

**THIRTEENTH SUNDAY AFTER PENTECOST
AUGUST 22-23, 2026**

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



THE ENTRANCE RITE

PRELUDE

Praise Be to Christ

Settings: 1. Matthew Machemer, 2. Charles W Ore

ENTRANCE

Praise Be to Christ

LSB 538

- | | |
|--|---|
| <p>1 Praise be to Christ in whom we see
The image of the Father shown,
The firstborn Son revealed and known,
The truth and grace of deity;
Through whom creation came to birth,
Whose fingers set the stars in place,
The unseen pow'rs, and this small earth,
The furthest bounds of time and space.</p> | <p>2 Praise be to Him whose sov'reign sway
And will upholds creation's plan;
Who is, before all worlds began
And when our world has passed away:
Lord of the Church, its life and head,
Redemption's price and source and theme,
Alive, the firstborn from the dead,
To reign as all-in-all supreme.</p> |
| <p>3 Praise be to Him who, Lord Most High,
The fullness of the Godhead shares;
And yet our human nature bears,
Who came as man to bleed and die.
And from His cross there flows our peace
Who chose for us the path He trod,
That so might sins and sorrows cease
And all be reconciled to God.</p> | |

INVOCATION

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

CONFESSION AND FORGIVENESS

God of all mercy and consolation, come to the aid of your people, turning us from our sin to live for you alone. Give us the power of your Holy Spirit that, attentive to your

Word, we may confess our sins, receive your forgiveness, and grow into the fullness of your Son, Jesus Christ our Lord. **Amen.**

Let us confess our sin in the presence of God and of one another.

Kneel. Silence is observed for reflection and self-examination.

Gracious God,
have mercy upon us. In your compassion, forgive us our sins, known and unknown, things done and left undone. Uphold us by your Spirit so that we may live and serve you in newness of life, to the honor and glory of your holy name; through Jesus Christ our Lord. Amen.

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

KYRIE (Stand)

(LSB 944)

For the peace from above and for our salvation; and for the peace of the whole world and the unity of all, let us pray to the Lord:

Kyrie Eleison; Christe Eleison; Kyrie Eleison. (*Lord, have mercy; Christ, have mercy.*)

For the well-being of the Church of God; and for all who offer here their worship and praise, let us pray to the Lord:

Kyrie Eleison; Christe Eleison; Kyrie Eleison.

Help, save, comfort and defend us, gracious Lord.

Kyrie Eleison; Christe Eleison; Kyrie Eleison.

HYMN OF PRAISE

Splendor and Honor

(LSB 950)

- 1 **Splendor and honor, majesty and power
Are Yours, O Lord God, fount of ev'ry blessing,
For by Your bidding was the whole creation
Called into being.**
- 2 **Praised be the true Lamb, slain for our redemption,
By whose self-off'ring we are made God's people:
A priestly kingdom, from all tongues and nations,
Called to God's service.**

- 3 To the Almighty, throned in heav'nly splendor,
And to the Savior, Christ our Lamb and Shepherd,
Be adoration, praise, and glory given,
Now and forever.**

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. Almighty God, whom to know is everlasting life,
**grant us to know Your Son, Jesus, to be the way, the truth, and the life that we
may boldly confess Him to be the Christ and steadfastly walk in the way that leads
to life eternal; through the same 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)

Isaiah 51:1-6

“Listen to me, you who pursue righteousness,
you who seek the LORD:
look to the rock from which you were hewn,
and to the quarry from which you were dug.
Look to Abraham your father
and to Sarah who bore you;
for he was but one when I called him,
that I might bless him and multiply him.
For the LORD comforts Zion;
he comforts all her waste places
and makes her wilderness like Eden,
her desert like the garden of the LORD;
joy and gladness will be found in her,
thanksgiving and the voice of song.
“Give attention to me, my people,
and give ear to me, my nation;
for a law will go out from me,
and I will set my justice for a light to the peoples.

My righteousness draws near,
my salvation has gone out,
and my arms will judge the peoples;
the coastlands hope for me,
and for my arm they wait.
Lift up your eyes to the heavens,
and look at the earth beneath;
for the heavens vanish like smoke,
the earth will wear out like a garment,
and they who dwell in it will die in like manner;
but my salvation will be forever,
and my righteousness will never be dismayed.”

This is the Word of the Lord.

Thanks be to God.

PSALM 138 (Sung responsively)

I give you thanks, O LORD, with my whole heart;
before the gods I sing your praise;
I bow down toward your holy temple
and give thanks to your name for your steadfast love and your faithfulness,
for you have exalted above all things
your name and your word.

On the day I called, you answered me;
my strength of soul you increased.

All the kings of the earth shall give you thanks, O LORD,
for they have heard the words of your mouth,
and they shall sing of the ways of the LORD,
for great is the glory of the LORD.

For though the LORD is high, he regards the lowly,
but the haughty he knows from afar.

Though I walk in the midst of trouble,
you preserve my life;
you stretch out your hand against the wrath of my enemies,
and your right hand delivers me.

The LORD will fulfill his purpose for me;

your steadfast love, O LORD, endures forever.
Do not forsake the work of your hands.

**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 11:33-12:8

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

“For who has known the mind of the Lord,
or who has been his counselor?”

“Or who has given a gift to him
that he might be repaid?”

For from him and through him and to him are all things. To him be glory forever. Amen.

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

This is the Word of the Lord.

Thanks be to God.

CHILDREN’S MESSAGE

ALLELUIA VERSE (Stand)

(LSB 952)

Alleluia, alleluia! Alleluia, alleluia!

The Holy Gospel according to St. Matthew, the 16th chapter.

Glory to You, O Lord.

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” Then he strictly charged the disciples to tell no one that he was the Christ.

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:

Two Sundays ago we read the story of Jesus walking on the water. At the conclusion of that reading, after Jesus had rescued Peter and calmed the storm, the scripture tells us that the disciples “worshiped” him and called him “the Son of God.” These actions by the disciples showed how they were beginning to understand Jesus’ true identity more clearly.

But the picture they had of him was still incomplete. And that was partly by design, since Jesus’ work was still unfolding. Jesus called himself “the Son of Man” to indicate the mystery of his identity, since the name was used for both a common follower of God and one with a special calling.

In today’s reading, Jesus asks the disciples to weigh in with their latest thoughts on his identity and to share what the word on the street was as well. They would need to know about him for their upcoming work, and they would need to what others thought as well.

But even more, they would need to understand his identity for the sake of their own faith. Back in chapter ten, we heard Jesus say: *“So everyone who acknowledges me*

before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven” (10:32-33). Making a proper confession is something Jesus calls everyone to do.

Today’s reading also marks a turning point in Jesus’ ministry. Up until this time he had been mostly concerned about drawing attention to his power and to his message. But soon he would be addressing his most urgent work – that which would take place on the cross. In the days leading to this, he would be preparing his disciples and rounding out his teachings.

One of the critical understandings about Jesus’ identity is that he is the Messiah. Many years earlier, God had promised his people that a descendant of King David would lead them in a glorious new kingdom. And since Israel’s kings were all anointed with oil at the time they assumed the throne, this new king to come became known as the “anointed one.” The word for this in the Hebrew language is “Messiah.” In Greek it is “Christ.”

When Jesus asked his disciples who the common, everyday people thought he was, he received the answers of John the Baptist, Elijah, Jeremiah, or perhaps some other prophet who had either come back to life or who was being imitated in Jesus’ ministry. These were not surprising answers, but they weren’t correct either. Each of these men was, instead, a forerunner of the Christ and not the Christ himself.

Jesus then asked the disciples who they thought he was. Peter spoke up first, saying: *“You are the Christ, the Son of the Living God.”* And here Peter identifies Jesus as that promised Messiah they were all waiting for. He also adds to it the “Son of God” title which the disciples had used earlier when they worshiped him.

Jesus affirmed this as the correct answer. He also announced a blessing upon Peter for giving it. In this blessing, Jesus used Peter’s given name, Simon. He also used the name which identified him as the son of his father, who was named Jonah.

Jesus then added that no human had revealed these identifications to Peter, but only God himself. This was an important understanding meant not only to keep Peter from giving himself too much credit, but also to highlight the necessity of the Spirit in a conversion.

After this, Jesus then said: *“And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the*

kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

About this binding and loosing, the same instruction was given to all the disciples at the end of the book of John. It was also given later in Matthew, the 18th chapter, where Jesus instructs the disciples on what to do when a brother in the faith sins against them.

In Matthew 16, Jesus describes this binding and loosing as having "keys." And this is a very fitting description since it illustrates the actions of opening and closing.

Matthew tells us here that the keys have been given to Peter. This giving is acknowledged by the church in its traditional symbol for him. We have an example of this symbol in our windows – the ones which illustrate the Shields of the Apostles. The shield right here (by the pulpit) is Peter's. Notice that it has keys.

At the same time, the church also remembers that the keys were given to all the apostles too, and not just Peter. As such, they were given to the whole church. Luther and the reformers emphasized this in a teaching they called the "Office of the Keys." This is a very important teaching and one that is included in our Catechism. Our church has a visual reminder of this teaching in our sanctuary too – right over there (font side) – in that tile work of art with the keys.

The keys mentioned in today's reading may have been given to everyone, but the fact that Jesus spoke directly to Peter on this occasion obviously says something. In thinking about this, we should notice the other things Jesus says to Peter too, and particularly where Jesus uses the name "Peter" and says "*on this rock I will build my church.*"

The name "Peter" means "rock." Therefore, Jesus is either giving Peter a new name or playing on the one that he already has. Reading through the Gospels, it seems Peter may have had this name already. But we can't say for sure.

Either way, the more important thing to identity is the particular "rock" to which Jesus is referring. From the church's earliest day, some have seen this "rock" as Peter himself while others have seen it as the confession Peter gave.

Here's what one newer commentary says about this. It says: "Recent scholars, both Catholic and Protestant, are inclined to regard Peter himself as the rock but as functioning in this capacity in an unrepeatable way." The thought here is that Peter's primacy among his fellow disciples is to be acknowledged, but at the same time, his primacy doesn't carry forward a doctrine of succession through some who are said to be serving in his place.

About this primacy of Peter, there are many scriptural verses which clearly affirm it. Peter is always listed first in the lists of disciples. And Peter is mentioned more than any other disciple. At the Last Supper, Jesus said to him: “*strengthen your brothers.*” And Peter is mentioned very prominently in connection with the resurrection – by the Gospel writers who mention his presence at the tomb, by Jesus who soon thereafter told him to “*feed my sheep,*” and by Paul in First Corinthians 15, where Peter is the only apostle listed by name.

At the same time, however, there are also many scriptural references which either minimize this primacy or contradict it. Jesus scolded the disciples on more than one occasion for arguing among themselves about who was the greatest. And on occasions such as the Transfiguration and Jesus’ prayer in Gethsemane, Peter shared the stage with James and John. In the book of Acts, the church council is led by James (chap. 15). And Peter’s importance over the course of that same book seems to fade. Indeed, in the scriptures, Paul is the one who makes it to Rome, not Peter. Peter’s presence there is only attested by later tradition.

If anything, Peter’s primacy among the disciples seems to be temporary and perhaps really more of a “first among equals.” This is how most in the church’s first few centuries saw it. And it’s certainly how they operated.

We also know, however, that it wasn’t long before some of the Roman bishops began to assert the view that their decisions and authority should prevail in the greater church. But this was not a major point of debate and wasn’t accepted by many other bishops. It wasn’t until Leo the First in the mid-5th century started pushing it hard that the issue grew in importance. Eventually, over time, the western bishops rallied around this teaching. But the eastern ones never did. Then, in the 16th century, the western church split on the teaching too.

Martin Luther and his fellow reformers were among those who saw Jesus’ words to Peter as speaking about the rock of confession. As such, they emphasized the importance of building the church on a right confession rather than on any person. The Lutheran Church is to this day a confessional church, and many people point out that it could also be called (and perhaps should be called): “The Church of the Augsburg Confession.”

At the same time, many of those same reformers stated, at one time or another, that they would continue to recognize the bishop of Rome’s leadership in the church if the Gospel were proclaimed rightly and reforms to the church were made. The great Philip

Melanchthon stated this specifically in his signed adherence to the Smalcald Articles, calling acknowledgement of the Pope's leadership a "concession for the sake of peace and general unity among the Christians who are now under him and who may be in the future."

In the end, however, the prevailing belief of the reformers was that stability and unity in the church comes from a common confession of faith more than it does from its leadership. And as such, they believed that the Word of God and the church's creeds are more important than any institution. In this, they are not unlike those who attribute the success of the United States more to its Constitution than to its elected officials.

People waver. Even Peter. He may have been a rock on most days, but he also spoke foolishly at times and once even denied knowing the Lord Jesus.

In the centuries right before the Reformation, this wavering was seen in the church's great corruption. Everyone knew that the church needed reform in those days. And nowhere was this reform needed more than in the place which served as its head.

Challenging the church's head doesn't seem right to some, since the head expresses the church's unity. Still, unity in the church can be pursued in other ways.

In its early centuries, the church called councils to seek unity. Unity has also been pursued through a common language or a through a common nation. It's also been pursued through the mandating of a common form of worship.

Lutherans have always believed in finding unity through a common confession and by requiring its churches and workers to adhere to these. Ours may not be a perfect church, since none is. But when its confessions are followed, Confessional Lutheranism just might be – in the words of our recently-elected synodical president at the convention – the best thing going.

In Matthew chapter seven, Jesus concludes his great Sermon on the Mount with a parable-like teaching that features a rock. The essence of that teaching is found in its first verse, which says: *"Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock"* (7:24). Here the rock symbolizes the hearing and obeying of Christ's word. We could even say that it symbolizes Christ himself.

This teaching reminds us that although Peter may have been a rock too, he is not the most important rock upon which to build. Our lives – individually and together as the church – are to be built upon Christ.

When Jesus convened his disciples that day and asked them who they believed him to be, this was not a contest to see which disciples could answer first, with the reward being leadership in the group. Rather, the purpose of Jesus that day was to emphasize the importance of getting his identity right so that one could confess it before the world. Jesus' identity as the promised Christ is an essential part of knowing him and his message. That's what all people are to know. And that's what will build the church.

Interestingly, years later when Peter was writing his first epistle to the church, perhaps as a sermon to be circulated among the believers, he used the idea of a rock to teach about the strong connection between Christ and his church. Using the word "stone" instead of "rock," no doubt to use the word of the Greek translation of the Old Testament but also maybe to differentiate himself from Christ, he says: *"As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ"* (2:4-5). Peter then quotes three verses from the Old Testament which support this understanding.

In this and the similar verses from Paul which compare the church to a building, Christ is always the cornerstone. The rest of us, Peter included, are regular stones – each of which contributes in good ways, yes, but which do not and cannot bear the weight of the entire structure.

Christ is the rock and stone upon which the church is built. He is the one who has made our salvation possible and the one who sends the Spirit to keep us together.

Our part is to hear his word, repent of our sins, turn to him in faith, and serve his mission in the world. And we will do these things most effectively and faithfully as we boldly confess the faith which he has taught us.

May God lead us to do this always. In the name of Jesus. Amen.

HYMN OF THE DAY (Stand)

Built on the Rock

LSB 645

**1 Built on the Rock the Church shall stand
Even when steeples are falling.
Crumbled have spires in ev'ry land;
Bells still are chiming and calling,
Calling the young and old to rest,**

**But above all the souls distressed,
Longing for rest everlasting.
2 Surely in temples made with hands
God, the Most High, is not dwelling;
High above earth His temple stands,**

All earthly temples excelling.
Yet He who dwells in heav'n above
Chooses to live with us in love,
Making our bodies His temple.

3 We are God's house of living stones,
Built for His own habitation.
He through baptismal grace us owns
Heirs of His wondrous salvation.
Were we but two His name to tell,

5 Grant, then, O God, Your will be done,
That, when the church bells are ringing,
Many in saving faith may come
Where Christ His message is bringing:
"I know My own; My own know Me.
You, not the world, My face shall see.
My peace I leave with you. Amen."

Yet He would deign with us to dwell
With all His grace and His favor.

4 Here stands the font before our eyes,
Telling how God has received us.
The altar recalls Christ's sacrifice
And what His Supper here gives us.
Here sound the Scriptures that proclaim
Christ yesterday, today, the same,
And evermore, our Redeemer.

APOSTLES' CREED

LSB, Back cover

**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 the riches and wisdom of the Lord; for knowledge of the Lord through His Word; and for trust in His grace and favor, let us pray to the Lord: **Lord, have mercy.**

For the Church, that all servants of the Church may fulfill the ministries committed to them; and that we may each boldly confess Christ before the world, let us pray to the Lord: **Lord, have mercy.**

For our congregation and its work, that we would grow in faith and number and be sustained in this time of change; and for our Sunday School and Preschool, that our preparations for the new year would be blessed and enrollment would increase, let us pray to the Lord: **Lord, have mercy.**

For all families, that even as God blessed and multiplied Abraham, all mothers with child might be protected and all fathers equipped to lead and raise their households in the fear and love of God, let us pray to the Lord: **Lord, have mercy.**

For our president, Congress, governor and all civil leaders in their pursuit of peace and unity; and for all judges and magistrates in their pursuit of justice with mercy, let us pray to the Lord: **Lord, have mercy.**

For the suffering, that the Lord, our life, would sustain and strengthen them; for those who mourn, that the Lord would console them with the promise of everlasting life in Christ; and for those on our prayer list and those we name in our hearts... let us pray to the Lord: **Lord, have mercy.**

For repentance and faith as we approach the Lord's table, that we may not think more highly of ourselves than is right, but set our hearts and minds on the things of God, let us pray to the Lord: **Lord, have mercy.**

For all believers, that we may offer the Lord our very selves as living sacrifices, redeemed in Christ and declared righteous and holy, so that we may glorify God in all we think, say and do, let us pray to the Lord: **Lord, have mercy.**

Be merciful to us, O Lord, and hear our prayers. Grant to us the grace of Your Holy Spirit, that we may be led into all truth and be steadfast in the confession of Christ; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY

Create in Me

(LSB 956)

**Create in me a clean heart, O God,
and renew a right spirit within me.
Cast me not away from Thy presence;
and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation;
and uphold me with Thy free spirit. Amen.**



SERVICE OF THE SACRAMENT

PREFACE (Stand)

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is truly good, right and salutary that we should at all times and in all places give thanks to you, holy Lord, almighty Father, everlasting God, through Jesus Christ our Lord who on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting 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 961)

**Holy, holy, holy Lord God of Sabaoth;
heav'n and earth are full of Your glory.
Hosanna in the highest.
Blessèd, blessèd, blessèd is He who comes in the name of the Lord.
Hosanna in the highest.**

PRAYER OF THANKSGIVING

Blessed are you, Lord of heaven and earth. In mercy for our fallen world you gave your only Son, that all those who believe in him should not perish but have eternal life. We give thanks to you for the salvation you have prepared for us through Jesus Christ. Send now your Holy Spirit into our hearts, that we may receive our Lord with a living faith as he comes to us in his holy supper.

Amen. Come, Lord Jesus.

THE WORDS OF OUR LORD

THE 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 peace of the Lord be with you always.

Amen.

AGNUS DEI

(LSB 962)

**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 Your peace, grant us Your peace, grant us Your peace.**

THE COMMUNION (Be seated)

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

DISTRIBUTION HYMN Your Table I Approach

LSB 628

- 1 Your table I approach;
 Dear Savior, hear my prayer.
 Let not an unrepentant heart
 Prove hurtful to me there.**
- 2 Lord, I confess my sins
 And mourn their wretched bands;
 A contrite heart is sure to find
 Forgiveness at Your hands.**
- 3 Your body and Your blood,
 Once slain and shed for me,
 Are taken at Your table, Lord,
 In blest reality.**
- 4 Search not how this takes place,
 This wondrous mystery;
 God can accomplish vastly more
 Than what we think could be.**
- 5 O grant, most blessed Lord,
 That earth and hell combined**

**May not about this sacrament
Raise doubt within my mind.**

- 6 Oh, may I never fail
To thank You day and night
For Your true body and true blood,
O God, my peace and light.**

Wide open Stand the Gates

LSB 639

- 1 Wide open stand the gates adorned with pearl,
While round God's golden throne
The choirs of saints in endless circles curl,
And joyous praise the Son!
They watch Him now descending
To visit waiting earth.
The Lord of Life unending
Brings dying hope new birth!**
- 2 He speaks the Word the bread and wine to bless:
"This is My flesh and blood!"
He bids us eat and drink with thankfulness
This gift of holy food.
All human thought must falter—
Our God stoops low to heal,
Now present on the altar,
For us both host and meal!**
- 3 The cherubim, their faces veiled from light,
While saints in wonder kneel,
Sing praise to Him whose face with glory bright
No earthly masks conceal.
This sacrament God gives us**

**Binds us in unity,
Joins earth with heav'n beyond us,
Time with eternity!**

NUNC DIMITTIS

(LSB 937)

- | | |
|--|---|
| 1 Lord, bid Your servant go in peace,
Your word is now fulfilled.
These eyes have seen salvation's dawn,
This child so long foretold. | 2 This is the Savior of the world,
The Gentiles' promised light,
God's glory dwelling in our midst,
The joy of Israel. |
| 3 With saints of old, with saints to come,
To You we lift our voice;
To Father, Son, and Spirit blest
Be honor, love, and praise. | |

PRAYER (Stand)

BENEDICTION

SENDING HYMN

The Church's One Foundation

LSB 644

- 1 The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the Word.
From heav'n He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.**

- 2 Elect from ev'ry nation,
Yet one o'er all the earth;
Her charter of salvation:
One Lord, one faith, one birth.
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With ev'ry grace endued.
- 3 Though with a scornful wonder
The world sees her oppressed,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping;
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.
- 4 Through toil and tribulation
And tumult of her war
She waits the consummation
Of peace forevermore
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.
- 5 Yet she on earth has union
With God, the Three in One,
And mystic sweet communion
With those whose rest is won.
O blessèd heav'nly chorus!
Lord, save us by Your grace
That we, like saints before us,
May see You face to face.

ANOUNCEMENTS

DISMISSAL

Go in peace. Serve the Lord.

Thanks be to God.

POSTLUDE

The Church's One Foundation

Setting: Matthew Machemer

FLOWERS: "The flowers this week are given in thanks to God for His many blessings by the O'Neill Family as they celebrate their family birthday this week and Dave and Ellie's birthdays last month."

O'Neill Family

FELLOWSHIP CONTRIBUTORS: Council Officers

Those serving:

Saturday, 5:00 p.m.:

Greeter: Kim Folin
Comm. Assist.: Dede Dixon
Reader: Rich Kauzlarich

Sunday, 10:00 a.m.:

Greeter: Jason Starck
Comm. assist: Judy Koucky
Reader: Janice Sebring
Acolyte: Julia Dennis
AV Assistants: Hannes Buuck, Andreas Buuck

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The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Parish Music

Tawni Harrell, Director of Youth

Linda Fekete, Parish Secretary

Jill Cha, Preschool Director

Victor Poore, Business Manager

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