

SIXTH SUNDAY AFTER PENTECOST
JUNE 29/30, 2024

IN THE NAME OF JESUS, WELCOME TO ST. PAUL'S!



THE ENTRANCE RITE

PRELUDE

Jesus, Thy Boundless Love to Me
Settings: 1. R. Powell, 2. M. Sedio, 3. R. Powell

WELCOME

ENTRANCE HYMN

Jesus, Thy Boundless Love to Me

LSB 683

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| <p>1 Jesus, Thy boundless love to me
No thought can reach, no tongue
declare;
Unite my thankful heart to Thee,
And reign without a rival there!
Thine wholly, Thine alone I am;
Be Thou alone my constant flame.</p> <p>2 O grant that nothing in my soul
May dwell, but Thy pure love alone;
Oh, may Thy love possess me whole,
My joy, my treasure, and my crown!
All coldness from my heart remove;
My ev'ry act, word, thought be love.</p> | <p>3 This love unwearied I pursue
And dauntlessly to Thee aspire.
Oh, may Thy love my hope renew,
Burn in my soul like heav'nly fire!
And day and night, be all my care
To guard this sacred treasure there.</p> <p>4 In suff'ring be Thy love my peace,
In weakness be Thy love my pow'r;
And when the storms of life shall cease,
O Jesus, in that final hour,
Be Thou my rod and staff and guide,
And draw me safely to Thy side!</p> |
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CONFESSION AND ABSOLUTION

LSB 203

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

Amen.

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

If You, O Lord, kept a record of sins, O Lord, who could stand?
But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God’s Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.
Amen.

KYRIE

LSB 204

Lord, have mercy; Christ, have mercy; Lord, have mercy.

HYMN OF PRAISE - “Gloria in Excelsis”

LSB 204

1 To God on high be glory

And peace to all the earth;

Goodwill from God in heaven

Proclaimed at Jesus’ birth!

We praise and bless You, Father;

Your holy name, we sing—

Our thanks for Your great glory,

Lord God, our heav’nly King.

2 To You, O sole-begotten,

The Father’s Son, we pray;

O Lamb of God, our Savior,

You take our sins away.

Have mercy on us, Jesus;

Receive our heartfelt cry,

Where You in pow’r are seated

At God’s right hand on high—

3 For You alone are holy;

You only are the Lord.

Forever and forever,

Be worshiped and adored;

You with the Holy Spirit

Alone are Lord Most High,

In God the Father’s glory.

“Amen!” our glad reply.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Heavenly Father,

during His earthly ministry Your Son Jesus healed the sick and raised the dead. By the healing medicine of the Word and Sacraments pour into our hearts such love toward You that we may live eternally; 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)

Lamentations 3:22-33

The steadfast love of the LORD never ceases;
his mercies never come to an end;
they are new every morning;
great is your faithfulness.
“The LORD is my portion,” says my soul,
“therefore I will hope in him.”
The LORD is good to those who wait for him,
to the soul who seeks him.
It is good that one should wait quietly
for the salvation of the LORD.
It is good for a man that he bear
the yoke in his youth.
Let him sit alone in silence
when it is laid on him;
let him put his mouth in the dust—
there may yet be hope;
let him give his cheek to the one who strikes,
and let him be filled with insults.
For the Lord will not
cast off forever,
but, though he cause grief, he will have compassion

according to the abundance of his steadfast love;
for he does not willingly afflict
or grieve the children of men.

This is the Word of the Lord.

Thanks be to God.

PSALM 30 (Sung responsively)

I will extol you, O LORD, for you have drawn me up
and have not let my foes rejoice over me.

O LORD my God, I cried to you for help,
and you have healed me.

O LORD, you have brought up my soul from Sheol;
you restored me to life from among those who go down to the pit.

Sing praises to the LORD, O you his saints,
and give thanks to his holy name.

For his anger is but for a moment,
and his favor is for a lifetime.

Weeping may tarry for the night,
but joy comes with the morning.

As for me, I said in my prosperity,
"I shall never be moved."

By your favor, O LORD,
you made my mountain stand strong;
you hid your face;
I was dismayed.

To you, O LORD, I cry,
and to the Lord I plead for mercy:

"What profit is there in my death,
if I go down to the pit?

Will the dust praise you?

Will it tell of your faithfulness?

Hear, O LORD, and be merciful to me!

O LORD, be my helper!"

You have turned for me my mourning into dancing;
you have loosed my sackcloth
and clothed me with gladness,
that my glory may sing your praise and not be silent.
O LORD my God, I will give thanks to you forever!

SECOND LESSON

2 Corinthians 8:1-9, 13-15

We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints— and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also.

I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. As it is written, “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

This is the Word of the Lord.

Thanks be to God.

(10:00) CHILDREN’S SERMON

ALLELUIA VERSE (Stand)

LSB 205

Alleluia, alleluia, alleluia.

**These things are written that you may believe that Jesus is the Christ,
the Son of God.**

Alleluia, alleluia, alleluia.

The Holy Gospel according to St. Mark, the 5th chapter.
Glory to You, O Lord.

When Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet and implored him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live." And he went with him.

And a great crowd followed him and thronged about him. And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I will be made well." And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?" And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" And he looked around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." And he allowed no one to follow him except Peter and James and John the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. And he strictly charged them that no one should know this, and told them to give her something to eat.

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:

The Gospel lesson just read (Mark 5:21-43) is sometimes described as a sandwich text. And that's because there's one story in the middle, sandwiched between another story which surrounds it.

The two stories are different and yet related. They are different because they involve different people of different ages in different places with different troubles. And they are related in that Jesus extends healing to the women in both cases.

Because this reading isn't our main text for consideration today, I won't attempt to cover its many messages. Rather, I simply want us to note how Jesus extends healing at many different times and in many different ways and that Jesus' healing always brings great blessing – including the incredible blessing of being brought back from the dead.

You may have noticed that today's Psalm (30) emphasizes these same messages. It does this by having us say to God: "I cried to you and you healed me; you brought me up from Sheol... you restored me to life."

Today we are on week five of our six-week sermon series based on readings from Second Corinthians. In this series we have discovered that the book's key message is its teaching on reconciliation. God has reconciled the world to himself through the sacrificial ministry of Jesus. And to those who believe this, God has also given the ministry of reconciliation.

Reconciliation, as we know, is a form of healing. It is the healing of relationships. And we've noted in our sermon series how Paul has an eye toward this kind of healing because of the conflict that existed in the Corinthian church.

But in today's portion of the book, a different kind of healing is emphasized. Here Paul urges the church to help those who have financial troubles. Helping to meet these needs is a form of healing too.

The specific occasion for Paul's urging was a project of help that had been commended to all the new churches of that time. Together they were trying to raise money to help their fellow Christians in Jerusalem, many of whom were struggling with poverty. As Paul explained it in his letter to the Romans, they were gathering a "contribution for the poor among the saints at Jerusalem" (15:25-27).

Of all the mentions of this appeal in Paul's letters, his mention to the Corinthians is by

far the lengthiest. In it Paul gives several reasons why the church should give to this project. Our text today – the fifteen verses we read from chapter eight – is only a part of this appeal, for it extends through all of chapter nine as well.

By my examination, today's verses give four distinct reasons why the people should give. And for the rest of the sermon I will lead us through an analysis of these.

The first reason Paul articulates is that in giving toward this project the Corinthians will be joining with other churches in a joint venture. And here Paul specifically mentions the churches of Macedonia and the gifts they have given.

Macedonia, at that time, described the area of northern Greece. In it were found the cities of Thessalonica, Philippi and Berea – all of which Paul visited, and where he also planted churches.

When Paul tells of the Macedonian's giving, notice that he refers to it as "the grace of God." He says: "We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia."

Grace is a very powerful Biblical word – one normally used to describe great and merciful works of God. Back in chapter six, Paul used it to refer back to the reconciliation he had described in chapter five. You may remember those words from last Sunday, when Paul said: "We appeal to you not to receive the grace of God in vain" (6:1).

By calling the Macedonian's giving "the grace of God," Paul is therefore assigning the utmost value to it. And not only does he have in mind the great value that comes when people act in a gracious way toward others, but even more, he knows that gifts given to others can help support the preaching and teaching needed to further the powerful message of God's grace. In urging a gift toward the church in Jerusalem, Paul certainly had in mind the care of a church which had extended grace to many others over the years, and one which continued to serve as a mother church for those just started.

If we were to read on to chapter nine, we would hear Paul refer to this giving as "the ministry of service." And this phrase recalls the "ministry of reconciliation" phrase which he had used earlier. By putting these two phrases side by side, Paul seems to imply that both of them are acts where healing takes place.

Looking further at Paul's mention of the Macedonian churches, we notice that he also speaks of their giving as an "overflowing of a wealth of generosity." This is the phrase I homed in on when I titled today's sermon: The Spirit's power at work... encouraging us to give generously.

Generosity is a concept denoted by many different Greek words. The one Paul uses here also implies sincerity. Perhaps this can remind us that generosity isn't about the amount of the gift so much as it is about the heart behind it. In chapter nine, Paul says to those who know God's grace: "You will be enriched in every way to be generous in every way" (v.11). And there he also gives the famous line: "God loves a cheerful giver" (v.7).

Having shared about the giving of the Macedonians, Paul then shares a second reason the Corinthians should give toward the project. This one commences as Paul mentions Titus – a Gentile convert whom Paul had brought in to assist the church and the person who introduced the request to them. Paul's point, in short, is that it's good to finish what one has started.

In saying this, Paul seems to be conveying two meanings. One has to do with fulfilling desires. Notice how Paul urges them to finish this project "so that your readiness in desiring it may be matched by your completing it out of what you have." Apparently, the Corinthian Church, a year earlier, had decided to make this a project among themselves and had gotten off to a good start. But then the project lagged. Paul knows that the members desire to finish it, so he simply encourages them to do so, adding that it "benefits you" (v.10).

And yet there is certainly a second meaning behind Paul's words here as well. Not only does Paul want them to finish what they started as a satisfying completion to their project, but also as an emblem of their maturity as Christians. As Paul states, giving to others is a sign of genuine love. And since they had excelled in everything else – in faith, in speech, in knowledge, in all earnestness and in receiving love – a final step in their maturing would be to give to those in need. Note that Paul calls this giving, once again, an "act of grace" – grace being a sign of true godliness.

While explaining this, Paul then adds a third reason for the people to give toward the church's cause. In brief: we are to give to others because Christ gave so much to us.

Christ Jesus is the truly gracious one. As Paul already noted, Christ has reconciled us to God through his death and resurrection. And this reconciling is God's "grace." Grace comes from God and is most powerfully shown in the cross, with Jesus being both the sign and purveyor of God's grace.

Last week we noted how Paul described the ministry of Jesus by saying: "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (5:21). In today's verses we hear Paul describing Jesus' ministry in a similar way – this time telling how he was made poor. Paul says: "For you know the grace of our

Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich” (8:9).

In both descriptions, Jesus takes upon himself our struggles so that we can thrive. He trades places with us – enduring the pains and penalties which come with our poor choices and inadequacies so that we might survive and be free.

Since Christ Jesus has made us so rich – giving us the forgiveness of sins, the love of God, the power of the Holy Spirit and the promise of the blessed life to come – certainly we can show similar grace by sharing some of our riches with those in need.

And this then leads to the fourth and last reason for giving that Paul shares in this section. Yes, other churches are giving and it’s good to finish what you start. And yes, we give because of what Christ has given to us. But we are also to give out of our abundance, “according to what we have.” In other words, those of us who have more ought to share with those who have less, as a matter, says Paul, of fairness.

Here we are each being asked to do some analysis and to make a determination. We are to analyze our own financial situation as well as that of others, and then decide where our money should go. And this will not be easy.

Then again, it may not be so hard either – especially when we listen to trustworthy leaders. In the case of the Corinthian and Jerusalem Christians, Paul had lived among both and had recently travelled back and forth between the two places. He was in an excellent position to know about financial disparities that might have existed between the two churches. And the Corinthians would have had other sources for comparison too, for they lived in a very worldly city built by trade and travel and knew what was going on in other places.

In doing such an analysis of peoples and their needs, what we always discover is that some people enjoy more freedom and opportunity than others. Some are richer and some are poorer. That’s just a fact.

And it’s true as well that some people use their freedom and opportunity better than others, which complicates our determination of what is fair. Those who make poor choices based on gluttony, greed or sloth shouldn’t expect equality with those who live with more integrity.

It’s safe to say that in this world true fairness will never be perfectly achieved. Still, Paul clearly urges the church toward fairness. He wants us to take note of “the present time” and to do something about it. That’s why he says very frankly to the Corinthians: “your abundance at the present time should supply their need.”

Notice, also, that Paul then includes a follow-up to this. He adds: "...so that their abundance may supply your need." Paul knows that times can change. There may come a time when the Jerusalem church will need to help the Corinthians. That's the way the kingdom of God is supposed to work. We are to rely on one another and help one another.

At the same time, Paul's wording here also implies that the Jerusalem church already has helped the Corinthians. And by this he's certainly referring to the spiritual help the Mother Church had given and was still giving to the young churches. Like people, churches can possess different kinds of abundance.

This thought is confirmed as we see how Paul uses the word "abundance" throughout this section of verses. When encouraging the one church to give to another he clearly means financial abundance. But he first uses the word to indicate a different kind of abundance. In the verses where he speaks about the Macedonians, he notes how they gave out of "their abundance of joy." The Macedonians were extremely poor in some ways, and greatly afflicted in others, but they had an abundance of joy. And that joyful spirit of theirs allowed them to be generous.

In chapter nine, as Paul nears the end of his speaking on this subject, he brings the words abundance and grace together – using abundance as a verb – and says: "God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work" (9:8).

In other words, God gives generously to us, and because of his generosity we can give generously to others. We can give our joy and we can give our money... according to what we have.

Paul concludes today's section, as he often does, by quoting scripture. He says: "As it is written, 'Whoever gathered much had nothing left over, and whoever gathered little had no lack.'" Here Paul takes us back to the days when the Israelites had just been released from their slavery in Egypt and were travelling through the wilderness towards the promised land. Since there was no food in the wilderness God sent them manna, which was bread from heaven that appeared on the ground every morning. God told them to only take a certain amount of it each day, but of course some of them took more and some took less. Nevertheless, God somehow equaled their portions, so that "whoever gathered much had nothing left over, and whoever gathered little had no lack."

This teaches us that God wishes for all his children to receive plenty. And his children

will receive plenty when they work according to their abilities and when they learn to share. For that is his way.

God has sent his Holy Spirit to work powerfully among and within us. And today the Spirit is encouraging us to give generously out of our abundance. The ways and the amounts we give are up to our calculations and according to our means and our times. But as a matter of maturity in faith, we are to give generously and trust the Lord to provide.

May God then lead us to do so. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand)

Take My Life and Let It Be

LSB 784

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| <p>1 Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise,
Let them flow in ceaseless praise.</p> <p>2 Take my hands and let them move
At the impulse of Thy love;
Take my feet and let them be
Swift and beautiful for Thee,
Swift and beautiful for Thee.</p> <p>3 Take my voice and let me sing
Always, only for my King;
Take my lips and let them be
Filled with messages from Thee,
Filled with messages from Thee.</p> | <p>4 Take my silver and my gold,
Not a mite would I withhold;
Take my intellect and use
Ev'ry pow'r as Thou shalt choose,
Ev'ry pow'r as Thou shalt choose.</p> <p>5 Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne,
It shall be Thy royal throne.</p> <p>6 Take my love, my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee,
Ever, only, all for Thee.</p> |
|---|---|

**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 \dagger 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.

O Lord, from whom comes our help, You have brought us into Your Holy Christian Church and made Christ our shield from every enemy. Preserve us in such faith until at last You bring us out of this world into the blessed life to come. Lord, in Your mercy, **hear our prayer.**

Holy Father, You have shown to Your Church the grace of our Lord Jesus Christ, who for our sake became poor that by His poverty we might become rich. Give us generous

hearts, that our abundance may supply our fellow saints in their need. Let our preachers serve for the sake of Christ's call, not for earthly gain; and let those who have received excellence in faith, speech, knowledge and every other gift of God's Word provide richly for the preaching of the Gospel and the work of the Church. Lord, in Your mercy, **hear our prayer.**

Gracious Lord, You do not willingly afflict or grieve the children of men, and Your mercies are new every morning. Bestow Your steadfast love on every Christian home. Turn parents in kindness to their children; make children ready in obedience and love. Let the young learn discipline and trust in You, and let fathers not exasperate their children but be devoted to the fear and instruction of the Lord as examples to them. Lord, in Your mercy, **hear our prayer.**

O Lord, You did not turn aside the bold request of Jairus nor the timid faith of the woman. We implore You, hear our prayers for those in need among us. Drive away our fears and give us believing faith. Give healing and strength to the sick and suffering, especially Geraine, Sophia, Dolly, Norma, Brooks, Trudy, Mary Ann, June, Peter, Wendy, James, Russell, Tawni, Marvin, Yi, Eunice, and those we name in our hearts at this time... Give comfort to those who mourn, especially Chris and his family, and keep them in the knowledge that Christ has destroyed death and those who die in Him are only sleeping until You awaken them at the Last Day. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, Your Son used His divine powers as a man on earth to heal and save. We thank You that He continues to use His divine powers in the Holy Sacrament to deliver His healing of reconciliation and strengthening of faith. Grant that we may worthily seek this medicine of immortality in the Lord's Supper, believing His promises and receiving them now and in eternity. Lord, in Your mercy, **hear our prayer.**

O Lord, heavenly Father, we gratefully remember the sufferings and death of Your dear Son, Jesus Christ, for our salvation. Rejoicing in His victorious resurrection from the dead, we draw strength from His ascension before You where He ever stands for us as our own High Priest. Gather us together from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers, deliver and preserve us, for to You alone we give all glory, honor and worship, Father, Son and Holy Spirit, one God, now and forever. **Amen.**

- 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 (Stand)

LSB 208-210

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, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

SANCTUS

LSB 208

**Holy, holy, holy Lord God of Sabaoth adored;
Heav'n and earth with full acclaim shout the glory of Your name.
Sing hosanna in the highest, sing hosanna to the Lord;
Truly blest is He who comes in the name of the Lord!**

PRAYER OF THANKSGIVING

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.**

THE WORDS OF OUR LORD

PAX DOMINI

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

AGNUS DEI

LSB 210

**1 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray.**

**2 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

THE COMMUNION (Be seated)

DISTRIBUTION HYMN

How Sweet the Name of Jesus Sounds

LSB 524

**1 How sweet the name of Jesus sounds
In a believer's ear!
It soothes our sorrows, heals our wounds,
And drives away our fear.**

- 2 It makes the wounded spirit whole
And calms the heart's unrest;
'Tis manna to the hungry soul
And to the weary, rest.
- 3 Dear name! The rock on which I build,
My shield and hiding place;
My never-failing treasury filled
With boundless stores of grace.
- 4 O Jesus, shepherd, guardian, friend,
My Prophet, Priest, and King,
My Lord, my life, my way, my end,
Accept the praise I bring.
- 5 How weak the effort of my heart,
How cold my warmest thought!
But when I see Thee as Thou art,
I'll praise Thee as I ought.
- 6 Till then I would Thy love proclaim
With ev'ry fleeting breath;
And may the music of Thy name
Refresh my soul in death!

NUNC DIMITTIS

LSB 211

1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel.

2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity.

PRAYER (Stand)

BENEDICTION

SENDING HYMN

Gracious God, You Send Great Blessings

LSB 782

- 1 Gracious God, You send great blessings
New each morning all our days.
For Your mercies never ending,
For Your love we offer praise. *Refrain***

Refrain

**Lord, we pray that we, Your people
Who Your gifts unnumbered claim,
Through the sharing of Your blessings
May bring glory to Your name.**

- 2 By Your Word You formed creation
Filled with creatures large and small;
As we tend that endless treasure
May our care encircle all. *Refrain***

- 3 In His earthly life, our Savior
Knew the care of faithful friends;
May our deeds of dedication
Offer love that never ends. *Refrain***

- 4 Heav'nly Father, may our caring
Bear the imprint of Your grace;
With the Son and Holy Spirit,
Praise be Yours in ev'ry place! *Refrain***

ANNOUNCEMENTS

DISMISSAL

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

POSTLUDE

Gracious God, You Send Great Blessings
Setting: Wilbur Held

FELLOWSHIP: Judy Koucky

Those serving:

Saturday, June 29, 5:00 p.m.:

Greeter: Steve Berg
Communion Assist: Jim Easterly
Reader: Linda Berg

Sunday, June 30, 10:00 a.m.:

Greeter: Lynn Jacquez
Comm. assist: Judy Koucky
Reader: Rich Kauzlarich
Acolyte:
AV Assist: Hannes Buuck, Andreas Buuck

Acknowledgments

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**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, Young Adults 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, Director of Music
Tawni Harrell, Director of Youth
Linda Fekete, Parish Secretary

Jill Cha, Preschool Director
Norm Williams, Business Manager
Richard Irwin, Building Manager

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