

EIGHTEENTH SUNDAY AFTER PENTECOST

SEPTEMBER 22, 2024

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



THE ENTRANCE RITE

PRELUDE

*Love Divine, All Loves Excelling*

Setting: Paul Manz

WELCOME

ENTRANCE HYMN

*Love Divine, All Loves Excelling*

LSB 700

- 1 Love divine, all loves excelling,  
Joy of heav'n, to earth come down!  
Fix in us Thy humble dwelling,  
All Thy faithful mercies crown.  
Jesus, Thou art all compassion,  
Pure, unbounded love Thou art;  
Visit us with Thy salvation,  
Enter ev'ry trembling heart.
- 2 Breathe, O breathe Thy loving Spirit  
Into ev'ry troubled breast;  
Let us all in Thee inherit;  
Let us find Thy promised rest.  
Take away the love of sinning;  
Alpha and Omega be;  
End of faith, as its beginning,  
Set our hearts at liberty.
- 3 Come, Almighty, to deliver;  
Let us all Thy life receive;  
Suddenly return, and never,  
Nevermore Thy temples leave.  
Thee we would be always blessing,  
Serve Thee as Thy hosts above,

**Pray and praise Thee without ceasing,  
Glory in Thy perfect love.**

- 4 Finish then Thy new creation,  
Pure and spotless let us be;  
Let us see Thy great salvation  
Perfectly restored in Thee,  
Changed from glory into glory,  
Till in heav'n we take our place,  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise!**

*INVOCATION*

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

**Amen.**

*CONFESSION AND FORGIVENESS*

God of all mercy and consolation, come to the aid of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that, attentive to your Word, we may confess our sins, receive your forgiveness, and grow into the fullness of your Son, Jesus Christ our Lord.

**Amen.**

Let us confess our sin in the presence of God and of one another.

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

Gracious God,

**have mercy upon us. In your compassion, forgive us our sins, known and unknown, things done and left undone. Uphold us by your Spirit so that we may live and serve you in newness of life, to the honor and glory of your holy name; through Jesus Christ our Lord. Amen.**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

**Amen.**

For the peace from above and for our salvation; and for the peace of the whole world and the unity of all, let us pray to the Lord:

**Kyrie Eleison; Christe Eleison; Kyrie Eleison.**

For the well-being of the Church of God; and for all who offer here their worship and praise, let us pray to the Lord:

**Kyrie Eleison; Christe Eleison; Kyrie Eleison.**

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

**Kyrie Eleison; Christe Eleison; Kyrie Eleison.**

- 1 Splendor and honor, majesty and power  
Are Yours, O Lord God, fount of ev'ry blessing,  
For by Your bidding was the whole creation  
Called into being.**
- 2 Praised be the true Lamb, slain for our redemption,  
By whose self-off'ring we are made God's people:  
A priestly kingdom, from all tongues and nations,  
Called to God's service.**
- 3 To the Almighty, throned in heav'nly splendor,  
And to the Savior, Christ our Lamb and Shepherd,  
Be adoration, praise, and glory given,  
Now and forever.**

*THE PRAYER OF THE DAY*

The Lord be with you.

**And also with you.**

Let us pray. O God, whose strength is made perfect in weakness,

**grant us humility and childlike faith that we may please You in both will and deed; 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)*

Jeremiah 11:18-20

The LORD made it known to me and I knew;  
then you showed me their deeds.  
But I was like a gentle lamb  
led to the slaughter.  
I did not know it was against me  
they devised schemes, saying,  
“Let us destroy the tree with its fruit,  
let us cut him off from the land of the living,  
that his name be remembered no more.”  
But, O LORD of hosts, who judges righteously,  
who tests the heart and the mind,  
let me see your vengeance upon them,  
for to you have I committed my cause.

This is the Word of the Lord.

**Thanks be to God.**

(8:00) PSALM 54 *(Sung responsively)*

(10:30) ANTHEM *Children of the Heavenly Father (LSB 725)* *Jubilation Choir*

- 1 **Children of the heav'nly Father  
Safely in His bosom gather;  
Nestling bird nor star in heaven  
Such a refuge e'er was given.**
- 2 **God His own doth tend and nourish;  
In His holy courts they flourish.  
From all evil things He spares them;  
In His mighty arms He bears them.**
- 3 **Neither life nor death shall ever  
From the Lord His children sever;**

**Unto them His grace He showeth,  
And their sorrows all He knoweth.**

- 4    Though He giveth or He taketh,  
      God His children ne'er forsaketh;  
      His the loving purpose solely  
      To preserve them pure and holy.**

*SECOND LESSON*

James 3:13-4:10

Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace.

What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the spirit that he has made to dwell in us"? But he gives more grace. Therefore it says, "God opposes the proud, but gives grace to the humble." Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you.

This is the Word of the Lord.

**Thanks be to God.**

*(10:30) CHILDREN'S SERMON*

**Alleluia, alleluia! Alleluia, alleluia!**

GOSPEL

Mark 9:30-37

The Holy Gospel according to St. Mark, the 9<sup>th</sup> chapter.

**Glory to You, O Lord.**

[The disciples] went on from there and passed through Galilee. And [Jesus] did not want anyone to know, for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.” But they did not understand the saying, and were afraid to ask him.

And they came to Capernaum. And when he was in the house he asked them, “What were you discussing on the way?” But they kept silent, for on the way they had argued with one another about who was the greatest. And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” And he took a child and put him in the midst of them, and taking him in his arms, he said to them, “Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me.”

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 Book of James is sometimes called the “Proverbs of the Old Testament.” Like that famous earlier book, James has a strong focus on helping us grow in wisdom. It also contains many statements which seem to stand alone as wise sayings – just like the Book of Proverbs.

Examples of these sayings, all taken from today’s section of the book, include: “For where jealousy and selfish ambition exist, there will be disorder and every vile practice” (3:16). “Friendship with the world is enmity with God” (4:4). “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (4:7). And “Humble yourselves before the Lord, and he will exalt you” (4:10).

Statements such as these are not only common in James, but also occur towards the end of many New Testament letters. They stick in our minds and help us as we seek to live as God's people.

Having said this, the Book of James is not just a collection of proverbs. For it also develops many of its thoughts through the use of illustrations and sustained arguments.

Ultimately, James is a very practical book. We see this as James addresses real-life issues such as the one about teaching that he addressed in last week's verses. We also see this as James asks questions and provides answers.

Today's section of the book is organized around the asking and answering of two questions. The first question is about the subject of wisdom. The second is about fighting. In our sermon today I will lead us through an examination of James' answers to these questions. And I will point out that both of these answers, although they have their own specific messages, are also rooted in the same solution – the one God gives through Jesus.

James' first question is: "Who is wise and understanding among you?" The answer he gives shows that James isn't interested in nailing down who exactly these wise people are, like some scriptures do. Rather, he wants his readers to think about the kind of personal characteristics wise people exhibit. People can identify the wise among them once these characteristics are understood.

James begins his answer by explaining that wisdom is shown through good conduct. He then adds that the key to this good conduct is an attitude of meekness.

Here James echoes thoughts he shared in the first chapter of his epistle. In those verses he urged people to "put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls." Receiving this word, he explains, will lead to good conduct. And he makes this clear as he goes on to say: "Be doers of the word, and not hearers only." This emphasis on action is a definite hallmark of James' book.

James then goes on to point out two attitudes that often derail our attempts at good conduct. These are "bitter jealousy" and "selfish ambition." We know James wants us to think about these because he mentions them twice.

The first of these attitudes, "bitter jealousy," contains both a noun and an adjective. And the adjective is no doubt added because the noun "jealousy" is such a complex word in the scriptures and can be used both positively and negatively. God is often jealous, as

we see later in our text, and his is a positive jealousy – one expressing his strong feelings for his people and for his teachings. James’ use here, however, is a negative one, made clear by the adjective “bitter.” This is a jealousy that sees people as rivals, not those to be loved.

The second attitude, translated here as “selfish ambition,” is a single word in the original language and one that is used frequently by Paul in his writings. It carries with it the ideas of strife and contentiousness – these coming from the efforts that such ambition leads to. Aristotle once used the word to describe a self-seeking pursuit of political office by unfair means. Certainly that’s a picture we can recognize today.

I think we would all agree that many people today embrace these two attitudes, believing there is nothing wrong with them. They see jealousy as an acceptable motivator, and they believe goals should be pursued by any means necessary.

But that’s not what Christian wisdom teaches. As James puts it, these attitudes are “earthly, unspiritual and demonic.” And that’s because they lead people to “boast and be false to the truth.” James states that “where jealousy and selfish ambition exist, there will be disorder and every vile practice.”

In contrast to this false wisdom, James then tells of the true and helpful wisdom which “comes down from above.” This is the wisdom given us by God – the wisdom which has come down to us in the holy scriptures and in his Son.

James describes this wisdom by saying: “But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.” He also describes the benefits of such wisdom by saying: “And a harvest of righteousness is sown in peace by those who make peace.”

I particularly like that phrase “harvest of righteousness.” Of all the things that we can harvest among us – and we do know how to harvest many things – righteousness is certainly the most important of them all – more important than even our food.

As we think about this wisdom James is describing, we should note especially how it is seen in God’s Son, Jesus Christ. Jesus is the ultimate wisdom come down from above. He is God made flesh, entered into our world, to enlighten and save it.

Jesus is the one who exhibited all the Godly characteristics of wisdom during his ministry. And he especially showed himself, using the words of James, to be “full of mercy” and one who “makes peace.”

Still today, Jesus sows a “harvest of righteousness” among us. He does this as he teaches



us about the peace we have with God and the peace we can now make with our neighbor.

Jesus is the ultimate answer to the question about wisdom James asks first in our reading today. As we turn our attention to James' second question, we will see that Jesus is the ultimate answer to this one as well.

But before jumping right to that answer, let's make sure we understand the nature of the question first. "What causes quarrels and what causes fights among you?" James asks. Here we wonder if he means quarrels and fights in the church or whether he means those that are found anywhere.

Certainly there is no lack of conflict in either place. People have strong feelings wherever they are, and they always seem to find things to fight about – even in church.

I do think there are less fights in the church than in the rest of the world. Quarrels too. But we still have our share.

James doesn't seem to be choosing one or the other. If anything, I'd say his words here are directed to people in general. And this certainly seems the case in his first response, for he answers his own question with another one – this time a rhetorical one. He says: "Is it not this, that your passions are at war within you?"

Here James speaks to our common human condition. And he calls it what it is. We are at war with ourselves. Our passions lead us to want things, and many of the things we want we know we shouldn't have.

St. Paul described this war within us in his letter to the Romans, chapter seven. There he says: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. I have the desire to do what is right, but not the ability to carry it out."

James describes this war by pointing out how our desires and coveting get us into trouble. He says: "You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel."

He also points out how we forget to ask God for the things we want, and how we ask for the wrong things too. He says: "You do not have, because you do not ask. And you ask and do not receive because you ask wrongly, to spend it on your passions."

Here we should say a word about the idea of passion. As with the word "jealous," the word "passion" can be understood positively or negatively. The Greek philosophers noted this and loved to debate the idea, with their debate usually centered around how much one should be driven by the emotions that passions cause, or how much of a

priority the pursuit of passions should be.

The Greek word for “passion” is *heidonei* – a word that conveys the idea of being sweet. It can be translated as “pleasing” or “pleasure” as well. Those Greeks who believed that the pursuit of pleasure should be primary in life were labelled by this word. They were called “hedonists” – a label we still use today.

Certainly there is a place for both passion and pleasure in the Christian faith. We can feel strongly about certain things if they are Godly. And we can find joy in the pleasures of life as long as these pleasures are both Godly and enjoyed in moderation.

But Christians also understand that our passions can get out of control and that pleasures tempt us to go beyond the barriers God has put in place. This is why the scriptures, including here in James, more often use the word *passion* in a negative sense.

James knows that people often ignore God’s barriers and choose the pleasures of the world instead. Christians do this too. And he calls us out for this. He says: “You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.”

These are strong words. And we might find ourselves questioning them, especially “friendship with the world,” which sounds like such a good thing.

But remember, there is a war within us. And we need to be clear about identifying our true friend in this fight.

The war of our passions within is so destructive, both to us and to those around us, that only God’s grace can help us. Thankfully, God extends that grace. He extends it liberally, and he extends it effectively.

James goes on to say: “God yearns jealously over the spirit that he has made to dwell in us.” As noted earlier, his jealousy is a good thing – a positive desire to be with us. And this jealousy has caused him to place his Spirit within us. Such giving on his part is an act of pure grace, because we are certainly not deserving of such a gift.

Even when we stray from the Lord, he is there to call us back and re-engage. “He gives more grace,” James says.

All God asks of us is that we humble ourselves. James explains this by reaching back to the Book of Proverbs and quoting the words: “God opposes the proud but gives grace to the humble” (3:34).

God's grace assures us of victory in our war within. We can't win this victory on our own. But God has won it for us. He did this by sending his Son Jesus to pay the price of our sin.

Let's face it, we discover again every day that we can't release ourselves from the fighting and fear within and around us. We're helpless on our own, no matter how much we try. There is a war going on inside us and a war outside us too.

But God refuses to lose these wars. Which means he refuses to lose you. His cross is his payment for your punishment and his empty tomb is your guarantee of life eternal with him. With him there is plenteous redemption and a healing from war's many casualties.

Knowing this, we submit ourselves to God. This is what James prescribes for us in concluding today's section.

To encourage us in this submitting, and to give us direction in it, he piles together a number of short proverbs – some based on common Old Testament phrases, some that are his own creation. Let me read them:

Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.

Humble yourselves before the Lord, and he will exalt you.

While each of these statements gives guidance on how to live, there is also a logic of progression in their grouping that we should note. They begin by calling us to resist evil, then lead us in acknowledging our failure, and conclude by having us adopt a posture of humility.

And I say "conclude" because the last proverbial statement begins with the command to humble ourselves. But the real conclusion of this section is another word of grace – the very last words of the proverb – which tell us of God's promise of exaltation. "He will exalt you," says James. And this is the section's crowning thought.

Jesus often said this very same thing. He put it this way: "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Mt. 23:12). This "great reversal" statement of his is more than just a proverb. It is also a beautiful reminder of the new life to come. God will exalt those who live by faith. And this exaltation happens in small ways this side of heaven, and in full measure in the heavenly life to come.

Knowing of this beautiful promise, may God then lead us to humble ourselves before him and move us to seek his wisdom in all things.

In the name of Jesus. Amen.

*HYMN OF THE DAY (Stand) Oh, That the Lord Would Guide My Ways* LSB 707

- |   |  |
|---|--|
| <p><b>1 Oh, that the Lord would guide my ways<br/>To keep His statutes still!<br/>Oh, that my God would grant me grace<br/>To know and do His will!</b></p> <p><b>2 Order my footsteps by Thy Word<br/>And make my heart sincere;<br/>Let sin have no dominion, Lord,<br/>But keep my conscience clear.</b></p> | <p><b>3 Assist my soul, too apt to stray,<br/>A stricter watch to keep;<br/>And should I e'er forget Thy way,<br/>Restore Thy wand'ring sheep.</b></p> <p><b>4 Make me to walk in Thy commands—<br/>'Tis a delightful road—<br/>Nor let my head or heart or hands<br/>Offend against my God.</b></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  $\text{✠}$  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.

Heavenly Father, You have taken us from all nations and united us in the Body of Your Son. Send Your Holy Spirit to rid Your children of all bitter jealousy, boasting and selfish ambition. Fill the baptized with Your wisdom, that we may lead peaceable lives with sincerity and love. Lord, in Your mercy, **hear our prayer.**

O Lord of hosts, give our Synod's leaders and all pastors the wisdom that comes down from above, that they may be peaceable, gentle, open to reason, full of mercy and good fruits, impartial, and sincere. Let them sow among us in peace; and grant a harvest of righteousness. Lord, in Your mercy, **hear our prayer.**

Uphold this world in Your order. Preserve the Church and the preaching of Your Word against all enemies. Bless our homes, that parents and children may serve one another faithfully and grow in instruction and faith until life's end. Bring peace to those places where there is conflict. And give health and wisdom to all who serve in public office, that their authority may be exercised for the benefit of our people. Lord, in Your mercy, **hear our prayer.**

Lord, You do not abandon Your children to suffer alone but promise to care for all who call upon Your name. Bless the homebound, the lonely, the depressed and anxious, those preparing for surgery, the ill and the dying. Bless especially those on our prayer list and those we name in our hearts at this time... Comfort them in their distress, heal all their ills of body and soul, and grant them Your peace. Lord, in Your mercy, **hear our prayer.**

O Lord of hosts, On the tree of the cross Your Son was cut off from the land of the living that we might eat and drink the fruit of His body and blood and live forever. Grant that as we commune at his Supper today, we may worthily receive it in remembrance of Him. Lord, in Your mercy, **hear our prayer.**

Father, grant that what we ask from You may not be squandered after our passions but sought rightly in faith, and that what we receive may be put into service to You and to our neighbors. 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, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

*OFFERTORY*

*Create in Me*

(LSB 956)

**Create in me a clean heart, O God,  
and renew a right spirit within me.  
Cast me not away from Thy presence;  
and take not Thy Holy Spirit from me.  
Restore unto me the joy of Thy salvation;  
and uphold me with Thy free spirit. Amen.**



*SERVICE OF THE SACRAMENT*

*PREFACE (Stand)*

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... Therefore, with angels and archangels and with all the company of heaven we laud and magnify your glorious name, evermore praising you and saying:

**Holy, holy, holy  
Lord God of Sabaoth;  
heav'n and earth are full of Your glory.  
Hosanna in the highest.  
Blessèd, blessèd, blessèd is He  
who comes in the name of the Lord.  
Hosanna in the highest.**

*PRAYER OF THANKSGIVING*

Blessed are you, Lord of heaven and earth. In mercy for our fallen world you gave your only Son, that all those who believe in him should not perish but have eternal life. We give thanks to you for the salvation you have prepared for us through Jesus Christ. Send now your Holy Spirit into our hearts, that we may receive our Lord with a living faith as he comes to us in his holy supper.

**Amen. Come, Lord Jesus.**

*THE WORDS OF OUR LORD*

*THE LORD'S PRAYER*

**Our Father who art in heaven, hallowed be Thy name,  
Thy kingdom come, Thy will be done on earth as it is in heaven;  
give us this day our daily bread; and forgive us our trespasses  
as we forgive those who trespass against us;  
and lead us not into temptation, but deliver us from evil.  
For Thine is the kingdom and the power and the glory  
forever and ever. Amen.**

The peace of the Lord be with you always.

**Amen.**

**Lamb of God, You take away the sin of the world;**

**have mercy on us.**

**Lamb of God, You take away the sin of the world;**

**have mercy on us.**

**Lamb of God, You take away the sin of the world;**

**grant us Your peace,**

**grant us Your peace,**

**grant us Your peace.**

*THE COMMUNION (Be seated)*

*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 HYMN*

*My Faith Looks Up to Thee*

LSB 702

**1 My faith looks up to Thee,  
Thou Lamb of Calvary,  
Savior divine.  
Now hear me while I pray;  
Take all my guilt away;  
O let me from this day  
Be wholly Thine!**

**2 May Thy rich grace impart  
Strength to my fainting heart;  
My zeal inspire!  
As Thou hast died for me,  
Oh, may my love to Thee  
Pure, warm, and changeless be,  
A living fire!**

**3 While life's dark maze I tread  
And griefs around me spread,  
Be Thou my guide;  
Bid darkness turn to day,  
Wipe sorrow's tears away,  
Nor let me ever stray  
From Thee aside.**

**4 When ends life's transient dream,  
When death's cold, sullen stream  
Shall o'er me roll,  
Blest Savior, then, in love,  
Fear and distrust remove;  
O bear me safe above,  
A ransomed soul!**



**1 Lord, bid Your servant go in peace,  
Your word is now fulfilled.  
These eyes have seen salvation's dawn,  
This child so long foretold.**

**2 This is the Savior of the world,  
The Gentiles' promised light,  
God's glory dwelling in our midst,  
The joy of Israel.**

**3 With saints of old, with saints to come,  
To You we lift our voice;  
To Father, Son, and Spirit blest  
Be honor, love, and praise.**

*PRAYER (Stand)*

*BENEDICTION*

*SENDING HYMN*

*Thine Forever, God of Love*

LSB 687

**1 Thine forever, God of love!  
Hear us from Thy throne above;  
Thine forever may we be  
Here and in eternity!**

**3 Thine forever, Lord of Life!  
Shield us through our earthly strife.  
Thou, the life, the truth, the way,  
Guide us to the realms of day.**

**2 Thine forever! Oh, how blest  
They who find in Thee their rest!  
Savior, guardian, heav'nly friend,  
O defend us to the end!**

**4 Thine forever! Shepherd, keep  
These Thy frail and trembling sheep;  
Safe alone beneath Thy care,  
Let us all Thy goodness share.**

**5 Thine forever! Thou our guide,  
All our wants by Thee supplied,  
All our sins by Thee forgiv'n;  
Lead us, Lord, from earth to heav'n.**

*ANNOUNCEMENTS (Be seated)*

*DISMISSAL*

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

POSTLUDE

*Kum Ba Ya 3. Someone's Singing*

Setting: John A. Behnke

*FLOWERS: "In honor of Dick Holzheimer, beloved by his family and friends."*

FELLOWSHIP CONTRIBUTORS: Board of Property Management

Those serving:

8:00 a.m.:

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

10:30 a.m.:

Greeter: Aaron Siebrass  
Comm. assist: Holly Siebrass  
Reader: Michael Chamberlain  
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700 Love Divine, All Loves Excelling Text: Charles Wesley, 1707–88

Tune: Rowland H. Prichard, 1811–87 Text and tune: Public domain

707 Oh, That the Lord Would Guide My Ways Text: Isaac Watts, 1674–1748, alt.

Tune: William H. Havergal, 1793–1870 Text and tune: Public domain

702 My Faith Looks Up to Thee Text: Ray Palmer, 1808–87 Tune: Lowell Mason, 1792–1872

Text and tune: Public domain

687 Thine Forever, God of Love Text: Mary F. Maude, 1819–1913 Tune: Justin H. Knecht,

752–1817 Text and tune: Public domain

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FALLS CHURCH, VIRGINIA 22043**

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