

THE FIRST SUNDAY OF ADVENT

NOVEMBER 28, 2021

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

Four Sections from Partita "Savior of the Nations, Come"

Jacob Weber

WELCOME

ENTRANCE HYMN (Stand) #341 Sts. 1-4 *Lift Up Your Heads, Ye Mighty Gates*

- 1 Lift up your heads, ye mighty gates!**
Behold, the King of glory waits.
The King of kings is drawing near;
The Savior of the world is here.
Life and salvation He doth bring;
Therefore rejoice and gladly sing.
To God the Father raise
Your joyful songs of praise.
- 2 A righteous Helper comes to thee;**
His chariot is humility,
His kingly crown is holiness,
His scepter, pity in distress.
The end of all our woe He brings;
Therefore the earth is glad and sings.
To Christ the Savior raise
Your grateful hymns of praise.
- 3 How blest the land, the city blest,**
Where Christ the ruler is confessed!
O peaceful hearts and happy homes
To whom this King in triumph comes!
The cloudless sun of joy is He
Who comes to set His people free.
To God the Spirit raise
Your happy shouts of praise.
- 4 Fling wide the portals of your heart;**
Make it a temple set apart
From earthly use for heav'n's employ,
Adorned with prayer and love and joy.
So shall your Sov'reign enter in
And new and nobler life begin.
To God alone be praise
For word and deed and grace!

8:30 SERVICE

CONFESSION AND FORGIVENESS

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

Amen.

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid:

cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we may perfectly love You, and worthily magnify Your Holy Name, through Jesus Christ our Lord. Amen.

God so loved the world that He gave His only Son, Jesus Christ, to save us from our sin, be our advocate in heaven, and bring us to eternal life. Let us confess our sins in penitence and faith, resolved to keep God's commandments and to live in love and peace with all.

(Silence for reflection)

Almighty God, our heavenly Father,

we confess that we have sinned against You and against our neighbor in thought, word and deed; through negligence, through weakness, and through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of Your Son Jesus Christ, who died for us on the cross, forgive us all that is past, and grant that we may serve You in newness of life, to the glory of Your holy name. Amen.

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.

Amen.

10:30 SERVICE

INVOCATION

BAPTISMAL DESCRIPTION

PRESENTATION FOR BAPTISM

QUESTION TO PARENTS AND SPONSORS

PROFESSION OF FAITH (The Pastor addresses the baptismal group and the congregation)

Do you renounce all the forces of evil, the devil and all his empty promises?

I do.

Do you believe in God the Father?

I believe in God, the Father Almighty, maker of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

✠ THE BAPTISM ✠

Elizabeth Faith VanGelder

(Daughter of Eduard Benjamin and Rachel Hecht VanGelder)

WELCOME BY THE CONGREGATION

We welcome you into the Lord's family. We receive you as a fellow member of the body of Christ, a child of the same heavenly Father, and worker with us in the kingdom of God.

KYRIE (*Kyrie eleison means "Lord have mercy"*) (LSB #943)

Kyrie, Kyrie eleison. Kyrie, Kyrie eleison.

For peace in our hearts as we gather for worship, and for the peace of the whole world and the unity of all, let us pray to the Lord:

Kyrie, Kyrie eleison. Kyrie, Kyrie eleison.

For the proclamation of the Gospel in this and every place and for the calling of all to faith, let us pray to the Lord:

Kyrie, Kyrie eleison. Kyrie, Kyrie eleison.

For grace to await our Lord's coming again in glory, and for the joyful anticipation of his coming into our hearts today, let us pray to the Lord:

Kyrie, Kyrie eleison. Kyrie, Kyrie eleison.

HYMN OF PRAISE (omitted during this penitential season)

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Stir up Your power, O Lord, and come,

that by Your protection we may be rescued from the threatening perils of our sins and saved by Your mighty deliverance; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (*Be seated*)

Jeremiah 33:14-16

"Behold, the days are coming, declares the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it will be called: 'The LORD is our righteousness.'"

This is the Word of the Lord.

Thanks be to God.

PSALM 25:1-10 (Read responsively)

To you, O LORD,

I lift up my soul.

O my God, in you I trust;

let me not be put to shame;

let not my enemies exult over me.

Indeed, none who wait for you shall be put to shame;

they shall be ashamed who are wantonly treacherous.

Make me to know your ways, O LORD;

teach me your paths.

Lead me in your truth and teach me,

for you are the God of my salvation;

for you I wait all the day long.

Remember your mercy, O LORD, and your steadfast love,

for they have been from of old.

Remember not the sins of my youth or my transgressions;

according to your steadfast love remember me,

for the sake of your goodness, O LORD!

Good and upright is the LORD;

therefore he instructs sinners in the way.

He leads the humble in what is right,

and teaches the humble his way.

All the paths of the LORD are steadfast love and faithfulness,

for those who keep his covenant and his testimonies.

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.

SECOND LESSON

1 Thessalonians 3:9-13

What thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God, as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith?

Now may our God and Father himself, and our Lord Jesus, direct our way to you, and may the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

This is the Word of the Lord.

Thanks be to God.

- 1 Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.
Israel's strength and consolation,
Hope of all the earth Thou art,
Dear desire of ev'ry nation,
Joy of ev'ry longing heart.**

GOSPEL

Luke 21:25-36

The Holy Gospel according to St. Luke the 21st chapter
Glory to You, O Lord.

[Jesus said:] "There will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near."

And he told them a parable: "Look at the fig tree, and all the trees. As soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly, I say to you, this generation will not pass away until all has taken place. Heaven and earth will pass away, but my words will not pass away.

"But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth. But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man."

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

SERMON

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

If you were with us last Sunday, you may have noticed that today's Gospel reading sounds very similar to last week's. Indeed, they are the very same words of Jesus, only recorded by a different Gospel writer. Last week's recounting of Jesus' words came from Mark's Gospel. Today's recounting, just slightly different, comes from Luke's.

The reason for our switch in Gospels is the change in church years. Today is the first Sunday in Advent and that means a new church year is upon us. According to our appointed cycle of readings, this year's Gospel readings will come primarily from Luke.

The reason we had basically the same reading two Sundays in a row is that the themes for both Sundays are similar. They both speak to Christ's return in glory at the end of days. Having similar themes at both the end and beginning of the church year makes for a smooth transition from one year to another and reinforces the calendar's cyclical nature.

But that being said, Advent's take on the theme is a little different than what we hear at the end of the church year. It's similar, but not the same. The end of the church year urges us to be ready, to endure, and to keep watch. Advent touches on these themes too but emphasizes more the blessings that come from waiting, while also encouraging us to wait with eager anticipation. The different focus comes because Advent also leads to the celebration of Christ's first coming – his birth as a child in Bethlehem – our great festival of Christmas.

To that end, the church has directed us to read as our first lesson today a prophecy from Jeremiah in which he speaks about the good days to come. "The days are coming... (an Advent!) when God will fulfill his promise and execute justice and righteousness in the land." When that time comes, God's people will be saved, and they will dwell securely.

And we read from 1 Thessalonians 3, where Paul says to the people: "May God establish your hearts... at the coming of our Lord Jesus (his Advent!) with all his saints." Paul has been commending the new Christians at Thessalonica for their loving fellowship with one another. And here he explains that at Christ's second coming their fellowship will grow even larger and more glorious, for they will be gathered together with all the saints.

Each of these three readings celebrates the good things that will take place when Jesus returns. And normally I would choose one of them as our main text for consideration. But today I would like us to look at our other assigned Scripture reading– the one not yet mentioned: the psalm. Each Sunday the church also assigns us a psalm to read (or sing if we'd like) and today that psalm is number twenty-five, chosen also to fit with the theme of the day.

I've always liked this psalm – for a number of reasons – among them being that I happen to have parts of it memorized. In my younger years I sang a portion of it regularly in the church camps I attended. Let's see if I can still remember. You can follow along and check on me if you'd like.

"Good and upright is the Lord..."

"On thee do I wait all the day." That's how the song version ends. And this is a very appropriate ending because the psalm has three different mentions of waiting... two of which we read in our assigned portion, the third coming at the very end of the psalm, which we did not read.

The first mention occurs very early in the psalm and comes as a response to what is said right before it. After proclaiming trust in the Lord, the idea of waiting is used as a parallel idea, saying: "indeed, none who wait for you shall be put to shame." This parallel usage tells us that waiting on the Lord means to trust him. We are to trust that he will act in due time to do what needs to be done to accomplish his good purposes.

This is very important for us to remember, because sometimes we wonder why God doesn't seem to be acting in a timelier manner. We think he should be doing things. And it seems he isn't.

In those times, we should note that scripture mentions at least two other aspects of waiting. Waiting is also to be done with patience – trusting over time, and waiting is to be done with hope – believing that something good is coming; that there is something worth waiting for.

We see these aspects of waiting in its second mention in the psalm. This mention comes after a proclamation of God as our savior. "For you are the God of my salvation; for you I wait all the day." We can wait patiently and hopefully... all day long in fact... because we know that our God saves. He is the God of our salvation.

During this season of Advent, we wait patiently and hopefully for a glorious Christmas celebration. We know there are good days ahead. There are gifts to be given, gatherings to attend, joyful emotions to express,

traditions to keep, memories to reflect upon and to make. The four candles on our wreath will help us count down the days. As will our calendar and our devotions.

But even more, Advent helps us to wait patiently and hopefully for God to save us. We are waiting for him to save us at the end of our life or when he comes again, whichever comes first. And we are waiting for him to save us from our present concerns, that we may not be overwhelmed by our struggles.

As we wait, it's good for us to recall what God tells us about his salvation in the scriptures. And it's good for us to recall how God has saved us in the past. And what we saved from even now.

That's what the psalmist did. The psalmist knew of God's salvation through both his instruction in the scriptures and his own personal experience. We see evidence of it in his words.

Regarding his instruction in the scriptures, notice how he mentions God's "covenant and his testimonies." The psalmist knew of the covenants God had made with his people in the scriptures, such as those given to Abraham and to all Israel through Moses. And the psalmist knew that the scriptures are filled with testimonies of God's great saving acts, such as his delivery of his people from their slavery in Egypt.

The psalm writer knew of God's salvation through these covenants and testimonies, and they helped him to wait.

The psalm writer also knew of God's salvation from his own personal experience. He knew that he could appeal to God's remembrance of his love for him, and that this love will cause God to forgive him. He says: "remember not the sins of my youth or my transgressions; [instead] according to your steadfast love remember me."

Notice that even though these words of the psalmist are a reflection of his faith, they are also spoken as an appeal – a request – and not demanded as a right. The psalmist is humble before God and asks for his forgiveness, even as he is confident of receiving it.

Nor are these words of the psalmist said with kind of a wink and a smile, which is often how they are used today. People who are older will sometimes look back wistfully at those sins of their youth and conclude that since they survived them, they must not have been that big a deal.

American rock icon Tom Petty has a song called "sins of my youth" which, upon first listen, seems to use the phrase in that same kind of wistful way. In it, he proclaims his love to someone by saying: "I love you more than the sins of my youth." And we kind of chuckle when we first hear that, because we think it's a funny way for him to express his love ("wow, that much!"). And we know that Tom's lyrics contain all kinds of funny lines like that. But if you really listen to the song, you figure out that this is serious business instead. It's serious because he knows that his past sins have hurt his beloved, and he wants her to know that she means more to him than his sinful choices may indicate. His words are an admission that his actions were childish and immature. And he wants to grow past that.

Sin is always a poor choice. And immaturity may indeed contribute to poor choices. But it is no excuse.

Oh, and by the way... did you notice that in the song version of the psalm that I sang earlier, the one I learned in church camp, we skipped the line about the sins of our youth. I guess that's because we were actually "in" our youth. So they were just sins! But sins nonetheless. And we knew that. "Good and upright is the Lord therefore he instructs sinners in the way."

The psalm writer certainly has the forgiveness of his sins in mind when he speaks of God's salvation. But he also has a different kind of salvation in mind as well. We know from a note at the beginning of this psalm that its

writer is none other than King David. And David, long before he was king, experienced God's salvation in many ways. David was saved a number of times from wild animals – lions and bears – when, as a young shepherd boy, he had to protect his flock. And David was saved, and all Israel with him, when he stood against Goliath the great champion not with “sword and spear and javelin, but in the name of the LORD of hosts, the God of the armies of Israel.” And David was saved, as well, when the jealous King Saul pursued him and tried, many times, to kill him, but could not.

David knew that God's salvation was real. He was saved from his sins. He was saved from those who tried to hurt him. And because he knew of God's salvation, he could put his trust in the Lord and wait for him as long as God called him to wait. “All the day long,” if need be.

I said there were three references to waiting in this psalm. The third and final comes at the very end. Here David teaches us to say to the Lord: “May integrity and uprightness preserve me, for I wait for you.” These are words of commitment. And words that express how waiting involves doing what is right. They are an excellent concluding prayer – one that we do well to pray also.

There are other aspects to the concept of waiting. And certainly more applications too. Advent is a season to think about the subject of waiting and to pray for God's help in it.

One excellent resource for our thinking and praying on the subject is the Advent devotional book we are offering this year. *Wait Upon the Lord!* is a series of devotions based on readings from Isaiah and written by the very engaging Lutheran author and scholar Dr. Reed Lessing. You will enjoy these daily devotions and be blessed by them, I'm sure. Please make plans to include them in your day.

And for more on the concept of advents – which, as I'm sure you know by now, is a word that means “coming” – join us on Wednesday evenings for seasonal prayers and for sermons addressing the subject: *Old Testament Advents, Shining Light on Today's*.

Waiting can be difficult. But it's a skill that can be developed. And it's a skill that will help us greatly throughout life.

God remembers us according to his steadfast love. And he has sent Jesus to show us just how great his love is. Assured of this, let us wait for his salvation in faith – trusting him to extend it as we have need; confident that it will serve us all the day long.

In the name of Jesus our Lord and Savior. Amen.

HYMN OF THE DAY (Stand) #332 Sts. 1-4, 7, 8 Savior of the Nations, Come

- 1 Savior of the nations, come,
Virgin's Son, make here Your home!
Marvel now, O heav'n and earth,
That the Lord chose such a birth.**

- 2 Not by human flesh and blood,
By the Spirit of our God,
Was the Word of God made flesh—
Woman's offspring, pure and fresh.**

- 3 Here a maid was found with child,
Yet remained a virgin mild.
In her womb this truth was shown:
God was there upon His throne.
- 4 Then stepped forth the Lord of all
From His pure and kingly hall;
God of God, yet fully man,
His heroic course began.
- 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.

(8:30) PROFESSION OF FAITH see page 3

OFFERING

PRAYERS OF THE CHURCH

In peace, let us pray to the Lord: **Lord, have mercy.**

For patient and hopeful waiting upon the Lord's return, that sustained by His Holy Spirit, we may have joy at the advent of Christ, our Savior, let us pray to the Lord: **Lord, have mercy.**

For the Church, that the Lord of hosts who sent His Son to endure His just wrath in our place on the cross would bless the proclamation of His Word and preserve us in baptismal grace, so that the Lord Jesus Christ would always be our righteousness, let us pray to the Lord: **Lord, have mercy.**

For those who hear the Word, that the Lord who moved the psalmist to sing His praises would likewise open our mouths to declare His mighty works, even in the face of opposition and challenge, let us pray to the Lord: **Lord, have mercy.**

For Joseph our president and all who govern in our land, that the Lord who rules with righteousness and justice, steadfast love and faithfulness, would grant them to act justly, so that His people might live in peace as they make known His love and faithfulness, let us pray to the Lord: **Lord, have mercy.**

For those who are afflicted in body or soul, for those who mourn, and for those on our prayer list including those we name in our hearts... that God, who establishes our hearts blameless and holy before Himself would have mercy upon them and extend his healing; let us pray to the Lord: **Lord, have mercy.**

For those who travel, that our almighty God and Father would direct their ways, protect and preserve them from loss and complication, and grant them success in their journey and joy in their homecoming, let us pray to the Lord: **Lord, have mercy.**

For Eliza on this day of her Baptism, and for all of us who receive the Lord's Supper, that the Lord, whose Son, Jesus Christ, has saved us from sin and death, would prepare our hearts to welcome Him worthily in the bread and wine of this communion, let us pray to the Lord: **Lord, have mercy.**

Holy God, You once declared that the days were coming when You would accomplish our salvation; and in Your time, You caused Your Son, the righteous Branch, to spring up from David. By Your grace, keep us joined as branches to Christ, that we might bear fruit until the day He returns in glory; for He lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



THE LITURGY OF HOLY COMMUNION

PREFACE TO HOLY COMMUNION (Stand)

Music p. 160ff

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give Him thanks and praise.

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, whose way John the Baptist prepared, proclaiming Him the promised Messiah, the very Lamb of God who takes away the sin of the world, and calling sinners to repentance that they might escape from the wrath to be revealed when He comes again in glory. 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

Holy, holy, holy Lord

God of pow'r and might:

Heaven and earth are full of Your glory.

Hosanna. Hosanna.

Hosanna in the highest.

Blessed is He who comes in the name of the Lord.

Hosanna in the highest.

EUCCHARISTIC PRAYER

Holy God, mighty Lord, gracious Father:
Endless is Your mercy and eternal your reign.
You have filled all creation with light and life;
Heaven and earth are full of your glory.
Through Abraham you promised to bless all nations.
You rescued Israel, your chosen people.
Through the prophets you renewed your promise;
And, at this the end of all ages, you sent your Son,
Who in words and deeds proclaimed your kingdom
and was obedient to your will, even to giving his life.

THE WORDS OF OUR LORD

PROCLAMATION OF CHRIST

As often as we eat this bread and drink this cup, we proclaim the Lord's death until he comes.

Amen. Come, Lord Jesus.

Therefore, gracious Father; with this bread and cup
We remember the life our Lord offered for us.
And believing the witness of his resurrection,
We await his coming in power to share with us
The great and promised feast.

Christ has died. Christ is risen. Christ will come again.

Join our prayers with those of your servants of every time and place,
And unite them with the ceaseless petitions of our great high priest
Until he comes as victorious Lord of all.

Amen.

THE LORD'S PRAYER

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

PAX DOMINI

The peace of the Lord be with you always.

Amen.

AGNUS DEI

**Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; grant us peace.**

DISTRIBUTION (Be seated)

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

COMMUNION MUSIC

Once He Came in Blessing
Setting: 1. Wilber Held, 2. Michael Burkhart

POST-COMMUNION COLLECT (Stand)

BENEDICTION

SENDING HYMN #353

Jesus Came, the Heavens Adoring

- 1 Jesus came, the heav'ns adoring,
Came with peace from realms on high;
Jesus came to win redemption,
Lowly came on earth to die;
Alleluia! Alleluia!
Came in deep humility.**
- 2 Jesus comes again in mercy
When our hearts are worn with care;
Jesus comes again in answer
To an earnest, heartfelt prayer;
Alleluia! Alleluia!
Comes to save us from despair.**
- 3 Jesus comes to hearts rejoicing,
Bringing news of sins forgiv'n;
Jesus comes with words of gladness,
Leading souls redeemed to heav'n.
Alleluia! Alleluia!
Hope to all the world is giv'n.**
- 4 Jesus comes in joy and sorrow,
Shares alike our hopes and fears;
Jesus comes, whate'er befalls us,
Cheers our hearts and dries our tears;
Alleluia! Alleluia!
Comforts us in failing years.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

Fugue from Partita Savior of the Nations Come
Jacob B. Weber

Those serving:

Sunday, November 28, 8:30 a.m.:

Greeter: Christine M. Bell

Comm. assist: Judy Koucky

Reader: Judy Koucky

10:30 a.m.:

Greeter: Marian Robinson

Comm. assist: Dan Buuck

Reader: Bill Muller

Acknowledgments

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Created by Lutheran Service Builder © 2021 Concordia Publishing House.

Lift Up Your Heads, Ye Mighty Gates Text & Tune: Public domain

Savior of the Nations, Come Text (sts. 3, 7): © 2006 Concordia Publishing House; (sts. 4, 8): © 1978 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326 Text (sts. 1–2): Public domain Tune: Public domain

Jesus Came, the Heavens Adoring Text & Tune: Public domain