

THE FEAST OF ST. MATTHEW, APOSTLE AND EVANGELIST
SEPTEMBER 21, 2025

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

8:00 A.M. & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

Trumpet Tune in D
David N Johnson

WELCOME

ENTRANCE HYMN

God Has Spoken by His Prophets

LSB 583

- | | |
|---|--|
| <p>1 God has spoken by His prophets,
Spoken His unchanging Word;
Each from age to age proclaiming
God, the one, the righteous Lord.
In the world's despair and turmoil,
One firm anchor holds us fast:
God is king, His throne eternal;
God the first, and God the last.</p> | <p>2 God has spoken by Christ Jesus,
Christ, the everlasting Son,
Brightness of the Father's glory,
With the Father ever one;
Spoken by the Word Incarnate,
God of God, before time was;
Light of Light, to earth descending,
He reveals our God to us.</p> |
| <p>3 God is speaking by His Spirit,
Speaking to our hearts again,
In the ageless Word declaring
His own message, now as then.
Through the rise and fall of nations
One sure faith yet standing fast;
God abides, His Word unchanging;
God the first, and God the last.</p> | |

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 Son of God, our blessed Savior Jesus Christ,
You called Matthew the tax collector to be an apostle and evangelist. Through his faithful and inspired witness, grant that we also may follow You, leaving behind all covetous desires and love of riches; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

*THE LITURGY OF THE WORD*

FIRST LESSON (Be seated)

Ezekiel 2:8-3:11

“But you, son of man, hear what I say to you. Be not rebellious like that rebellious house; open your mouth and eat what I give you.” And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. And he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe.

And he said to me, “Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel.” So I opened my mouth, and he gave me this scroll to eat. And he said to me, “Son of man, feed your belly with this scroll that I give you and fill your stomach with it.” Then I ate it, and it was in my mouth as sweet as honey.

And he said to me, “Son of man, go to the house of Israel and speak with my words to them. For you are not sent to a people of foreign speech and a hard language, but to the house of Israel— not to many peoples of foreign speech and a hard language, whose words you cannot understand. Surely, if I sent you to such, they would listen to you. But the house of Israel will not be willing to listen to you, for they are not willing to listen to me. Because all the house of Israel have a hard forehead and a stubborn heart. Behold, I have made your face as hard as their faces, and your forehead as hard as their foreheads. Like emery harder than flint have I made your forehead. Fear them not, nor be dismayed at their looks, for they are a rebellious house.” Moreover, he said to me, “Son of man, all my words that I shall speak to you receive in your heart, and hear with your ears. And go to the exiles, to your people, and speak to them and say to them, ‘Thus says the Lord God,’ whether they hear or refuse to hear.”

This is the Word of the Lord.

Thanks be to God.

(8:00) ANTHEM Jubilation Choir Take My Life, That I May Be (Toma mi voluntad)
Setting: Mark Sedio

Refrain: Take my life, that I may be consecrated Lord to thee;
 Take my moments and my days; let them flow in ceaseless praise.

Take my hands and let them move at the impulse of thy love;
Take my feet and let them be swift and beautiful for thee. (Refrain)

Take my voice and let me sing always, only for my King;
Take my lips and let them be filled with messages from thee. (Refrain)

Take my silver and my gold, not a mite would I withhold;
Take my intellect and use ev'ry pow'r as thou shall choose. (Refrain)

Take my will and make it thine, it shall be no longer mine;
Take my heart, it is thine own, it shall be thy royal throne. (Refrain)

(10:30) PSALM 119:33-40 (Sung responsively)

Teach me, O LORD, the way of your statutes;
and I will keep it to the end.

Give me understanding, that I may keep your law
and observe it with my whole heart.

Lead me in the path of your commandments,
for I delight in it.

Incline my heart to your testimonies,
and not to selfish gain!

Turn my eyes from looking at worthless things;
and give me life in your ways.

Confirm to your servant your promise,
that you may be feared.

Turn away the reproach that I dread,
for your just decrees are good.

Behold, I long for your precepts;
in your righteousness give me life!

**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

Ephesians 4:7-16

But grace was given to each one of us according to the measure of Christ's gift.
Therefore it says,

“When he ascended on high he led a host of captives,
and he gave gifts to men.”

(In saying, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.) And he gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in

deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

LSB 952

Alleluia, alleluia! Alleluia, alleluia!

GOSPEL

Matthew 9:9-13

The Holy Gospel according to St. Matthew, the 9th chapter.

Glory to You, O Lord.

As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.

And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard it, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

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:

On September 21st each year, the Church remembers St. Matthew, the apostle and evangelist. As we heard in today's Gospel reading, Jesus called Matthew to be one of the twelve apostles. We also know that the Holy Spirit called Matthew to be an evangelist and write the Gospel account which bears his name.

When focusing on Matthew, one possible message for us to consider is our calling as Christians to follow Jesus instead of money. Matthew was a tax collector before he met Jesus. And tax collectors in those days did their work because they loved money. Tax collectors were hated by their fellow citizens because they collaborated with the Roman occupiers, so their desire for money had to be strong.

When Matthew met Jesus, he left this life behind him and devoted himself instead to learning the ways of God. His choice serves as a good example for us today.

But instead of this message, I'd like us to consider one that is suggested by today's other two scripture readings. Both readings give direction for how we should speak to others about the ways of God.

The first reading, from Ezekiel, tells us of the importance of speaking to our own people. In that reading, God tells Ezekiel: *"Go to the house of Israel and speak my words to them. For you are not sent to a people of foreign speech and a hard language, but to the house of Israel."*

And this prophecy connects especially well with our theme today, for it has been said of Matthew's Gospel that its primary intended audience is the house of Israel. Of the four Gospel accounts, Matthew's Gospel is written in a way which speaks well to the hearts of Jewish people. He speaks about things which are important to them, and he uses words and phrases which are more familiar to Jews than to Gentiles.

Our sermon today will begin by leading us in a brief look at these ways Matthew spoke to his people. It will then move to a consideration of how we, today, in Falls Church, Virginia, might best speak to the people of our community, based on what we can learn from St. Matthew.

When Matthew tells the story of Jesus in his Gospel account, he makes sure to quote generously from the Old Testament Scriptures. These scriptures were the Words from God that Matthew's people knew and loved. If Matthew was to show Jesus as the promised Messiah he claimed to be, then it must be proven from the Scriptures. Likewise, if Matthew was to show that Jesus ushered in a New Covenant, based on God's promises to Israel in the past, then he must show that this was all foretold in the Scriptures.

Matthew begins his Gospel with a genealogy showing that Jesus was descended from Israel's great leaders: David and Abraham. From there he makes constant references to the Scriptures—beginning with Isaiah's prophecy of the virgin conceiving and bearing a child called "Immanuel," and including such connections as the birthplace of the Messiah in Micah, the words of coronation from the Psalms at Jesus' baptism, and the ministry of John the Baptist foretold in Malachi. All told, it appears that there are 47 direct quotations or clear allusions to the Old Testament Scriptures in Matthew's Gospel.

Matthew's Gospel also shows how Jesus addresses some common conflicts among the Jewish people. For instance, Jesus addresses the issue of fasting in chapter 6, the Sabbath in chapters 12 and 24, the Temple offerings in chapter 5 and the Temple tax in chapter 17. It is in Matthew's Gospel that we find Jesus' famous "Sermon on the Mount." In this sermon, Jesus continually uses the phrase: "*you have heard it said...*" to remind his hearers what was taught among the Jewish rabbis and scholars. And whenever he uses it, Jesus then adds: "*but I say...*" and gives his own teaching on the subject.

Finally, Matthew makes extra efforts in his Gospel account to be clear about the person of Jesus. For instance, when Matthew records the angel of the Lord announcing to Joseph that Mary's son would be named "Jesus," he knows that his Jewish readers would recognize the name as "Savior," so Matthew is sure to include the fact that Jesus will save his people "*from their sins.*"

Likewise, Matthew employs other titles for Jesus that Jewish readers will understand. One of these, "Son of David," an important Jewish title, is used for Jesus much more frequently in Matthew than in the other Gospels. Matthew also prefers the more Jewish phrase "Kingdom of Heaven," while the other Gospels use the phrase "kingdom of God." Like the other Gospels, Matthew records how Jesus was very careful about revealing his identity too soon. But Matthew gives us many clues along the way—using clear language that Jewish readers would know and understand.

Having surveyed Matthew's techniques in addressing his own people, what can we, the church of today, learn from Matthew and apply to our proclamation of God's truth? How can we address the people of our community in a way that will speak to their hearts?

First, just as Matthew made many references to the Old Testament scriptures in his writings, we, too, ought to reference words, images and ideas that are familiar to our society. This assures people that we understand today's needs and aren't just stuck in the past.

Having said this, I think we would all agree that the words, images and ideas which are familiar to some people in our society are not always the ones which are familiar to others. I'm reminded of this when I prepare a sermon that will be delivered to both our English and Chinese services. A cultural or linguistic reference I may wish to make to our English-speakers might not connect with our Chinese-speakers.

And then there are age differences, interest differences, educational differences and socio-economic differences. How many cultural references speak to all these groups? A preaching journal that I subscribe to once gave a movie reference with each of its sermon topics. They now no longer do this. Movies may have been a part of our common culture in the United States at one time, but I don't think they are anymore. I'm not familiar with most of the newer movies. And even when I am, I find that making these "movie links" often takes too much time to explain.

Here in metro Washington, I feel I can always make references to traffic— that's a common experience we have. And you know that I like to make sports analogies. It's hard to live in the United States without at least a basic knowledge of the major sports.

Beyond this, it's certainly more important that the Church refers to common, everyday needs that all people have. For instance, we all have trouble dealing with our sinful inclinations. And we all have challenges with our relationships. And we all need strength and courage to keep up in today's pace of life.

Like Matthew, it's also important for us to make continual references to the Scriptures. We may live in a society that is increasingly Bible-illiterate, but that doesn't mean we should give up on our task of teaching it. Our calling is to shape the culture, not just reflect it or critique it. The Bible is the Word of God. It needs to be taught, referenced and promoted. The image of Jesus as the Good Shepherd, for instance, might need continual explanation in our society, for how many shepherds do we know? But the effort is worth it. And that's because understanding these images is critical for a proper understanding of the texts.

Secondly, Matthew showed how Jesus addressed issues that existed among his people – issues such as fasting, Sabbath observance and temple taxes. What about us? What kind of issues do we wrestle with in today's society?

As a high schooler, I remember seeing an advertisement in our local paper for a church whose motto was: "The Bible in one hand and the newspaper in the other." That approach appealed to me at the time. But now I see things differently. I read the newspaper, yes. But sermons are to be about the Bible.

Most of our issues are the same as in biblical days. We may not talk about fasting as much, but we certainly argue about the best way to worship God. We may not talk about a specific Sabbath rest in the same way, but we have issues of church attendance and reasonable work schedules that are rooted in the same concerns. We may not talk about temple taxes, but we talk about being good stewards of the time, talent and money God has given us.

Likewise, the Bible speaks about the holiness of life, sexuality, marriage, living as a citizen of an earthly nation– all important issues that should be addressed from a Christian standpoint. Like Matthew, let us resolve to share with our society the wisdom of Jesus Christ on these issues. Our society certainly needs it.

Finally, let us, like Matthew, give to our communities a clear presentation of the person and work of Jesus Christ. Let us tell in new and creative ways how Jesus lived a model life for us. Let us tell how he went to his death willingly on our behalf, so that he could pay the price for human sin. And let us tell how he rose again from the dead to defeat the forces of evil and win for us eternal life.

In surveying the titles of some books on Jesus written by Christians for the sake of proclaiming his truth, I was struck by the ways in which these authors sought to be relevant to the current culture. Back in the day, the most memorable title may have been *Jesus CEO*– which attempted to speak to a corporate culture. But we also have titles such as *Finding the Real Jesus*, *The Political Teachings of Jesus*, *The Jesus Family Tomb*, *Vintage Jesus*, *What's the Big Deal about Jesus*, and the 2008 classic, *Jesus for President*.

From our Gospel reading today, let me conclude with an image that Jesus gives to Matthew himself– an image that must have made a big impact on Matthew, and an

image that could certainly speak to our day too. Soon after he was converted, Matthew tells how Jesus went to a party with Matthew's old friends. Those friends were sinners. When Jesus was questioned for hanging out with such types, Jesus replied: *"Those who are well have no need of a physician, but those who are sick."*

Jesus is the great physician. He heals our greatest illness—the disease known as our sinful, human condition. Though we will battle this illness all our lives, it will not defeat us. We will overcome, because Jesus, our Great Physician, has saved us from it. Though we will die someday, we will also rise again to new life. In fact, we will live forever, because of what Jesus our Great Physician has done.

And this Good News about our health will sustain us in faith. It will help us deal with the effects of sin in and around us. And it will keep us in connection with God, the source of all goodness and strength.

St. Matthew and the other Apostles and Evangelists have told us this Good News! Let us tell it now to our generation, that others may have life as well. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand)

What Is the World to Me

LSB 730

1 What is the world to me

**With all its vaunted pleasure
When You, and You alone,
Lord Jesus, are my treasure!
You only, dearest Lord,
My soul's delight shall be;
You are my peace, my rest.
What is the world to me!**

2 The world seeks to be praised

**And honored by the mighty
Yet never once reflects
That they are frail and flighty.
But what I truly prize
Above all things is He,
My Jesus, He alone.
What is the world to me!**

3 The world seeks after wealth

**And all that mammon offers
Yet never is content
Though gold should fill its coffers.
I have a higher good,
Content with it I'll be:
My Jesus is my wealth.
What is the world to me!**

4 What is the world to me!

**My Jesus is my treasure,
My life, my health, my wealth,
My friend, my love, my pleasure,
My joy, my crown, my all,
My bliss eternally.
Once more, then, I declare:
What is the world to 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

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

That the children of our heavenly Father would ever give Him thanks and praise for His sustaining love in all its forms, especially for the gift of His Son, in whom we have redemption and forgiveness of sins; and for the gift of the Holy Spirit, the fellowship of the Holy Church and the hope of the age to come, let us pray to the Lord: **Lord, have mercy.**

For all servants of the Word, especially Matthew, our Synod president, and Bill, our

district president, that God would keep them strong in their witness to His grace, let us pray to the Lord: **Lord, have mercy.**

For the training and calling of new pastors, that as Matthew left his tax booth for the apostolic ministry, so men in our day would enter into this ministry to proclaim God's Word and administer His Sacraments, let us pray to the Lord: **Lord, have mercy.**

For all of us in our vocation as a neighbor, that knowing we are beloved of God we may be unashamed to witness to the Gospel of Christ and to serve others in genuine love, truthful speech and constant patience, let us pray to the Lord: **Lord, have mercy.**

For all public servants, that our Father in heaven would give them wisdom and courage to serve according to His will; and for all members of our armed forces, that God would cover them with His protecting hand, let us pray to the Lord: **Lord, have mercy.**

For all who cry out to God in time of need, especially those on our prayer list and those we name in our hearts at this time... that our loving Father would grant healing to the sick and extend comfort to the mourning with the message of Christ's victory over death and the grave, let us pray to the Lord: **Lord, have mercy.**

For those of us who come to the Holy Communion of Christ's body and blood, that receiving the forgiveness of sins, we would be strengthened in faith toward Him and in fervent love toward one another, let us pray to the Lord: **Lord, have mercy.**

For the Church, that as the Lord Jesus chose to dine with tax collectors and sinners like St. Matthew, we would rejoice that the Lord also chooses to dine with us in His feast of forgiveness, let us pray to the Lord: **Lord, have mercy.**

Merciful God, graciously receive our prayers, deliver and preserve us, for to You alone we give all glory, honor and worship, Father, Son and Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY

Create in Me

(LSB 956)

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



SERVICE OF THE SACRAMENT

PREFACE (Stand)

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

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

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

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.

- 1 Chief of sinners though I be,
Jesus shed His blood for me,
Died that I might live on high,
Lives that I might never die.
As the branch is to the vine,
I am His, and He is mine.**
- 2 Oh, the height of Jesus' love,
Higher than the heav'ns above,
Deeper than the depths of sea,
Lasting as eternity!
Love that found me—wondrous thought!
Found me when I sought Him not.**
- 3 Only Jesus can impart
Balm to heal the wounded heart,
Peace that flows from sin forgiv'n,
Joy that lifts the soul to heav'n,
Faith and hope to walk with God
In the way that Enoch trod.**
- 4 Chief of sinners though I be,
Christ is all in all to me;
All my wants to Him are known,
All my sorrows are His own.
He sustains the hidden life
Safe with Him from earthly strife.**
- 5 O my Savior, help afford
By Your Spirit and Your Word!
When my wayward heart would stray,
Keep me in the narrow way;
Grace in time of need supply
While I live and when I die.**

- 1 O **Jesus, blessèd Lord, to Thee**
My heartfelt thanks forever be,
Who hast so lovingly bestowed
On me Thy body and Thy blood.
- 2 Break forth, my soul, for joy and say:
What wealth is come to me this day!
My Savior dwells within my heart:
How blessed am I! How good Thou art!

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 **Sent forth by God's blessing,
Our true faith confessing,
The people of God from His dwelling take leave.
The Supper is ended.
O now be extended
The fruits of this service in all who believe.
The seed of His teaching,
Receptive souls reaching,
Shall blossom in action for God and for all.
His grace did invite us,
His love shall unite us
To work for God's kingdom and answer His call.**

- 2 **With praise and thanksgiving
To God ever-living,
The tasks of our ev'ryday life we will face.
Our faith ever sharing,
In love ever caring,
Embracing His children of each tribe and race.
With Your feast You feed us,
With Your light now lead us;
Unite us as one in this life that we share.
Then may all the living
With praise and thanksgiving
Give honor to Christ and His name that we bear.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

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

POSTLUDE

Water Music: Air/Bouree
Handel

FLOWERS: In Honor of Dick Holzheimer. By The Holzheimer Family

FELLOWSHIP CONTRIBUTOR: Board of Youth

Those serving:

8:00 a.m.:

Greeter: Bob Juenger
Comm. assist: Judy Koucky
Reader: Anne Kauzlarich

10:30 a.m.:

Greeter: Charles Fisher
Comm. assist: Judy Koucky
Reader: Charles Fisher
Acolyte: Noelle Blomster
AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgments

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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

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