

THE THIRD SUNDAY AFTER PENTECOST  
JUNE 13/14, 2026

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



THE ENTRANCE RITE

PRELUDE

*Come Thou Fount of Every Blessing*  
*Setting: David Maxwell*

WELCOME

ENTRANCE HYMN

*Come Thou Fount of Every Blessing*

LSB 686

1 Come, Thou Fount of ev'ry blessing,  
Tune my heart to sing Thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise.  
While the hope of endless glory  
Fills my heart with joy and love,  
Teach me ever to adore Thee;  
May I still Thy goodness prove.

3 Oh, to grace how great a debtor  
Daily I'm constrained to be;  
Let that grace now like a fetter  
Bind my wand'ring heart to Thee:  
Prone to wander, Lord, I feel it;  
Prone to leave the God I love.  
Here's my heart, O take and seal it,  
Seal it for Thy courts above.

2 Here I raise my Ebenezer,  
Hither by Thy help I've come;  
And I hope, by Thy good pleasure,  
Safely to arrive at home.  
Jesus sought me when a stranger,  
Wand'ring from the fold of God;  
He, to rescue me from danger,  
Interposed His precious blood.

4 Oh, that day when freed from sinning,  
I shall see Thy lovely face;  
Clothed then in the blood-washed linen,  
How I'll sing Thy wondrous grace!  
Come, my Lord, no longer tarry;  
Take my ransom'd soul away;  
Send Thine angels soon to carry  
Me to realms of endless day.

SATURDAY: CONFESSION AND ABSOLUTION AND KYRIE

LSB 203

In the name of the Father and of the ✠ Son and of the Holy Spirit.  
**Amen.**

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

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

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

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

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

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

**Amen.**

*KYRIE*

LSB 204

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

*SUNDAY:* Continue below...

*INVOCATION*

*BAPTISMAL DESCRIPTION*

*QUESTION TO THE CANDIDATES*

*PROFESSION OF FAITH (The Pastor addresses the baptismal group and the congregation)*

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.**

**✠ THE BAPTISMS ✠**

*of*

***Tahmineh Dehbozorgi, Lindita Kosumi, and Keven Kosumi***

*PRAYER, SIGN OF THE CROSS, PRESENTATION OF THE CANDLE*

*WELCOME BY THE CONGREGATION*

**We welcome you into the Lord’s family. We receive you as fellow members of the body of Christ, children of the same heavenly Father, and workers with us in the kingdom of God.**

*BOTH SERVICES*

*GLORIA IN EXCELSIS*

LSB 204

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

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

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

*THE PRAYER OF THE DAY*

The Lord be with you.

**And also with you.**

Let us pray. Almighty, eternal God,

**in the Word of Your apostles and prophets You have proclaimed to us Your saving will. Grant us faith to believe Your promises that we may receive eternal salvation; 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)*

Exodus 19:2-8

[The people of Israel] set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, while Moses went up to God. The LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel."

So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him. All the people answered together and said, "All that the LORD has spoken we will do." And Moses reported the words of the people to the LORD.

This is the Word of the Lord.

**Thanks be to God.**

*PSALM 100 (Sung responsively)*

Make a joyful noise to the LORD, all the earth!

Serve the LORD with gladness!

Come into his presence with singing!

Know that the LORD, he is God!

It is he who made us, and we are his;  
we are his people, and the sheep of his pasture.

Enter his gates with thanksgiving,  
and his courts with praise!  
Give thanks to him; bless his name!

For the LORD is good;  
his steadfast love endures forever,  
and his faithfulness to all generations.

**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*

Romans 5:6-15

For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

This is the Word of the Lord.

**Thanks be to God.**

*ALLELUIA VERSE (Stand)*

**Alleluia, alleluia, alleluia.**

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

**Alleluia, alleluia, alleluia.**

*GOSPEL*

Matthew 9:35-10:8

The Holy Gospel according to St. Matthew, the 9<sup>th</sup> and 10<sup>th</sup> chapters.

**Glory to You, O Lord.**

Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest."

And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him.

These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And proclaim as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay."

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:

The Gospel lesson just read begins with an appeal by Jesus for more workers. Jesus' own work of preaching and healing was bringing a great harvest of souls attuned to God's

saving work. And helpers were needed to both spread the message further and bring people together around it.

After this appeal, the lesson then tells how Jesus sent out a group of such workers into the harvest fields. This was a group of twelve – including some whose stories we've already heard in the Gospels, like Peter, James, John and Matthew, as well as some who are mentioned here for the first time. Jesus was sending them out for a short time only. And he was limiting their scope because they still had more to learn. But even so, he also sent them out with authority.

In this story of Jesus sending the Twelve, we discern important messages about the church's work and leadership. These include messages meant for the church at its very beginning and for the church in our day too.

In today's sermon, I'd like us to think specifically about Christ's declaration that he was giving the Twelve authority. What kind of authority was he giving them? And what did this authority allow them to do?

As a first thought on this, let's consider that **since Jesus is the real possessor of authority, any act of authority on the church's part must align with his words and mission.**

In the Gospel reading two Sundays ago, chosen to celebrate the Holy Trinity, we heard Jesus say: *"All authority in heaven and earth has been given to me, therefore go and make disciples of all nations."* These were words he said at the very end of his recorded ministry, and ones which make clear that the authority he possessed was the authority of God.

Last Sunday we heard the story of Jesus calling Matthew to be his disciple, and how he then shared a meal with some of Matthew's former friends, who were sinners. During our consideration of that reading, we also looked back at the verses just before it and discovered how Jesus claimed for himself the authority to forgive sins too. This is a claim that also spoke to the divine nature of his authority.

The authority of Jesus is well-established in the scriptures. And it's an authority that we do well to acknowledge. We ought to notice and trust in what God Almighty does in this world through his servant Jesus, for along with the Father and the Holy Spirit, Jesus is ruler and judge of all.

If he does something, we should take note. And this is especially the case when he works to forgive our sins. When Jesus healed the paralytic, he said: *“But that you may know that the Son of Man has authority on earth to forgive sins--Rise, pick up your bed and go home.”* Jesus’ forgiveness allows us to rise from the depth of our greatest hurts and be at home with God, which then moves us towards peace with others too.

Jesus expressed his authority to the paralytic man that day by both speaking to him and healing him. And in the same way, God’s authority has always been expressed through both action and word. When God created the world, he did so by speaking, saying: *“Let there be...”* And whenever he was about to do something among his people, he sent prophets to proclaim his actions and intentions.

Since Jesus’ authority is God’s authority, and since God’s authority is expressed in his divine words, any act or statement of authority by the church must align with what he has said. These are the words of his that he gives through the Spirit, in the Old and New Testament scriptures – both of which tell of his prophetic voice (Deut. 18) and new covenant (Jer. 34).

To witness the actions created in that covenant and to spread its message, Jesus called many disciples. And among these, he also called the Twelve. The Twelve apostles represent the safeguarding of Jesus’ message and the authority to do this. They also represent the church’s mission thrust, for the word “apostle” means those who are “sent.”

Here we can start thinking about the extent of the apostles’ authority. We’ve already noted how the church needs to align its actions with Christ’s words – a message that is reinforced when we notice how Jesus’ disciples listened to his voice and obeyed him. But what we also notice in the text is that Jesus put a limit on their authority. The text says he *“gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction.”* And that’s all. Theirs wasn’t an *“all authority in heaven and on earth”* like he had. Nor was it an authority to proclaim anything beyond *“the kingdom of heaven is at hand.”*

Certainly, these limitations were mainly given because Jesus had not yet accomplished his full work. He had much more to do, especially his death and resurrection.

But even so, this limitation in authority can be a good reminder of the church’s limited authority even after the resurrection, ascension, and giving of the Spirit at Pentecost.

This is a limitation which is seen in a conversation with Jesus that takes place right before his ascension. There the apostles ask, “*Lord, will you at this time restore the kingdom to Israel?*” He said to them, “*It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth*” (Acts 1:7-8). Here we see that the apostles would receive power, yes, but at the same time, they would not know the answer to all things.

Jesus’ words in today’s reading also gives the church important direction about its priorities in ministry. The command to be “Christ’s witnesses” means that the proclaiming of the Gospel is to always be the highest priority of the church. And today’s text further shows that we do this proclaiming to cast out unclean spirits from people and heal them. Here we should notice a focus on people over a focus on the details of the message. Many in the church would have us focus first on the full details of the message so that we can get things right. But such a focus often misses the needs of people.

The casting out of evil from people – whether it be their sinful compulsions or their poor understandings – always takes time. It takes time spent in conversation. And it takes the extending of patience and love. Jesus modeled this in the reading last Sunday when he ate with tax collectors and sinners.

Yes, there will be times when the church must judge. After Jesus rose from the dead, he met with his disciples and said: “*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 any, they are forgiven them; if you withhold forgiveness from any, it is withheld.*” Such judgment is important. But it must be done carefully too, and with the church staying in its lane.

In his Small Catechism, Luther speaks to this authority of the church in his explanation of the Office of the Keys. He says: “The Office of the Keys is that special authority which Christ has given to His church on earth to forgive the sins of repentant sinners, but to withhold forgiveness from the unrepentant as long as they do not repent.” Here we should note that the church’s authority is about extending or withholding forgiveness and that it does not extend beyond this.

The first of the Lutheran Confessions – the Augsburg Confession – addresses the over-extension of authority by the church in Article 28. This article says: “Many and various

things have been written in former times about the power of bishops, and some have improperly confused the power of bishops with the temporal sword. ... Our teachers assert that according to the Gospel the power of keys or the power of bishops is a power and command of God to preach the Gospel, to forgive and retain sins, and to administer and distribute the sacraments.”

We should note here as well that this power is not one of authority over the scriptures. Lutheran churches gather to formulate doctrinal statements and positions, but they don't claim to have an authority over God's word. Lutherans famously believe in sola scriptura, which is the belief that doctrinal content comes from the scriptures alone.

The scriptures must be interpreted, yes. But Lutherans don't believe that the church, as a human institution, has a special God-given authority to do this, nor that such a power resides in an unbroken line of succession through the centuries. Popes and Councils have erred, we say.

Instead, Lutherans simply come together with other followers of Christ whom we believe to have been led by the Spirit to a right interpretation, doing so with special attention to the church's history of interpretation and its sound, time-honored principles. In our Synod we come together every three years at a convention to address any new needs, but we don't formulate new doctrines. And at these conventions we have a mix of both lay people and clergy, with the idea that this mix is less likely to perpetuate policies that favor those who work for the church.

The Twelve apostles Jesus chose deserve our honor. And we do well to ground our understanding of church authority in their witness. They are mentioned and named in our scriptures for good reasons.

But we must remember, too, that in the days and months following Jesus' appointment of the apostles he also had to discipline them, more than once, for arguing among themselves about who was the greatest. This is why we always do best to see them as equals, in the way that most Christian art through the centuries does. It is also why many of us Lutherans prefer our church leaders to be known among us as presiders rather than those who oversee.

We leaders in the church have no authority to claim that God is doing something when it has not been described for us in the scriptures. And we have no authority to add any

doctrine, claim an evolved moral understanding, or proclaim a way of salvation through any means other than Jesus Christ.

Many churches, you may know, do not share our view on the limitation of Christ's authority to the church. One of the arguments for this is that the church, and before this Israel, predates the scriptures. But this argument leaves out the understanding that the Word of God has been in existence from the beginning. "*In the beginning was the word,*" says John's Gospel.

To bring all this back to today's reading, the reading ends with Jesus telling the apostles to proclaim the message: "*the kingdom of heaven is at hand.*" The kingdom, as Jesus describes in his many mentions of it, is not a particular group of people nor a place. Rather, it is wherever Jesus reigns as king. This reign is seen in the church, yes, but not always. And it is seen in the lives of Christian people, yes, but again, not always.

The reign of Jesus is bigger than the church and bigger than us. But at the same time, Jesus' reign in the world is also hidden since we don't see all the ways God works and because there is still much of the world that opposes him.

What we do know is that Jesus' kingdom, as he taught the apostles to say, "*is at hand.*" These words tell us that the kingdom is both near to us in proximity and near to us in its full arrival.

To us as individuals, this means that Jesus is readily available when we call to him in prayer. And it means that his support and encouragement will be found as we hear his word and gather with his people.

On this day of remembering how Jesus called and sent his apostles, and how these have been named and numbered for us, let us give thanks to God for them and for all who lead us in the church today. God sends us great help. And he enlists us as helpers too, in our many tasks of leading and following.

"Lord, continue to send workers into your harvest fields." In the name of Jesus. Amen.

- 1 O Christ, who called the Twelve  
To rise and follow You,  
Forsaking old, familiar ways  
For ventures bold and new:  
Grant us to hear Your call  
To risk security  
And, bound in heart and will to You,  
Find perfect liberty.
- 2 O Christ, who taught the Twelve  
The truth for ages sealed,  
Whose words and works awakened faith,  
The ways of God revealed:  
Instruct us now, we pray,  
By Your empow'ring Word.  
True teacher, be for all who seek  
Their light, their life, their Lord.
- 3 O Christ, who led the Twelve  
Among the desolate  
And broke as bread of life for all  
Your love compassionate:  
Lead us along the ways  
Where hope has nearly died  
And help us climb the lonely hills  
Where love is crucified.
- 4 O Christ, who sent the Twelve  
On roads they'd never trod  
To serve, to suffer, teach, proclaim  
The nearer reign of God:  
Send us on ways where faith  
Transcends timidity,  
Where love informs and hope sustains  
Both life and ministry.
- 5 O Christ, the \_apostles' Lord,  
The martyrs' strength and song,  
The crucified and risen King  
To whom the saints belong:  
Though generations pass,  
Our tribute still we bring,  
Our hymns a sacrifice of praise,  
Our lives an offering.

**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 glad obedience, that we who are treasured by God for Christ's sake may do all He has spoken, let us pray to the Lord: **Lord, have mercy.**

For laborers in the Lord's harvest, that God would continue to raise up pastors, missionaries, teachers and church workers; and that He would make His people quick to speak of His salvation, let us pray to the Lord: **Lord, have mercy.**

For persecuted believers, that God would look with compassion upon them, give them the words to confess, and deliver them from their enemies, let us pray to the Lord: **Lord, have mercy.**

For parents, that the Father of all mercy would bless them and their children, cause His peace to rest on our homes, and sustain the next generation also as His treasured possession, let us pray to the Lord: **Lord, have mercy.**

For good governance, that God would give authorities wisdom to enact laws without sinful bias and to foster charity among the citizens of our land, let us pray to the Lord: **Lord, have mercy.**

For the sick and those who suffer, especially those on our prayer list and those we name in our hearts... that the Lord would grant them healing. And for the wounded in spirit, that the Lord would make them whole; and for the grieving, that the Lord would comfort them, let us pray to the Lord: **Lord, have mercy.**

For the newly baptized, including Tahmineh, Lindita and Kevin, and for all who commune this day, that as the Lord welcomed Moses into His presence at Mount Sinai, He would also welcome us to receive Christ's body and blood for our forgiveness, let us pray to the Lord: **Lord, have mercy.**

For Living Savior Lutheran Church in Fairfax Station and their new pastor, Brad, who will be installed this afternoon. For our Synod as it elects its president and prepares for convention. And for our Vacation Bible School, starting soon; that through these steps, efforts, and people the Gospel of Christ would be boldly proclaimed and more would come to trust in the salvation it offers, let us pray to the Lord: **Lord, have mercy.**

O blessed Lord, through Moses You called a people to Yourself, and from them You delivered up Your own Son to be our Savior. By His sufferings and death, He has redeemed us from our sins; and by His resurrection, He has released us from the fear of death. Help us to live as Your people, doing the good works for which we were created, and praying with confidence the petitions and supplications of our hearts; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

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



*SERVICE OF THE SACRAMENT*

*PREFACE (Stand)*

LSB 208-210

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give Him thanks and praise.**

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

*SANCTUS*

LSB 208

**Holy, holy, holy Lord God of Sabaoth adored;  
 Heav'n and earth with full acclaim shout the glory of Your name.  
 Sing hosanna in the highest, sing hosanna to the Lord;  
 Truly blest is He who comes in the name of the Lord!**

*PRAYER OF THANKSGIVING*

*LORD'S PRAYER*

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

*THE WORDS OF OUR LORD*

*PAX DOMINI*

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

*AGNUS DEI*

LSB 210

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

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

*THE COMMUNION (Be seated)*

*Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.*

- 1 Come, let us eat, for now the feast is spread,  
Come, let us eat, for now the feast is spread.  
Our Lord's body let us take together,  
Our Lord's body let us take together.
- 2 Come, let us drink, for now the wine is poured,  
Come, let us drink, for now the wine is poured.  
Jesus' blood poured let us drink together,  
Jesus' blood poured let us drink together.
- 3 In His presence now we meet and rest,  
In His presence now we meet and rest.  
In the presence of our Lord we gather,  
In the presence of our Lord we gather.
- 4 Rise, then, to spread abroad God's mighty Word,  
Rise, then, to spread abroad God's mighty Word.  
Jesus risen will bring in the Kingdom,  
Jesus risen will bring in the Kingdom.

*Thy Body, Given for Me, O Savior*

- 1 Thy body, giv'n for me, O Savior,  
Thy blood which Thou for me didst shed,  
These are my life and strength forever,  
By them my hungry soul is fed. *Refrain*
- Refrain*  
Lord, may Thy body and Thy blood  
Be for my soul the highest good!
- 2 With Thee, Lord, I am now united;  
I live in Thee and Thou in me.  
No sorrow fills my soul, delighted  
It finds its only joy in Thee. *Refrain*
- 3 Who can condemn me now? For surely  
The Lord is nigh, who justifies.  
No hell I fear, and thus securely  
With Jesus I to heaven rise. *Refrain*
- 4 Though death may threaten with disaster,  
It cannot rob me of my cheer;  
For He who is of death the master  
With aid and comfort e'er is near.  
*Refrain*
- 5 My heart has now become Thy dwelling,  
O blessèd, holy Trinity.  
With angels I, Thy praises telling,  
Shall live in joy eternally. *Refrain*

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

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

*PRAYER (Stand)*

*10:00 A.M. ANTHEM*

*Jubilation Choir*

*The Lord Bless You and Keep You  
Peter C Lutkin*

The Lord bless you and keep you;  
the Lord lift His countenance upon you, and give you peace;  
The Lord make His face to shine upon you, and be gracious unto you.  
Amen.

*SENDING HYMN*

*Thine Forever, God of Love*

LSB 687

**1 Thine forever, God of love!  
Hear us from Thy throne above;  
Thine forever may we be  
Here and in eternity!**

**3 Thine forever, Lord of Life!  
Shield us through our earthly strife.  
Thou, the life, the truth, the way,  
Guide us to the realms of day.**

**2 Thine forever! Oh, how blest  
They who find in Thee their rest!  
Savior, guardian, heav'nly friend,  
O defend us to the end!**

**4 Thine forever! Shepherd, keep  
These Thy frail and trembling sheep;  
Safe alone beneath Thy care,  
Let us all Thy goodness share.**

**5 Thine forever! Thou our guide,  
All our wants by Thee supplied,  
All our sins by Thee forgiv'n;  
Lead us, Lord, from earth to heav'n.**

*DISMISSAL*

Go in peace. Serve the Lord.

**Thanks be to God.**

*POSTLUDE*

*Trumpet Voluntary*  
Gordon Young

*FLOWERS: Thankful for God's blessings and in memory of Jack's father, Bill Glass.*

Marge Glass

*SUNDAY FELLOWSHIP: Board of Evangelism & Community Service*

Those serving:

Saturday, 5:00 p.m.:

Greeter: Steve Janssen

Comm. assist: Dave Oaks

Reader: Dave Oaks

10:30 a.m.:

Greeter: Kim Follin

Comm. assist: Judy Koucky

Reader: Kim Follin

Acolyte: Natalie Starck

AV Assistants: Hannes Buuck

Andreas Buuck

Acknowledgments

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**626 Come, Let Us Eat** Text (sts. 1–3): tr. Margaret D. Miller, 1927, alt.; (st. 4): Gilbert E. Doan, 1930–2024, alt. Text (sts. 1–3) and tune: Billema Kwillia, 1925 Text (st. 4): © 1972 Augsburg Fortress. Used by permission: LSB Hymn License no. 110005326 Text (sts. 1–3) and tune: © Lutheran World Federation. Used by permission: LSB Hymn License no. 110005326

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

A member congregation of the Lutheran Church–Missouri Synod

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Sunday School, LWML, Youth Group, Altar Guild, Choirs,  
Caring Ministry, Safety Ministry, Leisure Group  
Other seasonal and occasional working groups

**CHURCH STAFF**

**The Rev. Mark Shaltanis, Pastor**

**The. Rev. 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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