TWELFTH SUNDAY AFTER PENTECOST
AUGUST 16, 2026

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

✠ ✠ ✠

THE ENTRANCE RITE

PRELUDE *Voices Raised to You We Offer*
Setting: Scott M Hyslop

ENTRANCE *Voices Raised to You We Offer* LSB 795

1 Voices raised to You we offer;
Tune them, God, for songs of praise.
Hearts and hands we bring in tribute
For Your gifts through all our days.
Alleluia! Alleluia!
Triune God, to You we sing!

2 All creation joins to praise You;
Earth and sky Your works display.
Art and music, gifts You lend us,
We return to You today.
Alleluia! Alleluia!
God, Creator, source of life!

3 Christ, the song of Love incarnate,
Touching earth with heaven's grace,
For Your living, suff'ring, dying,
For Your rising, hear our praise!
Alleluia! Alleluia!
Christ, Redeemer, Lord of life!

4 Spirit, flaming through creation,
Kindle faith within each heart.
Lift our voices high in chorus;
Through our hands Your love impart.
Alleluia! Alleluia!
Spirit, Helper, breath of life!

5 How can any praise we offer
Measure all the thanks we owe?
Take our hearts and hands and voices—
Gifts of love we can bestow.
Alleluia! Alleluia!
Triune God, to You we sing!

INVOCATION

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

CONFESSION AND FORGIVENESS

God of all mercy and consolation, come to the aid of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that, attentive to your Word, we may confess our sins, receive your forgiveness, and grow into the fullness of your Son, Jesus Christ our Lord. **Amen**.

Let us confess our sin in the presence of God and of one another.

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

Gracious God,
have mercy upon us. In your compassion, forgive us our sins, known and unknown, things done and left undone. Uphold us by your Spirit so that we may live and serve you in newness of life, to the honor and glory of your holy name; through Jesus Christ our Lord. Amen.

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

KYRIE (Stand) *(*LSB 944)

For the peace from above and for our salvation; and for the peace of the whole world and the unity of all, let us pray to the Lord:
Kyrie Eleison; Christe Eleison; Kyrie Eleison. *(Lord, have mercy; Christ, have mercy.)*

For the well-being of the Church of God; and for all who offer here their worship and praise, let us pray to the Lord:
Kyrie Eleison; Christe Eleison; Kyrie Eleison.

Help, save, comfort and defend us, gracious Lord.
Kyrie Eleison; Christe Eleison; Kyrie Eleison.

HYMN OF PRAISE *Splendor and Honor* *(*LSB 950)

1 Splendor and honor, majesty and power
Are Yours, O Lord God, fount of ev'ry blessing,
For by Your bidding was the whole creation
Called into being.

2 Praised be the true Lamb, slain for our redemption,
By whose self-off'ring we are made God's people:
A priestly kingdom, from all tongues and nations,
Called to God's service.

3 To the Almighty, throned in heav'nly splendor,
And to the Savior, Christ our Lamb and Shepherd,
Be adoration, praise, and glory given,
Now and forever.

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. Almighty and everlasting Father,
You give Your children many blessings even though we are undeserving. In every trial and temptation grant us steadfast confidence in Your loving-kindness and mercy; 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) Isaiah 56:1, 6-8

Thus says the LORD:
"Keep justice, and do righteousness,
for soon my salvation will come,
and my deliverance be revealed. . . .

"And the foreigners who join themselves to the LORD,
to minister to him, to love the name of the LORD,
and to be his servants,
everyone who keeps the Sabbath and does not profane it,
and holds fast my covenant—
these I will bring to my holy mountain,
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar;
for my house shall be called a house of prayer
for all peoples."
The Lord GOD,
who gathers the outcasts of Israel, declares,
"I will gather yet others to him
besides those already gathered."

This is the Word of the Lord.

Thanks be to God.

PSALM 67 (Sung responsively)

May God be gracious to us and bless us
and make his face to shine upon us,
that your way may be known on earth,
your saving power among all nations.
Let the peoples praise you, O God;
let all the peoples praise you!

Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth.
Let the peoples praise you, O God;
let all the peoples praise you!

The earth has yielded its increase;
God, our God, shall bless us.
God shall bless us;
let all the ends of the earth fear him!

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 11:1-2a, 13-15, 28-32

I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. . . .

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order somehow to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? . . .

As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. For the gifts and the calling of God are irrevocable. Just as you were at one time disobedient to God but now have received mercy because of their disobedience, so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. For God has consigned all to disobedience, that he may have mercy on all.

This is the Word of the Lord.
Thanks be to God.

CHILDREN'S MESSAGE

ALLELUIA VERSE (Stand) *(*LSB 952)

Alleluia, alleluia! Alleluia, alleluia!

GOSPEL Matthew 15:21-28

The Holy Gospel according to St. Matthew, the 15th chapter.
Glory to You, O Lord.

Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying out after us." He answered, "I was sent only to the lost sheep of the

house of Israel." But she came and knelt before him, saying, "Lord, help me." And he answered, "It is not right to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

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:

Last Sunday we heard Jesus chide Peter for having "little" faith. In today's reading, we heard Jesus commend a woman for her "great" faith.

What is it that makes faith little or great?

In last week's story, Peter walked on water, just like Jesus did. But then he started to fear the wind and the waves, and he sank. Peter's faith was little because when faced with a threat, he started to doubt God's power.

At the same time, Peter still had faith. He was following Jesus' invitation when he took that step of leaving the boat. And he continued following Jesus, even after being chided by him about doing better. That was a sign of faith too.

As we know from the scriptural stories about Peter, some days his faith was strong and other days it wasn't. Over time, however, as he continued to exercise his faith, it grew. By the time Jesus was ready to send him out as an apostle, his faith was great. We see this clearly in the Book of Acts.

The woman who was commended for her great faith in today's reading was not a follower of Jesus, nor was she brought up to believe in the one true God. She was a Gentile and a Canaanite. How was it, then, that her faith was so great?

We might think that perhaps her faith was great simply because of the desperation she felt. She had a child who was sick, and seemingly no one else to turn to.

And yet, it's clear from this reading that her faith was great for reasons other than this. In today's sermon we will take note of these reasons and do some thinking about how we can exhibit such faith in our own lives.

One reason the woman's faith was so great is because it was characterized by persistence. We see this as Jesus first declines to hear her, and she doesn't give up.

Then, when Jesus does acknowledge her, and immediately challenges her with an argument for why he shouldn't do the healing, she persists at that point too.

About this challenge from Jesus, it began with his response to the disciples, who had said to him: "*Send her away, for she is crying out after us*." Jesus' response to them was: "*I was sent only to the lost sheep of the house of Israel*."

This statement of Jesus is consistent with the command he gave to his disciples earlier in chapter ten. There, when sending them out, he told them: "*Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel*" (10:5-6).

In light of this past statement, the disciples probably thought that Jesus was setting a similar limit on his own ministry. And maybe he was. Up to this point, Jesus had not spoken with a Gentile about his teachings, other than the centurion who had approached him about healing his servant, back in chapter eight (8:5).

And yet, Jesus would eventually make clear that his message was for all nations. His presence that day in the region of Tyre and Sidon, which was Gentile territory, hints at this fuller mission.

The disciples likely assumed that Jesus had come to that region to minister to the many Jews who lived there. And it made sense that Jesus would concentrate his ministry among the Jews, for he was Israel's Messiah, sent to inaugurate God's Kingdom, which came, as he once said, from the Jews. Performing miracle for Gentiles at that time might give the impression that Jesus was just a regular healer instead.

But of course, healing was an important part of his ministry. And Jesus is full of compassion, as previous stories have made clear. Thus, as this story unfolds, we take all of this into account and wonder: "will Jesus heal the woman's daughter or not?"

It's unclear whether the woman had heard Jesus's statement to his disciples. What we do know is that she continued to persist. And this time she knelt down directly before him, taking on the posture of worship and saying to him: "*Lord, help me*."

Here we see another reason that the woman's faith was great. For this is now the second time the woman has called Jesus "Lord" and asked for his help in such a way. In the first asking, she even used the variant phrase "*Lord, have mercy on me*" – a phrase

so important that we know it in the Greek too – Kyrie Eleison. Praying this prayer has been an essential part of Christian worship from earliest days.

By using this phrase, the woman was showing honor to Jesus. And this honoring of him was amplified even more when she called him "*Son of David*." The name "Son of David" is sometimes used as a description for any Jewish man, as it was in the beginning of the Gospel when the angel said to Joseph: "*Joseph, son of David, do not fear to take Mary as your wife*" (1:20). But it can also refer to the particular ancestor of David who was prophesied to come and initiate God's kingdom on earth – the one known as the Messiah or the Christ. This is the use which had most recently appeared in Matthew's Gospel, back in chapter twelve, where we read: "*Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. And all the people were amazed, and said, "Can this be the Son of David*?" (12:22-23).

Still, even with the woman's honoring, persisting, and kneeling, Jesus seems to be unmoved. For not only does he tell her that such a healing wouldn't be right, but he also does it with a phrase containing a clear insult, saying: "*It is not right to take the children's bread and throw it to the dogs.*"

In Jesus' defense, this statement sounds like it could have been a proverb from that day – perhaps one that she would have known. And Jews regularly referred to Gentiles as dogs. So, maybe the phrase would have been heard by her as simply the accepted wisdom of the day, with a message no more troubling than "charity starts at home."

It's hard to say for sure how strong the insult might have been. But either way, Jesus clearly said it as a means of challenging her. The challenge was to see if she would continue to persist and to see what she might say to the theological divide that existed between them. For at its core, the statement of Jesus to the woman was a theological one. His statement claimed the superiority of his people's religion over hers. We recall that Jesus did this at another time too, when speaking to the Samaritan woman at the well.

To Jesus' challenge, the woman responded again with great faith. She didn't become upset. She didn't try to argue. Instead, she said, "*Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.*"

This response by the woman was persistent, respectful, and humble all at the same time. In it she submitted to Jesus and the authority of his message, while also continuing to ask for his blessing.

Ultimately, it is her submitting to Jesus and his message that made her faith great. Great faith trusts in Jesus to help, save, and provide. And great faith submits to the help, salvation and provision that Jesus gives.

The woman showed this faith in her words and in her actions. And through this faith she received what she asked for. Jesus healed her daughter immediately, and added his commendation of her faith as well.

As Jesus was announcing this healing and commendation, he said to the woman: "*Let it be done for you as you desire."* Here we should note that back in chapter eight, when Jesus healed the servant of that centurion mentioned earlier, Jesus said to him: "*Go; let it be done for you as you have believed*" (8:13). The two phrases are almost the same, and surely meant to shed light on one another. Together they tell us that the Lord acts when we desire good things like the healing of others, and that he acts when we place our faith in him.

On Maundy Thursday every year, we follow the Liturgy of Corporate Confession and Absolution as a culmination of our Lenten season. After the extended time of confession in this rite, the pastor says to the people: "Do you believe that the forgiveness I speak is not my forgiveness but God's?" And when we all respond with our "yes," the pastor then echoes those statements of Jesus from Matthew and says: "let it be done for you as you believe." He then pronounces the absolution.

Yes, the woman in today's story had great faith. Still, as with Peter and all of Jesus' followers, her faith also needed to grow. It may have been strong in its trust of Jesus' power to heal and in its humility before him, but she also had more to learn.

One thing she needed to learn – and that the disciples did too – was that Jesus' ministry was expanding the concept of the "house of Israel." Salvation had come from the Jews through its law, prophets, and Messiah, but ultimately it was for everyone. Isaiah made this clear in the verses we read as today's First Lesson. And even before this, God had said to Abraham: "*In you all the families of the earth shall be blessed*" Gen. 12:3).

As such, although the current "lost sheep of the house of Israel" was an important mission focus, it wasn't the only one. Indeed, when Jesus in his ministry mentioned the finding of "lost sheep," he was referring to God's desire to call everyone back to him.

When the woman in the story tells Jesus that "*even the dogs eat the crumbs that fall from their masters' table*," she's reflecting well this idea that all people will be blessed through Abraham's descendants. She knows that even a Canaanite such as herself can find some help through Jewish teaching and effort.

But what she still needed to learn is that Jesus wants her to be one of those children at the table too. He's not content with some people being children and others being dogs – at least not because of one's heritage.

This message may have eventually gotten to the woman. But as a first step, Jesus was pleased to acknowledge the faith that the woman had, call it "great," and meet her request.

Faith in Jesus can be "great" or "little" for different reasons. Sometimes a person can have a great amount of knowledge behind their faith but very little trust. And on the flipside, sometimes a person can be very trusting while possessing little knowledge. Here we think about how Jesus called us to have faith like a child (Mt. 18:2), and how other scripture warns us against having a faith that is childish (1 Cor. 3:1).

The key to a great faith is to do what the woman in the story shows us – to keep calling out to Jesus and seeking his help. When we do this, and not just in times of trouble but at all times, we will be truly blessed.

Jesus hears our prayers and extends his healing in many ways. He meets those needs of ours which we ask him to help with, and he hears our prayers on behalf of others too.

The greatest healing he gives is the forgiveness of our sins, for this gives us peace in this life and assures us of our eternal salvation. Jesus accomplished this great healing when he died on the cross to pay for our sins.

Today's reading doesn't have a direct reference to the work of Jesus on the cross. But many commentators point out that it does seem to have eucharistic overtones in that it speaks about the master's table and bread. The Eucharist – our meal of holy communion, where we gather around the Lord's table and receive his body and blood in bread and wine – is all about pointing us to Christ's sacrifice for our sin. And we do this, according to his instruction, to remember him.

None of us is ever worthy to eat this bread from our Master's table. But the Lord invites us to partake, nonetheless. Through our faith – be it great or small – we are considered worthy to commune with him in this way.

And at the table, we receive what might seem like simple crumbs – just a small taste of bread and wine. But in fact, what we're receiving is the greatest of all feasts – the true body and blood of Christ, given and shed for our redemption.

"O *Lord, Son of David, have mercy on me*," said the woman in today's reading. This was – as Jesus declared – a prayer of great faith.

Knowing this, may it be our prayer as well. Always and forever.

In the name of Jesus, our Lord and our Savior. Amen.

HYMN OF THE DAY (Stand) In Christ There Is No East or West LSB 653

1 In Christ there is no east or west,
In Him no south or north,
But one great fellowship of love
Throughout the whole wide earth.

2 With God there is no tribe or race;
In Him we all are one.
He loves us as His children through
Our faith in His dear Son.

3 So, brothers, sisters, praise His name
Who died to set us free
From sin, division, hate, and shame,
From spite and enmity!

4 Join hands, disciples of the faith,
Whate'er your race may be;
Who serves my Father as His child
Is surely kin to me.

5 In Christ now meet both east and west;
In Him meet south and north.
All Christian souls are one in Him
Throughout the whole wide earth.

APOSTLES' CREED LSB, 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

In peace, let us pray to the Lord: **Lord, have mercy.**

For the unity of the Church and harmony among its members; and for our life together in worship, witness, prayer and service to those within and outside of the household of faith, let us pray to the Lord: **Lord, have mercy.**

For the Church as it carries out its mission, that she may steadfastly proclaim the irrevocable gifts and calling of God; that the disobedient may turn and receive mercy;

and that those who hear may become branches grafted onto the true vine, Jesus Christ, let us pray to the Lord: **Lord, have mercy.**

For Matthew, our Synod president; Bill, our district president; and for all pastors and church workers, that they would be strengthened and upheld in their work and faithful in their service in Christ's name, let us pray to the Lord: **Lord, have mercy.**

For our congregation and its work, that we would grow in faith and number and be sustained in this time of change; and for our Sunday School and Preschool, that our preparations for the new year would be blessed and enrollment would increase, let us pray to the Lord: **Lord, have mercy.**

For the homes of God's people, that He would keep them from all harm and danger; and that we may dwell together in peace under the protection of His holy angels, let us pray to the Lord: **Lord, have mercy.**

For the government and those who protect us, that they may keep justice and do righteousness, carrying out their duties in accord with God's will, let us pray to the Lord: **Lord, have mercy.**

For the sick and afflicted, those beset with grief, sorrow, pain, and any trouble, and for those on our prayer list and those we name in our hearts … that the Lord would be pleased to heal them for the sake of Christ, let us pray to the Lord: **Lord, have mercy.**

For those about to receive Christ's body and blood in holy communion, that these gifts from our Master's table may strengthen us in faith and love, and unite us with God and one another, let us pray to the Lord: **Lord, have mercy.**

Lord God, giver of all that is good, mercifully hear the prayers of Your people and grant us Your grace, that we may endure the changes and chances of this mortal life and be found worthy when our Savior comes to bring to completion all things; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY *Create in Me* (LSB 956)

Create in me a clean heart, O God,
and renew a right spirit within me.
Cast me not away from Thy presence;
and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation;
and uphold me with Thy free spirit. Amen.

✠ ✠ ✠

SERVICE OF THE SACRAMENT

PREFACE (Stand)

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 on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting 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 961)

Holy, holy, holy Lord God of Sabaoth;
heav'n and earth are full of Your glory.
Hosanna in the highest.
Blessèd, blessèd, blessèd is He who comes in the name of the Lord.
Hosanna in the highest.

PRAYER OF THANKSGIVING

Blessed are you, Lord of heaven and earth. In mercy for our fallen world you gave your only Son, that all those who believe in him should not perish but have eternal life. We give thanks to you for the salvation you have prepared for us through Jesus Christ. Send now your Holy Spirit into our hearts, that we may receive our Lord with a living faith as he comes to us in his holy supper.
Amen. Come, Lord Jesus.

THE WORDS OF OUR LORD

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

AGNUS DEI (LSB 962)

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 Your peace, grant us Your peace, grant us Your peace.

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

DISTRIBUTION HYMN *Come, My Soul, with Every Care* LSB 779

1 Come, my soul, with ev'ry care,
Jesus loves to answer prayer;
He Himself has bid thee pray,
Therefore will not turn away.

2 Thou art coming to a King,
Large petitions with thee bring;
For His grace and pow'r are such
None can ever ask too much.

3 With my burden I begin:
Lord, remove this load of sin;
Let Thy blood, for sinners spilt,
Set my conscience free from guilt.

4 Lord, Thy rest to me impart,
Take possession of my heart;
There Thy blood-bought right maintain
And without a rival reign.

5 While I am a pilgrim here,
Let Thy love my spirit cheer;
As my guide, my guard, my friend,
Lead me to my journey's end.

6 Show me what is mine to do;
Ev'ry hour my strength renew.
Let me live a life of faith;
Let me die Thy people's death.

1 When in the hour of deepest need
We know not where to look for aid;
When days and nights of anxious thought
No help or counsel yet have brought,

2 Then is our comfort this alone
That we may meet before Your throne;
To You, O faithful God, we cry
For rescue in our misery.

3 For You have promised, Lord, to heed
Your children's cries in time of need
Through Him whose name alone is great,
Our Savior and our advocate.

4 And so we come, O God, today
And all our woes before You lay;
For sorely tried, cast down, we stand,
Perplexed by fears on ev'ry hand.

5 O from our sins, Lord, turn Your face;
Absolve us through Your boundless grace.
Be with us in our anguish still;
Free us at last from ev'ry ill.

6 So we with all our hearts each day
To You our glad thanksgiving pay,
Then walk obedient to Your Word,
And now and ever praise You, Lord.

NUNC DIMITTIS *(*LSB 937)

1 Lord, bid Your servant go in peace,
Your word is now fulfilled.
These eyes have seen salvation's dawn,
This child so long foretold.

2 This is the Savior of the world,
The Gentiles' promised light,
God's glory dwelling in our midst,
The joy of Israel.

3 With saints of old, with saints to come,
To You we lift our voice;
To Father, Son, and Spirit blest
Be honor, love, and praise.

PRAYER (Stand)

BENEDICTION

SENDING HYMN *Jesus Shall Reign* LSB 832

1 Jesus shall reign where'er the sun
Does its successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

2 To Him shall endless prayer be made,
And endless praises crown His head;
His name like sweet perfume shall rise
With ev'ry morning sacrifice.

3 People and realms of ev'ry tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

4 Blessings abound where'er He reigns:
The pris'ners leap, unloose their chains,
The weary find eternal rest,
And all who suffer want are blest.

5 Let ev'ry creature rise and bring
Honors peculiar to our King;
Angels descend with songs again,
And earth repeat the loud amen.

ANOUNCEMENTS

DISMISSAL

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

POSTLUDE *Jesus Shall Reign*
Setting: Balint Karosi

FLOWERS: "In memory of Gary D. Mather. We miss you and love you very much. Hope you have a great birthday celebration in heaven."
Tina Mather

FELLOWSHIP CONTRIBUTORS: Preschool Committee

Those serving:

Saturday, 5:00 p.m.:

Greeter: Steve Berg
Reader: Melissa Hecht

Sunday, 10:00 a.m.:

Greeter: Charles Fisher
Comm. assist: Judy Koucky
Reader: Charles Fisher
Acolyte: Ian Lynch
AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgments

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Created by Lutheran Service Builder © 2026 Concordia Publishing House.
944 Kyrie — II Text: Traditional Tune: Russian Orthodox Tune: Public domain
950 Splendor and Honor Text: Carl P. Daw, Jr., 1944 Tune: K. Lee Scott, 1950 Tune: © 1987 K. Lee Scott, admin. MorningStar Music Publishers. Used by permission: LSB Hymn License no. 110005326
952 Alleluia — II Text: Traditional Tune: Fintan O'Carroll , d. 1977 Tune: © 1985 Fintan O'Carroll and Christopher Walker, admin. OCP Publications. Used by permission: LSB Hymn License no. 110005326
956 Create in Me Text: Psalm 51:10–12 Tune: Johann Georg Winer, 1583–1651, adapt. Tune: Public domain
961 Sanctus Text: Traditional; tr. International Consultation on English Texts, alt.
Tune: Mark L. Bender, 1951 Text: © 1975 International Consultation on English Texts. Used by permission: LSB Hymn License no. 110005326 Tune: © 2006 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326
962 Agnus Dei — I Text: Traditional; tr. International Consultation on English Texts, alt. Tune: Paul D. Weber, 1949 Text: © 1975 International Consultation on English Texts. Used by permission: LSB Hymn License no. 110005326 Tune: © 2001 Paul D. Weber. Used by permission: LSB Hymn License no. 110005326
795 Voices Raised to You We Offer Text: Herman G. Stuempfle, Jr., 1923–2007 Tune: Carolyn Jennings, 1936 Text: © 1997 GIA Publications, Inc. Used by permission: LSB Hymn License no. 110005326 Tune: © 1996 Carolyn Jennings. Used by permission: LSB Hymn License no. 110005326
653 In Christ There Is No East or West Text (sts. 1, 4–5): John Oxenham, 1852–1941, alt.; (st. 2): Mark A. Jeske, 1952; (st. 3): Michael A. Perry, 1942–96 Tune: African American spiritual; adapt. Harry T. Burleigh, 1866–1949 Text (st. 2): © 1993 Mark A. Jeske; (st. 3): © 1982 The Jubilate Group, admin. Hope Publishing Co. Used by permission: LSB Hymn License no. 110005326 Text (sts. 1, 4–5) and tune: Public domain
779 Come, My Soul, with Every Care Text: John Newton, 1725–1807, alt. Tune: Justin H. Knecht, 1752–1817 Tune: Public domain
615 When in the Hour of Deepest Need Text: Paul Eber, 1511–69; tr. Catherine Winkworth, 1827–78, alt. Tune: Louis Bourgeois, c. 1510–61 Tune: Public domain
832 Jesus Shall Reign Text: Isaac Watts, 1674–1748, alt. Tune: attr. John C. Hatton, d. 1793Text and tune: Public domain

ST. PAUL'S LUTHERAN CHURCH
7426 IDYLWOOD ROAD
FALLS CHURCH, VIRGINIA 22043
A member congregation of the Lutheran Church–Missouri Synod

CONGREGATIONAL MINISTRIES

Leadership Officers, Working Boards, 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
Tawni Harrell, Director of Youth
Linda Fekete, Parish Secretary
Jill Cha, Preschool Director
Victor Poore, Business Manager
Richard Irwin, Building Manager

CONTACT US

Web site: www.stpaulsfallschurch.org

Office email: Secretary@stpaulsfallschurch.org

Business Manager email: businessmanager@stpaulsfallschurch.org

Pastor's email: pastormark@stpaulsfallschurch.org

Safety Ministry: stpaulsafety@gmail.com

Office phone: 703-573-0295

For your giving convenience you can scan this QR code.

Home | St Pauls Lutheran Church
secure.myvanco.com