

TWENTY-SECOND SUNDAY AFTER PENTECOST
OCTOBER 20, 2024

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



PRELUDE

“Little” Prelude and Fugue in D minor, BWV 554
Johann Sebastian Bach

WELCOME

ENTRANCE HYMN (Stand)

Salvation unto Us Has Come Sts. 1-5

LSB 555

- | | |
|---|---|
| <p>1 Salvation unto us has come
By God’s free grace and favor;
Good works cannot avert our doom,
They help and save us never.
Faith looks to Jesus Christ alone,
Who did for all the world atone;
He is our one Redeemer.</p> <p>2 What God did in His Law demand
And none to Him could render
Caused wrath and woe on ev’ry hand
For man, the vile offender.
Our flesh has not those pure desires
The spirit of the Law requires,
And lost is our condition.</p> | <p>3 It was a false, misleading dream
That God His Law had given
That sinners could themselves redeem
And by their works gain heaven.
The Law is but a mirror bright
To bring the inbred sin to light
That lurks within our nature.</p> <p>4 From sin our flesh could not abstain,
Sin held its sway unceasing;
The task was useless and in vain,
Our guilt was e’er increasing.
None can remove sin’s poisoned dart
Or purify our guileful heart—
So deep is our corruption.</p> <p>5 Yet as the Law must be fulfilled
Or we must die despairing,
Christ came and has God’s anger stilled,
Our human nature sharing.
He has for us the Law obeyed
And thus the Father’s vengeance stayed
Which over us impended.</p> |
|---|---|

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

Let us pray. O God,

Your divine wisdom sets in order all things in heaven and on earth. Put away from us all things hurtful and give us those things that are beneficial for us; 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)

Ecclesiastes 5:10-20

He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity. When goods increase, they increase who eat them,

and what advantage has their owner but to see them with his eyes? Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.

There is a grievous evil that I have seen under the sun: riches were kept by their owner to his hurt, and those riches were lost in a bad venture. And he is father of a son, but he has nothing in his hand. As he came from his mother's womb he shall go again, naked as he came, and shall take nothing for his toil that he may carry away in his hand. This also is a grievous evil: just as he came, so shall he go, and what gain is there to him who toils for the wind? Moreover, all his days he eats in darkness in much vexation and sickness and anger.

Behold, what I have seen to be good and fitting is to eat and drink and find enjoyment in all the toil with which one toils under the sun the few days of his life that God has given him, for this is his lot. Everyone also to whom God has given wealth and possessions and power to enjoy them, and to accept his lot and rejoice in his toil—this is the gift of God. For he will not much remember the days of his life because God keeps him occupied with joy in his heart.

This is the Word of the Lord.

Thanks be to God.

(8:00) ANTHEM

JUBILATION CHOIR

That Priceless Grace

Setting: John Hagen

That priceless grace...which gave me life

Jesus' life is priceless grace

That priceless grace is life for me

That priceless blood...was shed for me

Jesus' blood is priceless grace

That priceless grace is life for me

That painful death...took sins away

Jesus' death is priceless grace

That priceless grace is life for me

That precious word...which brought me light

Jesus' word is priceless grace

That priceless grace is life for me

(10:30) PSALM 119:9-16 (Sung responsively)

How can a young man keep his way pure?

By guarding it according to your word.

With my whole heart I seek you;

let me not wander from your commandments!

I have stored up your word in my heart,

that I might not sin against you.

Blessèd are you, O LORD;

teach me your statutes!

With my lips I declare

all the just decrees of your mouth.

In the way of your testimonies I delight

as much as in all riches.

I will meditate on your precepts

and fix my eyes on your ways.

I will delight in your statutes;

I will not forget your word.

SECOND LESSON

Hebrews 4:1-13

Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, as he has said,

“As I swore in my wrath,
‘They shall not enter my rest,’”

although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” And again in this passage he said,

“They shall not enter my rest.”

Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

“Today, if you hear his voice,
do not harden your hearts.”

For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his.

Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN’S SERMON

ALLELUIA VERSE (Stand)

LSB 156

Alleluia.

Lord, to whom shall we go?

You have the words of eternal life.

Alleluia, alleluia.

GOSPEL

Mark 10:23-31

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

Glory to You, O Lord.

Jesus looked around and said to his disciples, “How difficult it will be for those who have wealth to enter the kingdom of God!” And the disciples were amazed at his words. But Jesus said to them again, “Children, how difficult it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” And they were exceedingly astonished, and said to him, “Then who can be saved?” Jesus looked at them and said, “With man it is impossible, but not with God. For all things are possible with God.” Peter began to say to him, “See, we have left everything and followed you.” Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake

and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. But many who are first will be last, and the last first.”

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:

I’m guessing that many of you are familiar with the movie series *Mission Impossible*. I believe the next movie in the series – *Mission Impossible 25* – will be coming out soon. Ok, maybe that’s not the right number. But there have been a lot of them!

However many there are, the movies are all based on a popular TV series from years ago in which the main character is given a task that involves lots of action, plenty of conflict, and a challenge that basically seems impossible. But of course the challenge isn’t impossible, it’s just difficult. We find this out as the task always gets accomplished. But I suppose naming the show *Mission Difficult* just wouldn’t have the same punch.

Today’s Gospel reading tells of a mission that Jesus has for us. This is the mission of entering the Kingdom of God. And notice, in his statement about this to the disciples, that he uses both the words “difficult” and “impossible.” First, he says: “*How difficult it is to enter the kingdom of God!*” And then he says: “*With man it is impossible.*”

So, which is it? Is Jesus giving us “mission difficult” or “mission impossible?”

In answering this question, let’s first think about why the mission might be described as difficult. In the text, we see that Jesus relates the difficulty of entering the kingdom to the amount of wealth a person has. He does this when he says it’s easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God. You may remember that the context of this statement is a conversation Jesus just had with a wealthy man – a rich young ruler—in which the man was reluctant to give up his wealth in order to enter the kingdom. This was the conversation we heard in our Gospel reading last Sunday.

To Jesus’ point, wealth can definitely be a barrier to our entering into the kingdom. And that’s because of the great hold wealth can have on us. Wealth generates opportunities.

And these opportunities can occupy our thoughts so much that we don't take time to listen to God.

As well, wealth can also give us such strong feelings of safety and security that we may feel we don't need God. Wealth allows us to purchase insurance, replacement parts and protection. It allows us to buy safer vehicles, healthier food and the latest medication. It enables us to have stronger weapons, higher walls and better intelligence. With all these promises of happiness and security attached to wealth, is it any wonder that we desire it so greatly?

But can financial wealth really deliver what people need the most? Are the happy feelings money gives really all that great? And do they last? Likewise, is the security wealth gives really all that secure? Or will our enemies always have a shot at us, regardless?

"He who loves money will not be satisfied with money," the writer of Ecclesiastes tells us. I think we would all agree that this statement from our Old Testament reading today is most certainly true. Think about how those who love their money are so often preoccupied with finding more.

Furthermore, wealth comes with its own troubles. Again from Ecclesiastes: *"Sweet is the sleep of a laborer, whether he eats little or much; but the full stomach of the rich will not let him sleep."* We all know that sleep can be hard after we've eaten too much. So also, life can be hard for those who have too much money, because guarding and maintaining it takes lots of effort.

On the other hand, the happiness and security found in the Kingdom of God are true and lasting. God's kingdom endures. And his is a kingdom characterized by justice, wisdom, peace, love and joy – all of which he establishes. In his kingdom, God gives the best kind of wealth.

Still, Jesus says that entering into the kingdom is difficult. And he says this not only because money has such appeal to us but also because of a misunderstanding that existed in his day and which persists also in our day as well.

When Jesus claimed that the wealthy would have a difficult time entering the Kingdom, the text tells us that the people were *"exceedingly astonished"* by this and responded by saying: *"then who can be saved?"* This strong reaction of theirs came from their

misunderstanding. They assumed that personal wealth and success was a sure sign of God's favor. And by that logic, those who were rich must also be righteous.

But as we know, this is not always true. Earthly wealth can be gained through ungodly means as well as through godly. Some people work hard and honestly to gain their wealth but others steal it.

Likewise, those who are financially poor can be either righteous or unrighteous. Some people lack money because they live unrighteously, but others just fall on hard times or live with different priorities.

To Jesus, true success and wealth were not about earthly possessions or worldly fame but about living in God's kingdom with faith. Which is why he concludes today's text by saying: *"But many who are first will be last, and the last first."*

In the end, the favor of God is extended to the poor in spirit – those who humble themselves before him. As Jesus said in the Sermon on the Mount: *"theirs is the Kingdom of God."*

Yes, entering the Kingdom of God is difficult when wealth distracts and confuses us. Likewise, we can miss the Kingdom when we look the wrong way or think we're already there.

But Jesus doesn't want us to think only about the difficulty. He also wants us to think about what is actually possible. When the people cried out: *"who then can be saved?"* Jesus told them: *"with man it is impossible, but not with God. For all things are possible with God."*

Entering the Kingdom is not just difficult for us, it's actually impossible. And that's because we can't overcome our desires for wealth or the things that bring us pleasure.

As we know, our desire for these is so strong that we constantly cross the boundaries God has put in place for our good. We sin by taking things that are not rightfully ours or we get them, as Luther stated in the catechism, in ways that only appear right.

Desire in itself is not wrong. The scriptures declare that God himself has desires.

Remember how he said through the prophet Hosea (6:6): *"I desire mercy not sacrifice."*

And yet for us, our desires often lead us astray. This is what happened to Eve in the Garden of Eden, when she saw that the forbidden fruit was *"a delight to the eyes and desirable for making one wise."*

When we cross God's boundaries, we are sinning. And sin excludes us from the Kingdom. Jesus says that entering the Kingdom is impossible for men because he knows that all men sin.

Entering the Kingdom is therefore something we cannot do on our own. It's an impossible mission.

And yet, as Jesus says, "*all things are possible with God.*"

Let's break this statement of Jesus down a little further – especially as we think about how it applies to our salvation.

Some people think God's salvation comes as he trains us in the way of righteousness. They think God teaches us to be good and then we become good. When Jesus says: "*all things are possible with God,*" they envision God as their co-pilot, with them in the plane as they fly together into the Kingdom. God provides the instructions and the advice. He is "with us," but we perform the critical maneuvers to reach our destination.

But this is not what Jesus means. Jesus is the one who makes our salvation possible because he accomplishes it. Jesus is the only one who is truly "with God." He was "*with God in the beginning*" (John 1:2).

Jesus was so "with God" that he kept himself from any improper desires or actions during his time on earth and became for us the perfect sacrifice required for sin. When Jesus died on the cross, the price for our sin was paid and we can now enter into the kingdom of God, simply through our faith. Jesus was the only possible one to accomplish this otherwise impossible mission. And he did it. For us.

One more point remains to be made. As our text today concludes, Peter speaks up and says to Jesus: "*See, we have left everything and followed you.*" And that was true. Unlike the rich young ruler, Peter and the rest of the twelve did not walk away from Jesus when challenged by him.

We may at first think that Peter's words here are yet another example of him speaking up inappropriately, for we know that Peter often did this. When the text says that he "*began to say...*" this might lead us to believe that Jesus cut him off before he embarrassed himself more.

But Peter's point is not inappropriate. It's honest. It's a natural question – especially in light of what has just been said. And Jesus answers accordingly – doing so with words of great love and promise.

Jesus' answer shows that he sees when we make sacrifices. He notices those decisions and actions of ours which reflect faith in him.

And the scope of Jesus' promise is great. First, he says that we will *"receive a hundredfold now in this time."* To describe this hundredfold he then lists the same blessings that he sees us giving up – houses and brothers and sisters and mothers and children and lands.

This tells us that Jesus desires to bless us in this world. And it tells us as well that these blessings are primarily human relationships. Houses and lands may speak to material blessings too, but they are also about people in that they describe places where people gather and seek shelter.

The Lord knows which blessings to give us. And he reminds us that good relationships with others are indeed the very best ones.

Note, too, that Jesus isn't promising a paradise here. He adds the caveat that there will be persecutions. Jesus wants us to know that life in the kingdom will still be difficult this side of heaven. For people won't always treat us fairly or kindly.

But Jesus helps his people through these difficult times. He does this as he sends his Spirit among and within us. Jesus does not leave us to fend for ourselves.

The second aspect of Jesus' promise is the perfect life he will give in the age to come. And here Jesus just calls it "eternal life" because that is what the rich young ruler asked about in the question that started this whole proclamation. But we know that this life is not just an unending one but also an incredibly good one. The new age to come is paradise restored. It will be perfect in every way.

As with our preoccupation with material wealth, so also our focus on life here and now can sometimes lead us to forget the good life to come. But remembering it can help us greatly as we endure the troubles of this age. When we know that our suffering will only last so long and that we will someday know perfect rest, then we can endure our sufferings with dignity and acceptance.

In a few weeks, when November arrives, our congregation will turn its attention to the subject of stewardship. And stewardship is a subject which requires more explanation than I can give in the few minutes we have remaining in today's sermon. But let me just say at this time that stewardship involves setting aside a portion of our wealth for the

furthering of God's kingdom. And one of the great temptations we face as we think about this is to say to ourselves: "no, I need to keep my money for my own needs."

On this day when Jesus reminds us of the hold that financial wealth can have on our hearts, let us resolve to act with faith instead. Let us trust him and give sacrificially for the work of his kingdom with the knowledge that through our giving God will entrust us with the best kinds of wealth there are.

The kingdom of God is the only kingdom among us that will lead people to act with kindness and mercy and righteousness. And when many more enter it, life is better for all.

Being a follower of Jesus and entering into the Kingdom of God can be very difficult. And especially when a person has earthly wealth. But Jesus helps us through this difficulty. And more than that, he has done the part which, for us, is impossible. He has paid the price for our sin and reconciled us to God.

Knowing all of this, may the gifts and promises of Christ sustain us always in this faith. And may they lead us forward, joyfully, into the age to come.

In the name of Jesus. Amen.

HYMN OF THE DAY (Stand)

I Leave All Things to God's Direction

LSB 719

**1 I leave all things to God's direction;
He loves me both in joy and woe.
His will is good, sure His affection;
His tender love is true, I know.
My fortress and my rock is He:
What pleases God, that pleases me.**

**2 God knows what must be done to save
me;
His love for me will never cease.
Upon His hands He did engrave me
With purest gold of loving grace.
His will supreme must ever be:
What pleases God, that pleases me.**

**3 My God desires the soul's salvation;
My soul He, too, desires to save.
Therefore with Christian resignation
All earthly troubles I will brave.
His will be done eternally:
What pleases God, that pleases me.**

**4 My God has all things in His keeping;
He is the ever faithful friend.
He gives me laughter after weeping,
And all His ways in blessings end.
His love endures eternally:
What pleases God, that pleases me.**

**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

Lord, You are near to the brokenhearted and You save the crushed in spirit. Deliver us from every fear and trouble, that the praise of Your name would continually be in our mouths. Lord, in Your mercy, **hear our prayer.**

O God, with us salvation is impossible, but with You all things are possible. Give boldness to Your Church to proclaim Jesus Christ as Lord, by whose death and resurrection the way to Your kingdom has been opened. Lord, in Your mercy, **hear our prayer.**

Gracious God, bless all who study at our universities and seminaries. And raise up more church workers to serve in your kingdom, for the harvest is plentiful but the laborers are few. Lord, in Your mercy, **hear our prayer.**

Spare us, O Lord, from the love of wealth and from the fear of the difficulty of our task as your people. Teach us, instead, to gladly set aside comfort and ease for Your sake and for the sake of the Gospel. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, lead our households to find eternal rest in Your Son and His Word. Give fathers and mothers diligence in teaching their children. And preserve us all from hardness of heart. Through your Holy Spirit, give us urgency to hear the good message of salvation today and every day. Lord, in Your mercy, **hear our prayer.**

Almighty God, guide our nation and its leaders in true wisdom to promote honest labor, temporal protection and fitting enjoyment under the sun. Guide all Christians to serve Christ in their citizenship and callings. And do not let our hearts be occupied with the vanity of riches that perish, but with the true joy that is found in Christ. Lord, in Your mercy, **hear our prayer.**

When the righteous cry, You hear, O Lord, and deliver them out of all their troubles. Draw near to save the brokenhearted, the crushed in spirit, the sick, and all those in need, including those on our prayer list and those we name in our hearts at this time.... Lord, in Your mercy, **hear our prayer.**

Since we have a great High Priest, Jesus Christ, hold us fast in our confession through all temptation and preserve us from sin. Give Your blessing to all who draw near to Your throne of grace and especially those who receive the blessed Sacrament this day, that we may receive mercy and find grace to help in time of need. Lord, in Your mercy, **hear our prayer.**

Into your hands, O Lord, we commend all for whom we pray, trusting in your grace and mercy through Jesus Christ 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 **Amazing grace—how sweet the sound—
 That saved a wretch like me!
I once was lost but now am found,
 Was blind but now I see!**
- 2 **The Lord has promised good to me,
 His Word my hope secures;
He will my shield and portion be
 As long as life endures.**
- 3 **Through many dangers, toils, and snares
 I have already come;
His grace has brought me safe thus far,
 His grace will lead me home.**
- 4 **Yes, when this flesh and heart shall fail
 And mortal life shall cease,
Amazing grace shall then prevail
 In heaven's joy and peace.**
- 5 **When we've been there ten thousand years,
 Bright shining as the sun,
We've no less days to sing God's praise
 Than when we'd first begun.**

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

6 Since Christ has full atonement made
And brought to us salvation,
Each Christian therefore may be glad
And build on this foundation.
Your grace alone, dear Lord, I plead,
Your death is now my life indeed,
For You have paid my ransom.

7 Let me not doubt, but truly see
Your Word cannot be broken;
Your call rings out, "Come unto Me!"
No falsehood have You spoken.
Baptized into Your precious name,
My faith cannot be put to shame,
And I shall never perish.

8 The Law reveals the guilt of sin
And makes us conscience-stricken;
But then the Gospel enters in
The sinful soul to quicken.
Come to the cross, trust Christ, and live;
The Law no peace can ever give,
No comfort and no blessing.

9 Faith clings to Jesus' cross alone
And rests in Him unceasing;
And by its fruits true faith is known,
With love and hope increasing.
For faith alone can justify;
Works serve our neighbor and supply
The proof that faith is living.

10 All blessing, honor, thanks, and praise
To Father, Son, and Spirit,
The God who saved us by His grace;
All glory to His merit.
O triune God in heav'n above,
You have revealed Your saving love;
Your blessed name we hallow.

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

Salvation unto Us Has Come
Setting: Dennis W. Zimmerman

FLOWERS: "In honor of Dick Holzheimer" By the Holzheimer Family

FELLOWSHIP CONTRIBUTORS: Board of Stewardship

Those serving:

8:00 a.m.:

Greeter: Steve Berg

Comm. assist: Jim Easterly

Reader: Michael Chamberlain

10:30 a.m.:

Greeter: Jason Starck

Comm. assist: Dede Dixon

Reader: Bill Muller

Acolyte: Natalie Stack

AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgements

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Created by Lutheran Service Builder © 2024 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326

555 Salvation unto Us Has Come Text: Paul Speratus, 1484–1551; tr. The Lutheran Hymnal, 1941, alt.

Tune: Etlich Cristlich lider, 1524, Wittenberg Text and tune: Public domain

719 I Leave All Things to God's Direction Text: Salomo Franck, 1659–1725; tr. August Crull, 1845–

1923, alt. Tune: Georg Neumark, 1621–81 Text and tune: Public domain

744 Amazing Grace Text (sts. 1–4): John Newton, 1725–1807, alt.; (st. 5): A Collection of Sacred

Ballads, 1790, Richmond Tune: Columbian Harmony, 1829, Cincinnati 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

CONGREGATIONAL MINISTRIES

Leadership Officers, Working Boards, Chinese Ministry, The Preschool,
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

For your giving convenience you can scan this QR code.

