

Peace Evangelical Lutheran Church

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Ad Te Levavi

First Sunday in Advent

30 November Anno † Domini 2014

Welcome

Welcome to the Lord's House this morning for Divine Service. Rejoice, for the Lord comes to you here in this place to give you His gifts of forgiveness, life, and salvation through His precious means of grace – His Holy Word and Sacraments. We pray the Lord's richest blessings upon you as you receive these Divine gifts. Please take the time to fill out the **Record of Fellowship form** that is in the pew. If you are visiting with us this morning, we want you to know that we are overjoyed that you are here. Please make your visit known to us by introducing yourself to us after the Service and by signing the guest book that is in the hallway on the left as you leave the sanctuary. The Lord be with us in Divine Service this morning!

Holy Communion Practice

- The Lord's Supper is celebrated at this congregation 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. In preparation for receiving this blessed Sacrament, you may refer to Martin Luther's "Christian Questions with Their Answers" found on pages 329-330 in *LSB*.
- Communicants at this altar are to be in full confessional fellowship with the Lutheran Church—Missouri Synod. Any who are not yet instructed, in doubt, or who hold a confession differing from that of this congregation and the LCMS are asked, out of love and Christian responsibility, to refrain from partaking with us this morning. If you have any questions regarding Holy Communion, you are invited and encouraged to speak with the pastor before or after the Service.
- See Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor. 11:17-34.

Our Mission Statement

The mission of Peace Lutheran Church is to welcome all people into the fellowship of God's love by proclaiming the forgiveness of sins through Jesus Christ and to nurture our members with God's Holy Word and Sacraments.



"Say to the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden.'" (Matt. 21:5; Zech. 9:9)

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LSB DIVINE SERVICE 3, PAGE 184

The Service of Preparation

(Upon entering the nave, silence should be observed to allow all the opportunity to prayerfully prepare for the presence of the Lord and the reception of His gifts)

The Prelude and Ringing of the Bells

(The congregation stands at the Ringing of the Bells and faces the processional cross. It is customary to continue facing the cross as it is processed in, and to bow your head and make the sign of the cross in reverence and admiration to the Lord as it passes your pew. The same applies for the recessional as Service concludes.)

The Processional Hymn: 357 “O Come, O Come, Emmanuel”

The Blessing of the Advent Wreath

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

C Amen.

P Beloved in the Lord, as we begin the season of Advent, let this wreath remind us that Jesus Christ came to conquer the darkness of sin and to lead us into the light of His glorious kingdom. As the prophet Isaiah says, “The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.”
Isaiah 9:2

Let us pray: O Lord Jesus Christ, the true light who comes into the world to enlighten all people, bless us as we light the candles of this wreath in preparation for Your coming, and enkindle in our hearts the fire of Your love that we may receive You with joy and gladness and evermore remain steadfast in the faith; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

C Amen.

From Martin Luther’s Sermon for the First Sunday in Advent Matthew 21:1-9

Thirdly he says: “*Behold.*” With this word he rouses us at once from sleep and unbelief as though he had something great, strange, or remarkable to offer, something we have long wished for and now would receive with joy. Such waking up is necessary for the reason that everything that concerns faith urges us against reason and nature; for example, how can nature and reason comprehend that such a one should be king of Jerusalem who enters in such poverty and humility as to ride upon a borrowed ass? How does such an advent become a great king? But faith is of the nature that it does not judge nor reason by what it sees or feels, but by what it hears. It depends upon the Word alone and not on vision or sight.

For this reason Christ was received as a king only by the followers of the word of the prophet, by the believers in Christ, by those who judged and received his kingdom not by sight but by the spirit – these are the true daughters of Zion. For it is not possible for those not to be offended in Christ who walk by sight and feeling and do not adhere firmly to the Word.

. . . If Christ had entered in splendor like a king of earth, the appearance and the words would have been according to nature and reason and would have seemed to the eye according to the words, but then there would have been no room for faith. He who believes in Christ must find riches in poverty, honor in dishonor, joy in sorrow, life in death, and hold fast to them in that faith which clings to the Word and expects such things.

The Meaning of Ad Te Levavi

The first Sunday in Advent is traditionally known as Ad Te Levavi, which are the first Latin words of the Historic Introit assigned to this Sunday. Ad Te Levavi means “to you, I have lifted up” (Ad te levavi animam meam = to you I have lifted up my soul).

The Service of the Sacrament

(Please read the statement regarding Holy Communion on the back of the bulletin)

The Preface and Proper Preface (p. 194)

The Sanctus (p. 195)

The Lord's Prayer (p. 196)

The Words of Our Lord (p. 197)

The Pax Domini (p. 197)

The Agnus Dei (p. 198)

Communicants are invited to pray the following:

Before receiving the Sacrament:

Dear Savior, at Your gracious invitation I come to Your table to eat and drink Your holy body and blood. Let me find favor in Your eyes to receive this holy Sacrament in faith for the salvation of my soul and to the glory of Your holy name; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

Thanksgiving after receiving the Sacrament:

Almighty and everlasting God, I thank and praise You for feeding me the life-giving body and blood of Your beloved Son, Jesus Christ. Send Your Holy Spirit that, having with my mouth received the holy Sacrament, I may by faith obtain and eternally enjoy Your divine grace, the forgiveness of sins, unity with Christ, and life eternal; through Jesus Christ, my Lord. Amen.

Distribution Hymns

340 "Lift Up Your Heads, Ye Mighty Gates"

442 "All Glory, Laud, and Honor"

The Nunc Dimittis (pp. 199-200)

The Thanksgiving and Post-Communion Collect (pp. 200-201)

The Salutation and Benedicamus (pp. 201-202)

The Benediction (p. 202)

The Recessional Hymn: 343 "Prepare the Royal Highway"

The Postlude

Soli Deo Gloria!

P The Lord Almighty, the Father, the ✠ Son, and the Holy Spirit, bless this wreath for use in His Church throughout this holy season of Advent.

C Amen.

The Confession and Absolution (pp. 184-185)

The Service of the Word

The Introit

Ps. 25:4-5, 21-22; antiphon: Ps. 25:1-3a



To you, O LORD, I lift | up my soul.*

O my God, in you I trust; let me not be | put to shame.

Let not my enemies exult | over me.*

Indeed, none who wait for you shall be | put to shame.

Make me to know your ways, | O LORD;*

teach me | your paths.

Lead me in your truth and teach me, for you are the God of my sal- | vation;*

for you I wait all the | day long.

May integrity and uprightness pre- | serve me,*

for I | wait for you.

Redeem Israel, | O God,*

out of all his | troubles.

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.

To you, O LORD, I lift | up my soul.*

O my God, in you I trust; let me not be | put to shame.

Let not my enemies exult | over me.*

Indeed, none who wait for you shall be | put to shame.

The Kyrie (p. 186)

The Gloria in Excelsis is omitted during Advent

The Salutation and Collect of the Day (p. 189)

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.

The Old Testament Reading

Jeremiah 23:5-8

⁵“Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’

⁷“Therefore, behold, the days are coming, declares the LORD, when they shall no longer say, ‘As the LORD lives who brought up the people of Israel out of the land of Egypt,’ ⁸but ‘As the LORD lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he had driven them.’ Then they shall dwell in their own land.”

The Gradual

Ps. 25:3-4

None who wait for you shall be put to shame;
they shall be ashamed who are wantonly treacherous.

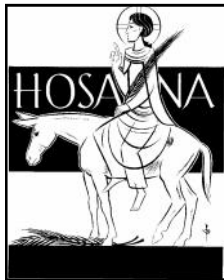
**Make me to know your ways, O LORD;
teach me your paths.**

The Epistle

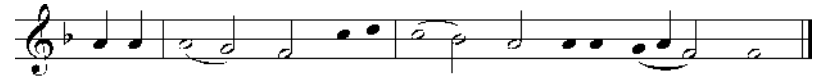
Romans 13:8-14

⁸Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. ⁹The commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” ¹⁰Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

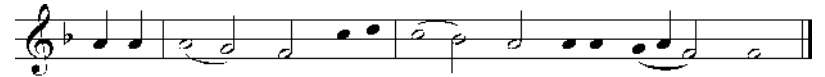
¹¹Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. ¹²The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. ¹³Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. ¹⁴But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.



The Triple Alleluia and Verse



Verse (choir): Show us your steadfast love, O Lord, and grant us your salvation.



The Holy Gospel

Matthew 21:1-9

¹When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ²saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. ³If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” ⁴This took place to fulfill what was spoken by the prophet, saying,

⁵“Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden.’”

⁶The disciples went and did as Jesus had directed them. ⁷They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

The Nicene Creed (p. 191)

The Hymn of the Day: 332 “Savior of the Nations, Come” (*Choir stanza 3*)

The Sermon

The Offertory (pp. 192-193)

The Offering

“O Lord, How Shall I Meet Thee”

(choir)

(If you have not done so already, please sign and share the Fellowship folders in the pews to assist us in keeping accurate attendance records. Thank you.)

The Prayer of the Church (p. 193)

P . . . let us pray to the Lord:

C Lord, have mercy.