

# *The Thirteenth Sunday after Pentecost*



***September 7, 2025***

***Zion Lutheran Church  
Crosstown, Missouri***

*Church Office: 573-824-5728*

*E-Mail: [salemlutheran@hotmail.com](mailto:salemlutheran@hotmail.com)*

***Rev. John Hellwege, Pastor***

*Cell: 314-808-5499*

*E-Mail: [pastorhellwege@gmail.com](mailto:pastorhellwege@gmail.com)*

*Website: [salemlutheran8.wixsite.com/SalemandZion](http://salemlutheran8.wixsite.com/SalemandZion)*

# Confession and Absolution

## 727 On Eagles' Wings (*Hymn of the Week*)



1 You who dwell in the shel-ter of the Lord, Who a -  
 2 snare of the fowl - er will nev - er cap - ture you, And  
 3 You need not fear the ter - ror of the night, Nor the  
 4 For to His an - gels He's giv - en a com - mand To



bide in His shad - ow for life,  
 fam - ine will bring you no fear;  
 ar - row that flies by day; Though  
 guard you in all of your ways; Up -



Say to the Lord: "My ref - uge, My  
 Un - der His wings your ref - uge, His  
 thou - sands fall a - bout you,  
 on their hands they will bear you up, Lest you



rock in whom I trust!"  
 faith - ful - ness your shield.  
 Near you it shall not come.  
 dash your foot a - gainst a stone.



*Refrain*  
 And He will raise you up on ea - gles' wings,



Bear you on the breath of dawn, Make you to shine like the



sun, And hold you in the palm of His hand. 2 The

*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** Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

**P** Our help is in the name of the Lord,

**C** who made heaven and earth.

**P** I said, I will confess my transgressions unto the Lord,

**C** and You forgave the iniquity of my sin.

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

**P** O almighty God, merciful Father,

**C** I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

**P** Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I 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

*Psalm 1; antiphon: v. 6*



<sup>1</sup>Blessèd is the man  
who walks not in the counsel of the | wicked,\*  
nor stands in the way of sinners,  
nor sits in the seat of | scoffers;

<sup>2</sup>but his delight is in the law | of the LORD,\*  
and on his law he meditates | day and night.

<sup>3</sup>He is like a tree  
planted by streams of water  
that yields its fruit in its season,  
and its leaf does not | wither.\*  
In all that he does, he | prospers.

<sup>4</sup>The wicked | are not so,\*  
but are like chaff that the wind | drives away.


<sup>5</sup>Therefore the wicked will not stand in the | judgment,\*  
nor sinners in the congregation of the | righteous;

<sup>6</sup>for the LORD knows the way of the | righteous,\*  
but the way of the wicked will | perish.


**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 186



**C** Lord, have mer - cy up - on us. Christ, have mer - cy up -



on us. Lord, have mer - cy up - on us.

# Gloria in Excelsis

LSB 187



**P** Glory be to God on high: **C** and on earth peace, good - will toward



men. We praise Thee, we bless Thee, we wor - ship Thee,



we glorify Thee, we give thanks to Thee, for Thy great glory.



O Lord God, heav'n - ly King, God the Fa - ther Al - mighty.



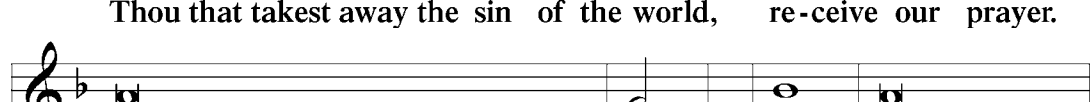
O Lord, the only begotten Son, Je - sus Christ;



O Lord God, Lamb of God, Son of the Father,



that takest away the sin of the world, have mercy up - on us.



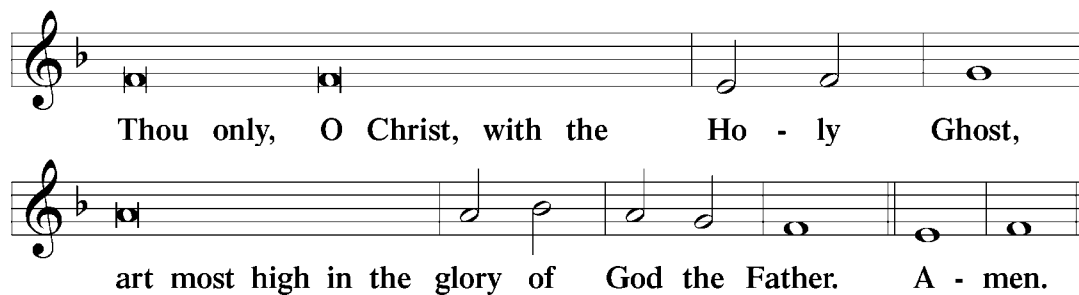
Thou that takest away the sin of the world, re - ceive our prayer.



Thou that sittest at the right hand of God the Father, have mercy up -



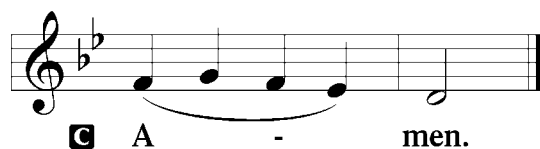
on us. For Thou only art holy; Thou on - ly art the Lord.



## Salutation and Collect of the Day



**P** O merciful Lord, You did not spare Your only Son but delivered Him up for us all. Grant us courage and strength to take up the cross and follow Him, who lives and reigns with You and the Holy Spirit, one God, now and forever.



*Sit*

## Old Testament

*Exodus 12:1-11*

<sup>1</sup>The LORD said to Moses and Aaron in the land of Egypt, <sup>2</sup>“This month shall be for you the beginning of months. It shall be the first month of the year for you. <sup>3</sup>Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. <sup>4</sup>And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. <sup>5</sup>Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, <sup>6</sup>and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. <sup>7</sup>“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. <sup>8</sup>They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. <sup>9</sup>Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. <sup>10</sup>And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. <sup>11</sup>In

this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover.

**P** This is the Word of the Lord.

**C** Thanks be to God.

## Gradual

### The Fourth Commandment and Meaning

*LSB 321*

Honor your father and your mother.

*What does this mean?*

We should fear and love God so that we do not despise or anger our parents and other authorities, but honor them, serve and obey them, love and cherish them.

### Second Reading

*Revelation 5:6–14*

<sup>6</sup>And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. <sup>7</sup>And he went and took the scroll from the right hand of him who was seated on the throne. <sup>8</sup>And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup>And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, <sup>10</sup>and you have made them a kingdom and priests to our God, and they shall reign on the earth.” <sup>11</sup>Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, <sup>12</sup>saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” <sup>13</sup>And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, “To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!” <sup>14</sup>And the four living creatures said, “Amen!” and the elders fell down and worshiped.

**P** This is the Word of the Lord.

**C** Thanks be to God.

Alleluia

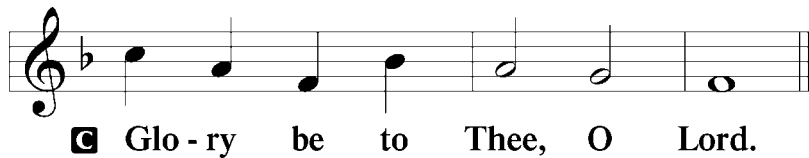
LSB 190



Holy Gospel

John 1:29–34

**P** The Holy Gospel according to St. John, the first chapter.



<sup>29</sup>The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world! <sup>30</sup>This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’ <sup>31</sup>I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.” <sup>32</sup>And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on him. <sup>33</sup>I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ <sup>34</sup>And I have seen and have borne witness that this is the Son of God.”

**P** This is the Gospel of the Lord.





## Nicene Creed

**C** 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*

## 434 Lamb of God, Pure and Holy



1 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,  
2 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,  
3 Lamb of God, pure and ho - ly, Who on the cross didst suf - fer,



Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.  
Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.  
Ev - er pa - tient and low - ly, Thy - self to scorn didst of - fer.



All sins Thou bor - est for us, Else had de - spair reigned o'er us:  
All sins Thou bor - est for us, Else had de - spair reigned o'er us:  
All sins Thou bor - est for us, Else had de - spair reigned o'er us:



Have mer - cy on us, O Je - sus! O Je - sus!  
Have mer - cy on us, O Je - sus! O Je - sus!  
Thy peace be with us, O Je - sus! O Je - sus!

Text: tr. The Lutheran Hymnal, 1941  
Text and tune: Nicolaus Decius, c. 1485–after 1546  
Text and tune: Public domain

*Stand*

**Offertory**

*LSB 192*

**C** Cre-ate in me a clean heart, O God, and re -  
new a right spir - it with - in me. Cast me not a -  
way from Thy pres-ence, and take not Thy Ho - ly Spir - it  
from me. Re - store un - to me the joy of Thy sal - va -  
tion, and up - hold me with Thy free spir-it. A - men.

*Sit*

**Offering**

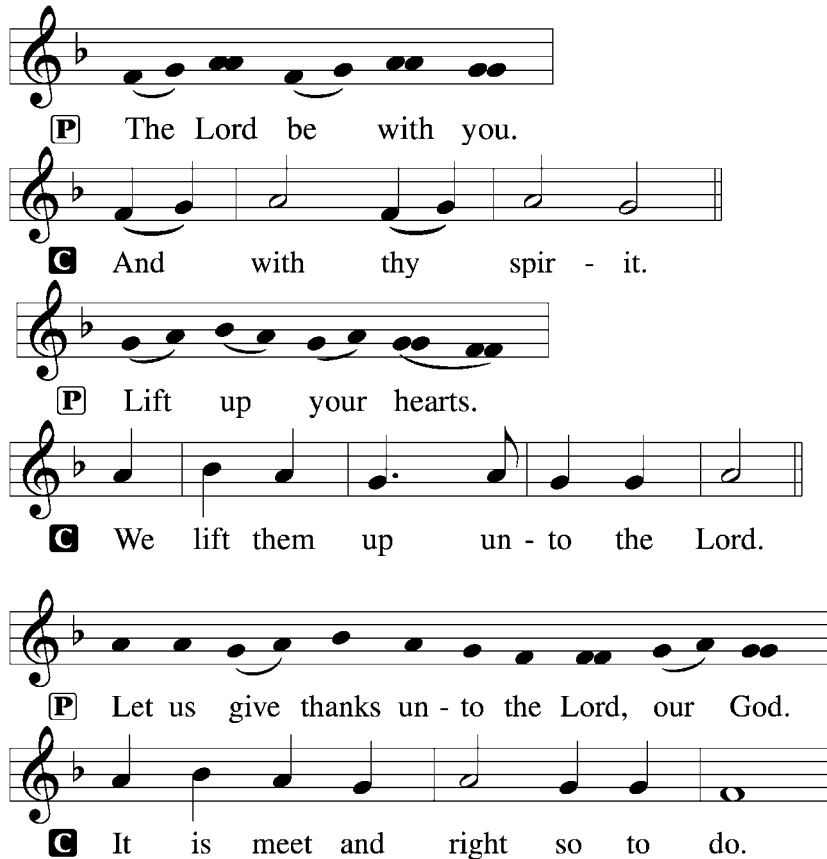
*Stand*

**Prayer of the Church**

# Service of the Sacrament

## Preface

LSB 194



**P** The Lord be with you.

**C** And with thy spir - it.

**P** Lift up your hearts.

**C** We lift them up un - to the Lord.


**P** Let us give thanks un - to the Lord, our God.

**C** It is meet and right so to do.

**P** It is truly meet, 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 after His resurrection appeared openly to all His disciples and in their sight was taken up into heaven that He might make us partakers of His divine life. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

## Sanctus

LSB 195



**C** Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;

heav'n and earth are full of Thy glo - ry. Ho - san - na,

ho - san - na, ho - san - na in the high - est. Bless-ed is He,



bless-ed is He, bless - ed is He that com-eth in the name of the Lord.



Ho-san - na, ho - san - na, ho - san-na in the high - est.

## Lord's Prayer

LSB 196



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

LSB 197



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  $\text{✝}$  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  $\text{✝}$  blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

## Sermon

### "Agnus Dei" John 1:29-34

In Matthew 6:7, Jesus warns us: "When you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words." This is a warning against thinking we can wear God down by repeating a prayer time after time. Yet, in the *Agnus Dei*, we essentially repeat the same thing three times. Why is this?

The *Agnus Dei* was first created to fulfill a blatantly practical purpose. Originally, the Lord's Supper was celebrated using one or more loaves of bread that were donated that morning. So, once the bread was consecrated, the pastors needed time to break the bread into enough pieces for all the communicants. This could take some time, so, in the 7<sup>th</sup> Century, the *Agnus Dei* was created. Originally it was repeated as many times as necessary to fill the time. When they were ready, the celebrant, or pastor leading the Lord's Supper, would signal the

choir director to move into the final verse. Then, the last verse, being different, signaled to everyone that they were ready to move on with the service.

Of course, this is no longer an issue, because we have individual wafers. Today we don't need to fill time while the pastor breaks up the bread. This is why it has been shortened to 3 verses. Three was chosen to remind us of the Trinity.

Yet, there is another, lasting purpose that it fulfils. This is a theological purpose for the *Agnus Dei*. It points us to exactly who and what we are about to receive in the Sacrament.

The *Agnus Dei* is a call, a prayer, to Jesus to have mercy on us and give us peace. But, it is framed in a curious way. To understand this, we need to look behind it to the text it comes from. The main words come from John 1:29 where John the Baptist points to Jesus and says: "Behold, the Lamb of God, who takes away the sin of the world!" From this we get the name of this song, as *Agnus Dei* is Latin for Lamb of God.

But to fully understand the *Agnus Dei*, we need to know what lays behind what John was saying. What does he mean by the "the Lamb of God?" This refers back to the Exodus, and Passover Lamb. When God rescued the people of Israel from slavery, He sent plagues on Egypt. The Israelites were automatically spared from most of the plagues. But, the last plague was different. God sent His avenger, the Angel of Death to kill the firstborn of every household in Egypt. God warned them "every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle" (Exo 11:5). No-one would be automatically spared, no matter what their status.

However, God also provided protection for His people. They had to slaughter a lamb and put its blood on the door of the house. Therefore, the lamb died so that the household might be spared. The blood stood as a marker that a death already occurred there. This told the Angel of Death to move on and harm no-one in that house.

Then, at the start of Jesus' ministry, John the Baptist points to Jesus as "the Lamb of God, who takes away the sin of the world!" Here John was giving us an insight into who Jesus is and what He would do. Jesus came to be the ultimate Passover Lamb.

John was also giving us an insight into who we are and what we need. You and I are much like the people of Israel in Moses' day. While we are not bound in slavery, at least not to human taskmasters, we are controlled by sin. As Jesus put it: "Truly, truly, I say to you, everyone who practices sin is a slave to sin" (John 8:34). So, it is a simple test – have you ever done anything wrong? Just one example is enough to prove that you were born in bondage to sin.

Paul further explains in Romans 6:23 “the wages of sin is death.” This means that, sooner or later death is coming for each and every one of us. As the saying goes: “There is nothing certain in life but death and taxes.” Sometimes we can avoid taxes, but death comes to all. Again, Paul puts it this way: “sin came into the world through one man, and death through sin, and so death spread to all men because all sinned” (Rom 5:12). Notice, Paul says that “death spread to all men because all sinned.”

There is not a human being alive who can claim they are perfect. Which includes every one of us here. Think of yourself, of your own life. What sins have you committed? What areas of greed, self-indulgence or hatred have you harbored? What sorts of pride, arrogance, or looking down on others have you done? What improper thoughts of anger, coveting, or selfishness have you entertained?

While we like to think that these indiscretions are no big deal, they are. The wages of sin is death – no ifs, ands or buts. No minimums or limits. You sin, even one time, you deserve eternal death. And, if we are honest, not only have we sinned countless times, but we cannot stop sinning, no matter how hard we try. Oh, we might be able to limit one sin or another, but to stop altogether – it is impossible.

This means that, just like the ancient Israelites, the Angel of Death is headed for all mankind, including us.

And much like them, the only answer is found in the blood of the Lamb. In the same way the Passover lamb died to save the people in that house, Jesus, the Lamb of God, died to save us. In Jesus’ death we see all these things tied together.

First, we need to remember that in the ancient Jewish calendar a day starts at sunset. This applies to Jesus’ suffering in an important way.

Jesus celebrated the Passover with His disciples, on what we call Maundy Thursday – after sunset. That night He was arrested, and by the following afternoon He had been crucified and died. But, since the day, in the Jewish accounting, goes from sunset to sunset, this was still the first day of Passover.

This means that He was the True Passover Lamb. He was “the Lamb of God, who takes away the sin of the world!” Yet, in that same Passover, Jesus 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.”

And, according to these words of promise, He comes to us again in His body and blood. So, we welcome and praise Him who comes in the Sacrament singing “O Christ, thou Lamb of God who takes away the sin of the world.” In fact, this is our response to the promise spoken by the pastor: “The peace of the Lord be with you always.”

When the pastor speaks this promise, after the Words of Institution, this is a blessing. However, this is not like the salutation where the pastor says, “The LORD be with you” and the congregation responds, “And with thy spirit.” Here there is no return blessing, rather it is accepted with a simple “Amen.”

The reason is that the peace we are talking about here comes through Jesus’ body and blood in the Sacrament. This is why I like to hold a piece of the host and the chalice when I say these words. This is to be a visible reminder that it is the Peace of the LORD, which is coming through Jesus Body and Blood in, with, and under the bread and wine. In the Sacrament, we get true peace with God, because we are being united with Jesus, and with His body “given for you” and His blood “shed for you for the forgiveness of sins.”

So, we praise Him with the *Agnus Dei* and ask for the mercy He has promised us. The Passover Lamb was not only to be killed in the place of the firstborn, but it was to be eaten! So, with Jesus as the Ultimate Passover Lamb, we are called to eat His body and drink His blood.

It is Jesus’ sacrifice as our Passover Lamb that sets us free, not from slavery to taskmasters, be they Egyptian or otherwise, but to sin, itself. Sin is the ultimate taskmaster, taking over all of our lives. But, in Jesus, we are set free.

When Jesus comes to us, as the “Lamb of God who takes away the sin of the world,” He comes to have mercy on us and to give us real, lasting peace.

**P** The peace of God, which passes all understanding, keep your hearts and minds in Christ Jesus.

**C** Amen.

## Pax Domini

LSB 197

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



**C** A - men.



## Agnus Dei

LSB 198

O Christ, Thou Lamb of God, that tak - est a-way the sin of the  
world, have mer - cy up - on us. O Christ, Thou Lamb of God, that  
tak - est a-way the sin of the world, have mer - cy up - on us.  
O Christ, Thou Lamb of God, that tak - est a-way the sin of the  
world, grant us Thy peace. A - men.

*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.

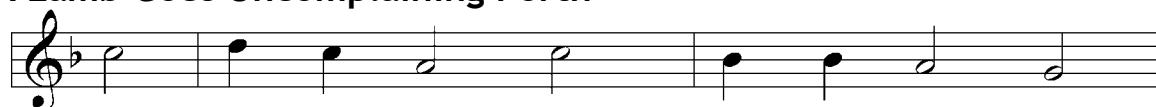
**Amen.**

*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.**

# 438 A Lamb Goes Uncomplaining Forth



1 A Lamb goes un - com - plain - ing forth, The  
 2 This Lamb is Christ, the soul's great friend, The  
 3 "Yes, Fa - ther, yes, most will - ing - ly I'll  
 4 Lord, when Your glo - ry I shall see And



guilt of sin - ners bear - ing And, lad - en with the  
 Lamb of God, our Sav - ior, Whom God the Fa - ther  
 bear what You com - mand Me. My will con - forms to  
 taste Your king - dom's plea - sure, Your blood my roy - al



sins of earth, None else the bur - den shar - ing; Goes  
 chose to send To gain for us His fa - vor. "Go  
 Your de - cree, I'll do what You have asked Me." O  
 robe shall be, My joy be - yond all mea - sure! When



pa - tient on, grows weak and faint, To slaugh - ter led with -  
 forth, My Son," the Fa - ther said, "And free My chil - dren  
 won - drous Love, what have You done! The Fa - ther of - fers  
 I ap - pear be - fore Your throne, Your righ - teous - ness shall



out com - plaint, That spot - less life to of - fer, He bears the  
 from their dread Of guilt and con - dem - na - tion. The wrath and  
 up His Son, De - sir - ing our sal - va - tion. O Love, how  
 be my crown; With these I need not hide me. And there, in



stripes, the wounds, the lies, The mock - er - y, and  
 stripes are hard to bear, But by Your pas - sion  
 strong You are to save! You lay the One in -  
 gar - ments rich - ly wrought, As Your own bride shall



yet re - plies, "All this I glad - ly suf - fer."  
 they will share The fruit of Your sal - va - tion."  
 to the grave Who built the earth's foun - da -  
 we be brought To stand in joy be - side You.

## 463 Christ the Lord Is Risen Today; Alleluia



1 Christ the Lord is ris'n to - day; Al - le - lu - ia!  
 2 For the sheep the Lamb has bled, Al - le - lu - ia!  
 3 Hail, the vic - tim un - de - filed, Al - le - lu - ia!  
 4 Chris - tians, on this ho - ly day, Al - le - lu - ia!



Chris-tians, has - ten on your way; Al - le - lu - ia!  
 Sin - less in the sin - ner's stead. Al - le - lu - ia!  
 God and sin - ners rec - on - ciled, Al - le - lu - ia!  
 All your grate - ful hom - age pay; Al - le - lu - ia!



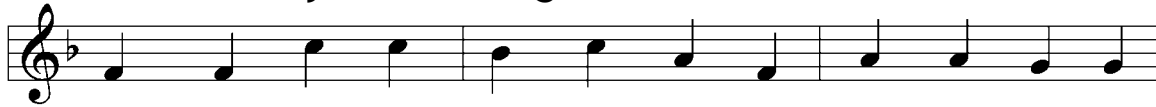
Of - fer praise with love re - plete, Al - le - lu - ia!  
 Christ the Lord is ris'n on high; Al - le - lu - ia!  
 When con - tend - ing death and life, Al - le - lu - ia!  
 Christ the Lord is ris'n on high; Al - le - lu - ia!



At the pas - chal vic - tim's feet. Al - le - lu - ia!  
 Now He lives, no more to die. Al - le - lu - ia!  
 Met in strange and awe - some strife. Al - le - lu - ia!  
 Now He lives, no more to die. Al - le - lu - ia!

Text: attr. Wipo of Burgundy, d. c. 1050; tr. Jane E. Leeson, 1809–81, alt.  
 Tune: Robert Williams, c. 1781–1821  
 Text and tune: Public domain

## 620 Jesus Comes Today with Healing



1 Je - sus comes to - day with heal - ing, Knock - ing at my  
 2 Christ Him - self, the priest pre - sid - ing, Yet in bread and  
 3 Un - der bread and wine, though low - ly, I re - ceive the  
 4 God de - scends with heav'n - ly pow - er, Gives Him - self to



door, ap - peal - ing, Of - f'ring par - don, grace, and peace.  
 wine a - bid - ing In this ho - ly sac - ra - ment,  
 Sav - ior ho - ly, Blood and bod - y, giv'n for me,  
 me this hour— In this or - di - nar - y sign.



He Him - self makes prep - a - ra - tion, And I hear His  
 Gives the bread of life, once bro - ken, And the cup, the  
 Ver - y Lamb of God from heav - en, Who to bit - ter  
 On my tongue His pledge re - ceiv - ing, I ac - cept His



in - vi - ta - tion: "Come and taste the bless - ed feast."  
 pre - cious to - ken Of His sa - cred cov - e - nant.  
 death was giv - en, Hung up - on the curs - ed tree.  
 grace, be - liev - ing That I taste His love di - vine.

5 Let me praise God's boundless favor,  
 Whose own feast of love I savor,  
 Bidden by His gracious call.  
 Wedding garments He provides me,  
 With a robe of white He hides me,  
 Fits me for the royal hall.

6 Now have I found consolation,  
 Comfort in my tribulation,  
 Balm to heal the troubled soul.  
 God, my shield from ev'ry terror,  
 Cleanses me from sin and error,  
 Makes my wounded spirit whole.

Text: Heinrich Puchta, 1808–58; tr. David W. Rogner, 1960  
 Tune: Johann Löhner, 1645–1705; adapt. Johann Balthasar König, 1691–1758  
 Text: © David W. Rogner. Used by permission: LSB Hymn License no. 110003338  
 Tune: Public domain

## 570 Just as I Am, without One Plea



1 Just as I am, with - out one plea But that Thy  
 2 Just as I am and wait - ing not To rid my  
 3 Just as I am, though tossed a - bout With man - y a  
 4 Just as I am, poor, wretch - ed, blind; Sight, rich - es,



blood was shed for me And that Thou bidd'st me come to  
 soul of one dark blot, To Thee, whose blood can cleanse each  
 con - flict, man - y a doubt, Fight - ings and fears with - in, with -  
 heal - ing of the mind, Yea, all I need, in Thee to



Thee, O Lamb of God, I come, I come.  
 spot, O Lamb of God, I come, I come.  
 out, O Lamb of God, I come, I come.  
 find, O Lamb of God, I come, I come.

5 Just as I am, Thou wilt receive,  
 Wilt welcome, pardon, cleanse, relieve;  
 Because Thy promise I believe,  
 O Lamb of God, I come, I come.

6 Just as I am; Thy love unknown  
 Has broken ev'ry barrier down;  
 Now to be Thine, yea, Thine alone,  
 O Lamb of God, I come, I come.

Text: Charlotte Elliott, 1789-1871  
 Tune: William B. Bradbury, 1816-68  
 Text and tune: Public domain

Nunc Dimittis

LSB 199

**C** Lord, now lettest Thou Thy servant de - part in peace ac-

cord - ing to Thy word, for mine eyes have seen Thy salvation,

which Thou hast pre - pared be - fore the face of all people,

a light to light - en the Gen - tiles and the glo - ry of Thy

peo - ple Is - ra - el. Glo - ry be to the Father and

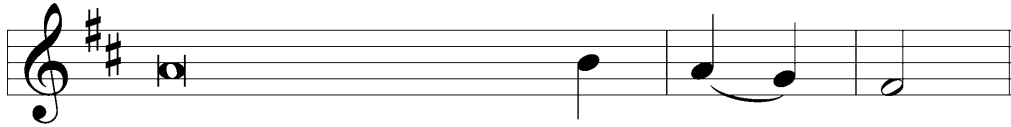
to the Son and to the Ho - ly Ghost; as it was in the beginning,

is now, and ev - er shall be, world with - out end. A - men.

## Thanksgiving

LSB 200

**P** O give thanks unto the Lord, for He is good,



**C** and His mercy endureth for - ev - er.

**P** Let us pray.

O God the Father, the fountain and source of all goodness, who in loving-kindness sent Your only-begotten Son into the flesh, we thank You that for His sake You have given us pardon and peace in this Sacrament, and we ask You not to forsake Your children but always to rule our hearts and minds by Your Holy Spirit that we may be enabled constantly to serve You; 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.

## Salutation

LSB 201

**P** The Lord be with you.

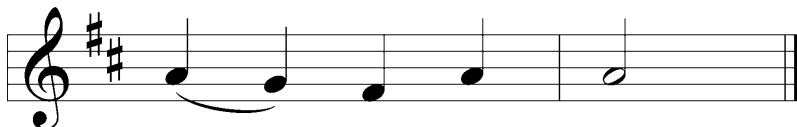


**C** And with thy spir - it.

## Benedicamus

LSB 202

**P** Bless we the Lord.



**C** Thanks be to God.

- 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  $\text{✠}$  give you peace.



**C** A-men, a-men, a - men.

### 633 At the Lamb's High Feast We Sing



- |   |        |     |         |       |       |      |         |         |       |
|---|--------|-----|---------|-------|-------|------|---------|---------|-------|
| 1 | At     | the | Lamb's  | high  | feast | we   | sing    | Praise  | to    |
| 2 | Praise | we  | Him,    | whose | love  | di - | vine    | Gives   | His   |
| 3 | Where  | the | pas -   | chal  | blood | is   | poured, | Death's | dread |
| 4 | Praise | we  | Christ, | whose | blood | was  | shed,   | Pas -   | chal  |



our vic - to - rious King, Who has washed us in the tide  
 sa - cred blood for wine, Gives His bod - y for the feast—  
 an - gel sheathes the sword; Is - rael's hosts tri - um-phant go  
 vic - tim, pas - chal bread; With sin - cer - i - ty and love



Flow - ing from His pierc - ed side. Al - le - lu - ia!  
 Christ the vic - tim, Christ the priest. Al - le - lu - ia!  
 Through the wave that drowns the foe. Al - le - lu - ia!  
 Eat we man - na from a - bove. Al - le - lu - ia!

- 5 Mighty Victim from the sky,  
 Hell's fierce pow'rs beneath You lie;  
 You have conquered in the fight,  
 You have brought us life and light.  
 Alleluia!

- 6 Now no more can death appall,  
 Now no more the grave enthrall;  
 You have opened paradise,  
 And Your saints in You shall rise.  
 Alleluia!

*(verses 7 and 8 on next page)*



7 Easter triumph, Easter joy!  
This alone can sin destroy;  
From sin's pow'r, Lord, set us free,  
Newborn souls in You to be.  
Alleluia!

△8 Father, who the crown shall give,  
Savior, by whose death we live,  
Spirit, guide through all our days:  
Three in One, Your name we praise.  
Alleluia!

Text: Latin, c. 5th–10th cent.; tr. Robert Campbell, 1814–68, alt.  
Tune: Kirchengeseng, 1566, Ivandice  
Text and tune: Public domain

## Acknowledgments

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