



FIRST SUNDAY OF  
**ADVENT**

FIRST SUNDAY OF ADVENT  
DECEMBER 3, 2023

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



PRELUDE

*Savior of the Nations, Come BWV 661*  
Johann Sebastian Bach

WELCOME

ENTRANCE HYMN (Stand)

*Savior of the Nations, Come*

LSB 516

- 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.
- 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.**

*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.

*(We kneel)*

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.**

**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*)

Isaiah 64:1-9

Oh that you would rend the heavens and come down,  
that the mountains might quake at your presence—  
as when fire kindles brushwood  
and the fire causes water to boil—  
to make your name known to your adversaries,  
and that the nations might tremble at your presence!  
When you did awesome things that we did not look for,  
you came down, the mountains quaked at your presence.

From of old no one has heard  
or perceived by the ear,  
no eye has seen a God besides you,  
who acts for those who wait for him.  
You meet him who joyfully works righteousness,  
those who remember you in your ways.  
Behold, you were angry, and we sinned;  
in our sins we have been a long time, and shall we be saved?  
We have all become like one who is unclean,  
and all our righteous deeds are like a polluted garment.  
We all fade like a leaf,  
and our iniquities, like the wind, take us away.  
There is no one who calls upon your name,  
who rouses himself to take hold of you;  
for you have hidden your face from us,  
and have made us melt in the hand of our iniquities.  
But now, O LORD, you are our Father;  
we are the clay, and you are our potter;  
we are all the work of your hand.  
Be not so terribly angry, O LORD,  
and remember not iniquity forever.  
Behold, please look, we are all your people.

This is the Word of the Lord.

**Thanks be to God.**

*(8:00) ANTHEM*

*As the Dark Awaits the Dawn*

Text: Susan Palo Cherwien Setting: Carl F. Schalk

As the dark awaits the dawn, so we await your light.  
O Star of promise, scatter night, loving bright, till shades of fear are gone.

As the blue expectant hour before the silvering skies,  
We long to see your day arise, whole and wise, O lucent Morning Star.

As the moon reflects the sun until the night's decrease,  
May we your healing light release, living peace, unto your holy dawn.

Shine your future on this place, enlighten every guest,  
That through us stream your holiness, bright and blest; come dawn, O Sun of grace.

*(10:30) PSALM 80:1-7 (Sung responsively)*

Give ear, O Shepherd of Israel,  
you who lead Joseph like a flock!  
You who are enthroned upon the cherubim, shine forth.  
Before Ephraim and Benjamin and Manasseh,  
stir up your might  
and come to save us!

Restore us, O God;  
let your face shine, that we may be saved!

O LORD God of hosts,  
how long will you be angry with your people's prayers?  
You have fed them with the bread of tears  
and given them tears to drink in full measure.  
You make us an object of contention for our neighbors,  
and our enemies laugh among themselves.

Restore us, O God of hosts;  
let your face shine, that we may be saved!

*SECOND LESSON*

1 Corinthians 1:3-9

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, that in every way you were enriched in him in all speech and all knowledge—even as the testimony about Christ was confirmed among you—so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

This is the Word of the Lord.

**Thanks be to God.**

*(10:30) CHILDREN'S SERMON*

**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

Mark 13:24-37

The Holy Gospel according to St. Mark the 13<sup>th</sup> chapter  
**Glory to You, O Lord.**

[Jesus said:] "In those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of Man coming in clouds with great power and glory. And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away.

"But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. Be on guard, keep awake. For you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the cock crows, or in the morning— lest he come suddenly and find you asleep. And what I say to you I say to all: Stay awake."

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:

Today marks the beginning of Advent. Advent is a season of waiting and expectation. It prepares us to celebrate Jesus' first coming into the world as the tiny babe in Bethlehem, and also to anticipate his second coming as the glorious King of Kings and Lord of Lords.

The first Sunday of this season focuses us more on Christ's second coming. You may notice that today's theme is very similar to the past few Sundays – those that marked the end of the church year. Our Gospel reading today even includes verses which I read in the sermon last Sunday.

Today's reading concludes with Jesus telling us to "stay awake" – a phrase he used earlier in the reading as well. We, his followers, are to stay awake because he is coming again at a time which has not been revealed and we do not want to miss out on the good life which is to come.

As I was doing some reading on what Jesus means here by being "awake," I came across one writer who made a connection between what Jesus said on the topic and what Buddha said. The writer said: "Religion is meant to teach us how to see and be present to reality, that's why the Buddha and Jesus say with one voice, 'Be awake'."

Let's do a little exploration of this claim by the writer. Is what he's saying true?

It's certainly true that both religious figures use the idea of being awake in their teachings. That's beyond dispute.

However, it also seems clear that the two teachers use the idea in ways that are quite different from one other.

In Buddhism, wakefulness is a very key concept – perhaps the key concept. We see this in the fact that the name "Buddha," means "I am awake."



The particular wakefulness that is stressed in Buddhism is that of awareness. The religion urges people to be aware of their surroundings and aware of themselves. This awareness takes place through many means but especially through meditation. Buddhism teaches that there are various paths to awakening, and that the highest goal in life is to be truly awake, just as Buddha was.

In Christianity, awareness is an important element too. We followers of Jesus are taught to be aware of our world by stewarding God's creation and loving our neighbors. Likewise, we are to be aware of ourselves by recognizing that we often make sinful choices and fall short of God's glory.

Spiritual awareness in Christianity comes through being enlightened by the Holy Spirit. The Spirit comes and reveals to us the path of salvation.

And yet, this enlightenment by the Spirit is not primarily a path leading to a greater state of awareness. Rather, it is a path that leads to eternal life.

Furthermore, this enlightenment, and the life it gives, is ultimately received as a gift from God and not earned through hard work. It's not achieved by our efforts.

According to Jesus, to be awake means to be ready. People are to be ready for the day of judgment – that day when Christ comes again or when we stand before Christ at our death.

Jesus speaks of people being either awake or asleep, one or the other. And by this he means that people are either ready for Christ's judgment or not. Jesus doesn't teach a wakefulness that falls on some kind of continuum, where a person is said to be either more awake or less awake. That's the teaching Buddhism.

In Christianity, Christ's call to be awake is secondary. The faith's key concept is something different. Rather than wakefulness, our key concept is salvation. We see this in the fact that Jesus' name means "Savior."

Salvation is about being saved from the consequences of sin. Our salvation comes to us as Jesus is sent into our lives. This sending is based on God first sending Jesus into the world and then sending him to the cross to pay sin's price.

Because of what Jesus has done, we followers of his simply need to be ready for his coming. Our readiness consists of trusting in Christ's salvation and turning to him in repentance and faith. Such readiness assures us that we have entered into his good kingdom in this world and that we will enter into his greater kingdom in the new life to come.

Having said this, let me also add that readiness for a Christian is not simple in all respects. That's because people struggle with their faith and can even walk away from it. Jesus' words in today's reading remind us that people can slip from their state of readiness much as they can fall asleep during times when they should be awake.

Jesus' words in this text are thus a call for us to maintain our faith. We are to be spiritually awake in the sense that we take the Lord God seriously and do our best to maintain a faith that is strong and true.

Much can be said on the topic of maintaining faith. But the most important thing to know is that faith will be best maintained by hearing the word of God. It is the word of God that builds up faith; just as it is the word of God that gives faith. Paul said to the Romans: "faith comes from hearing the word of God" (10:17). You may recognize these words from our children's sermons.

Faith comes from hearing the word of God and also from receiving it through the sacraments. Baptism and the Lord's Supper are visible means in which God's word of salvation comes to us too.

Having pointed to God's word as our ultimate aid, let me say a little more about two of his words, and how these can give particular help in our faith maintenance. These two words are "abiding" and "abounding."

In my reading this week, I also discovered a portion of an article by John Ortberg that spoke about these words. The article's title, which reads more like a summary statement, is: "The Unending Tension Somewhere between 'abiding' and 'abounding' is a quiet, but productive place" (Leadership Journal, Spring 2003).

Let me read a bit of it. Ortberg says: "Do you feel the tension between abounding and abiding? I live with it every day. It's unending.

“I want to abound, to devote myself to God’s work: [to live according to 1 Cor. 15:58, which says:] ‘Be steadfast and immovable; always abounding fully in the work of the Lord, because you know that your labor in the Lord is not in vain.’”

“I want to discover the deepest passions that God hard-wired into me. I want some fire in my belly. I want to experience such a level of motivation that sometimes when I think about the work of the Lord, it keeps me awake at night. I want to abound.

“But on the other side of my life is Jesus’ statement in John 15:4: ‘Abide in me, and I will abide in you. No branch can bear fruit by itself; it must abide. Neither can you bear fruit by yourself. You must abide.’”

“Some people resolve this tension by just abiding, not seriously troubled by a lack of effectiveness. ... People get used to not abounding. I don’t want to live like that.

“On the other hand, some people run around in frenzied activity. They live in a chronic state of exhaustion and burnout. They may pile up impressive accomplishments, but their spiritual life is dry. They use people; they live with preoccupied souls. There is no depth, no mystery. I don’t want to live like that, either. I expect to wrestle with this tension till I die.”

To me, the distinction that Ortberg points out here is very helpful. And it helps shed light on today’s theme, for it reminds us that “staying awake,” as Jesus teaches, is having a faith that is both abiding and abounding.

In today’s New Testament lesson, St. Paul describes the life of faith as one of waiting. He tells the Christians in Corinth that they are waiting “for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ.”

This waiting, it seems to me, is the same as abiding. Notice how Paul, in describing how Christ has made his followers ready for his return, says that he will also sustain them to the end. In other words, they just need to stay awake by abiding in him.

In that same reading, however, Paul also says something which speaks to the idea of abounding. He tells them that as they wait, they are “not lacking in any gift.” Paul has in mind here the gift of God’s word – the “testimony about Christ” which he mentions. But he no doubt also has in mind the further gifts of the Spirit which make the life of faith

one of abounding. His word here is “Xarismati” – the same word he uses in chapter twelve where he teaches about the fullness of the Spirit’s gifts.

The Spirit gives gifts to all followers of Christ – varied and powerful gifts. And when we put these to use in Christ’s kingdom, our life of faith will be one of both abiding and abounding.

Paul said in his second letter to the Corinthians: “And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work” (9:8).

In Matthew 25 – the chapter we considered the past three weeks – Jesus said: “For to everyone who has will more be given, and he will have an abundance” (Mt. 25:29). Same word. Paul no doubt has this idea of Jesus in mind when he writes about sufficiency and abundance.

As people who know and trust in Christ’s salvation, we can be sure that God will lead us to both abide and abound in our faith. We rest quietly and securely in God’s grace, even as we continue to use our gifts to work in Christ’s kingdom.

And knowing this makes all the difference, for when hear Christ’s words about his return for the final judgment, they can cause us to experience a measure of fear. Let’s face it – hearing about the “sun being darkened” and the “stars falling from heaven” can make us quite uncomfortable.

That’s what my friend Jim points out this week in his comic strip with the two sheep. In it, the one sheep says: “Stars from heaven? Readings like this really freak me out.”

The other, wiser sheep then says to him: “Sure. It’s the unraveling of everything we think is secure and stable. Only the love of God for you is eternal.”

The first sheep then responds: “I would prefer it if God’s love didn’t freak me out.” And to close out the thought, the author off to the side adds: “Don’t we all. Don’t we all.”

God’s ways are loving and good. But that doesn’t mean they won’t sometimes cause us to wonder or be concerned. God born as a human child? Signs of destruction in the

heavens? Christ coming again in glory to usher in a new age? These messages are very different than what we normally hear in our everyday lives.

The world tells us to “stay awake” so that we can get more done. And it adds a threat – saying that if we don’t, we’ll fall behind and never be happy.

God’s message is very different than the world’s. He tells us that we can both rest in faith and stay awake in readiness because we know our Lord Jesus will come soon to take us home. Christ has made us ready for his return, so that we can welcome his return with gladness.

“Come, Lord Jesus” is the ancient cry of this season. We want him to come soon and take us home.

Christ will come soon... in his good time. Until that happens, let us keep faith by abiding and abounding in him.

In the name of Jesus our Savior. Amen.

*HYMN OF THE DAY (Stand) The King Shall Come When Morning Dawns*      LSB 348

**1 The King shall come when morning  
dawns**

**And light triumphant breaks,  
When beauty gilds the eastern hills  
And life to joy awakes.**

**2 Not as of old a little child,  
To bear and fight and die,  
But crowned with glory like the sun  
That lights the morning sky.**

**3 Oh, brighter than the rising morn  
When Christ, victorious, rose  
And left the lonesome place of death  
Despite the rage of foes.**

**4 Oh, brighter than that glorious morn  
Shall dawn upon our race  
The day when Christ in splendor comes  
And we shall see His face.**

**5 The King shall come when morning dawns  
And light and beauty brings.  
Hail, Christ the Lord! Your people pray:  
Come quickly, King of kings!**

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

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

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

### OFFERING

*Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.*

### PRAYERS OF THE CHURCH (Stand)

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

Gracious Lord, as we enter another Church Year and are reminded that these years will someday end, we ask that you sustain Your saints in faith. Encourage the preachers of Your Word and all who hear it, that the testimony about Christ may be confirmed among us as we wait for the revealing of our Lord Jesus Christ. Lord, in Your mercy, **hear our prayer.**

Give boldness and faithfulness to Matthew, our Synod president; Bill, our district president; and all pastors in Christ. Renew the faith and quicken the love of all Christians as well, that we may be enriched in all speech and knowledge. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, as our congregation gathers today to make decisions about its governance, leadership and budget, we pray that you would guide our conversations and decisions, that they reflect your love for all people and give glory to you. Lord, in your mercy, **hear our prayer.**

Heavenly Father, grant Your blessing to all marriages and keep all husbands and wives faithful to each other. Guide parents as they care for the children entrusted to them. Bestow Your loving care upon all children who have suffered abuse or neglect. And extend your blessing upon all who open their homes to children in foster care. Lord, in Your mercy, **hear our prayer.**

Almighty God, look with favor upon our nation and its leaders, and protect the members of our armed forces, taking them under Your care. Lord, in Your mercy, **hear our prayer.**

Visit us in Your compassion, O Lord. Deliver the sick from their infirmity, the troubled from their afflictions, the grieving from their sorrow and the dying from their fear. We pray especially for those on our prayer list and for all whom we name in our hearts at this time... May all who cry to You receive grace according to Your will. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, as Your Son, our Savior, Jesus Christ, entered Jerusalem to shouts and cheers of joy, grant that we may be stirred by the Word and Sacraments to rejoice anew, both now and at His second advent. Lord, in Your mercy, **hear our prayer.**

Gracious Father, You have made us glad to enter into Your presence to hear the good news of our Savior and receive Your gifts. Preserve Your Church against all her enemies, and lead us to walk in Your ways and follow Your paths, that when Jesus returns in His glory we may welcome Him with glad hosannas; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

*OFFERTORY (Stand)*

**1 Lord Jesus Christ, we humbly pray  
That we may feast on You today;  
Beneath these forms of bread and  
wine  
Enrich us with Your grace divine.**

**2 Give us, who share this wondrous  
food,  
Your body broken and Your blood,  
The grateful peace of sins forgiv'n,  
The certain joys of heirs of heav'n.**



*THE LITURGY OF HOLY COMMUNION*

*PREFACE TO HOLY COMMUNION*

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*

LSB 208

**Holy, holy, holy Lord God of Sabaoth adored;  
Heav'n and earth with full acclaim shout the glory of Your name.  
Sing hosanna in the highest, sing hosanna to the Lord;  
Truly blest is He who comes in the name of the Lord!**

*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.**



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 Your peace, grant us Your peace.

**DISTRIBUTION** (*Be seated*)

*Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.*

**COMMUNION MUSIC**

*Savior of the Nations, Come BWV 659*  
 Johann Sebastian Bach

**POST-COMMUNION COLLECT** (*Stand*)**NUNC DIMITTIS**

LSB 937

- 1 Lord, bid Your servant go in peace,  
 Your word is now fulfilled.  
 These eyes have seen salvation's dawn,  
 This child so long foretold.**
- 2 This is the Savior of the world,  
 The Gentiles' promised light,  
 God's glory dwelling in our midst,  
 The joy of Israel.**

- 3 With saints of old, with saints to come,  
To You we lift our voice;  
To Father, Son, and Spirit blest  
Be honor, love, and praise.**

*BENEDICTION*

*SENDING HYMN*

*Lift Up Your Heads, Ye Mighty Gates*

LSB 341

- 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!**
- 5    Redeemer, come and open wide  
      My heart to Thee; here, Lord, abide!  
      O enter with Thy grace divine;  
      Thy face of mercy on me shine.  
      Thy Holy Spirit guide us on  
      Until our glorious goal is won.  
      Eternal praise and fame  
      We offer to Thy name.**

*ANNOUNCEMENTS    (Be seated)*

*DISMISSAL*

*POSTLUDE*

*Toccata on Savior of the Nations, Come  
by Paul Manz*

Those serving:

8:00 a.m.

Greeter: Michael Chamberlain  
Comm. assist: Judy Koucky  
Reader: Anne Kauzlarich

10:30 a.m.

Greeter: Steve Berg  
Comm. assist: Dan Buuck  
Reader: Bill Muller  
AV Assistants: Hannes Buuck, Andreas Buuck

## 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 © 2023 Concordia Publishing House.

963 Agnus Dei — II Text: Traditional; tr. International Consultation on English Texts, alt.

Tune: Jeffrey N. Blersch, 1967 Text: © 1975 International Consultation on English Texts. Used by permission: LSB Hymn License no. 110005326 Tune: © 2001 Jeffrey N. Blersch. Used by permission: LSB Hymn License no. 110005326

937 Lord, Bid Your Servant Go in Peace Text (sts. 1–2): James Quinn, 1919–2010; (st. 3): Henry V. Gerike, 1948

Tune: American Text (sts. 1–2): © 1969, 1989 OCP Publications; (st. 3): © 2006 Concordia Publishing House. Used by permission: LSB Hymn License no. 110005326

Tune: Public domain

332 Savior of the Nations, Come 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 Buchleyn, 1524, Wittenberg, ed. Johann 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. 110005326 Text (sts. 1–2) and tune: Public domain

348 The King Shall Come When Morning Dawns Text: John Brownlie, 1859–1925, alt.

Tune: Repository of Sacred Music, Part Second, 1813, Harrisburg, ed. John Wyeth Text and tune: Public domain

341 Lift Up Your Heads, Ye Mighty Gates Text: Georg Weissel, 1590–1635; tr. Catherine Winkworth, 1827–78, alt. Tune: August Lemke, 1820–1913 Text and tune: Public domain