



***ADVENT MID-WEEK 1***

***December 1, 2021***

***Immanuel Lutheran Church***

**Opening Hymn “Once He Came in Blessing”**

**LSB 333**

*(Please stand, as you are able)*

**Versicles (Advent)**

L The Spirit and the Church cry out:

**C Come, Lord Jesus.**

L All those who await His appearance pray:

**C Come, Lord Jesus.**

L The whole creation pleads:

**C Come, Lord Jesus.**

**Phos Hilaron**

**LSB 244**

**Thanksgiving for Light**

**LSB 245**

*(Please be seated)*

**+ PSALMODY +**

**Psalm 141**

**LSB 245; Congregation - C; Pastor - I, II**

**Psalm Prayer**

**Psalm 24 (antiphon v. 7)**

**Front of Hymnal**

**Hymn “Enslaved by Sin and Bound in Chains”**

**TLH 141**



1 En - slaved by sin and bound in chains, Be - neath its  
 2 Nor gold nor gems could buy our peace, Nor all the  
 3 Je - sus, the Lord, the might - y God, An all - suf -  
 4 Je - sus the Sac - ri - fice be - came To res - cue



dread - ful ty - rant sway, And doomed to ev - er -  
 world's col - lect - ed store Suf - fice to pur - chase  
 - fi - cient ran - som paid. O match - less price! His  
 guilt - y souls from hell; The spot - less, bleed - ing,



- last - ing pains, We wretch - ed, guilt - y cap - tives lay.  
 our re - lease; A thou - sand worlds were all too poor.  
 pre - cious blood For vile, re - bel - lious trai - tors shed.  
 dy - ing Lamb Be - neath a - veng - ing Jus - tice fell.

**5 Amazing goodness! Love divine!  
 Oh, may our grateful hearts adore  
 The matchless grace nor yield to sin  
 Nor wear its cruel fetters more!**

*Text and tune and tune: Public domain*

**+ READINGS +**

**Reading**

*Isaiah 11:1–10*

1 There shall come forth a shoot from the stump of Jesse,  
 and a branch from his roots shall bear fruit.  
 2 And the Spirit of the LORD shall rest upon him,  
 the Spirit of wisdom and understanding,  
 the Spirit of counsel and might,  
 the Spirit of knowledge and the fear of the LORD.

3And his delight shall be in the fear of the LORD.

He shall not judge by what his eyes see,

or decide disputes by what his ears hear,

4but with righteousness he shall judge the poor,

and decide with equity for the meek of the earth;

and he shall strike the earth with the rod of his mouth,

and with the breath of his lips he shall kill the wicked.

5Righteousness shall be the belt of his waist,

and faithfulness the belt of his loins.

6The wolf shall dwell with the lamb,

and the leopard shall lie down with the young goat,

and the calf and the lion and the fattened calf together;

and a little child shall lead them.

7The cow and the bear shall graze;

their young shall lie down together;

and the lion shall eat straw like the ox.

8The nursing child shall play over the hole of the cobra,

and the weaned child shall put his hand on the adder's den.

9They shall not hurt or destroy

in all my holy mountain;

for the earth shall be full of the knowledge of the LORD

as the waters cover the sea.

10In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

A O Lord, have mercy on us.

**C Thanks be to God.**

### **Reading**

*Romans 15:1–13*

1We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. 2Let each of us please his neighbor for his good, to build him up. 3For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." 4For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.

5 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, 6 that together you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Therefore welcome one another as Christ has welcomed you, for the glory of God.

8 For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, 9 and in order that the Gentiles might glorify God for his mercy. As it is written,

“Therefore I will praise you among the Gentiles,  
and sing to your name.”

10 And again it is said,

“Rejoice, O Gentiles, with his people.”

11 And again,

“Praise the Lord, all you Gentiles,  
and let all the peoples extol him.”

12 And again Isaiah says,

“The root of Jesse will come,  
even he who arises to rule the Gentiles;  
in him will the Gentiles hope.”

13 May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

A O Lord, have mercy on us.

**C Thanks be to God.**

### **Final Reading Response**

**LSB 247**

L In many and various ways, God spoke to His people of old by the prophets.

**C But now in these last days, He has spoken to us by His Son.**

**Sermon** “Stir Up the Power of Hope”

**+ CANTICLE +**

*(Please stand, as you are able)*

**Magnificat**      **LSB 248; Congregation - refrain; Pastor - verses**

**+ PRAYER +**

**Litany**

**LSB 249**

**Prayer: Advent 1**

Stir up Your power, O Lord, and come, that by Your protection we may be rescued from the threatening perils of our sins and saved by Your mighty deliverance; for You live and reign with the Father and the Holy Spirit, one God, now and forever.



**Collect for Peace**

**LSB 251**

**Lord's Prayer**

**LSB 251**

**Benedicamus**

**LSB 252**

**Benediction**

**LSB 252**

**Closing Hymn** “*Sun of My Soul, Thou Savior Dear*”

**TLH 551**



1 Sun of my soul, Thou Sav - ior dear, It is not  
 2 When the soft dews of kind - ly sleep My wea - ried  
 3 A - bide with me from morn till eve, For with - out  
 4 If some poor wan - d'ring child of Thine Has spurned to -



night if Thou be near. Oh, may no earth - born  
 eye - lids gen - tly steep, Be my last tho't how  
 Thee I can - not live; A - bide with me when  
 - day the voice di - vine, Now, Lord, the gra - cious



cloud a - rise To hide Thee from Thy ser - vant's eyes.  
 sweet to rest For - ev - er on my Sav - ior's breast.  
 night is nigh, For with - out Thee I dare not die.  
 work be - gin; Let him no more lie down in sin.

**5 Watch by the sick; enrich the poor  
 With blessings from Thy boundless store;  
 Be ev'ry mourner's sleep tonight,  
 Like infant's slumbers, pure and light.**

**6 Come near and bless us when we wake,  
 Ere through the world our way we take,  
 Till in the ocean of Thy love  
 We lose ourselves in heav'n above.**

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**Acknowledgments**

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## Advent Write-up 2021

### *Stir Up the Power*

As I get older, I find myself doing this more and more – prayer. In the services of the church, one comes across the word *collect*. But what is a collect? When asked, some may think, “Well, I guess it’s the collection. You know, when they take up the money.” This sounds like a reasonable answer, but if the collect is the collection, what’s the offering?

So, what is a collect? The short answer is a prayer. Each Sunday of the Church Year has at least one special collect that somehow relates to the season. But there are also collects to be said after Holy Communion. And there are collects for worship orders other than the Divine Service. There are collects for celebrations and special needs. The origin of this class of church prayers we can trace back to the apostolic age. They are mentioned by both Tertullian (155 – 240 AD) and Justin Martyr (b. 100 AD). We are not exactly sure from where the name itself comes, but there are several theories. One argues the collect is a prayer of the gathered assembly. Another argues the collect is a summary or collecting together of the petitions of those assembled. Another theory posits it is a collection of the various themes that will be found in the readings, thus tying the readings together and preparing the hearers for what they should be listening for the readings that will follow. This is the theory that is practiced in the Lutheran Church. The Collect of the Day collects the themes of the readings, while the Prayer of the Church collects the petitions of the church (and those assembled).

Collects are an important function in the gathering of God’s saints. As you may have noticed, the Collect of the Day is surrounded by two important features. First, the Pastor singing/speaking, “Let us Pray.” In this single act, the pastor is acting in his role as intercessor for the congregation. He stands in the Office of Christ, bringing the petitions of the people, on their behalf, to God’s gracious throne. Second, the people respond with, “Amen.” This word, which means, “Yes, let it be so,” is the acknowledgement by the people, and a confirmation that this indeed is their prayer.

The structure of The Collect of the Day is also important. It follows a general pattern that can instruct us in our own prayers. Typically it includes five parts: Address (O God...); Rationale (because...); Petition (grant that/help us/may we...); Benefit (so that...); and Doxology (through Jesus Christ... (If the Son is mentioned in the collect, it ends with “through the same...” If we are making a petition to Jesus, the collect would end with “in Your name...”

When The Collect of the Day is chanted, the various parts are marked by different tones. The address and rationale, praise and thanksgiving, are given on the same tone, then a lower tone is used for the petition and benefit. In this way, a musical contrast of joy/humility helps the hearer to demarcate the various parts of the prayer. Another practice is to have a moving sets of notes at the end of each section, marking when one ends and the other begins. In either case, it is simply meant to be a guide in helping us proclaim, teach, and commit the words to memory.

Why sing? Why all the chanting? Chanting is recitative singing, which occupies a point halfway between genuine speech and genuine singing, and is and should be nothing other than a loftier, solemn elevation of the tone and way of speaking by giving the important word greater resonance. Luther said, “next to the Word of God, the noble art of music is the greatest treasure in this world.” What does the Bible have to say? The word “sing” occurs more than 150 times in the Bible.

The posture taken in the Collect is also important. Take notice of when the pastor is facing which direction. When he faces the altar, he is speaking on the people’s behalf to God. When he faces the people, he is speaking on behalf of God to the people. As the pastor prays the Collect of the Day on behalf of the people, it is most proper for the pastor to be facing the altar. In a beautiful confessional act, the pastor brings before God the requests of His people, then will turn and speak the Word of God (His response) back to His people through the reading of His Holy Word.

The Collects of the Day for the Sundays in Advent take on a particular theme – Stir Up. These Stir-Up prayers will be the focus of our Advent meditations this year. We will be strengthened through these collects as we meditate on the Stirring Up of Hope, Preparation, Love, and Joy.

## **MID-WEEK EVENING PRAYER SERVICE SCHEDULE**

**Wednesday, December 8 — 6:30pm**

*Stir Up the Power of Preparation*

**Wednesday, December 15 — 6:30pm**

*Stir Up the Power of Love*

**Wednesday, December 22 — 6:30pm**

*Stir Up the Power of Joy*

A meal will be served before each service from 5:15pm—6:15pm

## **CHRISTMAS & OTHER SPECIAL SERVICES SCHEDULE**

### ***Children's Christmas Program***

Sunday, December 19 — 10:30am (after the Divine Service)

### ***Nativity of Our Lord: Christmas Eve Service***

Friday, December 24 — 4:00pm

### ***Nativity of Our Lord: Christmas Day Service***

Saturday, December 25 — 9:00am

### ***First Sunday of Christmas Service of Prayer & Preaching***

Sunday, December 26 — 9:00am

### ***New Year's Eve Service***

Friday, December 31 — 4:00pm



