

THE SECOND SUNDAY OF EASTER
APRIL 12, 2026

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



THE ENTRANCE RITE

PRELUDE

Alleluia! Jesus Is Risen Setting: Harald Rohling

WELCOME

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

ENTRANCE HYMN

Alleluia! Jesus Is Risen

LSB 474

1 Alleluia!

Jesus is risen!
Trumpets resounding in glorious light!
Splendor, the Lamb,
Heaven forever!
Oh, what a miracle God has in sight!
Refrain

Refrain

Jesus is risen and we shall arise:
Give God the glory! Alleluia!

2 Walking the way,

Christ in the center
Telling the story to open our eyes;
Breaking our bread,
Giving us glory:
Jesus our blessing, our constant
surprise. *Refrain*

3 Jesus the vine,

We are the branches;
Life in the Spirit the fruit of the tree;
Heaven to earth,
Christ to the people,
Gift of the future now flowing to me.
Refrain

4 Weeping, be gone;

Sorrow, be silent:
Death put asunder, and Easter is bright.
Cherubim sing:
"O grave, be open!"
Clothe us in wonder, adorn us in light.
Refrain

5 City of God,

Easter forever,
Golden Jerusalem, Jesus the Lamb,
River of life,
Saints and archangels,
Sing with creation to God the I AM!
Refrain

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. Almighty God,
**grant that we who have celebrated the Lord's resurrection may by Your grace
confess in our life and conversation that Jesus is Lord and God; through the same
Jesus Christ, Your Son, 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 5:27-42

And when they had brought them, they set them before the council. And the high priest questioned them, saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us." But Peter and the apostles answered, "We must obey God rather than men. The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."

When they heard this, they were enraged and wanted to kill them. But a Pharisee in the council named Gamaliel, a teacher of the law held in honor by all the people, stood up and gave orders to put the men outside for a little while. And he said to them, "Men of Israel, take care what you are about to do with these men. For before these days Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who followed him were dispersed and came to nothing. After him Judas the Galilean rose up in the days of the census and drew away some of the people after him. He too perished, and all who followed him were scattered. So in the present case I tell you, keep away from these men and let them alone, for if this plan or this undertaking is of man, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" So they took his advice, and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. And every day, in the temple and from house to house, they did not cease teaching and preaching Jesus as the Christ.

This is the Word of the Lord.

Thanks be to God.

PSALM 148 *(Sung responsively)*

Praise the LORD!

Praise the LORD from the heavens;

praise him in the heights!

Praise him, all his angels;
praise him, all his hosts!

Praise him, sun and moon,
praise him, all you shining stars!
Praise him, you highest heavens,
and you waters above the heavens!

Let them praise the name of the LORD!
For he commanded and they were created.
And he established them forever and ever;
he gave a decree, and it shall not pass away.

Praise the LORD from the earth,
you great sea creatures and all deeps,
fire and hail, snow and mist,
stormy wind fulfilling his word!

Mountains and all hills,
fruit trees and all cedars!
Beasts and all livestock,
creeping things and flying birds!

Kings of the earth and all peoples,
princes and all rulers of the earth!
Young men and maidens together,
old men and children!

Let them praise the name of the LORD,
for his name alone is exalted;
his majesty is above earth and heaven.
He has raised up a horn for his people,
praise for all his saints,
for the people of Israel who are near to him. 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.**

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.

This is the Word of the Lord.

Thanks be to God.

10:30 CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

LSB 156

Alleluia.

Lord, to whom shall we go?

You have the words of eternal life.

Alleluia, alleluia.

GOSPEL

John 20:19–31

The Holy Gospel according to St. John, the 20th chapter

Glory to You, O Lord.

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld."

Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."

Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON (Be seated)

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

Every year on the Sunday after Easter we read the Gospel lesson just read. The reading is an important one, for its telling of Jesus' appearances to the disciples and description of Thomas' initial disbelief prompt us to check our own reaction to the news of Jesus' resurrection.

Even though we read it every year, we rotate the two other readings that accompany it. Our readings are on a three-year cycle, year A, B and C, and this year our first reading came from Acts and our second reading from First Peter.

Just to round out the full picture, the first readings of all three cycles during the Easter Season come from the Book of Acts, which means we get 21 different readings from this book over the course of the three seasons. And the second readings come from First Peter in year A, First John in year B, and the Book of Revelation in year C.

These readings have been chosen to give us a clear picture of how Christ's followers spread and explained the message of Christ's resurrection. This viewpoint then helps us in our day, as we think about how to spread and explain the good news.

In today's reading from Acts, Peter and the rest of the apostles are standing before the Jewish Council in Jerusalem, explaining why they are telling everyone about Jesus' resurrection. Important information about this appearance before the Council is found in the verses right before this. There we learn that the apostles had earlier been thrown into jail for their preaching of this message, but during the night an angel of the Lord had opened the prison doors and brought them out, saying: *"Go and stand in the temple and speak to the people all the words of this Life."* So, having been freed in such a way, the apostles went back to their preaching.

During their encounter with the Council, the apostles, as we heard, explained their continued preaching by saying: *"We must obey God rather than men."* This is a strong statement, and I'll share some thoughts on it later in the sermon.

But first, let's examine the rest of the apostles' message to the Council. Immediately after this statement of explanation, the apostles then pivot to preaching the message itself, right there and then, saying: *"The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins."* Here we see that the apostles were not afraid to share their message!

The apostles then close their remarks with a further explanation about their connection to the message. They say: *"And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."* The apostles wanted the Council to know very clearly that they had seen Jesus alive with their own eyes.

In analyzing this message of the apostles, let's first do some thinking about how they worded their message. What can we learn here?

One thing to note is how Peter and the disciples use the word "we." They said: *"We must obey God rather than men"* and *"we are witnesses of these things."*

The word "we" indicates a unity in confession and practice among the apostles. They were in agreement on what they said and did. And this unity no doubt played an important role in their success.

Unity in confession and practice is important in our day too. When the church is not in agreement, it is weaker.

That being said, the witness of the New Testament shows that there can be a certain variety in the church's practice. And this means that unity doesn't need to be

characterized by uniformity. Agreeing to disagree is very acceptable in matters of practice, and can even be acceptable in certain doctrinal questions too.

One thing the apostles certainly agreed upon was their confession of who Jesus is and what he did. We see this in their words to the Jewish Council, where they confessed that Jesus died and rose again and that he is leader and savior.

About Jesus' death, Peter stated directly that it came about because of what the Council did. He does this as he calls Jesus the one *"whom you killed."*

Some have suggested that this language is over the top and that it has led to anger against Jews. They complain that it leaves out how others were involved in Jesus' death too, like the Romans who carried it out, and all humanity as well, for Jesus was sent to the cross for the collective sin of us all.

But Peter and the apostle's language here is simply meant to make the death of Jesus personal to those Council members, and to do so for the purpose of repentance. Notice how the apostles go on to mention how the death of Jesus and his subsequent glorification happened *"to give repentance to Israel and forgiveness of sins."* Sins get pointed out for the purpose of repentance.

Here we should note, too, that Peter and the apostles describe Jesus' death as being *"hanged on a tree."* This is a reference to the wood of the cross, yes, but also to much more.

Peter also calls the cross a tree when speaking to Cornelius in chapter ten. And he uses it in his first epistle too (2:24). Paul uses it in his first sermon, recorded in Acts 13, saying that *"they took him down from the tree and laid him in a tomb"* (13:29). And Paul also uses it in his letter to the Galatians when explaining how the righteous shall live by faith.

In this Galatians usage we learn the main reason why the early Christians often substituted the word "tree" for "cross." There Paul says: *"Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, 'Cursed is everyone who is hanged on a tree'"* (3:13). This quote by Paul comes from the Old Testament book of Deuteronomy, the 21st chapter, where Moses gives guidelines on how capital punishment cases are to be handled. There he says: *"And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you*

for an inheritance (21:22-23). Here we see that when those first Christians used the word “tree” they were making a connection to the idea of being cursed. This reminded them how Jesus’ death overcame the curse of sin and death for all who believe.

The other reason the apostles call the cross a tree is to contrast Jesus’ action with that of Adam and Eve. When Adam and Eve ate the forbidden fruit from the tree of the knowledge of good and evil, sin entered the world and initiated the curse of death. And Jesus reversed this curse by sacrificing himself on the tree of the cross. The reference to his cross as a tree helps us connect the two stories and see how the second one repairs what happened in the first. The Proper Preface for the Communion Liturgy during the Easter season reflects this idea when it says: (insert...)

Yes, Jesus’ death on the tree of the cross has brought great blessing to us all. Through it our sins are forgiven and heaven’s door is open to us.

This is why Peter and the apostles then call Jesus “leader and savior.” Jesus saves us from our sins and leads us through this life into the next.

About that word “leader,” some Bible versions translate it “prince” instead. Others say “ruler.” The Greek word “archegos” often referred to the hero of a city who was both its founder and guardian. Here we think of the gods Athena for Athens and Zeus for Olympia. Because the word implies this leader is also a founder or originator, the Biblical writers use it of Jesus in this sense too. In Acts 3 he is called the “*Author of life, whom God raised from the dead*” (3:15). In Hebrews 12 he is called “*the founder and perfecter of our faith*” (12:2).

As leader and ruler, Jesus not only leads us through this life into the next, but he also leads us in the right way to live. We get a sense of that in today’s text where Peter tells how Jesus is a leader “*to give repentance.*” Having a repentant heart is one component of right living.

And now let’s conclude with some thoughts on that phrase mentioned earlier – the one where Peter and the apostles explained that they “*must obey God rather than men.*” Certainly, this is an important principle that we should all apply in our life and work as God’s people. For like the Jewish Council in today’s reading, there are leaders in our world today who try to force Christians to do things contrary to God’s word.

The apostles showed great faith in carrying out Christ’s command to share his message with all nations. And they did not cease their work when opposed. We will pray for a

faith like this in the hymn we sing immediately following the sermon – a faith that does not shrink in the face of challenge.

Having said this, let me also add a word of warning about these words from our text. The words do not give us a blanket justification for disobeying our leaders anytime they do or say something opposed to God's will. We must remember that God also calls us to obey our leaders – as seen in the verse *“Let every person be subject to the governing authorities”* from Romans 13:1, and as included in the commands for children to obey their parents (Eph. 6:1, Col. 3:20). Luther's explanation of the Fourth Commandment makes this parental connection clear.

We must remember that our task is not to forcibly make our society into one that reflects God's will in all things. And as such, we have no basis for refusing cooperation with the laws and policies in our society which allow ungodly acts to be committed by others, but which don't force us to do the same.

In the case of the apostles, they disobeyed a rule of their leaders which called them to stop sharing the good news of the Gospel. And this is different than disobeying other rules which we may think stand in the way of the free exercise of our faith.

In our country we can apply for religious exemptions if we feel a government policy is infringing on the practice of our faith. And this is usually a far better path than acting in civil disobedience. When we cooperate with our leaders, a good solution can usually be found.

Along these lines, if your employer forbids you from sharing your faith at work you are under no obligation to break that rule. But perhaps you can seek some kind of exemption or find some kind of workaround. Certainly, the best opportunities for faith sharing come about anyway as God opens doors. Most of us have observed that when one door shuts, God opens another.

These kinds of questions about practicing our faith and complying with our leaders get very complicated. And we don't have time to say more than this today. But I did want us to do a little thinking about that phrase from the apostles in our reading. It's a very important one.

Most importantly of all, we need to catch the strong faith of the apostles. In Luke 17, back when Jesus was physically there among his disciples, *the apostles said to the Lord, “Increase our faith!”* And the Lord said, *“If you had faith like a grain of mustard seed, you*

could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you" (17:5-6).

As we see in today's reading, the apostles were given an increased faith. And that faith led them to act and to pray, both boldly and wisely.

May God give us such a faith in our day. And may we especially trust in Christ's leading and saving. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand) Oh, for a Faith that Will Not Shrink

TLH 396

- | | |
|--|--|
| <p>1 Oh, for a faith that will not shrink,
Tho' pressed by many a foe;
That will not tremble on the brink
Of poverty or woe;</p> <p>2 That will not murmur nor complain
Beneath the chast'ning rod,
But in the hour of grief or pain
Can lean upon its God;</p> <p>3 A faith that shines more bright and clear
When tempests rage without;
That, when in danger, knows no fear,
In darkness feels no doubt;</p> | <p>4 That bears unmoved the world's dread
frown,
Nor heeds its scornful smile;
That sin's wild ocean cannot drown
Nor Satan's arts beguile;</p> <p>5 A faith that keeps the narrow way
Till life's last spark is fled
And with a pure and heavenly ray
Lights up the dying bed.</p> <p>6 Lord, give us such a faith as this;
And then, whate'er may come,
We'll taste e'en now the hallowed bliss
Of an eternal home.</p> |
|--|--|

**I believe in God, the Father Almighty,
maker of heaven and earth.**

**And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life ✠ everlasting. Amen.**

OFFERING

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

PRAYERS OF THE CHURCH

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

For God's people, that we may shed our doubts and come joyfully before God like the apostle Thomas, who saw, believed and rejoiced in the power of Christ's resurrection, let us pray to the Lord: **Lord, have mercy.**

For all pastors as they preach and teach the Word, that all who hear may believe and that believing they may live in righteousness and godliness before the world, let us pray to the Lord: **Lord, have mercy.**

For our homes, that Christ would give them peace and enliven them with His resurrected life; that He would cause the forgiveness of sins to reign among husbands and wives, and parents and children; and that He would assure those who live alone that they, too, are His children, upheld by His right hand, let us pray to the Lord: **Lord, have mercy.**

For the nations, that they would embrace the Gospel of the resurrected Christ and that wicked power would be curbed and all rulers brought to the feet of Jesus in worship, let us pray to the Lord: **Lord, have mercy.**

For the troubled in our midst, that Christ's wounds would continue to bring His gladness, peace and comforting presence to His disciples, especially those on our prayer list and those we name in our hearts at this time... ; and for all who mourn, that in the difficult night of this world they would confidently expect the blessed joy of Easter morning, let us pray to the Lord: **Lord, have mercy.**

For all who commune today, that God would give us contrition and faith, unite us in our confession of His truth, and so bring us worthily to eat and to drink Christ's body and blood for our forgiveness and life, let us pray to the Lord: **Lord, have mercy.**

For patience and endurance in Christ, that we may have the privilege not only of believing in Him, but also of suffering for His sake, let us pray to the Lord: **Lord, have mercy.**

O Lord, heavenly Father, give us all things good and beneficial to us and to our salvation, and keep us from all things harmful; through Jesus Christ, our crucified and risen Savior, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



SERVICE OF THE SACRAMENT

OFFERTORY through AGNUS DEI (Stand)

LSB 159-163

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.**

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 HYMNS

At the Lamb's High Feast We Sing

LSB 633

- | | |
|---|--|
| 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! | Christ the victim, Christ the priest.
Alleluia! |
| 2 Praise we Him, whose love divine
Gives His sacred blood for wine,
Gives His body for the feast— | 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! |

4 Praise we Christ, whose blood was shed,
Paschal victim, paschal bread;
With sincerity and love
Eat we manna from above.
Alleluia!

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!

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!

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!

△ 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!

These Things Did Thomas Count as Real

LSB 472

1 These things did Thomas count as real:
The warmth of blood, the chill of steel,
The grain of wood, the heft of stone,
The last frail twitch of flesh and bone.

2 The vision of his skeptic mind
Was keen enough to make him blind
To any unexpected act
Too large for his small world of fact.

3 His reasoned certainties denied
That one could live when one had died,
Until his fingers read like braille
The markings of the spear and nail.

4 May we, O God, by grace believe
And thus the risen Christ receive,
Whose raw imprinted palms reached out
And beckoned Thomas from his doubt.

PRAYER (Stand)

BENEDICTION

SENDING HYMN

Jesus Lives! The Victory's Won

LSB 490

1 Jesus lives! The vict'ry's won!
Death no longer can appall me;
Jesus lives! Death's reign is done!
From the grave will Christ recall me.
Brighter scenes will then commence;
This shall be my confidence.

- 2 Jesus lives! To Him the throne
High above all things is given.
I shall go where He is gone,
Live and reign with Him in heaven.
God is faithful; doubtings, hence!
This shall be my confidence.
- 3 Jesus lives! For me He died,
Hence will I, to Jesus living,
Pure in heart and act abide,
Praise to Him and glory giving.
All I need God will dispense;
This shall be my confidence.
- 4 Jesus lives! I know full well
Nothing me from Him shall sever.
Neither death nor pow'rs of hell
Part me now from Christ forever.
God will be my sure defense;
This shall be my confidence.
- 5 Jesus lives! And now is death
But the gate of life immortal;
This shall calm my trembling breath
When I pass its gloomy portal.
Faith shall cry, as fails each sense:
Jesus is my confidence!

ANNOUNCEMENTS

DISMISSAL

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

POSTLUDE

Jesus Lives! The Victory's Won
Setting: Paul Manz

FELLOWSHIP – Leisure Group

Those serving:

Sunday, 8:00 a.m.:

Greeter: Jim Easterly
Comm. assist: Dave Oaks
Reader: Dave Oaks

10:30 a.m.:

Greeter: SP Youth
Comm. assist: SP Youth/Jill Hecht
Reader: SP Youth
Acolyte: Joshua Wang

Acknowledgments

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474 Alleluia! Jesus Is Risen Text: Herbert F. Brokering, 1926–2009 Tune: David N. Johnson, 1922–87 Text: © 1995 Augsburg Fortress. Used by permission: LSB Hymn License no. 110005326 Tune: © 1968 Augsburg Publishing House. Used by permission: LSB Hymn License no. 110005326

TLH 396 Oh, for a Faith that Will Not Shrink by William H. Bathhurst, 1796-1877 Tune: Azmon

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

472 These Things Did Thomas Count as Real Text: Thomas H. Troeger, 1945–2022

Tune: Stephen R. Johnson, 1966 Text: © 1984 Oxford University Press. Used by permission: LSB Hymn License no. 110005326 Tune: © 2003 Stephen R. Johnson. Used by permission: LSB Hymn License no. 110005326

490 Jesus Lives! The Victory's Won Text: Christian Fürchtegott Gellert, 1715–69; tr. Frances E. Cox, 1812–97, alt. Tune: Johann Crüger, 1598–1662 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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Leadership Officers, Working Boards, Chinese Ministry, The Preschool,
Sunday School, LWML, Youth Group, Altar Guild, Choirs,
Caring Ministry, Safety Ministry, Leisure Group
Other seasonal and occasional working groups

CHURCH STAFF

The Rev. Mark Shaltanis, Pastor
The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Parish Music

Jill Cha, Preschool Director

Tawni Harrell, Director of Youth

Norm Williams/ Vic Poore, Bus. Mgr.

Linda Fekete, Parish Secretary

Richard Irwin, Building Manager

CONTACT US

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