

REFORMATION SUNDAY (observed)
TWENTIETH SUNDAY AFTER PENTECOST
OCTOBER 26, 2025

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

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



PRELUDE

A Mighty Fortress Is Our God
Setting: Johann Sebastian Bach

WELCOME

ENTRANCE HYMN (Stand)

A Mighty Fortress Is Our God

LSB 656

- | | |
|---|---|
| <p>1 A mighty fortress is our God,
A trusty shield and weapon;
He helps us free from ev'ry need
That hath us now o'ertaken.
The old evil foe
Now means deadly woe;
Deep guile and great might
Are his dread arms in fight;
On earth is not his equal.</p> <p>2 With might of ours can naught be done,
Soon were our loss effected;
But for us fights the valiant One,
Whom God Himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God;
He holds the field forever.</p> | <p>3 Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill;
They shall not overpow'r us.
This world's prince may still
Scowl fierce as he will,
He can harm us none.
He's judged; the deed is done;
One little word can fell him.</p> <p>4 The Word they still shall let remain
Nor any thanks have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife,
Though these all be gone,
Our vict'ry has been won;
The Kingdom ours remaineth.</p> |
|---|---|

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

Amen.

Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

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

I said, I will confess my transgressions unto the Lord,
and You forgave the iniquity of my sin.

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

O almighty God, merciful Father,

I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

KYRIE! GOD, FATHER

LSB 942

**Kyrie! God, Father in heav'n above,
 You abound in gracious love,
 Of all things the maker and preserver.
 Eleison! Eleison!**

**Kyrie! O Christ, our king,
 Salvation for all You came to bring.
 O Lord Jesus, God's own Son,
 Our mediator at the heav'nly throne:
 Hear our cry and grant our supplication.
 Eleison! Eleison!**

**Kyrie! O God the Holy Ghost,
Guard our faith, the gift we need the most,
And bless our life's last hour,
That we leave this sinful world with gladness.
Eleison! Eleison!**

GLORIA

LSB 947

- 1 All glory be to God on high
And thanks for all His favor;
No harm can touch or terrify
A child of God forever.
God shows His good and gracious will
And grants His peace, the world to fill—
All strife at last has ended.**
- 2 We praise and laud and worship You;
We give You thanks forever,
O Father, for Your rule is true
And just and changes never.
With boundless pow'r, Your mighty reign
Fulfills whatever You ordain.
Lord, grant us ev'ry blessing!**
- 3 O Jesus Christ, the only Son
Begotten of the Father,
Your saving death has made us one
With God and with each other.
O Lamb of God, to You on high
In our distress we sinners cry,
Have mercy on us, amen!**
- 4 O Holy Spirit, our delight
And source of consolation,
Protect us from the devil's might
Through Jesus, our salvation,
Who by His death upon a tree
Has rescued us from misery:
To this we hold forever.**

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Almighty and gracious Lord,

pour out Your Holy Spirit on Your faithful people. Keep us steadfast in Your grace and truth, protect and deliver us in times of temptation, defend us against all enemies, and grant to Your Church Your saving peace; 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)

Deuteronomy 10:12-22

“And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments and statutes of the Lord, which I am commanding you today for your good? Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it. Yet the Lord set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. Circumcise therefore the foreskin of your heart, and be no longer stubborn. For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt. You shall fear the Lord your God. You shall serve him and hold fast to him, and by his name you shall swear. He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen. Your fathers went down to Egypt seventy persons, and now the Lord your God has made you as numerous as the stars of heaven.

This is the Word of the Lord.

Thanks be to God.

ANTHEM

JUBILATION CHOIR

In You, O Lord, I Will Place My Trust

Allen Pote

In you, O Lord, I will place my trust, for you are my hope and my strength.

In you, O Lord, I have taken refuge, for you are the God of truth.

Be my Guide, lead me Lord, incline your ear unto me.

Save me, Lord, in your steadfast love, be my rock and my strength.

I will rejoice and be glad, be glad in your love, for you have seen my affliction.

You have known the sorrows, the sorrows of my heart.

I will trust, I will trust in you.

In you, O Lord, I will place my trust, for you are my hope and my strength.

In you, O Lord, I have taken refuge, for you are the God of truth.

You are my hope and my strength; you are my rock and salvation.

In you, O Lord, I will place my trust.

SECOND LESSON

Romans 3:19-28

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law.

This is the Word of the Lord.

Thanks be to God.

- 1 We all believe in one true God,
Father, Son, and Holy Ghost,
Ever-present help in need,
Praised by all the heav'nly host;
All He made His love enfolds,
All creation He upholds.**

- 2 We all believe in Jesus Christ,
Son of God and Mary's son,
Who descended from His throne
And for us salvation won;
By whose cross and death are we
Rescued from all misery.**

- 3 We all confess the Holy Ghost,
Who from both in truth proceeds,
Who sustains and comforts us
In all trials, fears, and needs.
Blessèd, holy Trinity,
Praise forever be to Thee!**

GOSPEL

Luke 18:9-17

The Holy Gospel according to St. Luke the 18th chapter
Glory to You, O Lord.

[Jesus] also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them. But Jesus called them to him, saying, "Let the

children come to me, and do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON

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

Reformation Sunday is a time to remember our history and give thanks. Through the reforms of the 16th century, initiated by Martin Luther and others, God has accomplished many great things.

But Reformation Sunday is more than this as well. It is also a time to seek God’s guidance on reforms that might need to be made today. And it is a time to examine our own hearts individually and think about how we might need to make some changes.

In our Sunday morning Bible Classes this fall, we have been looking back at the Reformation events which took place exactly 500 years ago, in the year 1525. We studied the great Peasant’s War, which sought to reform the social and economic systems of the day but ended up bringing great turmoil instead. We examined Luther’s great work *The Bondage of the Will*, published that year, and noted how it reflected the reforms taking place in academia and in theological understanding. We recalled that Lutherans began to ordain their own clergy and that many clergy were also getting married, as Luther himself did that year, and that these were both significant reforms to the rules of the church. And finally, we observed how Luther prepared an important order of worship that year – the *Deutsche Messe* (German Mass) – to help further the reform whereby people could worship in their own language.

As we studied these changes in the church, we noted, unsurprisingly, that there was great tension between those people who wanted to make these changes and those who didn’t. Change always brings uncertainty; and it tends to create new winners and losers too.

But what we also discovered, beyond this, was how many of these changes involved another tension too – this one between those who wanted to extol the virtue of individual expression and those who wanted to stress the unity of the church. Both virtues are important, of course. But which is more important?

This tension particularly arose around decisions having to do with worship. For example, Luther was adamant that the order of worship he published was not to be seen as a rule for how worship was supposed to be done. Rather, he believed that local preference and need should dictate. At the same time, he also suggested that perhaps there should be uniformity throughout each individual region.

The question of whether there is a best way for Christians to worship and pray together is one that the church will always wrestle with. And that's because there are blessings which come when we all pray together in the same way, but also blessings which come from praying differently and according to our own specific needs.

The question of a "best" way to pray, however, is secondary to the question of right and wrong ways to pray. And here we should recall that the scriptures give us some very clear guidelines on what is right and what is wrong.

Our Gospel lesson today is one example. It tells of two men who went up to pray in the Temple. Neither man was a reformer who was leading others in their prayers. Rather, they were just individuals who knew that it was good to address God in prayer. But Jesus clearly points out that one of the man's prayers was right while the other's was wrong.

Our Lord's clear message in this text is that we are to pray from a humble heart and not use the occasion of prayer to boast about ourselves. We see this message clearly in Jesus' affirmation of the one who humbly cried out to God for mercy and in his condemnation of the one who bragged about himself and looked down upon the other. And in case we miss this lesson, Jesus concludes this section by saying: *"For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."*

Here we should note, as well, that Jesus not only lays down a principle about how we are to pray, but he does so by using a certain prayer. That prayer, spoken by the humble man in the story, is a form of *"Kyrie Eleison,"* meaning *"Lord, have mercy."* And this observation should then lead us to ask: is Jesus giving a special commendation of this prayer to us here, or does this prayer just happen to suit his purpose?

The short but powerful prayer *"Lord, have mercy"* has a long history – one that reaches back to the earliest days in the Bible. In the Books of Moses, the Lord is regularly described as "merciful." And in the Book of Psalms, Israel's ancient collection of prayers, the prayer itself is given twelve times – the most famous being in Psalm 51 where King David cries out to the Lord for forgiveness.

In the New Testament, the use of this prayer is equally robust. During his ministry, Jesus encountered many with diseased and frail bodies who cried out to him using this plea. And parents also approached him many times with it as they begged him to cast out the demons which possessed their children.

In the ancient world there was also a nonbiblical use of this phrase which further informs its use in the church. As kings or leaders would enter a city, the people would often shout out this phrase as a show of respect and to curry some favor. Certain scholars have likened this use to the traditional English practice of shouting out: “God save the Queen!”

Through these many uses of the Kyrie Eleison, we see, then, that this prayer not only has a long and important history but that it addresses multiple situations. And this should lead us to ask ourselves today: if the people of the Bible used it so frequently and found it so useful, and our Lord Jesus himself both responds to it and certainly commends it, why would we not use it in our day?

I suppose many of us moderns might object to the phrase on the grounds that it sounds too much like groveling. We know that we can't really curry favor with God, and we know that he doesn't expect us to go on and on with our prayers.

But let's face it, the real reason we moderns might not like this prayer is because it makes us feel as if we're helpless. And even though we are just that, we don't like to admit it.

Many churches over the centuries have made the use of this prayer a rule, mandating that it must be said. The thinking is that rules can be helpful and that obedience to church mirrors our obedience to God.

But rules have downsides too. They can squelch creative thinking. And they always tempt us to rebel.

Ultimately, God wants us to worship him from our hearts. And this involves our own free choice.

In today's Old Testament reading, Moses says to the people: “*Circumcise therefore the foreskin of your heart, and be no longer stubborn*” (Deut. 10:16). These words remind us that Israel may have been following the rule of circumcision, but God wanted their hearts even more than this – just as he wants ours.

When it comes to praying the *Kyrie Eleison*, Luther recommends it to us strongly but without making it a rule. And I would say that this is excellent advice. For in addition to

the reasons just given, rules can have one more downside – they can also take our attention away from the things which matter the most.

In the case of this prayer, the thing that matters most is the message it conveys. And to examine this message, let's return to today's Gospel reading. In that reading, Jesus, as we said, does give an important lesson about how to pray. But even more, he wants us to understand why this prayer is so important.

Jesus tells us that the critical component here is to notice which of the two men is justified. He says: *"I tell you, this man (meaning the one who cried out for mercy) went down to his house justified, rather than the other."*

And here we are to remember, that to be justified in the eyes of God is the greatest of all gifts. For when we are justified, we are saved from our sins. And this brings us the greatest of all blessings, including peace and joy in this life and eternal glory in the life to come.

In today's second reading – the traditional second reading for Reformation Sunday – St. Paul conveys the Christian teaching on justification in the clearest and most powerful of ways.

First, he says: *"For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin"* (3:20). Here Paul reminds us that we cannot do anything to justify ourselves – not even obeying the Law. And that's because all of us have sinned – a point Paul makes two verses later. The Law will show us our sin, but it doesn't save us from it.

Paul then goes on to share the Good News of the Gospel, saying: *"But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe."* In other words, because of Jesus and his righteousness, we can be saved, through faith alone.

Paul then restates this teaching in terms of our justification, saying that we *"are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith."* And he concludes by saying that God's actions here make him both "just and the justifier."

This is the teaching that is behind Jesus' message in today's Gospel reading. We see this in his statement that it was the sinful and yet humble tax collector, not the obedient but boastful Pharisee, who was justified through his prayer. And this then leads us to the

truth that the sincere cry to God for mercy is greater than any of our good deeds. It is only through this kind of faith that we can be justified.

Good works are no substitute for a humble heart. At the same time, it's not just the humility itself that is important either. Rather, we are to be humble before God. We are to pray: "Lord, have mercy," and not just "gee, I'm not very good at this."

The right understanding is to realize our need before God – no matter how good or not good we might be. And the best prayer for this is "Lord, have mercy."

We pray this prayer to acknowledge our sin. And we pray it to acknowledge our need for help. And we pray it as a way to honor God.

The singing of the Kyrie Eleison became a regular part of the Christian liturgy in the fourth and fifth centuries. The phrase itself was usually repeated three or nine times in order to remind us of the Trinity. Sometimes specific petitions were attached to it too, like we do today.

The Kyrie hymn we sang this morning has its roots in the 9th century and became very popular in Germany in the 16th century following its translation into that language. The hymn has three sections and contains corresponding appeals to Father, Son and Holy Spirit. Our tradition suggests that it is especially appropriate at festivals.

When we learn to cry out to the Lord for mercy, we learn to humble ourselves before God and trust in his love. And this is the way we should live, for the Lord God has told us himself that he is "*gracious and merciful, slow to anger, and abounding in steadfast love and faithfulness*" (Exodus 34:6).

As we think about our prayers, both individually and corporately, let us remember the great *Kyrie Eleison* that once helped a sinful tax collector and that has helped so many others too. And let us remember to come before our Lord God with both a humble and grateful heart. We no longer stand accused because of our sin. Jesus has dealt with it. And this is news that we can celebrate forever.

May it be so. In the name of Jesus, our Lord and our Savior. Amen.

- 1 How can I thank You, Lord,
For all Your loving-kindness,
That You have patiently
Borne with me in my blindness!
When dead in many sins
And trespasses I lay,
I kindled, holy God,
Your anger ev'ry day.
- 2 It is Your work alone
That I am now converted;
O'er Satan's work in me
You have Your pow'r asserted.
Your mercy and Your grace
That rise afresh each morn
Have turned my stony heart
Into a heart newborn.
- 3 Lord, You have raised me up
To joy and exultation
And clearly shown the way
That leads me to salvation.
My sins are washed away;
For this I thank You, Lord.
Now with my heart and soul
All evil I abhor.
- 4 Grant that Your Spirit's help
To me be always given
Lest I should fall again
And lose the way to heaven.
Grant that He give me strength
In my infirmity;
May He renew my heart
To serve You willingly.

△ 5 O Father, God of love,
Now hear my supplication;
O Savior, Son of God,
Accept my adoration;
O Holy Spirit, be
My ever faithful guide
That I may serve You here
And there with You abide.

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

LSB 215

Friends in Christ, I urge you all to lift up your hearts to God and pray with me as Christ our Lord has taught us and freely promised to hear us.

God, our Father in heaven, look with mercy on us, Your needy children on earth, and grant us grace that Your holy name be hallowed by us and all the world through the pure and true teaching of Your Word and the fervent love shown forth in our lives. Graciously turn from us all false doctrine and evil living whereby Your precious name is blasphemed and profaned. Lord, in Your mercy,

hear our prayer.

May Your kingdom come to us and expand. Bring all transgressors and those who are blinded and bound in the devil's kingdom to know Jesus Christ, Your Son, by faith that the number of Christians may be increased. Lord, in Your mercy,

hear our prayer.

Strengthen us by Your Spirit according to Your will, both in life and in death, in the midst of both good and evil things, that our own wills may be crucified daily and sacrificed to Your good and gracious will. Into Your merciful hands we commend [name(s)] and all who are in need, praying for them at all times: Thy will be done. Lord, in Your mercy,

hear our prayer.

Grant us our daily bread, preserve us from greed and selfish cares, and help us trust in You to provide for all our needs. Lord, in Your mercy,

hear our prayer.

Forgive us our sins as we also forgive those who sin against us so that our hearts may be at peace and may rejoice in a good conscience before You, and that no sin may ever frighten or alarm us. Lord, in Your mercy,

hear our prayer.

Lead us not into temptation, O Lord, but help us by Your Spirit to subdue our flesh, to turn from the world and its ways, and to overcome the devil with all his wiles. Lord, in Your mercy,

hear our prayer.

And lastly, O heavenly Father, deliver us from all evil of both body and soul, now and forever. Lord, in Your mercy,

hear our prayer.

We trust, O Lord, in Your great mercy to hear and answer us; through Jesus Christ, our Lord.

Amen.



THE LITURGY OF HOLY COMMUNION

COMMUNION LITURGY (Stand)

LSB 216

PREFACE

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, O Lord our God, king of all creation, for You have had mercy on us and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life. Grant us Your Spirit, gracious Father, that we may give heed to the testament of Your Son in true faith and, above all, firmly take to heart the words with which Christ gives to us His body and blood for our forgiveness. By Your grace, lead us to remember and give thanks for the boundless love which He manifested to us when, by pouring out His precious blood, He saved us from Your righteous wrath and from sin, death, and hell. Grant that we may receive the bread and wine, that is, His body and blood, as a gift, guarantee, and pledge of His salvation. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

Amen.

THE LORD'S PRAYER

Lord, remember us in Your kingdom and teach us to pray:

**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.**

WORDS OF OUR LORD

SANCTUS

Isaiah, Mighty Seer in Days of Old

LSB 960

**Isaiah, mighty seer in days of old,
The Lord of all in spirit did behold
High on a lofty throne, in splendor bright,
With robes that filled the temple courts with light.
Above the throne were flaming seraphim;
Six wings had they, these messengers of Him.
With two they veiled their faces as was right,
With two they humbly hid their feet from sight,
And with the other two aloft they soared;
One to the other called and praised the Lord:
“Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
His glory fills the heavens and the earth!”
The beams and lintels trembled at the cry,
And clouds of smoke enwrapped the throne on high.**

DISTRIBUTION (Be seated)

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

DISTRIBUTION HYMNS

My Faith Looks Up to Thee

LSB 702

- 1 My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine.
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine!**
- 2 May Thy rich grace impart
Strength to my fainting heart;
My zeal inspire!
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire!**
- 3 While life's dark maze I tread
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.**
- 4 When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,
Blest Savior, then, in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul!**

- 1 How wide the love of Christ!
It knows not class or race
But holds our one humanity
Within its broad embrace.**
- 2 How long the love of Christ!
Its patience will not cease
Until this broken world is bound
In everlasting peace.**
- 3 How high the love of Christ!
Beyond all thought it soars,
And yet upon our passing lives
Unmeasured mercy pours.**
- 4 How deep the love of Christ,
Descending to a cross!
He bears within His wounded hands
All human pain and loss.**
- 5 All praise to You, O Christ,
For love whose depth and height,
Whose length and breadth fill time and space
With endless life and light!**

PRAYER

BENEDICTION

**1 Thy strong word did cleave the darkness;
At Thy speaking it was done.
For created light we thank Thee,
While Thine ordered seasons run.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!**

**2 Lo, on those who dwelt in darkness,
Dark as night and deep as death,
Broke the light of Thy salvation,
Breathed Thine own life-breathing
breath.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!**

**3 Thy strong Word bespeaks us righteous;
Bright with Thine own holiness,
Glorious now, we press toward glory,
And our lives our hopes confess.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!**

**4 From the cross Thy wisdom shining
Breaketh forth in conqu'ring might;
From the cross forever beameth
All Thy bright redeeming light.
Alleluia, alleluia!
Praise to Thee who light dost send!
Alleluia, alleluia!
Alleluia without end!**

**5 Give us lips to sing Thy glory,
Tongues Thy mercy to proclaim,
Throats that shout the hope that fills us,
Mouths to speak Thy holy name.
Alleluia, alleluia!
May the light which Thou dost send
Fill our songs with alleluias,
Alleluias without end!**

**△6 God the Father, light-creator,
To Thee laud and honor be.
To Thee, Light of Light begotten,
Praise be sung eternally.
Holy Spirit, light-revealer,
Glory, glory be to Thee.
Mortals, angels, now and ever
Praise the holy Trinity!**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

*In Peace and Joy I Now Depart
Setting: Healey Wilan*

FELLOWSHIP CONTRIBUTORS: Board of Spiritual Life

FLOWERS: "The flowers on this Reformation Day are given in honor of Luther's great rediscovery: true comfort comes from Christ's grace alone. The hymn writers traditionally commemorated on this day, Philip Nicolai, Paul Gerhardt, and Johann Heermann, each endured profound suffering—plague, war, and personal pain and struggle—yet poured forth Christ's grace as the wellspring of consolation in hymns that have comforted generations. Sola Scriptura, Sola Fide, Sola Gratia, Solo Christo, Soli Deo Gloria!

By Jennifer Zambone

Those serving:

8:00 a.m.:

Greeter: Steve Berg

Comm. assist: Judy Koucky

Reader: Norm Williams

10:30 a.m.:

Greeter: Charles Fisher

Comm. assist: Holly Siebrass

Reader: Aaron Siebrass

Acolyte: William Dennis

AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgements

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Tune: adapt. Kirchen ampt Deutsch, 1525, Erfurt Text: © 1941 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

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Linda Fekete, Parish Secretary

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