

SECOND SUNDAY OF ADVENT
DECEMBER 4, 2022

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



PRELUDE

Hark the Glad Sound
Setting: 1. C.S. Lang 2. J.B. Weber

WELCOME

ENTRANCE HYMN (Stand) #349

Hark the Glad Sound

- 1 Hark the glad sound! The Savior comes,
The Savior promised long;
Let ev'ry heart prepare a throne
And ev'ry voice a song.
- 2 He comes the pris'ners to release,
In Satan's bondage held.
The gates of brass before Him burst,
The iron fetters yield.
- 3 He comes the broken heart to bind,
The bleeding soul to cure,
And with the treasures of His grace
To enrich the humble poor.
- 4 Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim,
And heav'n's eternal arches ring
With Thy belovèd name.

CONFESSION AND FORGIVENESS

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

Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid:

cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we may perfectly love You, and worthily magnify Your Holy Name, through Jesus Christ our Lord. Amen.

God so loved the world that He gave His only Son, Jesus Christ, to save us from our sin, be our advocate in heaven, and bring us to eternal life. Let us confess our sins in penitence and faith, resolved to keep God's commandments and to live in love and peace with all.

(We kneel)

Almighty God, our heavenly Father,
we confess that we have sinned against You and against our neighbor in thought, word and deed; through negligence, through weakness, and through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of Your Son Jesus Christ, who died for us on the cross, forgive us all that is past, and grant that we may serve You in newness of life, to the glory of Your holy name. Amen.

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 (Kyrie eleison means "Lord have mercy") (Stand)

LSB #943

Kyrie, Kyrie eleison. Kyrie, Kyrie eleison.

For peace in our hearts as we gather for worship, and for the peace of the whole world and the unity of all, let us pray to the Lord:

Kyrie, Kyrie eleison. Kyrie, Kyrie eleison.

For the proclamation of the Gospel in this and every place and for the calling of all to faith, let us pray to the Lord:

Kyrie, Kyrie eleison. Kyrie, Kyrie eleison.

For grace to await our Lord's coming again in glory, and for the joyful anticipation of his coming into our hearts today, let us pray to the Lord:

Kyrie, Kyrie eleison. Kyrie, Kyrie eleison.

HYMN OF PRAISE (omitted during this penitential season)

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Stir up our hearts, O Lord,

to make ready the way of Your only-begotten Son, that by His coming we may be enabled to serve You with pure minds; through the same Jesus Christ, 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 11:1-10

There shall come forth a shoot from the stump of Jesse,
and a branch from his roots shall bear fruit.
And the Spirit of the LORD shall rest upon him,
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and the fear of the LORD.
And his delight shall be in the fear of the LORD.
He shall not judge by what his eyes see,
or decide disputes by what his ears hear,
but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.
Righteousness shall be the belt of his waist,
and faithfulness the belt of his loins.
The wolf shall dwell with the lamb,
and the leopard shall lie down with the young goat,
and the calf and the lion and the fattened calf together;
and a little child shall lead them.
The cow and the bear shall graze;
their young shall lie down together;
and the lion shall eat straw like the ox.
The nursing child shall play over the hole of the cobra,

and the weaned child shall put his hand on the adder's den.
They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of the knowledge of the LORD
as the waters cover the sea.

In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

This is the Word of the Lord.

Thanks be to God.

PSALM 72:1-7 (Sung responsively)

Give the king your justice, O God,
and your righteousness to the royal son!
May he judge your people with righteousness,
and your poor with justice!
Let the mountains bear prosperity for the people,
and the hills, in righteousness!
May he defend the cause of the poor of the people,
give deliverance to the children of the needy,
and crush the oppressor!
May they fear you while the sun endures,
and as long as the moon, throughout all generations!
May he be like rain that falls on the mown grass,
like showers that water the earth!
In his days may the righteous flourish,
and peace abound, till the moon be no more!

**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.**

Whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore welcome one another as Christ has welcomed you, for the glory of God.

For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written,

“Therefore I will praise you among the Gentiles,
and sing to your name.”

And again it is said,

“Rejoice, O Gentiles, with his people.”

And again,

“Praise the Lord, all you Gentiles,
and let all the peoples extol him.”

And again Isaiah says,

“The root of Jesse will come,
even he who arises to rule the Gentiles;
in him will the Gentiles hope.”

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

**1 Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.
Israel's strength and consolation,
Hope of all the earth Thou art,
Dear desire of ev'ry nation,
Joy of ev'ry longing heart.**

GOSPEL

Matthew 3:1-12

The Holy Gospel according to St. Matthew the 3rd chapter
Glory to You, O Lord.

In those days John the Baptist came preaching in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand." For this is he who was spoken of by the prophet Isaiah when he said,

"The voice of one crying in the wilderness:
'Prepare the way of the Lord;
make his paths straight.'"

Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region about the Jordan were going out to him, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.

"I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

We all know the power of a memorable slogan. Most of us can quickly recall the president who promised to “make America great again” and the newspaper which reminds us that “democracy dies in darkness.” We also remember the burger joint which still tells us you can “have it your way” and the bank which asks: “What’s in your wallet?”

Slogans tend to stick with us. Maybe that’s why Matthew wrote about John the Baptist the way he did. Matthew introduces him by sharing his words: “Repent! For the Kingdom of Heaven is at hand!” The phrase is short, memorable and to the point... like a slogan. Matthew starts us off with these words, then tells us more.

It’s important to understand, however, that these words do not describe the preaching of John only. We know this because Jesus, too, said these very same words. In the next chapter, right after describing Jesus’ baptism and temptation, Matthew tells us: “From that time Jesus began to preach, saying, ‘Repent, for the kingdom of heaven is at hand’” (Mt. 4:17). The phrase is exactly the same as John’s.

And just so you know, the Gospel of Mark records Jesus saying a version of this phrase too.

There can be many reasons a slogan becomes memorable. Sometimes the reason is its placement – like at the beginning of an introduction, the masthead of a newspaper or its appearance on a red hat. Sometimes the reason is its repetition – like multiple appearances on your TV screen.

In the case of the slogan from John and Jesus, the power comes purely from its message. The phrase speaks to us directly, provocatively and honestly – accurately relating what John and Jesus came to say.

For the remainder of today’s sermon we will examine this great phrase – noting its three parts and showing how it reflects well the message of both John and Jesus. But more than this, we will also show how it speaks to us today – in this season of Advent and beyond.

The first part of the phrase is the single word “repent.” Repentance is a concept that was well-known from the Old Testament. One of its oldest books – the Book of Job – concludes with Job saying to God: “I have uttered what I did not understand, things too

wonderful for me which I did not know... therefore I despise myself, and repent in dust and ashes” (Job 42:3,6)

As seen in these verses, the Old Testament concept of repentance includes the idea of apologizing to God. Repentance is an acknowledgment to God that one has sinned.

But the concept also includes the idea of turning. The Book of Ezekiel includes a verse where God says: “Therefore I will judge you, O house of Israel, everyone according to his ways. Repent and turn from all your transgressions, lest iniquity be your ruin” (Ez. 18:30).

Most all the prophetic books of the Old Testament contain such urgings. They call the people of Israel and Judah to turn from wicked ways and follow God instead.

In similar fashion, they call these same people to “return” to God – doing so with all their hearts, as in the famous line from the prophet Joel (2:12). Turning and returning are both part of repentance.

John and Jesus’ call to repentance echoes the prophets. “Bear fruit in keeping with repentance,” we heard John say today. Notice that John even dressed like a prophet – which Matthew makes sure to tell us in his description.

Both John and Jesus called out specific sins of the people too. Today we heard John tell the Pharisees and Sadducees: “do not to presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham.” John called out the sin of thinking one’s salvation lies in identity only, regardless of proper repentance.

Repentance is both heart and action. It is a conversion – from stubbornness to agreeableness, from wrong to right, from self-interest only to God-focused too.

Moreover, repentance is more than just sackcloth and ashes. Repentance, as I was reminded in a devotion I read this week, is actually a very hopeful activity. Repentance is hopeful because it seeks forgiveness and reconciliation.

And this hope, like all hope given by God, is a hope grounded in promise. God promises to forgive those who repent. He gave us this promise when he sent his Son, Jesus Christ, to pay for our sins. That payment was made in full when Jesus went to the cross.

The connection between repentance and forgiveness is also stated plainly and clearly by Luke in his introduction of John. Luke says: “John went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins” (3:3). John’s proclamation reflected his knowledge of what was coming. He knew that Jesus – the

one soon to come – was going to deal with sin. And he would deal with it not just as another preacher, but by being the very Lamb of God who takes away the sin of the world.

“Repent, for the kingdom of heaven is at hand.” The first part of the phrase concerns repentance. The second part concerns the kingdom.

Matthew calls it the kingdom of heaven, while the other Gospel writers call it the kingdom of God. We get the sense that Matthew wants us to think of the kingdom a little differently.

Jesus once explained that his kingdom “was not of this world” (John 18:36). But not everybody understands this. When people think of kingdoms, they think of land. Kingdoms get shown on maps. Kingdoms imply territory.

Years ago, a movie was made about some of the great battles that occurred during the Crusades. The movie’s title was “The Kingdom of God.” The title seems cynical to me, as if this is what faith in God brings. But it can still serve as a reminder that there is plenty of confusion about what Jesus meant when he spoke of his kingdom.

Unlike the phrase “kingdom of God,” “kingdom of heaven” takes us out of this world by pointing to a different place. And the place is not only different but better. Heaven points us toward that which is perfect and ideal. The message here is that God’s kingdom, as taught and brought by Jesus, is to reflect the beauty and perfection of heaven, not the ugliness and imperfection that is too often found in this world.

Today’s Old Testament reading, from Isaiah 11, was certainly chosen to reflect this heavenly idea of the kingdom. We sometimes call the vision it presents the “peaceable kingdom.” Here “the wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together... and they shall not hurt or destroy in all my holy mountain,” says the Lord; “for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”

Sometimes a new word can help us see things differently. In that spirit, just as Matthew replaces the word God with heaven, so some have said that a good replacement for the word “kingdom” would be “reign.” John and Jesus came to proclaim the reign of God on earth. The changed word is good for reminding us that although the kingdom may not always look like God is in control, we know he is reigning just the same. He is acting in the world, despite what the world sometimes looks like.

The kingdom is therefore found where God’s reign is acknowledged, trusted, lived and proclaimed. We can’t always see the particular contours of the kingdom – who is in it,

where it is being lived out. But we can see that God is active. And we can trust that he is reigning.

The third and last part of the phrase we're considering today concerns the place and the timing of the kingdom. "Repent," said John and Jesus, "for the kingdom of heaven... is at hand."

The place is here – God is coming into the world to extend his reign. And the timing is soon. Or is it now?

Our translation "is at hand" follows the great King James Version in employing a figure of speech. The phrase indicates something so near it can be grasped with the hand. The phrase captures well the more literal wording, which is "has come near."

As we know, something can be both near in time and near in proximity. Christ's kingdom is near in both ways. It is near in that it is coming soon; and it is near in that it is close by.

However, remember that the literal wording is in the past tense. This means that regarding the timing, something has already been done.

The phrase which John and Jesus use here is actually one of genius, for it communicates the paradox – seen clearly through all of scripture – that the kingdom is both "now and not yet." The kingdom has come now, yes. However, at the same time, it is not yet here in full.

The kingdom has already come near because Christ has come into the world. That was true in John's day. And it is true in ours.

The kingdom is also near because Jesus is among us. He's not far away in some remote place. He's here in his word... here in his sacrament... here in our hearts.

Someday we will see the kingdom in full. Someday we will see Jesus in all his glory. That day is coming nearer. We pray that it will come soon.

Until that day, the kingdom is here in part. And Jesus is here in Spirit – through all the ways he has promised.

Our task is to participate in his kingdom and acknowledge his presence. We do this as we repent, and we do this through our faith. We do this also as we bear fruit in keeping with repentance.

St. Paul was no doubt thinking of the Old Testament when he wrote the following words to the Roman Christians, but his reference here to the scriptures can apply to the New Testament too. He said: "For whatever was written in former days was written for our

instruction, that through endurance and through the encouragement of the Scriptures we might have hope” (15:4).

In former days John and Jesus said: “Repent, for the kingdom of heaven is at hand.” These words certainly instruct and encourage us. And through them we will be given endurance and hope.

“Repent, for the kingdom of heaven is at hand.” May this message guide and sustain you until Christ’s coming. In the holy name of Jesus. Amen.

HYMN OF THE DAY (Stand) #344

On Jordan’s Bank the Baptist’s Cry

- 1 On Jordan’s bank the Baptist’s cry
Announces that the Lord is nigh;
Awake and hearken, for he brings
Glad tidings of the King of kings!**
- 2 Then cleansed be ev’ry life from sin;
Make straight the way for God within,
And let us all our hearts prepare
For Christ to come and enter there.**
- 3 We hail Thee as our Savior, Lord,
Our refuge and our great reward;
Without Thy grace we waste away
Like flow’rs that wither and decay.**
- 4 Lay on the sick Thy healing hand
And make the fallen strong to stand;
Show us the glory of Thy face
Till beauty springs in ev’ry place.**
- 5 All praise, eternal Son, to Thee
Whose advent sets Thy people free,
Whom with the Father we adore
And Holy Spirit evermore.**

**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 (Be Seated)

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 (Stand)

Heavenly Father, You stir the hearts of Your faithful people to prepare them for the advent of Your Son. Feed us continually with Your holy Word and Sacraments, that we may be sustained in faith and watch joyfully for His return. Lord, in Your mercy, **hear our prayer.**

O Lord, by the ministry of Your Church, prepare the way for Your Son's return in glory by sending forth ministers and prophets like John to faithfully proclaim Your Law and

Gospel. And grant hearers the ears to listen and the hearts to receive your words in faith. Lord, in Your mercy, **hear our prayer.**

Almighty God, You preserved Jesse's faithful line by the incarnation of Your Son. Give families and individuals strength to faithfully fulfill their vocations to love and forgive one another, that your people may live in harmony with one another in accord with Christ Jesus, and together glorify you in all we say and do. Lord, in Your mercy, **hear our prayer.**

Lord God, Your Son rules over all creation with justice and righteousness. Endow those in positions of worldly authority with the desire and ability to protect the innocent, punish the wicked and work for the common welfare of all. Lord, in Your mercy, **hear our prayer.**

Compassionate Lord, as we await the day when the wolf will dwell alongside the lamb and pain and destruction are no more, grant us patience, comfort and healing according to Your will. Hear our prayers for all the sick, especially those on our prayer list and those we name in our hearts. Give wisdom and skill to all medical professionals who care for them and keep them in your love and care. Lord, in Your mercy, **hear our prayer.**

Stir up our hearts, O Lord, and make ready the way of Your only begotten Son, who comes to us this day in his holy Supper for the forgiveness of our sins and the strengthening of our faith. May all who feast upon Him do so in repentance and faith – trusting his words and remembering his promise. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, grant that we may be kept in joy and sustained in hope through every trouble and trial of this mortal life, that on the day of Christ's coming we may be welcomed into the fullness of your Kingdom; 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 HOLY COMMUNION

PREFACE TO HOLY COMMUNION

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, whose way John the Baptist prepared, proclaiming Him the promised Messiah, the very Lamb of God who takes away the sin of the world, and calling sinners to repentance that they might escape from the wrath to be revealed when He comes again in glory. 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

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**Holy, holy, holy Lord God of pow'r and might:
Heaven and earth are full of Your glory.
Hosanna. Hosanna.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.**

EUCCHARISTIC PRAYER

Holy God, mighty Lord, gracious Father:
Endless is Your mercy and eternal your reign.
You have filled all creation with light and life;
Heaven and earth are full of your glory.
Through Abraham you promised to bless all nations.
You rescued Israel, your chosen people.
Through the prophets you renewed your promise;
And, at this the end of all ages, you sent your Son,
Who in words and deeds proclaimed your kingdom
and was obedient to your will, even to giving his life.

THE WORDS OF OUR LORD

PROCLAMATION OF CHRIST

As often as we eat this bread and drink this cup, we proclaim the Lord's death until he comes.

Amen. Come, Lord Jesus.

Therefore, gracious Father; with this bread and cup
We remember the life our Lord offered for us.
And believing the witness of his resurrection,
We await his coming in power to share with us
The great and promised feast.

Christ has died. Christ is risen. Christ will come again.

Join our prayers with those of your servants of every time and place,
And unite them with the ceaseless petitions of our great high priest
Until he comes as victorious Lord of all.

Amen.

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

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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 peace.

DISTRIBUTION (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. Distancing must be maintained between all communicants. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the baskets.

- 1 **“Comfort, comfort ye My people,
 Speak ye peace,” thus saith our God;
 “Comfort those who sit in darkness,
 Mourning ’neath their sorrows’ load.
 Speak ye to Jerusalem
 Of the peace that waits for them;
 Tell her that her sins I cover
 And her warfare now is over.”**

- 2 **Yea, her sins our God will pardon,
 Blotting out each dark misdeed;
 All that well deserved His anger
 He no more will see or heed.
 She hath suffered many_a day,
 Now her griefs have passed away;
 God will change her pining sadness
 Into ever-springing gladness.**

- 3 **Hark, the herald’s voice is crying
 In the desert far and near,
 Calling sinners to repentance,
 Since the Kingdom now is here.
 O that warning cry obey!
 Now prepare for God a way;
 Let the valleys rise to meet Him
 And the hills bow down to greet Him.**

- 4 **Make ye straight what long was crooked;
 Make the rougher places plain.
 Let your hearts be true and humble,
 As befits His holy reign.
 For the glory of the Lord
 Now o’er earth is shed abroad,
 And all flesh shall see the token
 That His Word is never broken.**

BENEDICTION

SENDING HYMN #343

Prepare the Royal Highway

- 1 Prepare the royal highway;
The King of kings is near!
Let ev'ry hill and valley
A level road appear!
Then greet the King of Glory
Foretold in sacred story: *Refrain***

Refrain

Hosanna to the Lord,
For He fulfills God's Word!

- 2 God's people, see Him coming:
Your own eternal king!
Palm branches strew before Him!
Spread garments! Shout and sing!
God's promise will not fail you!
No more shall doubt assail you! *Refrain***

- 3 Then fling the gates wide open
To greet your promised king!
Your king, yet ev'ry nation
Its tribute too should bring.
All lands, bow down before Him!
All nations, now adore Him! *Refrain***

- 4 His is no earthly kingdom;
It comes from heav'n above.
His rule is peace and freedom
And justice, truth, and love.
So let your praise be sounding
For kindness so abounding: *Refrain***

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

Prepare the Royal Highway

Setting: P. Manz

ALTAR FLOWERS: In honor of St. Ambrose of Milan († 397), defender of the Christian faith in preaching, teaching, mentoring St. Augustine, writing, and composing liturgical music. Ambrose is remembered during the Advent season for his chant, “Veni, Redemptor genitum.” Martin Luther translated the text and adapted the tune for German congregants to sing. And we now sing it as “Savior of the Nations, Come.” By Judy Koucky

FELLOWSHIP: The LWML

Those serving:

Sunday, December 4,

8:00 a.m.

Greeter: Michael Chamberlain

Comm. assist: Jim Easterly

Reader: Anne Kauzlarich

10:30 a.m.

Greeter: Jim Easterly

Comm. assist: Jill Hecht

Reader: Bill Muller

Acknowledgements

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Hark the Glad Sound Text: Philip Doddridge, 1702–51 Tune: Thomas Haweis, 1734–1820 Text & Tune: Public domain

On Jordan’s Bank the Baptist’s Cry Text: Charles Coffin, 1676–1749; tr. Composite Tune: adapt. Michael Praetorius, 1571–1621 Text & Tune: Public domain

Comfort, Comfort Ye My People Text: Johann Olearius, 1611–84; tr. Catherine Winkworth, 1827–78, alt. Tune: Trente quatre Pseaumes de David, 1551, Geneva, ed. Louis Bourgeois Text & Tune: Public domain

Prepare the Royal Highway Text: Frans Mikael Franzén, 1772–1847; tr. Lutheran Book of Worship, 1978, alt. Tune: Swedish, 17th cent. Text: © 1978 Lutheran Book of Worship. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

ST. PAUL'S LUTHERAN CHURCH

7426 IDYLWOOD ROAD

FALLS CHURCH, VIRGINIA 22043

A member congregation of the Lutheran Church—Missouri Synod

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Leadership Officers, Working Boards, Chinese Ministry, The Preschool,
Sunday School, LWML, Youth Group, Altar Guild, Choirs,
Caring Ministry, Safety Ministry, Leisure Group
Other seasonal and occasional working groups

CHURCH STAFF

The Rev. Mark Shaltanis, Pastor

The Rev. Xinhong "Chris" Yang, Associate and Chinese Pastor

The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Dir. Parish Music

Jill Cha, Preschool Director

Tawni Harrell, Director of Youth

John Bean, Business Manager

Linda Fekete, Parish Secretary

Richard Irwin, Custodian

CONTACT US

Web site: www.stpaulsfallschurch.org

Office email: Secretary@stpaulsfallschurch.org

Business Manager email: stpaulstaff@yahoo.com

Pastor's email: pastormark@stpaulsfallschurch.org

Safety Ministry: stpaulsafety@gmail.com