

FEAST OF ST. PETER AND ST. PAUL, APOSTLES
JUNE 28/29, 2025

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

Saturday – 5:00 p.m. Sunday - 10:00 a.m.



THE ENTRANCE RITE

PRELUDE

By Grace I'm Saved
Setting: Jacob B Weber (10:00 a.m.)

WELCOME

ENTRANCE HYMN

By Grace I'm Saved


LSB 566

- 1 By grace I'm saved, grace free and boundless;
My soul, believe and doubt it not.
Why stagger at this word of promise?
Has Scripture ever falsehood taught?
No! Then this word must true remain:
By grace you too will life obtain.
- 2 By grace! None dare lay claim to merit;
Our works and conduct have no worth.
God in His love sent our Redeemer,
Christ Jesus, to this sinful earth;
His death did for our sins atone,
And we are saved by grace alone.
- 3 By grace God's Son, our only Savior,
Came down to earth to bear our sin.
Was it because of your own merit
That Jesus died your soul to win?
No, it was grace, and grace alone,
That brought Him from His heav'nly throne.

- 4 **By grace! This ground of faith is certain;
 As long as God is true, it stands.
What saints have penned by inspiration,
 What in His Word our God commands,
Our faith in what our God has done
Depends on grace—grace through His Son.**
- 5 **By grace to timid hearts that tremble,
 In tribulation's furnace tried,
By grace, in spite of fear and trouble,
 The Father's heart is open wide.
Where could I help and strength secure
If grace were not my anchor sure?**
- 6 **By grace! On this I'll rest when dying;
 In Jesus' promise I rejoice;
For though I know my heart's condition,
 I also know my Savior's voice.
My heart is glad, all grief has flown
Since I am saved by grace alone.**

CONFESSION AND ABSOLUTION

LSB 203

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

Amen.

Our help is in the name of the Lord,
who made heaven and earth.

If You, O Lord, kept a record of sins, O Lord, who could stand?

But with You there is forgiveness; therefore You are feared.

Since we are gathered to hear God's Word, call upon Him in prayer and praise, and receive the body and blood of our Lord Jesus Christ in the fellowship of this altar, let us first consider our unworthiness and confess before God and one another that we have sinned in thought, word, and deed, and that we cannot free ourselves from our sinful condition. Together as His people let us take refuge in the infinite mercy of God, our heavenly Father, seeking His grace for the sake of Christ, and saying: God, be merciful to me, a sinner.

Almighty God, have mercy upon us, forgive us our sins, and lead us to everlasting life. Amen.

Almighty God, merciful Father, in Holy Baptism You declared us to be Your children and gathered us into Your one, holy Church, in which You daily and richly forgive us our sins and grant us new life through Your Spirit. Be in our midst, enliven our faith, and graciously receive our prayer and praise; through Your Son, Jesus Christ, our Lord.
Amen.

KYRIE

LSB 204

Lord, have mercy; Christ, have mercy; Lord, have mercy.

HYMN OF PRAISE - "Gloria in Excelsis"

LSB 204

**1 To God on high be glory
And peace to all the earth;
Goodwill from God in heaven
Proclaimed at Jesus' birth!
We praise and bless You, Father;
Your holy name, we sing—
Our thanks for Your great glory,
Lord God, our heav'nly King.**

**2 To You, O sole-begotten,
The Father's Son, we pray;
O Lamb of God, our Savior,
You take our sins away.
Have mercy on us, Jesus;
Receive our heartfelt cry,
Where You in pow'r are seated
At God's right hand on high—**

**3 For You alone are holy;
You only are the Lord.
Forever and forever,
Be worshiped and adored;
You with the Holy Spirit
Alone are Lord Most High,
In God the Father's glory.
"Amen!" our glad reply.**

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Merciful and eternal God,

Your holy apostles Peter and Paul received grace and strength to lay down their lives for the sake of Your Son. Strengthen us by Your Holy Spirit that we may confess Your truth and at all times be ready to lay down our lives for Him who laid down His life for us, even 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)

Acts 15:1-12

But some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. But some believers who belonged to the party of the Pharisees rose up and said, “It is necessary to circumcise them and to order them to keep the law of Moses.”

The apostles and the elders were gathered together to consider this matter. And after there had been much debate, Peter stood up and said to them, “Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, and he made no distinction between us and them, having cleansed their hearts by faith. Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? But we believe that we will be saved through the grace of the Lord Jesus, just as they will.”

And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles.

This is the Word of the Lord.

Thanks be to God.

PSALM 46 (sung responsively)

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear though the earth gives way,
though the mountains be moved into the heart of the sea,
though its waters roar and foam,
though the mountains tremble at its swelling.

There is a river whose streams make glad the city of God,
the holy habitation of the Most High.

God is in the midst of her; she shall not be moved;

God will help her when morning dawns.

The nations rage, the kingdoms totter;

he utters his voice, the earth melts.

The LORD of hosts is with us;

the God of Jacob is our fortress.

Come, behold the works of the LORD,
how he has brought desolations on the earth.

He makes wars cease to the end of the earth;

he breaks the bow and shatters the spear;

he burns the chariots with fire.

“Be still, and know that I am God.

I will be exalted among the nations,

I will be exalted in the earth!”

The LORD of hosts is with us;

the God of Jacob is our fortress.

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.

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery— to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. Only, they asked us to remember the poor, the very thing I was eager to do.

This is the Word of the Lord.

Thanks be to God.

(10:00) CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

Alleluia, alleluia, alleluia.

**These things are written that you may believe that Jesus is the Christ,
the Son of God.**

Alleluia, alleluia, alleluia.

The Holy Gospel according to St. Matthew, the 16th chapter
Glory to You, O Lord.

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

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:

My two brothers and I get along very well these days. And for the most part, we always have. We got past those days of “stop touching me” and “mom, he hit me” long ago, and now we enjoy our time together as family. We can tease each other without getting our feelings hurt and we don’t worry about rivalries. We overcome our little disagreements too – no doubt because we all know that the oldest brother is always right. (Ha!)

Today in the church we are remembering two brothers – Peter and Paul. This festival is very unique in that these two leaders, who are not biological brothers, and who have been perhaps the church’s two most important leaders, share the same day.

The fact that they share a festival date seems odd to us since each man was so important on his own. But it seems less odd when we realize that the two men also have their own separate festivals marking an occasion from their lives. On January 18 the church remembers Peter’s great confession of faith – the one we heard in our Gospel

reading today. Then seven days later, on January 25th, the church remembers St. Paul's conversion to the faith.

Historically, the shared festival on June 29th predated both of these other festivals and is probably the oldest saints' day remembrance of the church. Some believe it arose to mark the fact that both men were killed on that same day. But St. Augustine, who was one of the great leaders of the church in its early centuries, specifically says that they died on different dates. The June 29th date seems to be observed because that was the day, around the year 258, when the remains of the two apostles were temporarily moved to prevent them from being stolen during the time of the persecutions under Emperor Valerian.

Either way, this day does mark both men's martyrdom. Our paraments and vestments are red in order to make this connection. And our Prayer of the Day mentioned their martyrdom too.

At the same time, it seems quite likely that the early church observed this shared festival for other reasons as well. Peter and Paul were the church's two greatest leaders. And it was important for everyone to remember that these two leaders were united in both teaching and purpose.

Peter and Paul were brothers in the faith. And like all brothers, they sometimes had to work out their differences. But they did work them out. And they had a mutual love and respect for one another too. We hear this in their writings, including a verse in Peter's second epistle (1:3) where he refers specifically to Paul as his brother.

Today we not only give thanks to God for the ministry of these two great leaders of the church, but we also give thanks for their unity in the faith. And as we do this, we should take note of how they built their unity and how they worked together for the sake of Christ's mission. Peter and Paul's interaction can serve as a model for us – which is very important – because we in the church are always in need of help when it comes to working together.

In today's reading from Galatians, one of the first things to note is how Paul sought out the apostles to gain approval for his ministry. Travelling from the region of Syria where he was working, he went to Jerusalem to meet with them – doing so, as he explains – *“in order to make sure I was not running or had not run in vain.”*

Paul wanted a vote of confidence from those who had been with Jesus himself and were currently leading the church. His meeting with them was not only to show respect but

also to receive feedback and to learn from them. Paul knew that it was good for a church worker to be humble. He also knew that if he was doing or saying anything that was unfaithful to Christ Jesus and his mission, he should receive correction.

Paul's parenthetical comment here about speaking privately with *"those who seemed influential,"* almost sounds like he's questioning or downplaying their authority. And since Paul had received more formal education than the rest of them, we might assume this to be the case. But it's not. Paul knew that the others had learned at the feet of the Lord Jesus himself. And his comment here is made to show deference to them.

As the reading from Galatians goes on, we see that the apostles gave *"the right hand of fellowship"* to Paul and his co-worker Barnabas. I like to note here how these words probably help explain why handshakes are traditionally so important in the church. But of course the handshake itself is secondary to what is being signified. Peter and the others shook Paul and Barnabas's hands as a means of showing their acceptance of these new workers and their commitment to working with them together as equals.

Here we should explore more of what this equality was all about. Notice that Paul received his handshake from three of them – James, Cephas (who is Peter) and John. And Paul stated that these three *"seemed to be pillars."*

The word *"pillars"* indicates stature and authority. But how much stature and authority did they have? Paul indicates the ambiguity existing here by again using that word *"seemed."*

As I understand them, Paul's words here speak to the unique kind of authority and stature that the church is to have. We recall that Jesus spoke to this topic on many occasions with his disciples. In Mark 10 Jesus said to them: *"You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many"* (10:42-45).

This teaching from Jesus promotes what we might call a healthy downplaying of authority and status in the church. Our leaders are to be servants first. And they are not to seek authority and status on their own but only exercise these when called by others.

All leaders in the church are servants of Christ and dependent on his grace. This is no doubt why Paul also notes how the three apostles indicated their fellowship when they

“perceived the grace that was given to me.” This mention of grace is probably not, as some believe, a kind of special gifting that Paul had. Rather, it is the love, mercy and forgiveness that God gives to all his children. Peter and the rest entered into fellowship with Paul because they knew Paul understood the grace of the Gospel. Paul, in fact, knew it very personally, since he had formerly persecuted Christ and his followers.

Reading through this text of Galatians 2, we see that another way Peter and Paul showed their unity as brothers was to acknowledge and accept each other’s spheres of ministry. Paul’s sphere of ministry was primarily to the Gentiles. Peter’s sphere, on the other hand, was primarily to the Jews.

By making this distinction, the two men were showing a respect for one another’s leadership in their respective areas. And this respect was essential. For the two areas of work had some differences, and they also had places where they would clash.

In today’s reading from the Book of Acts, Peter, Paul and many of the church’s other servant-leaders were gathered together in Jerusalem for a council – the first such gathering of the whole church. The issue before them was the same one we mentioned last Sunday: whether or not Christians were to keep all the Old Testament laws commonly labelled as “ceremonial” – those which speak to things such as food restrictions, Sabbath observance, and circumcision.

At the Council, Peter stood up and reminded everyone that God had called the church to share the Gospel with the Gentiles. And he reported that many Gentiles had believed the Good News and received the Holy Spirit. Peter then explained that requiring these Gentiles to keep the ceremonial law was *“putting God to the test by placing a yoke on the neck of the disciples”* that no one had been able to bear.

Peter then concluded his speech by saying: *“But we believe that we will be saved through the grace of the Lord Jesus, just as they will.”* And by making this point as he did – saying that the Jews would be saved *“just as”* the Gentiles – he was implying that the mission to the Gentiles was actually helping the Jewish Christians understand what true grace is.

The Jewish Council was a watershed moment in the life of the early church. And today we note how its success was due in large part to the influence, effort, and common understanding of Peter and Paul. Their commitment to making faithful and necessary decisions led by the Spirit and their modeling of peace-filled life together enabled the church to grow and thrive.

Having said this, we should also note that Peter and Paul did not always agree on everything. And we know this because the Bible records one particular conflict they had.

If we were to read the verses in Galatians immediately following today's reading, we would hear Paul say: *"But when Cephas came to Antioch, I opposed him to his face, because he stood condemned"* (2:11). Paul went on to explain how Peter had eaten with a group of Gentile Christians – which was the right thing to do – but then *"drew back and separated himself"* out of fear for the *"circumcision party"* – those Judaizing Christians whom we mentioned earlier.

Paul rightfully refers to this as *"hypocrisy."* But then after saying this, he moves on to other matters and speaks of the conflict no more. His purpose in bringing it up, as we clearly see, was not to insult Peter but rather to introduce the important teaching he was giving next – the teaching about how one is justified before God. Paul went on to say that *"a person is not justified by works of the law but through faith in Christ"* (2:16). And Paul expands on this beautifully and clearly throughout the rest of this letter, making Galatians the much-loved and highly influential book that it is.

As for Peter's response to Paul's accusation, we don't know anything about what he might have said. There is no mention of this incident in the other New Testament books. Maybe Peter thought he needed to align himself temporarily with the Judaizing Christians in order to be a bridge to them, but no explanation as such is recorded. I'm guessing instead that Peter simply apologized for his actions, thanked Paul for calling him out, and pledged to move on as a better teacher. That's what Christian faith and wisdom leads people to do. Peter and Paul saw themselves as brothers. And because they were family, they no doubt worked out an understanding and were reconciled.

Earlier I mentioned that Peter, in his second epistle, specifically referred to Paul as his brother. But here we should note that Peter actually calls him *"our beloved brother."* Peter says to his Christian hearers: *"our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters."*

Interestingly, Peter then adds a phrase that might sound to us like a little dig. For he says: *"There are some things in them that are hard to understand."* But this is meant instead to acknowledge Paul's great abilities and to make a point. For Peter goes on to add: *"which the ignorant and unstable twist to their own destruction, as they do the other Scriptures"* (3:15-16).

With his words here, Peter was commending Paul's writings and urging that we read them carefully. Peter the fisherman, who often spoke out of turn and even once denied his association with the Lord, but who also made the good confession of faith, gave the great Pentecost sermon, and led the apostles in the church's first steps, recognized the Spirit working through Paul too and wanted everyone to know that Paul had his backing.

Jesus is "*the Christ, the Son of the living God.*" So confessed St. Peter. And Christ promised to build his Church on this confession by the forgiveness of sins (Matt. 16:16–19). He does this so that we don't try to build the Church ourselves, on this or that person, or by any human means.

As Paul said: "*Let no one boast in men ... whether Paul or Apollos or Cephas,*" for "*all are yours, and you are Christ's, and Christ is God's*" (1 Cor. 3:21–23). The same Lord "*who worked through Peter ... worked also through*" Paul and is still at work in his Gospel and Sacraments (Gal. 2:7–8).

The Church of every age must be recalled to "*hear the word of the gospel*" — the free forgiveness of sins for Christ's sake apart from the Law — "*and believe.*" The Holy Spirit makes "*no distinction*" among men, but cleanses "*hearts by faith*" alone. So "*we will be saved through the grace of the Lord Jesus*" (Acts 15:7–11).

Peter made the great confession. Paul articulated the faith with great insight and power. Both were imprisoned (Acts 12:1–11), both wrote Scripture (2 Peter 3:15–16), and both opposed the world — all so "*that the truth of the gospel might be preserved*" for us (Gal. 2:5).


Thanks be to God for Peter. Thanks be to God for Paul. And thanks be to God for their work together in Christ's name.

May we follow their example and be blessed by their message. In the name of Jesus. Amen.

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| <p>1 The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the Word.
From heav'n He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.</p> <p>2 Elect from ev'ry nation,
Yet one o'er all the earth;
Her charter of salvation:
One Lord, one faith, one birth.
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With ev'ry grace endued.</p> | <p>3 Though with a scornful wonder
The world sees her oppressed,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping;
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.</p> <p>4 Through toil and tribulation
And tumult of her war
She waits the consummation
Of peace forevermore
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.</p> |
|---|--|
- 5 Yet she on earth has union**
With God, the Three in One,
And mystic sweet communion
With those whose rest is won.
O blessed heav'nly chorus!
Lord, save us by Your grace
That we, like saints before us,
May see You face to face.

**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.

Heavenly Father, give us grace that we would daily read and treasure Your Word and put it into practice. Lord, in Your mercy, **hear our prayer.**

Father in heaven, look kindly on our congregation. Keep us from indifference to Your Word and mission and strengthen us to be a people who ever hold Your Word sacred and gladly hear and learn it. Lord, in Your mercy, **hear our prayer.**

Lord of the Church, we bless You for the ministry of Your apostles Peter and Paul. Through their faithful witness unto death they proclaimed Your Gospel without wavering, leading many to Christ. Help us to love You above all others, that even under threat of death, we may confess Your saving name and endure to the end. Lord, in Your mercy, **hear our prayer.**

Almighty God, look favorably on our nation. Remember our president and all in authority. Grant them wisdom to meet the challenges before them faithfully and skillfully. Bless those who serve in our armed forces, that they would do so with honor and courage under Your protection. Lord, in Your mercy, **hear our prayer.**

Gracious God, have compassion on those in need of healing, especially Geraine, Sophia, Brooks, June, Peter, Wendy, James, Russel, Yi, Jeannie, Val, Gil, and all whom we name in our hearts at this time... Grant healing according to Your will, and give them patience to bear their afflictions with grace as they trust in Your unfailing love. Lord, in Your mercy, **hear our prayer.**

Gracious God, at Your altar You give us a foretaste of the feast to come. As we participate in this Holy Eucharist, lead us to gladly partake of the very joy and peace of heaven and yearn to taste it evermore. Lord, in Your mercy, **hear our prayer.**

All these things and whatever else You know that we need, grant us, Father, for the sake of Him who died and rose again and now lives and reigns with You and the Holy Spirit, one God forever. **Amen.**

OFFERTORY

Let the Vineyards Be Fruitful

(LSB 955)

**Let the vineyards be fruitful, Lord,
And fill to the brim our cup of blessing.
Gather a harvest from the seeds that were sown,
That we may be fed with the bread of life.
Gather the hopes and the dreams of all;
Unite them with the prayers we offer now.
Grace our table with Your presence, and give us
A foretaste of the feast to come.**



SERVICE OF THE SACRAMENT

PREFACE (Stand)

LSB 208-210

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give Him thanks and praise.

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord, holy Father, almighty and everlasting God, for the countless blessings You so freely bestow on us and all creation. Above all, we give thanks for Your boundless love shown to us when You sent Your only-begotten Son, Jesus Christ, into our flesh and laid on Him our sin, giving Him into death that we might not die eternally. Because He is now risen from the dead and lives and reigns to all eternity, all who believe in Him will overcome sin and death and will rise again to new life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

SANCTUS

LSB 208

Holy, holy, holy Lord God of Sabaoth adored;

Heav'n and earth with full acclaim shout the glory of Your name.

Sing hosanna in the highest, sing hosanna to the Lord;

Truly blest is He who comes in the name of the Lord!

PRAYER OF THANKSGIVING

LORD'S PRAYER

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

THE WORDS OF OUR LORD

PAX DOMINI

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

AGNUS DEI

LSB 210

- 1 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
O Jesus Christ, true Lamb of God,
Have mercy on us, Lord, we pray.**
- 2 O Jesus Christ, true Lamb of God,
You take the sin of the world away;
Have mercy on us, Jesus Christ,
And grant us peace, O Lord, we pray.**

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

Jesus, Thy Boundless Love to Me

LSB 683

- 1 Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
Unite my thankful heart to Thee,
And reign without a rival there!
Thine wholly, Thine alone I am;
Be Thou alone my constant flame.**
- 2 O grant that nothing in my soul
May dwell, but Thy pure love alone;
Oh, may Thy love possess me whole,
My joy, my treasure, and my crown!
All coldness from my heart remove;
My ev'ry act, word, thought be love.**
- 3 This love unwearied I pursue
And dauntlessly to Thee aspire.
Oh, may Thy love my hope renew,
Burn in my soul like heav'nly fire!
And day and night, be all my care
To guard this sacred treasure there.**
- 4 In suff'ring be Thy love my peace,
In weakness be Thy love my pow'r;
And when the storms of life shall cease,
O Jesus, in that final hour,
Be Thou my rod and staff and guide,
And draw me safely to Thy side!**

1 O Lord, now let Your servant
Depart in heav'nly peace,
For I have seen the glory
Of Your redeeming grace:
A light to lead the Gentiles
Unto Your holy hill,
The glory of Your people,
Your chosen Israel.

2 All glory to the Father,
All glory to the Son,
All glory to the Spirit,
Forever Three in One;
For as in the beginning,
Is now, shall ever be,
God's triune name resounding
Through all eternity.

PRAYER (Stand)

BENEDICTION

SENDING HYMN

O God, Our Help in Ages Past

LSB 733

1 O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:
2 Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.
3 Before the hills in order stood
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

4 A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.
5 Time, like an ever-rolling stream,
Soon bears us all away;
We fly forgotten as a dream
Dies at the op'ning day.
6 O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last
And our eternal home!

ANOUNCEMENTS

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

O, For A Thousand Tongues to Sing

Setting: Brian Henklemann

FLOWERS: The flowers are given in honor of Saints Peter and Paul, witnesses of salvation by grace and the transforming power of love. May we too so witness.

By Jennifer Zambone

FELLOWSHIP: Preschool Committee

Those serving:

Saturday, June 28, 5:00 p.m.:

Greeter: Bob Juenger

Comm. Assist.: Dede Dixon

Reader: Rich Kauzlarich

Piano: Shaw-Hwa Yang

Sunday, June 29, 10:00 a.m.:

Greeter: Charles Fisher

Comm. assist: Dan Buuck

Reader: Charles Fisher

Acolyte: Miriam Buuck

Trumpet: Amelia Jansen

Acknowledgments

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955 Let the Vineyards Be Fruitful Text: John W. Arthur, 1922–80

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566 By Grace I'm Saved Text: Christian Ludwig Scheidt, 1709–61; tr. The Lutheran Hymnal, 1941, alt. Tune: Cornelius Heinrich Dretzel, 1697–1775 Text and tune: Public domain

644 The Church's One Foundation Text: Samuel J. Stone, 1839–1900, alt. Tune: Samuel S. Wesley, 1810–76 Text and tune: Public domain

683 Jesus, Thy Boundless Love to Me Text: Paul Gerhardt, 1607–76; tr. John B. Wesley, 1703–91, alt. Text: Public domain

733 O God, Our Help in Ages Past Text: Isaac Watts, 1674–1748, alt. Tune: William Croft, 1678–1727 Text and tune: Public domain

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

A member congregation of the Lutheran Church–Missouri Synod

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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

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