

**TWENTY-FIRST SUNDAY AFTER PENTECOST
OCTOBER 22, 2023
IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!**

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

Lord of Glory, You Have Bought Us
Setting: Mark Hayes

WELCOME

ENTRANCE HYMN

Lord of Glory, You Have Bought Us

LSB 851

- | | |
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| <p>1 Lord of glory, You have bought us
With Your lifeblood as the price,
Never grudging for the lost ones
That tremendous sacrifice;
And with that have freely given
Blessings countless as the sand
To the_unthankful and the evil
With Your own unsparing hand.</p> <p>2 Grant us hearts, dear Lord, to give You
Gladly, freely of Your own.
With the sunshine of Your goodness
Melt our thankless hearts of stone
Till our cold and selfish natures,
Warmed by You, at length believe
That more happy and more blessed
'Tis to give than to receive.</p> | <p>3 Wondrous honor You have given
To our humblest charity
In Your own mysterious sentence,
“You have done it all to Me.”
Can it be, O gracious Master,
That You deign for alms to sue,
Saying by Your poor and needy,
“Give as I have giv’n to you”?</p> <p>4 Lord of glory, You have bought us
With Your lifeblood as the price,
Never grudging for the lost ones
That tremendous sacrifice.
Give us faith to trust You boldly,
Hope, to stay our souls on You;
But, oh, best of all Your graces,
With Your love our love renew.</p> |
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CONFESSIO AND ABSOLUTION

LSB 167

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

If we say we have no sin, we deceive ourselves, and the truth is not in us.

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection on God's Word and for self-examination.

Let us then confess our sins to God our Father.

Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit. **Amen.**

KYRIE

LSB 168

In peace let us pray to the Lord.

Lord, have mercy.

For the peace from above and for our salvation let us pray to the Lord.

Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

Lord, have mercy.

For this holy house and for all who offer here their worship and praise let us pray to the Lord.

Lord, have mercy.

Help, save, comfort, and defend us, gracious Lord.

Amen.

This is the feast of victory for our God. Alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.

Power and riches and wisdom and strength and honor and blessing and glory are His.

This is the feast of victory for our God. Alleluia.

Sing with all the people of God, and join in the hymn of all creation:

Blessing and honor and glory and might be to God and the Lamb forever. Amen.

This is the feast of victory for our God, for the Lamb who was slain has begun His reign.

Alleluia, alleluia.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. O God,

the protector of all who trust in You, have mercy on us that with You as our ruler and guide we may so pass through things temporal that we lose not the things eternal; 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 45:1-7

Thus says the LORD to his anointed, to Cyrus,
whose right hand I have grasped,
to subdue nations before him
and to loose the belts of kings,
to open doors before him
that gates may not be closed:
“I will go before you
and level the exalted places,
I will break in pieces the doors of bronze

and cut through the bars of iron,
I will give you the treasures of darkness
and the hoards in secret places,
that you may know that it is I, the LORD,
the God of Israel, who call you by your name.
For the sake of my servant Jacob,
and Israel my chosen,
I call you by your name,
I name you, though you do not know me.
I am the LORD, and there is no other,
besides me there is no God;
I equip you, though you do not know me,
that people may know, from the rising of the sun
and from the west, that there is none besides me;
I am the LORD, and there is no other.
I form light and create darkness,
I make well-being and create calamity,
I am the LORD, who does all these things.”

This is the Word of the Lord.

Thanks be to God.

PSALM 96 (Sung responsively)

Oh sing to the LORD a new song;
sing to the LORD, all the earth!
Sing to the LORD, bless his name;
tell of his salvation from day to day.
Declare his glory among the nations,
his marvelous works among all the peoples!
For great is the LORD, and greatly to be praised;
he is to be feared above all gods.
For all the gods of the peoples are worthless idols,
but the LORD made the heavens.
Splendor and majesty are before him;
strength and beauty are in his sanctuary.
Ascribe to the LORD, O families of the peoples,
ascribe to the LORD glory and strength!

Ascribe to the LORD the glory due his name;
bring an offering, and come into his courts!
Worship the LORD in the splendor of holiness;
tremble before him, all the earth!

Say among the nations, "The LORD reigns!
Yes, the world is established; it shall never be moved;
he will judge the peoples with equity."

Let the heavens be glad, and let the earth rejoice;
let the sea roar, and all that fills it;
let the field exult, and everything in it!
Then shall all the trees of the forest sing for joy
before the LORD, for he comes,
for he comes to judge the earth.
He will judge the world in righteousness,
and the peoples in his faithfulness.

SECOND LESSON

1 Thessalonians 1:1-10

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:
Grace to you and peace.

We give thanks to God always for all of you, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers loved by God, that he has chosen you, because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

This is the Word of the Lord.

Thanks be to God.

**Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia.**

GOSPEL

Matthew 22:15-22

The Holy Gospel according to St. Matthew, the 22nd chapter.

Glory to You, O Lord.

Then the Pharisees went and plotted how to entangle [Jesus] in his talk. And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? Show me the coin for the tax." And they brought him a denarius. And Jesus said to them, "Whose likeness and inscription is this?" They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." When they heard it, they marveled. And they left him and went away.

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:

One summer many years ago, when I was still a student pursuing my seminary education, I served a small church in Iowa as their vicar. My job was to help with the ministries of the church, give a few sermons, and learn from the pastor who was my supervisor.

One day I had an old friend of mine come by for a visit. He knew I was in the area, and we relished the chance to catch up. After dinner, as we were sitting in the living room of the old house where the vicar lived, someone knocked on the door. I wasn't expecting anyone, but I answered the door. A man whom I had never seen before addressed me as the vicar and politely asked if he could come in to tell me something that he thought I

should know. Even though I had company, I said: “Sure, come on in.” It seemed the right thing to do.

The man told me he wouldn’t take much time, but that he wanted me to know of a very important resource that had helped him and which he knew had helped many others. He then went on to briefly describe his struggle with alcohol addiction and tell how he had been saved from it through his participation with Alcoholics Anonymous. When he finished, he thanked me for my time and politely went on his way. I don’t believe I ever saw him again.

The man’s visit was an unexpected bit of good information for me. But for my friend, it was unexpected salvation. For my friend had been struggling mightily with alcohol himself. And this out-of-the-blue visit – once confirmed that I hadn’t set it up – became the springboard for his healing. My friend is now a changed man. And neither of us has ever forgotten that day.

In today’s Old Testament reading we hear of another unexpected savior – one even more unexpected than the man at my door. Isaiah was so moved by the salvation this savior brought that he called him “God’s anointed.” That title, you may recall, was normally reserved for Israel’s kings. It also became the term for the great savior of the world that God would send one day. We know it in Hebrew: “the Messiah.”

In chapter 45 of his prophecy, Isaiah uses the term for someone else – someone very unexpected. God’s people at that time were greatly struggling. Many of them – perhaps half of Judea – had been deported across the desert to Babylon. Babylon had invaded their land, destroyed their great city of Jerusalem including the temple, and carried off many of the brightest and best to serve them in exile. Those were dark days for Israel. The people knew they were being punished for their sins; but enduring that punishment was hard.

The people also knew, however, that God was faithful. He had promised to care for them, provide for them and use them to bring blessing to the world as long as they were faithful in

return. During that time of the exile – the “Babylonian Captivity” as we usually call it – the people repented of their sin and turned back with a new earnestness to their God. Their repentance resulted in many blessings, and the people began to thrive in many ways. The people did so well that when the opportunity came for them to return home, many decided to stay put.

Regarding that opportunity to return, God's prophets – the same ones who had spoken about his punishment – began to predict that the return would happen soon. God would not abandon his repentant people. God would deliver them, just as he had delivered their forefathers generations earlier from their slavery in Egypt.

That deliverance from Egypt was accomplished by God raising up a savior from among the people. God called Moses – empowering and equipping him to declare to Pharaoh: “let my people go.”

So when the Israelites later found themselves captive in Babylon, they probably assumed that God would provide for their salvation in a similar way. Their nation had often been saved by great leaders who came from within. Maybe it was time for a new Moses to be raised up. Or perhaps a new David. Even a new judge like Gideon or Deborah or Samson could do the job.

Instead, God provided a very unexpected savior. He raised up a strong-headed man from the far away region of Media – one who united his Persian people and established a power base among the house of the Achaemenians. This new leader, Cyrus, took over the lands Babylon had earlier conquered, and then marched against Babylon itself.

Babylon was not going to roll over easily. It was well defended – especially by its impressive bronze gates. One of these gates can be found today in the Ishtar Gate exhibit at the Pergamon Museum in Berlin. The gates were quite a sight to behold; and an important part of the lore of that great city.

This is no doubt why Isaiah the prophet words his prophecy as he does. According to Isaiah, God will take Cyrus' hand and “open doors before him that gates may not be closed.” He says to him: “I will go before you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron.” No gate can stop the power of God.

Notice also how Isaiah mentions that God “grasped Cyrus' right hand.” Just a few chapters earlier, God had grasped Israel's right hand. He held Israel's hand and said to them: “Fear not, I am the one who helps you” (41:13). And we are definitely to see a connection here. In both cases, God was intervening to further his causes. God took people's hands – moving them – in order to bring his benefits.

With Cyrus, God took him by the hand and gave him a great victory over the powerful armies of Babylon. More than this, God also moved Cyrus' heart to let exiles return to their homeland.

Isaiah makes it clear that it was God who brought about this salvation for his people. God did it in an unexpected way and through an unexpected savior. But he did it, nonetheless.

In the same way, the salvation which God has brought to the whole world has come about in a way that is rather unexpected. God brought this salvation through his Son Jesus. And yes, Jesus came from within the community. But as today's Gospel reading shows, his salvation was also accomplished in a very unexpected way.

In this text, Jesus is in the last days of his earthly ministry. He has come into Jerusalem – entering through its gates at the time of a great festival – and he has caused quite a stir through his words and actions. Everyone is watching him, including the city's leaders.

Some of those leaders then come to him for the purpose of trapping him. They attempt to “entangle him in his words,” as Matthew points out. So they ask him a politically loaded question: “Tell us, is it lawful to pay taxes to Caesar, or not?”

If Jesus says “no” to the question, then he would be in trouble with the Romans and his life would be in grave danger.

If, on the other hand, he says “yes,” then the people will look down on him as just another so-called leader cowing to the demands of Rome. They may understand his decision to answer this way, but they won't be moved by him anymore.

To this question fraught with danger, Jesus gives an answer that avoids immediate threat. Rather than giving a direct “yes” or “no,” he says something which causes them all to think a bit and to draw their own conclusions.

This buys him time to continue his teaching. But it also leads the people to consider what it means to “give to God the things that are God's.” Jesus' use of a coin with an image of Caesar was not just a gimmick or a simple illustration. It reminded the people that they are the ones created in God's image. As such, Jesus' message here is that they should give their whole selves to God. And that's an important teaching.

But of course the people would also eventually realize that in his words Jesus wasn't standing up to Rome. He was telling them to pay their taxes. So in this way, the religious leader's trap was effective.

The people started to question Jesus. A few days later, when Jesus was on trial, the people cried out: “crucify him, crucify him!” They had obviously decided that he was really no savior after all. Perhaps they thought the only way he could bring any good at all was as a martyr.

And yet, Jesus' did bring salvation. He was a savior, but an unexpected one. Jesus' salvation came through his death – and not as a martyr but as a sacrifice. Jesus died to pay the sins of the world. His was no mere political movement, but rather one which earned salvation for everyone.

The people were expecting something different. They wanted God to release them from their domination by the Romans. That's the salvation they expected.

And lest we criticize them, let's acknowledge that this is the same kind of salvation we too often want. We also want God to save us from the people who dominate us. We want him to deliver us from those who have authority over us, the ones who have different ideas than us and seem to be winning, and the ones who are more outwardly successful than we are. We want God to make life better by saving us from having to work so hard, saving us from times of embarrassment, and saving us from pain and uncertainty.

The salvation Jesus brings does eventually free us from all these concerns. And that's because his salvation opens the doors to heaven where there will be no more suffering or pain, jealousy or domination.

But on this side of heaven, salvation will only be complete in its promise. His salvation gives us the promise of God's help and God's forgiveness.

Be assured, however, that the salvation Jesus brings does also have an effect in this world. Great effect, in fact! That's because those who live with his promise are empowered to live patiently and gracefully, so that they can better endure suffering and care more generously for others.

People won't live this way perfectly. They will need constant reminding and continued forgiveness. And there will continue to be suffering and pain in this world. But Christ's salvation will make a great difference.

Today we are urged to let God take us by the hand and lead us to the salvation he knows to be best. And we are urged also to trust that God will take the hands of others – people even like Cyrus – in order to accomplish his purposes.

As we live with this faith, we will often be surprised at how God brings about his salvation. God works in mysterious ways, and he works through unexpected people.

Most of all, we should trust in the salvation God gives us from our sins. The guilt and consequences of our sins can be overwhelming. Indeed, our sins have earned us nothing but trouble. But God has saved us from these sins in that their greatest consequence is

eliminated. The wages of sin is still death, but in Christ we have the free and certain gift of salvation. This salvation overcomes death and places us on the path to eternal life.

There will always be people around us who seek their salvation through other means. In the past weeks we've been reminded that the most common means people choose is weapons of war. People very quickly turn to this solution when they have trouble.

Psalm 33 tells us: "The LORD looks down from heaven; he sees all the children of man; from where he sits enthroned, he looks out on all the inhabitants of the earth, he who fashions the hearts of them all and observes all their deeds. The king is not saved by his great army; a

warrior is not delivered by his great strength. The war horse is a false hope for salvation, and by its great might it cannot rescue. Behold, the eye of the LORD is on those who fear him, on those who hope in his steadfast love, that he may deliver their soul from death and keep them alive in famine."

Jesus knew these words. And he also told the people that they should render unto Caesar. But he made it clear that Caesar was no true hope. In the end, as we know, Caesar did not endure.

Those who reach for the sword will find that they are always fighting. Such lack of faith in God's power leads to a need to dominate. But this kind of salvation is always incomplete and always fleeting.

Our Old Testament reading today reminded us that God will bring true and enduring salvation to his people and that sometimes this salvation will come through very unexpected ways. We should note, too, that in the chapters surrounding this promise, Isaiah instructed the people about their part in all this. They were to be God's servants – carrying out their tasks in his ways, even when their serving brought suffering.

God has sent us Jesus to be our savior. His salvation is great and allows us to live according to his will. This will is summed up well in the concluding words of Psalm 33, which I will read as our closing thought.

"Our soul waits for the LORD; he is our help and our shield. For our heart is glad in him, because we trust in his holy name. Let your steadfast love, O LORD, be upon us, even as we hope in you."

May it be so. In the name of Jesus. Amen.

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| <p>1 Have no fear, little flock;
Have no fear, little flock,
 For the Father has chosen
 To give you the Kingdom;
Have no fear, little flock!</p> <p>2 Have good cheer, little flock;
Have good cheer, little flock,
 For the Father will keep you
 In His love forever;
Have good cheer, little flock!</p> | <p>3 Praise the Lord high above;
Praise the Lord high above,
 For He stoops down to heal you,
 Uplift and restore you;
Praise the Lord high above!</p> <p>4 Thankful hearts raise to God;
Thankful hearts raise to God,
 For He stays close beside you,
 In all things works with you;
Thankful hearts raise to God!</p> |
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APOSTLES' CREED

LSB, 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

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

God of our salvation, You deliver Your Son's work through Your powerful Word and in Your Holy Spirit. Strengthen the Church's proclamation of Your truth and increase the faith of all who hear it, that they may respond in love and be steadfast in their hope. Lord, in Your mercy, **hear our prayer.**

God of all truth, from the rising of the sun to its setting, You make known Your salvation in Christ. Bless all of us as we seek to live in the joy of this salvation. Guide fathers and mothers as they teach their children, workers as they serve through their vocations, and all of us in our participation with your family, the church. Lord, in Your mercy, **hear our prayer.**

God our Father, You appointed Cyrus as Your instrument to return Your people to Jerusalem. Uphold the authorities of our nation in wisdom and integrity that we might live in peace with a good conscience. Grant that they would make good use of the taxes we render and lead them to work together for the welfare of all. Lord, in Your mercy, **hear our prayer.**

O Lord, our help comes from You, who made heaven and earth. You preserve our life and gladden our days. Have mercy on all who are suffering, including those on our prayer list, those who are in places of combat and danger, and those whom we name in our hearts at this time... Keep them from all evil and shade them from all harm. Lord, in Your mercy, **hear our prayer.**

Almighty God, guard those who travel. Keep their going out and their coming in, protect them from every trouble, prosper their journeys according to Your will, and make their homecomings joyful. Lord, in Your mercy, **hear our prayer.**

True and living God, You have turned us from idols to serve You and live. As we await Your Son's return in glory, grant that we would faithfully receive Him at this altar with both repentance and joy. Lord, in Your mercy, **hear our prayer.**

Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Jesus Christ, our Lord. **Amen.**

OFFERTORY

Let the Vineyards Be Fruitful

(LSB 955)

- 1 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

LSB 177

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...evermore praising You and saying:

SANCTUS

LSB 178

Holy, holy, holy Lord, Lord God of pow'r and might:

Heav'n and earth are full of Your glory.

Hosanna in the highest.

Blessed is He who comes in the name of the Lord.

Hosanna in the highest.

PRAYER OF THANKSGIVING

LSB 178

THE WORDS OF OUR LORD

LSB 179

PROCLAMATION OF CHRIST

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

LSB 180

The peace of the Lord be with you always.
Amen.

AGNUS DEI

LSB 180

**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.**

THE COMMUNION (Be seated)

Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.

DISTRIBUTION MUSIC In God, My Faithful God

Setting: Jonathan Kohrs

DISTRIBUTION HYMN In God, My Faithful God

LSB 745

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.

NUNC DIMITTIS

LSB 182

Lord, now You let Your servant go in peace;
Your word has been fulfilled.
My own eyes have seen the salvation
which You have prepared in the sight of ev'ry people:
A light to reveal You to the nations
and the glory of Your people Israel.
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.

PRAYER (Stand)

BENEDICTION

- 1 **God of grace and God of glory,
On Your people pour Your pow'r;
Crown Your ancient Church's story;
Bring its bud to glorious flow'r.
Grant us wisdom, grant us courage
For the facing of this hour,
For the facing of this hour.**
- 2 **Lo, the hosts of evil round us
Scorn the Christ, assail His ways!
From the fears that long have bound us
Free our hearts to faith and praise.
Grant us wisdom, grant us courage
For the living of these days,
For the living of these days.**
- 3 **Cure Your children's warring madness;
Bend our pride to Your control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom, grant us courage
Lest we miss Your kingdom's goal,
Lest we miss Your kingdom's goal.**
- 4 **Save us from weak resignation
To the evils we deplore;
Let the gift of Your salvation
Be our glory evermore.
Grant us wisdom, grant us courage,
Serving You whom we adore,
Serving You whom we adore.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

God of Grace and God of Glory

Setting: James Marriott

Those serving:

Sunday, October 22, 8:00 a.m.:

Greeter: Steve Janssen
Comm. Assist.: Judy Koucky
Reader: Anne Kauzlarich

10:30 a.m.:

Greeter: Aaron Siebrass
Comm. assist: Jim Easterly
Reader: Aaron Siebrass
Acolyte: William Dennis
AV Assistants: Hannes Buuck
Andreas Buuck

Acknowledgments

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851 Lord of Glory, You Have Bought Us Text: Eliza S. Alderson, 1818–89, alt. Tune: Rowland H. Prichard, 1811–87 Text and tune: Public domain

735 Have No Fear, Little Flock Text (sts. 2–4): Marjorie A. Jillson, 1931–2010 Text (st. 1) and tune: Heinz Werner Zimmermann, 1930 Text and tune: © 1973 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326

745 In God, My Faithful God Text: Veer schöne nye Geistlike Leder, before 1603, Lübeck; tr. Catherine Winkworth, 1827–78, alt. Tune: Kurtzweilige teutsche Lieder, 1576, Nürnberg, alt. Text and tune: Public domain

850 God of Grace and God of Glory Text: Harry Emerson Fosdick, 1878–1969 Tune: John Hughes, 1873–1932 Text and tune: Public domain