

THE SEVENTH SUNDAY OF EASTER
ASCENSION OF OUR LORD (Observed)
JUNE 1, 2025

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



THE ENTRANCE RITE

PRELUDE

Look, Ye Saints, the Sight Is Glorious

Setting: Donald Busarow

WELCOME

Alleluia! Christ is risen!
He is risen indeed! Alleluia!

ENTRANCE HYMN

Look, Ye Saints, the Sight Is Glorious

LSB 495

- 1 **Look, ye saints, the sight is glorious;
 See the Man of Sorrows now!
From the fight returned victorious,
 Ev'ry knee to Him shall bow.
Crown Him! Crown Him!
Crown Him! Crown Him!
Crown Him! Crown Him!
 Crowns become the victor's brow.
 Crowns become the victor's brow.**

- 2 **Crown the Savior! Angels, crown Him!
 Rich the trophies Jesus brings;
On the seat of pow'r enthrone Him
 While the vault of heaven rings.
Crown Him! Crown Him!
Crown Him! Crown Him!
Crown Him! Crown Him!
 Crown the Savior King of kings.
 Crown the Savior King of kings.**

- 3 Sinners in derision crowned Him,
Mocking thus the Savior's claim;
Saints and angels crowd around Him,
Own His title, praise His name.
Crown Him! Crown Him!
Crown Him! Crown Him!
Crown Him! Crown Him!
Spread abroad the victor's fame.
Spread abroad the victor's fame.
- 4 Hark, those bursts of acclamation!
Hark, those loud triumphant chords!
Jesus takes the highest station;
Oh, what joy the sight affords!
Crown Him! Crown Him!
Crown Him! Crown Him!
Crown Him! Crown Him!
King of kings and Lord of lords!
King of kings and Lord of lords!

CONFESSION AND ABSOLUTION

LSB 151

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 152

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.

HYMN OF PRAISE - "This is the Feast"

LSB 155

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

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

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

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

This is the feast of victory for our God.

Alleluia, alleluia, alleluia.

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

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

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

For the Lamb who was slain has begun His reign. Alleluia.

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. O King of glory, Lord of hosts,
**uplifted in triumph far above all heavens, leave us not without consolation but
send us the Spirit of truth whom You promised from the Father; for You live and
reign with Him and the Holy Spirit, one God, now and forever. Amen.**



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Acts 1:1-11

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And

while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

This is the Word of the Lord.

Thanks be to God.

ANTHEM

JUBILATION CHOIR

*Christ Is with Me
Gerald Patrick Coleman*

We were buried with him into death, that as he was raised, by God's glory,
We might walk in life made new by grace, having died with Christ, we shall live with him.

Refrain:

Christ is with me everywhere I go, never to leave me, this I know.

I have now been grafted to the Vine, drawing life from roots rich in mercy,
Bearing fruit as I abide in him, fruit forever fresh, glorifying God. *Refrain*

I have now been crucified with Christ, I no longer live, Christ lives in me.
Now I live by faith in God's own Son, One who loved me so - gave himself for me. *Refrain*

SECOND LESSON

Ephesians 1:15-23

For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.

This is the Word of the Lord.

Thanks be to God.

10:30 CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

LSB 156

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

GOSPEL

John 17:20-26

The Holy Gospel according to St. John, the 17th chapter
Glory to You, O Lord.

[Jesus said:] "I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in 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:

Every year on this Seventh Sunday of Easter we read a section from Jesus' prayer in John 17. Jesus offered this prayer as he was preparing to leave his disciples and return to the Father, which is the event in our Lord's life that the church year is currently remembering.

The prayer divides easily into three parts. And this makes it fit well into the church's three-year cycle of readings. Today's reading is the third and last section of the prayer.

Famed English commentator Matthew Henry said that this is the prayer from the scriptures that we should be calling the *Lord's Prayer*. He says this because this prayer was actually offered by the Lord. The one we call the *Lord's Prayer*, on the other hand, is meant for us to pray. Perhaps that is why in other languages this prayer is often called the *Our Father* instead.

We most commonly call Jesus' prayer in John 17 his *High-Priestly Prayer*. This name captures the fact that Jesus is praying on behalf of his people. Reading through the prayer, we clearly see that he's not praying for his own needs so much as he's praying for us.

The prayer does begin, however, with Jesus asking one thing for himself. He prays to the Father that he may be glorified. By this, Jesus is asking that his work be accomplished.

Throughout the Gospel of John, Jesus frequently speaks about his glory. In many cases he does this in reference to his power and authority. Jesus has the same power and authority as God and is deserving of the same honor and praise. His glory was mostly hidden during those days of his ministry, but from time to time it was seen, particularly in his miracles. Someday all will see it in full.

Occasionally Jesus spoke of his glory in reference to his specific work on the cross. Here we think of his words in John chapter twelve. Speaking to his disciples, he says: "*The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit*" (12:23-24). A few verses later he adds: "*And I, when I am lifted up from the earth, will draw all people to myself.*" John further explains that Jesus said this "*to show by what kind of death he was going to die*" (12:32-33).

As Jesus begins his prayer he has both types of glory in mind. His request to be glorified is both a submission to the ordeal of the cross and an asking that his disciples understand this as an act of glory, not shame.

After praying for this, Jesus then starts to make specific intercessions on behalf of his followers. The first of these is that they would be "*kept in God's name*" (v. 11). Here we recall that God's name has always been connected with his glory, as seen by the giving of the Second Commandment, which forbids us from misusing God's name. To be kept

in God's name therefore means to continue honoring him with right worship and true faith.

During his ministry Jesus honored the name of God through his worship, his prayer and his teaching. Beyond this, Jesus also worked to show God's name in the fullness of its glory. He did this by referring to God as Father and to himself as the Son and by mentioning the Holy Spirit too. These names used by Jesus indicate a teaching of his that we'll explore further in two weeks, when we celebrate Trinity Sunday.

After praying for his disciples to be kept in God's name, Jesus then prayed that they would be "*kept from the evil one*" (v.15). His prayer here is not just that they would be kept away from the Devil, who is the "evil one" mentioned here, but also that they would be kept from the pains and sufferings of living in a world where the Devil has so much influence. Here we remember that Jesus had earlier referred to the Devil three times as "*the ruler of this world*" (12:31, 14:30, 16:11). The Devil's ruling is seen in the fact that Jesus' followers are often hated, which Jesus specifically mentions in his prayer. Jesus also gives the reason for this hate by saying that it comes "*because they are not of the world, just as I am not of the world.*" Jesus then clarifies that his prayer is not that his followers "*be taken out of the world, but that they be kept from the evil one.*" This desire matches his teaching that his followers serve as salt and light in the world.

Jesus then makes one more request of the Father in this section of the prayer. He asks that his disciples would be "*sanctified in the truth.*" Jesus also clarifies how this will happen by adding: "*your word is truth.*" This statement echoes what Jesus had just said to the disciples in his long discourse, as recorded in the chapters right before this. There he told them how the Holy Spirit would lead them into all truth by bringing Jesus' words to mind.

The rest of Jesus' prayer is the section we read as our reading today. And the first thing we see in this section is that Jesus clarifies how these desires of his are not just intended for his present disciples but for all who will follow him in the future too. This is very important to note, because it shows that Jesus is praying for us too. All of us.

This thought about future disciples is likewise important because it shows that Jesus has his heart set on gaining more and more disciples. Jesus wants disciples to come from all nations. In fact, he would soon command this.

Next, Jesus reveals one of his greatest concerns for his people – something that he mentions four times in this prayer. Although he doesn't pray for it specifically, he reveals it as a desired outcome based on his other requests.

This outcome is that Jesus' followers would be one – meaning that they would be united. In his last mention of this desire he even states that he wants them to be “perfectly one” (v.23).

Jesus no doubt wants this for his disciples because he knows that unity will help them function better. Here we think of how the apostle Paul, who on a number of occasions stated very clearly that the church of Jesus Christ is one, often described the church as a body – one body – with all the different parts working together for the good of all.

Yes, the church will certainly work better when it is united. That is true. But notice that this isn't Jesus' concern in this prayer. Rather, Jesus wants the church to be one so that it may give a better witness to the world. We hear this in verse 21, which says: “... *that they may all be one... so that the world may believe that you have sent me.*” And again in verse 23, which says: “...*that they may become perfectly one so that the world may know that you sent me and loved them even as you loved me.*”

Jesus wants us to be united for the sake of our witness to the world. The world desperately needs him, but the more his church is divided the more the world will question what he has to say.

Here we should stop and do some thinking about the state of the church's unity. Certainly at first glance it appears that the church of Jesus Christ is anything but united. Most of us know that the church is fractured into many different denominations. And we know that these denominations represent differences in both theology and practice.

Furthermore, even within these denominations there is a good amount of disunity. For some people get labelled as liberals while others get labelled as conservatives, and efforts to cooperate are often hard to carry out.

That being said, there is perhaps more unity in the church than we realize. As mentioned before, St. Paul was adamant that the church is one. He mentions this many times in his writings, including a mention given in our second reading today where he describes the church as Christ's body and “*the fullness of him who fills all in all*” (Eph. 1:15). According to this teaching, the church may have an appearance of disunity – both because of its divisions and its inability to function together perfectly – but it is still one through its connection with Christ its head.

The Pentecost event which we will celebrate next Sunday also speaks to the unity of the church. For on that day people from many different nations were united in the hearing of one message, given in many languages, and received through the one Holy Spirit who was poured out upon them all.

Our Lord Jesus also spoke of the church as one. He did this when he promised that the “*gates of hell would not prevail against it*” (Mt. 16:18).

The founding document of the Lutheran Church – the *Augsburg Confession* – states very clearly in its preface that its signers desired an outward unity which conforms to the true unity Christ brings through his reign. As it explains, the articles of faith are shared so that “our differences may be reconciled and we may be united in one true religion, even as we are all under one Christ.”

Then, in its main article about the church, article seven, the Confession echoes the historic creeds of the church by stating: “It is also taught among us that one holy Christian church will be and remain forever.” And as a further step toward the accomplishing of a united church, the article then says: “For it is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine word. It is not necessary for the true unity of the church that ceremonies instituted by men should be observed uniformly in all places.”

Regarding this step, we see that the emphasis on unity also comes with definite borders. Unity can only be claimed when the Gospel and sacraments are preached and administered according to pure standards.

But must these standards include all the finer points of developed doctrine? Or is a simple proclamation of the Gospel sufficient?

As we heard, article Seven of our Confession pushes us to seek a sufficiency in our standards. And certainly we want our Gospel proclamation to address the many needs we have with a sufficient degree of detail. But we want it to be sufficiently accessible too.

Our church and synod have maintained a pretty high bar for these things. And that is good. But let’s remember that according to our Confessions the church’s innate oneness is to be our leading thought when it comes to church practice. And this should then move us to express our unity as much as we can.

Certainly one important way to do this is to acknowledge that others who sincerely follow Christ while also following teachers with theological views we do not agree with are still Christians. This has always been our Lutheran view. We realize that there is a place for disagreement within certain standards.

Interestingly, after the Augsburg Confession made its brief statements about the church in Article Seven, it then added a related thought in the Eighth, saying: “Again, although the Christian church, properly speaking, is nothing else than the assembly of believers and saints, yet because in this life many false Christians, hypocrites, and even open sinners remain among the godly, the sacraments are efficacious even if the priests who administer them are wicked men, for as Christ himself indicated: ‘the Pharisees sit on Moses’ seat’ (Mt. 23:2).”

Yes, this article is meant primarily to speak to the effectiveness of the sacraments. But I’ve always felt that perhaps it can guide our thoughts on how to deal with poor or incorrect teaching too. God can accomplish things even through Pharisees. And sometimes Pharisees see the light.

The bottom line in our Lutheran view is that if a person is to be acknowledged as a fellow Christian, then they should be treated as such. We must show respect to Christians of other churches.

We may choose not to commune with them. For there are good reasons for maintaining this type of separation. But maybe in some cases we will – depending on the need and the circumstance. Not every church moment needs to be a confessional moment first.

Lutherans are not to tolerate false teaching in our churches, or at least we shouldn’t. But we do tolerate those with questions, and we can even tolerate those with silent objections.

In our decisions regarding these things, we do well to acknowledge that Christ is the head of the church and not us. And since he is the head, he will protect us and will guide us as we have need.

Today’s text concludes with Jesus praying for our salvation. He says: *“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world”* (v.24). Here we see Christ’s desire that we join him in his heavenly home and experience the fullness of his glory.

This part of the prayer is particularly poignant because just a few short hours after it was offered Jesus gave his life so that our salvation would be accomplished. As the Gospel teaches, his death on the cross paid the penalty of our sin and opened heaven's doors to all who believe.

Jesus prayed for us and then gave his life for our salvation. And he is still praying for us today. Romans 8:34 says: *"Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us."*

On this Sunday following the Ascension, let us rejoice that Jesus is praying for us. He's praying for our protection, for our proper understanding, and that we would be one with our fellow believers.

May the knowledge of this prayer of our Savior keep us in good faith and good spirits through all the pains and complexities of this life. Through Jesus Christ our Lord. Amen.

HYMN OF THE DAY (Stand) Up through Endless Ranks of Angels LSB 491

- | | |
|--|--|
| <p>1 Up through endless ranks of angels,
Cries of triumph in His ears,
To His heav'nly throne ascending,
Having vanquished all their fears,
Christ looks down upon His faithful,
Leaving them in happy tears.</p> | <p>3 To our lives of wanton wand'ring
Send Your Spirit, promised guide;
Through our lives of fear and failure
With Your pow'r and love abide;
Welcome us, as You were welcomed,
To an endless Eastertide.</p> |
| <p>2 Death-destroying, life-restoring,
Proven equal to our need,
Now for us before the Father
As our brother intercede;
Flesh that for our world was wounded,
Living, for the wounded plead!</p> | <p>4 Alleluia, alleluia!
Oh, to breathe the Spirit's grace!
Alleluia, alleluia!
Oh, to see the Father's face!
Alleluia, alleluia!
Oh, to feel the Son's embrace!</p> |

**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

O Lord, since Your Son has gone up with a shout and the sound of a trumpet, ascended in triumph and seated at Your right hand, so open our lips to sing praises to our King, rejoicing and living in the truth of His victory. Lord, in Your mercy, **hear our prayer.**

Gracious Lord, You desire Your Church on earth to be one. Grant us unity in doctrine, teaching and witness. And help us to see the unity that exists through our common forgiveness and salvation. Lord, in Your mercy, **hear our prayer.**

Lord God, You desire not the death of a sinner, but rather that he would turn from his evil way and live. Call back to Yourself those who have strayed from among us and give us joy to welcome them. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, You have placed us in communities and families where we are nurtured in the knowledge of Your Word and the sharing of Your love. Bless all parents to be faithful teachers of that Word to their children. And lead us all to give faithful witness to those not yet in the kingdom. Lord, in Your mercy, **hear our prayer.**

King of kings and Lord of lords, the nations of this world rage, but You promise to bring peace through the ministry of Your Church. By the proclamation of the Gospel, grant healing amidst the ravages of war, grace in place of vengeance, and life in place of death. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, You graciously provide us with daily bread to sustain this body and life. Give us joy as we bring the fruits of our labors and the tithes and offerings of a grateful faith. Use these gifts so that the Church may not lack for resources to accomplish Your purpose, nor the poor suffer need because of our indifference to their plight. Lord, in Your mercy, **hear our prayer.**

Lord, You give us endurance for the race set before us. Grant that we may run the course You have given us in faith. According to Your good will, give healing to the sick, relief to the suffering, comfort to the grieving and peace to the dying. We especially remember before You all those on our prayer list and those we name in our hearts at this time... Strengthen them in weakness, and grant patience in their trials. Lord, in Your mercy, **hear our prayer.**

Lord of hosts, You have instituted and given Your Sacrament so that the faithful may receive the very body and blood of Your Son for their forgiveness, life and salvation. Grant us who commune pure hearts to receive this gift worthily. Lord, in Your mercy, **hear our prayer.**

O Lord, heavenly Father, we gratefully remember the sufferings and death of Your dear Son, Jesus Christ, for our salvation. Rejoicing in His victorious resurrection from the dead, we draw strength from His ascension before You, where He ever stands for us as our own High Priest. Knowing this, we commend into your hands all for whom we pray, trusting in your goodness and mercy through Jesus Christ our Lord. **Amen.**



SERVICE OF THE SACRAMENT

OFFERTORY

LSB 159

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 160

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

Holy, holy, holy Lord, God of pow'r and might:

Heaven and earth are full of your glory.

Hosanna. Hosanna. Hosanna in the highest.

Blessed is He who comes in the name of the Lord.

Hosanna in the highest.

PRAYER OF THANKSGIVING

THE WORDS OF OUR LORD

PROCLAMATION OF CHRIST

As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.

Amen. Come, Lord Jesus.

O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:

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

The peace of the Lord be with you always.

Amen.

AGNUS DEI

**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.

DISTRIBUTION HYMN

Thee We Adore, O Hidden Savior

LSB 640

- 1 Thee we adore, O hidden Savior, Thee,
Who in Thy Sacrament art pleased to be;
Both flesh and spirit in Thy presence fail,
Yet here Thy presence we devoutly hail.**
- 2 In this memorial of Thy death, O Lord,
Thou dost Thy body and Thy blood afford:
Oh, may our souls forever feed on Thee,
And Thou, O Christ, forever precious be.**
- 3 Thou, like the pelican to feed her brood,
Didst pierce Thyself to give us living food;
Thy blood, O Lord, one drop has pow'r to win
Forgiveness for our world and all its sin.**
- 4 Fountain of goodness, Jesus, Lord and God:
Cleanse us, unclean, with Thy most cleansing blood;
Increase our faith and love, that we may know
The hope and peace which from Thy presence flow.**
- 5 O Christ, whom now beneath a veil we see,
May what we thirst for soon our portion be:
To gaze on Thee unveiled and see Thy face,
The vision of Thy glory, and Thy grace.
Amen.**

PRAYER (Stand)

BENEDICTION

- 1 **Lead on, O King eternal!**
The day of march has come;
Hence-forth in fields of conquest
Your tents will be our home.
Through days of preparation
Your grace has made us strong;
And now, O King eternal,
We lift our battle song.
- 2 **Lead on, O King eternal,**
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet amen of peace;
For not with swords loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy
The heav'nly kingdom comes.
- 3 **Lead on, O King eternal:**
We follow, not with fears,
For gladness breaks like morning
Where'er your face appears.
Your cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might!

ANNOUNCEMENTS

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

Lead on, O King Eternal

Setting: John Ferguson

FELLOWSHIP – Board of Spiritual Life

FLOWERS – "The Chamberlain family thanks Pastor Mark and the St. Paul's congregation for their prayers through Michael's surgery and recovery. We are truly blessed to be a part of the St. Paul's family. Michael, Kerry, and Grace Chamberlain"

Those serving:

Sunday, 8:00 a.m.:

Greeter: Steve Janssen
Comm. assist: Jim Easterly
Reader: Norm Williams

10:30 a.m.:

Greeter: Jason Starck
Comm. assist: Dan Buuck
Reader: Dan Buuck
Acolyte: 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 © 2025 Concordia Publishing House.

495 Look, Ye Saints, the Sight Is Glorious Text: Thomas Kelly, 1769–1855 Tune: William Owen, 1813–93
Text and tune: Public domain

491 Up through Endless Ranks of Angels Text: Jaroslav J. Vajda, 1919–2008 Tune: Henry V. Gerike, 1948 Text: © 1974 Augsburg Publishing House. Used by permission: LSB Hymn License no. 110005326 Tune: © 1973 Henry V. Gerike. Used by permission: LSB Hymn License no. 110005326

640 Thee We Adore, O Hidden Savior Text: Thomas Aquinas, c. 1225–1274; (sts. 1–2, 4–5): tr. James R. Woodford, 1820–85, alt.; (sts. 2–3): tr. Stephen P. Starke, 1955 Tune: Processionale, 1697, Paris, mode V Text (sts. 2–3): © 1998 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326 Text (sts. 1, 4–5) and tune: Public domain

495 LBW Lead on, O King eternal! Words by Ernest W. Shurtleff, 1887-1917. Music by Henry Smart, 1836-1879. Public Domain

**ST. PAUL'S LUTHERAN CHURCH
7426 IDYLWOOD ROAD
FALLS CHURCH, VIRGINIA 22043**

A member congregation of the Lutheran Church–Missouri Synod

CONGREGATIONAL MINISTRIES

Leadership Officers, Working Boards, Chinese Ministry, The Preschool,
Sunday School, LWML, Youth Group, Altar Guild, Choirs,
Caring Ministry, Safety Ministry, Leisure Group
Other seasonal and occasional working groups

CHURCH STAFF

The Rev. Mark Shaltanis, Pastor

The Rev. Xinhong “Chris” Yang, Associate and Chinese Pastor

The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Parish Music

Jill Cha, Preschool Director

Tawni Harrell, Director of Youth

Norm Williams, Business Manager

Linda Fekete, Parish Secretary

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