

**FOURTH SUNDAY AFTER EPIPHANY
FEBRUARY 1, 2026**

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

8:00 & 10:30 a.m.



THE ENTRANCE RITE

PRELUDE

Songs of Thankfulness and Praise

Setting: Jan Bender

WELCOME

ENTRANCE HYMN

Songs of Thankfulness and Praise

LSB 394

- | | |
|--|---|
| <p>1 Songs of thankfulness and praise,
Jesus, Lord, to Thee we raise,
Manifested by the star
To the sages from afar,
Branch of royal David's stem
In Thy birth at Bethlehem:
Anthems be to Thee addressed,
God in man made manifest.</p> <p>2 Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
And at Cana wedding guest
In Thy Godhead manifest;
Manifest in pow'r divine,
Changing water into wine;
Anthems be to Thee addressed,
God in man made manifest.</p> | <p>3 Manifest in making whole
Palsied limbs and fainting soul;
Manifest in valiant fight,
Quelling all the devil's might;
Manifest in gracious will,
Ever bringing good from ill;
Anthems be to Thee addressed,
God in man made manifest.</p> <p>4 Sun and moon shall darkened be,
Stars shall fall, the heav'ns shall flee;
Christ will then like lightning shine,
All will see His glorious sign;
All will then the trumpet hear,
All will see the Judge appear;
Thou by all wilt be confessed,
God in man made manifest.</p> |
| <p>5 Grant us grace to see Thee, Lord,
Present in Thy holy Word—
Grace to imitate Thee now
And be pure, as pure art Thou;
That we might become like Thee
At Thy great epiphany
And may praise Thee, ever blest,
God in man made manifest.</p> | |

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

Amen.

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

If You, O Lord, kept a record of sins, O Lord, who could stand?

But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God's Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.

Amen.

KYRIE

LSB 204

Lord, have mercy; Christ, have mercy; Lord, have mercy.

GLORIA IN EXCELSIS

LSB 204

**1 To God on high be glory
And peace to all the earth;
Goodwill from God in heaven
Proclaimed at Jesus' birth!
We praise and bless You, Father;
Your holy name, we sing—
Our thanks for Your great glory,
Lord God, our heav'nly King.**

**2 To You, O sole-begotten,
The Father's Son, we pray;
O Lamb of God, our Savior,
You take our sins away.
Have mercy on us, Jesus;
Receive our heartfelt cry,
Where You in pow'r are seated
At God's right hand on high—**

**3 For You alone are holy;
You only are the Lord.
Forever and forever,
Be worshiped and adored;
You with the Holy Spirit
Alone are Lord Most High,
In God the Father's glory.
"Amen!" our glad reply.**

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. Almighty God,
You know we live in the midst of so many dangers that in our frailty we cannot stand upright. Grant strength and protection to support us in all dangers and carry us through all temptations; 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)

Micah 6:1-8

Hear what the LORD says:
Arise, plead your case before the mountains,
and let the hills hear your voice.
Hear, you mountains, the indictment of the LORD,
and you enduring foundations of the earth,
for the LORD has an indictment against his people,
and he will contend with Israel.
"O my people, what have I done to you?
How have I wearied you? Answer me!
For I brought you up from the land of Egypt
and redeemed you from the house of slavery,
and I sent before you Moses,
Aaron, and Miriam.

O my people, remember what Balak king of Moab devised,
and what Balaam the son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know the saving acts of the LORD."

"With what shall I come before the LORD,
and bow myself before God on high?
Shall I come before him with burnt offerings,
with calves a year old?
Will the LORD be pleased with thousands of rams,
with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?"
He has told you, O man, what is good;
and what does the LORD require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

This is the Word of the Lord.

Thanks be to God.

8:00 ANTHEM

Jubilation Choir

The Only Son from Heaven LSB 402

Setting: John Behnke

- | | |
|---|--|
| 1 The only Son from heaven,
Foretold by ancient seers,
By God the Father given,
In human form appears.
No sphere His light confining,
No star so brightly shining
As He, our Morning Star. | 3 Awaken, Lord, our spirit
To know and love You more,
In faith to stand unshaken,
In spirit to adore,
That we, through this world moving,
Each glimpse of heaven proving,
May reap its fullness there. |
| 2 O time of God appointed,
O bright and holy morn!
He comes, the king anointed,
The Christ, the virgin-born,
Grim death to vanquish for us,
To open heav'n before us
And bring us life again. | 4 O Father, here before You
With God the Holy Ghost
And Jesus, we adore You,
O pride of angel host:
Before You mortals lowly
Cry, "Holy, holy, holy,
O blessed Trinity!" |

10:30 PSALM 15 (Sung responsively)

O LORD, who shall sojourn in your tent?
Who shall dwell on your holy hill?
He who walks blamelessly and does what is right
and speaks truth in his heart;
who does not slander with his tongue
and does no evil to his neighbor,
nor takes up a reproach against his friend;
in whose eyes a vile person is despised,
but who honors those who fear the LORD;
who swears to his own hurt and does not change;
who does not put out his money at interest
and does not take a bribe against the innocent.
He who does these things shall never be moved.

**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

I Corinthians 1:18-31

The word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what

is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption. Therefore, as it is written, "Let the one who boasts, boast in the Lord."

This is the Word of the Lord.

Thanks be to God.

10:30 CHILDREN'S SERMON

GOSPEL VERSE (Stand)

LSB 205

Alleluia, alleluia, alleluia.

**These things are written that you may believe that Jesus is the Christ,
the Son of God.**

Alleluia, alleluia, alleluia.

GOSPEL

Matthew 5:1-12

The Holy Gospel according to St. Matthew, the 5th chapter.

Glory to You, O Lord.

Seeing the crowds, [Jesus] went up on the mountain, and when he sat down, his disciples came to him.

And he opened his mouth and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

"Blessed are the merciful, for they shall receive mercy.

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peacemakers, for they shall be called sons of God.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.”

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:

The Gospel lesson just read comes from the early ministry of Jesus, which is why it was chosen for this Fourth Sunday after the Epiphany. These words are likely very familiar to us, since they are also read each year on All Saints’ Sunday and because they are so poetic and beautiful and reside easily in our memory.

Today, however, I’m preaching on our assigned second reading – the one from the opening chapter of First Corinthians. We’re currently reading through this book’s early chapters, and today’s reading contains a statement from Paul which is very important to us, since it has been used as an unofficial tag or motto of our congregation for many years. This is the phrase: “*we preach Christ crucified.*” The phrase can be found on the front page of our church website, and it also appears on at least one of our pages of general information.

Years ago, when I first got to St. Paul’s, the phrase appeared on the large sign we have down on Rt. 7. Since that time, we’ve had two new signs, and both times we decided to condense the information and leave the phrase out. But I recall fondly how it used to catch people’s attention. One time I even got a phone call from someone who was passing by and wanted to know why we put that message on our sign. I was glad to give an explanation.

Paul’s use of the phrase in his letter is clearly intended as a short summary of Christ’s message. Some might think that the word “cross” here only alludes to his message’s troubling aspects, like his persecution and suffering. But it’s better to think of the phrase as encompassing his entire message, much as the word “Gospel” does.

In the sentence before our reading today, in which Paul is explaining his intentional lack of eloquence, he mentions Christ’s crucifixion in this all-encompassing kind of way,

saying: *“lest the cross of Christ be emptied of its power.”* He then mentions the crucifixion again in his next sentence – the first sentence of our reading today – by using the phrase: *“the word of the cross.”* Both mentions clearly refer to Christ’s overall message.

Martin Luther, early in his career, when he started to find himself attacked for his writings, drew upon these words of Paul to describe his teachings as a “theology of the cross.” Such theology, he explained, contrasted with the teaching of many others, which could be characterized, instead, as a “theology of glory.” Later in today’s sermon, I’ll take us through a quick explanation of how these two ideas are different.

But before we do this, let’s first unpack what Luther meant by a “theology of the cross.” Clearly, the first and greatest meaning of this phrase is the message that people are saved by what Jesus has done on the cross. Notice that in our Corinthian reading today, Paul refers to those who believe this as *“us who are being saved.”*

Our salvation is made possible by the fact that Jesus died on the cross to pay for our sins. Without this action of Jesus on the cross, our sins would ultimately lead us to everlasting death. That’s why Paul contrasts *“us who are being saved”* with *“those who are perishing.”*

But there’s more than this too. For without Jesus’ death on the cross we would not understand the full extent of God’s love for us. God’s giving of his Son was a sacrifice showing us just how important we are to him. Knowing of this love is a way in which we are being saved even in this life, now, before the day of our death and final judgment. God’s love is saving us we are daily encouraged by his love and as we are empowered to love one another. Those who don’t know such love are simply dying.

Yes, a theology of the cross tells us that salvation comes via the cross of Christ. And this is a teaching that is in stark contrast to the many other paths people choose to try and find salvation.

As we know, people try to find salvation through many means. For instance, some try to find it by following a human leader – putting all their faith in him or her. These leaders may help in certain ways and save people from certain things. But they will never save a person from their sins. Nor will they be able to save everybody.

Human leaders are never to be our top focus. And this is a point Paul made just a few verses earlier in his letter. There he writes: *“For it has been reported to me by Chloe’s people that there is quarreling among you, my brothers. What I mean is that each one of you says, “I follow Paul,” or “I follow Apollos,” or “I follow Cephas,” or “I follow Christ.”*

And then, with this problem diagnosed, Paul rebukes them by saying: *“Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one may say that you were baptized in my name” (1:11-14).*

Salvation doesn’t come from human leaders. In fact, undue following of them usually leads to factionalism – an issue that can occur both inside and outside the church. This factionalism always leads to trouble. Faith in God, on the other hands, helps us overcome trouble.

In the same way, salvation doesn’t come from human power or wisdom either. And this is a point Paul hammers upon quite strongly in the next verses.

Power, as we know, can get us many things in this life. It can get us money, it can get us fame, and it may even increase the number of our days. But it can’t get us salvation. Not even the power of our own good works or the power of our own rightly-directed faith can earn the forgiveness of our sins. Only Christ could earn this.

In the same way, wisdom can get us many things in this life. Wise investments, wise choices, and wise advice will all lead to certain goods. Godly wisdom is something we should in fact strive for – as encouraged by the scriptures. But again, no one is saved from their sins by it. Wisdom must therefore be always secondary to faith.

Christ crucified is the only means of our true salvation. And this is why we preach it. This message is the one given to us by God – shown in the life and ministry of his Son Jesus, who not only died on the cross to pay for our sins but also rose again from the dead in victory. Salvation comes from this proper understanding of Christ, and our submission to it.

Unfortunately, the message of Christ upon the cross is a scandal for many. Even some who claim to be followers of Christ find it troubling.

In our reading from Corinthians, Paul mentions that the cross is foolishness to both Jews and Greeks. It’s a scandal to them, because – in a word – the cross involves weakness.

Jews find the message to be a “stumbling block” because they expect the Christ to come and reign without struggle or opposition. They are correct in believing that Christ’s reign will ultimately be one of perfect joy and peace, but they are incorrect in saying that this reign has not been initiated among us now.

Christ’s resurrection shows us that God has established his reign among us now. But his crucifixion reminds us that this reign will not be fully realized until the life to come. Until that time his reign will be ignored and opposed, sometimes even by us.

Greeks – which is shorthand here for all Gentiles and especially those who are educated – tend to find the cross of Christ to be foolish. And that’s because their gods didn’t die, nor were they humiliated by dying in a way reserved for criminals. The great Roman writers Cicero, Tacitus, and Pliny the Younger all expressed contempt for the Christian teaching that a savior would die. And others of that day mocked the teaching in other ways. One of these is seen in a bit of graffiti found on a wall in Rome, discovered in the 1850’s, where someone named Alexamenos is lampooned for “worshiping his god.” His god is pictured as a donkey-headed figure upon a cross, which of course refers to Jesus.

People today stumble upon the message of “Christ crucified” too. Some think Jesus was simply a man like the rest of us – one who was crucified either rightly or wrongly, perhaps as a martyr, perhaps because he deserved it. Others, as in the teaching of Islam, say that Jesus was the promised Christ but that he wasn’t really crucified nor did he die.

As mentioned before, some Christians, too, while they may acknowledge Jesus’ death on the cross, choose to minimize this in their teaching. This is seen in their choice not to place the cross in a central place in their worship or include only empty crosses and not crucifixes.

This is where we should contrast a true Christian “theology of the cross” with a false Christian “theology of glory.” The latter comes when a church fails to fully preach “Christ crucified.”

In its essence, the “theology of glory” makes the message of Jesus one about worldly success instead of salvation from sin. The most extreme example of this is the message we call the “prosperity Gospel.” But other messages reflect its tenets too.

A true Christian theology is always a theology of the cross. If there is any question of this, we have only to remember that Jesus told his disciples very directly that they all

had to carry their own crosses. In Matthew 16, and in chapters of Mark and Luke too, right after Peter and the disciples make the good confession of Jesus as the Christ, Jesus told them: *“If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it”* (16:24-25).

Here we see that a theology of the cross, while it is first and foremost about Jesus, is also about his followers rightly humbling themselves. As we are told by Paul in the letter to the Philippians, Jesus *“humbled himself by becoming obedient to the point of death, even death on a cross”* (2:8), and these words follow a direction to us, where we are told to *“have this mind among yourselves, which is yours in Christ Jesus”* (2:5).

When we live out a theology of the cross, we commit ourselves to following God’s commands as given in the moral law – trusting that living in this way is best both for us and for everyone. Today’s beautiful reading from Matthew 5 is an example of Jesus urging us towards this kind of life, even as it assures us of other blessings as well. Living in this way will not get us ahead in this life, at least not by the measures of outward riches or success. But it will be pleasing to God and rewarded by him in ways that are far better.

Living out a theology of the cross also means that when we commit sins, we confess them and repent. We do not excuse them nor minimize them nor ignore them, rather, we humbly and sincerely ask God for the forgiveness we know he gives to those who come to him in faith.

Furthermore, living out a theology of the cross means that we accept our lot in life, including the suffering that we are called to endure. We acknowledge that all people suffer at times, and some people suffer much more than others. Carrying our crosses means that we see our sufferings as merely “thorns in the flesh,” which may hurt and impede us for a while, but which can never drive away our faith. We will be like Paul who concluded later to the Corinthians, that our strength is made perfect weakness. Paul in fact heard this message from God himself, through prayer, when God said to him: *“My grace is sufficient for you, for my power is made perfect in weakness.”* Paul then followed up this message by saying to the Corinthians: *“Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me”* (2 Cor. 12:9). That, my friends, is a theology of the cross.

We preach Christ crucified. And such preaching may not be very entertaining, nor may it make us feel as uplifted as we'd like. But it is the message the scriptures give us and the one which accurately proclaims what Christ says and does.

Yes, the full message of scripture is that Christ is both crucified and risen. Christians are Easter people and know that Christ is risen indeed! Paul will later proclaim this with great eloquence to the Corinthians in chapter 15.

But Paul also teaches us that there are times to focus primarily on the crucifixion. These are the times when we think too highly of ourselves, or when we're looking for other saviors, or when we think ourselves too lowly.

Christ has been crucified for us and for our salvation. And while that may sometimes seem not to be enough for us; in fact, it always is.

May our preaching then reflect this. And our living too. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand)

Son of God, Eternal Savior

LSB 842

**1 Son of God, eternal Savior,
Source of life and truth and grace,
Word made flesh, whose birth among us
Hallows all our human race,
You our Head, who, throned in glory,
For Your own will ever plead:
Fill us with Your love and pity,
Heal our wrongs, and help our need.**

**2 As You, Lord, have lived for others,
So may we for others live.
Freely have Your gifts been granted;
Freely may Your servants give.
Yours the gold and Yours the silver,
Yours the wealth of land and sea;
We but stewards of Your bounty
Held in solemn trust will be.**

**3 Come, O Christ, and reign among us,
King of love and Prince of Peace;
Hush the storm of strife and passion,
Bid its cruel discords cease.
By Your patient years of toiling,
By Your silent hours of pain,
Quench our fevered thirst of pleasure,
Stem our selfish greed of gain.**

**4 Son of God, eternal Savior,
Source of life and truth and grace,
Word made flesh, whose birth among us
Hallows all our human race:
By Your praying, by Your willing
That Your people should be one,
Grant, O grant our hope's fruition:
Here on earth Your will be done.**

I believe in God, the Father Almighty, maker of heaven and earth.

**And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit, born of the virgin Mary,
suffered under Pontius Pilate, was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven and sits at the right hand of God the Father
Almighty.
From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy Christian Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and the life ☩ everlasting. Amen.**

OFFERING

***Offerings** support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. **Fellowship Cards** help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

PRAYERS OF THE CHURCH

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

Lord, You have called us to do good works in our various vocations. Give us courage that we might never be ashamed of Christ and Him crucified but freely boast in the Lord in these callings. Lord, in Your mercy, **hear our prayer.**

God of all wisdom, You tell us plainly that the Word of the cross is folly to those who are perishing and Your power to all who are being saved. Strengthen the faith of pastors and all who proclaim your word, that they would not turn to man-made wisdom but boldly preach Christ and Him crucified. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, You sent Your Son as the Savior of the world so that all families of the nations might worship before You. Bless the families of this congregation with Your

grace and protection, that they might remember You in both joy and trouble and worship before You forevermore. Lord, in Your mercy, **hear our prayer.**

O Lord of lords, You rescued Your people from Egypt and confounded Balak, king of Moab, in order to protect them. Guide the decisions and actions of all earthly authorities and thwart every evil intention, that Your people may live in peace and quietness. Lord, in Your mercy, **hear our prayer.**

Almighty God, when Christ returns in His glory, You promise to wipe away every tear from every eye. Comfort those who mourn. And heal and deliver, according to Your good and gracious will, those troubled by sickness and affliction, including Geraine, Sophia, Brooks, June, Peter, Wendy, James, Russell, Yi, Jeannie, Val, Arlo, Marvin, and all whom we name in our hearts at this time... Lord, in Your mercy, **hear our prayer.**

God of all righteousness, You command us to be holy as You are holy, and You sanctify us with Your Son's body and blood. Prepare the hearts of all who partake of the Sacrament today, that they might repent of their sin, trust in Your promises, and find their righteousness in Christ. Lord, in Your mercy, **hear our prayer.**

Holy Father, You know the way of the righteous. Preserve Your people from walking in the counsel of the wicked, from standing in the way of sinners, and from sitting in the seat of scoffers. By Your grace, cause them to delight in Your Holy Word. Lord, in Your mercy, **hear our prayer.**

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

OFFERTORY VERSE

Let the Vineyards Be Fruitful

LSB 955

- 1 **Let the vineyards be fruitful, Lord,
And fill to the brim our cup of blessing.
Gather a harvest from the seeds that were sown,
That we may be fed with the bread of life.
Gather the hopes and the dreams of all;
Unite them with the prayers we offer now.
Grace our table with Your presence, and give us
A foretaste of the feast to come.**



SERVICE OF THE SACRAMENT

PREFACE (Stand)

LSB 208-210

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

SANCTUS

LSB 208

**Holy, holy, holy Lord God of Sabaoth adored;
Heav'n and earth with full acclaim shout the glory of Your name.
Sing hosanna in the highest, sing hosanna to the Lord;
Truly blest is He who comes in the name of the Lord!**

PRAYER OF THANKSGIVING

LORD'S PRAYER

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

**and the power and the glory
forever and ever. Amen.**

THE WORDS OF OUR LORD

PAX DOMINI

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

AGNUS DEI

LSB 210

- 1 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray.**
- 2 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

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.

COMMUNION HYMN

Forgive Our Sins, as We Forgive

LSB 843

- | | |
|---|---|
| 1 “Forgive our sins as we forgive,”
You taught us, Lord, to pray;
But You alone can grant us grace
To live the words we say. | 3 In blazing light Your cross reveals
The truth we dimly knew:
What trivial debts are owed to us,
How great our debt to You! |
| 2 How can Your pardon reach and bless
The unforgiving heart
That broods on wrongs and will not let
Old bitterness depart? | 4 Lord, cleanse the depths within our souls
And bid resentment cease;
Then, bound to all in bonds of love,
Our lives will spread Your peace. |

- 1 O Jesus so sweet, O Jesus so mild!**
For sinners You became a child.
You came from heaven down to earth
In human flesh through human birth.
O Jesus so sweet, O Jesus so mild!
- 2 O Jesus so sweet, O Jesus so mild!**
With God we now are reconciled.
You have for all the ransom paid,
Your Father's righteous anger stayed.
O Jesus so sweet, O Jesus so mild!
- 3 O Jesus so sweet, O Jesus so mild!**
Joy fills the world which sin defiled.
Whate'er we have belongs to You;
O keep us faithful, strong, and true.
O Jesus so sweet, O Jesus so mild!

BLESSING

NUNC DIMITTIS (Stand)

LSB 211

- | | |
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| 1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel. | 2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity. |
|--|---|

PRAYER

BENEDICTION

- | | |
|--|--|
| <p>1 Lord of glory, You have bought us
With Your lifeblood as the price,
Never grudging for the lost ones
That tremendous sacrifice;
And with that have freely given
Blessings countless as the sand
To the _unthankful and the evil
With Your own unsparing hand.</p> <p>2 Grant us hearts, dear Lord, to give You
Gladly, freely of Your own.
With the sunshine of Your goodness
Melt our thankless hearts of stone
Till our cold and selfish natures,
Warmed by You, at length believe
That more happy and more blessed
'Tis to give than to receive.</p> | <p>3 Wondrous honor You have given
To our humblest charity
In Your own mysterious sentence,
"You have done it all to Me."
Can it be, O gracious Master,
That You deign for alms to sue,
Saying by Your poor and needy,
"Give as I have giv'n to you"?</p> <p>4 Lord of glory, You have bought us
With Your lifeblood as the price,
Never grudging for the lost ones
That tremendous sacrifice.
Give us faith to trust You boldly,
Hope, to stay our souls on You;
But, oh, best of all Your graces,
With Your love our love renew.</p> |
|--|--|

DISMISSAL

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

POSTLUDE

O Morning Star
Setting: Max Drischner

FELLOWSHIP: Board of Property Management

Those serving:

8:00 a.m.

Greeter: Steve Berg
Comm. assist: Dave Oaks
Reader: Rich Kauzlarich

10:30 a.m.

Greeter: Charles Fisher
Comm. assist: Jill Hecht
Reader: Michael Chamberlain
Acolyte: Julia Dennis
AV Assistants: Hannes Buuck
Andreas Buuck

Acknowledgments

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851 *Lord of Glory, You Have Bought Us* Text: Eliza S. Alderson, 1818–89, alt. Tune: Rowland H. Prichard, 1811–87 Text and tune: Public domain

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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, Altar Guild, Choirs,
Caring Ministry, Safety Ministry, Leisure Group
Other seasonal and occasional working groups

CHURCH STAFF

The Rev. Mark Shaltanis, Pastor
The Rev. Xinhong “Chris” Yang, Associate and Chinese Pastor
The. Rev. Wayne Lehrer, Pastor Emeritus

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

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

CONTACT US

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