

**LAST SUNDAY OF THE CHURCH YEAR
FESTIVAL OF CHRIST THE KING
NOVEMBER 23, 2025
ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA**



PRELUDE

Come, Thou Almighty King

Settings: 1. J. William Greene 2. Healy Willan

WELCOME

ENTRANCE HYMN (Stand)

Come, Thou Almighty King

LSB 905

**1 Come, Thou almighty King,
Help us Thy name to sing;
Help us to praise;
Father all-glorious,
O'er all victorious,
Come and reign over us,
Ancient of Days.**

**3 Come, holy Comforter,
Thy sacred witness bear
In this glad hour!
Thou, who almighty art,
Now rule in ev'ry heart,
And ne'er from us depart,
Spirit of pow'r.**

**2 Come, Thou incarnate Word,
Gird on Thy mighty sword;
Our prayer attend.
Come and Thy people bless,
And give Thy Word success,
And let Thy righteousness
On us descend.**

**△ 4 To Thee, great One in Three,
Eternal praises be
Hence evermore!
Thy sov'reign majesty
May we in glory see,
And to eternity
Love and adore.**

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.

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. Lord, Jesus Christ,

You reign among us by the preaching of Your cross. Forgive Your people their offenses that we, being governed by Your bountiful goodness, may enter at last into Your eternal paradise; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Malachi 3:13-18

“Your words have been hard against me, says the LORD. But you say, ‘How have we spoken against you?’ You have said, ‘It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the LORD of hosts? And now we call the arrogant blessed. Evil-doers not only prosper but they put God to the test and they escape.’”

Then those who feared the LORD spoke with one another. The LORD paid attention and heard them, and a book of remembrance was written before him of those who

feared the LORD and esteemed his name. “They shall be mine, says the LORD of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.”

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.**

SECOND LESSON

Colossians 1:13-20

He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

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

Luke 1:67-79

The Holy Gospel according to St. Luke the 1st chapter.

Glory to You, O Lord.

And his father Zechariah was filled with the Holy Spirit and prophesied, saying,

“Blessed be the Lord God of Israel,
for he has visited and redeemed his people
and has raised up a horn of salvation for us

in the house of his servant David,
as he spoke by the mouth of his holy prophets from of old,
that we should be saved from our enemies
and from the hand of all who hate us;
to show the mercy promised to our fathers
and to remember his holy covenant,
the oath that he swore to our father Abraham, to grant us
that we, being delivered from the hand of our enemies,
might serve him without fear,
in holiness and righteousness before him all our days.
And you, child, will be called the prophet of the Most High;
for you will go before the Lord to prepare his ways,
to give knowledge of salvation to his people
in the forgiveness of their sins,
because of the tender mercy of our God,
whereby the sunrise shall visit us from on high
to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.”

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON

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

The last Sunday of the church year has been given many different names over the years. Some call it the Sunday of the Fulfillment. Others call it the Festival of Christ the King. And still others call it simply the Last Sunday of the Church Year.

At St. Paul’s, we’ve been calling it Christ the King Sunday for many years now, following the lead of our previous hymnal, the *Lutheran Book of Worship*. Interestingly, I see that many churches who once had this hymnal have now adjusted the name to make it “Reign of Christ Sunday” instead. Perhaps they think kingship is a less desirable concept these days. Or maybe they prefer to focus on what Christ is doing – reigning – rather than on his identity.

Both Christ's work and identity are important, of course. And as such, messages that address these points are far more important than what we name the day.

With that thought in mind, today's sermon we'll share thoughts on both Jesus' work and identity. And we'll do so by looking back at two very important things our Gospel reading says about him.

The endeavor of looking back, as we all know, is a common thing to do when a new year approaches. We regularly do this when December rolls into January, oftentimes compiling lists or doing reviews. Dave Barry's comic end-of-year reviews come to mind.

In today's Gospel reading, which is a newly suggested reading for this day, we have a perfect text for looking back. The reading may come from the very first chapter of Luke's Gospel, but its first two thoughts are written in the past tense – suggesting that something has already been accomplished.

This reading records the song of Zechariah, father of John the Baptist – a song he expressed right after his son was born and right after his tongue was loosed. Zechariah had been rendered mute because he didn't believe God's message that his wife – well-advanced in years – would bear a child. When Zechariah could finally speak again, he let forth this beautiful song – a “prophecy” actually – to express his joy and faith.

Zechariah's song is commonly known to us as the Benedictus, named after its first word: “blessed.” At St. Paul's we used to sing a version of this song fairly often as a part of the Matins or Morning Prayer liturgy. But now that we celebrate Holy Communion every Sunday, we don't sing it as much. And we don't read the text regularly either, since it doesn't appear in our lectionary outside of one very occasional festival. Today we'll get it twice – not only our Gospel reading but also our hymn of the day.

The song begins with the words: *“Blessed be the Lord God of Israel, for he has visited and redeemed his people and has raised up a horn of salvation for us in the house of his servant David.”* Here we see those two thoughts which are expressed in the past tense: “God has visited, and God has redeemed.” These two opening thoughts set the tone for the whole song.

For the rest of the sermon, we will explore what these thoughts say about the work and identity of Jesus. Both are filled with great meaning through their extensive use in the Old Testament. And both contain important messages for us today.

Regarding visiting, the Old Testament records many instances when God visited his people. These visits weren't necessarily visual appearances of God. Rather, they were simply instances of God doing something to help his people. An example is Genesis 21, where *"The LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised. And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him"* (21:1-2). As we see, the word "visit" here describes God's intervention.

At the same time, the word visit can also describe the fact that God sees or notices something about his people and will therefore do something about it in the future. In Exodus 3, when God appeared to Moses in the burning bush, he told Moses to share with the enslaved Israelites that *"I have visited you and seen what has been done to you in Egypt, and I promise that I will bring you up out of the affliction"* (3:16).

Usually, this noticing and intervening of God extends some kind of help to his people. But sometimes it refers to God carrying out his judgment instead. Later in Exodus, when God gives the Ten Commandments, he explains: *"for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments"* (20:5-6). To be visited in such a way is not a desirable thing.

When scholars in the century before Jesus translated the Old Testament scriptures into Greek, in a translation we call the Septuagint, they chose a word for visiting which conveys the meaning of both seeing and acting. That word has made its way into our English language, in the word "Episcopal," which means oversight. Here we might note that an important part of good oversight is visiting.

In the New Testament, also written in Greek, and written after the Septuagint, this word for visiting retains its same meaning and gets used to describe similar acts of both observation and intervention by God.

One of these is when Jesus raised the son of a widow from the dead. We're told that *"Fear seized [the people], and they glorified God, saying, 'A great prophet has arisen among us!' and 'God has visited his people!'"* (7:16).

In today's reading, Zechariah twice uses the word "visit" to tell of God's great mercy upon his people. Both uses are clear references to the incarnation, the time when God

became flesh as Jesus. The first use is the one we mentioned at the beginning – the one which introduces the song. The second comes near the end and tells us that *“the sunrise shall visit us from on high.”* This use conveys the fact that Jesus will, as the text goes on to say, *“give light to those who sit in darkness.”*

At the time when this song was expressed, Jesus had already been conceived and his mother Mary had already visited Zechariah’s wife Elizabeth, in an episode we commonly call “the visitation” even though that word isn’t in the text. So yes, God had already visited his people. Past tense.

Today we should sing this song with the same joy Zechariah did. For we, too, know of this great visit from God to earth years ago. And knowing this means that God has visited us too!

And not only has God visited us, but there’s also a second thing he has done. Zechariah’s song tells us that God has both visited his people and redeemed them.

As we think about God’s redeeming, we might first find ourselves wondering why this word is also in the past tense. For Christ’s act of redeeming, which happened on the cross, didn’t take place until much later.

This is where we remember that Zechariah’s song is also a prophecy. Zechariah was *“filled with the Holy Spirit”* when he uttered these words. And this understanding keeps us from being too literal about the timing.

But we should also note that God had brought redemption to his people many times before. Redemption may be ultimately accomplished on the cross, but it’s not a one-time thing.

Redemption is a very important term in the Old Testament. And it can refer to many kinds of actions on God’s part, from simple acts of justice to great acts of mercy, and the securing of one’s eternal life.

In the book of Exodus, the sixth chapter, when the Israelites were first approached by Moses with his message of God’s impending rescue, and when they started to doubt this claim because Pharaoh had made things worse for them, God tells Moses: *“Say therefore to the people of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment’*” (6:6). Here we see God’s

redemption as an act of delivering them from their physical enslavement at the hands of the Egyptians.

But in Psalm 130, we hear of a different kind of redemption. After we are led to say: *“If you, O Lord, should mark iniquities, O Lord, who could stand?”* we are then told about the forgiveness of our iniquities in the concluding verses, which say: *“O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is plentiful redemption. And he will redeem Israel from all his iniquities.”*

In the New Testament, redemption is an equally powerful term. In last Sunday’s reading we heard Jesus tell of the redemption that will come at the time of his return. He said: *“Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near”* (21:28). And this is a redemption from the troubles of this world. Paul mentions this same redemption in Romans chapter eight, where he calls it *“the redemption of our bodies”* (8:23), and in Ephesians chapter four, where he calls it *“the day of redemption”* (4:30).

But most uses of the word in the New Testament refer to the redemption we have from our sins. Thus, Paul says in Romans three that we are *“justified by his grace as a gift, through the redemption that is in Christ Jesus”* (3:23). And in today’s second reading, from Colossians one, we hear how Jesus *“has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins”* (1:13-14).

Still, it’s important to remember that Christ’s redemption is bigger than just our forgiveness. And Christ the King Sunday can help us remember this. Christ’s redemption comes as he intervenes in our lives by teaching us, guiding us and protecting us. Through his reign as our king, Jesus, in fact, redeems us every day.

This power and inclination of his to intervene is seen in the next line of Zechariah’s song, where we hear that in Jesus God has *“raised up a horn of salvation for us.”* This line tells us that in Jesus, God has given us a Mighty Savior. The horn symbolizes his strength and power, because animals with horns are not to be messed with.

The “horn of salvation” phrase is another Old Testament term that is full of meaning. We see this, for example, in Psalm 18 verse two. It’s use here in Zechariah’s song reminds us that even though Jesus is a humble king – one who first comes as a

seemingly insignificant child and one who will spend his life serving and sacrificing for his people – he still does all of this from a place of power and glory.

As we today hear this song of Zechariah, we should be moved by its message and praise God for using his power to make our salvation possible. In his mercy God came to visit us as Jesus, to redeem us from our sins, and shine his light upon us.

And in our praise of God for these mercies, let us, too, be moved to serve and sacrifice as Jesus did, for the sake of others. We may not be able to redeem them, at least not from their sins, but we can certainly visit. And with our visits, we can extend Christian care and be a God-inspiring presence.

Who is it that you can visit in the days and weeks ahead with the purpose of bringing the good news of salvation in Christ? Who do you know or see that might benefit from a loving message and thoughtful conversation delivered through an actual in-person visit?

When the Lord God came to save us, he visited in person. And that visit redeemed us.

Yes, we can still make good contact with others via phone, letters, and internet. These kinds of visits can be a blessing as well. But certainly not as an exclusive option.

Our visits with one another are not the equal of God's visit to us in Christ. People need human contact, for sure, but they need contact with God much more. Still, when our human visits are characterized by the humility, love and servant heart of Christ, they will point to God. They will be a reminder of the blessing of God's visitation and prepare for these visits to happen.

What's more, when we share the Word of God with others and tell of his love for them in Christ, we can be absolutely sure that God has visited. For the Gospel is the power and wisdom of God (1 Cor. 1:24).

"Blessed be the Lord God of Israel, for he has visited and redeemed his people and has raised up a horn of salvation for us in the house of his servant David."

May this be our faith and hope, through all our days. In the name of Jesus. Amen.

- 1 Sing praise to the God of Israel!
Sing praise for His visitation!
Redeeming His people from their sin,
Accomplishing their salvation,
Upraising a mighty horn within
The house of His servant David!
- 2 God spoke by the prophets long ago,
His promise on oath recalling—
To Abraham made in former years:
Of vanquishing foes appalling,
That those He delivered from their fears
Might gladly and truly serve Him.
- 3 You, child, will go on before the Lord
As prophet, His way preparing;
To speak on behalf of God Most High,
His counsel of truth declaring:
Rich mercy and grace for all whereby
Iniquity is forgiven.
- 4 O bright, rising Sun, now shine on us
In need of illumination;
Come scatter the shades of sin and death
And shatter their domination.
Be guiding our footsteps on the path
Of peace, in Your presence dawning!

**I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.**

**And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the dead,
whose kingdom will have no end.**

**And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ☩ of the world to come. Amen.**

OFFERING

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

PRAYERS OF THE CHURCH

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

That we may rejoice in Christ, who displays His kingly reign first from the cross, and on whom we wait for the revelation of all that is to come; and that we may enter into our eternal rest by the merits of Christ alone, let us pray to the Lord: **Lord, have mercy.**

That the Lord may bless this congregation and His whole Church with faithful pastors and church workers who proclaim boldly the Gospel of Christ crucified and risen; and that we, as hearers of this Gospel, may respond with faith and thanksgiving, let us pray to the Lord: **Lord, have mercy.**

For all Christian homes, that our Heavenly Father's treasured children, spared through the death of His beloved Son, would grow in the fear of the Lord, serve Him faithfully and walk undismayed by the prosperity of the wicked until all is revealed, let us pray to the Lord: **Lord, have mercy.**

For all the peoples of the world, that they may stand in awe of Christ, who alone is King of kings and Lord of lords, let us pray to the Lord: **Lord, have mercy.**

For good government and for preservation of life in this fallen world, let us pray to the Lord: **Lord, have mercy.**

That our true King, whose kingdom is not of this world, would return soon to reveal his judgments and establish his new creation, let us pray to the Lord: **Lord, have mercy.**

That the Lord would grant healing and peace to all those afflicted in body or mind, give relief to the suffering, peace to the dying, and comfort those who grieve; and that he would remember all those on our prayer list, as well as those we name in our hearts at this time...let us pray to the Lord: **Lord, have mercy.**

That the Lord would bring us in repentance and faith to receive rightly His Son's body and blood; that we may manifest the unity of faith and a strong witness before the world; and that our lives may bear the good fruits of His Spirit in holy words and works, let us pray to the Lord: **Lord, have mercy.**

That the Lord would preserve His people during temptation and trial lest they give in to the power of evil or despair; and that His people may be bold and faithful witnesses to those around them, let us pray to the Lord: **Lord, have mercy.**

O Christ our King, in Your blood the saints of all ages wash their robes and find entrance to paradise with You. Bring us also with them out of death and the grave and into the resurrection and eternal life at the Last Day, when we will see You crowned with glory; for You are the Lamb who was slain and now lives and reigns with the Father and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY (Stand)

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.**



THE LITURGY OF HOLY COMMUNION

PREFACE (Stand)

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 that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who, out of love for His fallen creation, humbled Himself by taking on the form of a servant, becoming obedient unto death, even death upon a cross. Risen from the dead, He has freed us from eternal death and given us life everlasting. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

**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

LSB 161

Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

Amen.

THE WORDS OF OUR LORD

Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

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

LSB 163

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

AGNUS DEI

LSB 163

**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.**

DISTRIBUTION (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.

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|--|---|
| <p>1 At the Lamb's high feast we sing
Praise to our victorious King,
Who has washed us in the tide
Flowing from His pierced side.
Alleluia!</p> <p>2 Praise we Him, whose love divine
Gives His sacred blood for wine,
Gives His body for the feast—
Christ the victim, Christ the priest.
Alleluia!</p> <p>3 Where the paschal blood is poured,
Death's dread angel sheathes the sword;
Israel's hosts triumphant go
Through the wave that drowns the foe.
Alleluia!</p> <p>4 Praise we Christ, whose blood was shed,
Paschal victim, paschal bread;
With sincerity and love
Eat we manna from above.
Alleluia!</p> | <p>5 Mighty Victim from the sky,
Hell's fierce pow'rs beneath You lie;
You have conquered in the fight,
You have brought us life and light.
Alleluia!</p> <p>6 Now no more can death appall,
Now no more the grave enthrall;
You have opened paradise,
And Your saints in You shall rise.
Alleluia!</p> <p>7 Easter triumph, Easter joy!
This alone can sin destroy;
From sin's pow'r, Lord, set us free,
Newborn souls in You to be.
Alleluia!</p> <p>△ 8 Father, who the crown shall give,
Savior, by whose death we live,
Spirit, guide through all our days:
Three in One, Your name we praise.
Alleluia!</p> |
|--|---|

O Jesus, Blessed Lord, to Thee

- 1 O Jesus, blessed Lord, to Thee
My heartfelt thanks forever be,
Who hast so lovingly bestowed
On me Thy body and Thy blood.**
- 2 Break forth, my soul, for joy and say:
What wealth is come to me this day!
My Savior dwells within my heart:
How blessed am I! How good Thou art!**

Lord, now You let Your servant go in peace; Your word has been fulfilled.

My own eyes have seen the salvation which You have prepared in the sight of ev'ry people:

A light to reveal You to the nations and the glory of Your people Israel.

**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.**

POST-COMMUNION COLLECT

BENEDICTION

**1 Crown Him with many crowns,
The Lamb upon His throne;
Hark how the heav'nly anthem drowns
All music but its own.
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless king
Through all eternity.**

**2 Crown Him the virgin's Son,
The God incarnate born,
Whose arm those crimson trophies won
Which now His brow adorn:
Fruit of the mystic rose,
Yet of that rose the stem,
The root whence mercy ever flows,
The babe of Bethlehem.**

**3 Crown Him the Lord of love.
Behold His hands and side,
Rich wounds, yet visible above,
In beauty glorified.
No angels in the sky
Can fully bear that sight,
But downward bend their wond'ring
eyes
At mysteries so bright.**

**4 Crown Him the Lord of life,
Who triumphed o'er the grave
And rose victorious in the strife
For those He came to save.
His glories now we sing,
Who died and rose on high,
Who died eternal life to bring
And lives that death may die.**

**5 Crown Him the Lord of heav'n,
Enthroned in worlds above,
Crown Him the king to whom is giv'n
The wondrous name of Love.
Crown Him with many crowns
As thrones before Him fall;
Crown Him, ye kings, with many crowns,
For He is king of all.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

*Jesus! Name of Wondrous Love
Setting: Kermit Moldenhauer*

FELLOWSHIP CONTRIBUTORS: Nick Lowery and Council Officers

Those serving:

8:00 a.m.:

Greeter: Bob Juenger
Comm. assist: Judy Koucky
Reader: Anne Kauzlarich

10:30 a.m.:

Greeter: Charles Fisher
Comm. assist: Dan Buuck
Reader: Charles Fisher
Acolyte: Julia Dennis
AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgements

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633 At the Lamb's High Feast We Sing Text: Latin, c. 5th–10th cent.; tr. Robert Campbell, 1814–68, alt. Tune: Kirchengeseng, 1566, Ivancice Text and tune: Public domain

632 O Jesus, Blessed Lord, to Thee Text: Thomas Hansen Kingo, 1634–1703; tr. Arthur J. Mason, 1851–1928 Tune: Trente quatre Pseaumes de David, 1551, Geneva, ed. Louis Bourgeois Text and tune: Public domain

525 Crown Him with Many Crowns Text (sts. 1–3, 5): Matthew Bridges, 1800–94, alt.; (st. 4): Godfrey Thring, 1823–1903 Tune: George J. Elvey, 1816–93 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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Other seasonal and occasional working groups

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

The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Music
Tawni Harrell, Director of Youth
Linda Fekete, Parish Secretary

Jill Cha, Preschool Director
Norm Williams, Business Manager
Richard Irwin, Building Manager

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