

THE THIRD SUNDAY OF EASTER
APRIL 19, 2026

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



THE ENTRANCE RITE

PRELUDE

This Joyful Eastertide
Setting: Keith Kolander

WELCOME

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

ENTRANCE HYMN

This Joyful Eastertide

LSB 482

- 1 This joyful Eastertide**
Away with sin and sorrow!
My love, the Crucified,
Has sprung to life this morrow: *Refrain*

Refrain

Had Christ, who once was slain,
Not burst His three-day prison,
Our faith had been in vain:
But now has Christ arisen,
arisen, arisen;
But now has Christ arisen!

- 2 Death's flood has lost its chill**
Since Jesus crossed the river;
Lover of souls, from ill
My passing soul deliver: *Refrain*

- 3 My flesh in hope shall rest**
And for a season slumber
Till trump from east to west
Shall wake the dead in number: *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. O God,
through the humiliation of Your Son You raised up the fallen world. Grant to Your faithful people, rescued from the peril of everlasting death, perpetual gladness and eternal joys; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON *(Be seated)*

Acts 2:14a, 36-41

Peter, standing with the eleven, lifted up his voice and addressed them, . . .
Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” So those who received his word were baptized, and there were added that day about three thousand souls.

This is the Word of the Lord.

Thanks be to God.

PSALM 116:1-14 *(Sung responsively)*

I love the LORD, because he has heard
my voice and my pleas for mercy.
Because he inclined his ear to me,
therefore I will call on him as long as I live.
The snares of death encompassed me;
the pangs of Sheol laid hold on me;
I suffered distress and anguish.
Then I called on the name of the LORD:
“O LORD, I pray, deliver my soul!”
Gracious is the LORD, and righteous;
our God is merciful.
The LORD preserves the simple;
when I was brought low, he saved me.
Return, O my soul, to your rest;
for the LORD has dealt bountifully with you.

For you have delivered my soul from death,
my eyes from tears,
my feet from stumbling;
I will walk before the LORD
in the land of the living.
I believed, even when I spoke,
“I am greatly afflicted”;
I said in my alarm,
“All mankind are liars.”

What shall I render to the LORD
for all his benefits to me?
I will lift up the cup of salvation
and call on the name of the LORD,
I will pay my vows to the LORD
in the presence of all his people.

**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

1 Peter 1:17-25

If you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for your sake, who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; for

“All flesh is like grass
and all its glory like the flower of grass.
The grass withers,
and the flower falls,
but the word of the Lord remains forever.”

And this word is the good news that was preached to you.

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 24:13-35

The Holy Gospel according to St. Luke, the 24th chapter

Glory to You, O Lord.

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning, and when they did not find his body, they came back saying that

they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

So they drew near to the village to which they were going. He acted as if he were going farther, but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. When he was at table with them, he took the bread and blessed and broke it and gave it to them. And their eyes were opened, and they recognized him. And he vanished from their sight. They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, “The Lord has risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

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:

People love Sundays. In fact, many call it the “best day of the week.” But this love comes from different places. Some like Sundays because they gather for Christian worship on this day. But others like it because it’s a day off, or because it’s less scheduled than other days, or the day for pro football, or the day when the golf tournament wraps up.

Here’s a question about Sunday: is it the first day of the week or the last? If you look at a calendar, you’ll see that the Sundays are in the far-left column – suggesting that they come first. However, Sundays are commonly called one of the “weekend’ days— indicating that they come at the end of the week.

Interestingly, this ambiguity helps reinforce an ancient Christian practice – the one where Sunday is referred to as the “Eighth Day.” This phrase highlights the holiness of the Sunday gathering, suggesting that it stands, in a way, outside of time.

Let’s think about this. Since the Eighth Day comes after the week, it’s always pointing ahead. And because of this pointing, it ultimately points to what we call the end times, when Christ will return to usher in the new age. Our Sunday worship thus becomes a time when the present and future are linked.

In the book of Revelation, where the return of Christ is most vividly detailed, the writer, St. John, begins by telling of something that happened on the day of worship. He says: *“I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice like a trumpet saying, ‘Write what you see in a book and send it to the seven churches’”* (1:10).

The “Lord’s Day” John mentions was a Sunday. We know this because the church quickly started worshipping on this day in honor of our Lord’s resurrection from the dead and.

At the same time, the “Lord’s Day” phrase also marked the uniqueness of the day, suggesting that it wasn’t just a Sunday or a first day but something quite different. It was a holy day in which the holiest of actions were marked – those being Christ’s resurrection and our gathering.

The “Eighth Day” understanding infers that this day is even holier than the Sabbath. The Sabbath Day – the seventh – is holy because it provides a day of rest from our work and a time to give thanks for God’s provision. The Eighth Day gives thanks for God’s salvation. And this provides an even greater rest – one for both body and soul, and one that comes from knowing that death has been overcome.

As an eighth day, the Lord’s Day points to the endless Sabbath to come – the time of perfect rest and peace in the Lord’s full presence when we will see him face to face. This is the rest of heaven – the one we remember each time we celebrate Holy Communion and understand it as a “foretaste of the feast to come.”

Yes, the Eighth Day is an ending day since it points to the end of time. And it is also an ending day because it points to the end of sin. Jesus made this ending possible when he died on the cross to end sin’s hold on us. Moreover, he will end sin completely and forever when we enter our heavenly home.

The Eighth Day is an ending term – fitting of what we call “the weekend.” And yet, at the same time, the Eighth Day is also a beginning term, for it points to first things as well.

The Gospel writers specifically tell us that Jesus rose from the dead “*on the first day of the week.*” The Eighth Day understanding adds the thought that this was the first day of a whole new world too. Jesus’ resurrection changed everything.

In today’s Gospel reading, the two men walking on the road to Emmaus were saddened by the innocent death of their friend Jesus until they saw that he was alive. His resurrection changed everything for them.

And it changes everything for us too. Without the resurrection, life is but a short and somewhat interesting ride with joyous moments here and painful moments there. But with the resurrection, life is an expectant journey – one where we delight in seeing the Lord’s work and know the best is yet to come.

Sunday, the Lord’s Day, is our day to remember and celebrate all of this. It is our day of rest, but more than this too. Sunday is the Eighth Day—first and last wrapped into one.

In last week’s Gospel reading, Jesus appeared to his disciples on the evening of the first day and extended them his peace. Then, “*eight days later*” he appeared again, and this time to Thomas also. In Jewish reckoning, this “*eight days later*” is what we call a “*week later,*” which means that Jesus first appeared on Easter Sunday and next appeared on the Sunday following.

On that second Sunday, the eighth day, Thomas memorably came to faith. And this connects well with one of the ways the church marks the beginning of faith. Since earliest times, Baptismal fonts in the church have often been octagonal in shape. The use of the number eight in this way reflects both the fact that Baptism is a resurrection to new life and that God once commanded Israel to circumcise its baby boys on the eighth day. As we know, Christian Baptism communicates many of the same messages as Old Testament circumcision.

As noted earlier, the Eighth Day is both a beginning and an end – pointing outside of time to the eternal nature of God and celebrating God’s care for us in the present. Our worship is a First Day, Eighth Day, and Lord’s Day experience. It is a time when God comes to us in the meeting of his gathered people to make himself known in Word and Sacrament.

In today’s Gospel reading, we are reminded that worship is also a time for walking with Jesus and for recognizing him in the breaking of the bread.

Yes, every day is a day to walk with Jesus. But to do our walk well, we need to come together regularly with our fellow believers and make God's teachings our common agenda. Walking together with other disciples is an essential part of walking with Jesus.

When Jesus walked with those disciples of his on the road to Emmaus, he didn't just shoot the breeze and ask how everyone was doing. He taught them. We heard some of his teaching in our reading. What a Bible Class that must have been!

At the same time, another part of his teaching on that day came as he simply modeled for those disciples how to live. Here we think of Jesus initiating the conversation by showing interest, and granting their request to stay with them that evening and join them for their meal.

When I teach our youth confirmation classes, most of the teaching is done in the classroom as we go over the material. But other teaching comes as I model how we relate to one another. And at least once each year, it also comes as we walk. That's the day we go for a walk around the church and its grounds, and I share stories of our work and our people.

I've been the pastor here for many years, so I have lots of stories to share. And often these stories will lead to questions, such as why a certain decision was made or why the church thinks something is so important. It's a great opportunity to learn. And I enjoy it too, of course.

I remember doing this years ago when my son was in confirmation class and suggesting to my wife, later, that she ask him how class went that evening. Apparently, he reported that I just walked everyone around the church and pointed out random things. Maybe that's how it comes across. But I still maintain it's time well spent.

When we gather around the Word of God and the remembrance of his great acts, we are walking with Jesus, much as those two disciples did on the road to Emmaus. Those disciples later recalled that their hearts were burning within them as they listened to Jesus teach, and that's because Jesus taught them by reviewing the scriptures and pointing out things they had never considered before.

The Word of God is "living and active," as the Scriptures themselves testify. And this means that we are always blessed as we consider the content of God's Word—whether we gain new insight about its message, new application of it for our lives, or whether we simply confirm that which we already know.

After Jesus taught the men from the Scriptures, he then joined them for a meal. It was in this meal, during the breaking of the bread, that the disciples finally recognized him.

In the same way, it is in the meal of Holy Communion that we, too, most fully recognize our Savior Jesus. For in this meal, he is with us in both body and spirit.

From the beginning, Christians have followed this experience of the Emmaus disciples by first hearing the Word of God and then joining together in the breaking of bread. The pattern of Word and Sacrament is a recurring event among us—an Eighth Day experience in which we listen and are fed, listen and are fed... until that day when there is no more hunger or thirst.

Though we are followers of the risen Christ and live in his freedom, we continue to need this Sabbath rhythm. The men on the road were followers of Jesus and yet also, as Jesus said, *“foolish ones, and slow of heart to believe.”* These words describe us too, for we all have times when we act foolishly. We may have grown in wisdom and faith, but we are not always wise and faithful. Worse yet, there are times when each of us is slow to believe. If our faith were always strong and present, we would not experience the anxieties that we do nor make these foolish mistakes.

It is because of our weakness that we need to come again and again into the presence of God and walk with him along the Emmaus road. The journey of two or three gathered together in the presence of the living Christ, listening to God’s Word, and receiving again the Sacrament, is God’s plan for building up his people in faith. The dangers and trials of many other roads we follow during the week drag us down and erode our defenses, but our time on the Emmaus Road lifts our spirits and gives us strength.

We are strengthened as we grow in wisdom and understanding. Even more, we are strengthened as we hear again that our sins are forgiven and we are made right with God. Jesus assures that sin has no more hold on us and that we belong to God and his family forever.

The Eighth Day is the greatest of all days because it is a day of resurrection. And as such, it is the day that blesses all other days and makes it possible to live them in joy and peace.

When we honor this day and walk with Jesus on it, we find that God is also with us on the second day, third day, fourth day, and all the days of the week. His presence stays with us and sometimes even burns in our hearts.

Perhaps you've heard the old saying: "seven days without Christ makes one weak" – where weak is spelled with an A. The saying is true, of course. It is only when we come regularly and joyfully to the Lord's house that we are kept fit and healthy.

Thanks be to God that we are always nourished and strengthened when we gather around Christ's Word and Sacraments. And thanks be to God that our Lord Jesus accompanies us on the road of life.

May his eight-day-a-week presence continue to fill us with joy and peace.

In the name of Jesus. Amen.

HYMN OF THE DAY (Stand)

With High Delight Let Us Unite

LSB 483

- | | |
|--|--|
| <p>1 With high delight
Let us unite
In songs of great jubilation.
Ye pure in heart,
All bear your part,
Sing Jesus Christ, our salvation.
To set us free
Forever, He
Is ris'n and sends
To all earth's ends
Good news to save ev'ry nation.</p> | <p>2 True God, He first
From death has burst
Forth into life, all subduing.
His enemy
Doth vanquished lie;
His death has been death's undoing.
"And yours shall be
Like victory
O'er death and grave,"
Saith He, who gave
His life for us, life renewing.</p> |
| <p>3 Let praises ring;
Give thanks, and bring
To Christ our Lord adoration.
His honor speed
By word and deed
To ev'ry land, ev'ry nation.
So shall His love
Give us above,
From misery
And death set free,
All joy and full consolation.</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

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

God of all compassion, through your Holy Spirit you open the scriptures to the hearts of your people. Enlighten us also by the resurrection light that never fades, that our hearts may burn in faith toward You. Lord, in Your mercy, **hear our prayer.**

Blessed Lord, You established Your Church so that Your promise of eternal life might be delivered to everyone whom you call to yourself. To this end, grant your church faithful

pastors and workers who proclaim repentance and forgiveness through your Word and Sacraments. Lord, in Your mercy, **hear our prayer.**

O Lord, grant that Your Word may be the foundation of every Christian home; that husbands and wives may be united in faith and hope; and that children may hear and be nurtured in this Word. Lord, in Your mercy, **hear our prayer.**

Almighty God, stifle the powers of darkness and end the reign of war, violence and terror. Give leaders who will seek peace and work for the common good. Instill in them a love of righteousness and guide them in the pursuit of justice for all. Lord, in Your mercy, **hear our prayer.**

O God, You have not forgotten us in our afflictions or abandoned us in our weakness. Deliver the sick and suffering according to Your will and give comfort to those in their last days. We pray especially for Geraine, Sophia, Brooks, June, Peter, Wendy, James, Russell, Marvin, Yi, Val, Marian, Jeannie, Marvin, Arlo and Elianna. Guard us all from despair in our troubles and grant us patience as we await Your perfect healing. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, Your compassion is made known to us through Your Son's breaking of the bread. Open our hearts and mouths to receive forgiveness in the body and blood of Christ, who suffered for us and has entered into His glory. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, through the life, death and resurrection of Your Son, You have delivered our souls from death, our eyes from tears, and our feet from stumbling. Comfort all who mourn with this truth, that they may not grieve as those who have no such hope. Lord, in Your mercy, **hear our prayer.**

These things and whatever else You know that we need, kind Father, grant us for the sake of Your beloved Son, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, now and forever. **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.

- 1 Who are you who walk in sorrow
Down Emmaus' barren road,
Hearts distraught and hope defeated,
Bent beneath grief's crushing load?
Nameless mourners, we will join you,
We who also mourn our dead;
We have stood by graves unyielding,
Eaten death's bare, bitter bread.**
- 2 Who is this who joins our journey,
Walking with us stride by stride?
Unknown Stranger, can You fathom
Depths of grief for one who died?
Then the wonder! When we told You
How our dreams to dust have turned,
Then You opened wide the Scriptures
Till our hearts within us burned.**
- 3 Who are You? Our hearts are opened
In the breaking of the bread—
Christ the victim, now the victor
Living, risen from the dead!
Great companion on our journey,
Still surprise us with Your grace!
Make each day a new Emmaus;
On our hearts Your image trace!**
- 4 Who are we who travel with You
On our way through life to death?
Women, men, the young, the aging,
Wakened by the Spirit's breath!
At the font You claim and name us,
Born of water and the Word;
At the table still You feed us,
Host us as our risen Lord!**
- 5 "Alleluia! Alleluia!"
Is the Easter hymn we sing!
Take our life, our joy, our worship
As the gift of love we bring.
You have formed us all one people
Called from ev'ry land and race.
Make the Church Your servant body,
Sent to share Your healing grace!**

- 1** Once in the blest baptismal waters
I put on Christ and made Him mine;
Now numbered with God's sons and daughters,
I share His peace and love divine. *Refrain*

Refrain

O God, for Jesus' sake I pray
Your peace may bless my dying day.

- 2** His body and His blood I've taken
In His blest Supper, feast divine;
Now I shall never be forsaken,
For I am His, and He is mine. *Refrain*

- 3** And thus I live in God contented
And die without a thought of fear;
My soul has to God's plans consented,
For through His Son my faith is clear. *Refrain*

PRAYER (Stand)

BENEDICTION

SENDING HYMN

Christ Has Arisen, Alleluia

LSB 466

- 1** Christ has arisen, alleluia.
Rejoice and praise Him, alleluia.
For our Redeemer burst from the tomb,
Even from death, dispelling its gloom. *Refrain*

Refrain

Let us sing praise to Him with endless joy;
Death's fearful sting He has come to destroy.
Our sin forgiving, alleluia!
Jesus is living, alleluia!

- 2 For three long days the grave did its worst
Until its strength by God was dispersed.
He who gives life did death undergo;
And in its conquest His might did show. *Refrain*
- 3 The angel said to them, “Do not fear!
You look for Jesus who is not here.
See for yourselves the tomb is all bare;
Only the grave cloths are lying there.” *Refrain*
- 4 “Go spread the news: He’s not in the grave;
He has arisen this world to save.
Jesus’ redeeming labors are done;
Even the battle with sin is won.” *Refrain*
- 5 Christ has arisen; He sets us free;
Alleluia, to Him praises be.
Jesus is living! Let us all sing;
He reigns triumphant, heavenly King. *Refrain*

ANNOUNCEMENTS

DISMISSAL

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

POSTLUDE

Christ Has Arisen, Alleluia
Setting: Lynn L Petersen

FELLOWSHIP – Board of Youth

Those serving:

Sunday, 8:00 a.m.:
Greeter: Steve Berg
Comm. assist: Judy Koucky
Reader: Melissa Hecht

10:30 a.m.:
Greeter: Aaron Siebrass
Comm. assist: Dede Dixon
Reader: Michael Chamberlain
Acolyte: Joshua Wang

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

A member congregation of the Lutheran Church–Missouri Synod

CONGREGATIONAL MINISTRIES

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

CHURCH STAFF

The Rev. Mark Shaltanis, Pastor

The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Parish Music

Jill Cha, Preschool Director

Tawni Harrell, Director of Youth

Victor Poore, Business Manager.

Linda Fekete, Parish Secretary

Richard Irwin, Building Manager

CONTACT US

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Office email: Secretary@stpaulsfallschurch.org

Business Manager email: businessmanager@stpaulsfallschurch.org

Pastor's email: pastormark@stpaulsfallschurch.org

Safety Ministry: stpaulsafety@gmail.com

Office phone: 703-573-0295

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