

FIFTEENTH SUNDAY AFTER PENTECOST
SEPTEMBER 6, 2026

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



THE ENTRANCE RITE

PRELUDE

Lord, Open Now My Heart to Hear

Settings: 1. Johann G Walther 2. Scott M Hyslop

ENTRANCE

Lord, Open Now My Heart to Hear

LSB 908

- 1 Lord, open now my heart to hear,
And through Your Word to me draw near;
Let me Your Word e'er pure retain;
Let me Your child and heir remain.**
- 2 Your Word inspires my heart within;
Your Word grants healing from my sin;
Your Word has pow'r to guide and bless;
Your Word brings peace and happiness.**
- 3 To God the Father, God the Son,
And God the Spirit, Three in One,
Shall glory, praise, and honor be
Now and throughout eternity.**

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. O God,

from whom all good proceeds, grant to us, Your humble servants, Your holy inspiration, that we may set our minds on the things that are right and, by Your merciful guiding, accomplish them; 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)

Ezekiel 33:7-9

“So you, son of man, I have made a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, O wicked one, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked person shall die in his iniquity, but his blood I will require at your hand. But if you warn the wicked to turn from his way, and he does not turn from his way, that person shall die in his iniquity, but you will have delivered your soul.”

This is the Word of the Lord.

Thanks be to God.

PSALM 32:1-7 (Sung responsively)

Blessèd is the one whose transgression is forgiven,
whose sin is covered.

Blessèd is the man against whom the LORD counts no iniquity,
and in whose spirit there is no deceit.

For when I kept silent, my bones wasted away
through my groaning all day long.

For day and night your hand was heavy upon me;
my strength was dried up as by the heat of summer.

I acknowledged my sin to you,
and I did not cover my iniquity;

I said, "I will confess my transgressions to the LORD,"
and you forgave the iniquity of my sin.

Therefore let everyone who is godly
offer prayer to you at a time when you may be found;
surely in the rush of great waters,
they shall not reach him.

You are a hiding place for me;
you preserve me from trouble;
you surround me with shouts of deliverance.

**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 13:1-10

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

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 18:1-20

The Holy Gospel according to St. Matthew, the 18th chapter.

Glory to You, O Lord.

At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" And calling to him a child, he put him in the midst of them and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven.

"Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

"Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes! And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.

"See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven. For the Son of Man came to save the lost. What do you think? If a man has a hundred sheep and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish.

"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on

earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them.”

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:

A recent study by the Pew Research Center reveals that the percentage of Americans who identify as Christian has dropped by almost one-third in the past fifty years. That figure represents a huge number of people. And while some of this drop can be attributed to the growth of other religions in this country, and especially as that growth has come via immigration, the majority of it comes from people who were born into the Christian faith in and have abandoned it.

Religious participation has always been a mixed bag in this country. Fifty years ago, when I was a kid, I had lots of friends who said they were Christian but never went to church. But today’s non-participants are more likely to have dropped any Christian identity too. The sad fact is that our communities are filled with people who have wandered from the faith.

How are we to respond to this? How are we to react to the fact that many of our family members, friends, neighbors, and co-workers no longer share with us the great bond of Christian fellowship, the comfort and instruction of God’s Word, and the blessed promise of life together in the age to come?

One possible response is to simply surrender these de-churched people to their wandering. And this is the option, sadly, which we are most inclined to choose, since it is the easiest.

But is it right?

In our text today from Matthew chapter 18, Jesus addresses a number of topics which pertain to our life together as his followers. About halfway through these verses, he tells a story about a sheep which wanders from the flock. The story highlights how dangerous it is for the person who strays from the faith. For the unbeliever faces life’s challenges like a helpless lamb out alone in a dangerous world.

But beyond highlighting the danger, the story mainly instructs us on God's attitude toward the lost. God is not content to let people wander off on their own. He wants them back in his flock.

You may have heard of the doctrine circulating through much of Protestantism popularly summarized by the tag: "once saved, always saved." This teaching maintains that once a person professes the Christian faith, they can never fall away from it.

We Lutherans disagree with this doctrine and view it as biblically incorrect. Today's text from Matthew supports this disagreement, for like many other passages of scripture, this one clearly warns against the very real danger of apostasy – the sin of falling away from saving faith.

And yes, in this story Jesus warns us about wandering into any kind of sin and not just the sin of unbelief. But rejecting the faith is clearly the greatest of sins, and certainly the one which needs the greatest warning.

We disavow the "once saved, always saved" doctrine in our church. But we sometimes forget that the flipside of this teaching is just as bad. The flipside is the false belief which can be labelled "once lost, always lost." This is the belief which teaches that those who leave the faith can never come back.

Again, this belief is clearly not supported by scripture, which declares unequivocally that those who are lost can be found. But the clear word on this from the scriptures doesn't always overcome our inclinations or sway our actions. This is seen in our behavior, which often betrays us.

Let's face it, we regularly adopt this attitude toward our lost brothers and sisters who have distanced themselves from the family of God. We fail to pursue them because we think that their decision to walk away is none of our business. Like Cain who was asked by God about the whereabouts of his brother, we excuse ourselves by protesting, *"Am I my brother's keeper?"*

In American society, religious faith is regarded as private and personal. And knowing this, we hesitate to get involved. We don't want to get into what might become an unpleasant discussion. We casually dismiss wanderers from the church and surrender them to their eternal demise.

Today's text teaches us that in neglecting to seek our wayward sisters and brothers, we are actually despising them. This is the word Jesus uses in verse 10. He says: *"See that you do not despise one of these little ones."* The reference to "little ones" is not

limited only to young children; rather, Jesus uses the term to refer to all of God's children of any age who are spiritually dependent and who need care. And the reference to "these" in the text does not just refer to the "little ones" previously mentioned, but also to the ones who are represented by the lost sheep in Jesus' parable. By surrendering these brothers and sisters to wander in unbelief instead of caring for them, we are in effect despising them and sinning against them and God.

This is the same sin which today's Old Testament Reading warns us about. There God says to Ezekiel the prophet: *"if...you do not speak to warn the wicked to turn from his way, that wicked person shall die in his iniquity, but his blood I will require at your hand"* (33:8).

As we can clearly see, God does not hold to the "once lost, always lost" philosophy. We see this in his teaching, and we see it in his actions, for God is always committed to seeking the lost. Jesus affirms this stance of the Lord God directly, in verse 14 of the Gospel reading, when he says: *"It is not the will of my Father who is in heaven that one of these little ones should perish."*

In his story of the lost sheep, Jesus depicts the seeking and saving work of God by comparing him to a shepherd pursuing a lost sheep. Jesus says that this shepherd will *"leave the ninety-nine on the mountains and go in search of the one that went astray"* (v 12). Furthermore, when the shepherd finds the lost sheep, *"he rejoices over it more than over the ninety-nine that never went astray"* (v 13).

Here we see that God both seeks people when they are lost and celebrates when they are restored. His actions are completely opposite of those suggested by the "once lost, always lost" teaching.

Here we can recall that Jesus highlighted the celebration of returned lost ones in one of his other parables too. In the Parable of the Prodigal Son, the forgiving father joyfully welcomes back his wayward son, throwing a great party, dressing him in finest attire, and explaining: *"This my son . . . was lost, and is found"* (Lk 15:24).

Jesus teaches that God does not abandon sinful humanity. And as such, he does not abandon individuals either, which means you and me. God has sent us the Christ to seek and to save us.

The prophet Isaiah once foretold how God would do this when he said: *"All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all"* (53:6). The passage explains how God used tough

discipline to bring us sinners back into his fold – a discipline that was not, however, carried out upon us, but upon God’s “suffering servant,” who is Jesus Christ, his Son.

God placed that discipline upon Jesus, who bore the iniquity of our sins. Jesus bore this when he went to the cross, where he died to pay sin’s penalty.

Yes, the Suffering Servant, Jesus Christ, willingly received the penalty for our wandering. And this includes also the sad wandering in which we despise others when they wander.

Jesus was forsaken that we might be found, and rejected that we might be received back. And in this forsakenness and rejection, he lived up to the words of his teaching, showing that he truly did come to seek and to save the lost.

Christ’s seeking of us sinners has brought us salvation. And now he sends us out to seek after others. We, as his followers, are commissioned to walk in his steps and join him in seeking the lost.

About this, Jesus, after narrating his story of the lost sheep, then says: *“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother”* (v 15).

Sometimes we think of this command by Jesus as guidance in seeking justice or in trying to make things right. As such, many people see this section of verses as a model for conflict resolution. And certainly, it can be used in this way.

But at its heart, these verses are about winning back a wandering brother. The context makes this clear. Commenting on this verse, Lutheran scholar Jeffrey Gibbs writes: “Jesus has in mind a situation where one who has been a fellow disciple now seems to be in peril of no longer being a brother. He is in danger of losing all faith and salvation” (Gibbs, 918).

Sadly, people who choose the path of sin tend to avoid the path of faith, since faith always reminds them that sin is not condoned by God. You probably know some people who don’t attend church because they can’t bring themselves to give up their sin. Some of them even joke about it, saying: “I might burst into flames if I entered that holy place.”

And then there are those on the other side, who reject the concept of sin altogether. They insist that the choices they make which, we call sin, are just natural actions which everyone should learn to accept.

The problem with their logic, of course, is that certain choices clearly hurt or harm others. Therefore, those who wish to live in a world where peace and justice is extended to all must be concerned about right and wrong.

Conversations about sin and repentance, along the lines Jesus commands, may involve uncomfortable confrontation and tough love. But it is not legalistic to be concerned about a fellow Christian who is falling away and to confront him. In fact, we do our brother a disservice if we circumvent that accountability.

Instead, we are to care for our brother by compassionately speaking to him about his sin. The goal of such intervention, as Jesus says, is to gain back the brother and restore him from a lost condition.

In these verses, Jesus guides us in a process to pursue those who have sinned. It is a process of urgent and persistent care. It begins with a personal and private confrontation, *“between you and him alone”* (v 15). And then, if the sin persists, other members of the church become involved in the reclamation effort (v 16). Finally, if even their voices are rebuffed and no certain repentance results, the entire congregation then speaks a word of exclusion (v 17).

Exclusion is very sad, of course. But even this hard word is spoken in love, with the urgent purpose of warning the brother of sin that potentially leads to eternal death. The goal throughout the process is restoration, so that the one who is lost be restored to faith in Christ and to fellowship with the church.

We are not to subscribe to the attitude of “once lost, always lost” regarding our erring brothers and sisters. Instead, we are to seek after them, even as our Lord has sought us sinners and rescued us from sin’s deadly grasp.

Christ committed himself to seek and save us, and we are commissioned to restore our errant brothers and sisters. It is not the will of our Father in heaven that any of his little ones perish.

In our work of seeking the lost, we must always remember to be humble. And this humility should come easy to us, since each of us is a sinner too.

The most important thing to remember, however, is God’s mercy and forgiveness – both the mercy and forgiveness he extends to us, and that which he offers to all people. This is the message which saves those who wander, and the message which sustains us in our work.

God has given us his great messages of repentance and forgiveness so that we may truly and honestly live. May God then strengthen us in these messages always, and keep us in this faith.

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

HYMN OF THE DAY (Stand) O God of Mercy, God of Might

LSB 852

- 1 O God of mercy, God of might,
In love and pity infinite,
Teach us, as ever in Thy sight,
To live our lives in Thee.**
- 2 And Thou, who cam'st on earth to die
That our lost world might live thereby,
O hear us; for to Thee we cry,
In hope, O Lord, to Thee.**
- 3 Teach us the lesson Thou hast taught:
To feel for those Thy blood hath bought,
That ev'ry word and deed and thought
May work a work for Thee.**
- 4 All are redeemed, both far and wide,
Since Thou, O Lord, for all hast died.
Grant us the will and grace provide
To love them all in Thee!**
- 5 In sickness, sorrow, want, or care,
May we each other's burdens share;
May we, where help is needed, there
Give help as unto Thee!**
- 6 And may Thy Holy Spirit move
All those who live to live in love
Till Thou shalt greet in heav'n above
All those who live in Thee.**

**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.

Blessed Lord, You have promised that where two or three are gathered in Your name, You are in the midst of them. We therefore ask you to hear the prayers of Your people and grant our supplications. Lord, in Your mercy, **hear our prayer.**

O God, grant courage to Your Church, that by our warning and witness, sinners may come to repentance with faith and so enjoy the forgiveness of their sins. And in this

work, give us wisdom and strength by Your Spirit, that we may be steadfast and immovable in Your truth. Lord, in Your mercy, **hear our prayer.**

Gracious Father, we pray for all the little ones who believe in You, including all the children in our Sunday School and all who are new to the faith. Keep them from sin and every evil, and teach them Your truth and Your ways so that they may grow up trusting Christ's forgiveness and living as Your children. Lord, in Your mercy, **hear our prayer.**

Almighty God, You alone institute authority. Govern our lawmakers and rulers that they may bear the sword as Your servants, and according to Your command. Bless them with peaceable governance, that under them we may be guarded and directed in righteousness, quietness and unity. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, look with compassion upon those who are struggling with illness, grief, loneliness or trouble, especially all those on our prayer list and those we name in our hearts at this time... Assure them of Your seeking and saving love, which is like that of the shepherd who finds the one lost sheep. Lord, in Your mercy, **hear our prayer.**

Loving Father, on this Labor Day weekend we give you thanks for the ability and opportunities we have to work. And we ask that you would provide jobs for the unemployed, care for those unable to work, and sustain all whose work is dangerous and demanding. Lord, in Your mercy, **hear our prayer.**

Gracious God, grant that in our Holy Communion today we would receive Christ's body and blood with childlike faith. Move us to humbly trust in Your forgiveness and strengthen us in faith toward You and in fervent love toward one another. Lord, in Your mercy, **hear our prayer.**

O almighty God, we confess that we are poor sinners and could not give an answer if You should contend with us. Yet we thank You with all our hearts that You have taken away our guilt and laid it upon Your dear Son, Jesus Christ, who has atoned for it. Graciously sustain us in this faith and govern us by Your Holy Spirit, that we may live according to Your will and in love and service to our neighbors. Do not let us give way to wrath or revenge and so incur Your wrath, but let us always find in You a gracious Father; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

**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.

- 1 Chief of sinners though I be,
Jesus shed His blood for me,
Died that I might live on high,
Lives that I might never die.
As the branch is to the vine,
I am His, and He is mine.
- 2 Oh, the height of Jesus' love,
Higher than the heav'ns above,
Deeper than the depths of sea,
Lasting as eternity!
Love that found me—wondrous thought!
Found me when I sought Him not.
- 3 Only Jesus can impart
Balm to heal the wounded heart,
Peace that flows from sin forgiv'n,
Joy that lifts the soul to heav'n,
Faith and hope to walk with God
In the way that Enoch trod.
- 4 Chief of sinners though I be,
Christ is all in all to me;
All my wants to Him are known,
All my sorrows are His own.
He sustains the hidden life
Safe with Him from earthly strife.
- 5 O my Savior, help afford
By Your Spirit and Your Word!
When my wayward heart would stray,
Keep me in the narrow way;
Grace in time of need supply
While I live and when I die.

Refrain

Eat this bread, drink this cup,
Come to Him and never be hungry.
Eat this bread, drink this cup,
Trust in Him and you will not thirst.

- 1 This is His body given for you; this is His blood that was shed for you.

Refrain

- 2 As often as you eat this bread and drink this cup, you show His death until
He comes again. ***Refrain***

- 3 Eat His flesh and drink His blood, and Christ will raise you up on the Last
Day. ***Refrain***

- 4 Anyone who eats this bread will live forever. ***Refrain***

- 5 If we believe and eat this bread, we will have eternal life. ***Refrain***

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

- 1 **Forth in the peace of Christ we go;
 Christ to the world with joy we bring;
 Christ in our minds, Christ on our lips,
 Christ in our hearts, the world's true king.**
- 2 **King of our hearts, Christ makes us kings;
 Kingship with Him His servants gain;
 With Christ the Servant-Lord of all,
 Christ's world we serve to share Christ's reign.**
- 3 **Priests of the world, Christ sends us forth
 This world of time to consecrate,
 This world of sin by grace to heal,
 Christ's world in Christ to re-create.**
- 4 **Christ's are our lips, His Word we speak;
 Prophets are we whose deeds proclaim
 Christ's truth in love that we may be
 Christ in the world, to spread Christ's name.**
- 5 **We are the Church; Christ bids us show
 That in His Church all nations find
 Their hearth and home where Christ restores
 True peace, true love to all mankind.**

*ANOUNCEMENTS**DISMISSAL*

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Hornpipe in D

John S Dixon

FLOWERS: The flowers today are given to the glory of God and in celebration of the marriage of Holly Hecht and Cody Crowley.

Jill and Tim Hecht

FELLOWSHIP CONTRIBUTORS: Board of Evangelism and Community

Those serving:

8:00 a.m.

Greeter: Jim Easterly

Reader: Judy Koucky

Reader: Melissa Hecht

10:30 a.m.:

Greeter: Jason Starck

Comm. assist: Dede Dixon

Reader: Joe Iafrate

Acolyte: Noah Starck

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

852 O God of Mercy, God of Might Text: Godfrey Thring, 1823–1903, alt. Tune: Samuel Howard, 1710–82 Text and tune: Public domain

852 O God of Mercy, God of Might Text: Godfrey Thring, 1823–1903, alt. Tune: Samuel Howard, 1710–82 Text and tune: Public domain

611 Chief of Sinners Though I Be Text: William McComb, 1793–1873, alt. Tune: Richard Redhead, 1820–1901 Text and tune: Public domain

638 Eat This Bread Text (sts. 1–2): Stephen P. Starke, 1955; (sts. ref, 3–5): Robert J. Batastini, 1942; (sts. ref, 3–5): Taizé Community Tune: Jacques Berthier, 1923–94 Text (sts. 1–2): © 1998 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326 Text (sts. ref, 3–5) and tune: © 1984 Ateliers et Presses de Taizé, Taizé Community, France, admin. GIA Publications, Inc. Used by permission: LSB Hymn License no. 110005326

**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