

THE SECOND SUNDAY AFTER PENTECOST
JUNE 7, 2026

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



THE ENTRANCE RITE

PRELUDE

Prelude in F JS Bach

WELCOME

ENTRANCE HYMN

Today Your Mercy Calls Us

LSB 915

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| <p>1 Today Your mercy calls us
To wash away our sin.
However great our trespass,
Whatever we have been,
However long from mercy
Our hearts have turned away,
Your precious blood can wash us
And make us clean today.</p> <p>2 Today Your gate is open,
And all who enter in
Shall find a Father's welcome
And pardon for their sin.
The past shall be forgotten,
A present joy be giv'n,
A future grace be promised,
A glorious crown in heav'n.</p> | <p>3 Today our Father calls us;
His Holy Spirit waits;
His blessèd angels gather
Around the heav'nly gates.
No question will be asked us
How often we have come;
Although we oft have wandered,
It is our Father's home.</p> <p>4 O all-embracing Mercy,
O ever-open Door,
What should we do without You
When heart and eye run o'er?
When all things seem against us,
To drive us to despair,
We know one gate is open,
One ear will hear our prayer.</p> |
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CONFESSIO AND ABSOLUTION

LSB 203

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.

HYMN OF PRAISE - "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 and most merciful God,
You sent Your Son, Jesus Christ, to seek and to save the lost. Graciously open our ears and our hearts to hear His call and to follow Him by faith that we may feast with Him forever in His kingdom; through the same Jesus Christ, 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)

Hosea 5:15-6:6

I will return again to my place,
until they acknowledge their guilt and seek my face,
and in their distress earnestly seek me.

“Come, let us return to the LORD;
for he has torn us, that he may heal us;
he has struck us down, and he will bind us up.
After two days he will revive us;
on the third day he will raise us up,
that we may live before him.
Let us know; let us press on to know the LORD;
his going out is sure as the dawn;
he will come to us as the showers,
as the spring rains that water the earth.”

What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
Your love is like a morning cloud,
like the dew that goes early away.
Therefore I have hewn them by the prophets;
I have slain them by the words of my mouth,
and my judgment goes forth as the light.

For I desire steadfast love and not sacrifice,
the knowledge of God rather than burnt offerings.

This is the Word of the Lord.

Thanks be to God.

PSALM 119:65-72 (Spoken responsively)

You have dealt well with your servant,
O LORD, according to your word.
Teach me good judgment and knowledge,
for I believe in your commandments.
Before I was afflicted I went astray,
but now I keep your word.
You are good and do good;
teach me your statutes.
The insolent smear me with lies,
but with my whole heart I keep your precepts;
their heart is unfeeling like fat,
but I delight in your law.
It is good for me that I was afflicted,
that I might learn your statutes.
The law of your mouth is better to me
than thousands of gold and silver pieces.

**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

Romans 4:13-25

The promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression.

That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one

who shares the faith of Abraham, who is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was “counted to him as righteousness.” But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification.

This is the Word of the Lord.

Thanks be to God.

10:30 ANTHEM Cherubim Choir Jesus Came from Heaven Text: Dorothy Schultz

Jesus came from heaven to the earth below,
Lived and died to save me, for he loves me so.

Jesus rose on Easter; he's our Lord and King,
To the risen Savior alleluias sing!

ALLELUIA VERSE (Stand)

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 9:9.13

The Holy Gospel according to St. Matthew, the 9th chapter
Glory to You, O Lord.

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

And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. And when the Pharisees saw this,

they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON (Be seated)

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

The Gospel lesson just read ends with Jesus saying: “*I came not to call the righteous, but sinners.*” With these words, Jesus explained to the local religious leaders – the Pharisees – why he had chosen to eat with tax collectors and sinners.

Some might think that with these words Jesus was telling the leaders: “you do your work and I’ll do mine. You continue your work among the righteous people, and I’ll do my work among the sinners.” Such understanding suggests a very specific calling of Jesus – one where his job is to reach those not yet reached. The modern equivalent would be the work of a missionary, as opposed to a parish pastor who ministers to the flock.

But this understanding of Jesus’ words misses their full thrust. For Jesus knows that all people are lost in that they continue to sin, and they will remain lost in their sins without proper repentance. This proper repentance only comes when a person realizes they are never righteous enough on their own and that they need a savior. Jesus is that savior. He therefore came to reach everyone, and not just those who sin more than others.

In the story right before this, Jesus healed a man who was paralyzed. But before healing him, he first said to the man: “*take heart, my son, your sins are forgiven.*” No sin by this man had been shared with Jesus. But Jesus still knew that he was a sinner; because everyone sins.

After telling the man he was forgiven, other local religious leaders, the scribes, accused Jesus of blasphemy, knowing that only God could make such a statement. Jesus then explained that he could say this because “*the Son of Man has authority on earth to forgive sins.*”

This authority of Jesus was seen as he healed people, for sure. For in these miraculous acts, he did things that only God can do. But Jesus' authority was most clearly seen – and carried out – when he later died on the cross and rose from the dead. This connection between cross and authority was explained by Jesus on the night before he died, when he told his disciples, during supper, that he was giving his body and blood *“for the forgiveness of sins”* (Mat. 26:28).

When Jesus tells the Pharisees in today's reading *“I came not to call the righteous, but sinners,”* he's letting them know that there is a proper attitude of the heart which is necessary for God's forgiveness. This attitude is one which understands how no one is righteous unless they are forgiven by God. People must approach God in humility and with an understanding of their need before him. This was an attitude the Pharisees didn't understand.

Sometime later, Jesus articulated this attitude very clearly through a parable he told. In that parable he said: *“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, [said Jesus] 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.”* (Luke 18:10-14).

At the time of today's reading, Jesus was not yet ready to call out the Pharisees quite as directly as this. But as he faced more opposition from them, he would ratchet up his statements. And near the end of his ministry, he gave a long list of accusations against them, including one where he said: *“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!”* (Mat. 23:23–24).

With these words, Jesus was circling back to the other statement he had made to the Pharisees in today's reading. That statement was: *“Go and learn what this means: ‘I desire mercy, and not sacrifice.’”*

Jesus said these words knowing that the Pharisees were very good at making the ritual sacrifices prescribed by the Old Testament Law. They would give their offerings, say their prayers, and follow the many rules and regulations the Law outlined. But Jesus also knew that they routinely lacked mercy. And in his later accusation – the one we just heard – Jesus stated this very directly.

The contrast between Jesus and the Pharisees is an important one to note, for it helps us understand some of the difference between Jewish and Christian teaching. And it highlights the importance of a religion based on grace. But Jesus isn't just concerned about correcting the Pharisees. He also knows that everyone needs correction – including you and me.

When Jesus ate with sinners and explained that he desired mercy over sacrifice, he was teaching his followers to be people of mission – those that have a heart for the salvation of others. In this mission, his followers will work to reach both those who have poor religious views – like the Pharisees – and those who commit many sins. Today's Gospel reading speaks to both aspects of the mission, but primarily the latter.

When Jesus ate with those tax collector and sinners, he probably did so via an introduction by Matthew – a former tax collector who had just started following Jesus. Although today's text simply says that Matthew was "*sitting at the tax booth*," Luke's account – where Matthew is called Levi – specifically calls him a tax collector.

In those days, tax collectors and sinners gathered with one another. And that's because the rest of society, being more "proper," wouldn't be seen with them. Tax collectors were viewed as traitors to their country, and they routinely stole from others – both out of their anger at being shunned and because of the easy opportunity they had. "Sinners" were those engaged in the many other crimes and vices that lure people in.

Since Matthew was now following Jesus, he probably wanted to stay away from those past friends of his. He knew that hanging out with sinners could lead him back into trouble.

But Jesus saw things differently. To him, gathering with these sinners brought an opportunity to help them. Jesus had turned one sinner, Matthew, from his evil ways. Perhaps through the conversation and goodwill of a meal he could turn others as well. At the very least, he would plant seeds of goodness and holiness.

Working with sinners is not easy. And that's because sinners sin. Yes, they can be generous and kind-hearted too. But they've shown they're not afraid to skirt the rules. And this means they've been involved in some measure of lying, cheating, stealing... or worse.

One year when I was home after college and working summer jobs, I decided to drive the 20 minutes up to Ames to see my friend Dave. As I pulled out of my neighborhood, I saw two young people about my age standing near the apartment buildings and holding up their thumbs. This meant that they were trying to get a ride.

Since hitching a ride was not uncommon in those days, and because these people seemed innocent enough and were only a short distance from where I lived, I pulled over and asked where they needed to go. "Marshalltown," they said. I told them that I was going to Ames, which would only get them about halfway there. But they asked for a ride anyway. "My car's broken down and I've got to get to work," the girl said. So, I invited them in.

After we got on the main highway and pulled out of town, I asked: "What kind of work do you do anyway?" They both giggled, and the girl said: "Well, I'm a stripper at a gentlemen's club."

I hadn't anticipated that answer. And I didn't know what to say. So, I just said the first thing that came to mind: "I'm studying to be a pastor."

This solicited a few more giggles from them. And then the young man said: "Hey, you should know there's some bad people moving into those apartments. Just be careful." And I knew by the way he said it that he was trying to help me, and that he was also including the two of them among those bad people.

On that day I found myself at table with sinners. And I knew because of what had been said that they didn't need me to preach to them about how bad they were. I decided that what they needed from me instead was just a measure of respect and mercy – one which would meet the need they asked for and talk kindly with them while not condoning the life they lived. I had planted some simple seeds of goodness and holiness. If I'd have been a little braver, or had intended to be in that community longer, I could have also offered to help them find a better path.

When Jesus tells us to learn about God's desire for mercy, he does this through an Old Testament quote from the prophet Hosea. That quote, and the words immediately preceding it, were read by us today as our Old Testament reading.

This reading begins with God pausing after indicting his people for their sins. He says that he will step back for a bit *"until they acknowledge their guilt and seek my face, and in their distress earnestly seek me."*

Then, in the next three verses, we hear the people speak. Their words reveal their readiness to repent, for they say: *"Come, let us return to the LORD; for he has torn us, that he may heal us; he has struck us down, and he will bind us up."* Notice how the people also understood their need for God's discipline, and how they accepted it.

In the next verses, the people then tell of God's wonderful mercy. And as they do so, they use a phrase which hints at the resurrection of Jesus. These are the words: *"On the third day he will raise us up, that we may live before him."* Hints like this are found throughout the Old Testament.

About this repentant faith shown by the people, God was no doubt pleased to hear that they were turning to him. Even so, in the next verses he voices frustration instead. He says: *"What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away."*

God's frustration comes because he knows his repentant people will soon fall back into their sinful ways. His mercy, as the people just described, comes *"as the showers, as the spring rains that water the earth."* But the people's repentance is *"like a morning cloud, like the dew that goes early away."* In other words, it won't last very long.

Sure enough, when we read the next set of verses in Hosea, we see that sin was still very much present among the people. *"Gilead is a city of evildoers, tracked with blood,"* we read. *"As robbers lie in wait for a man, so the priests band together; they murder on the way to Shechem; they commit villainy."* So much for their repentance.

God gets frustrated when his people act wrongly. But he doesn't walk away. Instead, he continues to teach. He gives words of instruction, like the one quoted by Jesus telling what he desires. An adjoining verse specifically states how God works in this way. This is the verse where God says: *"Therefore I have hewn them by the*

prophets; I have slain them by the words of my mouth, and my judgment goes forth as the light." God gives great help through his proclaimed word.

One of the specific words Hosea uses in this text is a word used by many other Old Testament prophets use too. This is the word "Kesed," translated here, and most places, as "steadfast love."

Interestingly, the Septuagint, which is the Greek translation of the Old Testament in use at that time, translates this word as "eleos," meaning "mercy." Most of us know this word from the phrase "Kyrie Eleison" – Lord, have mercy.

The word "mercy" highlights the idea of generosity. And "kesed" includes this idea too but highlights even more the idea of loyalty, thus the translation of "steadfast" love. The two ideas combined can remind us that the mercy God calls us to show is not just one of giving handouts or even forgiveness, but also one of hanging in there with people – steadfastly – even when they're not very lovable. This is the kind of love God shows to us, remember? He showers us with grace and mercy and doesn't just give us a quick morning dew.

"Go and learn what this means," said Jesus: *"I desire mercy, and not sacrifice." For I came not to call the righteous, but sinners.*" These words do not mean that we tolerate sin among us in the church. In our Bible Class this morning, we [will hear/heard] this stated clearly by St. Paul in his first letter to the Corinthians, chapter five.

But when we go out into the world, as people of mission and witnesses to Christ, we will need to tolerate plenty of sin. There are great evils in the world. And they need to be healed.

As we go about this task, may God guide our efforts and remind us to always show mercy.

In the name of Jesus. 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.

**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.

O Lord, You strike down and You heal. Though we justly deserve Your wrath because of our sin, revive us and raise us up, that we may live before You forever. Lord, in Your mercy, **hear our prayer.**

Gracious God, Your Son called Matthew from his tax booth to be an apostle who proclaimed salvation. Continue to call workers into your harvest field and endow them

with every good gift to proclaim Your Word and serve your people in righteousness. Lord, in Your mercy, **hear our prayer.**

Father in heaven, by Your grace Abraham did not weaken in faith but trusted Your promises. Strengthen today's parents to persist in their callings and train their children in Your Word and ways. Defend them from discouragement and convince them that You are able to do what You have promised. Lord, in Your mercy, **hear our prayer.**

Creator of all things, You call life into existence and govern it for good. Remember those to whom You have given authority among the nations, that the laws they make and administer might reflect Your order and maintain peace. Lord, in Your mercy, **hear our prayer.**

Gracious Lord, You are the great Physician of body and soul. Look with compassion on those who are suffering from illness and facing trials, especially those on our prayer list and those we name in our hearts at this time... If it be Your will, give them a full restoration to health and strength. And during these difficulties, keep them firm in their faith and trust, that they might never doubt Your love for them. Lord, in Your mercy, **hear our prayer.**

Righteous God, since Your Son was handed over for our trespasses and raised again for our justification, grant the forgiveness of sins to all who receive the Lord's Supper this day. Lead us to hold firmly to Your promises, that the presence of Christ's crucified and risen body may nourish and strengthen us in our faith. Lord, in Your mercy, **hear our prayer.**

Holy God, You desire mercy and not sacrifice. Preserve us from doing good only out of a grudging obligation. Grant us joyful hearts that serve our neighbor in love and in thankfulness for the good You have done for us in Jesus. Lord, in Your mercy, **hear our prayer.**

Holy Father, receive our thanks for Your kindness to Abraham, Sarah, Hosea, Matthew, and all the saints who have gone before us. Preserve us in faith and in righteousness, that we, too, may give You glory now and forever. Lord, in Your mercy, **hear our prayer.**

We entrust all these petitions to Your care, loving Father, confident in Your great mercy for the sake of Your Son, Jesus Christ, our Lord, who is worshiped together with You and the Holy Spirit, one God, now and forever. **Amen.**

**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 that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. 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.**

THE COMMUNION (Be seated)

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

DISTRIBUTION HYMNS

I Come, O Savior, to Thy Table

LSB 618

- 1 I come, O Savior, to Thy table,
For weak and weary is my soul;
Thou, Bread of Life, alone art able
To satisfy and make me whole: *Refrain***

Refrain

**Lord, may Thy body and Thy blood
Be for my soul the highest good!**

- 2 Thy heart is filled with fervent yearning
That sinners may salvation see
Who, Lord, to Thee in faith are turning;
So I, a sinner, come to Thee. *Refrain***
- 3 Unworthy though I am, O Savior,
Because I have a sinful heart,
Yet Thou Thy lamb wilt banish never,
For Thou my faithful shepherd art: *Refrain***
- 4 Weary am I and heavy laden;
With sin my soul is sore oppressed;
Receive me graciously and gladden
My heart, for I am now Thy guest. *Refrain***
- 5 What higher gift can we inherit?
It is faith's bond and solid base;
It is the strength of heart and spirit,
The covenant of hope and grace. *Refrain***

- 1 The gifts Christ freely gives
He gives to you and me
To be His Church, His bride,
His chosen, saved and free!
Saints blest with these rich gifts
Are children who proclaim
That they were won by Christ
And cling to His strong name.
- 2 The gifts flow from the font
Where He calls us His own;
New life He gives that makes
Us His and His alone.
Here He forgives our sins
With water and His Word;
The triune God Himself
Gives pow'r to call Him Lord.
- 3 The gifts of grace and peace
From absolution flow;
The pastor's words are Christ's
For us to trust and know.
Forgiveness that we need
Is granted to us there;
The Lord of mercy sends
Us forth in His blest care.
- 4 The gifts are there each day
The holy Word is read;
God's children listen, hear,
Receive, and they are fed.
Christ fills them with Himself,
Blest words that give them life,
Restoring and refreshing
Them for this world's strife.
- 5 The gifts are in the feast,
Gifts far more than we see;
Beneath the bread and wine
Is food from Calvary.
The body and the blood
Remove our ev'ry sin;
We leave His presence in
His peace, renewed again.
- 6 All glory to the One
Who lavishes such love;
The triune God in love
Assures our life above.
His means of grace for us
Are gifts He loves to give;
All thanks and praise for His
Great love by which we live!

NUNC DIMITTIS

- 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 (Stand)

BENEDICTION

SENDING HYMN

O Bless the Lord, My Soul

LSB 814

- 1 O bless the Lord, my soul!
Let all within me join
And aid my tongue to bless His name
Whose favors are divine.**
- 2 O bless the Lord, my soul,
Nor let His mercies lie
Forgotten in unthankfulness
And without praises die!**
- 3 'Tis He forgives thy sins;
'Tis He relieves thy pain;
'Tis He that heals thy sicknesses
And makes thee young again.**
- 4 He crowns thy life with love
When ransomed from the grave;
He that redeemed my soul from hell
Hath sov'reign pow'r to save.**
- 5 He fills the poor with good;
He gives the suff'ers rest.
The Lord hath judgments for the proud
And justice for th'oppressed.**
- 6 His wondrous works and ways
He made by Moses known,
But sent the world His truth and grace
By His belovèd Son.**

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Thine is the Glory
GF Handel

FELLOWSHIP: Preschool Committee

Those serving:

Sunday, 8:30 a.m.:

Greeter: Jim Easterly
Comm. assist: Judy Koucky
Reader: Anne Kauzlarich

10:30 a.m.:

Greeter: Jason Starck
Comm. assist: Dan Buuck
Reader: Janice Sebring
Acolyte: William Dennis
AV Assistants: Hannes Buuck
 Andreas Buuck

Guest Organist: Nora Wallschlaeger

Acknowledgments

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

CHURCH STAFF

The Rev. Mark Shaltanis, Pastor

The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Parish Music

Jill Cha, Preschool Director

Tawni Harrell, Director of Youth

Victor Poore, Business Manager

Linda Fekete, Parish Secretary

Richard Irwin, Building Manager

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