

TWENTY-THIRD SUNDAY AFTER PENTECOST
NOVEMBER 16, 2025
ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

Rise, My Soul, to Watch and Pray
Setting: Phil Gehring

WELCOME

ENTRANCE HYMN (Stand)

Rise, My Soul, to Watch and Pray

LSB 663

**1 Rise, my soul, to watch and pray;
From your sleep awaken!
Be not by the evil day
Unawares o'ertaken;
For the foe,
Well we know,
Is a harvest reaping
While the saints are sleeping.**

**2 Watch against the devil's snares
Lest asleep he find you;
For indeed no pains he spares
To deceive and blind you.
Satan's prey
Oft are they
Who secure are sleeping
And no watch are keeping.**

**3 Watch! Let not the wicked world
With its lies defeat you
Lest with bold deceptions hurled
It betray and cheat you.
Watch and see
Lest there be
Faithless friends to charm you,
Who but seek to harm you.**

**4 Watch against yourself, my soul,
Lest with grace you trifle;
Let not self your thoughts control
Nor God's mercy stifle.
Pride and sin
Lurk within,
All your hopes to shatter;
Heed not when they flatter.**

**5 But while watching, also pray
To the Lord unceasing.
God protects you day by day,
Strength and faith increasing,
So that still
Mind and will
Shall unite to serve Him
And forever love Him.**

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.

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, alleluia, alleluia.**

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

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

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

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

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

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

For the Lamb who was slain has begun His reign. Alleluia.

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. O Lord, almighty and ever-living God,

**You have given exceedingly great and precious promises to those who trust in You.
Rule and govern our hearts and minds by Your Holy Spirit that we may live and
abide forever in Your Son, 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)

Malachi 4:1-6

“For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch. But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts.

“Remember the law of my servant Moses, the statutes and just decrees that I commanded him at Horeb for all Israel.

“Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”

This is the Word of the Lord.

Thanks be to God.

(8:00) PSALM 98 (Sung responsively)

Oh sing to the LORD a new song,
for he has done marvelous things!
His right hand and his holy arm
have worked salvation for him.
The LORD has made known his salvation;
he has revealed his righteousness in the sight of the nations.
He has remembered his steadfast love and faithfulness
to the house of Israel.
All the ends of the earth have seen
the salvation of our God.

Make a joyful noise to the LORD, all the earth;
break forth into joyous song and sing praises!
Sing praises to the LORD with the lyre,
with the lyre and the sound of melody!

With trumpets and the sound of the horn
make a joyful noise before the King, the LORD!

Let the sea roar, and all that fills it;
the world and those who dwell in it!

Let the rivers clap their hands;
let the hills sing for joy together
before the LORD, for he comes
to judge the earth.

He will judge the world with righteousness,
and the peoples with equity.

**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.**

(10:30) ANTHEM

Jubilation Choir

*Lord of All Hopefulness
Setting: Healy Willan*

- 1 Lord of all hopefulness, Lord of all joy,
Whose trust, ever childlike, no cares could destroy:
Be there at our waking, and give us, we pray,
Your bliss in our hearts, Lord, at the break of the day.
- 2 Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the plane and the lathe:
Be there at our labors, and give us, we pray,
Your strength in our hearts, Lord, at the noon of the day.
- 3 Lord of all kindliness, Lord of all grace,
Your hands swift to welcome, Your arms to embrace:
Be there at our homing, and give us, we pray,
Your love in our hearts, Lord, at the eve of the day.
- 4 Lord of all gentleness, Lord of all calm,
Whose voice is contentment, whose presence is balm:
Be there at our sleeping, and give us, we pray,
Your peace in our hearts, Lord, at the end of the day.

Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, and that we may be delivered from wicked and evil men. For not all have faith. But the Lord is faithful. He will establish you and guard you against the evil one. And we have confidence in the Lord about you, that you are doing and will do the things that we command. May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us, because we were not idle when we were with you, nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. It was not because we do not have that right, but to give you in ourselves an example to imitate. For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.

As for you, brothers, do not grow weary in doing good.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

LSB 156

Alleluia.

Lord, to whom shall we go?

You have the words of eternal life.

Alleluia, alleluia.

The Holy Gospel according to St. Luke the 21st chapter.

Glory to You, O Lord.

And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, "As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down." And they asked him, "Teacher, when will these things be, and what will be the sign when these things are about to take place?" And he said, "See that you are not led astray. For many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them. And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once."

"And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near."

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:

In the Gospel lesson just read, Jesus tells his followers of his future return to earth and explains that on that day everyone will see his full power and glory. He shares, too, that there will be signs of this return and that there will be false claims about it as well.

These words from Jesus come from the latter days of his ministry. And they serve as the basis for our current church year theme, since the year covers his teaching ministry and has now arrived at its end. We will officially conclude the year next Sunday with the Festival of Christ the King.

But today at St. Paul's most of our attention is focused on a different subject – that of stewardship. Today's service continues and concludes our three-week emphasis on this subject as we observe our annual Stewardship Commitment Sunday.

During our emphasis this year, I've had us examine the church's assigned readings from Second Thessalonians. Our theme verse comes from this book, telling us that *"faith is growing abundantly, and the love of every one of you for one another is increasing."* Today's reading, from chapter three, serves well as our main text once again.

Before we get into that text, however, let me briefly point out that Paul also speaks to the subject of Christ's second coming in this same letter. In its first chapter he says that *"those who do not know God and those who do not obey the gospel of our Lord Jesus"* will be subjected to God's judgment and punishment (1:8). And in the second chapter he warns the believers not to be deceived by those who are lawless (2:3). These texts not only show us that Paul knew the message of Jesus well but that he knew the importance, too, of being prepared for Christ's return.

In chapter three, our text for today, Paul begins by asking the Thessalonian believers to pray for him and his fellow workers. Prayers are requested because in their work they are often opposed by *"wicked and evil men."*

After this, Paul gives a rather detailed and personal teaching on the importance of work. And here is where we see the connection to stewardship. For as we know, work is an essential component of good stewardship.

As we begin our thoughts on this subject, let's first take note of the fact that God sends out workers into his harvest fields – workers like Paul. The Lord Jesus had trained his disciples for this very purpose. And knowing of the command to spread the Good News, Paul and many others were now joining the apostles in telling of what Jesus has done for all people through his teaching, death, and resurrection. In their sharing of the Gospel, the mission of Christ was alive and active.

Paul wanted the Thessalonian Christians, too, to catch this mission spirit and see themselves as fellow workers. Paul spoke to this in the first chapter of his letter when he said: *"To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ"* (1:11-12).

When Paul, in chapter three, mentions the challenges that this mission will bring to them – telling of the need to be delivered from those *"wicked and evil men"* – he also mentions God's promise of faithfulness. He says: *"But the Lord is faithful. He will establish you and guard you against the evil one."* It is this promise of God that will help

the Thessalonians with their mission efforts – efforts which Paul reminds them come from Christ’s “command.”

In the next verses, Paul then builds on this encouragement to mission by addressing one particular problem the Thessalonian Christians seemed to have been facing. This is the problem of idleness. Apparently, there were some Christians in their fellowship who were either lazy or who just didn’t get on board with the church’s efforts.

Paul describes them as “*walking in idleness and not in accord with the tradition that you received from us.*” Interestingly, the word “tradition” here seems to be a synonym for the word “command” that was just used and which is used a few verses later as well. A side topic to explore is how these words seem to describe an accepted policy among early Christians that is seen as right and helpful even though it may not come from an earlier and direct command from God in the scriptures. The example given here is the command: “*If anyone is not willing to work, let him not eat.*” There is no specific version of this command in earlier scriptures. But it definitely captures the spirit of working and serving that God wishes to instill in his people. The Sabbath Day may be a day of rest, but the other six are for working. And when the ideal wife is described in Proverbs 31, it’s said that: “*She looks well to the ways of her household and does not eat the bread of idleness.*”

In Christian tradition, idleness, or sloth, is one of the so-called “seven deadly sins.” This sin can sometimes be difficult to accurately identify, since people have different abilities to work. But there are clear indicators of it too.

The idea behind idleness is a love of leisure that keeps one from doing their work. We all love leisure, of course. But sometimes we love it too much.

And here we note that the flipside of the word “Idle” is “Idyllic,” meaning “happy, peaceful and content.” This is the positive version of the word and usually spelled with a Y. We know this word because some of us were lucky enough to have an idyllic childhood, and some people love to visit idyllic places or hear idyllic stories. This is the kind of idleness we all need in our lives, because we can’t drive at full speed all the time. Like our car, sometimes we just need to idle.

But the idleness Paul warns us about here is clearly something to avoid. His message tells us that we’re not to be lazy nor freeloader off of others. And we’re not to spend our days in complete leisure and rest. Not even in retirement.

In his first letter to the Thessalonians, Paul urges the church to “*admonish the idle*” among them. And, at the same time, and in the same verse, he also tells them to “*encourage the fainthearted, help the weak, and be patient with them all*” (5:14).

Here in his second letter, as Paul repeats his charge to deal with idlers, he puts forward himself and his fellow missionaries as good examples. He says: “*For you yourselves know how you ought to imitate us, because we were not idle when we were with you, nor did we eat anyone’s bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. It was not because we do not have that right, but to give you in ourselves an example to imitate*” (3:7-9). In other words, Paul would often pay the costs of his own basic needs through his non-preaching work, which we know was tentmaking. And although he could have asked them to pay for his preaching, as was the command and tradition that had developed, he didn’t, so that he could give them instead an example of hard work.

After this, Paul brings up another point about idlers. Instead of being busy at work, these people are often busybodies instead. Paul says: “*For we hear that some among you walk in idleness, not busy at work, but busybodies.*”

Here Paul uses a wordplay – a technique for making his point that he employs many times in his letters. His word “busybody” is formed by taking the word “work” and adding the prefix “peri,” which means “with and around.” This is the same prefix in our word “perimeter.” Busybodies are therefore those who are around but not really working.

A few English translations will substitute the word “meddler” instead of busybody, probably because the two words, in modern English, have taken on the same meaning. And it’s true that Paul, in other letters of his, sometimes discourages people from meddling in other people’s business. But in this case the word “busybody” should stand as the correct translation, since it conveys the literal meaning and captures the play on words.

Paul’s admonition speaks more against those who just socialize at the office or make unnecessary work for themselves. We’ve all seen these people – just hanging around and talking to people when they really ought to be working. Paul’s next sentence adds further confirmation of this by saying: “*Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.*”

By the way, some have seen in that last sentence from Paul a discouragement from engaging in any kind of protest or politicking to improve one’s situation. In other words,

to just quietly endure when things aren't right. I'm not sure that the context suggests this understanding. But it's not bad advice.

When it comes to Christian Stewardship, these words from Paul remind us that work is important. We all need to find some way to contribute to the common good.

And sometimes this work is done for a salary. But at other times it's the work we volunteer.

Likewise, sometimes our work is enjoyable. And sometimes it isn't.

Stewardship, as we've said the past two Sundays, is about making choices. We should choose a proper balance between our work and our rest. And we should choose a proper balance between what we keep for ourselves and what we give away for the Lord's work.

Christian stewards have many decisions to make each day. Today I remind you to make your decisions with faith in God's provision for you. And I remind you, as well, to make your decisions in accord with God's commands.

Speaking of work and rest balance, here's a question for us. Is going to church work or rest?

In some ways, it's definitely work. Many of us have tasks to accomplish when we get here. And we all had to make an effort to show up – especially if we drove through traffic or have kids.

And even if we don't have an assigned task when we get here, participation in worship itself takes work. Our word "liturgy" comes from a word meaning work. And this reflects that fact that our listening takes effort, our prayers take effort, and some of our conversations and considerations take effort too. This is the case for all of us.

Worshiping at church is not an easy thing. As I once wrote in our worship notes, "it's not a spectator sport."

That being said, worship is also a time of rest. It's a rest in the Lord's mercy and grace, and a sanctuary from the regular cares of the world. We know this because God's Word is proclaimed here. And it's thus a time when we are strengthened and renewed.

The Lord comes to us today with a message of peace and rest for our hearts as we remember his care and protection. And this peace and rest extend to our very souls too as we remember our salvation and future glory with the Lord, in the life to come.

Think of it this way: we're not to be idle with all of our time, especially when it's time to work. And for that matter, we're not to be moved from our faith by idle tales either, meaning those which paint too rosy a picture. Here I'm reminded that when Peter and the apostles first heard from the women that Jesus' tomb was empty, they thought it was an "idle tale" Luke 24:11.

We are, however, to seek the idyllic life of perfect balance and contentment amidst struggle, and joy in the Lord. Such a life can be found through faith in Christ Jesus. For faith in Jesus leads us to live rightly and to accept God's will as life unfolds.

If you haven't thought of it by now... let me just say it for all: how nice is it that our church is found on Idylwood Road, spelled with a Y, and that our community here – at least our "census designated place" – is called Idylwood.

I couldn't find an explanation for why this community was given this name. I believe one of the oldest uses of it in this area is Idylwood Presbyterian Church, right up the street, which dates from 1914. I'm pretty sure that the Idylwood Towers, and Idyl Lane, and Idylwood Apartments, and certainly the Idylwood Grill, came much later. If I had to guess, this land which was characterized by work, since it was mostly farmland, may have been named for a place of leisure instead when it came time to seek development. That's just my hunch.

At any rate, it's a great place to have a church. And that's because at church we want to work hard but also take time to interact with one another and enjoy being in God's presence. Worship is both work and rest. And so is life.

The dictionary says that an Idyll is a "simple descriptive work in poetry or prose that deals with rustic life or pastoral scenes or suggests a mood of peace and contentment." And such an idyll can give us rest, yes. But the greatest rest comes from the Lord Jesus, who truly renews.

May each of you know this rest always. In the name of Jesus. Amen.

- 1 We praise You, O God, our Redeemer, Creator;
In grateful devotion our tribute we bring.
We lay it before You, we kneel and adore You;
We bless Your holy name, glad praises we sing.
- 2 We worship You, God of our fathers, we bless You;
Through trial and tempest our guide You have been.
When perils o’ertake us, You will not forsake us,
And with Your help, O Lord, our struggles we win.
- 3 With voices united our praises we offer
And gladly our songs of thanksgiving we raise.
With You, Lord, beside us, Your strong arm will guide us.
To You, our great Redeemer, forever be praise!

APOSTLES’ CREED

Hymnal, back cover

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

Holy God, hear Your people as they pray, and grant to us all things needful and beneficial according to Your gracious promise in Christ, our Lord. Keep us from being led astray by those who speak lies in Your name. And awaken within us ears to hear Your Word and hearts to believe even in the face of trial and trouble, that we may be found faithful when our Lord comes in His glory. Lord, in Your mercy, **hear our prayer.**

Uphold all ministers of Your Gospel and those who hear it gladly. Cause that Word to be honored; and deliver them from wicked and evil men. Give courage and wisdom to Your people, that they may confess You boldly and endure faithfully in all adversity. Lord, in Your mercy, **hear our prayer.**

We give You thanks, O Lord, for the gift of family. And we ask You to bless the homes in which Your people dwell. Make them places of blessing and peace centered in Your Word where the faith is preserved and passed on to the next generations. Lord, in Your mercy, **hear our prayer.**

Lord, You judge the world with righteousness and Your people with equity. Bless us with faithful leaders and governors in our nations who will defend Your people, punish the evildoer, and encourage virtue. And raise up those who will serve the cause of peace. Lord, in Your mercy, **hear our prayer.**

Merciful Father, Your Christ is our Rising Sun with healing in His wings. Shine His light upon the sick, those who suffer loss and persecution, those whose hearts are heavy with grief, and all who have requested our prayers, especially those on our prayer list and those we name in our hearts at this time... Lord, in Your mercy, **hear our prayer.**

Bring us to receive with thanksgiving and faith the most blessed food of Christ's flesh and blood that cleanses us from all our sins. Bless us with unity of faith and harmony of doctrine and life. By this blessed Sacrament, equip us with all the gifts of the Spirit and bring to harvest the rich fruits of the Spirit in the lives of Your people, both now and forevermore. Lord, in Your mercy, **hear our prayer.**

O Lord, You are the strength of Your people. Grant that we may not give into temptation or be caught up in evil but endure through Your grace to the day of Christ's

return. We pray that we would be found holy and blameless by the power of His grace at the dawn of the Last Day and that we would be safely led into that place where there is no night, darkness, nor death. Lord, in Your mercy, **hear our prayer.**

Blessed Lord, You have promised to never abandon us and to provide all that we need for this day and the eternal days to come. In the name of Jesus Christ our Lord, hear the prayers of Your people and grant them all good things for Your mercy's sake. To You, the eternal God, the Father, Son and Holy Spirit, be glory now and forevermore. **Amen.**

OFFERTORY (Stand)

LSB 159

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.**



THE LITURGY OF HOLY COMMUNION

PREFACE (Stand)

LSB 160

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, who, out of love for His fallen creation, humbled Himself by taking on the form of a servant, becoming obedient unto death, even death upon a cross. Risen from the dead, He has freed us from eternal death and given us life everlasting. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

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

PRAYER OF THANKSGIVING

LSB 161

Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. 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 WORDS OF OUR LORD

Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

Amen. Come, Lord Jesus.

O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into

heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

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 163

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

AGNUS DEI

LSB 163

**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.**

DISTRIBUTION (Be seated)

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

- 1 Come, let us eat, for now the feast is spread,
Come, let us eat, for now the feast is spread.
Our Lord's body let us take together,
Our Lord's body let us take together.
- 2 Come, let us drink, for now the wine is poured,
Come, let us drink, for now the wine is poured.
Jesus' blood poured let us drink together,
Jesus' blood poured let us drink together.
- 3 In His presence now we meet and rest,
In His presence now we meet and rest.
In the presence of our Lord we gather,
In the presence of our Lord we gather.
- 4 Rise, then, to spread abroad God's mighty Word,
Rise, then, to spread abroad God's mighty Word.
Jesus risen will bring in the Kingdom,
Jesus risen will bring in the Kingdom.

The Death of Jesus Christ, Our Lord

- | | |
|---|--|
| 1 The death of Jesus Christ, our Lord,
We celebrate with one accord;
It is our comfort in distress,
Our heart's sweet joy and happiness. | 5 We dare not ask how this can be,
But simply hold the mystery
And trust this word where life begins:
"Given and shed for all your sins." |
| 2 He blotted out with His own blood
The judgment that against us stood;
For us He full atonement made,
And all our debt He fully paid. | 6 They who this word do not believe
This food unworthily receive,
Salvation here will never find—
May we this warning keep in mind! |
| 3 That this forever true shall be
He gives a solemn guarantee:
In this His holy Supper here
We taste His love so sweet, so near. | 7 But blest is each believing guest
Who in these promises finds rest;
For Jesus shall in love remain
With all who here His grace obtain. |
| 4 His Word proclaims and we believe
That in this Supper we receive
His very body, as He said,
His very blood for sinners shed. | 8 Help us sincerely to believe
That we may worthily receive
Your Supper and in You find rest.
Amen! They who believe are blest. |

**Lord, now You let Your servant go in peace; Your word has been fulfilled.
My own eyes have seen the salvation which You have prepared in the
sight of ev'ry people:
A light to reveal You to the nations and the glory of Your people Israel.
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.**

POST-COMMUNION COLLECT

BENEDICTION

SENDING HYMN

Jesus! Name of Wondrous Love

LSB 900

- | | |
|---|---|
| 1 Jesus! Name of wondrous love,
Name all other names above,
Unto which must ev'ry knee
Bow in deep humility. | 4 Jesus! Name of mercy mild,
Given to the holy Child
When the cup of human woe
First He tasted here below. |
| 2 Jesus! Name decreed of old,
To the maiden mother told,
Kneeling in her lowly cell,
By the angel Gabriel. | 5 Jesus! Only name that's giv'n
Under all the mighty heav'n
Whereby those to sin enslaved
Burst their fetters and are saved. |
| 3 Jesus! Name of priceless worth
To the fallen of the earth
For the promise that it gave,
"Jesus shall His people save." | 6 Jesus! Name of wondrous love,
Human name of God above;
Pleading only this, we flee
Helpless, O our God, to Thee. |

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

Jesus! Name of Wondrous Love
Setting: Kermit Moldenhauer

FLOWERS: In loving memory of David Carlson. The Carlson Family

FELLOWSHIP CONTRIBUTORS: Board of Youth

Those serving:

8:00 a.m.:

Greeter: Jim Easterly
Comm. assist: Dave Oaks
Reader: Norm Williams

10:30 a.m.:

Greeter: Aaron Siebrass
Comm. assist: Holly Siebrass
Reader: Aaron Siebrass
Acolyte: Elise Yashar
AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgements

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- 663 Rise, My Soul, to Watch and Pray Text: Johann Burkhard Freystein, 1671–1718; tr. Catherine Winkworth, 1827–78, alt. Tune: Hundert . . . geistlicher Arien, 1694, Dresden, alt. Text and tune: Public domain
- 785 We Praise You, O God Text: Julia B. Cory, 1882–1963, alt. Tune: Nederlandtsch Gedenckclanck, 1626, Haarlem Text and tune: Public domain
- 626 Come, Let Us Eat Text (sts. 1–3): tr. Margaret D. Miller, 1927, alt.; (st. 4): Gilbert E. Doan, 1930–2024, alt. Text (sts. 1–3) and tune: Billema Kwillia, 1925 Text (st. 4): © 1972 Augsburg Fortress. Used by permission: LSB Hymn License no. 110005326
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- 634 The Death of Jesus Christ, Our Lord Text (sts. 1–4, 6–8): Haquin Spegel, 1645–1714; (sts. 1–4, 6–8): tr. Olof Olsson, 1841–1900, alt.; (st. 5): composite Tune: Sammlung alter und neuer . . . Melodien, 1742 Text and tune: Public domain
- 900 Jesus! Name of Wondrous Love Text: William W. How, 1823–97, alt. Tune: Geist-reiches Gesang-Buch, 1704, Halle, ed. Johann A. Freylinghausen, alt. Text and tune: Public domain
- 738 Lord of All Hopefulness Text: Jan Struther, 1901–53 Tune: Irish Text: © Oxford University Press. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain

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

A member congregation of the Lutheran Church–Missouri Synod

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Leadership Officers, Working Boards, Chinese Ministry, The Preschool,
Sunday School, LWML, Youth Group, Worship Assistants, Choirs,
Caring Ministry, Safety Ministry, Leisure Group, Young Adults Group,
Other seasonal and occasional working groups

CHURCH STAFF

The Rev. Mark Shaltanis, Pastor

The Rev. Xinhong “Chris” Yang, Associate and Chinese Pastor

The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Music
Tawni Harrell, Director of Youth
Linda Fekete, Parish Secretary

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

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For your giving convenience you can scan this QR code.

