ALL SAINTS' SUNDAY
NOVEMBER 1, 2026

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

8:00 a.m. & 10:30 a.m.

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THE ENTRANCE RITE

PRELUDE *Behold a Host, Arrayed in White*
Setting: Richard C Resch

WELCOME

ENTRANCE HYMN *O Jesus, King Most Wonderful* LSB 554

1 O Jesus, King most wonderful!
O Conqueror renowned!
O Source of peace ineffable,
In whom all joys are found:

2 When once You visit darkened hearts,
Then truth begins to shine,
Then earthly vanity departs,
Then kindles love divine.

3 O Jesus, light of all below,
The fount of life and fire,
Surpassing all the joys we know,
All that we can desire:

4 May ev'ry heart confess Your name,
Forever You adore,
And, seeking You, itself inflame
To seek You more and more!

5 Oh, may our tongues forever bless,
May we love You alone
And ever in our lives express
The image of Your own!

CONFESSION AND ABSOLUTION LSB 151

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

Amen.

If we say we have no sin, we deceive ourselves, and the truth is not in us.

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Silence for reflection on God's Word and for self-examination.

Let us then confess our sins to God our Father.

Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

KYRIE LSB 152

In peace let us pray to the Lord.

Lord, have mercy.

For the peace from above and for our salvation let us pray to the Lord.

Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

Lord, have mercy.

For this holy house and for all who offer here their worship and praise let us pray to the Lord.

Lord, have mercy.

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

Amen.

THIS IS THE FEAST LSB 155

This is the feast of victory for our God.
Alleluia, alleluia, alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.

This is the feast of victory for our God.
Alleluia, alleluia, alleluia.

Power, riches, wisdom, and strength, and honor, blessing, and glory are His.

This is the feast of victory for our God.
Alleluia, alleluia, alleluia.

Sing with all the people of God, and join in the hymn of all creation:
Blessing, honor, glory, and might be to God and the Lamb forever. Amen.

This is the feast of victory for our God.
Alleluia, alleluia, alleluia.

For the Lamb who was slain has begun His reign. Alleluia.

This is the feast of victory for our God.
Alleluia, alleluia, alleluia.

THE PRAYER OF THE DAY

The Lord be with you.
And also with you.

Let us pray. Almighty and everlasting God,
You knit together Your faithful people of all times and places into one holy communion, the mystical body of Your Son, Jesus Christ. Grant us so to follow Your blessed saints in all virtuous and godly living that, together with them, we may come to the unspeakable joys You have prepared for those who love You; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

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THE LITURGY OF THE WORD

FIRST LESSON (Be seated) Psalm 149

Praise the LORD!
Sing to the LORD a new song,
his praise in the assembly of the godly!
Let Israel be glad in his Maker;
let the children of Zion rejoice in their King!
Let them praise his name with dancing,
making melody to him with tambourine and lyre!
For the LORD takes pleasure in his people;
he adorns the humble with salvation.
Let the godly exult in glory;
let them sing for joy on their beds.
Let the high praises of God be in their throats
and two-edged swords in their hands,
to execute vengeance on the nations
and punishments on the peoples,
to bind their kings with chains
and their nobles with fetters of iron,
to execute on them the judgment written!
This is honor for all his godly ones. Praise the LORD!

This is the Word of the Lord.
Thanks be to God.

10:30 ANTHEM *Jubilation Choir* *Psalm 117*
Setting: Timothy Shaw

Praise the Lord, all nations, praise the Lord
Praise Him, all people, praise the Lord
For His steadfast love is great to us
And His truth endures forever

SECOND LESSON 1 John 3:1-3

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure.

This is the Word of the Lord.

Thanks be to God.

10:30 CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

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

GOSPEL Matthew 5:1-12

The Holy Gospel according to St. Matthew the 5th chapter.

Glory to You, O Lord.

Seeing the crowds, [Jesus] went up on the mountain, and when he sat down, his disciples came to him.

And he opened his mouth and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

"Blessed are the merciful, for they shall receive mercy.

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peacemakers, for they shall be called sons of God.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

"Blessed are you when others revile you and persecute you and utter all kinds of

evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you."

This is the Gospel of the Lord.
Praise to You, O Christ.

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

Today's children's message, at the 10:30 service, will begin with the playing of a game. The game is called "Things That Go Together" and it's played like this: I say the first half of a common phrase, then the children complete the phrase by telling me what goes with it.

Let's try it here. Macaroni and . . . (cheese). Peanut butter and . . . (jelly). Bacon and . . . (eggs).

Okay, that was pretty easy. Those are things that go together well, and things that most of us know. When you find one, you often find the other.

But now let's switch to people rather than food. This can be harder, since we don't all know the same people. For instance, Batman and . . . (Robin). Barbie and . . . (Ken). Hansel and . . . (Gretel). Kids in my generation knew these well. But maybe not the kids of today. We'll see.

In the church year, today is All Saints' Day. So, how about we try this one: saints and… what? Some might say "angels," which can work, since both saints and angels are good.

But at other times when we mention saints, we then mention… sinners. We put these two words together to contrast people, meaning to explain how some are good and some are bad. The phrase can be helpful when conveying such thoughts as: "Jesus came to help both saints and sinners."

Today, however, we should remember that saints and sinners also go together for a different reason… the same reason, in fact, that all those earlier pairs go together. They go together because when you find one, you often find the other. Let me explain.

Everyone is a sinner, for we all have times when we break God's commandments. But when a person repents of their sins and trusts that Jesus has died to pay the price of these sins, they are a saint too. They are a saint because their sins are forgiven, and because they are declared holy in God's sight.

So, a follower of Jesus is both a saint and a sinner at the same time. It's true! And while we should never feel good about being a sinner, we can rejoice that God has made us a saint. Saints receive God's favor. And saints will live forever.

(*At the 10:30 service, the sermon picks up here*)

Okay, let's try one more word pair. How about this: praise and … what? Praise and worship? Like the music category? Praise and thanksgiving? Like the name of the hymn?

I don't know that there is a most-common pair for this word. But in today's psalm, we see that praise is combined with… judgment; not as two words that are put together in the same phrase, but as two ideas which are combined in the same psalm. The first section of the psalm's verses all speak to the importance of praising God, and the second urges the carrying out of judgment. The transition between these two parts even happens in the same verse: "*Let the high praises of God be in their throats, and two-edged swords in their hands*."

This combination of praise and judgment can be rather troubling. And that's especially the case when we notice that both the praising and the carrying out of judgment are to be done by God's saints. Our translation of the psalm calls them "the godly." But the more traditional translation is "saints." This word is mentioned three times in the psalm and is undoubtedly the reason why the psalm has been appointed for this day.

Many Bible scholars have commented on this troubling combination. The famous scholar Walter Brueggemann, said: "I do not know what to make of this, for it is quite unexpected in the hymns." Other scholars have dismissed the psalm as outdated and irrelevant to Christians by saying: "Here an unbridgeable gulf between the gospel of Jesus Christ and Jewish piety is opened" (W. Staerk).

This second statement does reflect the fact that there are important differences between the two religions in understanding God's plans for his people. And yet, the psalm itself is certainly not irrelevant. When rightly understood, this psalm conveys important truth – a truth that is gained as we remember two things.

First, the setting in which the psalms were composed is very different than today's. Significantly, there was no hard division at that time between church and state; the two were mostly combined. Israel's kings, though they were not called to offer the ritual sacrifices, still clearly regulated the religious life of the people. And the people were all expected to follow this religion, with consequences if they didn't.

Because of this, the same leaders and people who promoted the praise of God also had the task of carrying out the needed acts of judgment. Both were their responsibility as citizens. The acts of praise included worshiping the Lord and keeping the Sabbath. The acts of judgment included the regulating of their own life together and the defending of their nation against outside enemies.

When the psalm calls the saints to take the "*two-edged sword*" and "*execute vengeance on the nations and punishments on the peoples*" it is simply calling them to meet their responsibility to

defend against aggressive enemies and promote justice in their midst. Doing this was a holy task, to be done by people with holy hearts.

By the time the New Testament was written, however, God's people lived in a very different setting. Israel was no longer a sovereign nation. And the followers of Jesus had zero political power.

Instead of this being a problem, the situation actually helped to clarify Jesus' message. Jesus was not concerned about his followers having political power. And he made clear that the church and the state do not need to be combined.

Jesus preached that everyone should offer praise to God and not be compelled to do so. He also taught that judgment should come from whatever ruling authorities were in power, regardless of whether these authorities offered right praise to God or not.

Jesus emphasized that God's people are to "seek his kingdom" by following his commands and loving their neighbor. Furthermore, they are to be obedient to whatever government authorities they find themselves under, as long as this government isn't commanding them to act immorally or give false praise.

Because of these teachings of Jesus, those, over the years, whom the church has given the label of "saint" tend to be those who have called forth the praise of God through peaceful endeavors, such as being a great theologian or doing many good works of care and kindness.

Still, some saints are also known for their work with military endeavors. Saints Maurice, Sebastian, George, and Martin of Tours all served as soldiers. And Saint Barbara and Saint Joan of Arc are known for their military contributions too. Just to be clear, the church honors these men and women for their fidelity, and not for their killing.

These saints help remind us that Christian people can serve in their nation's militaries to defend the nation from attack and carry out just war operations. They remind us, too, that all Christians should support the efforts of justice that are needed among us.

Today's Psalm, as it calls forth praise, includes the praise given through these kinds of efforts. It acknowledges that nations will need to defend themselves against their enemies and maintain order internally, and that this will sometimes require the sword.

And since swords are wielded by people, the psalm also suggests that those who do this work rightly do a holy work. They are saints, just like those who offer praise.

At the same time, there is something unique about the sword mentioned in the psalm that we should also note. The psalm specifically says that justice is to be carried out with a "*two-edged sword*."

This kind of sword is mentioned four other times in the scriptures and conveys the idea of being particularly sharp and effective. But there is more meaning being conveyed here too. Being sharp on both sides, this sword can be risky to use, since it cuts both ways. These swords must therefore be wielded very carefully.

This is the characteristic of the sword behind its figurative meaning. When we describe a decision or action of ours as being a "two-edged sword," we are telling how it might have unintended consequences. For example, if we call out our neighbor publicly for his mistake, we can feel rather good about this, believing that we've helped others with this knowledge or that we are now superior. But this is a two-edged sword, since it also damages the relationship and identifies us as one who puts down others.

By mentioning a two-edged sword, the psalm urges us to carry out justice wisely and carefully. It reminds us that if the sword is to be wielded, there must be a good and right reason for it. The sword of judgment is not to be used for our own selfish pleasure or gain. And it is not to be a tool of our anger.

When used rightly, the sword carries out God's purposes. And this is the meaning of its use in today's psalm.

Here we should also recall that in the New Testament, a sword is often used as a metaphor for God's Word. As the people of this congregation know well, the apostle Paul is normally depicted with a sword in his hands because of passages such as Hebrews 4:12 – "*For the word of God is living and active, sharper than any two-edged sword*" and Ephesians 6:10-17 – "*Put on the whole armor of God… and take… the sword of the Spirit, which is the word of God.*"

This metaphorical understanding leads us to think of the two-edged sword in one further way – that of symbolizing the Word's division into Law and Gospel.

As we see clearly, God's word cuts both ways in that its messages of Law call us to obedience and shows us our sin, while its messages of Gospel tell of God's love and forgiveness in Christ. Both messages are given in God's word. And both are necessary for us to hear.

Today's psalm reminds us that although God's saving work and judging work are different, they also belong together. This is why the two are often joined together in the scriptures.

An example of this when God flooded the earth. The flood destroyed virtually every living thing, man and animal, according to God's judgment. But the flood was also an act of salvation. The apostle Peter makes this clear in his first epistle, telling how eight souls were saved through the flood waters to repopulate the earth.

The exodus of Israel from Egypt is another example of salvation and judgment existing side by side. The exodus was God's judgment upon the Egyptians, but it was also God's deliverance of the Israelites.

Truth be told, God's judging and God's saving work always exist together, like two sides of the same coin. God's judging, like a sword, is meant to kill our sinful and stubborn nature, and this killing is done so that we can rightly live. God's messages of condemnation are intended to drive us to the cross, where we find the message of salvation.

The message of salvation is that God forgives repentant sinners because of Christ's sacrificial death on the cross. As Isaiah put it in his prophecy: "*All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him [God's servant Jesus] the iniquity of us all"* (53:6).

In Christ, our sins are no longer charged against us since they have been charged to Christ Jesus, God's Son. Christ received God's judgment; and we receive forgiveness, life, and salvation.

Since we know that all things work together for the good of those who love God, we can also be confident that this saving use of God's judgments includes his chastisements too – meaning his acts of discipline in our lives. These may be hard to bear, but they are intended to make right what has gone wrong in our lives and are evidence of God's fatherly care. They shepherd us to Christ crucified, in whom we find forgiveness and life.

Yes, salvation and judgment are joined together throughout Scripture. And they are joined as well in our proclamation of the Gospel, which kills and quickens those who hear it.

God has placed in the hands of each one of us the sword of the Spirit – the Word of God. This means that whenever you hear that Word proclaimed or whenever you proclaim it to others, God is at work. He is at work to kill that he might quicken; he is at work to uproot that he might plant; he is at work to destroy that he might rebuild; and he is at work to wound that he might heal.

Knowing this, we say with the psalmist: "*Hallelujah! Praise the Lord*!" (v 1). Christ Jesus shows us that even in God's judgments there is mercy. And where there is mercy, our hearts are filled with praise.

May God strengthen and renew us in this faith. In the name of Jesus. Amen.

HYMN (Stand) *For All the Saints* LSB 677

1 For all the saints who from their labors rest,
Who Thee by faith before the world confessed,

Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

2 **Thou wast their rock, their fortress, and their might;**
Thou, Lord, their captain in the well-fought fight;
Thou, in the darkness drear, their one true light.
Alleluia! Alleluia!

3 **Oh, may Thy soldiers, faithful, true, and bold,**
Fight as the saints who nobly fought of old
And win with them the victor's crown of gold!
Alleluia! Alleluia!

4 **Oh, blest communion, fellowship divine!**
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!

5 **And when the fight is fierce, the warfare long,**
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.
Alleluia! Alleluia!

6 **The golden evening brightens in the west;**
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of paradise the blest.
Alleluia! Alleluia!

7 **But, lo, there breaks a yet more glorious day:**
The saints triumphant rise in bright array;
The King of Glory passes on His way.
Alleluia! Alleluia!

△ **8** **From earth's wide bounds, from ocean's farthest coast,**
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost:
Alleluia! Alleluia!

NICENE CREED *Hymnal, back cover*

I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the dead,
whose kingdom will have no end.

And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ☩ of the world to come. 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 our time of prayer, we remember with thanksgiving those who have gone before us with the sign of faith. God gave new life to them through Holy Baptism, nourished them in the company of His people at His holy table, and in His mercy summoned them to His eternal presence so that they may continue to serve Him forever.

Those members and former members of St. Paul's receiving Christian burial this past year:

Arlo Janssen, Merle Weitz

Renata Embody

also in our prayers are friends of St. Paul's who died this past year:

David Carlson

Let us pray to the Lord, our God and Father, who raised Jesus from the dead.

Almighty God, You have knit Your chosen people together into one communion in the mystical body of Your Son, Jesus Christ, our Lord. Give to Your whole Church in heaven and on earth Your light and Your peace. Lord, in Your mercy, **hear our prayer.**

Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life and so pass with Him through the gate of death and the grave to their joyful resurrection. Lord, in Your mercy, **hear our prayer.**

Remember us who are poor in spirit and who gather this day to receive Your grace and steadfast love, that we may be nourished by the holy body and blood of Your Son and be raised to immortality and incorruption to be seated with Him at Your heavenly banquet. Lord, in Your mercy, **hear our prayer.**

Bless all ministers of the Gospel and the congregations committed to their care, that the comfort of Christ's sacrifice and the joy of His resurrection may be proclaimed to all who grieve their sin and mourn their dead. Lord, in Your mercy, **hear our prayer.**

Bless all in authority over us, especially those who work to bring peace and justice, that they may be inclined to Your will and walk according to Your commandments. Grant

wisdom to our citizens, especially as we cast our vote in this election, and give courage and competence to our leaders. Lord, in Your mercy, **hear our prayer.**

Preserve all who travel, those in need, the sick and injured, all who mourn, and those who have asked for our intercessions, including those on our prayer list and those we name in our hearts… Extend healing according to your mercy, and comfort in the confidence of saving faith. Lord, in Your mercy, **hear our prayer.**

Teach us to follow the example of the saints, O Lord, that like them we may persevere in the race set before us and cling to faith in Jesus. On this day, we remember especially those from our fellowship who have gone to the Church Triumphant during this past year, including Arlo Janssen + Merle Weitz + Renata Embody + David Carlson and all others whom we are remembering on this day +.

Keep us in fellowship with these and all Your saints, O Lord, and bring us at last to the joy of Your heavenly kingdom; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY (Stand) 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.

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THE LITURGY OF HOLY COMMUNION

PREFACE (Stand) 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 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, out of love for His fallen creation, humbled Himself by taking on the form of a servant, becoming obedient unto death, even death upon a cross. Risen from the dead, He has freed us from eternal death and given us life everlasting. 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 161

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 LSB 161

Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

Amen.

THE WORDS OF OUR LORD

Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My ✠

blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

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 LSB 163

The peace of the Lord be with you always.

Amen.

AGNUS DEI LSB 163

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.

DISTRIBUTION (Be seated)

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

DISTRIBUTION HYMNS *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!

Heavenly Hosts in Ceaseless Worship LSB 949

1 Heav'nly hosts in ceaseless worship
"Holy, holy, holy" cry;
"He who is, who was and will be,
God Almighty, Lord Most High."
Praise and honor, pow'r and glory,
Be to Him who reigns alone!
We, with all His hands have fashioned,
Fall before the Father's throne.

2 All creation, all redemption,
Join to sing the Savior's worth;
Lamb of God, whose blood has bought us,
Kings and priests, to reign on earth.
Wealth and wisdom, pow'r and glory,
Honor, might, dominion, praise,
Now be His from all His creatures
And to everlasting days!

NUNC DIMITTIS (Stand) LSB 165

Lord, now You let Your servant go in peace; Your word has been fulfilled.
My own eyes have seen the salvation which You have prepared in the sight of ev'ry people:
A light to reveal You to the nations and the glory of Your people Israel.
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.

POST-COMMUNION COLLECT

BENEDICTION

SENDING HYMN *We Praise You and Acknowledge You, O God* LSB 941

1 We praise You and acknowledge You, O God, to be the Lord,
The Father everlasting, by all the earth adored.
To You all angel powers cry aloud, the heavens sing,
The cherubim and seraphim their praises to You bring:
"O holy, holy, holy Lord God of Sabaoth;
Your majesty and glory fill the heavens and the earth!"

2 The band of the apostles in glory sing Your praise;
The fellowship of prophets their deathless voices raise.
The martyrs of Your kingdom, a great and noble throng,
Sing with the holy Church throughout all the world this song:
"O all-majestic Father, Your true and only Son,
And Holy Spirit, Comforter—forever Three in One!"

3 You, Christ, are King of glory, the everlasting Son,
Yet You, with boundless love, sought to rescue ev'ryone:
You laid aside Your glory, were born of virgin's womb,
Were crucified for us and were placed into a tomb;
Then by Your resurrection You won for us reprieve—
You opened heaven's kingdom to all who would believe.

4 You sit in splendid glory, enthroned at God's right hand,
Upholding earth and heaven by forces You command.
We know that You will come as our Judge that final day,
So help Your servants You have redeemed by blood, we pray;
May we with saints be numbered where praises never end,
In glory everlasting. Amen, O Lord, amen!

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE *We Praise You and Acknowledge You, O God*
Setting: Paul D Weber

FELLOWSHIP: Board of Property Mgmt.

FLOWERS:

In loving memory of the saints who preceded us, including members of our families whose faith, hope, charity and humility inspire us to give God the glory---for the life and blessings endowed by his son Jesus Christ.

By Jim Easterly

In honor of the many Saints who have gone before us and especially Jack and our daughters-in-law, Nancy and Jill.

by Marge Glass

Those serving:

8:00 a.m.:

Greeter: Steve Berg
Comm. assist: Jim Easterly
Reader: Rich Kauzlarich

10:30 a.m.:

Greeter: Lynn Jacquez
Comm. assist: Jill Hecht
Reader: Lynn Jacquez
Acolyte: William Dennis
AV Assist: Hannes Buuck, Andreas Buuck

Acknowledgments
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554 O Jesus, King Most Wonderful Text: attr. Bernard of Clairvaux, 1091–1153; tr. Edward Caswall, 1814–78, alt. Tune: John B. Dykes, 1823–76 Text and tune: Public domain
677 For All the Saints Text: William W. How, 1823–97, alt. Tune: Ralph Vaughan Williams, 1872–1958 Text and tune: Public domain
639 Wide Open Stand the Gates Text: J. K. Wilhelm Loehe, 1808–72; tr. Herman G. Stuempfle, Jr., 1923–2007 Tune: Christlich Neu-vermehrt . . . Gesangbuch, 1663, Erfurt Text: © 2002 GIA Publications, Inc. Used by permission: LSB Hymn License no. 110005326 Tune: Public domain
949 Heavenly Hosts in Ceaseless Worship Text: Timothy Dudley-Smith, 1926–2024 Tune: Amanda Husberg, 1940–2021 Text: © 1975 Hope Publishing Co. Used by permission: LSB Hymn License no. 110005326 Tune: © 2000 Selah Publishing Co., Inc. 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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Leadership Officers, Working Boards, Chinese Ministry, The Preschool, Sunday School, LWML, Youth Group, Worship Assistants, Choirs, Caring Ministry, Safety Ministry, Leisure Group, Young Adults Group, Other seasonal and occasional working groups

CHURCH STAFF
The Rev. Mark Shaltanis, Pastor
The Rev. Xinhong "Chris" Yang, Associate and Chinese Pastor
The. Rev. Wayne Lehrer, Pastor Emeritus

Kantor Aaron Jansen, Director of Music
Tawni Harrell, Director of Youth
Linda Fekete, Parish Secretary
Jill Cha, Preschool Director
Norm Williams, Business Manager
Richard Irwin, Building Manager

CONTACT US

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