

THE SEVENTH SUNDAY OF EASTER
AND ASCENSION (Observed)
May 21, 2023

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



THE ENTRANCE RITE

PRELUDE

Praise Be to Christ
Setting: Matthew Machemer

WELCOME

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

ENTRANCE HYMN #538

Praise Be to Christ

- 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.
- 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.

**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.**

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.**

HYMN OF PRAISE - "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. O King of glory, Lord of hosts,
uplifted in triumph far above all heavens, leave us not without consolation but send us the Spirit of truth whom You promised from the Father; for You live and reign with Him and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Acts 1:12–17, 21–26

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.

In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us and was allotted his share in this ministry."

So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection." And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. And they prayed and said, "You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place." And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

This is the Word of the Lord.

Thanks be to God.

ANTHEM

Jubilation Choir Quintet

If Ye Love Me

Thomas Tallis

If ye love me, keep my commandments,
And I will pray the Father, and he shall give you another Comforter,
That he may bide with you forever, even the Spirit of truth.

Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? And

“If the righteous is scarcely saved,
what will become of the ungodly and the sinner?”

Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. To him be the dominion forever and ever. Amen.

This is the Word of the Lord.

Thanks be to God.

(10:30) CHILDREN'S SERMON

ALLELUIA VERSE (Stand)

LSB 156

Alleluia.

Lord, to whom shall we go?

You have the words of eternal life.

Alleluia, alleluia.

The Holy Gospel according to St. Luke the 24th chapter
Glory to You, O Lord.

Then [Jesus] said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God.

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:

Did you notice the first thing the disciples did after Jesus ascended into heaven? The scripture says: “he parted from them and was carried up into heaven... and they worshiped him.”

This was not the first time Jesus had been worshiped. It had happened before. But not often.

Jesus was worshiped by the wise men when they visited him and presented their gifts. Likewise, the women at the tomb worshiped him when they saw him right after his resurrection. And earlier in his ministry, the disciples had worshiped him when he walked on the water and calmed the rough seas.

But other than these instances, no one worshiped Jesus until the time of his departure.

At that earlier time in his ministry, when Jesus walked on the water and calmed the sea, the disciples' worship of him seemed like mostly a reaction to his great miracles. They were filled with awe at his power and thus fell before him – perhaps literally – offering him praise.

By the time of his ascension, however, the disciples had already seen many awe-inspiring acts from Jesus. And as spectacular as his ascension was, it probably didn't seem out of the realm of possibility for him. After all, he had even risen from the dead.

Moreover, Jesus had told the disciples quite clearly that he would be leaving them. We heard his words regarding this at our last two services. The disciples would have been prepared for some kind of exit from him, and why wouldn't it be something spectacular?

With these thoughts in mind, it seems clear that the worship of Jesus by the disciples which immediately followed his ascension was not offered as an emotion-filled reaction to some spectacular sight, but rather as a very thoughtful and intentional act. Worship was given to Jesus that day because it felt necessary. And because it felt right.

And this understanding of the disciples' worship following the Ascension seems to suggest two important things.

First, their worship would have reflected the disciple's belief that Jesus was worthy of worship in the same way as God. In the Bible, worshiping is a big deal. It's far beyond the everyday "hero worship" that we see in our world. Worship in the scriptures is reserved for God alone. The disciples' worship that day was thus a statement by them that Jesus was equal with God himself.

Soon after the Ascension, the Holy Spirit would come upon those disciples and lead them in articulating this truth. In their writings and in their preaching, they would call him both "Lord" and "Christ." And these word choices were made following direction by the Holy Spirit, for Jesus had told them that the Spirit would "lead them into all truth" (John 16:13).

The full expression of this truth would come over time as the church formulated the teachings of the Holy Trinity and the two natures of Christ. But even here, in this earliest act of worship by the disciples, we see an unmistakable sign that the disciples recognized Jesus as divine.

Second, the fact that the disciples worshiped Jesus right away shows a priority for the act of worship. It was a priority that reflected their needs and also makes a statement as to its importance.

The disciple's immediate need at that time would have been to remember Christ's presence among them. Their lives were going to be much different without Jesus right there in front of them. Worshiping him was a way of recalling that he had said: "I will not leave you as orphans" (John 14:18) and "I am with you always" (Mt. 28:19).

The disciples recognized that as they prepared to go forward in their task of preaching and serving, they would need Jesus' ongoing support and encouragement. Jesus would give this to them through the Holy Spirit. And worship would be the primary way for them to receive this gift. Jesus had promised, "where two or three are gathered in my name, I am with them." In worship they could come to him in prayer, hear his words again, and feel his presence among them.

In worship, Jesus would be there to continue his teaching, encouraging and caring. Worship would bring back for them all the feelings of comfort and joy that they had known in his presence.

And this is a lesson for us as well. In our worship today, Jesus is present with us in a way that both stimulates our memory and goes beyond our memory too. Jesus' presence with us is "sacramental" in that it brings the sacred presence of Christ to us. And because of this presence, worship is to be one of our highest priorities as a Christian.

During this year's Easter season we at St. Paul's have been focusing on the church's assigned readings from First Peter. Our reading today came from the fourth and fifth chapters – just about at the end of the book. And in these verses, we see language that reflects this importance of worship.

Before examining these, however, I'd like to remind you of words we read a few Sundays ago, from chapter two of this book. There in verses four and five Peter tells the believers: "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."

Notice the worship thoughts in these verses. God says he does his building “as you come to him.” When people come to him by gathering together in his name, they are built together into a great structure, which is his church.

And notice, too, that those who come to him are being built up into a people that will offer “spiritual sacrifices.” These spiritual sacrifices are both the good works which the people will offer to the world and the sacrifices of praise that are offered to God in worship.

In today’s part of First Peter, Peter urges the people to “glorify God in [Christ’s] name.” Our glorifying of God is an act of worship.

However, the particular urging of Peter here is not primarily in regard to worship. Peter is just using worship language to address a subject that he mentioned earlier. That subject is the suffering that Christians sometimes endure for the sake of Christ’s name.

Peter’s hearers, you recall, were finding that their identity in Christ was causing them problems. Their professional, social and personal relationships were being strained. Being a Christian was leading to social ostracism, persecution and suffering at the hands of the dominant pagan culture.

In his letter to them, Peter makes it clear that the life of a believer is not an easy one. It is, instead, a way of the cross. And one of the chief reasons for this is that persecutions will come.

However, in walking the way of the cross and suffering for Christ’s name, the believer follows in Christ’s footsteps. And this means that he is also sharing in the sacramental presence of the Lord, for Peter says: “If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.” Just as in worship, Christ is actually present in the suffering of the believer. And this is a cause for rejoicing.

These verses of Peter remind us of the words of Jesus from Luke 6. There Jesus said: “Blessed are you when people hate you, and when they exclude you, revile you, and defame you ... Rejoice in that day and leap for joy, for surely your reward is great in heaven” (22-23). Jesus tells us in these words to embrace our suffering, for suffering reminds us that we have a great reward to come.

Once Peter has addressed this surprising source of blessing, he then turns to the subject of judgment. His purpose here is to tell of the judgment that comes upon those who

cause the suffering. Peter is very clear that God will call to account those who persecute his people.

And yet even in this, Peter wants Christians to be accountable for their part. And he makes the point that our judgment begins first. “For it is time for judgment to begin at the household of

God,” he says. Peter says this because he knows Christians commit sins too, and repentance for these must take place.

God’s judgment against the sins of believers acts as something that purifies. Peter had written earlier about purification coming from suffering – explaining how suffering was a test which purifies. Now Peter speaks of the purification which comes from God’s judgment.

This judgment is taking place with new urgency now that Christ has come. “The end of all things is at hand,” wrote Peter a few verses earlier in the chapter (4:7). “Therefore be self-controlled and sober minded for the sake of your prayers.”

And here Peter goes on to give a list of virtues for the Christian to follow – all of which will serve to expand God’s kingdom and lead believers toward the end time.

But instead of examining this list, we can simply look instead at the similar list he gives in today’s reading. In it Peter says: “Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world” (5:6-9).

In our day, we don’t have roaring lions prowling around us – with the exception, I suppose, of the few mountain lions that live out west, and maybe some panthers down south. But the Devil is certainly still among us. He’s among us in the lies told to us which entice us to sin. He’s among us in the mocking of God which comes from certain lips. And he’s among us in those voices – you’ve heard them – which tell us we’re no good, and that life has no meaning, and that our suffering will never be overcome.

The Devil prowls around peddling his lies. And this will cause a certain degree of suffering among us.

But God is with us in our suffering. And what's more, God has promised that he will overcome it. Peter explains this when he says: "And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you."

What a beautiful promise! We who have been called to eternal glory through the death and resurrection of Jesus Christ will be blessed in new and powerful ways by the hands of our loving God. He will only let us suffer for so long. God is in control. And God will bring about great good for his people.

At the beginning of the sermon I explained why I believe that the disciple's worship of Jesus, immediately following his Ascension, was one of thoughtful response and conviction, and not just one which expressed awe at the miracle.

That being said, we should not forget, as well, that the sight of Jesus ascending into heaven was still plenty glorious. He rose up into the skies and then disappeared! That had to be quite a sight!

This idea is captured in the title of our next hymn: Look, Ye Saints, the Sight is Glorious. As we sing it, you will notice many poignant thoughts, such as the great contrast between his ascended glory and the sight of him crucified in dishonor, as well as his call for us to spread the good news of his glory.

But perhaps the main message of the hymn is a call for us to "crown him" – meaning to acknowledge him as our Lord and King. This call gets repeated in the refrain, which highlights its urgency and importance.

And in this message, we see a reflection of the one Peter uses to end his great epistle. The actual end of the letter is a series of final greetings, but the effective end is the one which concluded our reading today. There Peter says: "To him be the dominion forever and ever. Amen."

With these words, Peter makes clear that Jesus is worthy of praise because he is a ruler. Rulers were often addressed with that word for dominion, which means "your excellency" or "most noble one."

Jesus' ascension shows this too. Jesus has triumphed over death. He has conquered the forces of evil. And he is worthy of all praise.

Let us therefore worship him with heartfelt thanks and joy – giving him the honor and glory he deserves. In his holy name. Amen.

HYMN OF THE DAY #495 (Stand)

Look, Ye Saints, the Sight is Glorious

- 1 Look, ye saints, the sight is glorious;
 See the Man of Sorrows now!
From the fight returned victorious,
 Ev'ry knee to Him shall bow.
Crown Him! Crown Him!
Crown Him! Crown Him!
Crown Him! Crown Him!
 Crowns become the victor's brow.
 Crowns become the victor's brow.**

- 2 Crown the Savior! Angels, crown Him!
 Rich the trophies Jesus brings;
On the seat of pow'r enthrone Him
 While the vault of heaven rings.
Crown Him! Crown Him!
Crown Him! Crown Him!
Crown Him! Crown Him!
 Crown the Savior King of kings.
 Crown the Savior King of kings.**

- 3 Sinners in derision crowned Him,
 Mocking thus the Savior's claim;
Saints and angels crowd around Him,
 Own His title, praise His name.
Crown Him! Crown Him!
Crown Him! Crown Him!
Crown Him! Crown Him!
 Spread abroad the victor's fame.
 Spread abroad the victor's fame.**

**4 Hark, those bursts of acclamation!
Hark, those loud triumphant chords!
Jesus takes the highest station;
Oh, what joy the sight affords!
Crown Him! Crown Him!
Crown Him! Crown Him!
Crown Him! Crown Him!
King of kings and Lord of lords!
King of kings and Lord of lords!**

APOSTLES' CREED

Hymnal, 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

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

O Lord, Your Son has ascended to sit at Your right hand where he rules with you in glory. Fix our eyes on Him each day, that we may be certain of your great power to save us from our enemies and to give us peace in our hearts. Lord, in Your mercy, **hear our prayer.**

Lord God, Ruler of all, protect and defend Your Church from every attack of the devil who prowls and seeks to devour. Where he tempts, strengthen Your people to resist his seductions and terrors; where he gains a foothold with false teaching or ungodly living, call to repentance and holiness; and where he incites enemies against Your Word and Church, preserve Your saints in the faith, that they may rejoice to share in the sufferings of Christ. Lord, in Your mercy, **hear our prayer.**

Lord, bless the work of our missionaries. Bring forth Your harvest from the seeds they sow. Support those who endure fiery trials for Your name. And as they shine the light of the Gospel into places of darkness, guard them with the sign of Your cross. Lord, in Your mercy, **hear our prayer.**

Lord, You hold the might of man in Your hand and can destroy all things by Your mighty power. Bless our nation and all the peoples of the world. Where war and violence threaten, bring peace and justice. Where oppression reigns, bring liberty. Watch over those who defend us, especially the men and women of our armed forces and those who protect within our communities. Lord, in Your mercy, **hear our prayer.**

Lord, You have saved us by Your grace. We pray for the sick, the distressed, those whose hearts are heavy, those whose lives are burdened, those who mourn and all who are in any need, especially those on our prayer list and those we name in our hearts... Grant them healing according to Your will and strengthen them according to your mercy. Lord, in Your mercy, **hear our prayer.**

Lord, Your Son is both host and meal in the Sacrament of Holy Communion. Give us faith to recognize His body and blood and to receive with grateful hearts this blessed gift given for our salvation. Draw us together as your people and reassure us of your goodness and grace. Lord, in Your mercy, **hear our prayer.**

O Lord, heavenly Father, we gratefully remember the sufferings and death of Your dear Son, Jesus Christ, for our salvation. Rejoicing in His victorious resurrection from the

dead, we draw strength from His ascension before You, where He ever stands for us as our own High Priest. Into your hands we commend ourselves and all for whom we pray, trusting in your goodness and mercy, for you live and reign with the Son and the Holy Spirit, one God, now and forever. **Amen.**

OFFERTORY #955

Let the Vineyards Be Fruitful

- 1 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

LSB 160

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give Him thanks and praise.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

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

THE WORDS OF OUR LORD

PROCLAMATION OF CHRIST

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.**

THE COMMUNION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the receptacles.

- 1 Hail, Thou once despisèd Jesus!
Hail, Thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail, Thou universal Savior,
Bearer of our sin and shame!
By Thy merit we find favor:
Life is given through Thy name.
- 2 Paschal Lamb, by God appointed,
All our sins on Thee were laid;
By almighty love anointed,
Thou hast full atonement made.
All Thy people are forgiven
Through the virtue of Thy blood;
Opened is the gate of heaven,
Reconciled are we with God.
- 3 Jesus, hail! Enthroned in glory,
There forever to abide;
All the heav'nly hosts adore Thee,
Seated at Thy Father's side.
There for sinners Thou art pleading;
There Thou dost our place prepare,
Ever for us interceding
Till in glory we appear.
- 4 Worship, honor, pow'r, and blessing
Thou art worthy to receive;
Highest praises, without ceasing,
Right it is for us to give.
Help, ye bright angelic spirits,
All your noblest anthems raise;
Help to sing our Savior's merits,
Help to chant Immanuel's praise!

PRAYER (Stand)

BENEDICTION

SENDING HYMN #494

See, the Lord Ascends in Triumph

- 1 See, the Lord ascends in triumph;
Conqu'ring King in royal state,
Riding on the clouds, His chariot,
To His heav'nly palace gate.
Hark! The choirs of angel voices
Joyful alleluias sing,
And the portals high are lifted
To receive their heav'nly King.**
- 2 Who is this that comes in glory
With the trump of jubilee?
Lord of battles, God of armies,
He has gained the victory.
He who on the cross did suffer,
He who from the grave arose,
He has vanquished sin and Satan;
He by death has crushed His foes.**
- 3 While He lifts His hands in blessing,
He is parted from His friends;
While their eager eyes behold Him,
He upon the clouds ascends.
He who walked with God and pleased Him,
Preaching truth and doom to come,
He, our Enoch, is translated
To His everlasting home.**

- 4 **Now our heav'nly Aaron enters
 With His blood within the veil;
Joshua now is come to Canaan,
 And the kings before Him quail.
Now He plants the tribes of Israel
 In their promised resting place;
Now our great Elijah offers
 Double portion of His grace.**
- 5 **He has raised our human nature
 On the clouds to God's right hand;
There we sit in heav'nly places,
 There with Him in glory stand.
Jesus reigns, adored by angels;
 Man with God is on the throne.
By our mighty Lord's ascension
 We by faith behold our own.**

ANNOUNCEMENTS

DISMISSAL

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

POSTLUDE

See, the Lord Ascends in Triumph
Setting: Mark Sedio

Those serving:

Sunday, May 21, 8:00 a.m.:

Greeter: Bob Juenger

Comm. Assistant: Jim Easterly

Reader: Anne Kauzlarich

10:30 a.m.:

Greeter: Aaron Siebrass

Comm. Assistant: Jill Hecht

Reader: Janice Sebring

Acolyte: Noah Starck

AV Assistants: Hannes Buuck
Andreas Buuck

Acknowledgments

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