THE SEVENTEENTH SUNDAY AFTER PENTECOST
SEPTEMBER 20, 2026

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

8:00 a.m. & 10:30 a.m.

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THE ENTRANCE RITE

PRELUDE *Salvation unto Us Has Come*
Setting: 1. Anonymous (18th Century) 2. Dennis W Zimmer

WELCOME

ENTRANCE HYMN *Salvation unto Us Has Come Sts. 1-5* LSB 555

1 Salvation unto us has come
By God's free grace and favor;
Good works cannot avert our doom,
They help and save us never.
Faith looks to Jesus Christ alone,
Who did for all the world atone;
He is our one Redeemer.

2 What God did in His Law demand
And none to Him could render
Caused wrath and woe on ev'ry hand
For man, the vile offender.
Our flesh has not those pure desires
The spirit of the Law requires,
And lost is our condition.

3 It was a false, misleading dream
That God His Law had given
That sinners could themselves redeem
And by their works gain heaven.
The Law is but a mirror bright
To bring the inbred sin to light
That lurks within our nature.

4 From sin our flesh could not abstain,
Sin held its sway unceasing;
The task was useless and in vain,
Our guilt was e'er increasing.
None can remove sin's poisoned dart
Or purify our guileful heart—
So deep is our corruption.

5 Yet as the Law must be fulfilled
Or we must die despairing,
Christ came and has God's anger stilled,
Our human nature sharing.
He has for us the Law obeyed
And thus the Father's vengeance stayed
Which over us impended.

CONFESSION AND ABSOLUTION LSB 167

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

If we say we have no sin, we deceive ourselves, and the truth is not in us.
But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection on God's Word and for self-examination.

Let us then confess our sins to God our Father.
Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not l loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit. **Amen.**

KYRIE LSB 168

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

For the peace from above and for our salvation let us pray to the Lord.
Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.
Lord, have mercy.

For this holy house and for all who offer here their worship and praise let us pray to the Lord.
Lord, have mercy.

Help, save, comfort, and defend us, gracious Lord.
Amen.

THIS IS THE FEAST LSB 171

This is the feast of victory for our God. Alleluia.

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

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

This is the feast of victory for our God. Alleluia.

Sing with all the people of God, and join in the hymn of all creation:

Blessing and honor and glory and might be to God and the Lamb forever. Amen.

This is the feast of victory for our God, for the Lamb who was slain has begun His reign.

Alleluia, alleluia.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Lord God, heavenly Father,

since we cannot stand before You relying on anything we have done, help us trust in Your abiding grace and live according to Your Word; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

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THE LITURGY OF THE WORD

FIRST LESSON (Be seated) Isaiah 55:6-9

"Seek the LORD while he may be found;
call upon him while he is near;
let the wicked forsake his way,
and the unrighteous man his thoughts;
let him return to the LORD, that he may have compassion on him,
and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts,
neither are your ways my ways, declares the LORD.
For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts."

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

8:00 ANTHEM *Jubilation Choir* *Luther's Morning Prayer*
Setting: John A Behnke Text: Martin Luther, adapted

I thank You, my heavenly Father,
through Jesus Christ, Your dear Son,
that You have kept me from all danger.
Keep me from sin and evil,
that all I do in life may please You.
For into Your hands I commend myself,
my body and soul, and all things.
Let Your holy angel be with me,
that the evil foe may have no power over me.
Amen.

10:30 PSALM 27:1-9 (Sung responsively)

The LORD is my light and my salvation;
whom shall I fear?
The LORD is the stronghold of my life;
of whom shall I be afraid?

When evildoers assail me
to eat up my flesh,
my adversaries and foes,
it is they who stumble and fall.

Though an army encamp against me,
my heart shall not fear;
though war arise against me,
yet I will be confident.

One thing have I asked of the LORD,
that will I seek after:
that I may dwell in the house of the LORD
all the days of my life,
to gaze upon the beauty of the LORD
and to inquire in his temple.

For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will lift me high upon a rock.

And now my head shall be lifted up
above my enemies all around me,
and I will offer in his tent
sacrifices with shouts of joy;
I will sing and make melody to the LORD.

Hear, O LORD, when I cry aloud;
be gracious to me and answer me!
You have said, "Seek my face."
My heart says to you,
"Your face, LORD, do I seek."
Hide not your face from me.
Turn not your servant away in anger,
O you who have been my help.
Cast me not off; forsake me not,
O God of my salvation!

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 Philippians 1:12-14, 19-30

I want you to know, brothers, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ. And most of the brothers, having

become confident in the Lord by my imprisonment, are much more bold to speak the word without fear. . . .

for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account. Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, engaged in the same conflict that you saw I had and now hear that I still have.

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

10:30 CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia.

GOSPEL Matthew 20:1-16

The Holy Gospel according to St. Matthew, the 20th chapter.
Glory to You, O Lord.

[Jesus said:] "The kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the marketplace, and to them he said, 'You go into the

vineyard too, and whatever is right I will give you.' So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing. And he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' And when those hired about the eleventh hour came, each of them received a denarius. Now when those hired first came, they thought they would receive more, but each of them also received a denarius. And on receiving it they grumbled at the master of the house, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go. I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' So the last will be first, and the first last."

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:

Before we dive into an examination of the Gospel lesson just read, I'd like you to think about the following question. In life, do you do what you do because you want to receive a reward, or do you do it because it's simply the right thing to do?

For example, do you work your job in order to receive rewards such as higher pay or more recognition? Or do you work it because it's a good use of your skills and can help people?

Likewise, with your hobbies and interests, do you do them in order to receive a reward – like a trophy or being known as a winner? Or do you do them because they're fun and help you stay healthy?

Let's face it. Most of us do things for both reasons. We want rewards such as earnings and recognitions. And at the same time, we also want to use our skills and be productive simply because this a good thing to do.

But which of these two reasons prevails for you? Which is dominant over the other, and which tends to guide your decision-making on most days?

I ask you this because when Jesus told the parable in our text today, he did so in the context of a discussion about these things with his disciples.

The discussion began when a rich man came to Jesus and asked him what he needed to do in order to obtain eternal life. In the discussion, which we skipped in our read-through of Matthew this year since the verses are read during the year of Mark, Jesus told the man that he must keep the law of God and that this meant not only keeping the commandments, but also selling all he had and following him. The rich man then walked away sad, obviously not willing to do what Jesus had said. And Jesus then declared to the disciples that it is very hard for a rich man to enter the kingdom of heaven.

This then prompted one of the disciples, Peter (not surprisingly), to ask Jesus what this meant for him and the rest of the disciples, since they had done what Jesus said. Unlike the rich man who walked away, they had left everything and followed him. Peter specifically asked Jesus whether there might be some form of reward, saying: "*See, we have left everything and followed you. What then will we have*?"

One might think that Jesus, in his response, would rebuke Peter's question, since we know that Jesus regularly urged humility, contentment, and duty over the prospects of reward. But that's not what Jesus did. Instead, he said to the disciples, "*Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life. But many who are first will be last, and the last first*."

These words of Jesus are definitely about reward. And what an amazing reward they describe! The disciples will be "*judging the twelve tribes*" – a way of describing their future leadership as the church's apostles. Furthermore, everyone who has made the sacrifices involved in following Jesus will "*receive a hundredfold*."

These words of reward from Jesus are not to be missed. For they speak to God's great generosity to us, his people. And they echo earlier promises of Jesus given to his followers, including those where he spoke about the kingdom as a treasure.

The only point of ambiguity in these words is whether Jesus is referring to rewards here in this life or rewards in the life to come. When Mark records these words of Jesus in his Gospel account, he adds that the rewards will be given "*in this life*," and that they will come "*with persecution.*" But when we look at all the sayings of Jesus, we should conclude that there will be some blessings given here in this life and that many will need to wait for the life to come.

So yes, there will be rewards – some given now and some given later. But what kind of rewards will these be?

When we think of rewards, we tend to think of money or other things which give some kind of physical benefit, opportunity, or pleasure. But the scriptures point us to other rewards – those such as peace in our hearts, the contentment of our souls, the forgiveness of our sins, and the joy of good relationships with others.

Jesus, in fact, came to change our thinking about rewards. And this is one of the reasons he said: "*many who are last will be first, and the first last*." With Jesus, the usual ways of thinking are turned upside down.

With all this as background to today's reading, we can now see more clearly what Jesus is intending with his parable of the workers in the vineyard. In this parable, the reward for all the workers is the same. And it is a good reward – a just payment for a day's worth of work.

But the parable then tells how those who ended up doing more of the work complained, thinking that they should have received more than those who were hired later in the day. And this complaint makes sense to us, for we too like to believe that everyone should get paid according to what they have done.

However, the workers had no right to complain, for it's the owner's prerogative how he pays. As the owner explained: "*Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity*?"

The workers in the story were clearly focused only on the reward and not the greater good. The greater good was that lots of people had the opportunity to work that day instead of sitting around idly. But that good seems not to have occurred to them.

Here we should note that rewards in themselves can be fine but that an overemphasis on them can lead to trouble. One of the troubles that can come is resentment. The workers in Jesus' parable who worked longer obviously resented both the owner and those who worked less. They were quite offended by the owner's decision and said of their fellow workers: "*you have made them equal to us who have borne the burden of the day*."

The wording of this protest by the all-day workers is no doubt meant to cause us great pause, for those who can't stand to be equal with others tend to cause problems. The words bring to mind ugly examples throughout history of people mistreating others because they are convinced that those others are beneath them.

But rather than pointing out any of these examples from history, let's think instead about how we sometimes think in a similar way. Let's face it, we can become resentful too. And that's even true in our life together in Christ's church.

When someone comes to Jesus at the 11th hour – meaning the last stages of their life – we who have followed Jesus for years might be tempted to resent their equal reward of heaven rather than rejoice in it as we should.

Likewise, and perhaps even more, we who are active and contributing members can become resentful when we see people receiving the same benefits of the Christian life without putting in the same work. We can become very offended when we see these people receive the same friendly greeting from the pastor, the same rights and privileges in the church, and the same trust from the Christian community without seemingly making the same sacrifices.

In those times when we become resentful, we must repent and seek to do better. For today's parable makes it clear that people can join the work at any time and that God loves us all equally, even though some contribute more than others.

Rather than being resentful of such people, perhaps we should have pity on them instead, since they've missed out on so much joy and blessing. And certainly, we should encourage them to work with us and welcome them when they do.

We should remember, too, that many of those who don't work in the church have great burdens that occupy them elsewhere – burdens of work or family. As well, many people just don't feel like they've been invited to work in the church, or perhaps feel that they are unworthy.

In the parable, the vineyard owner keeps going out and inviting more workers. At one point he asks a worker: "*why do you stand here idle all day*?" And the worker replies, "*because no has hired us*." The worker wasn't lazy; he just hadn't had the opportunity to work.

We tend to think people should show more initiative and approach the church with their time and talents. But people are often unsure of what to do.

In either case, the church is to follow the example of the vineyard owner and invite people to work. We are to do this with joy in our hearts and with generosity of spirit. We must remember that God will give rewards from his great generosity and that these rewards will be the ones he knows to be best.

At the end of the parable, Jesus repeats the phrase he had said earlier: "*So the last will be first and the first last.*" And in the parable itself (did you notice?) he uses the same language, telling how the vineyard owner instructs that the last be paid first. The instruction assures that the full-day workers get to see what is happening, but it also serves as an echo of Jesus' phrase.

In this phrase of Jesus, not only do we see how he came to change our thinking, but also how he came to lift up those who are down in life and humble those who need to be humbled. The phrase echoes the words of his mother, Mary, who praised God before her son's birth, singing: "*He has brought down the mighty from their thrones and exalted those of humble estate; he has filled the hungry with good things, and the rich he has sent away empty*" (Luke 1:52–53). The phrase echoes Jesus' own words in one of his sermons too, where he said: "*Blessed are you who are poor, for yours is the kingdom of God… But woe to you who are rich, for you have received your consolation*" (Luke 6:20,24).

This "great reversal" of Jesus, as we call it, signals the justice God will give to his people. For God sees injustices when they take place and has promised to aid the victims.

We tend to get all bent out of shape when we see things such as unequal pay for equal work, but that's because we forget that God sees it too. And we drive ourselves crazy with worry when we believe that we're falling behind, especially when we see that others are selling their souls to get ahead, but that's because we forget that God sees it as well.

Our God is both generous and just. He generously offers the reward of eternal life to all who put their trust in his plan of salvation, and he justly works in this world to lift up those who are low and knock down those who need correcting.

We see this combination of generosity and justice most clearly when we look to the cross of Jesus Christ. There we see God's generosity towards his people in the giving of his Son; and we see the demands of justice being paid in the Son's sacrificial death for our sins.

When we live in God's kingdom, meaning we submit ourselves to his Lordship, we will benefit from both God's generosity and his justice. He will provide for us generously as we have need and remind us that the best is yet to come, and he will also work in our lives to shape us into the people he wants us to be.

Serving in the Lord's kingdom is a privilege because it's an opportunity to move from an idleness of spirit to a life of meaning and purpose. And our serving will be done best when we trust God's ways as the right way and let him take care of the rewards – which he will give according to his promises.

May God then lead us to remember these things, and serve with joy in our hearts. In the name of Jesus our Savior. Amen.

HYMN OF THE DAY (Stand) Lord of All Hopefulness LSB 738

1 Lord of all hopefulness, Lord of all joy,
Whose trust, ever childlike, no cares could destroy:
Be there at our waking, and give us, we pray,
Your bliss in our hearts, Lord, at the break of the day.

2 Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the plane and the lathe:
Be there at our labors, and give us, we pray,
Your strength in our hearts, Lord, at the noon of the day.

3 Lord of all kindliness, Lord of all grace,
Your hands swift to welcome, Your arms to embrace:
Be there at our homing, and give us, we pray,
Your love in our hearts, Lord, at the eve of the day.

4 Lord of all gentleness, Lord of all calm,
Whose voice is contentment, whose presence is balm:
Be there at our sleeping, and give us, we pray,
Your peace in our hearts, Lord, at the end of the day.

APOSTLES' CREED *Hymnal, back cover*

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

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

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

OFFERING

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

PRAYERS OF THE CHURCH

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

For wisdom from the Word of God, that we may lead fruitful lives in the midst of a foolish world, let us pray to the Lord: **Lord, have mercy.**

That we would learn to become like our divine Master, who puts the last first, pardons sinners, and works death into great gain for His servants, let us pray to the Lord: **Lord, have mercy.**

For all who serve in the Lord's kingdom, that we would be ever mindful that it is only by grace we are privileged to serve in it, let us pray to the Lord: **Lord, have mercy.**

That Christ would be honored in our bodies, whether by life as we serve Him without fear, or by departing this life to be with Him, which is far better, let us pray to the Lord: **Lord, have mercy.**

For this nation, that the Lord would bless all people in their callings and in service to their neighbors; and for all authorities, that they would serve on behalf of the defenseless, let us pray to the Lord: **Lord, have mercy.**

For those who are sick, depressed, lonely, ignored, shut in or in hospice care; for Geraine, Sophia, June, Peter, Wendy, James, Russell, Yi, Jeannie, Val, Marvin, Elianna, Lois, and all who have requested our prayers, that God would keep them in the certainty that to live is Christ and to die is gain, let us pray to the Lord: **Lord, have mercy.**

For all who commune this day, that they may receive our Savior's body and blood in faith for the forgiveness of their sins; and for those still being instructed, that they may be nourished in hope and come soon to the Lord's table, let us pray to the Lord: **Lord, have mercy.**

Hear us, heavenly Father, for the sake of Christ Jesus, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

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SERVICE OF THE SACRAMENT

OFFERTORY LSB 176

What shall I render to the Lord for all His benefits to me?
I will offer the sacrifice of thanksgiving and will call on the name of the Lord.
I will take the cup of salvation and will call on the name of the Lord.
I will pay my vows to the Lord now in the presence of all His people,
in the courts of the Lord's house, in the midst of you, O Jerusalem.

PREFACE LSB 177

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…evermore praising You and saying:

SANCTUS LSB 178

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

PRAYER OF THANKSGIVING LSB 178

THE WORDS OF OUR LORD LSB 179

PROCLAMATION OF CHRIST

LORD'S PRAYER

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

PAX DOMINI LSB 180

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

AGNUS DEI LSB 180

Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; grant us peace.

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 Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.

2 Not what I feel or do
Can give me peace with God;
Not all my prayers and sighs and tears
Can bear my awful load.

3 Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

4 Thy love to me, O God,
Not mine, O Lord, to Thee,
Can rid me of this dark unrest
And set my spirit free.

5 Thy grace alone, O God,
To me can pardon speak;
Thy pow'r alone, O Son of God,
Can this sore bondage break.

6 I bless the Christ of God,
I rest on love divine,
And with unfalt'ring lip and heart
I call this Savior mine.

O Lord, We Praise Thee LSB 617

1 O Lord, we praise Thee, bless Thee, and adore Thee,
In thanksgiving bow before Thee.
Thou with Thy body and Thy blood didst nourish
Our weak souls that they may flourish:
O Lord, have mercy!
May Thy body, Lord, born of Mary,
That our sins and sorrows did carry,
And Thy blood for us plead
In all trial, fear, and need:
O Lord, have mercy!

2 Thy holy body into death was given,
Life to win for us in heaven.
No greater love than this to Thee could bind us;
May this feast thereof remind us!
O Lord, have mercy!
Lord, Thy kindness did so constrain Thee
That Thy blood should bless and sustain me.
All our debt Thou hast paid;
Peace with God once more is made:
O Lord, have mercy!

3 May God bestow on us His grace and favor
That we follow Christ our Savior
And live together here in love and union
Nor despise this blest Communion!
O Lord, have mercy!
Let not Thy good Spirit forsake us;
Grant that heav'nly-minded He make us;
Give Thy Church, Lord, to see
Days of peace and unity:
O Lord, have mercy!

PRAYER (Stand)

BENEDICTION

SENDING HYMN *Salvation unto Us Has Come Sts. 6-10* LSB 555

6 Since Christ has full atonement made
And brought to us salvation,
Each Christian therefore may be glad
And build on this foundation.
Your grace alone, dear Lord, I plead,
Your death is now my life indeed,
For You have paid my ransom.

7 Let me not doubt, but truly see
Your Word cannot be broken;
Your call rings out, "Come unto Me!"
No falsehood have You spoken.
Baptized into Your precious name,
My faith cannot be put to shame,
And I shall never perish.

8 The Law reveals the guilt of sin
And makes us conscience-stricken;
But then the Gospel enters in
The sinful soul to quicken.
Come to the cross, trust Christ, and live;
The Law no peace can ever give,
No comfort and no blessing.

9 Faith clings to Jesus' cross alone
And rests in Him unceasing;
And by its fruits true faith is known,
With love and hope increasing.
For faith alone can justify;
Works serve our neighbor and supply
The proof that faith is living.

10 All blessing, honor, thanks, and praise
To Father, Son, and Spirit,
The God who saved us by His grace;
All glory to His merit.
O triune God in heav'n above,
You have revealed Your saving love;
Your blessèd name we hallow.

ANNOUNCEMENTS

DISMISSAL

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

POSTLUDE *Salvation unto Us Has Come*
Setting: Walter L Pelz

FELLOWSHIP: Board of Youth

Those serving:

8:00 a.m.:

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

10:30 a.m.:

Greeter: SP Youth
Comm. assist: SP Youth/Jill Hecht
Reader: SP Youth
Acolyte: Noelle Blomster
AV Assist: Hannes Buuck, Andreas Buuck

Acknowledgments

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FALLS CHURCH, VIRGINIA 22043
A member congregation of the Lutheran Church–Missouri Synod

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Kantor Aaron Jansen, Director of Music
Tawni Harrell, Director of Youth
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Victor Poore, Business Manager
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