

THE EIGHTEENTH SUNDAY AFTER PENTECOST
SEPTEMBER 27, 2026

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

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



THE ENTRANCE RITE

PRELUDE

Prelude in C Major, BWV 531
Johann Sebastian Bach

WELCOME

ENTRANCE HYMN

Come, Let Us Join Our Cheerful Songs

LSB 812

- 1 Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.
- 2 “Worthy the Lamb that died,” they cry,
“To be exalted thus!”
“Worthy the Lamb,” our lips reply,
“For He was slain for us!”
- 3 Jesus is worthy to receive
Honor and pow’r divine;
And blessings more than we can give
Be, Lord, forever Thine.
- 4 Let all creation join in one
To bless the sacred name
Of Him who sits upon the throne
And to adore the Lamb.

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 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 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. Almighty God,

You exalted Your Son to the place of all honor and authority. Enlighten our minds by Your Holy Spirit that, confessing Jesus as Lord, we may be led into all truth; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Ezekiel 18:1-4, 25-32

The word of the LORD came to me: “What do you mean by repeating this proverb concerning the land of Israel, ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge’? As I live, declares the Lord GOD, this proverb shall no more be used by you in Israel. Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die. . . .

“Yet you say, ‘The way of the Lord is not just.’ Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just? When a righteous person turns away from his righteousness and does injustice, he shall die for it; for the injustice that he has

done he shall die. Again, when a wicked person turns away from the wickedness he has committed and does what is just and right, he shall save his life. Because he considered and turned away from all the transgressions that he had committed, he shall surely live; he shall not die. Yet the house of Israel says, 'The way of the Lord is not just.' O house of Israel, are my ways not just? Is it not your ways that are not just?

"Therefore I will judge you, O house of Israel, every one according to his ways, declares the Lord God. Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, declares the Lord God; so turn, and live."

This is the Word of the Lord.

Thanks be to God.

8:00 ANTHEM

Jubilation Choir

God So Loved the World
Setting: Aaron David Miller

God so loved the world that he gave his only Son, so the everyone
who believes in him should not perish but have eternal life.

For God sent not his son to the world to condemn the world,
but that the world through him might be saved.

Amen.

10:30 PSALM 25:1-10 (*Sung responsively*)

To you, O LORD,

I lift up my soul.

O my God, in you I trust;

let me not be put to shame;

let not my enemies exult over me.

Indeed, none who wait for you shall be put to shame;

they shall be ashamed who are wantonly treacherous.

Make me to know your ways, O LORD;

teach me your paths.

Lead me in your truth and teach me,

for you are the God of my salvation;

for you I wait all the day long.

Remember your mercy, O LORD, and your steadfast love,
for they have been from of old.
Remember not the sins of my youth or my transgressions;
according to your steadfast love remember me,
for the sake of your goodness, O LORD!

Good and upright is the LORD;
therefore he instructs sinners in the way.
He leads the humble in what is right,
and teaches the humble his way.
All the paths of the LORD are steadfast love and faithfulness,
for those who keep his covenant and his testimonies.

**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 2:1-4, 14-18

If there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. . . .

Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all. Likewise you also should be glad and rejoice with me.

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 21:23-27

The Holy Gospel according to St. Matthew, the 21st chapter.
Glory to You, O Lord.

When [Jesus] entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus answered them, "I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. The baptism of John, from where did it come? From heaven or from man?" And they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'From man,' we are afraid of the crowd, for they all hold that John was a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things."

This is the Gospel of the Lord.
Praise to You, O Christ.

SERMON (Be seated)

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

The Gospel lesson just read continues our read-through of Jesus' ministry according to St. Matthew. One thing to notice right away in this reading is that there has been a change in the setting. Up until this point, Jesus had been teaching and ministering in Galilee and the surrounding regions. But now he has gone to Jerusalem, the center of Jewish life.

We skipped the verses which give the account of his journey. But you likely know the story of his entrance into the city, since we remember it each year on Palm Sunday. Jesus entered the city to great fanfare, with the people cheering his arrival by waving palm branches and throwing their cloaks on the road and shouting acclamations of joy. They did this because they knew of the great things he had done among them and because they believed that he might possibly be the promised Messiah.

Once in the city, Jesus went immediately to the Temple, where he cleansed it – driving out the salesmen and turning over the tables of the moneychangers. As he did this, he reminded the people that God had said: “my house shall be a house of prayer.”

Today’s text picks up the story as Jesus returns to the Temple the next morning. Unsurprisingly, the religious leaders were there waiting for him with questions. They wanted to know by what authority he was doing these things, and who gave him this authority.

The question of Jesus’ authority was not a new one. When Jesus gave his so-called “Sermon on the Mount” earlier in his ministry, the people marveled at his teaching and specifically noted that he was teaching them “as one who had authority and not as their scribes” (Mt. 7:29).

Then, a little after this, Jesus healed a man who was paralyzed by saying: “But that you may know that the Son of Man has authority on earth to forgive sins—rise, pick up your bed and go home.” And when the crowds saw this, they were afraid and glorified God “who had given such authority to men” (Mt. 9:6,8).

Jesus’ authority, as the scriptures clearly show, came directly from God. It did not derive from having studied under a certain Rabbi or belonging to a particular association of men. Jesus had authority because he was from God and because he was God – God made flesh to dwell among his people. As such, Jesus had supreme authority – one that was seen in his miracles and expressed in his goodness.

But in today’s reading, Jesus was not yet ready to publicly claim the source of his authority, for his time had not fully come and he still had work to do. He therefore threw the question about authority back on the religious leaders, asking them, instead, a question about John the Baptist. His question was similar to the one they just asked him: “Did John’s baptism come from God or from men?”

Jesus knew the leaders were afraid to answer the question. And by posing it, he successfully put them off so that he could continue to teach.

But, the question of his authority was still out there. And in the same way, that question remains out there among us too, in our day. The incident described in today’s reading was not included in the scriptures simply to show that Jesus was clever and that he knew how to side-step an issue if he needed to. Rather, it was included so that people would be confronted by the question of his authority.

As we have already noted, there is an answer to the question the religious leaders asked Jesus on that day. The answer is that Jesus' authority comes from God. Jesus is sent by God and is God. This is the Christian confession; and what we believe.

But this belief is not accepted by everyone. In fact, some think it quite untrue. What about you?

There is a part of us (each of us) that doesn't want to give an answer to the question. We'd rather side-step it or delay it, as Jesus did in the story. And that's because we think we might need more information, or we might not like closing ourselves off to other possibilities, or we might be leery of assigning such authority to one voice.

But the question demands an answer. Recall that back in chapter 16, Jesus asked basically the same question to his disciples, saying: "Who do you say that the Son of Man is?" And then, when Peter spoke up and said: "you are the Christ, the Son of the living God," Jesus commended him for this confession.

The question about Jesus' authority demands an answer because there are important issues at stake. For example, there is the issue of whether one believes that God chooses to reveal himself and whether he does so in detail. Christians believe that Jesus came to make God known in a clear and thorough way. Through his recorded teachings and actions, we learn critical things about God – including his justice, his goodness, and his power.

There is also the issue of whether one believes that God forgives sins. In the teachings of Jesus, and, even more in his death, we have a certain word that God does indeed forgive us. He forgives us because of the perfect sacrifice for sins which Jesus offered when he died on the cross. This sacrifice guarantees that all who come to him in repentance and faith will receive God's forgiveness.

And there is the issue of whether one believes God is the most important authority we need in life. We like to believe that we don't need an authority – that we are completely free and a servant of none. But Jesus shows us, instead, the blessings which come when we submit to the will of the Father, for in his obedience he earned life for all.

We need God as our authority. Think about this. If we submit to no authority but our own, we have no common authority with others and our lives will consist of constant struggle with them. For where there is no authority, chaos reigns.

We might think that submitting to certain human authorities – such as our government and its laws – is sufficient. But these authorities are imperfect in their work. And they are vulnerable to greed and corruption too.

These authorities don't have the universal outlook that God does. And because of this, they end up aligning themselves with the other world authorities they like while demonizing the rest. And this simply perpetuates the struggles among us.

When people fail to place themselves under the authority of God – to “fear him,” to use the Biblical language – they end up placing themselves under these other authorities instead. But these others can never deliver as God does.

Last Sunday evening, I began teaching our new confirmation class. One of our tasks that first evening was to cover the First Commandment. The First Commandment says we “shall have no other gods,” and Luther explains that this means we should “fear, love and trust in God above all things.”

Some people get hung up over the idea of fearing God, thinking that we should only love and trust him instead. But when they learn that this fear has to do with honoring God's authority and recognizing his right to carry out justice, they usually lose their concern.

Earlier in this sermon, as we first got into today's text, I stated that Jesus “put off” the question about authority which the religious leaders asked him. And to a degree, that's a fair assessment. But it would be more accurate to say, instead, that Jesus addressed the question in one of his usual beguiling ways. That is, he made the people think, by telling them a parable.

Actually, Jesus told them three parables at that time. But our text today only contains one of them. The other two will be read over the course of the next two Sundays.

Today's parable tells of a man who had two sons and who ordered them both to go work in his vineyard. The first son replied with a “no,” but later changed his mind and started working. The second son replied with a “yes,” but then didn't go. And that's where the parable ends. It's very short.

With the parable concluded, Jesus then asked those who questioned him: “Which son did the will of his father?” And of course, the answer is clear. It was the second one – the one who ultimately obeyed.

Jesus then interprets the parable. And his interpretation is very critical of his

questioners, for he tells them that the tax collectors and the prostitutes would go into the kingdom of God before them since John the Baptist came to them in the way of righteousness and they did not believe him. They may have been saying “yes” to God with their prayers and religious manner, but when they were called to believe God’s prophet, their answer was a disobedient “no.”

Those who did believe were the tax collectors and prostitutes that Jesus mentioned. Up until he came, their lives had been a “no,” as witnessed by their sinful actions. But now they had heard the call of God’s prophet, and they obeyed it.

Jesus’ parable clearly points out what was happening in his day. Some were hearing his message and responding in faith, while others were not.

At the same time, the parable has a point for us as well. The parable is about hearing the word of God and obeying it. It is about embracing the change of mind that is needed to receive God’s grace, as that grace comes through his Son, Jesus, the promised Messiah.

Ultimately, the parable points to Jesus’ authority by recalling the message of John who proclaimed Jesus as the one who was coming after him. John had said that this “one to come” would “baptize with the Holy Spirit and with fire.” And these are things which only one with the authority of God could do.

The parable is also further commentary on the lesson from Jesus that we explored last week. There we heard Jesus say, “the last shall be first and the first last.” The tax collectors and prostitutes, who were last because of their sin, were now entering the kingdom of heaven first, because they heard the call of Jesus and repented. The religious ones, on the other hand, who up until this point were first in the eyes of the people, were now last because of their rejection of the new thing God was doing.

Today’s text is a call to you to acknowledge and heed the authority of God as given in Jesus Christ. It is a call to repent of the sin which may be holding you back. It is a call to change your mind if you do not believe that Jesus is God’s chosen Christ. And it is a call to go to work in God’s vineyard by sharing the good news of salvation given through Jesus Christ.

Today’s text points us ahead to the last words of Jesus to his disciples in Matthew’s Gospel, where Jesus commissioned his disciples for their work to come. Since his words that day mention his authority, they fit perfectly as a conclusion for our meditation

today. There Jesus said: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matthew 28:18–20).

All authority has been given to Jesus. May we therefore acknowledge this authority and work with him in the tasks of his kingdom. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) Lord, Keep Us Steadfast in Your Word LSB 655

- 1 Lord, keep us steadfast in Your Word;
Curb those who by deceit or sword
Would wrest the kingdom from Your Son
And bring to naught all He has done.**
- 2 Lord Jesus Christ, Your pow’r make known,
For You are Lord of lords alone;
Defend Your holy Church that we
May sing Your praise eternally.**
- 3 O Comforter of priceless worth,
Send peace and unity on earth;
Support us in our final strife
And lead us out of death to life.**

**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.

Merciful Lord, You founded Your Church upon the proclamation of repentance for the forgiveness of sins. Purify the tongues of Your servants, that the tongues of the wicked may be silenced. Turn them from their evil ways, that their sins may be washed away. Lord, in Your mercy, **hear our prayer.**

Lord God, You have built Your Church and called her to hold fast to the Word of life in the midst of a crooked and twisted world. Keep her centered under the authority of your Son, Jesus Christ, preserve her from all grumbling, rivalry and conceit, and sustain her in humble and devout faith until the day of Christ's return. Lord, in Your mercy, **hear our prayer.**

Creator of all things, bless the useful arts of science and industry, that we may use Your resources for the good of Your people and take responsible care of all You have made. Prevent us from misusing Your gifts and our reason, lest we bring harm upon ourselves and others. Lord, in Your mercy, **hear our prayer.**

Mighty Father, all the might of man is nothing before You, yet You have appointed earthly realms and rulers to punish evil and honor good. Give us faithful leaders who will serve honorably and well, and bless those who serve in the armed forces as they defend us. Lord, in Your mercy, **hear our prayer.**

O Lord Almighty, draw near to those who face the distress of sickness, surgery and pain. We pray especially for those on our prayer list and those we name in our hearts at this time... Let them not be afraid, and heal them according to the abundance of Your steadfast love. Lord, in Your mercy, **hear our prayer.**

Unite us, O Lord, that we may be of one mind and one will in doctrine, witness and service. Bless us as we come at Your bidding to receive the body and blood of Your Son at His table. And grant that what we receive in this Holy Communion we may keep in holy hearts and holy lives. Lord, in Your mercy, **hear our prayer.**

O God, in You there is no shadow due to change. Enkindle Your divine light in us, that we may stand united as Christ's own body, holding fast to the Word of life and shining brightly in the midst of this world's darkness; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



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.

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**

Draw Near and Take the Body of the Lord

LSB 637

- 1 Draw near and take the body of the Lord,
And drink the holy blood for you outpoured;
Offered was He for greatest and for least,
Himself the victim and Himself the priest.
- 2 He who His saints in this world rules and shields,
To all believers life eternal yields;
With heav'nly bread He makes the hungry whole,
Gives living waters to the thirsting soul.
- 3 Come forward then with faithful hearts sincere,
And take the pledges of salvation here.
O Lord, our hearts with grateful thanks endow
As in this feast of love You bless us now.

PRAYER (Stand)

BENEDICTION

- 1 **Forth in Thy name, O Lord, I go,
 My daily labor to pursue,
 Thee, only Thee, resolved to know
 In all I think or speak or do.**
- 2 **The task Thy wisdom has assigned,
 O let me cheerfully fulfill;
 In all my works Thy presence find,
 And prove Thy good and perfect will.**
- 3 **Thee may I set at my right hand,
 Whose eyes my inmost substance see,
 And labor on at Thy command,
 And offer all my works to Thee.**
- 4 **Give me to bear Thine easy yoke,
 And ev'ry moment watch and pray,
 And still to things eternal look,
 And hasten to Thy glorious day.**
- 5 **For Thee delightfully employ
 Whate'er Thy bounteous grace has giv'n,
 And run my course with even joy,
 And closely walk with Thee to heav'n.**

ANNOUNCEMENTS

DISMISSAL

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

POSTLUDE

Voluntary on "Winchester New"
Setting: Robert J Powell

Those serving:

8:00 a.m.:

Greeter: Steve Berg

Comm. assist: Dave Oaks

Reader: Dave Oaks

10:30 a.m.:

Greeter: Lynn Jacquez

Comm. assist: Holly Siebrass

Reader: Lynn Jacquez

Acolyte: Miriam Buuck

AV Assist: Hannes Buuck, Andreas Buuck

Acknowledgments

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Text and tune: Public domain

655 Lord, Keep Us Steadfast in Your Word Text: Martin Luther, 1483–1546; tr. Catherine Winkworth, 1827–78, alt. Tune: Geistliche Lieder auff's new gebessert, 1543, Wittenberg, ed. Joseph Klug 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

637 Draw Near and Take the Body of the Lord Text: Latin, 7th cent.; tr. John Mason Neale, 1818–66, alt. Tune: Trente quatre Pseaumes de David, 1551, Geneva, ed. Louis Bourgeois Text and tune: Public domain
854 Forth in Thy Name, O Lord, I Go Text: Charles Wesley, 1707–88, alt. Alt Tune: WINCHESTER NEW 405-Musicalisch Hand-Buch der Geistlichen Melodien, 1690, Hamburg, alt. Text: Public domain Tune: Public domain

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7426 IDYLWOOD ROAD
FALLS CHURCH, VIRGINIA 22043**

A member congregation of the Lutheran Church–Missouri Synod

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The. Rev. Wayne Lehrer, Pastor Emeritus

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Tawni Harrell, Director of Youth
Linda Fekete, Parish Secretary

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CONTACT US

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