

# REMEMBER WHY CHRIST CAME





## IN THE NAME OF JESUS

### THE THEME OF OUR WORSHIP:

*A Real Christmas: remembers why Christ came. Why did the Son of God come into our world and take on human flesh? So that he might die as the sacrifice for our sins. Advent marks the start of a new Church Year. We begin at the end...watching Jesus ride into Jerusalem on a donkey colt, knowing full well that he would be killed before the end of the week. The events of Palm Sunday serve as a microcosm for all Jesus' work...proving the Son of God was willing to humble himself and endure anything for our salvation. That is precisely why Christ came. And a real Christmas requires remembering why Christ came.*

**WELCOME!** Thank you for joining us for worship this morning. At St. Paul's, you will find a worship service designed to praise God and increase people's faith. While all styles of worship take some getting used to, we hope you will find that the main message – the unconditional love Jesus has for us – comes through clearly.

**PARTICIPATE.** Many parts of our worship service are interactive. Feel free to sing along with the hymns and songs. There are also times in the service when Pastor and congregation speak back and forth. Please join together as you feel comfortable.

**PARAMENTS.** In Lutheran churches you often see paraments. These are the colored cloths with symbols on them hanging from the altar and pulpit. They change with the church seasons and celebrations as a visual reminder of what we are celebrating in our worship. The color the Church dresses itself in for the season of Advent is blue. Blue reminds you of the hope of heaven and the sky...where Jesus will come again. This color reinforces the driving themes of Advent...waiting, hoping, and looking forward to your King's coming into this world.

**PERSONAL CONVENIENCES.** For your convenience, restrooms are located in the southwest corner of the narthex across from the entrance into the sanctuary...feel free to ask for directions. Cell phones should be turned off or put on vibrate mode so as not to disrupt others during the service. Thank you for your cooperation.

To help you focus while you join us for worship, take the time to eliminate as many distractions around you as possible. We may be separated by in-person or livestream worship, but we can connect with each other here for Christian support and encouragement.

## WORSHIP NOTES

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### THE SEASON OF ADVENT

While most of the world marks the passage of time from January through December...Christians have kept their own calendar for centuries. This Christian year is a way of remembering key events in the life and ministry of Jesus Christ. The season of Advent is the first season of a new year in the Christian calendar. Advent is a Latin word that means “coming” or “arrival”. The season of Advent is the four-week period before Christmas that the Church uses to think about how Jesus comes near to us:



- ◆ Jesus arrived once as a baby in Bethlehem...coming near to humanity to save you. Advent is a time of preparation for Christmas.
- ◆ Jesus arrives here among you today through his Word, in Holy Baptism and in Holy Communion...to forgive you and strengthen you.
- ◆ Jesus will arrive in glory at the end of this world. You look forward to that day with excitement because Jesus has already come and prepared us for it.

### OUR WORSHIP SERIES

A parent says, “I want to give my kids a real Christmas.” What do you think that parent means? Trimming a freshly cut tree or finding the perfect presents? Perhaps they are thinking about those things. “Then it will be a real Christmas!” Certainly... all those are wonderful things. However, none of them are what makes Christmas real. The sad truth is Christmas is the most beloved holiday of so many...yet so few know what Christmas is really about.

If you want a real Christmas, then you need to observe Advent. Advent prepares our minds and hearts...so that we might soon celebrate a real Christmas. Our worship in the season of Advent follows this path:

#### A REAL CHRISTMAS

1 <sup>st</sup> Sunday in Advent	<i>... Remembers Why Christ Came</i>
2 <sup>nd</sup> Sunday in Advent	<i>... Is Rooted in Repentance</i>
3 <sup>rd</sup> Sunday in Advent	<i>... Results in Great Joy</i>
4 <sup>th</sup> Sunday in Advent (Christmas @ St. Paul's)	<i>... Come and See What God Has Done</i>

## THE GATHERING

## My Soul in Stillness Waits

Traditionally...in Advent...the Gloria and other songs of praise are not sung to open worship. The astute worshiper will notice this mirrors our practice of Lent. The high festival of Easter is preceded by a six-week period of preparation known as Lent. Likewise...the high festival of Christmas is preceded by a four-week period of preparation known as Advent. Both seasons...Lent and Advent...have a solemn and penitential nature.

### *Refrain*

### **Refrain**

*Refrain*



For you, O Lord, my soul in still-ness waits,  
tru - ly my hope is in you.

The image shows two staves of musical notation in G major (one flat). The first staff begins with a treble clef, a key signature of one flat, and a common time signature. It contains a whole rest followed by a quarter rest, then a series of quarter notes: G4, A4, B4, C5, B4, A4, G4. The second staff continues with quarter notes: G4, A4, B4, C5, B4, A4, G4, ending with a double bar line.

The grace of the Lord Jesus Christ ✝,  
and the love of God,  
and the fellowship of the Holy Spirit  
be with you all.

**And also with you.**

### **Refrain**

O Lord of Light, our only hope of glory,  
Your radiance shines in all who look to you.  
Come light the hearts of all in dark and shadow.

The season of Advent is a time  
to prepare our hearts for the coming of Jesus.

**We look forward to the coming of our Savior  
in the flesh as a babe in Bethlehem.**

We anticipate his return in judgment as our King.

**We welcome him in his daily coming to us in Word and Sacrament.**

## **Refrain**

O Spring of Joy, rain down upon our spirits.  
Our thirsty hearts are yearning for your Word.  
Come, make us whole, be comfort to our hearts.

## **CONFESSION OF SINS**

The season of Advent is a time  
to prepare our hearts for the coming of Jesus.

**We will prepare our hearts by repenting of our many sins.**

**I have not always carried out my responsibilities...**

**as a husband, wife or single person,  
as a parent or a child,  
as employer or employee  
as a teacher or student.**

**I have not always loved God with all my heart.**

**I have not always gladly heard his Word,  
and patiently endured affliction.**

**At times, I have been dishonest, proud, and unforgiving.**

**At times, I have been selfish, lazy, envious, and quarrelsome.**

**I do not always speak in a way that  
builds others up, but instead tears them down.**

**I do not always treat my body as a gift from God;**

**I do not always use it to his glory.**

**I often allow indecent thoughts to linger in my mind.**

**I have failed to do what is right and good in God's sight.**

## **Refrain**

*Refrain*

For you, O Lord, my soul in still-ness waits,  
tru - ly my hope is in you.

O Root of Life, implant your seed within us.  
And in your advent draw us all to you,  
our hope reborn in dying and in rising.

## **CONFESSION OF SINS**

God has said through his apostle,  
“When we confess our sins, [God] is faithful  
and just and will forgive us our sins  
and purify us from all unrighteousness” (1 John 1:9).  
By the grace of God the Father, he provided  
Jesus as the sinless one for you.  
He offered Jesus as the Lamb of God,  
whose blood washes all sin from you.

God has pardoned your sins for Jesus' sake.

**Amen! Come, Lord Jesus, and save us! Amen!**

### **Refrain**

O Key of Knowledge, guide us in our pilgrimage,  
we ever seek, yet unfulfilled remain.  
Open to us the pathway of your peace.

### **Final Refrain**

## **PRAYER OF THE DAY**

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Our instinct is to want God to stir up a type of power that matches our definition of power. However, as this ancient prayer reminds us...the only thing that is ours is the sin that puts us in danger. Therefore, the power needed to save us from that sin must be wholly his. That power and strength will not be what we expect. It will be hidden in weakness...both in his life and ours. This prayer comes from the *Gregorian Sacramentary* of the tenth century.

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Let us pray.

**Stir up your power, O Lord, and come. Protect us by your strength,  
and save us from the threatening dangers of our sins;  
for you live and reign with the Father and the Holy Spirit, one God,  
now and forever. Amen.**

# THE WORD

## FIRST READING

*Jeremiah 33:14-16*

*Just as we assume we know how a king should act...we also assume we know how life in his kingdom should go. The people of Judea assumed that Jerusalem was untouchable, that its walls would never be breached. The Lord sent Jeremiah to tell them otherwise. Even though their hopes for their earthly city would crumble...God wanted his people to see a vision of a more glorious city. God would keep his promise to raise up a righteous Branch from King David's fallen line. The holy city will be a city where the citizens bear the same name as their King:  
The LORD Our Righteous Savior.*

<sup>14</sup>“The days are coming,’ declares the LORD, ‘when I will fulfill the good promise I made to the people of Israel and Judah.

<sup>15</sup>“In those days and at that time  
I will make a righteous Branch sprout from David’s line;  
he will do what is just and right in the land.

<sup>16</sup>In those days Judah will be saved  
and Jerusalem will live in safety.  
This is the name by which it will be called:  
The LORD Our Righteous Savior.’

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Advent is the beginning of a new Church Year. The lessons read throughout the Church Year are comprised of three cycles: years A, B and C. Today we begin Year C. The theme for the day always comes from the Gospel. And most of the Gospel lessons in Year C come from the Gospel of St. Luke. The historic symbol for Luke’s Gospel is a bull. This is because Luke...more than any of the other evangelists...writes about Jesus’ work as our sacrifice for sin. A bull was an extremely important sacrificial animal among Old Testament believers. Look for that theme of sacrifice throughout the Gospel lessons this year.

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## LIGHTING OF THE ADVENT WREATH


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**The Advent Wreath** is a combination of two very common symbols: light and the fir tree. From the early centuries of Christianity, it has been the practice to represent Christ by a burning candle. The fir tree has a long history of religious use. No doubt the Advent Wreath was suggested by the Christmas tree. It seems that the Advent Wreath originated a few hundred years ago among the Lutherans of eastern Germany. A wreath of evergreens...made in various sizes...was either suspended from the ceiling or placed on a table. Four candles representing the four Sundays of Advent were fastened to the wreath. Eventually the use of the Advent Wreath became widespread and also moved from the home into the church. The general symbolism of the Advent Wreath lies in the growing light of the wreath, increasing each week as you approach the birthday of Jesus...the Light of the world.

To **introduce the wreath song**...the refrain and verse play. At this time...the first candle is lit. The congregation then sings the refrain, verse 1, and the refrain again.

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### Refrain



One light for Je - sus Christ:  
light the Ad - vent can - dle! One light to  
fill the sky, wait - ing for his com - ing.

### Verse



1. One to show the King of kings,  
1. Lord of earth and heav - en.

## SECOND READING

## 1 Thessalonians 3:9-13

*The tone for the whole church year is set at the starting line. However, on this first Sunday of the year...the finish line is already in view. Paul's ultimate desire for the Thessalonians...and our Father's ultimate desire for all his children...is that they would be found blameless and holy when the Lord Jesus comes again in glory. How will it happen? What will get God's people safely to that finish line? It is the ministry of the Word and sacraments. Paul's desire for these Christians to be found holy on the day of Jesus' future advent was inseparably linked to Jesus' present advent among them in word and sacraments. The means of grace were...and still are...the only means to that most blessed end.*

<sup>9</sup>How can we thank God enough for you in return for all the joy we have in the presence of our God because of you? <sup>10</sup>Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith.

<sup>11</sup>Now may our God and Father himself and our Lord Jesus clear the way for us to come to you. <sup>12</sup>May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. <sup>13</sup>May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.

## DUET

## *O Come to Us, Emmanuel*

O come to us, Emmanuel, deliver us we pray. Lord, come to us, abide with us, restore our joy today. Lord, come walk beside us, come lead, teach, and guide us. Shine in our shadows and show us the way. O come to us, Emmanuel, deliver us we pray. Lord, come to us, abide with us, restore our joy today.

*Refrain:* Rejoice! Rejoice! Emmanuel shall come to us and ransom Israel.

O come to us, Emmanuel, and make us one in love. By your strong hand, Lord, heal our land with grace from above. Bring peace for our sorrows, hope for tomorrow. Shine in our shadows and bring a new day. *Refrain*

## GOSPEL

Luke 19:28-40

*Thankfully...before retuning as a king who judges, Jesus comes as a King who saves. Perhaps no other event from the life of Jesus captures the uniquely humble work he came to do as well as his entry into Jerusalem does. The shouts at his entry and his birth are nearly identical. Peace on earth (Luke 2:14). Peace in heaven (verse 38). Glory to God (in both passages). Whether it's Bethlehem, Jerusalem, or Anytown, USA...this is the way to welcome the King who humbles himself to save us. There is peace between heaven and earth. God and sinners have been reconciled. All glory belongs to our God!*

<sup>28</sup>After Jesus had said this, he went on ahead, going up to Jerusalem.  
<sup>29</sup>As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, <sup>30</sup>“Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. <sup>31</sup>If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

<sup>32</sup>Those who were sent ahead went and found it just as he had told them. <sup>33</sup>As they were untying the colt, its owners asked them, “Why are you untying the colt?”

<sup>34</sup>They replied, “The Lord needs it.”

<sup>35</sup>They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. <sup>36</sup>As he went along, people spread their cloaks on the road.

<sup>37</sup>When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:

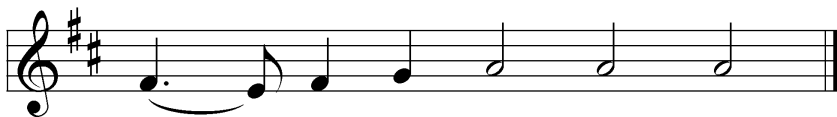
<sup>38</sup>“Blessed is the king who comes in the name of the Lord!”

“Peace in heaven and glory in the highest!”

<sup>39</sup>Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples!”

<sup>40</sup>“I tell you,” he replied, “if they keep quiet, the stones will cry out.”

## The Gospel of the Lord.



C: Praise be to you, O Christ!

## HYMN OF THE DAY

## Savior of the Nations, Come | 301



1 Sav - ior of the na - tions, come; Vir - gin's  
2 Not by hu - man flesh and blood, by the  
3 Won - drous birth! O won - drous Child of the  
4 From the Fa - ther's throne he came and as -  
5 Praise to God the Fa - ther sing, praise to



Son, make here your home. Mar - vel now, O  
Spir - it of our God was the Word of  
vir - gin un - de - filed, though by all the  
cend - ed to the same, cap - tive lead - ing  
God the Son, our King, praise to God the



heav'n and earth, that the Lord chose such a birth.  
God made flesh, wom - an's off - spring, pure and fresh.  
world dis - owned, yet to be in heav'n en - throned!  
death and hell. High the song of tri - umph swell!  
Spir - it be ev - er and e - ter - nal - ly.

Text: tr. William M. Reynolds, 1812–1876, alt.; German version, Martin Luther, 1483–1546, abr.; Ambrose of Milan, 340–397, abr.  
Tune: Geistliche gesangk Buchleyn, Wittenberg, 1524, ed. Johann Walter  
Text and tune: Public domain

*“More than Hopium”*

**APOSTLE’S CREED**

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

**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 is seated at the right hand of God the Father Almighty.**

**From there 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.**

**CONNECT**

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We would kindly ask everyone to fill out a *Connect Card* now. If you are worshipping with us virtually, we kindly ask that you also fill out a digital *Connect Card*. What will be the “next steps” you can take as a response to the message you have heard today? You can also let us know how we can pray for you or ask for more information on one of the ministries or programs we are offering. Thank you!

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## OFFERING

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If you're visiting today...we're glad to have you as our guest. Please don't feel any obligation to participate in this part of the service. In fact...we hope you'll consider this service our gift to you! This offering is an opportunity for those of us who are regular attenders to invest tangibly in what God is doing here. If you do wish to give an offering...please feel free to do so.

Giving Options:

- ◆ Scan the QR code to the right.
- ◆ give your gift [online](#).
- ◆ via text message: text "GIVE" to 877.492.5452 and follow the text instructions.



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## PRAYER OF THE CHURCH

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The Prayer of the Church is one of the three responses to the Word that worshippers have heard in the readings and sermon. We respond with faith (speaking the Creed), with offerings, and with prayer. In the Prayer of the Church, God's people do the work of priests, making intercession for themselves...for others...and for the world.

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## LORD'S PRAYER

Lord, remember us in your kingdom and teach us to pray:

**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.**

## BLESSING

Brothers and sisters, go in peace.  
Live in harmony with one another.  
Serve the Lord with gladness.

The Lord bless you and keep you.  
The Lord make his face shine on you and be gracious to you.  
The Lord look on you with favor and † give you peace.



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

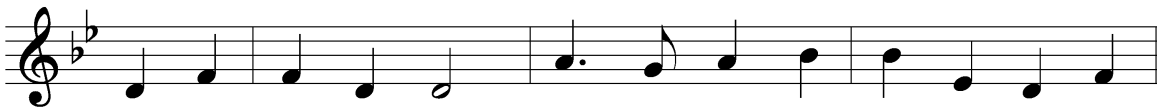
## HYMN OF DEPARTURE      Dawning Light of Our Salvation | 311



1 Long in dark - ness Is - rael wan - dered; long in mor - tal  
2 He shall raise a might - y Sav - ior; born of Da - vid's  
3 Je - sus, Lord, and might - y Sav - ior, Da - vid's son and



shad - ows we walked in bond - age and self - pit - y, trod in  
lin - eage, he comes in cov - nant love to claim us, from our  
yet his King, dawn - ing light of our sal - va - tion, of your



paths of sin and grief. In the proph - ets' words he told us,  
sins to set us free. Light to those who dwell in dark - ness,  
sav - ing pow'r we sing! Stand, O lame, and dance, ye bro - ken;



long the God of Is - rael spoke; he a - lone in strength would  
 life to those from death who flee, joy un - to the earth, and  
 know the Sav - ior's heal - ing grace. Come, O deaf, and hear him



save us from the hands of all our foes.  
 glad - ness, to your path - ways dawn - ing peace!  
 sing - ing; turn, O blind, be - hold his face!

*Refrain*



Ev - 'ry val - ley be ex - alt - ed! Ev - 'ry moun - tain



be made plane! Crook - ed ways re - pent and straight - en;



all cre - a - tion bend in praise!

Text: Wendell Kimbrough, b. 1983  
 Tune: Bruce Benedict, b. 1980  
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 Tune: © 2012 Cardiphonia. Used by permission: OneLicense no. 722076



*SERVING JESUS WITH HEARTS OF LOVE:*

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**PRESIDING MINISTER:** Pastor Brian Pechman

**SERVICE ACCOMPANIST:** Marilyn Toepel

**MUSICIANS:** Renee Mueller and Angie Pechman

**ALTAR GUILD:** Stefani Leverenz, Jenny Walleser, Lisa Specht

**USHERS:** 8:00a – Eric Specht, Mike Austreng, Dale Wuestenhagen, Ken Ditter,  
Derek Wagner, Jim Eick

10:30a – Chad Hayner, Mike Heilman, Tom Ehrenberg, Brandon Lis, Doug  
Mattek

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**Nicholas of Myra | December 6<sup>th</sup>:** A day for the Church to remember the importance of Nicholas of Myra, also know as St. Nicholas. The true story of Santa Claus begins with Nicholas.

St. Nicholas was said to have given bags of gold to the poor. The bags of gold, tossed through an open window, are said to have landed in stockings or shoes left before the fire to dry. This led to the custom of children hanging stockings or putting out shoes, eagerly awaiting gifts from St. Nicholas. Sometimes the story is told with gold balls in-stead of bags of gold. That is why three gold balls...sometimes represented as oranges...are one of the symbols for St. Nicholas. And so, St. Nicholas is a gift-giver. There is no way to tell how much of this story is true.



Here is what we know is true about St. Nicholas. In the 4<sup>th</sup> century great Christological controversies that questioned Christ's divinity and humanity raced throughout Christianity. The Nicene Creed...used in the Church as a confession of faith...emphasizes and explains this "God becoming man" as clearly as possible. The Nicene Creed dates back to 325AD. It is an interesting coincidence that St. Nicholas...so closely associated with Christmas...was at the Council of Nicea during which the Nicene Creed was written and approved as the official teaching of the Christian Church. He is said to be one of the strongest figures at the council...vigorously defending the dual nature of Christ...even reaching across the table and slapping Arius. For this, Nicholas almost lost his position as bishop of Myra...but he apologized and was forgiven.

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