

THE FEAST *of the* ANNUNCIATION



RETURN TO WITTENBERG
FAITH LUTHERAN CHURCH
143 WASHINGTON STREET, OREGON, WI 53575
FRIDAY, *the* TWENTY-FIFTH *of* MARCH,
ANNO ✠ DOMINI TWO THOUSAND TWENTY-TWO



WELCOME to this special Divine Service celebrating the Incarnation of our Lord, organized by Return to Wittenberg (R2W) and Faith Lutheran Church. Faith is a member of the Evangelical Lutheran Synod (ELS), which is in fellowship with the WELS and worldwide CELC. Because the Annunciation is such an important Feast, it is customary in many ELS churches to celebrate it yearly on the Fifth Sunday in Lent. Faith is excited this year to be able to host this special Service on its actual Feast Day! For more information about Faith Lutheran Church . . .

- ✿ Visit their website: <http://faithlutheranoregon.com/>
- ✿ Email Pastor Hendrix: pastor@faithlutheranoregon.com
- ✿ Follow them on Instagram: [@faithoregonwi](https://www.instagram.com/faithoregonwi)
- ✿ Or call: (608) 835-3554



Return to Wittenberg

R2W is an organization of WELS/ELS pastors and laymen best known for sponsoring an annual conference, which emphasizes Lutheran worship and catechesis.

We are very pleased to announce that this year's conference will be held right here at **Faith Lutheran Church** in Oregon, WI, from **October 7th-9th**. We are also excited to share that this year's conference will feature a keynote presentation by the Rev. Dr. Adam Koontz of Concordia Theological Seminary. In addition to being a seminary professor, Dr. Koontz partners with the Rev. Jonathan Fisk (of Worldview Everlasting fame) to offer a timely podcast series called "A Brief History of Power," among other contributions to the global Lutheran community. Our worship and other presentations will feature topics celebrating the quincentennial of the *Luther Bibel's* first publication, with the theme: "**God's Word is Our Great Heritage.**"

For more information, feel free to visit our **website** at www.returntowittenberg.org, or **email** us at info@returntowittenberg.org.

ABOUT TODAY'S SERVICE...

The Church celebrates the birth of our Lord Jesus Christ on December 25th. Nine months prior to Christmas (the typical length of human gestation) is March 25th, the traditional date associated with the “annunciation,” or announcement, of the Lord’s birth made by the Angel Gabriel to the Blessed Virgin Mary. This festival is an important acknowledgment of several key biblical truths, perhaps most importantly the very Incarnation of God Himself. As a preborn Baby, the Second Person of the Blessed Trinity united Himself to our nature forever. This is a glorious truth worthy of all the celebration with which we can afford it.

The occurrence of this Feast during Lent is a glimmer of hope in this season of penitence. It often occurs during Holy Week, which is likely not accidental. An ancient tradition held that a prophet would die on the date of His conception. St. Augustine wrote:

[The Lord] is believed to have been conceived on the 25th of March, upon which day also He suffered; so the womb of the Virgin, in which he was conceived, where no one of mortals was begotten, corresponds to the new grave in which He was buried, wherein was never man laid, neither before Him nor since. (*On The Trinity*, Book IV, Chapter 5)

St. Augustine suggests that March 25th was chosen for the Annunciation because it was the traditional date of the Crucifixion (the first Good Friday). Whatever the case may be, the date of Christmas is determined because it is nine months after the Annunciation. This is a firm rejection of the notion that Christmas is based on “pagan tradition!” In fact, the date is entirely biblical for another reason.

According to the Gospel, the Angel Gabriel also announced the conception of St. John the Baptist to his father, St. Zechariah, when the priestly division of Abijah was responsible for officiating in the temple (St. Luke 1:5). Abijah’s division, which was the eighth in the priestly rotation (1 Chronicles 24:10), occurred during the Jewish feast of Yom Kippur (the Day of Atonement). This festival fell between September 22-30 in our calendar. According to St. Luke’s Gospel (1:28), the Blessed Virgin visited her cousin, St. Elizabeth, immediately after the Annunciation. St. Elizabeth was six months pregnant at the time (see St. Luke 1:28). Six months after September 22-30 would be somewhere around March 25th.

Dates aside, the Feast of the Annunciation was an important celebration in the history of the Lutheran Church due to the earth-changing ramifications of the Incarnation. Lutherans would celebrate the Annunciation even if it fell on Palm Sunday or Good Friday! The Lutheran Confessions, known as the *Christian Book of Concord*, put it best concerning the Annunciation:

Mary, the most blessed Virgin, bore not a mere man, but, as the angel Gabriel testifies, such a man as is truly the Son of the most high God, who showed His divine majesty even in His mother's womb, inasmuch as He was born of a virgin, with her virginity inviolate. Therefore she is truly the mother of God. (FC, SD VIII:24)

A PRAYER UPON ENTERING CHURCH

Almighty, ever-living God, grant that I may gladly hear Thy Word and that all my worship may be acceptable to Thee, through Jesus Christ, my Lord. Amen.

The **Introit** (Latin for “Entrance”) is the beginning of the Divine Service, through which we enter God’s presence with His Word on our lips. Psalm 45 is the traditional Introit Psalm for Feasts of the Blessed Virgin Mary.

This particular chorale setting originally bears the superscription: “A spiritual bridal song of the believing soul / concerning Jesus Christ, her heavenly bridegroom, founded on the 45th Psalm of the prophet David.”

Philipp Nicolai published this hymn during a pandemic in 1599. Its seven stanzas form an acrostic in German, paying homage to a 15-year-old student who died in 1598.

✠ THE ENTRANCE

ORGAN PRELUDE

A solis ortus cardine (SSWV 289). Samuel Scheidt (1587-1654)

Wie schön leuchtet der Morgenstern (BuxWV 223). . . . D. Buxtehude (1637-1707)

INTROIT

THE QUEEN of CHORALES, based on PSALM 45



1. How love - ly shines the Morn-ing Star With grace and truth from
 heav'n a - far, The sweet - est Root of Jes - se.
 Thou Dav - id's Son of Jac - ob's race, My Bride-groom
 and my King of Grace, My heart longs to pos-sess Thee:
 Gent - ly, Friend-ly, Great and gor-geous, True and glor - ious,
 Rich in bles-sing, Splen-did maj - es - ty pos - ses - sing.

2. O Thou my Pearl, my precious Crown,
 True God and Mary's Son, renowned
 And highborn King of Glory!
 Thou art the Lily of my heart;
 Thy sweetest Gospel doth impart
 Pure milk and honey for me.
 Oh Flow'r,
 My Flow'r,
 Hail! Hosanna,
 Heav'nly manna
 That we're eating,
 While Thy love in psalms repeating.

3. Now deeply pour within my heart,
 Thou who pure Jasper, Ruby art,
 Thy flames of love supplying;
 Make me rejoice, so that I may
 Of Thine elected body stay
 A living rib, undying.
 Thou mine,
 I Thine,
 Freely given
 Rose of heaven;
 My heart swooneth
 As Thy love it gently woundeth.

4. A joyful gleam from God I see
 When His dear eyes look down to me
 With friendship overtaken.
 LORD Jesus Christ, my wedded Good,
 Thy Word and Spirit, Flesh and Blood,
 My inmost being waken.
 Keep me,
 Kindly,
 In embraces
 That Thy graces
 Warm and cheer me;
 Thy Word calls me to draw near Thee.

▲ 6. Strike up the string, the harp let sound
 And its sweet harmonies abound
 In joyful music-making.
 With dearest Jesus I will be,
 My beauteous Bridegroom, constantly
 in love my sojourn taking.
 Sing out,
 Ring out,
 Gladly praising,
 Triumph raising,
 Spread the story;
 Thank the Lord, the King of Glory.

Organ 5. LORD God the Father, Mighty One,
 Before this world had yet begun,
 Thou in Thy Son didst love me.
 Thy Son hath wed Himself to me,
 I am His bride, my Treasure He,
 What joy hath overcome me!
 Truly,
 Truly,
 Life eternal,
 Bliss supernal
 He supplieth,
 And my heart His praises crieth!

7. What joy to know my Love, my Friend,
 Is the Beginning and the End,
 The First and Last, my Treasure!
 To His reward, to paradise,
 He'll take me up when I arise;
 I clap with heartfelt pleasure!
 Amen.
 Amen!
 Come all-glorious
 Crown most joyous,
 With deep yearning,
 Lord, I look for Thy returning.

KYRIE

St. Matthew 20:30; Psalm 6:2

M O Father God Almighty, heed! We call upon Thee in our need.
 Great Thy kindness is indeed.



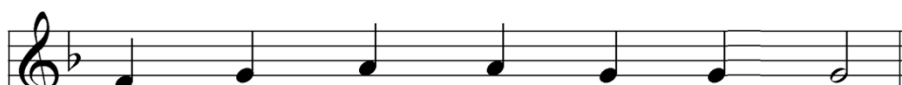
C Kyr - i - e, e - le - i - son.

M Christ Jesus, Thou who to cheer us by Mary didst draw near us, deign to hear us!



C Chri - ste, e - le - i - son.

M O Holy Ghost, by Thy favor make Thy will our sole endeavor and let us love
 Thee forever.



C Kyr - i - e, e - le - i - son.

*After entering God's presence through the Introit, the **Kyrie** ("Lord"), eleison ("have mercy") serves as our earnest plea for His grace and peace. This setting combines a traditional Lutheran Christmas Kyrie with the Kyrie Luther wrote for the Deutsche Messe. The melody is the same as the Agnus Dei used in the Communion Liturgy, which Luther intended to create a musical symmetry throughout the Service.*

The **Gloria in Excelsis** is the song the Company of the Holy Angels sang to the Bethlehem shepherds on Christmas. It is God's answer to our prayer for peace in the **Kyrie**: "peace, goodwill to men" through the "Lamb of God" who takes away the sins of the world. "**All Glory be to God on High**" (German: **Allein Gott in der Höb' sei Ehr'**) is a metrical setting of the **Gloria** by the monk-turned-Lutheran Nikolaus Decius. More than a simple paraphrase, it exposits the Biblical text of the **Gloria** in an Evangelical way. Decius adapted the melody for **Allein Gott** from the Gregorian chant **Gloria** from the **Missa Tempore Paschali** (Service for the Season of Easter). Its popular use in Lutheran Churches earned it the moniker "The Lutheran Gloria."

GLORIA in EXCELSIS

St. Luke 2:14; St. John 1:29
(ELH 35)



M Glory be to God on high!



C And on earth peace, good - will toward men.



1. All glo - ry be to God on high Who hath our
2. We praise, we wor - ship Thee we trust and give Thee
3. Lord Je - sus Christ, Thou on - ly Son of God, Thy
4. O Ho - ly Ghost, Thou pre - cious Gift, Thou Com - fort -



race be - friend - ed! To us no harm shall
thanks for - ev - er, O Fa - ther, that Thy
heav'n - ly Fa - ther, Who didst for all our
er un - fail - ing, O'er Sa - tan's snares our



now come nigh, the strife at last is end - ed. God
rule is just and wise and chang - es nev - er. Thy
sins a - tone and Thy lost sheep dost gath - er. Thou
souls up - lift and let Thy pow'r a - vail - ing A -



show - eth His good - will to men, and peace shall reign on
bound-less love o'er all things reigns, done is what - e'er Thy
Lamb of God to Thee on high, from depths of woe we
vert our woes and calm our dread. For us the Sav - ior's

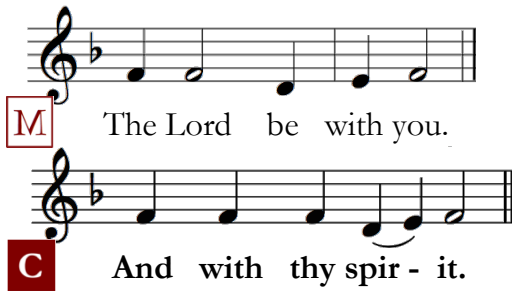


earth a - gain; Oh, thank Him for His good - ness!
will or - dains: Well for us that Thou rul - est.
sin - ners cry: Have mer - cy on us, Je - sus!
blood was shed; We trust in Thee to save__ us.

After the last stanza:

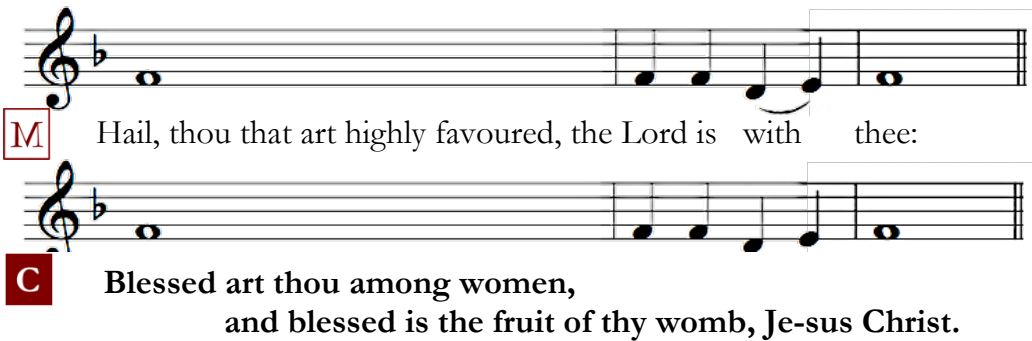


COLLECT OF THE DAY



Ruth 2:4

II Timothy 4:22



St. Luke 1:28, 42



We beseech Thee, O Lord, pour Thy grace into our hearts, that, as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.



*In the **Collect**, the Pastor collects or gathers the petitions of all the faithful into one prayer based on the day's theme. The Collect is preceded by the **Salutation**, "The Lord be with you," and its response, "and with thy spirit", as well as by an antiphon or two drawn from Scripture related to the theme of the day. Through this special Scriptural greeting, the Church acknowledges that her Pastors have the authority to speak to God with one voice on behalf of the entire assembly.*

Sit.

*The Prophecy from
Isaiah shows the first
“annunciation” of the
virgin-birth of Christ.*

*This lesson
demonstrates the
continuity between the
two Testaments and
makes clear the eternal
plan of God to unite
with man through the
Incarnation.*

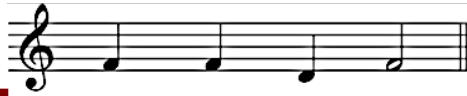
✠ LECTIOnS

PROPHECY

Isaiah 7:10-15

After the lesson:

M The Word of the Lord.



praise for - ev - er! He hath us all from sin set free;
yond their know - ing; For full of grace and truth is He;
ance con - vey - ing To all by Sa - tan's wiles en - slaved;
praise be giv - en: By grace Thou hast re - deemed us all

Our stay be He, And rest e - ter - nal give us!
O may He be Our com - fort in our dy - ing!
All shall be saved Who trust in Him, be - liev - ing.
From Ad - am's fall, And Thou wilt guide and tend us.

5. O could I speak in ev'ry tongue,
The Scripture's deep expounding,
Were in my mouth the angel's song
That through high heav'n is sounding,
I on my knees would humbly fall,
On Jesus call,
And worship Him forever!

HOLY GOSPEL

St. Luke 1:28-38

M The Holy Gospel according to Saint Matthew, the tenth chapter:

C Glo-ry be to Thee, O Lord!

After the reading:

M This is the Gospel of our Lord!

C Praise be to Thee, O Christ!

The power of the Word of God effected the Incarnation through the gracious operation of the Holy Spirit. The blessed Virgyn Mary believed the Word of God proclaimed by His messenger, St. Gabriel, and so she was blessed among all women to become the mother of God. We, like St. Mary, become temples of God when the Holy Spirit works in our hearts through the preaching of the Word by His messengers, our pastors and teachers.

The **Credo** (Latin: "I believe") referred to the Nicene Creed in the medieval Mass. At the time of the Reformation, however, the Creed was typically sung by the choir in Latin, making it inaccessible to the people as a corporate confession of faith.

Luther's metrical Creed, "**We All Believe in One True God**", was an effort to restore the singing of the Creed to the people. Using a 13th century Latin melody, Luther published his metrical setting of the Creed in 1524. It quickly became a staple of the Lutheran Liturgy, and has been used as a confession of faith in German worship services ever since, being dubbed affectionately: *Der grosse Glaube* ("The Great Creed").

CREDO

C 1. We all _____ be - lieve in one true God, Who cre -
 2. We all _____ be - lieve in Je - sus Christ, His own
 3. We all _____ con - fess the Ho - ly Ghost, Who in

a - ted earth and Heav - en, the Fa - ther, Who to us in love
 Son, our Lord pos - ses - sing an e - qual God-head, throne, and might,
 high - est Heav - en dwel - ling with God the Fa - ther and the Son,

Has the right of child-ren giv - en. He in soul and bod-y feeds us,
 Source of ev'ry grace and bless-ing. Born of Mar - y, Vir - gin moth-er,
 com-forts us be-yond all tell - ing; Who the Church, His own cre - a - tion,

All we need His hand pro-vides us; He thro' snares and per-ils leads us,
 By the pow-er of the Spir - it, Made true Man, our eld-er Broth-er,
 Keeps in u - ni - ty of spir - it. Here for - give - ness and sal - va - tion

watch - ing that no harm be - tide us. He cares _____ for _____ us
 That _____ the lost might life in - her - it; was cru - ci - fied
 Dai - ly come thro' Je-sus' mer - it. All flesh _____ shall _____ rise,

by _____ day and night _____ all things are gov-erned by His might.
 for _____ sin - ful men _____ and raised by God to life a - gain.
 and _____ we shall be _____ in bliss with God e - ter - nal - ly.

After the final stanza:

A - men. A - men. A - men.

SERMON

GENERAL PRAYER

St. Matthew 6:9-13; St. Luke 11:2-4

PULPIT VERSE

On Mary, Virgin Undefined (Stanza 6)

6. My sins are countless as the sands,
My crimes, O God, are crying,
Deliver me from sin's dread bands
And save me, Lord, when dying;
O let me not, for evil past,
Be lost at last,
Grant me Thy grace, I pray Thee!

GENERAL CONFESSION

James 5:16

M Having heard the Word of God, let us humble ourselves before the supreme majesty of God, and make a confession of our sins.

(All may KNEEL)

C I, a poor sinner, confess to God my heavenly Father, that I have sinned grievously and in various ways, not only by outward, gross sins, but also by inward, innate blindness, unbelief, doubt, despondency, impatience, pride, evil lusts, greed, secret envy, hatred, and malice; that in many ways by thoughts, gestures, words, and deeds I have transgressed the most holy commandments of God; as my Lord and God perceives, and I cannot so fully discern. But I repent of my sins, and I am sorry for them, and heartily desire grace of God, through His beloved Son Jesus Christ, and I pray that He would impart to me His Holy Spirit for the amendment of my life.

HOLY KEYS

St. John 20:23

After the Minister speaks each key, the congregation responds:

C Amen.

PAX VOTUM

Philippians 4:7

M The peace of God which surpasses all understanding guard our hearts and minds through faith in ☩ Christ Jesus.

C Amen.

This hymn, the first five stanzas of which were sung as the Gradual Hymn, was first included in the Danish Psalm Book of 1569 by Hans Thomisson—whose father was the first Danish pastor of the Reformation. There is a venerable tradition in the Scandinavian Church to sing the sixth stanza before the General Confession, as we are doing here.

Although it is commonly observed at the beginning of the Service in modern practice, a corporate Confession of sin was historically spoken after the Sermon, even before the Reformation. This form of Confession was prepared by Martin Chemnitz, a great Lutheran Reformer often honored as the “second Martin” because of his influence after Luther.

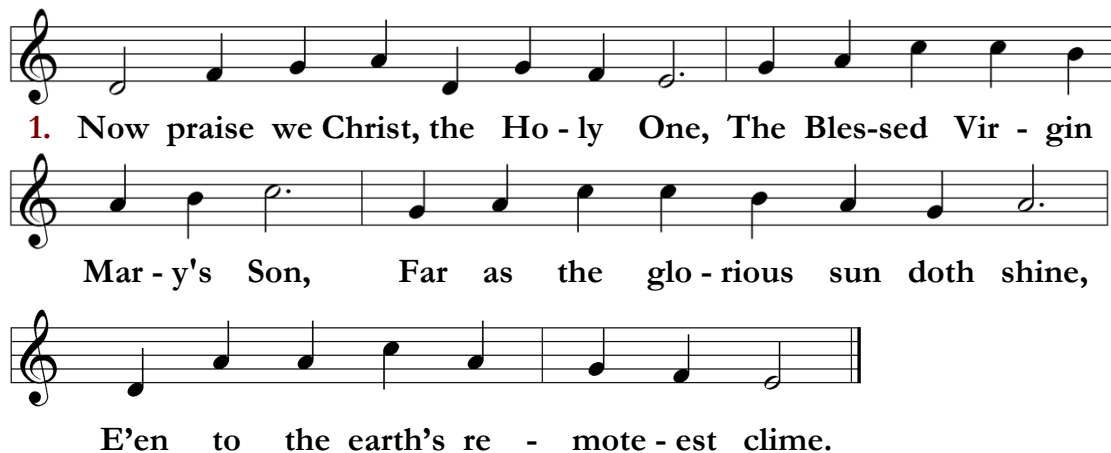
Christ says to His Church through His Ministers: “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained” (St. John 20:23).

This hymn was set by Martin Luther from the ancient Latin hymn, A solis ortus cardinae—one of the oldest hymns in continual use in the Christian Church. Luther's setting of the text quickly became one of the most prominent Lutheran Christmas hymns. Its references to the "Holy Maid" becoming the abode and "Temple of the living God," along with references to the Annunciation itself, make it a fitting hymn for the Festival.



OFFERTORY HYMN

Christum wir sollen loben schon



1. Now praise we Christ, the Ho - ly One, The Bles-sed Vir - gin
 Mar - y's Son, Far as the glo - rious sun doth shine,
 E'en to the earth's re - mote - est clime.

2. He who Himself all things did make
 A servant's form agreed to take,
 That He, as Man, mankind might win
 And save His creatures from their sin.

3. The grace and pow'r of God, the Lord,
 Upon the Mother was outpoured;
 A Virgin pure and undefiled
 In wond'rous way conceived a Child.

4. The holy Maid became th'abode
 And Temple of the living God;
 And she who knew not man was blest
 With God's own Word made manifest.

5. The noble Mother bore a Son—
 For so did Gabriel's promise run--
 Whom John confessed and leaped with joy
 Before the Mother knew her Boy.

6. Upon a manger filled with hay
 In poverty content He lay:
 With milk was fed the Lord of all
 Who feeds the ravens when they call.

7. The heav'nly choirs rejoice and raise
 Their voice to God in songs of praise.
 To humble shepherds is proclaimed
 The Shepherd who the world has framed.

▲ 8. All honor unto Christ the Lord,
 Eternal and incarnate Word,
 With Father and with Holy Ghost,
 Till time in endless time be lost.
 Amen.

Participation in the Table of the Lord Out of respect for the Blessed Sacrament of our Lord's Body and Blood and the pastoral duty to be faithful stewards of the Mysteries of God, we ask that only those of our fellowship who are properly prepared (see the Small Catechism, Part Six, and the Twenty Christian Questions and Answers) come forward to receive the Testament.

✠ HOLY TESTAMENT

EXHORTATION

STAND

PREFACE

M The Lord be with you.



C And with thy spir - it.

Ruth 2:4; II Timothy 4:22

M Lift up your hearts.



C We lift them up unto the Lord.

Lamentations 3:41

M Let us give thanks to the Lord our God.



C It is meet and right so to do.

Psalm 136

PROPER PREFACE

PATER NOSTER

St. Matthew 6:9-13; St. Luke 11:2-4

All may KNEEL at the Lord's Prayer and join in the Doxology:



✠ VERBA TESTAMENTI ✠

St. Matthew 26:26-30; St. Mark 14:22-24;
St. Luke 22:19-20; 1 Corinthians 11:23-25

Please see page 20 for Communion Distribution prayers.

*The **Holy Testament** is the spiritual fulfillment of the Passover liturgy, which our Lord Christ used in the Institution of His Holy Supper. The Passover was instituted by God in the Old Testament, when He sent Moses to free the children of Israel from bondage in Egypt. In this way, the events we celebrate are part of a continuity stretching back about four millennia. But even more significantly, these events stretch forward to eternity. Mysteriously, we are connected to the the eternal Wedding Supper of the Lamb by participating in the Testament.*

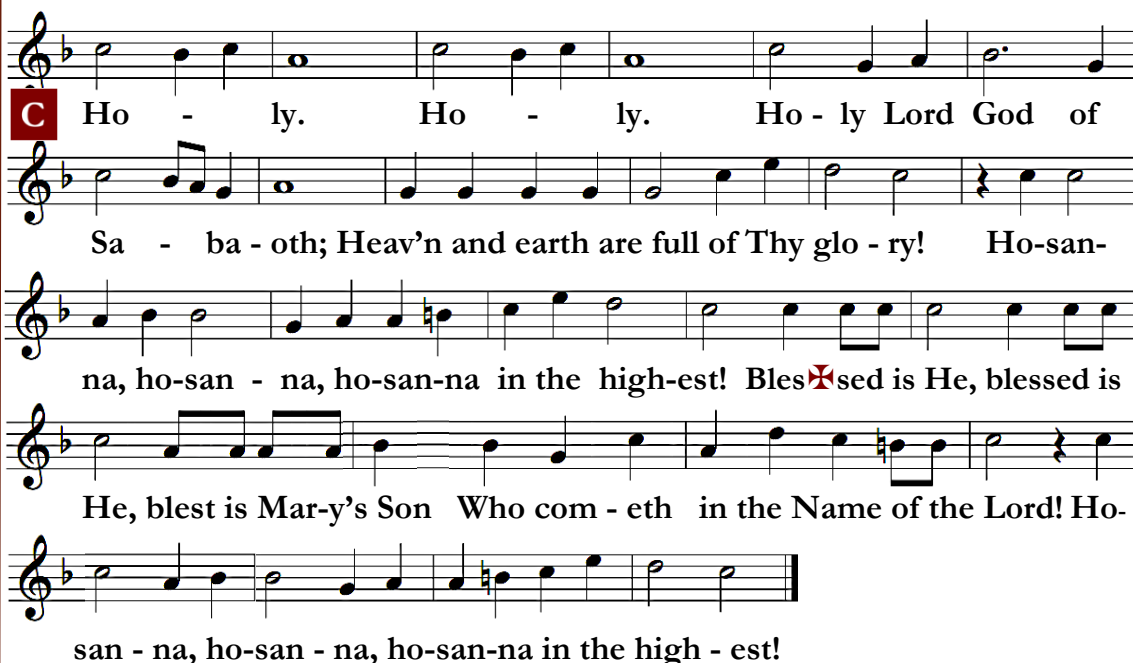
*Christ speaks His **Words of Institution** through the pastor, effecting the miraculous Sacramental Union. "We believe that the food blessed by Him through the Word and prayer is the body and blood of our Lord Jesus Christ" (FC, SD, VII:39).*

The **Sanctus** (Latin for "Holy") is the song the Seraphim sing without ceasing before the Throne of God in Heaven. In the Divine Liturgy, it is joined with the Benedictus, the song the Hebrew believers used to greet our Lord upon His Triumphal Entry into Jerusalem on Palm Sunday. Combined, Heaven and earth meet: the song of the saints on earth joins with the praise of the hosts of heaven to greet the Lord of lords, present now upon His Altar.

Luther composed this setting of the **Agnus Dei** (St. John the Baptist's acclamation of the Lamb of God) for the Deutsche Messe. He wrote it to correspond with the Kyrie that American Lutherans are familiar with and use in the "Common Service," which has the same melody. Luther wanted demonstrate musically the continuity of the Divine Service as one liturgical act.

SANCTUS



Isaiah 6:1-4; St. John 12:13



C Ho - ly. Ho - ly. Ho - ly Lord God of
Sa - ba - oth; Heav'n and earth are full of Thy glo - ry! Ho-san-
na, ho-san - na, ho-san-na in the high-est! Bles[✠]sed is He, blessed is
He, blest is Mar-y's Son Who com - eth in the Name of the Lord! Ho-
san - na, ho-san - na, ho-san-na in the high - est!

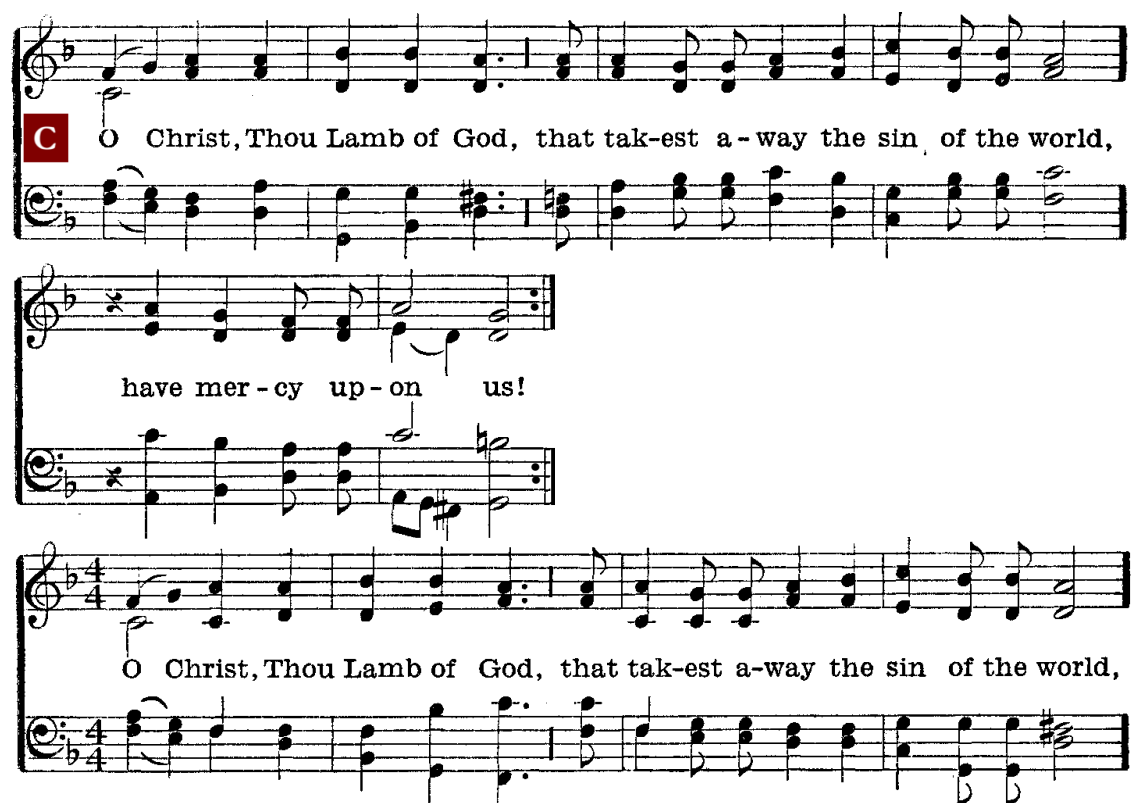
PAX DOMINI

St. John 20:19

M The [✠] peace of the Lord be with you alway.
C  Amen. 

AGNUS DEI

St. John 1:29

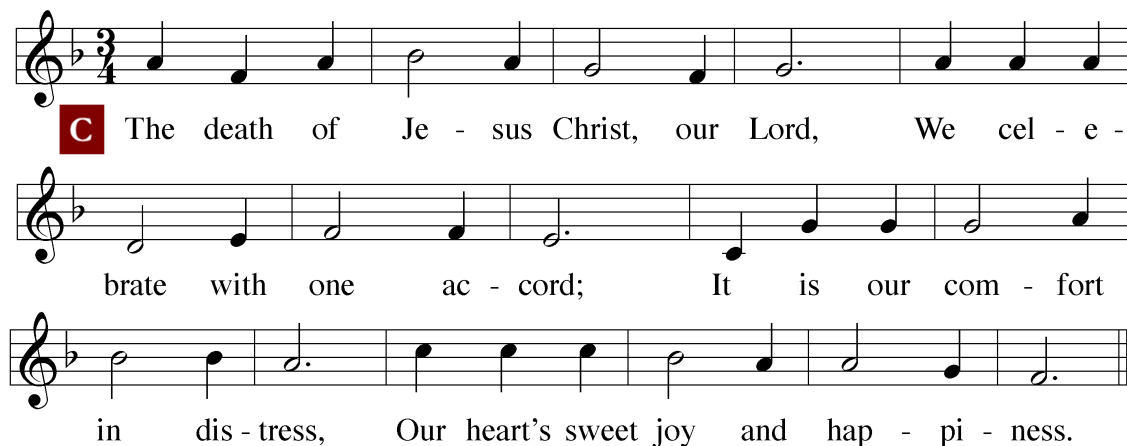


C O Christ, Thou Lamb of God, that tak-est a-way the sin, of the world,
have mer - cy up - on us!
O Christ, Thou Lamb of God, that tak-est a-way the sin of the world,



HYMN

Wår Herres Jesu Kristi död (ELH 329)



2. He blotted out with His own blood
The judgment that against us stood;
He full atonement for us made,
And all our debt He fully paid.
3. That this is now and ever true
He gives an earnest ever new:
In this His holy Supper here
We taste His love so sweet, so near.
4. His Word proclaims, and we believe.
That in this Supper we receive
His very body, as He said,
His very blood for sinners shed.
5. A precious food is this indeed—
It never fails us in our need—
A heav'nly manna for our soul
Until we safely reach our goal.
6. O blest is each believing guest
Who in this promise finds His rest,
For Jesus will in love abide
With those who do in Him confide.
7. The guest that comes with true intent
To turn to God and to repent,
To live for Christ, to die to sin,
Will thus a holy life begin.
8. They who His Word do not believe,
This food unworthily receive,
Salvation here will never find—
May we this warning keep in mind!
9. O Jesus Christ, our Brother dear,
Unto Thy cross we now draw near;
Thy sacred wounds indeed make whole
A wounded and benighted soul.
10. Help us sincerely to believe
That we may worthily receive
Thy Supper and in Thee find rest.
Amen, he who believes is blest.

The Death of Jesus Christ Our Lord is an old Norwegian Communion hymn, included as early as 1695 in the Norwegian psalm book. The psalm was written by Haquin Spegel in 1684 when he was superintendent in Gotland. His compositions were meant to contribute to the Swedishization of Gotland, which after the peace in Brömsebro in 1645 had been incorporated into Sweden. The hymn is often associated with Maundy Thursday for obvious textual reasons, making it a fitting Communion hymn for Lent.

*Luther adapted
"O Lord, we
Praise You"
from a pre-
Reformation
religious folk
hymn. It was
prescribed with
"Jesus Christ, our
Blessed Savior" as
part of the
Deutsche Messe.
Its rich imagery of
the Lord's Body
and Blood, "born
of Mary," make it
particularly
appropriate for the
Feast of the
Annunciation.*

HYMN

Gott sei gelobet und gebenedeiet (ELH 327)



1. O Lord, we praise Thee, bless Thee, and a - dore Thee, In thanks -
giv - ing bow be - fore Thee. Thou with Thy Bod - y
and Thy Blood didst nour - ish Our weak souls that they may
flour - ish: Kyr - i - e - lei - son! May Thy Bod - y,
Lord, born of Mar - y, that our sins and sor - rows
did car - ry, And Thy Blood for us plead in all
tri - al, fear, and need: Kyr - i - e - lei - son!

2. Thy holy body into death was given,
Life to win for us in heaven.
No greater love than this to Thee could bind us;
May this feast thereof remind us!
Kyrieleison!
Lord, Thy kindness did so constrain Thee
That Thy blood should bless and sustain me.
All our debt Thou hast paid;
Peace with God once more is made:
Kyrieleison!

3. May God bestow on us His grace and favor
To please Him with our behavior
And live as brethren here in love and union
Nor repent this blest Communion!
Kyrieleison!
Let not Thy good Spirit forsake us;
Grant that heavenly-minded He make us;
Give Thy Church, Lord, to see
Days of peace and unity:
Kyrieleison!

POSTCOMMUNION COLLECT

M Behold, a Virgin shall conceive, and bear a Son,



C And shall call His Name Im-man - u - el!

Isaiah 7:14

M Let us pray.

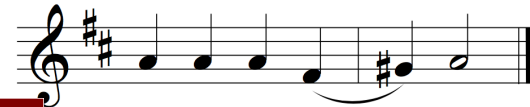
Merciful God, Heavenly Father, whom it hath pleased that Thy dear Son by the message of an Angel should assume our flesh from the body of the blessed Virgin, grant, we beseech Thee, that by firm faith in this divine mystery we may obtain the blessed fruits of His holy incarnation, pardon for our guilt, and the renewal of our minds unto life everlasting; through the same Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.



C A - men.

BENEDICAMUS DOMINI

M The Lord be with you.



C And with thy spir - it.

M Bless ☩ we the Lord.



C Thanks be to God.

BENEDICTION

Numbers 6:22-27

M . . . The Lord look upon you with favor and ☩ give you peace.



C A - men. A - men. A - men.

Sit.

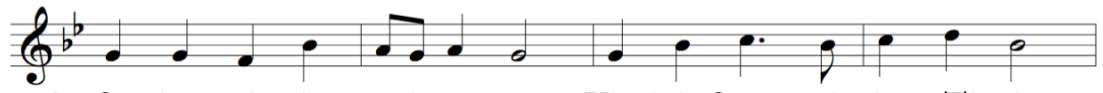
The Aaronic benediction was a unique reintroduction to the Liturgy suggested by Luther. As the spiritual descendants of Abraham, we are blessed with the same benediction that Moses taught the Levites to say over Israel.

ANNOUNCEMENTS

Savior of the Nations, Come is traditionally associated with the Season of Advent, for which Martin Luther originally set the hymn (based on St. Ambrose's Latin hymn, Veni Redemptor Gentium) to be sung throughout the season. The vivid imagery of the Incarnation, particularly pointing to the biblical truth that "God was there upon His throne" within the womb of the Blessed Virgin Mary, show the importance of the Annunciation as a Christian Feast Day.

RECESSIONAL HYMN

Nun komm, der Heiden Heiland



1. Sav-ior of the na-tions, come, Virgin's Son, make here Thy home!



Mar-vel 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. From the Father's Throne He came
And ascended to the same.
Captive leading Death and Hell--
High the song of triumph swell!
6. For Thou art the Father's Son
Who in flesh the vict'ry won.
By Thy mighty pow'r make whole
All our ills of flesh and soul.
7. Shine forth, blesséd Light from Light,
Morning Star, in deep of night.
Darkness now must keep away;
Faith dwells ever in the day.
8. Praise to God the Father sing,
Praise to God the Son, our King,
Praise to God the Spirit be
Ever and eternally.

A PRAYER BEFORE THE RECEPTION OF THE BLESSED SACRAMENT

O God, who desireth not the death of a sinner, but rather that he turn from his evil way and live, I come to Thee, although I have sinned and deserve only Thy wrath. But I flee to Thy mercy in Christ Jesus, my Lord, who gave His body and His blood for my redemption. Lord, grant that I may ever thus believe and never waver. Grant that in such faith I may worthily go to Thine Altar to receive the very Body and the true Blood which Thy Son hast given for my salvation, that I may duly praise, laud, and honor Thy love and Thy mercy all the days of my life. Hear me for the sake of Jesus Christ, Thy Son, my Redeemer and Savior. Amen.

A PRAYER AFTER THE RECEPTION OF THE BLESSED SACRAMENT

Thanks and praise to Thee, almighty, everlasting God, heavenly Father, for this Thy divine tenderness and love, that Thou hast again given me grace to receive the holy Body and the precious Blood of Thine only Son, Jesus Christ, my Lord. I humbly beseech Thee, fill me with the power of Thy Holy Spirit, that through this Sacrament, which I have received with the mouth of my body, I by faith may evermore retain the treasures of Thy grace imparted to me in this Sacrament, even the forgiveness of sins, oneness with Christ, and eternal life. Let this Thy grace enable me steadfastly to walk in the footsteps of my Lord Jesus Christ, nothing doubting that at the last Thou wilt give unto me and to all that bear the cross for His sake the crown of everlasting life. Hear me, heavenly Father, for the sake of Jesus Christ, my Lord and Savior. Amen.

MINISTERING IN THE DIVINE SERVICE

Celebrant The Rev. Zachary Semmann, *Chaplain*, R2W

Preacher The Rev. Jeffrey Hendrix, *Pastor*, Faith Lutheran Church

Liturgical Director & Organist Daniel G. Baker, *Kantor*, R2W

Evangelion-bearer The Rev. Nathan Strutz, *Pastor*, Resurrection Ev. Luth. Church

Thurifer Caleb Strutz, *Seminarian*, BLTS

Crucifer David Moseley, *Vice President*, R2W

Altar Servers Kaito Mikkelsen, *Catechumen*, Faith Lutheran Church
Gabe Klahn, *Catechumen*, Faith Lutheran Church

Special thanks to the other assistants who helped with the Divine Service, as well as the members of Faith Lutheran Church for hosting this Service and our fellowship supper.

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