

**TWELFTH SUNDAY AFTER PENTECOST  
AUGUST 31, 2025**

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

Sunday - 10:00 a.m.



*THE ENTRANCE RITE*

*PRELUDE*

*Lord Jesus Christ, Be Present Now*  
Settings: 1. Paul Bouman, 2. BWV 632 J.S. Bach

*WELCOME*

*ENTRANCE HYMN*

*Lord Jesus Christ, Be Present Now*

LSB 902

- 1 Lord Jesus Christ, be present now;  
Our hearts in true devotion bow.  
Your Spirit send with light divine,  
And let Your truth within us shine.**
- 2 Unseal our lips to sing Your praise  
In endless hymns through all our days.  
Increase our faith and light our minds;  
And set us free from doubt that blinds.**
- 3 Then shall we join the hosts that cry,  
"O holy, holy Lord Most High!"  
And in the light of that blest place  
We then shall see You face to face.**
- △ 4 All glory to the Father, Son,  
And Holy Spirit, Three in One!  
To You, O blessed Trinity,  
Be praise throughout eternity!**

## INVOCATION

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

**Amen.**

## CONFESSION AND FORGIVENESS

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

**Amen.**

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

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

Gracious God,

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

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

**Amen.**

*KYRIE (Stand)*

LSB 944

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

**Kyrie Eleison; Christe Eleison; Kyrie Eleison.** (*Lord, have mercy; Christ, have mercy.*)

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

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

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

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

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

*THE PRAYER OF THE DAY*

The Lord be with you.

**And also with you.**

Let us pray. O Lord of grace and mercy,

**teach us by Your Holy Spirit to follow the example of Your Son in true humility,  
that we may withstand the temptations of the devil and with pure hearts and  
minds avoid ungodly pride; through the same Jesus Christ, our Lord, who lives and  
reigns with You and the Holy Spirit, one God, now and forever. Amen.**

*THE LITURGY OF THE WORD*

*FIRST LESSON (Be seated)*

Proverbs 25:2-10

It is the glory of God to conceal things,  
but the glory of kings is to search things out.  
As the heavens for height, and the earth for depth,  
so the heart of kings is unsearchable.  
Take away the dross from the silver,  
and the smith has material for a vessel;  
take away the wicked from the presence of the king,

and his throne will be established in righteousness.  
Do not put yourself forward in the king's presence  
or stand in the place of the great,  
for it is better to be told, "Come up here,"  
than to be put lower in the presence of a noble.  
What your eyes have seen  
do not hastily bring into court,  
for what will you do in the end,  
when your neighbor puts you to shame?  
Argue your case with your neighbor himself,  
and do not reveal another's secret,  
lest he who hears you bring shame upon you,  
and your ill repute have no end.

This is the Word of the Lord.

**Thanks be to God.**

*PSALM 131 (Sung responsively)*

O LORD, my heart is not lifted up;  
my eyes are not raised too high;  
I do not occupy myself with things  
too great and too marvelous for me.  
But I have calmed and quieted my soul,  
like a weaned child with its mother;  
like a weaned child is my soul within me.

O Israel, hope in the LORD  
from this time forth and forevermore.

**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*

Hebrews 13:1-17

Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as

though in prison with them, and those who are mistreated, since you also are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." So we can confidently say,

"The Lord is my helper;  
I will not fear;  
what can man do to me?"

Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go to him outside the camp and bear the reproach he endured. For here we have no lasting city, but we seek the city that is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

This is the Word of the Lord.

**Thanks be to God.**

*CHILDREN'S SERMON*

*ALLELUIA VERSE (Stand)*

LSB 952

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

The Holy Gospel according to St. Luke, the 14<sup>th</sup> chapter.

**Glory to You, O Lord.**

One Sabbath, when [Jesus] went to dine at the house of a ruler of the Pharisees, they were watching him carefully. And behold, there was a man before him who had dropsy. And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" But they remained silent. Then he took him and healed him and sent him away. And he said to them, "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?" And they could not reply to these things.

Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, "When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just."

This is the Gospel of the Lord.

**Praise to You, O Christ.**

*SERMON (Be seated)*

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

Since the late nineteenth century, Americans have been celebrating a Labor Day holiday, and doing so primarily on the first Monday in September. The movement to celebrate such a day came mostly from those who wished to recognize labor unions. But the holiday no doubt caught on, and has endured over the years, because of other reasons

as well. One is the desire for a little break before busier schedules commence in the fall. The other is the simple yet important belief that work is to be honored.

Christians believe in honoring work. We know that Christ has called us to be workers in his kingdom. And we know, as well, that following his commands and living out our faith requires effort.

Today's second reading, from the Book of Hebrews, lists many important ways in which our Christian work is to be done. Coming from the book's final chapter, the reading urges us toward right living by giving us distinct commands which are conveyed through twelve verbs in imperative form. Our sermon today will examine these commands by giving a brief explanation of each of them. It will then conclude by taking note of a powerful message about God's help that is embedded among them.

Let me also add here that making our way through all of this will involve some work on our part. But of course, that's the theme of the weekend!

The first imperative listed in our reading is to "*let brotherly love continue.*" Here we are eased into our task, for "brotherly love" – which, by the way, translates the Greek word "Philadelphia" – is something that makes sense to us. We may not always love everything about our brothers, but we know that loving them is a good thing to do since we're part of the same family. And here, of course, the writer specifically has our faith family in mind.

But then the reading challenges us with a command that is a little more difficult. We're told "*Do not neglect to show hospitality to strangers.*" This command is harder because we're naturally a little suspicious of those we don't know. And unlike with our family, we don't know the specific kinds of love they need. As we've discovered, loving someone in the best way is not easy. But one thing we can always extend is basic hospitality. Even if it's just a warm smile, a caring word, or a small gesture like a drink of cold water, acts of hospitality are always in order. To remind us of how important this is, the writer tells us that "*for in doing so, some have entertained angels unawares.*" Here we can think back to faithful Abraham, back in Genesis 18, who showed hospitality to his three visitors and later discovered that they were messengers from God, possibly God himself. And this should get us thinking about the kinds of messages God may be sending to us through the strangers we meet today.

Next we are told to remember those who are in prison and those who are mistreated. Christians are to have a heart for criminals in the same way that Jesus did. Jesus urged the visiting of prisoners in his great depiction of the final judgment scene – the one with

the sheep and goats and where Jesus said that those who visited prisoners visited him. The remembrance mentioned here in Hebrews seems to have in mind very specific prisoners – those fellow Christians of ours who have been imprisoned because of their faith. This is seen by the phrase *“since you also are in the body,”* which points to membership in the Church. That being said, fellow Christians aren’t the only ones Jesus is concerned about. He wants all people to turn to him in faith.

After this, we’re told: *“Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.”* Here we see two commands. First, marriage itself, as an institution, should be honored. This is important to say, since marriage is often disparaged rather than honored. People tell jokes about marriage, claiming that its commitment is unreasonable or even oppressive. They suggest that marriage is inevitably frustrating, even though statistics consistently show that marriage leads to higher degrees of both happiness and success. The reading then gives a second command meant to safeguard marriage. Against those voices which say that marriage should be open and fluid, the Christian faith teaches that marriage works best when husband and wife keep themselves only for each other. Christian wedding vows reflect this teaching of the scriptures, giving a clear boundary that builds and maintains trust.

Next, we are told to keep our life free from the love of money and to be content with what we have. St. Paul once explained that the love of money is the root of many evils, and it is. Jesus spoke against the love of money too. To guard us against such coveting, these verses then urge us, instead, to be content with what we have. They also speak to our worries; by reminding us that God is always with us and that he is our great helper. These reminders are given through the quoting of two psalm verses (37:25, 118:6).

Following this, the reading commands us to remember our leaders. The command is then repeated, a few verses later, as we are told to obey our leaders and submit to them as well. Here we note that the writer specifically has in mind our spiritual leaders. He mentions *“those who spoke to you the word of God”* and those who *“are keeping watch over your souls.”* This makes us think of pastors, which is certainly a good way for us to understand the command. But one wonders whether the more general term “leader” is used here instead so that we would also think of the others who teach us the word and watch over our souls – those like parents and other church leaders. In my correspondence with the officers and board members, staff and teachers of this congregation, I will often use the more generic word “leader” as a way of both

describing everyone at the same time and of reflecting the importance of their work. As we all know, leaders are essential to our success.

From here, the teaching turns to the safeguarding of right doctrine. And it is in this section that we also get the teaching about God's help that was mentioned at the beginning of the sermon. We'll turn to that teaching in a minute. But first, let's wrap up the final commands of our reading. There are two more.

In verse 15 we are told: *"Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name."* Here we see both the importance of worship and the importance of confessing our faith. Our worship is to be done "through him" – that is, through Jesus. This reminds me of the title of a very impactful Lutheran book on this subject: *Worship in the Name of Jesus*, by Peter Brunner. And it should remind us all of the great importance of acknowledging Christ's name before others. Being a Christian means owning our faith; and declaring it before others too.

Finally, in verse 16, the writer says: *"Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God."* Here we are encouraged to share both the Gospel of Christ and the daily bread we've been given. Such sharing is a requirement of our faith, because our neighbor needs what we can give and because we need to be good givers.

Having made our way through this reading's commands and imperatives, let us now focus on the help from God that it conveys. This section begins with verse 8, where we read: *"Jesus Christ is the same yesterday and today and forever."* The verse is transitional in that it leads us from the verses describing our leaders into the message which these leaders share. It is also a verse which clearly and boldly compares Jesus to God himself – whom we know as the One *"who was and is and is to come."*

Fittingly, this section begins with yet another imperative, saying: *"do not be led away by diverse and strange teachings."* Here we are reminded that not all religious teaching is equal. To give us an example of this, we're reminded of how some teachers emphasize the types of food we are to eat instead of the richer blessings of God's grace.

Christians can also make this mistake. In fact, from its earliest days, certain teachers instructed the church that it should continue to follow the ceremonies and rituals of the Mosaic Law. These voices were heard with particular strength at the church's beginning.

True Christianity teaches instead that sins are only pardoned by God's grace. People can't be redeemed by keeping a list of rules, for redemption only comes through Christ's

merits. And these merits are given to us through God's word and sacraments, which are his stated means of grace.

Many early Christians had friends and relatives who saw Christian teaching as illegitimate because it did not follow the Mosaic Law in the same way. The writer of Hebrews counteracts this claim by showing how Christians understand the Law in its true essence. Everyone knows that the Law was centered on the sacrifices it required. When God allowed his Son Jesus to be killed, this sacrifice fulfilled the Law. The sacrifice of Jesus was worth more than all the sacrifices of men put together. The writer of Hebrews explains all of this by pointing to contrasting altars. The altars which he says are found in tents, meaning Jewish altars, reflect the sacrifices of men. But altars which point to Christ center us on the one true and effective sacrifice.

The writer gives additional emphasis by pointing to the location of Christ's sacrifice. Jesus was sacrificed "*outside the gate*" – a reference to his crucifixion on the hill of Golgotha, outside the city walls. This location is mentioned for two reasons. First, it connects Jesus' sacrifice with the deaths that occurred with the Old Testament sacrifices, because those sacrificed animals were burned outside the camp, much as Jesus was killed outside the city. Second, the location also conveys, through a metaphorical understanding, how Jesus' sacrifice would be seen by the Jewish establishment as a "*reproach*" – meaning something humiliating and unacceptable. Those who follow Jesus would then be seen in the very same way. And knowing this, the writer encourages his readers to bear their reproach as a way of honoring Jesus and confessing their faith. "*Let us go to him outside the camp,*" we are urged, "*and bear the reproach he endured. For here we have no lasting city, but we seek the city that is to come.*"

Bearing reproach is hard work. It's no fun to receive slights and insults from those who don't appreciate our faith. But God has given us his promise of redemption, through Jesus Christ who died for our sins. We stand before God as his full and forgiven children. And knowing this can help us endure our hard work.

As we can see through these verses, the Book of Hebrews makes a clear distinction between the old way of faith and the new. This is one of the book's chief purposes. Today's verses even suggest that those who cling to the old faith are not worthy of sitting at the table of the new. As the writer says: "*we have an altar from which those who serve the tent have no right to eat.*" This is a statement which closes communion to those who do not embrace the Christian faith.

But let's end this sermon by looking one more time at that reason the book gives us for bearing our reproach. As it says, we're encouraged in this task by knowing that *"here we have no lasting city, but we seek the city that is to come."*

Earlier this week I spent two days in one of the great cities of the world – New York City – just up the road. I saw two baseball games, in two different stadiums, which was a real treat. But perhaps even more enjoyable than this was the simple taking in of the great sites of that city. I didn't need a tour. Everywhere I looked I saw incredible buildings which housed all kinds of people, opportunities, efforts and industries. And even more impressive was all the unbelievable energy that was coming from the millions of people – a vast slice of humanity – all trying to make their way in that busy place.

*"Here we have no lasting city,"* says the Book of Hebrews. And it's true that we have no idea how long New York City will last. It may go on for centuries, like Athens and Rome. Or it may get knocked down sometime, like mighty Jericho.

What we do know is that we ourselves won't go on for centuries more... at least not here in this place. We are mortal, and we will die someday.

Yet we who trust in the Lord will continue our lives in the great city to come – the New Jerusalem. There we will dwell in the house of the Lord. Forever.

Knowing this, let us live peacefully and joyfully as God's children in this life. And let us follow his commands and spread his love.

We live with God's blessing. Therefore, let me read the great blessing which concludes the Book of Hebrews:

*"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen" (13:21-22).*

- 1 Son of God, eternal Savior,  
Source of life and truth and grace,  
Word made flesh, whose birth among us  
Hallows all our human race,  
You our Head, who, throned in glory,  
For Your own will ever plead:  
Fill us with Your love and pity,  
Heal our wrongs, and help our need.**
- 2 As You, Lord, have lived for others,  
So may we for others live.  
Freely have Your gifts been granted;  
Freely may Your servants give.  
Yours the gold and Yours the silver,  
Yours the wealth of land and sea;  
We but stewards of Your bounty  
Held in solemn trust will be.**
- 3 Come, O Christ, and reign among us,  
King of love and Prince of Peace;  
Hush the storm of strife and passion,  
Bid its cruel discords cease.  
By Your patient years of toiling,  
By Your silent hours of pain,  
Quench our fevered thirst of pleasure,  
Stem our selfish greed of gain.**
- 4 Son of God, eternal Savior,  
Source of life and truth and grace,  
Word made flesh, whose birth among us  
Hallows all our human race:  
By Your praying, by Your willing  
That Your people should be one,  
Grant, O grant our hope's fruition:  
Here on earth Your will be done.**

**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

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

Heavenly Father, through the work of Your Son You have called us to a place at Your heavenly table. Teach us to treasure this place of honor and to work toward your purposes in all that we say and do, that others would know of your honor and glory as well. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, Your Son has called us to repentance and offered us His forgiveness. Teach us to trust His love whenever we offend Him by our sin and to go to His house to be forgiven by those who forgive in His name. Lord, in Your mercy, **hear our prayer.**

Almighty God, grant mercy to Your Holy Church here and throughout the world and to all who confess the Christ, that unity of the Church in doctrine and practice may abound. Lord, in Your mercy, **hear our prayer.**

O Lord, You have established the family and the home as places where we learn to care for one another and extend Your love. Bless our homes and strengthen our relationships through the healing power of forgiveness, teaching us to live together in peace and joy. Lord, in Your mercy, **hear our prayer.**

Righteous judge, bless our nation and those who lead us in this land; and guide those who serve on behalf of this people. Watch over all the nations so that justice and peace may reign among us, and grant courage to Christians who endure times of test, trial and persecution. Lord, in Your mercy, **hear our prayer.**

Gracious God, we commend to You all who are passing through difficult circumstances: the lonely and the persecuted, the imprisoned and the addicted, those suffering from mental distress and those suffering from bodily affliction. We pray especially for those on our prayer list and for those whom we name in our hearts at this time... Comfort them with the promise that You will never leave or forsake them. Lord, in Your mercy, **hear our prayer.**

Divine Master, on this day You have prepared for us a heavenly feast. Grant us faith to cherish this banquet of forgiveness, life and salvation. And being honored by a place at Your table, inspire us to spurn the small and fleeting honors of this world. Lord, in Your mercy, **hear our prayer.**

All these things and whatever else You know that we need, grant us, Father, for the sake of Him who died and rose again and now lives and reigns with You and the Holy Spirit, one God forever. **Amen.**

*OFFERTORY*

*Create in Me*

(LSB 956)

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



*SERVICE OF THE SACRAMENT*

*PREFACE (Stand)*

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

It is truly good, right and salutary that we should at all times and in all places give thanks to you, holy Lord, almighty Father, everlasting God, through Jesus Christ our Lord...

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

*SANCTUS*

(LSB 961)

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

*PRAYER OF THANKSGIVING*

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

**Amen. Come, Lord Jesus.**

*THE WORDS OF OUR LORD*

*THE LORD'S PRAYER*

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

The peace of the Lord be with you always.

**Amen.**

*AGNUS DEI*

(LSB 962)

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

*THE COMMUNION (Be seated)*

*Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.*

- |  |   |
|--|---|
| <p><b>1 Your table I approach;<br/>Dear Savior, hear my prayer.<br/>Let not an unrepentant heart<br/>Prove hurtful to me there.</b></p> <p><b>2 Lord, I confess my sins<br/>And mourn their wretched bands;<br/>A contrite heart is sure to find<br/>Forgiveness at Your hands.</b></p> <p><b>3 Your body and Your blood,<br/>Once slain and shed for me,<br/>Are taken at Your table, Lord,<br/>In blest reality.</b></p> | <p><b>4 Search not how this takes place,<br/>This wondrous mystery;<br/>God can accomplish vastly more<br/>Than what we think could be.</b></p> <p><b>5 O grant, most blessed Lord,<br/>That earth and hell combined<br/>May not about this sacrament<br/>Raise doubt within my mind.</b></p> <p><b>6 Oh, may I never fail<br/>To thank You day and night<br/>For Your true body and true blood,<br/>O God, my peace and light.</b></p> |
|--|---|

*NUNC DIMITTIS*

(LSB 937)

- 1 Lord, bid Your servant go in peace,  
Your word is now fulfilled.  
These eyes have seen salvation's dawn,  
This child so long foretold.**
- 2 This is the Savior of the world,  
The Gentiles' promised light,  
God's glory dwelling in our midst,  
The joy of Israel.**
- 3 With saints of old, with saints to come,  
To You we lift our voice;  
To Father, Son, and Spirit blest  
Be honor, love, and praise.**

*PRAYER (Stand)**BENEDICTION*

- 1 Savior, again to Thy dear name we raise  
With one accord our parting hymn of praise;  
Once more we bless Thee ere our worship cease,  
Then, lowly bending, wait Thy word of peace.**
- 2 Grant us Thy peace upon our homeward way;  
With Thee began, with Thee shall end, the day.  
Guard Thou the lips from sin, the hearts from shame,  
That in this house have called upon Thy name.**
- 3 Grant us Thy peace, Lord, through the coming night;  
Turn Thou for us its darkness into light.  
From harm and danger keep Thy children free;  
For dark and light are both alike to Thee.**
- 4 Grant us Thy peace throughout our earthly life,  
Our balm in sorrow and our stay in strife;  
Then, when Thy voice shall bid our conflict cease,  
Call us, O Lord, to Thine eternal peace.**

*ANNOUNCEMENTS (Be seated)*

*DISMISSAL*

Go in peace. Serve the Lord.

**Thanks be to God.**

*POSTLUDE*

*Rondo*  
John Bull

*FELLOWSHIP CONTRIBUTOR:* Lorena Erbert

Those serving: 8/30-31

Saturday, 5:00 p.m.:

Greeter: Jim Easterly

Comm. assist: No Communion

Reader: Anne Kauzlarich

Pianist: Shaw-Hwa Yang

Sunday, 10:00 a.m.:

Greeter: Bob Juenger

Comm. assist: Dan Buuck

Reader: Dan Buuck

Acolyte: Noelle Blomster

AV Assistants: Hannes Buuck, Andreas Buuck

#### Acknowledgments

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 © 2025 Concordia Publishing House.

944 Kyrie — II Text: Traditional Tune: Russian Orthodox Tune: Public domain

950 Splendor and Honor Text: Carl P. Daw, Jr., 1944 Tune: K. Lee Scott, 1950 Text: © 1990 Hope Publishing Co. Used by permission: LSB Hymn License no. 110005326 Tune: © 1987 K. Lee Scott, admin. MorningStar Music Publishers. Used by permission: LSB Hymn License no. 110005326

952 Alleluia — II Text: Traditional Tune: Fintan O'Carroll, d. 1977 Tune: © 1985 Fintan O'Carroll and Christopher Walker, admin. OCP Publications. Used by permission: LSB Hymn License no. 1100053

956 Create in Me Text: Psalm 51:10–12 Tune: Johann Georg Winer, 1583–1651, adapt. Text and Tune: Public domain

961 Sanctus Text: Traditional; tr. International Consultation on English Texts, alt. Tune: Mark L. Bender, 1951 Text: © 1975 International Consultation on English Texts. Used by permission: LSB Hymn License no. 110005326 Tune: © 2006 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326

962 Agnus Dei — I Text: Traditional; tr. International Consultation on English Texts, alt. Tune: Paul D. Weber, 1949 Text: © 1975 International Consultation on English Texts. Used by permission: LSB Hymn License no. 110005326 Tune: © 2001 Paul D. Weber. Used by permission: LSB Hymn License no. 110005326

937 Lord, Bid Your Servant Go in Peace Tune: American Tune: Public domain Text (sts. 1–2): James Quinn, 1919–2010; (st. 3): Henry V. Gerike, 1948 Text (sts. 1–2): © 1969, 1989 OCP Publications; (st. 3): © 2006 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326

902 Lord Jesus Christ, Be Present Now Text: Lutherisch Hand-Büchlein, 1648, Altenburg; tr. Catherine Winkworth, 1827–78, alt. Tune: Cationale Germanicum, 1628, Gochsheim Text and tune: Public domain

842 Son of God, Eternal Savior Text: Somerset T. C. Lowry, 1855–1932, alt. Tune: Oude en Nieuwe Hollandse . . . Contredansen, c. 1710, Amsterdam Text and tune: Public domain

628 Your Table I Approach Text: Gerhard Wolter Molanus, 1633–1722; tr. Matthias Loy, 1828–1915, alt. Tune: Trente quatre Pseaumes de David, 1551, Geneva, ed. Louis Bourgeois Text and tune: Public domain

917 Savior, Again to Thy Dear Name We Raise Text: John Ellerton, 1826–93 Tune: Edward J. Hopkins, 1818–1901 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, 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

**CONTACT US**

Web site: [www.stpaulsfallchurch.org](http://www.stpaulsfallchurch.org)

Office email: [Secretary@stpaulsfallchurch.org](mailto:Secretary@stpaulsfallchurch.org)

Business Manager email: [businessmanager@stpaulsfallchurch.org](mailto:businessmanager@stpaulsfallchurch.org)

Pastor's email: [pastormark@stpaulsfallchurch.org](mailto:pastormark@stpaulsfallchurch.org)

Safety Ministry: [stpaulsafety@gmail.com](mailto:stpaulsafety@gmail.com)

Office phone: 703-573-0295

For your giving convenience you can scan this QR code.



Home | St Pauls Lutheran Church

[secure.myvanco.com](https://secure.myvanco.com)