

Confession and Absolution

Please stand for the last stanza

514 The Bridegroom Soon Will Call Us

LSB 514



1 The Bride-groom soon will call us, "Come to the wed-ding feast."
2 There shall we see in glo - ry Our dear Re-deem-er's face;
3 There God shall from all e - vil For - ev - er make us free,
4 In that fair home shall nev - er Be si - lent mu - sic's voice;



May slum-ber not be - fall us Nor watch - ful - ness de - crease.
The long - a - wait - ed sto - ry Of heav'n - ly joy takes place:
From sin and from the dev - il, From all ad - ver - si - ty,
With hearts and lips for - ev - er We shall in God re - joice,



May all our lamps be burn - ing With oil e - nough and more
The pa - tri - archs shall meet us, The proph - ets' ho - ly band;
From sick-ness, pain, and sad - ness, From trou - bles, cares, and fears,
While an - gel hosts are rais - ing With saints from great to least



That we, with Him re - turn - ing, May find an o - pen door!
A - pos - tles, mar - tyrs greet us In that ce - les - tial land.
And grant us heav'n - ly glad - ness And wipe a - way our tears.
A might - y hymn for prais - ing The Giv - er of the feast.

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Matt. 25:1-13; Rev. 19:609; Rev. 7:9-17

The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

P Our help is in the name of the Lord,

C who made heaven and earth.

P I said, I will confess my transgressions unto the Lord,

C and You forgave the iniquity of my sin.

Kneel/Stand

Silence for reflection on God's Word and for self-examination.

P O almighty God, merciful Father,

C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

P 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.

C **Amen.**

Stand

Service of the Word

Introit

Ps. 39:4–5, 7–8; antiphon: Is. 35:10



The ransomed of the LORD shall return and come to Zion with | singing;*
everlasting joy shall be up- | on their heads.

**They shall obtain glad- | ness and joy,*
and sorrow and sighing shall | flee away.**

O LORD, make me know my end and what is the measure | of my days;*
let me know how fleeting | I am!

**Behold, you have made my days a few handbreadths, and my lifetime is as
nothing be- | fore you.***

Surely all mankind stands as a | mere breath!

And now, O Lord, for what | do I wait?*

My hope | is in you.

Deliver me from all my trans- | gressions.*

Do not make me the scorn | of the fool!

Glory be to the Father and | to the Son*

and to the Holy | Spirit;

as it was in the be- | ginning,*

is now, and will be forever. | Amen.

The ransomed of the LORD shall return and come to Zion with | singing;*
everlasting joy shall be up- | on their heads.

They shall obtain glad- | ness and joy,*
and sorrow and sighing shall | flee away.

Kyrie

LSB 186



Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

Gloria in Excelsis

LSB 187



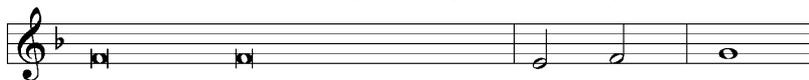
Glory be to God on high: and on earth peace, good - will toward
men. We praise Thee, we bless Thee, we wor - ship Thee,
we glorify Thee, we give thanks to Thee, for Thy great glory.
O Lord God, heav'n-ly King, God the Fa - ther Al - mighty.
O Lord, the only begotten Son, Je - sus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sin of the world, have mercy up - on us.
Thou that takest away the sin of the world, re - ceive our prayer.



Thou that sittest at the right hand of God the Father, have mercy up-



on us. For Thou only art holy; Thou on-ly art the Lord.



Thou only, O Christ, with the Ho - ly Ghost,



art most high in the glory of God the Father. A - men.

Salutation and Collect of the Day



P The Lord be with you.



C And with thy spir - it.



P Let us pray.

P O Lord, absolve Your people from their offenses that, from the bonds of our sins which by reason of our frailty we have brought upon ourselves, we may be delivered by Your bountiful goodness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Sit

Old Testament Reading

Isaiah 65:17–25

¹⁷For behold, I create new heavens
and a new earth,
and the former things shall not be remembered

or come into mind.

¹⁸But be glad and rejoice forever
in that which I create;

for behold, I create Jerusalem to be a joy,
and her people to be a gladness.

¹⁹I will rejoice in Jerusalem
and be glad in my people;
no more shall be heard in it the sound of weeping
and the cry of distress.

²⁰No more shall there be in it
an infant who lives but a few days,
or an old man who does not fill out his days,
for the young man shall die a hundred years old,
and the sinner a hundred years old shall be accursed.

²¹They shall build houses and inhabit them;
they shall plant vineyards and eat their fruit.

²²They shall not build and another inhabit;
they shall not plant and another eat;
for like the days of a tree shall the days of my people be,
and my chosen shall long enjoy the work of their hands.

²³They shall not labor in vain
or bear children for calamity,
for they shall be the offspring of the blessed of the LORD,
and their descendants with them.

²⁴Before they call I will answer;
while they are yet speaking I will hear.

²⁵The wolf and the lamb shall graze together;
the lion shall eat straw like the ox,
and dust shall be the serpent's food.

They shall not hurt or destroy
in all my holy mountain,"
says the LORD.

P This is the Word of the Lord.

C Thanks be to God.

Gradual

Ps. 45:14–15



In many-colored robes [the king's daughter] is led | to the king,*
with her virgin companions following be- | hind her.

With joy and gladness they are | led along*
as they enter the palace | of the king.

Epistle

1 Thessalonians 5:1–11

¹Now concerning the times and the seasons, brothers, you have no need to have anything written to you. ²For you yourselves are fully aware that the day of the Lord will come like a thief in the night. ³While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. ⁴But you are not in darkness, brothers, for that day to surprise you like a thief. ⁵For you are all children of light, children of the day. We are not of the night or of the darkness. ⁶So then let us not sleep, as others do, but let us keep awake and be sober. ⁷For those who sleep, sleep at night, and those who get drunk, are drunk at night. ⁸But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. ⁹For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰who died for us so that whether we are awake or asleep we might live with him. ¹¹Therefore encourage one another and build one another up, just as you are doing.

P This is the Word of the Lord.

C Thanks be to God.

Stand

Alleluia

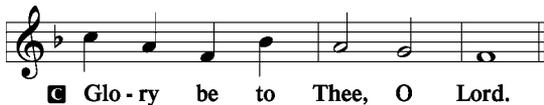
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Holy Gospel

Matthew 25:1–13

P The Holy Gospel according to St. Matthew, the twenty-fifth chapter.



¹Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. ²Five of them were foolish, and five were wise. ³For when the foolish took their lamps, they took no oil with them, ⁴but the wise took flasks of oil with their lamps. ⁵As the bridegroom was delayed, they all became drowsy and slept. ⁶But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.' ⁷Then all those virgins rose and trimmed their lamps. ⁸And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' ⁹But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.'

¹⁰And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

¹¹Afterward the other virgins came also, saying, 'Lord, lord, open to us.' ¹²But he answered, 'Truly, I say to you, I do not know you.' ¹³Watch therefore, for you know neither the day nor the hour.

P This is the Gospel of the Lord.



G Praise be to Thee, O Christ.

Nicene Creed

G I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the
dead,
whose kingdom will have no end.

And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshiped and
glorified,
who spoke by the prophets.

**And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ✠ of the world to come. Amen.**

Sit

516 Wake, Awake, for Night Is Flying

LSB 516



1 "Wake, a - wake, for night is fly - ing," The watch - men on the
2 Zi - on hears the watch - men sing - ing, And all her heart with
3 Now let all the heav'ns a - dore Thee, Let saints and an - gels



heights are cry - ing; "A - wake, Je - ru - sa - lem, a - rise!"
joy is spring - ing; She wakes, she ris - es from her gloom.
sing be - fore Thee With harp and cym - bals' clear - est tone.



Mid - night hears the wel - come voic - es And at the thrill - ing
For her Lord comes down all - glo - rious, The strong in grace, in
Of one pearl each shin - ing por - tal, Where, join - ing with the



cry re - joic - es: "Oh, where are ye, ye vir - gins wise?
truth vic - to - rious; Her star is ris'n, her light is come.
choir im - mor - tal, We gath - er round Thy ra - diant throne.



The Bride - groom comes, a - wake! Your lamps with glad - ness take!
Now come, Thou Bless - ed One, Lord Je - sus, God's own Son,
No eye has seen the light, No ear has heard the might



Al - le - lu - ia! With brid - al care Your - selves pre - pare
Hail! Ho - san - na! We en - ter all The wed - ding hall
Of Thy glo - ry; There - fore will we E - ter - nal - ly



To meet the Bride - groom, who is near."
To eat the Sup - per at Thy call.
Sing hymns of praise and joy to Thee!

Sermon: Are You Ready to Honor the Bridegroom when He Returns?

Stand

Offertory

LSB 192



C Cre - ate in me a clean heart, O God, and re -
new a right spir - it with - in me. Cast me not a -
way from Thy pres - ence, and take not Thy Ho - ly Spir - it
from me. Re - store un - to me the joy of Thy sal - va -
tion, and up - hold me with Thy free spir - it. A - men.

Sit

Offering

Stand

Prayer of the Church

*** Prayer of the Church Response ***

- P** Lord, in Your mercy,
- C** **hear our prayer.**
- P** now and forever.
- C** **Amen.**

Service of the Sacrament

Preface

LSB 194



P The Lord be with you.



G And with thy spir - it.



P Lift up your hearts.



G We lift them up un - to the Lord.



P Let us give thanks un - to the Lord, our God.



G It is meet and right so to do.

P It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who on this day overcame death and the grave and by His glorious resurrection opened to us the way of everlasting life. 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

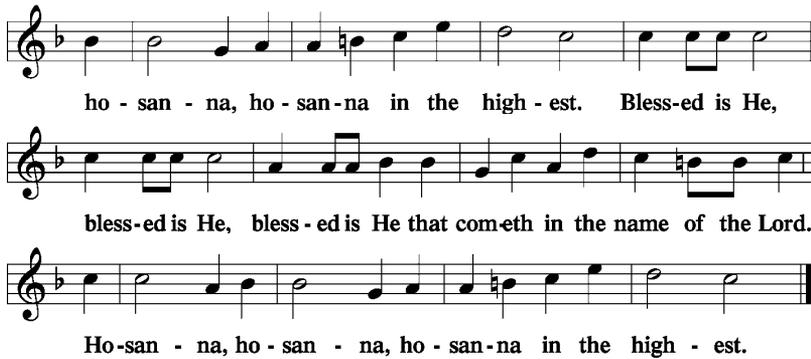
LSB 195



G Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Thy glo - ry. Ho - san - na,

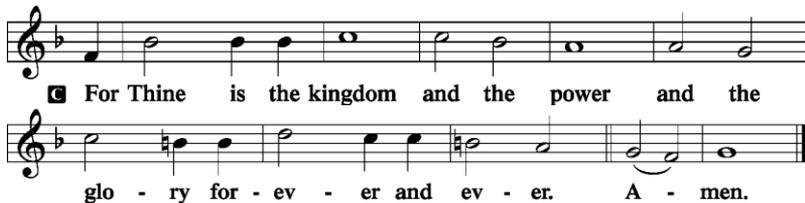


ho - san - na, ho - san - na in the high - est. Bless-ed is He,
 bless-ed is He, bless - ed is He that com-eth in the name of the Lord.
 Ho-san - na, ho - san - na, ho - san - na in the high - est.

Lord's Prayer

LSB 162

- P** Lord, remember us in Your kingdom and teach us to pray:
C **Our Father who art in heaven,**
 hallowed be Thy name,
 Thy kingdom come,
 Thy will be done on earth as it is in heaven;
 give us this day our daily bread;
 and forgive us our trespasses as we forgive those who trespass against
 us;
 and lead us not into temptation,
 but deliver us from evil.



C For Thine is the kingdom and the power and the
 glo - ry for - ev - er and ev - er. A - men.

The Words of Our Lord

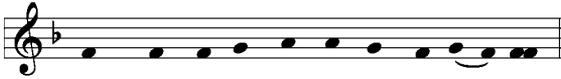
LSB 197

- P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My $\cdot\text{I}\cdot$ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My $\cdot\text{I}\cdot$ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

Pax Domini

LSB 197



P The peace of the Lord be with you al - ways.



G A - men.

Agnus Dei

LSB 198



G 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, have mer - cy up - on us.



O Christ, Thou Lamb of God, that tak - est a - way the sin of the



world, grant us Thy peace. A - men.

Sit

Distribution

P The body and blood of our Lord Jesus Christ strengthen and preserve you in body and soul to life everlasting. Depart \ddagger in peace.

G Amen.

628 Your Table I Approach

LSB 628



1 Your ta - ble I ap - proach; Dear Sav - ior, hear my prayer.
2 Lord, I con - fess my sins And mourn their wretch - ed bands;
3 Your bod - y and Your blood, Once slain and shed for me,
4 Search not how this takes place, This won - drous mys - ter - y;



Let not an un - re - pen - tant heart Prove hurt - ful to me there.
A con - trite heart is sure to find For - give - ness at Your hands.
Are tak - en at Your ta - ble, Lord, In blest re - al - i - ty.
God can ac - com - plish vast - ly more Than what we think could be.

5 O grant, most blessèd Lord,
That earth and hell combined
May not about this sacrament
Raise doubt within my mind.

6 Oh, may I never fail
To thank You day and night
For Your true body and true blood,
O God, my peace and light.

Public domain: Gerhard Wolter Molanus, 1633-1722; 1 Cor. 11:23-29; Luke 5:31-32; Mark 2:17; 1 Cor. 10:16

641 You Satisfy the Hungry Heart

LSB 641



You sat-is-fy the hun-gry heart With gift of fin-est wheat.



Come give to us, O sav-ing Lord, The bread of life to eat.



1 As when the shep - herd calls his sheep, They know and
2 With joy - ful lips we sing to You Our praise and
3 Is not the cup we bless and share The blood of
4 The mys - t'ry of Your pres - ence, Lord, No mor - tal
5 You give Your - self to us, O Lord; Then self - less



heed his voice; So when You call Your
 grat - i - tude That You should count us
 Christ out - poured? Do not one cup, one
 tongue can tell: Whom all the world can -
 let us be, To serve each oth - er



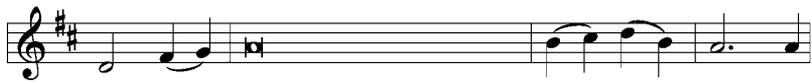
fam - 'ly, Lord, We fol - low and re - joi - ce.
 wor - thy, Lord, To share this heav'n - ly food.
 loaf, de - clare Our one - ness in the Lord?
 not con - tain Comes in our hearts to dwell.
 in Your name In truth and char - i - ty.

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Stand

Nunc Dimittis

LSB 199



Lord, now lettest Thou Thy servant de - part in peace ac -



cord - ing to Thy word, for mine eyes have seen Thy salvation,



which Thou hast pre - pared be - fore the face of all people,



a light to light - en the Gen - tiles and the glo - ry of Thy



peo - ple Is - ra - el. Glo - ry be to the Father and



to the Son and to the Ho - ly Ghost; as it was in the beginning,

is now, and ev - er shall be, world without end. A - men.

Thanksgiving

LSB 200

A O give thanks unto the Lord, for He is good,

G and His mercy endureth for - ev - er.

P Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

G A - men.

P The Lord be with you.

G And with thy spir - it.

Benedicamus

LSB 202

A Bless we the Lord.

G Thanks be to God.

Benediction

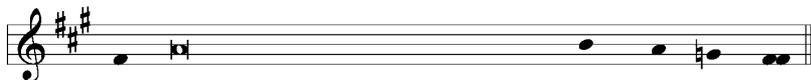
LSB 202



P The Lord bless you and keep you. The Lord make



His face shine upon you and be gra-cious un-to you.



The Lord lift up His countenance upon you and give you peace.



C A-men, a-men, a - men.

515 Rejoice, Rejoice, Believers

LSB 515



1 Re-joice, re-joice, be-liev-ers, And let your lights ap-pear;
2 The watch-ers on the moun-tain Pro-claim the Bride-groom near;
3 The saints, who here in pa-tience Their cross and suf-f'rings bore,
4 Our hope and ex-pec-ta-tion, O Je-sus, now ap-pear;



The eve-ning is ad-vanc-ing, And dark-er night is near.
Go forth as He ap-proach-es With al-le-lu-ias clear.
Shall live and reign for-ev-er When sor-row is no more.
A-rise, O Sun so longed for, O'er this be-night-ed sphere.



The Bride-groom is a-ris-ing And soon is draw-ing nigh.
The mar-riage feast is wait-ing; The gates wide o-pen stand.
A-round the throne of glo-ry The Lamb they shall be-hold;
With hearts and hands up-lift-ed, We plead, O Lord, to see



Up, pray and watch and wres-tle; At mid-night comes the cry.
A-rise, O heirs of glo-ry; The Bride-groom is at hand.
In tri-umph cast be-fore Him Their di-a-dems of gold.
The day of earth's re-demp-tion That sets Your peo-ple free!

HEAVEN ON EARTH

Excerpts from Arthur A. Just Jr.'s book,

continued from last week

The Liturgy of the Lord's Supper

Jesus' Words Over the Bread and Wine

The breaking of the unleavened bread is invested with new meaning by the words of Jesus: "This is My body, which is given for you" (Luke 22:19). Jesus thereby summarizes His prophetic task: He has come to give His body in vicarious atonement on behalf of all. His words at the table also foreshadow His completion of His prophetic task on the cross. At the table He teaches about the kingdom and performs the miracle of the new era of salvation by offering His body, crucified on behalf of the world, in bread.

According to Jesus' words, *the bread is His body*. This is not a parabolic or metaphorical use of language. "Is" means "is". The giving of His body with the bread is just as real as the giving of His body into death on the cross. The body of Jesus given in the Supper is the same body of Jesus given into death on the cross, buried, and raised on the third day (Luke 23:52, 55; 24:3, 23). How can this be? It can only be a miracle (a mystery) greater than the exodus miracles of manna and quail in the old covenant. Jesus is the new prophet in fulfillment of Moses, but greater, as Moses himself promised (Deuteronomy 18:15, quoted by Stephen in Acts 7:37). This is the new covenant that embraces and overtakes the old one. Jesus' prophetic actions are in keeping with the prophetic Christology of the New Testament: Jesus is the teacher and miracle worker who give His body in the Supper as food for His disciples. He is also the rejected one who gives His body into death on the cross for the life of the world. At the Last Supper, Jesus, by His words and actions, fulfills His prophetic task as He foretells the *continuing presence of His body* for salvation, accomplished through offering His body in substitutionary death for the life of all, in the Lord's Supper.

Thus, Jesus' words with the bread and wine make the Last Supper—and every Lord's Supper—miraculously different from all other meals. Those words declare the bread and wine truly to be His body and blood, given and shed for the forgiveness of sins (Matthew 26:28).

Also unique to the Last Supper is Jesus' teaching about Himself as the sacrificial Passover Lamb in fulfillment of the Old Testament—the final fulfillment of the exodus deliverance ("exodus" in Luke 9:31). Jesus' impending death signals the beginning of the new, eschatological era of salvation. By stating that the bread is His body "which is given for you" (Luke 22:19) and the cup is the new testament in His blood, Jesus is interpreting the Passover meal *as a prophecy of what He will do—in a greater way—on the cross, and then in the Church's celebration of His Supper*. Those Israelites who ate the first Passover, with the blood of the lamb smeared on their doorways, were in fact spared from God's judgment; they then participated in the exodus deliverance from bondage. Those who now feast at the table of the Lord receive the benefits earned by His crucified body and shed blood: with His body and blood they also receive deliverance from divine wrath,

freedom from bondage to evil, and safe passage to the new promised land (Hebrews 4).

In remembrance of Me

When the Lord instructs His disciples, "Do this in remembrance of Me," these words establish every Lord's Supper as a "remembrance" of Jesus' atoning death and His promise to return again (1 Corinthians 11:26). The vital question as to the meaning of "remembrance" is whether it is God who remembers us for Christ's sake or it is we who remember God because of His grace in Christ. Certainly both are true, but God is the one who first remembers His promise in Christ and who prompts our response of remembering in faith. God's grace in Christ precedes and is the cause of the Church's remembrance. Every time God showers us with His gifts, it is because He remembers His promises in Christ to save us. That is especially true of the Supper, where the divine gifts are Jesus' own body and blood for the forgiveness of sins. The communicant receives the benefits of Christ's perfect life, atoning death, and new resurrection life. God "remembers" us for Christ's sake as He bestows these gifts.

Yet it is also true that the disciples are called by Jesus to celebrate the Supper in remembrance of Him. The call to remembrance at the Last Supper recalls God's covenant promises at creation and at the Passover. God called Israel to "*remember* the Sabbath" because of His rest on the seventh day of creation (Exodus 20:8-11) and because He redeemed Israel in the exodus (Deuteronomy 5:12-15). Within the liturgical worship of Israel were celebrations that were a remembrance of the great deeds of Yahweh throughout the history of His redemption of His chosen people. This was particularly true at the Passover celebration.

In worship, as God reminds the Church and the Church remembers, eternity unfolds in earthly time. For the Christian congregation, remembering is not so much fondly recalling something that happened in the past as it is having that distilled event from the past inserted into our present. As an act of remembering, the Lord's Supper is an eschatological event in which eternity is present because the eternal God is present with His grace, which will usher us into the eternal state. The communicant receives a foretaste of the eternal feast and is joined in "the communion of saints" (Apostle' Creed) with all the faithful—past, present, and future, on earth and in heaven.

When Jesus says, "*This do . . .*," the remembrance of the Church entails important features of the meal. There were many other elements of the Passover meal besides the bread and wine, but Jesus intends His disciples to remember Him specifically by faithfully recounting and receiving His Word of Institution over the bread and wine, as well as by eating the bread of heaven and drinking the cup of salvation. Thus, the Church's celebration of the Lord's Supper retains and highlights those distinctive features of the Last Supper.

to be continued.

*** The Last Sunday of the Church Year ***

By Faith We Are Prepared for Christ's Return

"The day of the Lord will come like a thief in the night" (1 Thess. 5:1–11). The arrival of the bridegroom will be sudden and unexpected. Therefore you are to be watchful and ready like the five wise virgins. "For you know neither the day nor the hour" when the Son of Man is to return. (Matt. 25:1–13). The lamps are the Word of Christ. The oil in the lamps is the Holy Spirit, who works through the Word to create and sustain the flame of faith in Christ. The foolish are those who do not give proper attention to the working of the Holy Spirit in baptism, preaching, and the supper, and so their faith does not endure. The wise, however, are those who diligently attend to these gifts of the Spirit, and who therefore have an abundance of oil. The flame of faith endures to the end. By God's grace they are received into the eternal wedding feast of the Lamb in His kingdom, the new heavens and the new earth created by the Lord for the joy of His people (Is. 65:17–25).

"Life Quotes" from Lutherans for Life

"In the Christian calendar, secular time is swallowed up in Sacred Time, which is a foreshadowing of the eternal Day of the Lord, when all that we have foolishly sought after and worried about will vanish as will the night vanish on the dawning of the Lord's Day. Rejoice, the Lord is near." James M. Kushiner, executive director, Fellowship of St. James – A Life Quote from Lutherans For Life • lutheransforlife.org

For Daily Devotions

Nov. 20: Dan. 1:1-21; Matt. 28:1-20; **21:** Dan. 2:1-23; Rev. 18:1-24
22: Dan. 2:24-29; Rev. 19:1-21; **23:** Dan. 3:1-30; Rev. 20:1-15
24: Dan. 4:1-37; Rev. 21:1-8; **25:** Dan. 5:1-30; Rev. 21:9-27
26: Dan. 6:1-28; Rev. 22:1-21

