

The Eleventh Sunday after Pentecost



August 24, 2025

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Crosstown, Missouri***

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Confession and Absolution

907 God Himself Is Present



1 God Him - self is pres - ent: Let us now a - dore Him
2 God Him - self is pres - ent: Hear the harps re - sound - ing;
3 Fount of ev - 'ry bless - ing, Pu - ri - fy my spir - it,



And with awe ap - pear be - fore Him. God is in His
See the hosts the throne sur - round - ing. "Ho - ly, ho - ly,
Trust-ing on - ly in Your mer - it. Like the ho - ly



tem - ple; All with - in keep si - lence; Hum - bly kneel in
ho - ly!" Hear the hymn as - cend - ing, Songs of saints and
an - gels, Wor - ship - ing be - fore You, May I cease-less -



deep - est rev - 'rence. He a - lone On His throne
an - gels blend - ing. Bow Your ear To us here:
ly a - dore You. Let Your will Ev - er still



Is our God and Sav - ior; Praise His name for - ev - er!
Hear, O Christ, the prais - es That Your Church now rais - es.
Rule Your Church ter - res - trial As the hosts ce - les - tial.

Text: Gerhard Tersteegen, 1697–1769, abr.; tr. Frederick W. Foster, 1760–1835, alt.; tr. John Miller, 1756–90, alt.
Tune: Joachim Neander, 1650–80
Text and tune: Public domain

Stand

The sign of the cross may be made by all in remembrance of their Baptism.

[P] In the name of the Father and of the ✠ Son and of the Holy Spirit.

[C] Amen.

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

[C] 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.

P Let us then confess our sins to God our Father.

C **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.**

P 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.

C **Amen.**

Service of the Word

Psalm (spoken responsively)

Psalm 50:1–15; antiphon: v. 23

¹The Mighty One, God the LORD,
speaks and summons the earth
from the rising of the sun to its setting.

²Out of Zion, the perfection of beauty,
God shines forth.

³Our God comes; he does not keep silence;
before him is a devouring fire,
around him a mighty tempest.

⁴He calls to the heavens above
and to the earth, that he may judge his people:

⁵“Gather to me my faithful ones,
who made a covenant with me by sacrifice!”

⁶The heavens declare his righteousness,
for God himself is judge!

⁷“Hear, O my people, and I will speak;
O Israel, I will testify against you.
I am God, your God.

⁸Not for your sacrifices do I rebuke you;
your burnt offerings are continually before me.

⁹I will not accept a bull from your house
or goats from your folds.

¹⁰For every beast of the forest is mine,
the cattle on a thousand hills.

¹¹I know all the birds of the hills,
and all that moves in the field is mine.

¹²“If I were hungry, I would not tell you,
for the world and its fullness are mine.

¹³Do I eat the flesh of bulls
or drink the blood of goats?

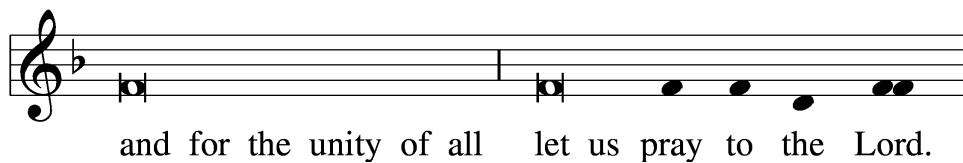
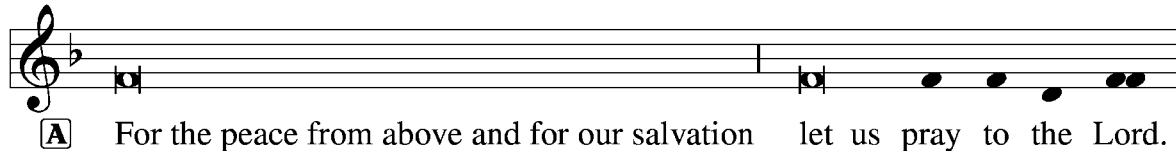
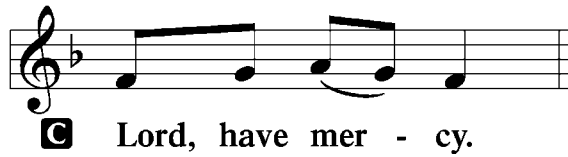
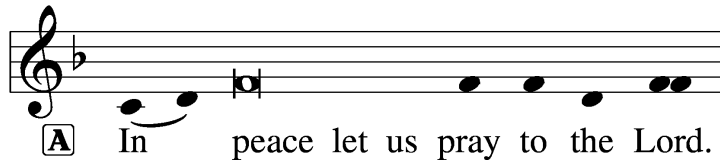
¹⁴Offer to God a sacrifice of thanksgiving,
and perform your vows to the Most High,

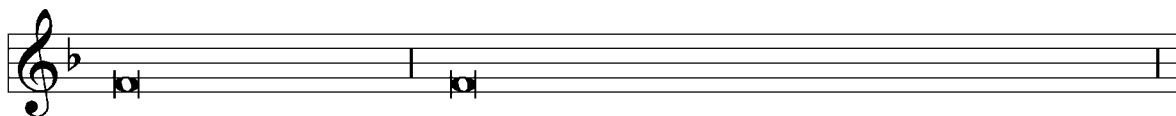
¹⁵and call upon me in the day of trouble;
I will deliver you, and you shall glorify me.”

**Glory be to the Father and | to the Son*
and to the Holy | Spirit;
as it was in the be- | ginning,*
is now, and will be forever. | Amen.**

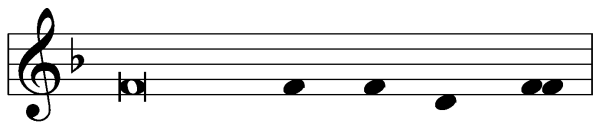
Kyrie

LSB 152





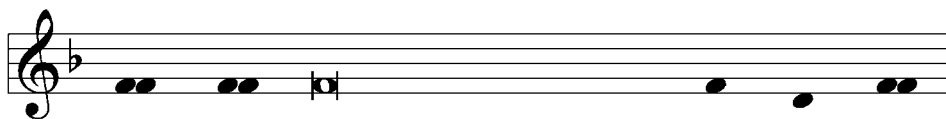
A For this holy house and for all who offer here their worship and praise



let us pray to the Lord.



C Lord, have mer - cy.



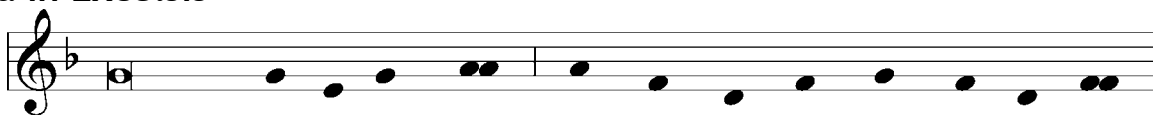
A Help, save, comfort, and defend us, gra - cious Lord.



C A - men.

Gloria in Excelsis

LSB 154



A Glory to God in the highest, and peace to His peo - ple on earth.



C Lord God, heav-en-ly king, al-might-y God and Fa - ther:



We wor-ship You, we give You thanks, we praise You for Your glo-ry.



Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God:



You take a - way the sin of the world; have mer-cy on us.



You are seat-ed at the right hand of the Fa-ther; re-ceive our prayer.



For You a-lone are the Ho-ly One, You a-lone are the Lord,

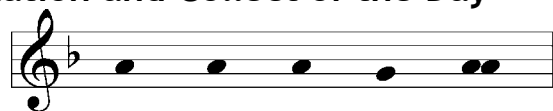


You a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,



in the glo-ry of God the Fa-ther. A-men.

Salutation and Collect of the Day



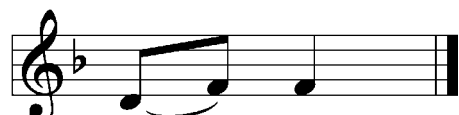
P The Lord be with you.



C And al-so with you.

P Let us pray.

O Lord, You have called us to enter Your kingdom through the narrow door. Guide us by Your Word and Spirit, and lead us now and always into the feast of Your Son, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A-men.

Sit

Old Testament

Isaiah 6:1–8

¹In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. ²Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³And one called to another and said “Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!” ⁴And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!” ⁶Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.” ⁸And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here am I! Send me.”

P This is the Word of the Lord.

C Thanks be to God.

Gradual

The Second Commandment

LSB 321

You shall not misuse the name of the Lord your God.

What does this mean?

We should fear and love God so that we do not curse, swear, use satanic arts, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

Second Reading

Revelation 4

¹After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up here, and I will show you what must take place after this.” ²At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. ³And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. ⁴Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. ⁵From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, ⁶and before the throne there was as it were a sea of glass, like crystal. And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: ⁷the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. ⁸And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!” ⁹And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, ¹⁰the twenty-four elders fall down before him who is seated on the throne and worship him who lives

forever and ever. They cast their crowns before the throne, saying, ¹¹“Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”

P This is the Word of the Lord.

C Thanks be to God.

Stand

Alleluia and Verse

LSB 156



C Al - le - lu - ia. Lord, to whom shall we go? You have the
words of e - ter - nal life. Al - le - lu - ia, al - le - lu - ia.

Holy Gospel

Matthew 21:1–11

P The Holy Gospel according to St. Matthew, the twenty-first chapter.



C Glo - ry to You, O Lord.

¹Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ²saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. ³If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” ⁴This took place to fulfill what was spoken by the prophet, saying, ⁵“Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden.’” ⁶The disciples went and did as Jesus had directed them. ⁷They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” ¹⁰And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” ¹¹And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

P This is the Gospel of the Lord.



C Praise to You, O Christ.

Nicene Creed

☩ 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.

Sit

443 Hosanna, Loud Hosanna



1 Ho - san - na, loud ho - san - na, The lit - tle chil - dren sang;
 2 From Ol - i - vet they fol - lowed Mid an ex - ul - tant crowd,
 3 "Ho - san - na in the high - est!" That an - cient song we sing;



Through pil - lared court and tem - ple The love - ly an - them rang.
 The vic - tor palm branch wav - ing And chant-ing clear and loud.
 For Christ is our Re - deem-er, The Lord of heav'n our King.



To Je - sus, who had blessed them, Close fold - ed to His breast,
 The Lord of earth and heav - en Rode on in low - ly state
 Oh, may we ev - er praise Him With heart and life and voice



The chil - dren sang their prais - es, The sim-plest and the best.
 Nor scorned that lit - tle chil - dren Should on His bid-ding wait.
 And in His bliss - ful pres - ence E - ter - nal - ly re-joyce!

Text: Jeannette Threlfall, 1821-80, alt.
 Tune: Gesangbuch der Herzogl. Hofkapelle, 1784, Württemberg
 Text and tune: Public domain

Offering

Stand

Offertory

LSB 159



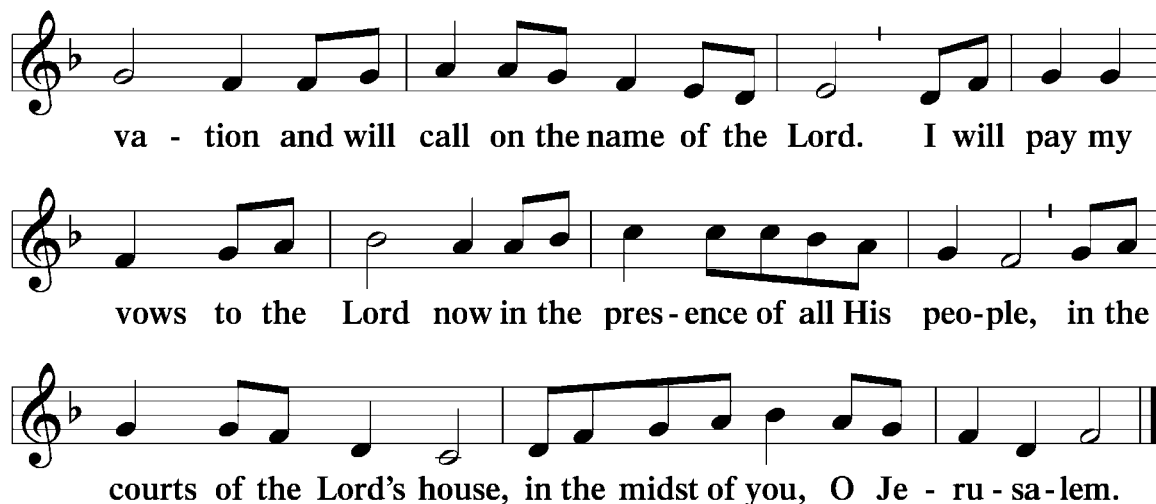
■ What shall I ren-der to the Lord for all His ben-e-fits to



me? I will of - fer the sac-ri-fice of thanks-giv - ing and will



call on the name of the Lord. I will take the cup of sal-



Sermon **“Preface and Sanctus”**
Isaiah 6:1-8, Matthew 21:1-11

The Bible has an interesting trajectory. It starts with the garden of Eden, when everything was perfect and God dwelt on earth with His creatures. Once Adam and Eve rebelled against Him, that was lost. But He promises to restore this paradise when Jesus comes back and recreates this world. Therefore, the Bible has an arc, essentially from Eden back to Eden. But, we are in the middle, between these times. In this long interlude, God can seem absent, like He is nowhere to be found.

When problems happen, we wonder where God is. When our prayers seem to have no answer, we wonder where He went. What happened to God? In Isaiah 6, we hear the angels sing; “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!” He is still working in this world, and every so often He pulls back the curtain so that someone can get a peak of this reality. Moses saw God on Mount Sinai. Peter, James, and John saw Jesus in His divine glory on the mount of transfiguration. But, most of the time, we don’t see God’s glory.

That isn’t to say that He is not here, He just masks His presence. In the first part of our service, we come to God in prayer, and He answers in His word. Now, as we move into the second major part of the service, God is going to come in a new way, in the Sacrament of the Altar.

But how are we to get ready for this? All too often, we treat the Sacrament of the Altar as if it is not that big of a deal. It is just something we do when it is offered in Church. As a result, all too often, we don't think about preparing. We come to church and expect to receive the Sacrament.

It is a good practice, obviously, to take time for self-examination. In 1 Cor 11:28-29 Paul warns us: "Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves."

But how do we do this; how do we prepare for the Sacrament? First, we need to remember what is truly happening in the Sacrament. This is not just a memorial meal, where we remember something that happened. It is that, but it is more than that. Jesus promises us to be here, to be present bodily in the Sacrament. He tells us His body comes to us in the bread. He assures us His blood comes to us in the wine. He is actually, physically, coming! In this, He is breaking through to be present with us, in the Sacrament.

As such, we need to make sure that we are truly ready for His coming.

If you knew that Jesus was coming, what would you do? If He made an appointment to come to you, how would you prepare? I think it is safe to say that the first thing we would do is to clean-house, just as we clean our houses when we expect guests. But, with Jesus, we want to, essentially, clean house in our entire lives. It is not just outward cleaning. We should get rid of all sin and evil in our lives.

So, what is there hiding in your life that you need to have cleansed? Would you want Jesus to come as you are looking at things you shouldn't? Would you want Jesus to come and hear you spreading gossip? Would you want Jesus to come and witness you lose your temper? Would you want Jesus to come and see your greed?

Whatever sin you have in your life, clean it out! Confess that sin to Christ and receive His forgiveness. This is why we always start a Divine Service where we will receive the Sacrament, with Confession and Absolution.

But God calls for not just a confession, but repentance. We need to truly repent, to turn away from our sin. Simply put: stop living like that! Turn from your sins and change your ways.

He knows us, what we try to hide, and what is in our hearts. He is not like ordinary houseguests. For a normal guest, we can clean house for their coming, and then after they leave, we can let the clutter start building back up and they will never know. But Jesus knows what sins stack up in our lives.

This is where, visiting with Jesus, with God in the flesh, is different than a normal guest. Christ comes to make us pure and holy, not just to visit. He is the One who comes to cleanse us, not us cleanse ourselves for Him. He comes to bring blessings. This is why we start the Service of the Sacrament as we do.

We start this part of the service with another salutation, a blessing where the pastor blesses the congregation “The LORD be with you,” and the congregation returns the blessing. This is the second time we say this in the Divine Service. If this seems like we are starting over, we are; this is the start of the second service in Divine Service. We are resetting as we begin the Service of the Sacrament.

Once more, this is also a mini-ordination, where the congregation reaffirms the call of the pastor. In the Service of the Word, this is for the pastor to lead the prayers on behalf of the congregation and preach God’s Word. In the Service of the Sacrament, it is reaffirming that I am called here to administer the Sacrament.

From here, we are called to lift up our hearts, this is to turn our thoughts to God. We are here to turn our minds away from ourselves and to our LORD. This means to turn our hearts and minds from sin and temptation to God.

Next, we give thanks to God. This leads into something called “The Proper Preface.” This is called “proper,” because it is something that is specific to, or proper for, this time of the Church year. This part of the liturgy changes from season to season. Here we are specifically thanking God for whatever we are remembering this time of year. We are presently in the “common” season of the church year, so it is less specific, but once we get to Advent, then we will find it changing with the seasons.

The proper preface ends by calling us to think more broadly of the Church. It always ends “with angels, archangels and all the company of heaven, we laud and magnify your name, evermore praising you and saying ...” This common phrase is used to signal to the congregation that we are ready to join in the Sanctus. But even here, there is an important

message to us. This reminds us that we are joining the praises of the angels and the saints in heaven.

Then in the song called the “Sanctus,” we join the song of the angels from Isaiah 6: “Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of thy glory.” This song, like so much of the liturgy, gets its name from the first word in Latin, and Santus means “holy.” In the Sanctus we also use a Hebrew word: “Sabaoth.” While it sounds like, Sabbath, it is very different. Sabaoth literally means hosts, or great armies. This is how the Old Testament speaks of the hosts, or armies, of angels. So, we are praising God as the Lord of the countless hosts of heaven.

Then, the Sanctus takes a sudden turn to – Palm Sunday? Notice that here we sing “Hosanna. Hosanna. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest.” This is directly quoting and joining the crowds who celebrated Jesus’ triumphal entry on Palm Sunday. Earlier, in the Gloria in excelsis, we remembered Christmas, now we have jumped forward 33 years to Palm Sunday.

This is a radical shift! - or is it? What is it, above all else, for which we should be praising God? We praise Him for the blessings of this life, but there is more. The greatest thing that we praise Him for is that God the Son came into the flesh to save us. That was the point of Palm Sunday. Jesus was coming into Jerusalem in order to suffer and die to cleanse us of our sins.

That is also the point of communion now! God the Son is coming into the flesh to bring His salvation, here, now, today!

Just think of how fitting the words of Palm Sunday are for us now. The first praise is “Hosanna,” which is an ancient form of praise. It comes from the Hebrew meaning “save us now.” Yet it is praise, because it is praising God for being the One who saves us. It is both praise and a plea for salvation – is that not fitting for Communion?

Then we repeat those words of the people of Jesus’ day “Blessed is He that comes in the Name of the Lord.” They were praising and blessing Jesus because He was coming in the Name of the Lord. He was coming to save them, even if they didn’t realize just how He would save them. While they did not understand, He was coming to give Himself on the altar of the Cross. There He would be the perfect sacrifice to win their and our salvation.

We repeat this, because Jesus is coming now, in the Sacrament, in the Name of the LORD. Here He comes to bring us salvation. He comes to the altar, to give us the very body and blood He sacrificed on the cross. We prepare for His coming, by asking His blessing, and turning our hearts from our sins.

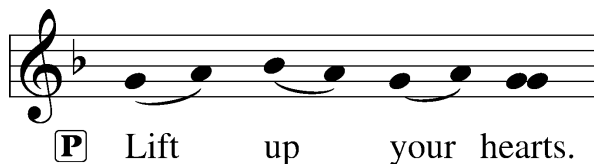
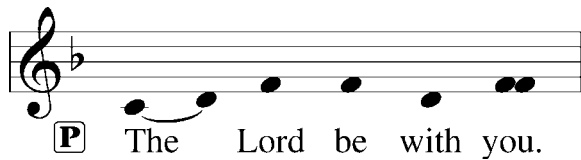
Here, in this great interlude between the Garden of Eden and the New Creation, God still finds ways to come to be with us. He has not left us, but comes to us, with Jesus hiding Himself in the Sacrament to give us forgiveness, life, and salvation which gives us His presence now, and opens to us the way to His fuller presence for all eternity.

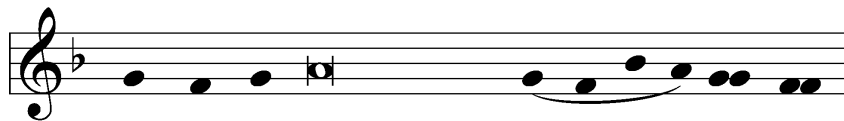
Prayer of the Church

Service of the Sacrament

Preface

LSB 160





P Let us give thanks to the Lord our God.



C It is right to give Him thanks and praise.

P 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 overcame the assaults of the devil and gave His life as a ransom for many that with cleansed hearts we might be prepared joyfully to celebrate the paschal feast in sincerity and truth. 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



C Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:



Heav-en and earth are full of Your glo - ry. Ho - san-na. Ho -



san-na. Ho - san - na in the high - est. Bless - ed is He who



comes in the name of the Lord. Ho-san-na in the high - est.

Prayer of Thanksgiving

LSB 161

- P** 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.

C Amen.

Lord's Prayer

LSB 162

- P** Lord, remember us in Your kingdom and teach us to pray:

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

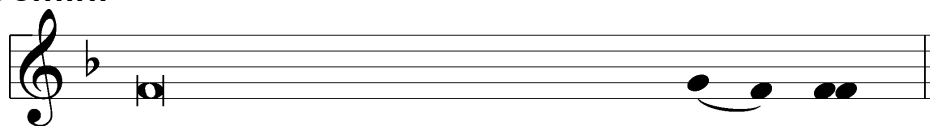
The Words of Our Lord

- P** 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."

Pax Domini

LSB 163



P The peace of the Lord be with you al - ways.



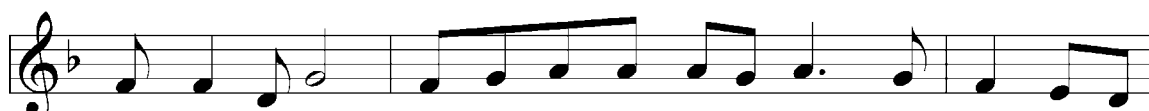
A men.

Agnus Dei

LSB 163



A Lamb of God, You take a - way the sin of the world; have



mer-cy on us. Lamb of God, You take a - way the sin of the



world; have mer-cy on us. Lamb of God, You take a - way the



sin of the world; grant us peace.

Sit

Distribution

The pastor and those who assist him receive the body and blood of Christ first and then distribute them to those who come to receive, saying:

Take, eat; this is the true body of our Lord and Savior Jesus Christ, given into death for your sins.

Amen.

Take, drink; this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins.

Amen.

In dismissing the communicants, the following is said:

P The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart ✠ in peace.

C Amen.

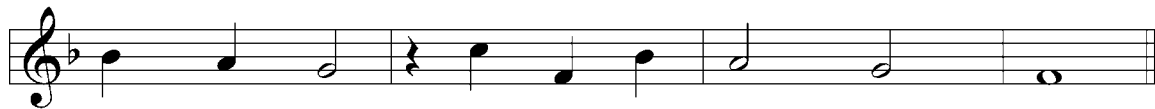
903 This Is the Day the Lord Has Made



1 This is the day the Lord has made; He calls the
2 To - day He rose and left the dead, And Sa - tan's
3 Ho - san - na to the a - noint - ed King, To Da - vid's
4 Bless - ed is He who comes to us With mes - sag -
5 Ho - san - na in the high - est strains The Church on



hours His own. Let heav'n re - joice, let
em - pire fell; To - day the saints His
ho - ly Son! Help us, O Lord; de -
es of grace; He, in the Lord's name,
earth can raise. The high - est heav'ns, in



earth be glad And praise sur - round the throne.
tri - umphs spread And all His won - ders tell.
scend and bring Sal - va - tion from Your throne.
comes to us To save our fall - en race.
which He reigns, Shall give Him no - bler praise.

Text: Isaac Watts, 1674–1748, alt.
Tune: Johann Crüger, 1598–1662
Text and tune: Public domain

349 Hark the Glad Sound



1 Hark the glad sound! The Sav - ior comes, The Sav - ior
 2 He comes the pris - 'ners to re - lease, In Sa - tan's
 3 He comes the bro - ken heart to bind, The bleed - ing
 4 Our glad ho - san - nas, Prince of Peace, Thy wel - come



prom - ised long; Let ev - 'ry heart pre - pare a
 bond - age held. The gates of brass be - fore Him
 soul to cure, And with the trea - sures of His
 shall pro - claim, And heav'n's e - ter - nal arch - es



throne And ev - 'ry voice a song.
 burst, The i - ron fet - ters yield.
 grace To en - rich the hum - ble poor.
 ring With Thy be - lov - ed name.

Text: Philip Doddridge, 1702-51
 Tune: Thomas Haweis, 1734-1820
 Text and tune: Public domain

334 O Lord, How Shall I Meet You



1 O Lord, how shall I meet You, How wel - come You a - right?
 2 Your Zi - on strews be - fore You Green boughs and fair - est palms;
 3 I lay in fet - ters, groan - ing; You came to set me free.
 4 Love caused Your in - car - na - tion; Love brought You down to me.



Your peo - ple long to greet You, My hope, my heart's de - light!
 And I too will a - dore You With joy - ous songs and psalms.
 I stood, my shame be - moan - ing; You came to hon - or me.
 Your thirst for my sal - va - tion Pro - cured my lib - er - ty.



O kin - dle, Lord most ho - ly, Your lamp with - in my breast
 My heart shall bloom for - ev - er For You with prais - es new
 A glo - rious crown You give me, A trea - sure safe on high
 Oh, love be - yond all tell - ing, That led You to em - brace



To do in spir - it low - ly All that may please You best.
 And from Your name shall nev - er With - hold the hon - or due.
 That will not fail or leave me As earth - ly rich - es fly.
 In love, all love ex - cel - ling, Our lost and fall - en race.

- 5 Sin's debt, that fearful burden,
 Cannot His love erase;
 Your guilt the Lord will pardon
 And cover by His grace.
 He comes, for you procuring
 The peace of sin forgiv'n,
 His children thus securing
 Eternal life in heav'n.
- 6 He comes to judge the nations,
 A terror to His foes,
 A light of consolations
 And blessèd hope to those
 Who love the Lord's appearing.
 O glorious Sun, now come,
 Send forth Your beams so cheering,
 And guide us safely home.

Thank the Lord

LSB 164



C Thank the Lord and sing His praise; tell ev-'ry-one what He has done.



Let all who seek the Lord re - joice and proud-ly bear His name.



He re-calls His prom-is - es and leads His peo-ple forth in joy

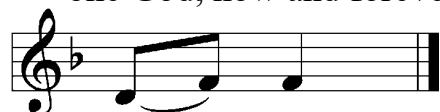


with shouts of thanks-giv-ing. Al-le - lu - ia, al-le - lu - ia.

Post-Communion Collect

P Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Benediction

LSB 166

P The Lord bless you and keep you.

The Lord make His face shine upon you and be gracious unto you.

The Lord lift up His countenance upon you and ☩ give you peace.



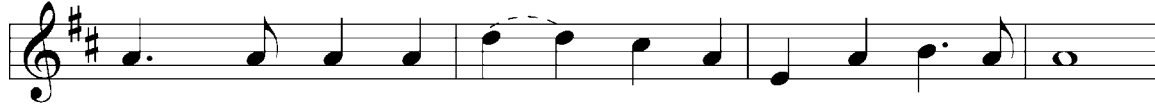
C A - men.

507 Holy, Holy, Holy (*Hymn of the Week*)

sts. 1–4



1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 2 Ho - ly, ho - ly, ho - ly! All the saints a - dore Thee,
 3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide Thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!



Ear - ly in the morn - ing our song shall rise to Thee;
 Cast - ing down their gold - en crowns a - round the glass - y sea;
 Though the eye of sin - ful man Thy glo - ry may not see,
 All Thy works shall praise Thy name in earth and sky and sea.



Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!
 Cher - u - bim and ser - a - phim fall - ing down be - fore Thee,
 On - ly Thou art ho - ly; there is none be - side Thee,
 Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!



God in three per - sons, bless - ed Trin - i - ty!
 Which wert and art and ev - er - more shalt be.
 Per - fect in pow'r, in love, and pu - ri - ty.
 God in three per - sons, bless - ed Trin - i - ty!

Text: Reginald Heber, 1783–1826
 Tune: John B. Dykes, 1823–76
 Text and tune: Public domain

Acknowledgments

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