

# Immanuel Evangelical Lutheran Church

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Pastor Mark Squire

The Annunciation of Our Lord

Worship & Holy Communion

25 March Anno Domini 2025

11:00 AM

**The Annunciation of Our Lord** **March 25, 2025**

Order of Service - Divine Service III page 184

Opening Hymn "Jesus! Name of Wondrous Love" # 900

Invocation (stand)

Confession and Absolution page 184

**Service of the Word**

**Psalm 45:6-17** (Found numerically, front pages of Hymnal)

*We will use the tone below and chant whole verse by whole verse, concluding with the "Glory be to the Father" at the end of the Psalm.*



Kyrie page 186

Hymn of Praise "Gloria in Excelsis" page 187

Salutation and Collect of the Day page 189

O Lord, as we have known the incarnation of Your Son, Jesus Christ, by the message of the angel to the virgin Mary, so by the message of His cross and passion bring us to the glory of His resurrection; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**Old Testament Reading** **Isaiah 7:10-14**

Again the LORD spoke to Ahaz: "Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven." But Ahaz said, "I will not ask, and I will not put the LORD to the test." And he said, "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

**Gradual** (all)

Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness.

**Epistle Reading**

**Hebrews 10:4-10**

For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

**Alleluia and Verse** (stand)

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P: "The Holy Gospel according to St. Luke, the 1<sup>st</sup> chapter:"

C: "Glory be to Thee, O Lord."

**Holy Gospel**

**Luke 1:26-38**

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. And he came to her and said, "Greetings, O favored one, the Lord is with you!" But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

And Mary said to the angel, "How will this be, since I am a virgin?" And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy - the Son of God. And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God."

And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.

P: "This is the Gospel of the Lord."

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C: "Praise be to Thee, O Christ."

**Nicene Creed**

page 191

**Sermon Hymn**

"The Angel Gabriel from Heaven Came"

# 356

**Sermon**

Pastor Squire

Prayer of the Church page 193

Service of the Sacrament pages 194 - 201

Distribution Hymns # 431, # 362, # 353

"Nunc Dimittus" page 199

Salutation and Benedicamus page 201

Benediction page 202

Closing Hymn "O Come, O Come, Emmanuel" # 357

### Communion Statement

The Lord's Supper is celebrated at this altar in the confession and glad confidence that, as He says, our Lord gives into our mouths not only bread and wine but His very body and blood to eat and to drink for the forgiveness of sins and to strengthen our union with Him and with one another. Our Lord invites to His table those who trust in His words, repent of all sin, and set aside any refusal to forgive and love as He forgives and loves us, that they may show forth His death until He comes again. Because those who eat and drink our Lord's body and blood unworthily do so to their great harm and because Holy Communion is a confession of the faith which is confessed at this altar, any who are not yet instructed, who are in doubt, or who hold a confession differing from that of this congregation and The Lutheran Church – Missouri Synod, and yet desire to receive the Sacrament, are asked first to speak with the pastor.

You are invited to the Altar for a blessing from Pastor – just cross your arms over your chest. Please schedule a time with Pastor for further conversation about this Holy Sacrament. Thank you.

### Explanation of bulletin cover art – "Full of Eyes" by artist Christopher Powers

*Luke 1:35, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God."*

The incarnation reveals the Trinity. Yes, when the Word takes on flesh, He does not only reveal the Father, but He reveals the differentiated unity of God's being.

He reveals the inner life of God; the Father generating the Son in His own image, the Son generated by and obedient in love to the Father, the Spirit as the personal medium of the life of Father and Son; as the love between them (Luke 3:22). We know God as Trinity because the Spirit overshadowed Mary in the power of the Most High so that the Son of God became flesh and was born into the world.

Now, one question that might be raised is this: if the economic Trinity perfectly reveals the immanent Trinity - specifically in that the roles of the Persons within history reveal something of their eternal role within the Godhead - then what are we to make of the Spirit being the agent of the Son's conception? If the Son is the one to be conceived and born due to His role as the eternally generated image of the Father, does the economic role of the Spirit explained in the annunciation not seem imply that the Spirit is the agent of the Son's eternal generation within the Immanent Trinity?

A response to this might be that the Spirit's role in the Son's incarnation does not depict Him as the agent of eternal generation, but as the agent or medium of the Son's obedience. In this sense, the incarnation is viewed less as an image of the Son's eternal generation and more as the supreme instance of His loving obedience, which certainly has more biblical support (John 5:20ff, Phil 2:6-9, etc.).

In this view, then, the Spirit's role in the incarnation is analogous to His role in the crucifixion. Just as the Spirit is the personal medium through whom the Son offers Himself up in love-borne obedience to the Father (Heb.9:14), so too at the incarnation the Spirit is the personal medium through whom the Son begins that journey of perfect obedience, making Himself nothing, taking on the form of a servant.