

SIXTH SUNDAY AFTER EPIPHANY  
FEBRUARY 16, 2025

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

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

*Songs of Thankfulness and Praise*

Setting: Robert Lind

WELCOME

ENTRANCE HYMN

*Songs of Thankfulness and Praise*

LSB 394

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|--|---|
| <p>1 Songs of thankfulness and praise,<br/>Jesus, Lord, to Thee we raise,<br/>    Manifested by the star<br/>    To the sages from afar,<br/>Branch of royal David's stem<br/>In Thy birth at Bethlehem:<br/>    Anthems be to Thee addressed,<br/>    God in man made manifest.</p> <p>2 Manifest at Jordan's stream,<br/>Prophet, Priest, and King supreme;<br/>    And at Cana wedding guest<br/>    In Thy Godhead manifest;<br/>Manifest in pow'r divine,<br/>Changing water into wine;<br/>    Anthems be to Thee addressed,<br/>    God in man made manifest.</p> | <p>3 Manifest in making whole<br/>Palsied limbs and fainting soul;<br/>    Manifest in valiant fight,<br/>    Quelling all the devil's might;<br/>Manifest in gracious will,<br/>Ever bringing good from ill;<br/>    Anthems be to Thee addressed,<br/>    God in man made manifest.</p> <p>4 Sun and moon shall darkened be,<br/>Stars shall fall, the heav'ns shall flee;<br/>    Christ will then like lightning shine,<br/>    All will see His glorious sign;<br/>All will then the trumpet hear,<br/>All will see the Judge appear;<br/>    Thou by all wilt be confessed,<br/>    God in man made manifest.</p> |
|--|---|
- 5 Grant us grace to see Thee, Lord,  
Present in Thy holy Word—  
    Grace to imitate Thee now  
    And be pure, as pure art Thou;  
That we might become like Thee  
At Thy great epiphany  
    And may praise Thee, ever blest,  
    God in man made manifest.

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

**Amen.**

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

If You, O Lord, kept a record of sins, O Lord, who could stand?

**But with You there is forgiveness; therefore You are feared.**

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

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

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

**Amen.**

*KYRIE*

LSB 204

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

*GLORIA IN EXCELSIS*

LSB 204

**1 To God on high be glory  
And peace to all the earth;  
Goodwill from God in heaven  
Proclaimed at Jesus' birth!  
We praise and bless You, Father;  
Your holy name, we sing—  
Our thanks for Your great glory,  
Lord God, our heav'nly King.**

**2 To You, O sole-begotten,  
The Father's Son, we pray;  
O Lamb of God, our Savior,  
You take our sins away.  
Have mercy on us, Jesus;  
Receive our heartfelt cry,  
Where You in pow'r are seated  
At God's right hand on high—**

**3 For You alone are holy;  
You only are the Lord.  
Forever and forever,  
Be worshiped and adored;  
You with the Holy Spirit  
Alone are Lord Most High,  
In God the Father's glory.  
"Amen!" our glad reply.**

*THE PRAYER OF THE DAY*

The Lord be with you.

**And also with you.**

Let us pray. O Lord,

**graciously hear the prayers of Your people that we who justly suffer the  
consequence of our sin may be mercifully delivered by Your goodness to the glory  
of Your name; 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 17:5-8

Thus says the LORD:

"Cursed is the man who trusts in man  
and makes flesh his strength,  
whose heart turns away from the LORD.

He is like a shrub in the desert,  
and shall not see any good come.

He shall dwell in the parched places of the wilderness,  
in an uninhabited salt land.

"Blessed is the man who trusts in the LORD,  
whose trust is the LORD.

He is like a tree planted by water,  
that sends out its roots by the stream,  
and does not fear when heat comes,

for its leaves remain green,  
and is not anxious in the year of drought,  
for it does not cease to bear fruit.”

This is the Word of the Lord.

**Thanks be to God.**

*8:00 ANTHEM*

*Jubilation Choir*

*Bless the Lord, O My Soul (Psalm 103)*

Setting: Mikhail Ippolitov-Ivanov

Bless the Lord, O my soul; Blessed are you, O Lord.

Bless the Lord, O my soul: And all that is within me, bless his holy name.

Bless the Lord, O my soul; And forget not all his praises,

Who forgives all your iniquities, Who heals all your diseases,

Who redeems your life from destruction,

Who crowns you with loving kindness and tender mercies.

Bless the Lord, O my soul: And all that is within me, bless his holy name.

Blessed are you, O Lord.

*10:30 PSALM 1 (Sung responsively)*

Blessèd is the man

who walks not in the counsel of the wicked,

nor stands in the way of sinners,

nor sits in the seat of scoffers;

but his delight is in the law of the LORD,

and on his law he meditates day and night.

He is like a tree

planted by streams of water

that yields its fruit in its season,

and its leaf does not wither.

In all that he does, he prospers.

The wicked are not so,

but are like chaff that the wind drives away.

Therefore the wicked will not stand in the judgment,

nor sinners in the congregation of the righteous;

for the LORD knows the way of the righteous,  
but the way of the wicked will perish.

**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.**

*SECOND LESSON*

1 Corinthians 15:12-20

Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

This is the Word of the Lord.

**Thanks be to God.**

*(10:30) CHILDREN'S SERMON*

*GOSPEL VERSE (Stand)*

(for music see LSB 205)

**Alleluia, alleluia, alleluia.**

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

**Alleluia, alleluia, alleluia.**

*GOSPEL*

Luke 6:17-26

The Holy Gospel according to St. Luke, the 6<sup>th</sup> chapter.

**Glory to You, O Lord.**

[Jesus] came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. And all the crowd sought to touch him, for power came out from him and healed them all.

And he lifted up his eyes on his disciples, and said:

“Blessed are you who are poor, for yours is the kingdom of God.

“Blessed are you who are hungry now, for you shall be satisfied.

“Blessed are you who weep now, for you shall laugh.

“Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

“But woe to you who are rich, for you have received your consolation.

“Woe to you who are full now, for you shall be hungry.

“Woe to you who laugh now, for you shall mourn and weep.

“Woe to you, when all people speak well of you, for so their fathers did to the false prophets.

This is the Gospel of the Lord.

**Praise to You, O Christ.**

*SERMON (Be seated)*

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

Those of you who enjoy watching sports on TV have probably heard commentators, players and coaches use the phrase: “play the right way.” It usually comes in a sentence like: “that team won today because they really know how to play the right way.”

As one who watches a fair amount of sports myself, I know that this phrase refers to time-honored principles known to bring success. In basketball, the sport I know the best, this means things such as shooting with good form, taking good shots, passing the ball, playing fundamental defense, limiting your turnovers, and keeping a good spirit when things get tough. The teams that do these things will have a much better chance of winning than those who don’t.

And just as an aside, because I know there are still a few of you around who played basketball with me back in the day, let me just say that I tried to play the right way but

also struggled with the particular skill... so I'm told... of passing the ball. I suppose that's fair! Just don't read too much into that!

At church, we are concerned about *living* the right way. And to help us with this, we turn to the scriptures.

Today's Gospel reading records words of Jesus which speak to this topic very directly. They come from a great sermon of his – one that he preached in his early ministry and one that he seemed to preach on more than one occasion. In Matthew's Gospel account, he preaches it on a mountain, so we call it the "Sermon on the Mount." Here in Luke, he preaches it from a "level place," so we call it the "Sermon on the Plain." The version in Matthew is much longer, but the content of the two sermons is essentially the same, with a few slight differences.

In these sermons, Jesus gives instruction on a number of issues. And as a way of introducing his teaching, Jesus gets the people's attention by giving a series of short statements. In Matthew, all of these statements are blessings. Here in Luke, Jesus gives four blessings and four woes.

By using both blessings and woes, Jesus emulates a manner of teaching that was common in the Old Testament. This manner is known as the "two ways." Two ways teaching presents contrasting thoughts, beliefs or actions. Sometimes these contrasts speak to a life goal – such as when they contrast the "righteous" with the "wicked." Sometimes they speak to more of a faith goal – such as when they contrast the "wise" with the "foolish." In both cases, the two ways can be thought of as "the way of life" and "the way of death." And obviously it's better to choose the way of life.

Our Old Testament reading from Jeremiah today gives a very good example of the "two ways" teaching. Jeremiah's short poem speaks to the topic of faith by contrasting those who place their trust in man with those who place their trust in God. He states: "*Cursed is the man who trusts in man... and blessed is the man who trusts in the Lord.*" The poem also uses an illustration to help us understand this conclusion, explaining that the one who trusts in man is like a shrub in the desert which barely survives, while the one who trusts in God is like a tree planted by a source of water which easily and confidently thrives.

In the same way, our assigned Psalm for today, Psalm One, also uses the "two ways" teaching – doing so to encourage us to live rightly. The contrast here is between the one who acts wickedly by following the advice of wicked men and the one who acts rightly by following the commands of God. The Psalm expands on these ideas in a few ways –

including by using the same illustration of a tree planted by water. It states its thesis most clearly in the concluding verse, where it says: *“For the Lord knows the way of the righteous, but the way of the wicked will perish.”*

Jesus’ use of this technique, at first glance, seems to be very much in line with these Old Testament examples. We easily recognize the usual “two ways” pattern in the four short statements describing the way of life and the four short statements describing the way of death.

But upon closer inspection, Jesus’ statements are actually quite different. Yes, his statements challenge the hearer toward goals of faith and life, but they’re also extra challenging in that they just don’t seem right. Jesus speaks about the poor, the hungry, the sad, and the persecuted as being blessed. And that runs counter to what we normally conclude. If anything, people with these problems seem to be cursed instead.

The extra challenge here is clearly meant to make us look at things differently. Jesus makes unusual statements in order to challenge our usual assumptions.

But that’s not all. As we’ll discover, Jesus also uses these statements to help us discover the work he has come to do.

Bible scholars often label these statements of Jesus as “great reversal” statements, for they show that Jesus has come to bring about change – both in outlook and circumstance. The statements reflect the fact that Jesus’ work will both reverse the course of the world and also reverse the way we look at it.

To better understand these changes, let’s work through the statements he gives in this opening part of the sermon.

*“Blessed are you who are poor,”* says Jesus in his opening line. Many of those listening to the sermons he was giving actually were poor. Some of them were poor because they were sick or persecuted. Others were poor because they had left their jobs and their homes to follow him.

But although they were poor, they were also living life the right way by listening to Jesus and coming to him for help. And because of this, they were to be considered blessed. They were blessed by receiving the kingdom of God – a gift greater than any other treasure.

It wasn’t the poverty itself that made them blessed. Being poor is not a preferable condition, unless of course it is helping one to better depend on God. Jesus seems to emphasize this point in his Sermon on the Mount, where he says that it is the “poor in

spirit” who are blessed – with the additional words reminding us that humility and a recognition of one’s dependence on God are the good things.

Poverty in itself is not a good thing. But the poor are “blessed” as Jesus says because God cares for them. They are blessed as God works to clothe and feed his children – which he does, in many ways.

One of the ways this happens is when we who are not monetarily poor hear Jesus preach this message and then do something about it. Jesus’ words are meant to remind us that people are blessed in order to be a blessing to others. And they also remind us that the poor are important in God’s eyes and are not to be forgotten.

Likewise, the poor are also “blessed” because God supplies so many other blessings besides material things. For example, he also gives the blessings of laughter, good conversation, family and fun. And I think it’s safe to say that the poor of the earth are often much better at realizing these other blessings than those with lots of money. When you can’t fill your homes with stuff and things, then you start filling them in different ways – and often much better ways.

In the same way, Jesus says to those followers of his who were hungry and sad that they are blessed as well. Again, it wasn’t their hunger or sadness that were the good things, but rather Jesus telling them that God had seen their hunger and sadness and would bring help. Those struggling with hunger and sadness should keep doing things the right way because God has seen their struggle and will reward those who are faithful.

Jesus also says: “*blessed are you when men hate you because of me.*” And he says this because he knows that his followers will be persecuted and reviled, it’s only a matter of time. But Jesus also knows that the persecution will only be temporary and may make the disciple stronger. Either way, the disciple of Jesus is doing things the right way – and as such, he or she is following the way of life, which God will bless.

Jesus then goes on to describe the way of death. And as he does this, he also offers a harsh rebuke to those who choose this way, saying sternly: “*Woe to you.*”

Reading through this list, we again find ourselves wondering about it. How could these people be cursed? And who are they, actually? Jesus says they’re the rich, the well fed, those who laugh and those who are spoken well of. But does he mean this literally?

Some say that Jesus had in mind the Pharisees and other members of the religious establishment. We know that he would speak against these people in similar ways as his ministry progressed.

But here Jesus is clear about using the word “you.” And this means that his disciples are also among those who need to hear his rebuke.

Jesus has nothing against people being rich or well-fed. Nor does he have a problem with people laughing and being spoken well of. These are all fine to him as long as they don’t detract from the path of life.

But the fact of the matter is that these things often do detract from that path. They turn our focus elsewhere and foster a false sense of self-reliance. And because of this, Jesus speaks sharply in order to warn us of their temptations.

When people focus more on worldly desires than God’s commands, they are choosing the way of death. And that’s because the world and all that is in it will pass away, as will we, unless we are saved.

Notice that it is not only the desire for *things* that can pull our attention away from God but also our desire for the approval of others. Jesus teaches against this strong temptation. And a short time earlier, he modeled it. Three Sundays ago we heard the story of Jesus preaching in his home town, where initially “all spoke well of him.” Jesus, however, knew that such approval from others was not what he was to seek, and he didn’t hold back from telling them the difficult things he knew would push them away.

Having examined the two ways that Jesus mentions, we should now be asking ourselves: “Which way am I pursuing?” Am I pursuing the way of life or the way of death? Is it riches and good fun and laughter and men’s approval that I am primarily seeking? Or am I seeking first the kingdom of God?

When we seek first the Kingdom of God, what we will find is that all these other things will be added to us as well. Jesus in fact makes this very promise, as recorded in Matthew’s version of the sermon.

And this promise is yet another example of the “great reversal” mentioned earlier. The wisdom of the world tells us to singularly pursue our goals in order to be happy. But God reverses this wisdom by saying that we should follow him first so that we can see the true and better joys he wishes to give us.

Jesus challenges the prevailing wisdom of our world, which thinks that richer is always better and that full stomachs, lots of laughs and lots of compliments is what life is all about.

And this Great Reversal of life and understanding comes from the very nature of God himself. People naturally assume that God is always mighty, always just, and always in control. And he is. But then we read the Scriptures and receive a fuller view.

Our Scriptures tell us that God once gave up his position of power and might and took on human flesh. As the God-man Jesus Christ, he then became someone who was poor, hungry, sad, and hated by others. He became the very embodiment of his own teaching. And he even took this as far as dying on a cross.

What kind of a God acts like this? Only a God who serves. And only a God who gives himself up for others. As the followers of Jesus would eventually find out, and as we are privileged to know, Jesus died for a purpose. His death paid the penalty that our sins have earned. His life was offered on behalf of ours. And because of this, we who have too often chosen the way of death are given life by him who chose the way of the cross.

In Jesus, God executed a great reversal in order to save us from our sins. And then, to follow up on this, he accomplished one reversal more – the greatest reversal in fact. This happened when Jesus victoriously rose from the dead, reversing the normal course of things so that all who trust in him might have his same victory. As we heard in our second reading today, Jesus became *“the firstfruits of those who have fallen asleep.”*

Jesus’ victory is now a sign for us that we will overcome death too. With our sins forgiven, we will live beyond the grave in the heavenly home that God has prepared for us. Heaven is now our destiny – a place where there will be no more sorrow or hunger, no more hatred or poverty. Our destiny is with the God who reverses the downward spiral of this life and brings us new and eternal life instead.

Yes, there are two ways we can go in life – the way of blessings or curses, also known as the ways of life or of death. Jesus clearly shows that to follow him is the way of life. And he not only shows this but makes it possible too.

Life as a disciple of Jesus may still involve poverty and hunger, and it will certainly include sadness and persecution. But in the end, it will lead to blessing. That is God’s promise.

May God keep us in this faith. In the name of Jesus. Amen.

- 1 Hail, O Source of ev'ry blessing,  
Father of our human race!  
Gentiles now, Your grace possessing,  
In Your courts obtain a place.  
Grateful now, we fall before You,  
In Your Church rejoice to live,  
See Your glory and adore You,  
Thankful for the grace You give.
- 2 Once far off but now invited,  
We approach Your sacred throne,  
In Your covenant united,  
Reconciled, redeemed, made one.  
Now revealed to eastern sages,  
See the Star of Mercy shine,  
Myst'ry hid in former ages,  
Myst'ry great of love divine.
- 3 Hail, O all-inviting Savior!  
Gentiles now their off'rings bring,  
In Your temples seek Your favor,  
Jesus Christ, our Lord and King.  
May we, body, soul, and spirit,  
Live devoted to Your praise,  
Glorious realms of bliss inherit,  
Grateful anthems ever raise.

**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

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

For the spread of God's kingdom made manifest in the preaching and miracles of Jesus Christ, that a great multitude from every Gentile nation and from Judea's remnant may be gathered to know true Wisdom come in our flesh, let us pray to the Lord: **Lord, have mercy.**

For all people among whom the Gospel is preached, that they would hold fast to God's Word and not believe it in vain, let us pray to the Lord: **Lord, have mercy.**

For parents and those who teach children the Word of God, that generations to come may love God's promises, walk in His truth and dwell in His house, let us pray to the Lord: **Lord, have mercy.**

For all who bear office in our land, that they would be a blessing to those they serve; for the callings God has given to each of us, that we would render service to Him in our works of love toward our neighbor; and for those in need of honest labor and daily bread, that they would receive gainful employment according to His good and gracious will, let us pray to the Lord: **Lord, have mercy.**

For those troubled by any unclean spirit, memory or thought; for the sick and the injured; and for all who need healing, especially those on our prayer list and those we name in our hearts at this time... that they would receive the power of Christ in the hearing of His Word and be cured, let us pray to the Lord: **Lord, have mercy.**

For all who come to receive the holy body and precious blood of Christ for the forgiveness of their sins, that trusting in Him they may be filled with God's blessing, let us pray to the Lord: **Lord, have mercy.**

For hope that reaches beyond this life, confident in the risen Christ who is the firstfruits from among those who sleep; for all who mourn, that they may have comfort in His life; and that we may live confidently in our expectation of the resurrection, let us pray to the Lord: **Lord, have mercy.**

Lord God, heavenly Father, plant us as trees by the stream of Christ, our Savior. Root us securely in His Word and wisdom. Do not let us turn from You, nor put our trust in man and this flesh, which fail. Preserve us from all anxiety and take our fears away through right fear of You. Cause us, by Your Holy Spirit, to bear much fruit and, when affliction and persecution come, to stand firm and rejoice at the great reward that is laid up for those who trust in You; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the same Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY VERSE

*Let the Vineyards Be Fruitful*

(for music see LSB 955)

**1 Let the vineyards be fruitful, Lord,  
And fill to the brim our cup of blessing.  
Gather a harvest from the seeds that were sown,  
That we may be fed with the bread of life.  
Gather the hopes and the dreams of all;  
Unite them with the prayers we offer now.  
Grace our table with Your presence, and give us  
A foretaste of the feast to come.**



*SERVICE OF THE SACRAMENT*

*PREFACE (Stand)*

LSB 208-210

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give Him thanks and praise.**

It is truly good, right, and salutary ... Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

*SANCTUS*

LSB 208

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

*PRAYER OF THANKSGIVING*

*LORD'S PRAYER*

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

*THE WORDS OF OUR LORD*

*PAX DOMINI*

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

*AGNUS DEI*

LSB 210

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

*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 **O Christ, our hope, our hearts' desire,  
Creation's mighty Lord,  
Redeemer of the fallen world,  
By holy love outpoured:**
- 2 **How vast Your mercy to accept  
The burden of our sin  
And bow Your head in cruel death  
To make us clean within.**
- 3 **But now the bonds of death are burst,  
The ransom has been paid;  
You now ascend the Father's throne  
In robes of light arrayed.**
- 4 **O let Your mighty love prevail  
To purge us of our pride  
That we may stand before Your throne  
By mercy purified.**
- 5 **Christ Jesus, be our present joy,  
Our future great reward;  
Our only glory, may it be  
To glory in the Lord!**
- △ 6 **All praise to You, ascended Lord;  
All glory ever be  
To Father, Son, and Holy Ghost  
Through all eternity!**

*BLESSING*

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

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

*PRAYER*

*BENEDICTION*

*SENDING HYMN*

*Rise, Shine, You People*

- 1 Rise, shine, you people! Christ the Lord has entered  
Our human story; God in Him is centered.  
He comes to us, by death and sin surrounded,  
With grace unbounded.**
- 2 See how He sends the pow'rs of evil reeling;  
He brings us freedom, light and life and healing.  
All men and women, who by guilt are driven,  
Now are forgiven.**
- 3 Come, celebrate, your banners high unfurling,  
Your songs and prayers against the darkness hurling.  
To all the world go out and tell the story  
Of Jesus' glory.**
- 4 Tell how the Father sent His Son to save us.  
Tell of the Son, who life and freedom gave us.  
Tell how the Spirit calls from ev'ry nation  
His new creation.**

*DISMISSAL*

Go in peace. Serve the Lord.

**Thanks be to God.**

*POSTLUDE*

*Rise, Shine, You People*

Setting: Lynn L Petersen

*FLOWERS: Vic and Janet Poore*

*FELLOWSHIP: Council Officers*

Those serving:

8:00 a.m.

Greeter: Steve Janssen  
Comm. assist: Melissa Jansen  
Reader: Norm William's

10:30 a.m.

Greeter: Lynn Jacquez  
Comm. assist: Dede Dixon  
Reader: Dan Buuck  
Acolyte: Andreas Buuck  
AV Assistants: Hannes Buuck,  
Andreas Buuck

Acknowledgments

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394 Songs of Thankfulness and Praise Text: Christopher Wordsworth, 1807–85, alt.  
Tune: George J. Elvey, 1816–93 Text and tune: Public domain

409 Hail, O Source of Every Blessing Text: Basil Woodd, 1760–1831, alt. Tune: Geist-reiches Gesang-Buch, 1704, Halle, ed. Johann A. Freylinghausen Text and tune: Public domain

553 O Christ, Our Hope, Our Hearts' Desire Text: Latin, c. 5th–10th cent.; tr. John Chandler, 1806–76, adapt. Tune: Harmonischer Lieder-Schatz, 1738, Frankfurt Text and tune: Public domain

825 Rise, Shine, You People Text: Ronald A. Klug, 1939–2021, alt. Tune: Dale Wood, 1934–2003 Text and tune: © 1974 Augsburg Publishing House, admin. Augsburg Fortress. Used by permission: LSB Hymn License no. 110005326

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

A member congregation of the Lutheran Church—Missouri Synod

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Leadership Officers, Working Boards, Chinese Ministry, The Preschool,  
Sunday School, LWML, Youth Group, Altar Guild, Choirs,  
Caring Ministry, Safety Ministry, Leisure Group  
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 Parish Music  
Tawni Harrell, Director of Youth  
Linda Fekete, Parish Secretary

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

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