

THE EIGHTEENTH SUNDAY AFTER PENTECOST
OCTOBER 12, 2025

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

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



THE ENTRANCE RITE

PRELUDE

Not Unto Us

Setting: William Braun

WELCOME

ENTRANCE HYMN

Not Unto Us

LSB 558

- 1 Not unto us, not unto us be glory, Lord;
 Not unto us but to Your name be praise;
 Not unto us but to Your name all honor be giv'n
 For matchless mercy, forgiveness, and grace.
- 2 Amazing grace—that chose us ere the worlds were made;
 Amazing grace—that sent Your Son to save;
 Amazing grace—that robed us in Your righteousness
 And taught our lips to sing glory and praise.
- 3 O faithful love—that shepherded through faithless years;
 Forgiving love—that led us to Your truth;
 Unyielding love—that would not let us turn from You
 But sent us forth to speak pardon and peace.
- 4 Not unto us but to Your name be glory, Lord,
 For grace so rich, so wide, so high, so free.
 Abide with us till trav'ling days are over and done,
 And pilgrim feet lead us home, Lord, to You.

CONFESSiON AND ABSOLUTION

LSB 167

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

Amen.

If we say we have no sin, we deceive ourselves, and the truth is not in us.

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection on God's Word and for self-examination.

Let us then confess our sins to God our Father.

Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the  Son and of the Holy Spirit. **Amen.**

KYRIE

LSB 168

In peace let us pray to the Lord.

Lord, have mercy.

For the peace from above and for our salvation let us pray to the Lord.

Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

Lord, have mercy.

For this holy house and for all who offer here their worship and praise let us pray to the Lord.

Lord, have mercy.

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

Amen.

This is the feast of victory for our God. Alleluia.

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

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

This is the feast of victory for our God. Alleluia.

Sing with all the people of God, and join in the hymn of all creation: Blessing and honor and glory and might be to God and the Lamb forever.

Amen.

This is the feast of victory for our God, for the Lamb who was slain has begun His reign.

Alleluia, alleluia.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Almighty God,

You show mercy to Your people in all their troubles. Grant us always to recognize Your goodness, give thanks for Your compassion, and praise Your holy 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)

Ruth 1:1-19a

In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took

Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the LORD had visited his people and given them food. So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. But Naomi said to her two daughters-in-law, “Go, return each of you to her mother’s house. May the LORD deal kindly with you, as you have dealt with the dead and with me. The LORD grant that you may find rest, each of you in the house of her husband!” Then she kissed them, and they lifted up their voices and wept. And they said to her, “No, we will return with you to your people.” But Naomi said, “Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the LORD has gone out against me.” Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

And she said, “See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” But Ruth said, “Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you.” And when Naomi saw that she was determined to go with her, she said no more.

So the two of them went on until they came to Bethlehem.

This is the Word of the Lord.

Thanks be to God.

PSALM 111 (Sung responsively)

Praise the LORD!

I will give thanks to the LORD with my whole heart,
in the company of the upright, in the congregation.

Great are the works of the LORD,
studied by all who delight in them.

Full of splendor and majesty is his work,
and his righteousness endures forever.
He has caused his wondrous works to be remembered;
the LORD is gracious and merciful.
He provides food for those who fear him;
he remembers his covenant forever.
He has shown his people the power of his works,
in giving them the inheritance of the nations.
The works of his hands are faithful and just;
all his precepts are trustworthy;
they are established forever and ever,
to be performed with faithfulness and uprightness.
He sent redemption to his people;
he has commanded his covenant forever.
Holy and awesome is his name!
The fear of the LORD is the beginning of wisdom;
all those who practice it have a good understanding.
His praise endures forever!

**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

2 Timothy 2:1-13

You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will give you understanding in everything.

Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, for which I am suffering, bound with chains as a criminal. But the word of God is not bound! Therefore I endure everything for the sake of the elect, that they also

may obtain the salvation that is in Christ Jesus with eternal glory. The saying is trustworthy, for:

If we have died with him, we will also live with him;
if we endure, we will also reign with him;
if we deny him, he also will deny us;
if we are faithless, he remains faithful—

for he cannot deny himself.

This is the Word of the Lord.

Thanks be to God.

10:30 CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

**Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia.**

GOSPEL

Luke 17:11-19

The Holy Gospel according to St. Luke, the 17th chapter.

Glory to You, O Lord.

On the way to Jerusalem [Jesus] was passing along between Samaria and Galilee. And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices, saying, “Jesus, Master, have mercy on us.” When he saw them he said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan. Then Jesus answered, “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” And he said to him, “Rise and go your way; your faith has made you well.”

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:

To the man who returned to give him thanks, Jesus said: "*Your faith has made you well.*" But had the man given any evidence of faith before he was healed? Not that we know of. And even if we consider his return to Jesus as evidence, then why were those other nine healed too? They didn't return to give thanks.

Jesus' words to the man who returned only make sense if we see wellness as something different from the physical healing. Ten men may have been healed from an illness, but that didn't mean they were all well. What made the one man "well" – in the full sense of wellness – was that he had faith in Jesus – a faith which came after he had been healed, and a faith which he expressed.

The text tells us that the man "*turned back, praising God with a loud voice; and fell on his face at Jesus' feet, giving him thanks.*" And this is to be understood as an act of faithful worship on his part. The man gave honor and praise to Jesus and showed his faith in him even though he didn't know the full extent of who Jesus was. And this was the faith, as Jesus noted, that made him well.

Jesus wants this wellness for us too. He wants us to be healthy in our bodies, but even more to be well in our souls. For it is this wellness which leads to life everlasting. And it is this wellness which best promotes the healing of bodies and minds.

In the course of the story, we're told that the man who returned to give thanks was a Samaritan. And this detail adds a whole new dimension, because Jesus' people didn't like Samaritans and because Jesus had come to bring the two groups together.

In past sermons I've highlighted this dimension of the story. But today I'd like us to go in a different direction. The healed man's impulse was to return to Jesus and give thanks. And this should prompt us to do some thinking about ways in which we, also, can express our faith.

It just so happens that today's second reading, from Second Timothy, gives two very important thoughts on this subject. In these verses, where the apostle Paul is writing to young Timothy the pastor, we see both words of encouragement and instruction, and it is in his words of instruction that we see the points about expressing our faith.

The first of these comes already in the first verse. There Paul says: “*what you have heard from me in the presence of many witnesses, entrust to faithful men who will be able to teach others also.*” Here Timothy is exhorted in his task of teaching the faith to others. And he’s reminded, too, that the goal of his efforts is for the faith to be multiplied, since those who are taught will learn to share the faith as well.

Paul’s words remind us that the Christian faith is a missionary faith. The man who was healed in today’s Gospel reading expressed his faith to Jesus, his healer, but other accounts in the Gospels tell of those healed by Jesus sharing the news with their friends and neighbors. In the same way, because Jesus has healed all of us in one way or another, and most certainly our souls, we should feel compelled to share of his power too.

Regarding the specific message we should share, Paul says a few things about it in verse eight. There he says: “*Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel.*” These words remind us that the content of our message is to be Jesus, understood as Christ the promised one, and the one who is “risen from the dead.”

Here we should recall that while Paul sometimes describes the Gospel message as “Christ crucified,” at other times he emphasizes Christ’s resurrection. And both are crucial elements. The crucifixion emphasizes our forgiveness while the resurrection emphasizes our victory.

Paul calls this message “my gospel” here. But of course, the phrase just refers to the content of his preaching, not what Paul himself has done. His content is Jesus, not himself. The Gospel is the Good News that Jesus was “*delivered up for our trespasses and raised for our justification*” (Romans 4:25).

Paul also emphasizes here that Jesus is “*the offspring of David.*” This is a unique phrase and one that is helpful since it captures both Jesus’ lineage and the grounding of his teaching in the scriptures of the past. As Jesus himself once stated: “*salvation is from the Jews*” (John 4:22).

Yes, Paul’s first word of instruction to Timothy in these verses is to share the Gospel of Jesus with others. And this is an instruction Paul will repeat later in the letter by saying: “*I charge you in the presence of God and of Christ Jesus... preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching*” (4:1-2).

But now let's note Paul's second instruction in our verses. Paul also wants Timothy to know that his proclaiming of the Gospel will cause him to suffer. And to highlight this point, Paul notes how he himself is an example of this, since he is writing this letter while in prison.

When suffering comes, Timothy is to endure in faith and not give up. To encourage him in this, Paul then mentions the suffering that is involved in three different vocations – vocations that are well known to all.

The first of these is military service. Paul says: "*Share in suffering as a good soldier of Christ Jesus.*"

We all know that soldiers will suffer when they are called into battle. Even those soldiers who escape injury are still scarred by the trauma. And soldiers will suffer, too, because of the training and commitment involved. Being a soldier is hard work.

But note how Paul points out other causes of suffering as well. He says: "*No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.*" Here Paul expands our thinking about suffering. His words cause us to consider how soldiers will need to sacrifice certain opportunities that civilians have in order to do their job correctly. These might include certain business opportunities that soldiers can't pursue or the avoidance of certain political efforts. A soldier's commitment to their job places certain limits on them. And these limits are a form of suffering.

Paul goes on to make the same point about athletes and farmers. Both of these, if they are to succeed in their work, must sacrifice certain opportunities too. Athletes must play by the rules, since everyone sees what they're doing. And farmers will only make enough to keep their first fruits if they work hard.

These thoughts on suffering should then cause us to consider our own sacrifices too. And certainly church workers, like Timothy, will need to make several sacrifices to do their work well. They'll never make a top salary, they'll need to always be on call and work weekends, and they'll need to abide by a higher moral standard.

And yet, it's not just church workers who will suffer for the faith. When any Christian is living rightly according to the call of Christ, they will make sacrifices. They won't cut moral corners even though these may be legal according to the state. And they will pursue the furthering of the Christian faith through their words of witness, even if this causes others to avoid them.

As Paul says of himself, they will “*endure everything for the sake of the elect.*” In other words, they will suffer for the faith and for the sake of God’s people. And as they suffer, they will not be afraid, nor will they wilt under the stress.

The Christian calling can sometimes be a difficult one. We in this country right now have it fairly easy compared to what Christians of other times and places have faced. But we still face challenges and persecutions, nonetheless.

As Paul conveys this instruction to Timothy, he also makes sure to encourage him in his faith. And he does this throughout the verses of today’s section.

He begins by saying: “*You then, my child, be strengthened by the grace that is in Christ Jesus*” (v.1). And a few verses later he brings this thought to mind by saying: “*Remember Jesus Christ*” (v.8).

Paul then adds that though he may be bound by chains during his imprisonment, “*the word of God is not bound*” (v.9). And this is a statement of great power which should give us great comfort. For preachers may be bound, Christians might be muffled, and churches might be closed, knocked down, turned into loft apartments, or whatever... but the Word of God will continue to go forth in this world. It will continue to call people to faith; and it will continue to encourage people in their suffering.

Paul says that the call to endure in faith is given so that we “*may obtain the salvation that is in Christ Jesus with eternal glory*” (v. 10). Notice that Paul doesn’t just want this for himself. He wants it for others too – a desire that comes when God works in a person’s heart.

The salvation Paul mentions is our salvation from sin’s penalty. Sin causes death and destruction – for us and for others – but when we are saved from our sins, we are assured of entering the great new life to come – that place of “eternal glory” Paul mentions. And this salvation will lead us to do better in this life too.

Paul then closes this section with a saying that perhaps comes from a well-known hymn. Its first two verses tell of God’s promises. The second two warn us against abandoning our faith. And the order of these verses seems a little odd to us because in our day we like to end hymns with positive thoughts. But that’s not the only way a song can be constructed. We see this, for example, in many of the psalms.

The hymn’s first verses call us to sacrifice and assure us of God’s blessing when we do so faithfully. They say: “*If we have died with him, we will also live with him; if we endure, we will also reign with him.*” And here we note that this call to sacrifice contains a

double meaning, as many songs do, for “dying with him” also reminds us of what happens to us in Holy Baptism. There we are joined to the death and resurrection of Jesus Christ. Paul explained this to the Romans when he said: “*all of us who have been baptized into Christ Jesus were baptized into his death*” (6:3).

After these verses of promise, the hymn then concludes with its warning, saying: “*If we deny him, he also will deny us; if we are faithless, he remains faithful—for he cannot deny himself.*” These words echo words of our Lord Jesus, who in Matthew 10 said: “*So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven*” (10:32-33). To deny the Gospel of Christ is to be unfaithful, and in such a case, God, who is always faithful himself, will deny our entrance into the “eternal glory” to come. This is a warning we must all heed.

At the same time, let us remember that the scriptures also give a beautiful example of one who denied Christ for a time but who then came back to repentance and faith. That example is the great apostle Peter, who at a time of great stress denied knowing the Lord Jesus but later ran to Jesus’ tomb when news came that he might be alive. A short time later, when Jesus and Peter met again, Jesus spoke graciously to Peter and asked if he loved him. And Peter said that he did. This story reminds us that Jesus is always ready to welcome us back to faith and to forgive our past sins.

And the story of Peter is in many ways the same story as that of the leprous man in today’s Gospel. Each tells us that faith returns thanks to God, in the person of Christ Jesus, and worships him.

So, to summarize: Jesus comes in mercy and, by his holy word, heals us in body and soul. “*Go and show yourselves to the priests,*” he says also to us. For you are cleansed and granted access to the Lord’s temple.

It is “*at Jesus’ feet, giving him thanks*” (Luke 17:16), that you worship God. For Christ Jesus is your great High Priest and his body is the true temple. In him, you “*find rest, each of you in the house of her husband*” (to quote Ruth 1:9), for the Lord has “*visited his people and given them food*” (Ruth 1:6).

Jesus Christ houses himself today in holy food — bread and wine for believers to eat and drink. And you lodge where Jesus lodges; his Father is your God, his people are your people. Death cannot part you from him because his death and resurrection are eternally yours through Holy Baptism.

Therefore, “remember Jesus Christ, risen from the dead” (2 Tim. 2:8). As surely as death could not hold Him, so surely “the word of God is not bound” (2 Tim. 2:9). His Gospel is entrusted “to faithful people, who will be able to teach others also” (2 Tim. 2:2), so that you “may obtain the salvation that is in Christ Jesus” (2 Tim. 2:10). Such is the confession of faith for all the saints, who believe, teach and confess the one Lord and Savior — Jesus Christ.

May all of this be so. In his holy name. Amen.

HYMN OF THE DAY (Stand) Your Hand, O Lord, in Days of Old

LSB 846

- 1 Your hand, O Lord, in days of old**
Was strong to heal and save;
It triumphed over ills and death,
O'er darkness and the grave.
To You they came, the blind, the mute,
The palsied and the lame,
The lepers in their misery,
The sick with fevered frame.
- 2 Your touch then, Lord, brought life and health,**
Gave speech and strength and sight;
And youth renewed and frenzy calmed
Revealed You, Lord of light.
And now, O Lord, be near to bless,
Almighty as before,
In crowded street, by beds of pain,
As by Gennes'ret's shore.
- 3 O be our great deliv'rer still,**
The Lord of life and death;
Restore and quicken, soothe and bless,
With Your life-giving breath.
To hands that work and eyes that see
Give wisdom's healing pow'r
That whole and sick and weak and strong
May praise You evermore.

**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.

Gracious Lord, give us thankful hearts that we may not forget Your kindness nor presume Your mercy. Bestow on us a giving spirit, that we may be preserved from selfishness and jealousy and, with new and contrite hearts, love You above all and love our neighbors as ourselves. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, your Word is not bound yet you call workers to proclaim it. Bless the pastors who speak to us in Your name and administer Your Sacraments, as well as

those preparing for this ministry, those who are considering church-work vocations, and the seminaries, colleges, universities and schools where our church workers learn and are formed for service. Lord, in Your mercy, **hear our prayer.**

Lord of all, Your servant Ruth faithfully cared for Naomi in her solitude and later years. Bless all adult children with wisdom and compassion as they care for their aging parents; and give their parents a humble spirit to accept needed assistance. Lord, in Your mercy, **hear our prayer.**

God of all mercy, You accompanied Ruth and placed her in a blessed union with Boaz. Remember Your people who are single and desire marriage. Be their companion in their solitude and provide them a godly spouse and family according to Your will. Lord, in Your mercy, **hear our prayer.**

O Lord, You provide all that we need for this body and life, including good health and rightful order. To these ends, watch over all who exercise authority in our nation, giving them integrity, justice and compassion in their work. Lord, in Your mercy, **hear our prayer.**

God of all help, You hear the cries of the righteous and deliver them from their troubles and fears. Remember all who cry to You for mercy today, including those on our prayer list, the family of Gilbert and all who mourn, and those we name in our hearts at this time... According to Your good and gracious will, help and heal them in body and soul. Lord, in Your mercy, **hear our prayer.**

Merciful God, bestow on us the Holy Spirit and the gift of faith, that we may worthily receive the blessed food of Christ's flesh and blood in this Sacrament. Grant true unity of faith, that all may be one in doctrine and life, and that this unity would be manifested at your table. Lord, in Your mercy, **hear our prayer.**

All this, Heavenly Father, we pray in the name of Jesus Christ, Your Son, our Lord, who with you and the Holy Spirit is one God, now and forever. **Amen.**



SERVICE OF THE SACRAMENT

OFFERTORY through AGNUS DEI (Stand)

LSB 176-180

OFFERTORY

LSB 176

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

PREFACE

LSB 177

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...evermore praising You and saying:

SANCTUS

LSB 178

**Holy, holy, holy Lord, Lord God of pow'r and might:
Heav'n and earth are full of Your glory.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.**

PRAYER OF THANKSGIVING

LSB 178

THE WORDS OF OUR LORD

LSB 179

PROCLAMATION OF CHRIST

LORD'S PRAYER

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

PAX DOMINI

LSB 180

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

AGNUS DEI

LSB 180

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

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 Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
Unite my thankful heart to Thee,
And reign without a rival there!
Thine wholly, Thine alone I am;
Be Thou alone my constant flame.
- 2 O grant that nothing in my soul
May dwell, but Thy pure love alone;
Oh, may Thy love possess me whole,
My joy, my treasure, and my crown!
All coldness from my heart remove;
My ev'ry act, word, thought be love.
- 3 This love unwearied I pursue
And dauntlessly to Thee aspire.
Oh, may Thy love my hope renew,
Burn in my soul like heav'nly fire!
And day and night, be all my care
To guard this sacred treasure there.
- 4 In suff'ring be Thy love my peace,
In weakness be Thy love my pow'r;
And when the storms of life shall cease,
O Jesus, in that final hour,
Be Thou my rod and staff and guide,
And draw me safely to Thy side!

- 1 O Jesus, blessed 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!

- 1 Lord, dismiss us with Your blessing,**
Fill our hearts with joy and peace;
Let us each, Your love possessing,
Triumph in redeeming grace.
O refresh us; O refresh us,
Trav'ling through this wilderness.
- 2 Thanks we give and adoration**
For Your Gospel's joyful sound.
May the fruits of Your salvation
In our hearts and lives abound.
Ever faithful, ever faithful
To Your truth may we be found.
- 3 Savior, when Your love shall call us**
From our struggling pilgrim way,
Let not fear of death appall us,
Glad Your summons to obey.
May we ever, may we ever
Reign with You in endless day.

ANNOUNCEMENTS**DISMISSAL**

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Trumpet March
Jeremiah Clarke

FELLOWSHIP: Leisure Group

FLOWERS: *Flowers in loving memory of Cliff Warfield.* By The Warfield Family

Those serving:

8:00 a.m.:

Greeter: Jim Easterly
Comm. assist: Judy Koucky
Reader: Melissa Hecht

10:30 a.m.:

Greeter: SP Youth
Comm. assist: SP Youth/Jill Hecht
Reader: SP Youth
Acolyte: Elise Yashar
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Acknowledgments

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924 Lord, Dismiss Us with Your Blessing Text (sts. 1–2): attr. John Fawcett, 1740–1817, alt.; (st. 3): Godfrey Thring, 1823–1903, alt. Tune: Henry T. Smart, 1813–79 Text and tune: Public domain

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FALLS CHURCH, VIRGINIA 22043**

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