

THE FIFTH SUNDAY OF EASTER
MAY 3, 2026

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



THE ENTRANCE RITE

PRELUDE

All Glory Be to God on High
Setting: Johann G. Walther

WELCOME

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

ENTRANCE HYMN

Christ Is Our Cornerstone

LSB 912

1 Christ is our cornerstone,
On Him alone we build;
With His true saints alone
The courts of heav'n are filled.
On His great love
Our hopes we place
Of present grace
And joys above.

2 Here may we gain from heav'n
The grace which we implore,
And may that grace, once giv'n,
Be with us evermore
Until that day
When all the blest
To endless rest
Are called away.

△ 3 Oh, then, with hymns of praise
These hallowed courts shall ring;
Our voices we will raise
The Three in One to sing
And thus proclaim
In joyful song,
Both loud and long,
That glorious name.

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 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 God,

You make the minds of Your faithful to be of one will. Grant that we may love what You have commanded and desire what You promise, that among the many changes of this world our hearts may be fixed where true joys are found; through Jesus Christ, Your Son, 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 6:1–9; 7:2a, 51–60

Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands on them.

And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.

And Stephen, full of grace and power, was doing great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. . . .

And Stephen said:

“Brothers and fathers, hear me. . . .

You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it.”

Now when they heard these things they were enraged, and they ground their teeth at him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.” But they cried out with a loud voice and stopped their ears and rushed together at him. Then they cast him out of the

city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

This is the Word of the Lord.

Thanks be to God.

PSALM 146 (Spoken responsively)

Praise the LORD!

Praise the LORD, O my soul!

I will praise the LORD as long as I live;

I will sing praises to my God while I have my being.

Put not your trust in princes,

in a son of man, in whom there is no salvation.

When his breath departs he returns to the earth;

on that very day his plans perish.

Blessèd is he whose help is the God of Jacob,

whose hope is in the LORD his God,

who made heaven and earth,

the sea, and all that is in them,

who keeps faith forever;

who executes justice for the oppressed,

who gives food to the hungry.

The LORD sets the prisoners free;

the LORD opens the eyes of the blind.

The LORD lifts up those who are bowed down;

the LORD loves the righteous.

The LORD watches over the sojourners;

he upholds the widow and the fatherless,

but the way of the wicked he brings to ruin.

The LORD will reign forever,

your God, O Zion, to all generations. Praise the LORD!

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.

Like newborn infants, long for the pure spiritual milk, that by it you may grow up to salvation— if indeed you have tasted that the Lord is good.

As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture:

“Behold, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”

So the honor is for you who believe, but for those who do not believe,

“The stone that the builders rejected
has become the cornerstone,”

and

“A stone of stumbling,
and a rock of offense.”

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

This is the Word of the Lord.

Thanks be to God.

ALLELUIA VERSE (Stand)

LSB 156

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

The Holy Gospel according to St. John, the 14th chapter
Glory to You, O Lord.

[Jesus said:] "Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him."

Philip said to him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it."

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:

Today is Confirmation Sunday at St. Paul's. We only have one student being confirmed this year, but there will be four next year. And this means that our Sunday evening confirmation classes this year consisted of five students, since we always include the first and second-year students together. About those five students, all of

them were boys... very energetic and enthusiastic boys. And I've got to say, the year challenged me a bit. But challenges can be good.

One of the things I enjoy the most in any confirmation class is when the kids ask good questions. When good questions are asked, I can put up with a lot of misplaced energy. This year we had some excellent questions, intermingled, of course, with the usual "will this be on the exam?" and "when is break time?" I don't remember all the good questions that were asked, but I do know that we had plenty.

In the Gospel lesson just read, two of Jesus' disciples – Thomas and Philip – asked him a question. And in the verses right before our reading, another disciple – Peter – asked him a question too. These questions all came during a long class by Jesus on the evening before his betrayal, right after he instituted his supper, washed their feet, and gave them the command to love one another as he loved them.

During Jesus' teaching, he said: *"Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come'"* (13:33). This is where Peter then asked his question, saying: *"Lord, where are you going?"* It was a good question, and logical for sure.

Jesus answered it by saying, *"Where I am going you cannot follow me now, but you will follow afterward."* And this answer must have prompted many other questions by the disciples. But before these could be asked, Peter spoke up again, as he often did, and took things in another direction by boldly promising to follow Jesus at all costs. To this response, Jesus then informed Peter that instead of standing up boldly, he would in fact deny him three times. As we know, within a few hours, that prediction of Jesus would come true.

After Peter's declaration, Jesus continued his teaching with the words recorded in today's reading. And here is where Thomas asked his question. He explained to Jesus that he and the rest of the disciples still didn't know where Jesus was going, so his question was: *"how can we know the way?"* In response, Jesus clarifies that he is going to the Father and that the way to the Father is through him. Jesus does this by saying: *"I am the way, and the truth, and the life. No one comes to the Father except through me."*

These words then prompt a third question, by Philip, a question which is really more of a request. Philip said: *"Show us the Father and that will be enough."* The request seems based on a desire for Jesus to concentrate his teaching on God the Father rather than sharing more about himself, since everyone knew that God the Father was important, and no one had yet imagined that Jesus was God too.

To Philip's request, Jesus explains that the disciples have seen God by seeing him. *"Whoever has seen me has seen the Father,"* he proclaims. He then says: *"Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works."*

Jesus' answer to Philip's question, like his answers to the questions of Peter and Thomas, contains powerful and important teachings. And full understanding of these answers by the disciples would only come after Jesus had finished his ministry and ascended to the Father, following his death and resurrection.

We could spend a great deal of time breaking down each of these statements of Jesus. But for our sermon today, I'd like us to concentrate on his words: *"I am the way, the truth and the life. No one comes to the Father except through me."* This three-fold saying of Jesus corresponds directly with the three questions of the disciples, and it gives much more to think about too.

By beginning with the words: *"I am,"* Jesus makes a profound statement right away. That's because "I am" is the name God gave for himself to Moses, on that day when he spoke to him from the burning bush. This name, in Hebrew, is *"Yahweh,"* and it became the sacred and primary name by which Israel's God was known.

In John's Gospel, Jesus frequently uses the phrase *"I am."* And seven of these uses are regularly celebrated in the church's song and art. Our church has a stained-glass window dedicated to each of these sayings. Last Sunday I pointed out two of them – the ones where Jesus said: *"I am the door"* and *"I am the Good Shepherd."* Three others are also based on images, these being *"I am the bread of life,"* *"I am the vine,"* and *"I am the light of the world."* A sixth saying is *"I am the resurrection and the life,"* which our church illustrates through the image of a Phoenix – the bird which is said to come back to life. Today's saying – *"I am the way, the truth and the life"* – is illustrated on our window with the image of a lily. Symbolizing three concepts with one image is difficult, but the lily does this well since it's a traditional symbol of Easter and of purity.

When Jesus says: *"I am the way,"* we are first to think of him as being the way to the Father. This understanding comes easily from Jesus' next words, where he says: *"no one comes to the Father except through me."*

"Coming to the Father" means knowing God and being accepted by him. The phrase is an indication of one's salvation.

The phrase also indicates that Jesus is the way to heaven and the new creation. We know this because earlier he says: *"In my Father's house are many rooms."* The rooms indicate the life with God which is to come.

The Book of Hebrews makes a reference to Jesus being the way to the Father when it says: *"Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water (10:19-21)."*

Jesus is the way to the Father and his many rooms. And this idea overlaps with the idea of Jesus as the door. The door, as Jesus explained, is to the sheep pen. And this underscores the fact that our destination is not just heaven but also God's family here on earth. We see this connection as God's family, the church, was first called *"The Way"* in the Book of Acts (9:2, 19:9).

When Jesus declares, next, that he is also *"the truth,"* this is a way of indicating both his identity with the Father and his faithfulness in carrying out his work.

His identification with the Father has already been seen in his words *"I am,"* through which he takes upon himself the name of God. Jesus further speaks to this identification in his answer to Philip, where he says: *"Whoever has seen me has seen the Father."*

This is also the truth about Jesus declared in the first chapter of John's Gospel. In verse 14, John explains the miracle of the incarnation by saying: *"And the Word became flesh and dwelt among us."* John then elaborates by saying: *"and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."* The truth shared here is that the Son has the same glory as the Father. This is a thought echoed in the Book of

Hebrews, when it says of Jesus: *“He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power”* (1:3).

As for Jesus’ truth being an indicator of his faithfulness, this is shown as Jesus points to his works. In his answer to Philip, he said: *“Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.”* These works were his miracles, yes. But even more, they were all that Jesus did to bring good to people. Jesus was faithful in both his healing and his teaching – the two always working together. Jesus faithfully ministered to God’s people during his days on earth. And his greatest act of ministry was coming soon – that being his sacrificial death for the sins of the world. Jesus’ ministry culminated on the cross as he took our sins upon himself and showed his full glory as a faithful and trustworthy servant. This is the truth – as John notes in chapter eight – that sets us free (8:32).

John would later write in his first epistle: *“And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life”* (5:20). Jesus, as we see, is true in both identity and purpose.

Finally, when Jesus says he is *“the life,”* this is meant to highlight both the salvation we have from sin and the blessed and full life that Jesus offers. Jesus’ payment for our sin has earned us life beyond the grave. And this salvation extends into this life, too, as it teaches and empowers us to live rightly.

John chapter five records Jesus saying: *“Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself”* (5:24-26). With these words Jesus points to both the life to come and the life we have now. He also tells of his role in making these possible.

In last week’s reading from John, we heard Jesus say: *“I came that they may have life and have it abundantly”* (10:10). In today’s reading, Jesus says: *“whoever believes in me will also do the works that I do.”* Here we see that the abundant life Jesus wants for his followers includes works of sacrifice and service in the manner which he showed us.

Jesus calls us to a life that obeys God's laws and exhibits generosity and compassion. Jesus is the life that the Father wishes for all of us – meaning a life of integrity and helpfulness to others. If we want to know how to live the right kind of life, we look first to Jesus.

"I am the way, and the truth, and the life," said Jesus. *"No one comes to the Father except through me."* And this powerful statement of his identity and role in salvation is made to comfort and assure us. We know this because Jesus started this teaching by saying: *"Let not your hearts be troubled."*

There are many things which trouble us in this life. Some things trouble us because they threaten us directly – things such as war, weather, and disease. And other things, although they may not seem as troubling because they don't affect us as directly, are just as troubling when we think about it. These are the threats of faithlessness and lack of moral integrity.

Every age brings its troubles. Youth face the challenges of school, first steps of independence, and peers that still have much to learn. Young adults face the challenges of work, dating, and social relationships. Middle-aged adults face the challenges of parenting, work changes, and extra responsibilities. Older adults face the challenges of aging and loss.

Jesus knows of all these challenges and threats we face. And he helps us with them. He helps by both extending his protection and by encouraging our faith. This is why he can say to us: *"Let not your hearts be troubled. Believe! Believe in God and in me."*

When we place our faith in Jesus, we trust in the one who has overcome sin and death and who promises to hear our prayers. Did not Jesus also say: *"If you ask me anything in my name, I will do it?"*

God knows what is best for us. And he will answer our prayers in the ways he knows to be best. But the one thing we can always be sure of is that he will forgive a sincere heart and bless the future of those who call upon him.

Jesus is the way to this blessed future. And he is the truth and life of this future too. Through him we come to the Father. And in the Father, we find rest and relief from our troubles.

May God grant us this faith always. In the name of Jesus. Amen.

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| <p>1 Make songs of joy to Christ, our head;
Alleluia!
He lives again who once was dead!
Alleluia!</p> <p>2 Our life was purchased by His loss;
Alleluia!
He died our death upon the cross.
Alleluia!</p> <p>3 O death, where is your deadly sting?
Alleluia!
Assumed by our triumphant King!
Alleluia!</p> | <p>4 And where your victory, O grave,
Alleluia!
When one like Christ has come to save?
Alleluia!</p> <p>5 Behold, the tyrants, one and all,
Alleluia!
Before our mighty Savior fall!
Alleluia!</p> <p>△6 For this be praised the Son who rose,
Alleluia!
The Father, and the Holy Ghost!
Alleluia!</p> |
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(10:30) THE RITE OF CONFIRMATION

PROFESSION OF FAITH (Both congregation and confirmands)

Do you renounce all the forces of evil, the devil, and all his empty promises?
I do.

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

Do you believe in Jesus Christ, the Son of God?
I believe 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.

Do you believe in God the Holy Spirit?
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.

RECEPTION INTO CONFIRMED MEMBERSHIP (Congregation may be seated)

Ian Lynch, son of Shawn and Tracy

OFFERING

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

PRAYERS OF THE CHURCH

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

For all God's children in Christ, that they would always long for the pure spiritual milk of the Word, let us pray to the Lord: **Lord, have mercy.**

For the Church, God's chosen race, royal priesthood and holy nation, that He would preserve us in true faith as the people of His own possession, let us pray to the Lord: **Lord, have mercy.**

For faith and love in imitation of Stephen, the Church's first martyr, that we may speak Christ's truth with boldness, forgive those who persecute us, and fall asleep in Jesus, let us pray to the Lord: **Lord, have mercy.**

For the ministers of the Word, that they may be devoted to their task and to prayer; and for more servants in God's Church, that neither the preaching nor the care of His people may fall into neglect, let us pray to the Lord: **Lord, have mercy.**

For parents, that they would raise up their children to know Christ as their help and hope and not put their trust in princes in whom there is no salvation, let us pray to the Lord: **Lord, have mercy.**

For Ian and all those recently confirmed, that they would stand strong in their confession of faith and grow in their love and service; and for all who are learning the faith and considering their participation in Christ's kingdom, that they would be led by the Holy Spirit, let us pray to the Lord: **Lord, have mercy.**

For good government, for peace among the nations, and for our leaders and civil servants, that they may honor the holy God, establish order and justice, encourage virtue, and protect all life, let us pray to the Lord: **Lord, have mercy.**

For all who have requested our prayers, especially those on our prayer list and those we name in our hearts at this time... that the Father of glory, whose Son declared Himself to be the way, the truth and the life, would give them a sure and steadfast hope in Him

who has prepared a place for them where pain and sickness are no more and all things are made new, let us pray to the Lord: **Lord, have mercy.**

For all of us who commune this day, that we would come to Christ's table with glad and sincere hearts, confessing our sins and eagerly receiving Christ's love and forgiveness, let us pray to the Lord: **Lord, have mercy.**

Into your hands, O Lord, we commend all for whom we pray, trusting in your grace 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

Here, O My Lord, I See Thee Face to Face

LSB 631

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| <p>1 Here, O my Lord, I see Thee face to face;
Here would I touch and handle things
unseen;
Here grasp with firmer hand the_ eternal
grace,
And all my weariness upon Thee lean.</p> <p>2 Here would I feed upon the bread of God,
Here drink with Thee the royal wine of
heav'n;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiv'n.</p> <p>3 This is the hour of banquet and of song;
This is the heav'nly table spread for me;
Here let me feast and, feasting, still prolong
The brief bright hour of fellowship with
Thee.</p> | <p>4 I have no help but Thine; nor do I need
Another arm but Thine to lean upon.
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might
alone.</p> <p>5 Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing
blood;
Here is my robe, my refuge, and my peace:
Thy blood, Thy righteousness, O Lord my God.</p> <p>6 Too soon we rise; the vessels disappear;
The feast, though not the love, is past and
gone;
The bread and wine remove, but Thou art
here;
Nearer than ever; still my shield and sun.</p> |
| <p>7 Feast after feast thus comes and passes by,
Yet, passing, points to that glad feast above,
Giving sweet foretaste of the festal joy,
The Lamb's great marriage feast of bliss and love.</p> | |

**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!**

PRAYER (Stand)

BENEDICTION

SENDING HYMN

Alleluia, Alleluia! Hearts to Heaven

LSB 477

**1 Alleluia, alleluia!
Hearts to heav'n and voices raise:
Sing to God a hymn of gladness,
Sing to God a hymn of praise;
He who on the cross a victim
For the world's salvation bled—
Jesus Christ, the King of Glory,
Now is risen from the dead.**

**2 Alleluia, Christ is risen!
Death at last has met defeat:
See the ancient pow'rs of evil
In confusion and retreat;
Once He died, and once was buried:
Now He lives forevermore,
Jesus Christ, the world's Redeemer,
Whom we worship and adore.**

**△ 3 Alleluia, alleluia!
Glory be to God on high:
Alleluia to the Savior
Who has gained the victory;
Alleluia to the Spirit,
Fount of love and sanctity!
Alleluia, alleluia
To the triune Majesty!**

ANNOUNCEMENTS

DISMISSAL

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

FELLOWSHIP – Board of Spiritual Life

Those serving:

Sunday, 8:00 a.m.:

Greeter: Steve Janssen
Comm. assist: Judy Koucky
Reader: Rich Kauzlarich

10:30 a.m.:

Greeter: Jason Starck
Comm. assist: Holly Siebrass
Reader: Joe Iafrate
Acolyte: Noah Starck

Guest Organist: Julia Wallschlaeger

Acknowledgments

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7426 IDYLWOOD ROAD
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Linda Fekete, Parish Secretary

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