

TWENTY-FIRST SUNDAY AFTER PENTECOST
OCTOBER 13, 2024

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



PRELUDE

Seek Ye First
Setting: Nancy Raabe

WELCOME

ENTRANCE HYMN (Stand)

Seek Ye First

LSB 712

- 1 Seek ye first the kingdom of God,
And His righteousness.
And all these things shall be added unto you!
Allelu, alleluia!
- 2 Ask and it shall be given unto you,
Seek and ye shall find,
Knock and the door shall be opened unto you,
Allelu, alleluia!
- 3 Man does not live by bread alone,
But by ev'ry word
That proceeds from the mouth of the Lord,
Allelu, alleluia!

CONFESSION AND ABSOLUTION

LSB 151

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 152

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, alleluia, alleluia.

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

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

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

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

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

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

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

For the Lamb who was slain has begun His reign. Alleluia.

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Lord Jesus Christ, whose grace always precedes and follows us, **help us to forsake all trust in earthly gain and to find in You our heavenly treasure; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.**



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Amos 5:6-7, 10-15

Seek the LORD and live,
lest he break out like fire in the house of Joseph,
and it devour, with none to quench it for Bethel,
O you who turn justice to wormwood
and cast down righteousness to the earth!

They hate him who reproves in the gate,
and they abhor him who speaks the truth.

Therefore because you trample on the poor
and you exact taxes of grain from him,
you have built houses of hewn stone,
but you shall not dwell in them;
you have planted pleasant vineyards,
but you shall not drink their wine.

For I know how many are your transgressions
and how great are your sins—
you who afflict the righteous, who take a bribe,
and turn aside the needy in the gate.

Therefore he who is prudent will keep silent in such a time,
for it is an evil time.

Seek good, and not evil,
that you may live;
and so the LORD, the God of hosts, will be with you,
as you have said.

Hate evil, and love good,
and establish justice in the gate;
it may be that the LORD, the God of hosts,
will be gracious to the remnant of Joseph.

This is the Word of the Lord.

Thanks be to God.

(8:00) PSALM 90:12-17 (Sung responsively)

(10:30) ANTHEM

JUBILATION CHOIR

Gracious God, You Send Great Blessings

Setting: Richard W. Giseke

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*

SECOND LESSON

Hebrews 3:12-19

Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. For we share in Christ, if indeed we hold our original confidence firm to the end. As it is said,

"Today, if you hear his voice,
do not harden your hearts as in the rebellion."

For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did he swear that they would not enter his rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

Alleluia.

Lord, to whom shall we go?

You have the words of eternal life.

Alleluia, alleluia.

GOSPEL

Mark 10:2-16

The Holy Gospel according to St. Mark the 10th chapter

Glory to You, O Lord.

Pharisees came up and in order to test [Jesus] asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of divorce and to send her away." And Jesus said to them, "Because of your hardness of heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female.' 'Therefore a man shall leave his father and mother and hold fast to his wife, and they shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

And in the house the disciples asked him again about this matter. And he said to them, "Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery."

And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." And he took them in his arms and blessed them, laying his hands on them.

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON

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

Life is a journey, so we're told. I don't know about you, but I've always resonated with that statement. I suppose one reason for this is that as a Christian, I believe life is a

journey not only in that it keeps moving forward and changing but also because it has a destination. Christians know that because of Jesus we are journeying towards the good life to come.

Our Gospel reading for today begins by telling us that Jesus was “setting out on his journey.” And because the reading doesn’t offer any more explanation than this, we might think that the phrase simply describes Jesus going about his normal business – making his way through the journey of life, just like all of us.

However, that’s not the case. Reading on in the chapter, we see that Jesus was on his way to someplace very specific. Jesus was journeying to Jerusalem. There his journey would take him to the cross.

As we know, Jesus was committed to taking that journey. He did not shy away from it nor would he let anything stand in the way of its completion.

But along the way he still took the opportunities given to teach, preach and help others. And this was especially the case as people approached him.

In last Sunday’s reading, Jesus was approached by the Pharisees. They had questions about marriage and divorce, which Jesus answered. Next Jesus was approached by his disciples. They wanted to keep him from being bothered by children – a desire that Jesus quickly shot down.

And now, in today’s reading, Jesus is approached by a rich young ruler. Actually, our text from Mark only says that the man was rich. But when we read the story as recorded by Matthew and Luke, we find out that he was also young and a ruler.

When this rich young ruler approaches Jesus, he does so by running up to him and kneeling before him – giving us a picture of a man who is eager and ambitious yet also earnest and mannerly. He’s the kind of person who does well in any age. In our day he’d be the one who attends a top school and then goes on to successfully start a career, perhaps in law, medicine or business.

The Pharisees had asked their questions of Jesus because they felt threatened by him. Others usually approached Jesus out of some urgent need of theirs, such as healing from a disease. But this man’s situation is very different. He has no needs, so it seems. He’s a rich, young ruler.

Still, he has something on his mind. He has a question – one which most people want to know regardless of whether they're rich or poor, young or old, a ruler or a follower. "Good teacher," he asks, "what must I do to inherit eternal life?"

Certainly Jesus would have been pleased that the man was seeking an answer to this question. For even though most people want to know about the life to come, others don't seem very concerned about it. Despite the fact that most religions speak to the subject in one form or another, and those who have undergone a near-death experience almost universally speak about more life to come, some people still live their lives as if this is the only one there is.

In his questioning of Jesus about the topic, notice that the man asks his question using the word "I." "*What must I do?*" he says. We see here that he's not asking the question in the abstract nor simply trying to engage Jesus in a theological debate. He wants to know. The question is personal to him. He has obviously heard of the great age to come as described in the scriptures – probably through prophets such as Isaiah who speak joyously about those days, comparing them to a great ongoing feast where suffering and tears are no more.

This man wants to make sure he gets there. He doesn't want to miss out. And his question to Jesus shows good understanding in that the life to come is indeed much desired, and not everyone will get there.

However, his question also shows one big misunderstanding that must be corrected. The man wants to know what he must "do." The truth is, he can't do anything. He can't earn eternal life. There is no possible way that he can make it to the promised age to come on his own.

We Lutherans would have liked Jesus to explain this truth to the man as simply and directly as I just did—telling him in plain words that he can't do anything to earn eternal life. And that is because we know how important this truth is and because this is a truth we often emphasize.

But Jesus doesn't take this route. He's got another path in mind.

His first response challenges the man's choice of address. The man had called him "good teacher." And to this Jesus replied: "*Why do you call me good? No one is good but God alone.*"

This response by Jesus may seem a little off topic. And even more, it may cause us some concern. Is Jesus saying that he's not good and that he's not God?

No. Jesus is neither denying his goodness nor the fact that he is God. In fact, his statement leaves open the possibility that he may be both.

But the man wouldn't have caught this. And that's because what he saw with his eyes standing before him was simply another person, just like him, albeit one who taught well and did lots of good.

In due time Jesus would make his divinity clear. Jesus comes from God and is God. But here he is concerned only about the man's question regarding eternal life. So he seizes on the man's words to make a different point. God alone is good; people are not. The man should think about this. And especially in light of Jesus' next words.

Jesus then said to him: "*You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'*" And here Jesus lists the second table of the Law—the commandments which speaks to our relationship with our fellow men.

But why doesn't Jesus also list the first three commandments – the ones which speak to our relationship with God? Certainly the reason for this is that Jesus is leading the man to a place of important discovery. The man thinks he's doing fine in his relationship with other people, as shown when he says: "*All these I have kept from my youth.*" But of course he isn't keeping these commandments. No one does – at least not to the degree that they should.

Keeping the commandments requires perfection in keeping with God's holiness. Keeping the commandments is not just being better than average or even the top of the class. It's about keeping the commandments all the time.

In our Old Testament reading, the prophet Amos calls out the sin of "*turning aside the needy at the gate.*" Perhaps this was the sin the rich young ruler committed most often. Those with means are often slow to share them.

But whatever the case, the man had certainly broken each of the commandments plenty of times in his life. And the fact that he asked about how to inherit eternal life shows that he had a sense he wasn't measuring up.

Still, things had gone so well for this rich young ruler in his life that another part of him probably thought that he was doing well enough. Why else would he say: *“All these I have kept from my youth?”*

How does one respond to this statement of his? Again, the Lutheran theologian in us would probably launch into a rebuttal based on the scriptures. We could quote the psalm of David which tells us about being *“sinful from conception”* and Jeremiah’s reminder that *“the heart is deceitful above all things and desperately sick.”* We could also share the very direct words of St. Paul who said in Romans 3: *“for all have sinned and fallen short of the glory of God.”*

Jesus often quoted scriptures too when he wanted to make a point. But here he didn’t. Rather, he made his point in a different way.

But before telling what he said, the Gospel writer first tells us of something else Jesus did. We’re told that Jesus looked at the man and loved him.

And we shouldn’t pass this detail by. For Jesus was about to say something very difficult to the man. But what he would say he would say out of love. The man may have had a great misunderstanding about his own moral standing, but Jesus loved him, nonetheless. He loved him so much that he was ready to shake him up in order to teach him his truth.

Jesus says something that he knows may conclude the conversation. It is a hard saying. But it was what the man needed to hear. *“One thing you lack,”* said Jesus, *“Sell everything you have, give to the poor, and you will have treasure in heaven; then come follow me.”*

The man did indeed go away sad. Obviously, he was in no mood for follow-up questions.

And let’s face it, we feel a little sorry for the man. It seems rather unreasonable for Jesus to demand that he sell everything. It also seems unloving of Jesus to give this saying without further explanation.

And yet Jesus loved the man and knew what he needed – just as he knows what each of us needs. Jesus loves us all and he wishes to teach us, to mold and shape us into the people he wishes us to be. He wants us to be good theologians and good people. He wants us to be workers in the Kingdom. He wants us to inherit eternal life. In order to

accomplish these things, Jesus sometimes says things which shake us up. And this is what he did with the rich young ruler.

Our Gospel writer knew what was going on. The reason the young man went away sad, we're told, was because he had great possessions. These possessions obviously meant too much to him. And Jesus had poked him where it hurt.

Next Sunday we will read the rest of this section from Mark 10. In it Jesus goes on to speak specifically about the challenges of wealth.

But for today, concentrating on just the first part of the text, we simply note that wealth and possessions can have such a hold on us that they keep us from fully hearing and understanding God's Word.

The rich young ruler walked away disheartened because he loved his possessions. And yet, certainly there was something else going on as well. The man also walked away because all he could see in that moment was his own failure. The truth of the matter was, he hadn't kept the commandments. He hadn't even kept the First Commandment, for he'd let his possessions become his god. And seeing only his failure, he walked away sad.

That's how it ends with all those who think they must do something to inherit eternal life. Sooner or later they realize they're not doing enough and they end up walking away sad because they believe that such a life is unobtainable.

But how wrong they are! Though it can't be earned and no sinful human being deserves it, Jesus came to give eternal life freely. This life is a gift – one given to poor sinners who confess their need and call out to the Lord in faith.

Jesus doesn't wish for anyone to walk away sad. Rather, he wishes for all of us to stay and listen to him. That's what the rich young ruler should have done. And that's what we should do also.

Jesus wishes for us to eagerly approach him on our knees and receive his words of life. And though some of his words will challenge us – perhaps even shaking us up – his words will ultimately give great comfort and joy. And this is especially true when we take the time to hear them in their entirety and to trust them. As St. Peter once proclaimed: Jesus' words are the words of eternal life.

Jesus can extend eternal life freely because he has paid our sin's penalty – doing so by offering his life as a sacrifice upon the cross. Jesus gives us the eternal life that he has earned. And this life is our inheritance, as his forgiven children.

The great irony in this text is that the rich young ruler knew the language of “inheriting” eternal life. He asked Jesus “*what must I do to inherit it?*” But he was too used to relying on himself and the things that he could do. His great talents and ethics had earned him the praise of his fellow men, but they could not earn him eternal life.

There is only One who is good enough for eternal life. And out of his great mercy and love that One, Jesus Christ, shares it freely with those who listen and those who follow.

“What must I do?” is a question we're used to asking. Our schools have requirements, our job has requirements, and our community has requirements too. God also makes requirements of his people. We are to live a certain way – a way that is not easy.

But when it comes to eternal life, we have a Savior, Jesus Christ. Jesus has fulfilled God's requirements so that we might be saved by grace through faith. And that is enough.

Knowing this, may our faith in Jesus as Savior sustain us while we walk upon the road of this life's journey. And may our faith be a source of joy and peace instead of sadness. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) Thee Will I Love, My Strength, My Tower LSB 694

- | | |
|---|---|
| <p>1 Thee will I love, my strength, my tower;
Thee will I love, my hope, my joy.
Thee will I love with all my power,
With ardor time shall ne'er destroy.
Thee will I love, O Light divine,
So long as life is mine.</p> | <p>3 I thank Thee, Jesus, Sun from heaven,
Whose radiance hath brought light to me;
I thank Thee, who hast richly given
All that could make me glad and free;
I thank Thee that my soul is healed
By what Thy lips revealed.</p> |
| <p>2 Thee will I love, my life, my Savior,
Who art my best and truest friend.
Thee will I love and praise forever,
For never shall Thy kindness end.
Thee will I love with all my heart—
Thou my Redeemer art!</p> | <p>4 O keep me watchful, then, and humble;
Permit me nevermore to stray.
Uphold me when my feet would stumble,
And keep me on the narrow way.
Fill all my nature with Thy light,
O Radiance strong and bright!</p> |

**5 Thee will I love, my crown of gladness;
Thee will I love, my God and Lord,
Amid the darkest depths of sadness,
And not for hope of high reward,
For Thine own sake, O Light divine,
So long as life is mine.**

APOSTLES' CREED

Hymnal, 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

In peace, let us pray to the Lord: **Lord, have mercy.**

For all of us who have been baptized into Christ, that the Lord would protect us from evil and from unbelieving hearts that would lead us away from Him into the deceitfulness of sin. And that by this protection we would be enabled, by the power of His Spirit, to hold our original confidence firm to the end, let us pray to the Lord: **Lord, have mercy.**

For readiness to receive the Lord's correction, that God would keep us from hating those He sends to reprove us with His law and from abhorring those who speak His truth to us, so that we may repent and truly live, let us pray to the Lord: **Lord, have mercy.**

For generous hearts, that we would give God thanks for our earthly good and show compassion for our neighbors, freely giving from the blessings God has given to us, let us pray to the Lord: **Lord, have mercy.**

For our president, Congress, justices and all who bear public office in this land, that the Lord would protect them from the temptations of power and make their service a blessing to the people, let us pray to the Lord: **Lord, have mercy.**

For Geraine, Sophia, Dolly, Norma, Brooks, Trudy, Mary Ann, June, Peter, Wendy, James, Russell, Cynthia, Yi, Eunice, and all the Lord's servants who are afflicted in body or soul. And for those who have experienced loss in recent storms and for all those we name in our hearts at this time... that God would satisfy them with His steadfast love in Christ and grant health and healing in accord with His perfect will, let us pray to the Lord: **Lord, have mercy.**

For all who commune today, that in the feast of Christ's body and blood God would satisfy our longing hearts with His steadfast love to rejoice and be glad in Him all our days and into eternity, let us pray to the Lord: **Lord, have mercy.**

O Lord God, we give thanks to You for the faithful of every time and place who heard Your Word and held their confidence firm to the end. Keep us steadfast in the faith, that we may have our share with them in the eternal inheritance that You have promised; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

**What shall I render to the Lord for all His benefits to me?
I will offer the sacrifice of thanksgiving and will call on the name of the Lord.
I will take the cup of salvation and will call on the name of the Lord.
I will pay my vows to the Lord now in the presence of all His people,
in the courts of the Lord's house, in the midst of you, O Jerusalem.**



THE LITURGY OF HOLY COMMUNION

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give Him thanks and praise.

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who, out of love for His fallen creation, humbled Himself by taking on the form of a servant, becoming obedient unto death, even death upon a cross. Risen from the dead, He has freed us from eternal death and given us life everlasting. 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 pow'r and might:
Heaven and earth are full of Your glory.
Hosanna. Hosanna.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.**

Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, 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. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

Amen.

THE WORDS OF OUR LORD

Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

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

Amen. Come, Lord Jesus.

O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

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 163

The peace of the Lord be with you always.

Amen.

AGNUS DEI

LSB 163

**Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; grant us peace.**

DISTRIBUTION (Be seated)

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.

- 1 Renew me, O eternal Light,
And let my heart and soul be bright,
Illumined with the light of grace
That issues from Your holy face.**
- 2 Remove the pow'r of sin from me
And cleanse all my impurity
That I may have the strength and will
Temptations of the flesh to still.**
- 3 Create in me a new heart, Lord,
That gladly I obey Your Word.
Let what You will be my desire,
And with new life my soul inspire.**
- 4 Grant that I only You may love
And seek those things which are above
Till I behold You face to face,
O Light eternal, through Your grace.**

NUNC DIMITTIS (Stand)

LSB 165

**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.**

POST-COMMUNION COLLECT

BENEDICTION

- 1 **Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.**
- 2 **Not what I feel or do
Can give me peace with God;
Not all my prayers and sighs and tears
Can bear my awful load.**
- 3 **Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.**
- 4 **Thy love to me, O God,
Not mine, O Lord, to Thee,
Can rid me of this dark unrest
And set my spirit free.**
- 5 **Thy grace alone, O God,
To me can pardon speak;
Thy pow'r alone, O Son of God,
Can this sore bondage break.**
- 6 **I bless the Christ of God,
I rest on love divine,
And with unfalt'ring lip and heart
I call this Savior mine.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

Not What These Hands Have Done
Setting: Willam Bates

FLOWERS: In loving celebration of Noah and Jason's birthdays this October, we dedicate these beautiful flowers to the glory of God and his everlasting love for us. "This is the day that the Lord has made; let us rejoice and be glad in it." – Psalm 118:24 (ESV)

By the Starck Family

FELLOWSHIP CONTRIBUTORS: Preschool Committee

Those serving:

8:00 a.m.:

Greeter: Jim Easterly

Comm. assist: Judy Koucky

Reader: Norm Williams

10:30 a.m.:

Greeter: SP Youth

Comm. assist: Jill Hecht/ SP Youth

Reader: SP Youth

Acolyte: Joshua Wang

AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgements

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712 Seek Ye First Text and tune: Karen Lafferty, 1948 Text and tune: © 1972 Maranatha! Music, admin. EMI. Used by permission: OneLicense no. A-701491

694 Thee Will I Love, My Strength, My Tower Text: Johann Scheffler, 1624–77; tr. Catherine Winkworth, 1827–78, alt. Tune: Harmonischer Lieder-Schatz, 1738, Frankfurt Text and tune: Public domain

704 Renew Me, O Eternal Light Text: Johann Friedrich Ruopp, 1672–1708; tr. August Crull, 1845–1923, alt. Tune: As hymnodus sacer, 1625, Leipzig Text and tune: Public domain

567 Not What These Hands Have Done Text: Horatius Bonar, 1808–89 Tune: William H. Monk, 1823–89 Text and tune: Public domain

**ST. PAUL'S LUTHERAN CHURCH
7426 IDYLWOOD ROAD
FALLS CHURCH, VIRGINIA 22043**

A member congregation of the Lutheran Church–Missouri Synod

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Sunday School, LWML, Youth Group, Worship Assistants, 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

CONTACT US

Web site: www.stpaulsfallchurch.org

Office email: Secretary@stpaulsfallchurch.org

Business Manager email: businessmanager@stpaulsfallchurch.org

Pastor's email: pastormark@stpaulsfallchurch.org

Safety Ministry: stpaulsafety@gmail.com

Office phone: 703-573-0295

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