word and the fervent love shown forth in our lives. Graciously turn from us all false doctrine and evil living whereby Your precious name is blasphemed and profaned. Lord, in Your mercy, **hear our prayer.**

May Your kingdom come to us and expand. Bring all transgressors and those who are blinded and bound in the devil's kingdom to know Jesus Christ, Your Son, by faith that the number of Christians may be increased. Lord, in Your mercy, **hear our prayer.**

Strengthen us by Your Spirit according to Your will, both in life and in death, in the midst of both good and evil things, that our own wills may be crucified daily and sacrificed to Your good and gracious will. Into Your merciful hands we commend [name(s)] and all who are in need, praying for them at all times: Thy will be done. Lord, in Your mercy, **hear our prayer.**

Grant us our daily bread, preserve us from greed and selfish cares, and help us trust in You to provide for all our needs. Lord, in Your mercy, **hear our prayer.**

Forgive us our sins as we also forgive those who sin against us so that our hearts may be at peace and may rejoice in a good conscience before You, and that no sin may ever frighten or alarm us. Lord, in Your mercy, **hear our prayer.**

Lead us not into temptation, O Lord, but help us by Your Spirit to subdue our flesh, to turn from the world and its ways, and to overcome the devil with all his wiles. Lord, in Your mercy, **hear our prayer.**

And lastly, O heavenly Father, deliver us from all evil of both body and soul, now and forever. Lord, in Your mercy, **hear our prayer.**

We trust, O Lord, in Your great mercy to hear and answer us; through Jesus Christ, our Lord. **Amen.**



*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, O Lord our God, king of all creation, for You have had mercy on us and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life. Grant us Your Spirit, gracious Father, that we may give heed to the testament of Your Son in true faith and, above all, firmly take to heart the words with which Christ gives to us His body and blood for our forgiveness. By Your grace, lead us to remember and give thanks for the boundless love which He manifested to us when, by pouring out His precious blood, He saved us from Your righteous wrath and from sin, death, and hell. Grant that we may receive the bread and wine, that is, His body and blood, as a gift, guarantee, and pledge of His salvation. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

**Amen.**

*THE LORD'S PRAYER*

Lord, remember us in Your kingdom and teach us to pray:

**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*

*SANCTUS #960*

*Isaiah, Mighty Seer*

**Isaiah, mighty seer in days of old,  
The Lord of all in spirit did behold  
High on a lofty throne, in splendor bright,  
With robes that filled the temple courts with light.  
Above the throne were flaming seraphim;  
Six wings had they, these messengers of Him.  
With two they veiled their faces as was right,  
With two they humbly hid their feet from sight,  
And with the other two aloft they soared;  
One to the other called and praised the Lord:  
    “Holy is God, the Lord of Sabaoth!  
    Holy is God, the Lord of Sabaoth!  
    Holy is God, the Lord of Sabaoth!  
    His glory fills the heavens and the earth!”  
The beams and lintels trembled at the cry,  
And clouds of smoke enwrapped the throne on high.**

*PAX DOMINI*

The peace of the Lord be with you always.

**Amen.**

*AGNUS DEI*

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**O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.  
O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.  
O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace.  
Amen.**

*THE COMMUNION (Be seated)*

*COMMUNION HYMN #617*

*O Lord, We Praise Thee*

- 1 O Lord, we praise Thee, bless Thee, and adore Thee,  
In thanksgiving bow before Thee.  
Thou with Thy body and Thy blood didst nourish  
Our weak souls that they may flourish:  
O Lord, have mercy!  
May Thy body, Lord, born of Mary,  
That our sins and sorrows did carry,  
And Thy blood for us plead  
In all trial, fear, and need:  
O Lord, have mercy!**
- 2 Thy holy body into death was given,  
Life to win for us in heaven.  
No greater love than this to Thee could bind us;  
May this feast thereof remind us!  
O Lord, have mercy!  
Lord, Thy kindness did so constrain Thee  
That Thy blood should bless and sustain me.  
All our debt Thou hast paid;  
Peace with God once more is made:  
O Lord, have mercy!**
- 3 May God bestow on us His grace and favor  
That we follow Christ our Savior  
And live together here in love and union  
Nor despise this blest Communion!  
O Lord, have mercy!  
Let not Thy good Spirit forsake us;  
Grant that heav'nly-minded He make us;  
Give Thy Church, Lord, to see  
Days of peace and unity:  
O Lord, have mercy!**

*PRAYER (Stand)*

*BENEDICTION*

*SENDING HYMN #644*

*The Church's One Foundation*

- 1 **The Church's one foundation  
Is Jesus Christ, her Lord;  
She is His new creation  
By water and the Word.  
From heav'n He came and sought her  
To be His holy bride;  
With His own blood He bought her,  
And for her life He died.**
- 2 **Elect from ev'ry nation,  
Yet one o'er all the earth;  
Her charter of salvation:  
One Lord, one faith, one birth.  
One holy name she blesses,  
Partakes one holy food,  
And to one hope she presses  
With ev'ry grace endued.**
- 3 **Though with a scornful wonder  
The world sees her oppressed,  
By schisms rent asunder,  
By heresies distressed,  
Yet saints their watch are keeping;  
Their cry goes up, "How long?"  
And soon the night of weeping  
Shall be the morn of song.**
- 4 **Through toil and tribulation  
And tumult of her war  
She waits the consummation  
Of peace forevermore  
Till with the vision glorious  
Her longing eyes are blest,  
And the great Church victorious  
Shall be the Church at rest.**
- 5 **Yet she on earth has union  
With God, the Three in One,  
And mystic sweet communion  
With those whose rest is won.  
O blessèd heav'nly chorus!  
Lord, save us by Your grace  
That we, like saints before us,  
May see You face to face.**

*DISMISSAL*

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

*POSTLUDE*

*The Church's One Foundation* Setting: M. Machemer

Those serving:

Sunday, October 30,

8:00 p.m.:

Greeter: Bob Juenger  
Comm. assist: Judy Koucky  
Reader: Dede Dixon  
Trumpet: Amelia Jansen

10:30 a.m.:

Greeter: Michael Chamberlain  
Comm. assist: Dan Buuck  
Reader: Charles Fisher  
Trumpet: Amelia Jansen

### *FELLOWSHIP: Board of Fellowship*

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