

The Fourth Sunday in Advent



December 21, 2025

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Crosstown, Missouri***

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Confession and Absolution

356 The Angel Gabriel from Heaven Came

1 The an - gel Ga - bri - el from heav - en came,
2 "For know a bless - ed moth - er thou shalt be,
3 Then gen - tle Mar - y meek - ly bowed her head;
4 Of her, Em - man - u - el, the Christ, was born

With wings as drift - ed snow, with eyes as flame:
All gen - er - a - tions laud and hon - or thee;
"To me be as it pleas - eth God," she said.
In Beth - le - hem all on a Christ - mas morn,

"All hail to thee, O low - ly maid - en Mar - - y,
Thy son shall be Em - man - u - el, by seers fore - told,
"My soul shall laud and mag - ni - fy God's ho - ly name."
And Chris - tian folk through - out the world will ev - er say:

Most high - ly fa - vored la - dy." Glo - - ri - a!
Most high - ly fa - vored la - dy." Glo - - ri - a!
Most high - ly fa - vored la - dy, Glo - - ri - a!
"Most high - ly fa - vored la - dy." Glo - - ri - a!

Text: para. Sabine Baring-Gould, 1834-1924

Text and tune: Basque, c. 18th cent.

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

Psalm 24; antiphon: v. 7



¹The earth is the LORD's and the full- | ness thereof,*
the world and those who | dwell therein,

²for he has founded it up- | on the seas*
and established it upon the | rivers.

³Who shall ascend the hill | of the LORD?*
And who shall stand in his | holy place?

⁴He who has clean hands and a | pure heart,*
who does not lift up his soul to what is false
and does not swear de- | ceitfully.

⁵He will receive blessing | from the LORD*
and righteousness from the God of his sal- | vation.

⁶Such is the generation of those who | seek him,*
who seek the face of the God of | Jacob.

⁷Lift up your heads, O gates!
And be lifted up, O | ancient doors,*
that the King of glory | may come in.

⁸Who is this King of | glory?*
The LORD, strong and mighty,
the LORD, mighty in | battle!

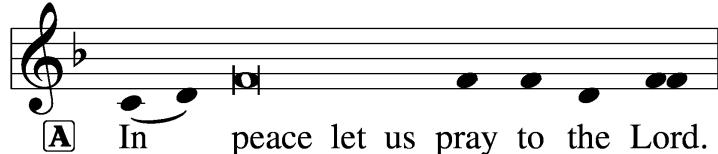
⁹Lift up your heads, O gates!
And lift them up, O | ancient doors,*
that the King of glory | may come in.

¹⁰Who is this King of | glory?*
The LORD of hosts,
he is the King of | glory!

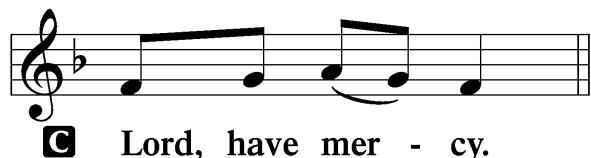
**Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.**

Kyrie

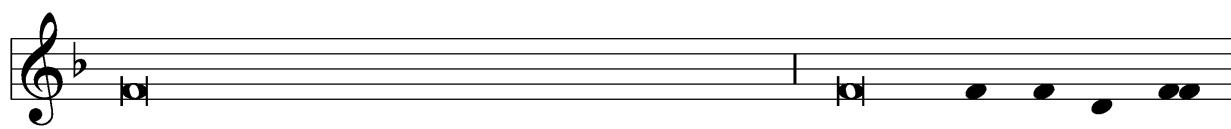
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A In peace let us pray to the Lord.



C Lord, have mer - cy.



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



C Lord, have mer - cy.



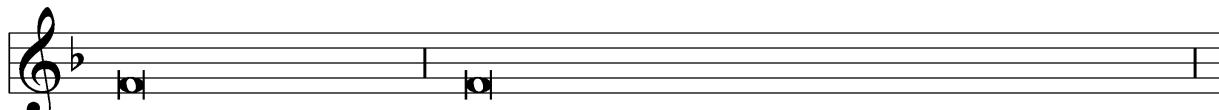
A For the peace of the whole world, for the well-being of the Church of God,



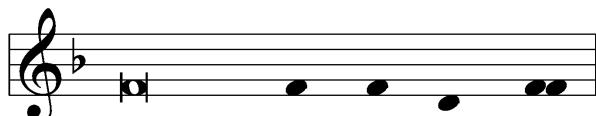
and for the unity of all let us pray to the Lord.



C Lord, have mer - cy.



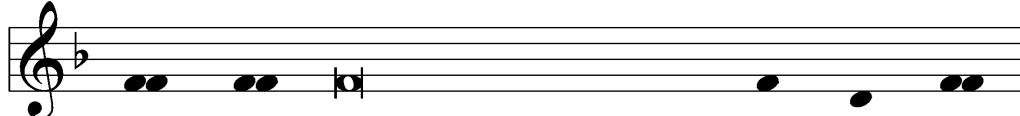
A For this holy house and for all who offer here their worship and praise



let us pray to the Lord.



C Lord, have mer - cy.



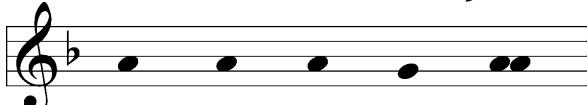
A Help, save, comfort, and defend us, gra - cious Lord.



C A - men.

Gloria in Excelsis (omitted in Advent)

Salutation and Collect of the Day



P The Lord be with you.



C And also with you.

P Let us pray.

Stir up Your power, O Lord, and come and help us by Your might, that the sins which weigh us down may be quickly lifted by Your grace and mercy; for You live and reign with the Father and the Holy Spirit, one God, now and forever.



C Amen.

Sit

Old Testament Reading

Isaiah 7:10–17

¹⁰Again the LORD spoke to Ahaz, ¹¹“Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.” ¹²But Ahaz said, “I will not ask, and I will not put the LORD to the test.” ¹³And he said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? ¹⁴Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. ¹⁵He shall eat curds and honey when he knows how to refuse the evil and choose the good. ¹⁶For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted. ¹⁷The LORD will bring upon you and upon your people and upon your father’s house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria.”

P This is the Word of the Lord.

C Thanks be to God.

Second Reading

Romans 1:1–7

¹Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, ²which he promised beforehand through his prophets in the holy Scriptures, ³concerning his Son, who was descended from David according to the flesh ⁴and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, ⁵through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, ⁶including you who are called to belong to Jesus Christ, ⁷To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

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 1:18–25

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



C Glo - ry to You, O Lord.

¹⁸Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. ¹⁹And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. ²⁰But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. ²¹She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” ²²All this took place to fulfill what the Lord had spoken by the prophet: ²³“Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us). ²⁴When Joseph woke

from sleep, he did as the angel of the Lord commanded him: he took his wife,²⁵ but knew her not until she had given birth to a son. And he called his name Jesus.

P This is the Gospel of the Lord.



C Praise to You, O Christ.

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 \dagger of the world to come. Amen.

Sit

357 O Come, O Come, Emmanuel

1 O come, O come, Em - man - u - el, And ran - som
 2 O come, Thou Wis - dom from on high, Who or - d'rest
 3 O come, O come, Thou Lord of might, Who to Thy
 4 O come, Thou Branch of Jes - se's tree, Free them from

cap - tive Is - ra - el, That mourns in lone - ly
 all things might - i - ly; To us the path of
 tribes on Si - nai's height In an - cient times didst
 Sa - tan's tyr - an - ny That trust Thy might - y

ex - ile here Un - til the Son of God ap - pear.
 knowl - edge show, And teach us in her ways to go.
 give the Law In cloud and maj - es - ty and awe.
 pow'r to save, And give them vic - t'ry o'er the grave.

Refrain

Re - joice! Re - joice! Em - man - u - el

Shall come to thee, O Is - ra - el!

- 5 O come, Thou Key of David, come,
 And open wide our heav'ly home;
 Make safe the way that leads on high,
 And close the path to misery. Refrain
- 6 O come, Thou Dayspring from on high,
 And cheer us by Thy drawing nigh;
 Disperse the gloomy clouds of night,
 And death's dark shadows put to flight. Refrain
- 7 O come, Desire of nations, bind
 In one the hearts of all mankind;
 Bid Thou our sad divisions cease,
 And be Thyself our King of Peace. Refrain

Text: Latin, c. 12th cent.; Psalterium Cantionum Catholicarum, 1710, Köln; tr. John Mason Neale, 1818-66, alt.
 Tune: French, 15th cent.
 Text and tune: Public domain

Christmas time is here! For many, this is favorite time of year. This is a time of joy and celebrations. It is a time of lights and cheer. Everywhere we turn we hear songs about how this is the “hap-happiest time of the year.”

But, despite all of the exhortations to joy and happiness, this is also the most sad and depressing time of year. Today is the shortest day of the year, and while it is not nearly as bad here as it was up in Canada, Seasonal Affective Disorder is real. The short, often gray days, and long nights are, literally, depressing.

Cheering this up, however, is Christmas. This is a time for family and friends. It’s a time to remember and make new memories. Christmas is a time to be with others.

However, it is this very aspect of Christmas that can also make things difficult. While Christmas is a time for togetherness, sometimes we feel more alone at this time of year or we are more aware of how lonely we are the rest of the year.

This is a time when the grief of loved ones lost, hits home especially hard. This is a time when the pain of a broken family slaps you in the face. This is a time when so many of our problems become more acute.

When family gathers, the holes left by those who have moved away and are unable to be here become glaringly obvious. We remember those in the military who are far from home. We thank God for phones and video chats, but we also know all too well that those are not the same as having them with us.

When everyone celebrates family, everything feels lonelier if we don’t have much family. We mourn the children or grandchildren that we never had and maybe never will. This is a time when that loneliness becomes acute.

We might even relish this time with others but have trouble really enjoying it because deep-down we are dreading when it will end. We know that soon the holidays will be over, visiting family will go home, and we might be alone again.

One of the curious things is that loneliness is a universal problem. There are times in all of our lives when we just feel alone, like no-one really understands. When problems happen, we feel isolated.

Often, we are afraid to share our problems with others. We don't think they will really understand what is going on. We don't want to burden them. We can end up feeling left-out, alone, wondering if anyone really cares. These feelings often continue, long after Christmas is over.

Rather than getting caught up in what our culture says Christmas is all about: family, friends, parties, and presents, we need to understand what Christmas is really about. The story of Christmas is the story of loneliness being transformed into belonging.

It all starts with the angel, Gabriel, telling Mary she is about to become pregnant with Jesus. This is wonderful news, but it is also isolating. How do you share this news with others? Would anyone believe Mary? Would her parents and friends believe that she and Joseph didn't engage in premarital sex? Won't they assume that she is making all of this angel stuff up?

How about fiancé, Joseph? He is the one person who knew for a fact that the child was not his. What would she tell him? Imagine, how do break this sort of news to him? "Sweetheart, I want you to know that I love you and have always been faithful to you. I just happen to be pregnant, but don't worry it's from the Holy Spirit."

What we often miss here is the lonely situation that Mary was in. She was doing the right thing, submitting to God's will to carry the Christ child. Yet in doing so, she was also facing ostracization from virtually everyone.

Predictably, Joseph, didn't buy the whole "God made me pregnant" thing. He comes to the only logical conclusion: his fiancée cheated on him. This had to be devastating for him. His expectations of a life-long companion were dashed. Now, he looks to break it off. Matthew tells us, "her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly."

In those days, a betrothal was more binding than today, so to end an engagement required a form of divorce. But, Joseph, being both just and caring, namely he wanted to do the right thing, but didn't want Mary to be stoned for adultery, decided to divorce her quietly and wash his hands of the whole deal.

Then an angel comes to Joseph and sets him straight: “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.” Through this extraordinary means, God puts Mary and Joseph’s relationship back together. God restores love and trust where mistrust had arisen.

But this creates a new problem. How is Joseph to explain this to others? Joseph is now put in a tough spot. His fiancée is pregnant, but it is not his child, but everyone around will assume that he and Mary lost all self-control. So, like Mary for Joseph to do the right thing means that his reputation will be wrongly tarnished. It means a certain amount of isolation from those around him.

If that wasn’t bad enough, then Joseph and Mary had to leave their home in Nazareth, because of taxes from the hated Roman Empire! So, now they are upended, separated from family and friends, having to relocate to Joseph’s ancestral home. While this removes them from the rumors, for a little while, they also lose their support network.

They get to Bethlehem only to find there is no room! After all, lots of others have had to go there because of the taxes. There are people everywhere, but no one will take them in. Mary and Joseph are alone in a crowd.

Tradition says that when they were looking for a place to stay, even though Mary was clearly pregnant, several places turned them down flat. Finally, one person offers all that he has – a stable. Mary is to give birth in a stinking – less than sterile stable.

Mary and Joseph were not the only ones in the story that were on the outside at that time. Consider, when Jesus is born, to whom do the angels then appear? They go to the shepherds – lonely workers out in the fields. Remember, back when Samuel went to Jesse, in Bethlehem, and told him to bring all of his sons, Jesse seemed to have forgotten David – the shepherd. Shepherds were on the fringe of society, often children or men who couldn’t hold other jobs. People distrusted them so much that their testimony wasn’t honored in courts!

Into this lonely situation, into this lonely world came God. He came to fulfill the prophecy from Isaiah: “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel’ (which means, God with us).” God came here to be with us!

As He lived on this earth, Jesus learned what our loneliness is like. Some discounted Him, because of the rumors that He was an illegitimate child. (Yes, those rumors persisted throughout His life.) He didn't have a home. All of His disciples abandoned Him at His hour of greatest need. On the cross, the Father even turned His face from Jesus. He died, virtually alone, being mocked by those around Him.

He did all of this so that we do not have to be alone. He came to be Immanuel – God with us. God endured loneliness and shame so that He can be with us!

Jesus came so that we can be with God. He suffered and died on the cross to break down the barrier between us and God. With Jesus' resurrection, He has opened to us belonging in heaven. Through Him, we have gone from being outsiders to God's own children. As Peter put it: "you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light" (1 Pet 2:9).

God doesn't just allow us into His presence. In Christ, He came to be with us! He not only was, but still is Immanuel – God with us. He is with us throughout all that we go through in life.

He knows what life is like. Jesus has been lonely. Jesus has lost loved ones. Jesus was unfairly ostracized due to false rumors. Jesus has dealt with the same problems that we have. He understands what we are going through. So, we can turn to Him, knowing that we are not alone.

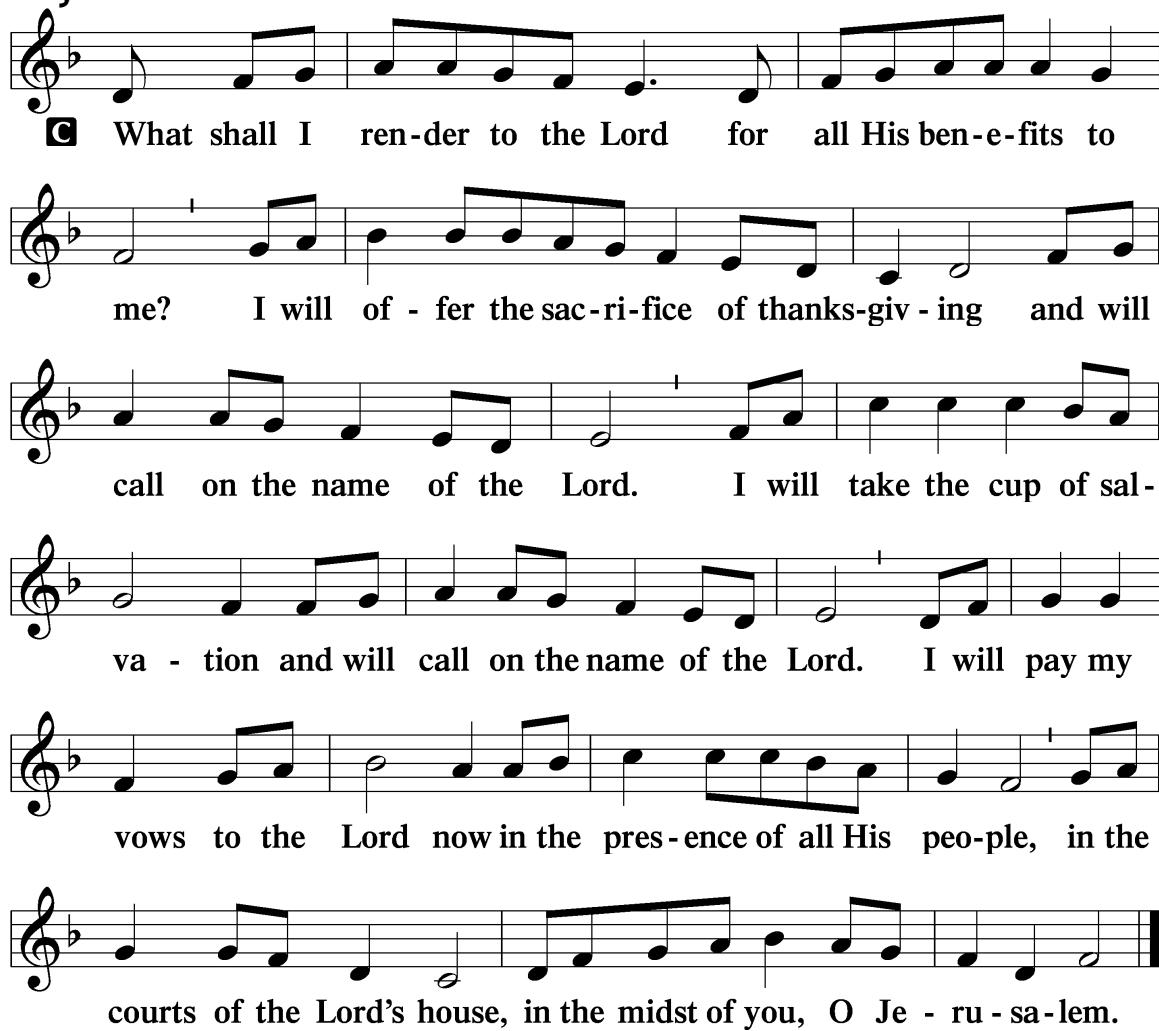
As we celebrate Christmas, we might do it with a house full of friends and family, or we might do it quietly, fairly alone. But either way, we know that the promise of Christmas is that we will never be truly alone again. God has come into our world to be with us, to be one of us. We also can be sure that Jesus continues to be with us throughout our lives as well. So, when we feel all alone, we can remember that we are not alone. Jesus has come into our world. God is with us!

Offering

Stand

Offertory

LSB 159



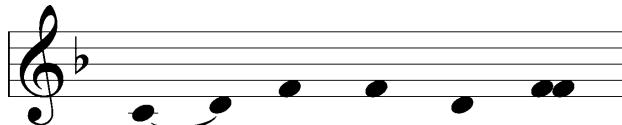
What shall I ren-der to the Lord for all His ben-e-fits to
me? I will of - fer the sac-ri-fice of thanks-giv - ing and will
call on the name of the Lord. I will take the cup of sal-
va - tion and will call on the name of the Lord. I will pay my
vows to the Lord now in the pres-ence of all His peo-ple, in the
courts of the Lord's house, in the midst of you, O Je - ru - sa - lem.

Prayer of the Church

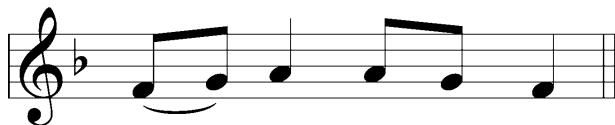
Service of the Sacrament

Preface

LSB 160



P The Lord be with you.



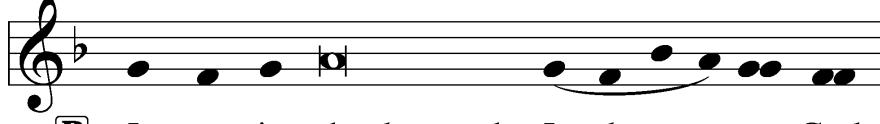
C And also with you.



P Lift up your hearts.



C We lift them to the Lord.



P Let us give thanks to the Lord our God.

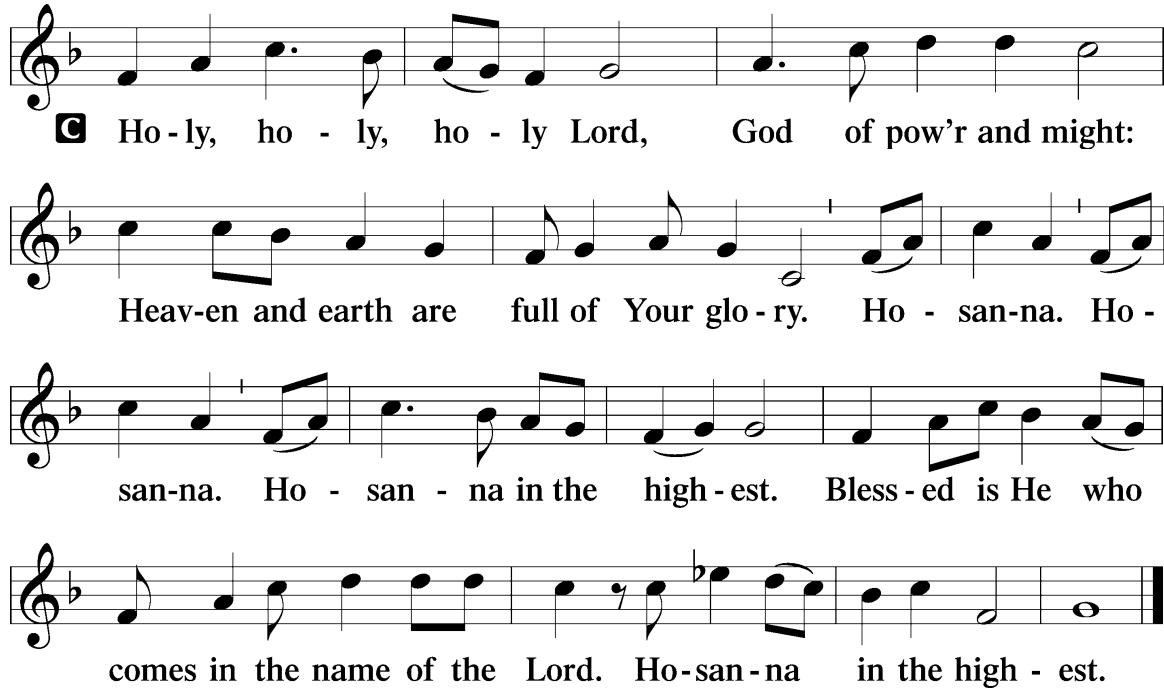


C It is right to give Him thanks and praise.

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, having created all things, took on human flesh and was born of the virgin Mary. For our sake He died on the cross and rose from the dead to put an end to death, thus fulfilling Your will and gaining for You a holy people. 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.

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.

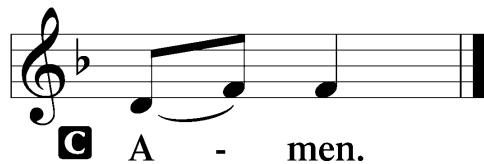
The Words of Our Lord

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

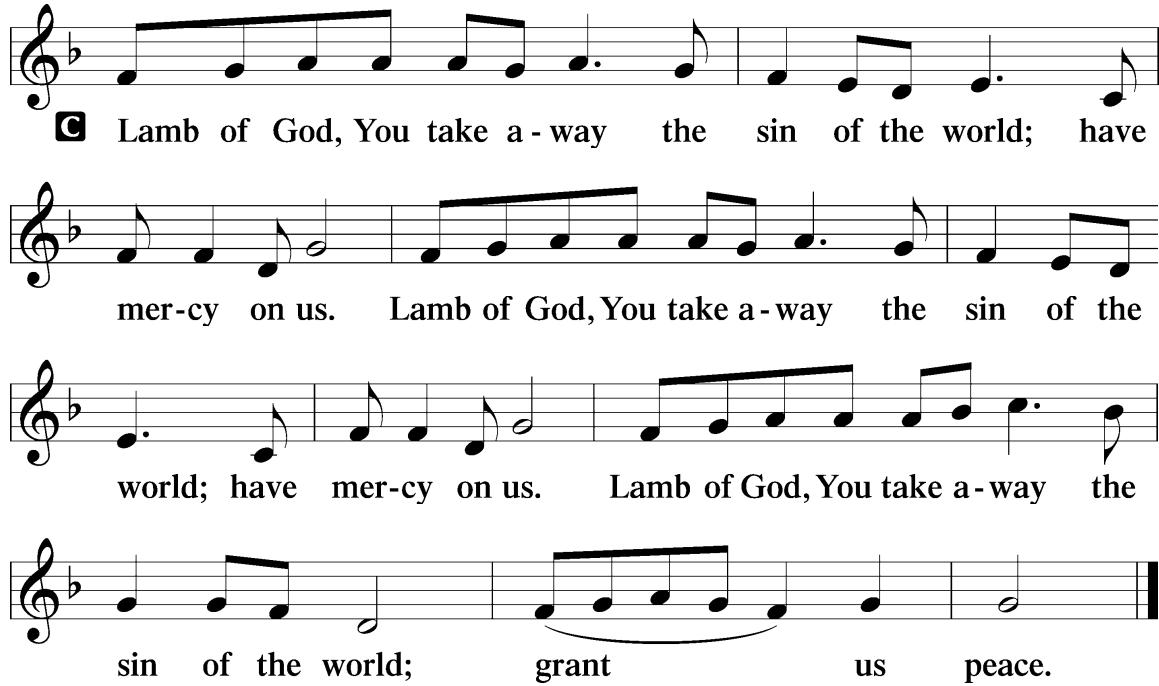
Pax Domini

P The peace of the Lord be with you always.



Agnus Dei

LSB 163



C 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 \textpm in peace.
C Amen.

332 Savior of the Nations, Come

1 Sav - ior of the na - tions, come, Vir - gin's Son, make
 2 Not by hu - man flesh and blood, By the Spir - it
 3 Here a maid was found with child, Yet re - mained a
 4 Then stepped forth the Lord of all From His pure and

here Your home! Mar - vel now, O heav'n and earth,
 of our God, Was the Word of God made flesh—
 vir - gin mild. In her womb this truth was shown:
 king - ly hall; God of God, yet ful - ly man,

That the Lord chose such a birth.
 Wom - an's off - spring, pure and fresh.
 God was there up - on His throne.
 His he - ro - ic course be - gan.

5 God the Father was His source,
 Back to God He ran His course.
 Into hell His road went down,
 Back then to His throne and crown.

6 For You are the Father's Son
 Who in flesh the vict'ry won.
 By Your mighty pow'r make whole
 All our ills of flesh and soul.

7 From the manger newborn light
 Shines in glory through the night.
 Darkness there no more resides;
 In this light faith now abides.

△8 Glory to the Father sing,
 Glory to the Son, our king,
 Glory to the Spirit be
 Now and through eternity.

Text: attr. Ambrose of Milan, 340–397; German version, Martin Luther, 1483–1546; (sts. 1–2): tr. William M. Reynolds, 1812–76; (sts. 3, 6): tr. Lutheran Service Book, 2006; (sts. 4–5, 8): tr. F. Samuel Janzow, 1913–2001; (st. 7): tr. Gifford A. Grobien, 1973
 Tune: Geystliche gesangk Buchley, 1524, Wittenberg, ed. Johani Walter
 Text (sts. 3, 6–7): © 2006 Concordia Publishing House; (sts. 4–5, 8): © 1978 Concordia Publishing House. Used by permission: LSB Hymn License no. 110003338
 Text (sts. 1–2) and tune: Public domain

624 The Infant Priest Was Holy Born (*Hymn of the Week*)

1 The in - fant Priest was ho - ly born For us un -
 2 This great High Priest in hu - man flesh Was i - con
 3 The ho - ly Lamb un - daunt - ed came To God's own
 4 But death would not the vic - tor be Of Him who

ho - ly and for - lorn; From flesh - ly tem - ple
 of God's righ - teous - ness. His hal - lowed touch brought
 al - tar lit with flame; While weep - ing an - gels
 hung up - on the tree. He leads us to the

forth came He, A - noint - ed from e - ter - ni - ty.
 sanc - ti - ty; His hand re - moved im - pu - ri - ty.
 hid their eyes, This Priest be - came a sac - ri - fice.
 Ho - ly Place With - in the veil, be - fore God's face.

- 5 The veil is torn, our Priest we see,
As at the rail on bended knee
Our hungry mouths from Him receive
The bread of immortality.
- 6 The body of God's Lamb we eat,
A priestly food and priestly meat;
On sin-parched lips the chalice pours
His quenching blood that life restores.
- 7 With cherubim and seraphim
Our voices join the endless hymn,
And "Holy, holy, holy" sing
To Christ, God's Lamb, our Priest and King.

Text: Chad L. Bird, 1970
 Tune: Second Supplement to Psalmody in Miniature, 1778, London; adapt. Edward Miller, 1731-1807
 Text: © 1997, 2003 Chad L. Bird. Used by permission: LSB Hymn License no. 110003338
 Tune: Public domain

350 Come, Thou Precious Ransom, Come

1 Come, Thou pre - cious Ran - som, come, On - ly hope for
2 En - ter now my wait - ing heart, Glo - rious King and
3 My ho - san - nas and my palms Gra - cious - ly re -
4 Hail! Ho - san - na, Da - vid's Son! Je - sus, hear our

sin - ful mor - tals! Come, O Sav - ior of the world!
Lord most ho - ly. Dwell in me and ne'er de - part,
ceive, I pray Thee; Ev - er - more, as best I can,
sup - pli - ca - tion! Let Thy king - dom, scep - ter, crown,

O - pen are to Thee all por - tals. Come, Thy beau - ty
Though I am but poor and low - ly. Ah, what rich - es
Sav - ior, I will hom - age pay Thee, And in faith I
Bring us bless - ing and sal - va - tion, That for - ev - er

let us see; Anx - ious - ly we wait for Thee.
will be mine When Thou art my guest di - vine!
will em - brace, Lord, Thy mer - it through Thy grace.
we may sing: Hail! Ho - san - na to our King.

Text: Johann Gottfried Olearius, 1635-1711; tr. August Crull, 1845-1923, alt.
Tune: Neu-verfertigtes Darmstädisches Gesang-Buch, 1699, Darmstadt
Text and tune: Public domain

625 Lord Jesus Christ, Life-Giving Bread

1 Lord Je - sus Christ, life - giv - ing bread, May I in grace
 2 To pas - tures green, Lord, safe - ly guide, To rest - ful wa -
 3 O bread of heav'n, my soul's de - light, For full and free
 4 I do not mer - it fa - vor, Lord, My weight of sin

pos - sess You. Let me with ho - ly food be fed,
 ters lead me; Your ta - ble well for me pro - vide,
 re - mis - sion I come with prayer be - fore Your sight
 would break me; In all my guilt - y heart's dis - cord,

In hun - ger I ad - dress You. Pre - pare me well
 Your wound - ed hand now feed me. Though wea - ry, sin -
 In sor - row and con - tri - tion. Your righ-teous-ness,
 O Lord, do not for - sake me. In my dis - tress

for You, O Lord, And, hum-bly by my prayer im - plored,
 ful, sick, and weak, Ref - ute in You a - lone I seek,
 Lord, cov - er me That I re-ceive You wor - thi - ly,
 this com-forts me That You re-ceive me gra - cious - ly,

Give me Your grace and mer - - cy.
 To share Your cup of heal - - ing.
 As - sured of Your full par - - don.
 O Christ, my Lord of mer - - cy!

Text: Johann Rist, 1607-67; tr. Arthur T. Russell, 1806-74, alt.
Tune: Theütsch kirchen ampt, 1525, Strassburg
Text and tune: Public domain

Stand

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 rejoice and proudly 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.

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.

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.

343 Prepare the Royal Highway



1 Pre - pare the roy - al high - way; The King of kings is near!
2 God's peo-ple, see Him com - ing: Your own e - ter - nal king!
3 Then fling the gates wide o - pen To greet your prom-ised king!
4 His is no earth - ly king - dom; It comes from heav'n a - bove.



Let ev - 'ry hill and val - ley A lev - el road ap - pear!
Palm branch-es strew be - fore Him! Spread gar-ments! Shout and sing!
Your king, yet ev - 'ry na - tion Its trib - ute too should bring.
His rule is peace and free - dom And jus - tice, truth, and love.



Then greet the King of Glo - ry Fore-told in sa - cred sto - ry:
God's prom - ise will not fail you! No more shall doubt as - sail you!
All lands, bow down be - fore Him! All na - tions, now a - dore Him!
So let your praise be sound - ing For kind-ness so a - bound-ing:

Refrain



Ho - san - na to the Lord, For He ful - fills God's Word!

Text: Frans Mikael Franzén, 1772-1847; tr. Lutheran Book of Worship, 1978, alt.

Tune: Swedish, 17th cent.

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