

Second Sunday in Advent
December 8, 2024
10:30 AM



"Christ- Students- Community Coming Together"

444 Abbot Road | East Lansing, MI 48823 | (517) 332-0778

www.martinlutherchapel.org

During this second week of Advent, John the Baptist walks onto the stage and calls people to a new beginning. Our baptism is also a new beginning. Day after day, as we are renewed in our baptism, God who began a good work in us continues to prepare us for the day of Jesus Christ.

WELCOME

PRELUDE

Stand

INVOCATION

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

C Amen.

LIGHTING OF THE ADVENT WREATH *John 1:5, 9*

P Each week in Advent we light a candle as we prepare for the arrival of the Savior, who would come to His people in human flesh and who promises to come again.

In a world of darkness, a light shines.

C Jesus Christ is the light of the world.

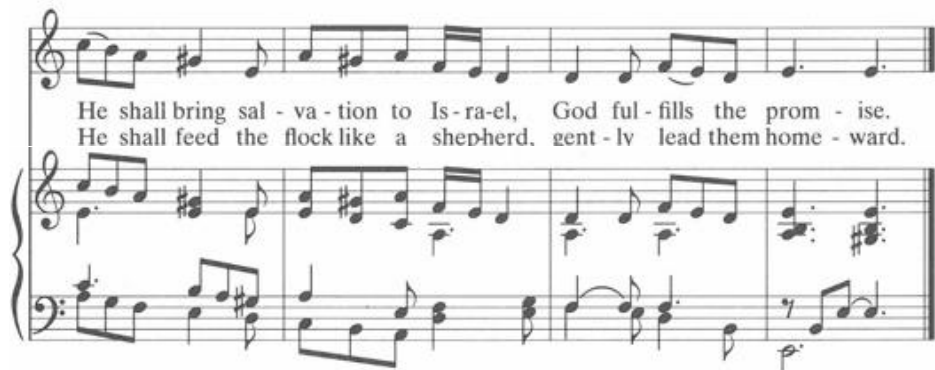
P The light shines in the darkness,

C and the darkness has not overcome it.

HYMN “Light One Candle”

1 Light one can-dle to watch for Mes-si - ah: let the light ban-ish dark - ness.
2 Light two can-dles to watch for Mes-si - ah: let the light ban-ish dark - ness.

The image shows a musical score for a hymn. It features a vocal line on a single staff and a piano accompaniment on a grand staff (treble and bass staves). The key signature has one sharp (F#), and the time signature is 7/8. The lyrics are provided below the vocal line, with two verses. The first verse is '1 Light one can-dle to watch for Mes-si - ah: let the light ban-ish dark - ness.' and the second is '2 Light two can-dles to watch for Mes-si - ah: let the light ban-ish dark - ness.' The piano accompaniment consists of chords and single notes in the right hand and a bass line in the left hand.



Text: Wayne L. Wold, b. 1954
 Music: Yiddish folk tune, arr. Wayne L. Wold, b. 1954
 Text & Arr. © 1984 Fortress Press

TIF IN VELDELE
 10 7 9 6

WORDS OF CONFESSION AND FORGIVENESS

[P] If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

Kneel/ Remain Standing

[P] Most merciful God,

[C] We confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

[P] Almighty God, in his mercy, has given his Son to die for us and, for his sake, forgives us all our sins. As a called and ordained minister of the Church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

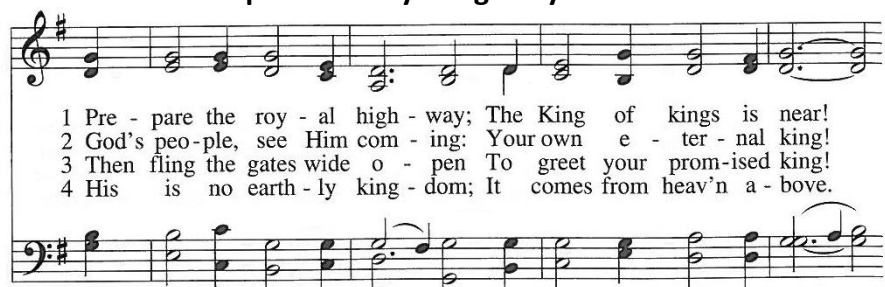
[C] Amen.

GREETING OF PEACE *Share a greeting of peace with those around you.*

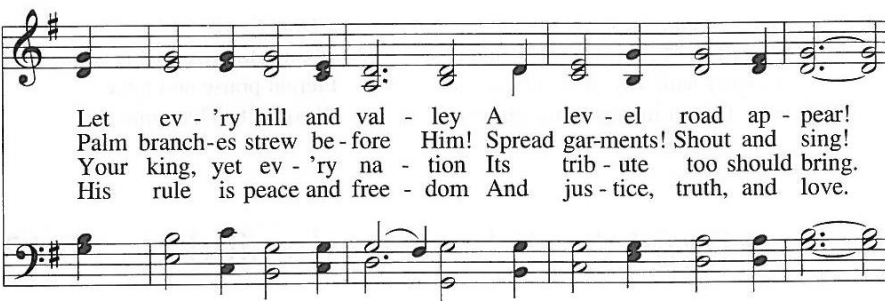
SERVICE OF THE WORD

HYMN

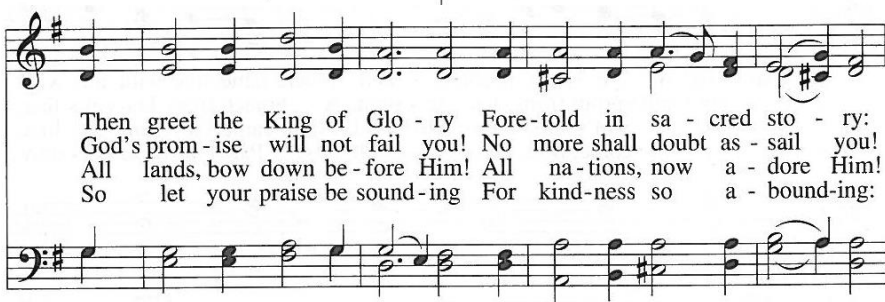
“Prepare the Royal Highway”



1 Pre - pare the roy - al high - way; The King of kings is near!
 2 God's peo - ple, see Him com - ing: Your own e - ter - nal king!
 3 Then fling the gates wide o - pen To greet your prom - ised king!
 4 His is no earth - ly king - dom; It comes from heav'n a - bove.



Let ev - 'ry hill and val - ley A lev - el road ap - pear!
 Palm branch-es strew be - fore Him! Spread gar - ments! Shout and sing!
 Your king, yet ev - 'ry na - tion Its trib - ute too should bring.
 His rule is peace and free - dom And jus - tice, truth, and love.



Then greet the King of Glo - ry Fore - told in sa - cred sto - ry:
 God's prom - ise will not fail you! No more shall doubt as - sail you!
 All lands, bow down be - fore Him! All na - tions, now a - dore Him!
 So let your praise be sound - ing For kind - ness so a - bound - ing:

Refrain



Ho - san - na to the Lord, For He ful - fills God's Word!

Text: Frans Mikael Franzén, 1772–1847; tr. *Lutheran Book of Worship*, 1978, alt.
 Tune: Swedish, 17th cent.; setting: Henry V. Gerike, b. 1948

BEREDEN VÄG FÖR HERRAN
 76 76 77 and refrain

Text: © 1978 *Lutheran Book of Worship*
 Tune: Public domain; setting: © 2006 Concordia Publishing House

Is. 40:3–5; Matt. 21:1–11; Ps. 24:7–10; Is. 9:6–7

[P] From the one who is and who was and who is to come, the Almighty:
 grace, light, and peace be with you all. **[C]** And also with you.

[P] In peace, let us pray to the Lord.



[P] For the peace from above, and for our salvation, let us pray to the Lord.



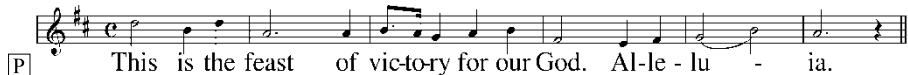
[P] For the peace of the whole world, for the well-being of the church of God and for the unity of all, let us pray to the Lord.

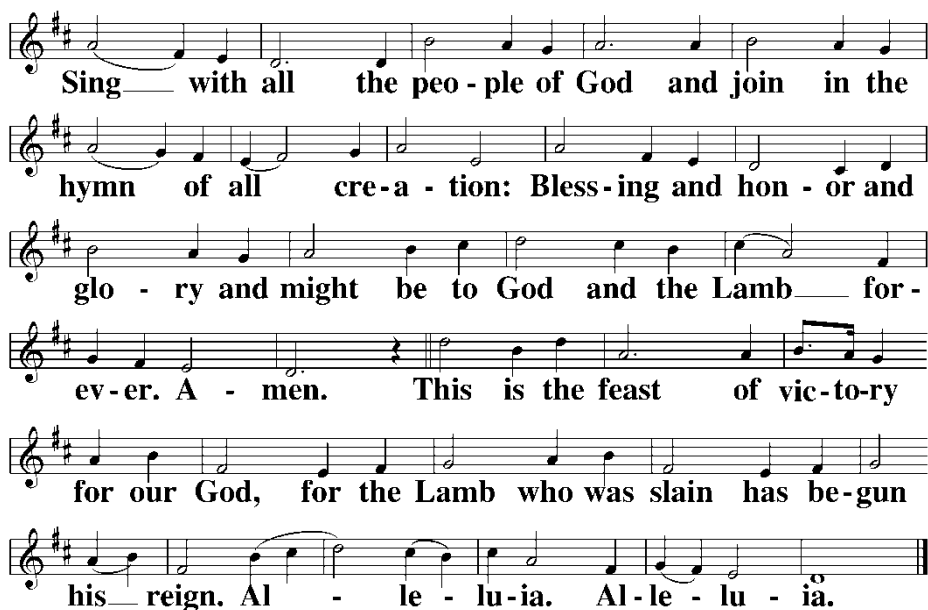


[P] For this holy house, and for all who offer here their worship and praise, let us pray to the Lord.



[P] Help, save, comfort, and defend us, gracious Lord.





P The Lord be with you. **C** And also with you.

P Stir up our hearts, O Lord, to prepare the way for your only Son. By his coming give us strength in our conflicts and shed light on our path through the darkness of this world; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **C** Amen.

Children are invited to the Fireside Lounge for the Children's Lesson.

FIRST LESSON Malachi 3:1-4

The Lord announces a covenant with Israel. A messenger like Malachi (his name means "my messenger") shall prepare a way for the sudden coming of the Lord, who will purify and refine God's people for the offering of pleasing sacrifices.

R See, I am sending my messenger to prepare the way before me, and the LORD whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight--indeed, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

R This is the Word of the Lord. **C** Thanks be to God.

SECOND LESSON Philippians 1:3-11

Paul exhorts Christians to experience love that grows "richer in knowledge and insight of every kind" until the day of Christ Jesus. On that day, the good work begun in them will be flawless, a "full harvest of righteousness."

R I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I long for all of you with the compassion of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

R This is the Word of the Lord. **C** **Thanks be to God.**

Stand

intro: one chord

C Al - le - lu - ia. Lord, to whom shall we go? You
have the words of e - ter - nal life. Al - le - lu - ia.

The musical notation is written on two staves in G major (one sharp). The first staff begins with a treble clef and a key signature of one sharp (F#). It contains the melody for the first line of the song, starting with a half note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and finally a half note A4. The second staff continues the melody, starting with a quarter note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and finally a half note A4. The lyrics are written below the notes.

GOSPEL [P] The Gospel is written in Luke chapter 3 beginning at verse 1. [C]

Glory to You, O Lord.

Luke takes care to place John in secular history. Yet John's arrival also heralds a new age of salvation. John refers to the words of the prophets, but with a vigorous immediacy: Now is the time to prepare for Christ through a "baptism of repentance for the forgiveness of sins."

[P] In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah,

The voice of one crying out in the wilderness:

'Prepare the way of the Lord,
make his paths straight.'

'Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall be made straight,
and the rough ways made smooth;
and all flesh shall see the salvation of God.'

[P] This is the Gospel of the Lord. [C] **Praise to You, O Christ.**

APOSTLES' CREED

**I believe in God, the Father almighty,
creator of heaven and earth.**

**And 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 sits at the right hand of God the Father Almighty.
From thence He will come again to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Sit
MESSAGE

Stand

HYMN "On Jordan's Bank the Baptist's Cry"

1 On Jor - dan's bank the Bap - tist's cry An - nounc - es
 2 Then cleansed be ev - 'ry life from sin; Make straight the
 3 We hail Thee as our Sav - ior, Lord, Our ref - uge
 4 Lay on the sick Thy heal - ing hand And make the
 △ 5 All praise, e - ter - nal Son, to Thee Whose ad - vent

that the Lord is nigh; A - wake and hear - ken,
 way for God with - in, And let us all our
 and our great re - ward; With - out Thy grace we
 fall - en strong to stand; Show us the glo - ry
 sets Thy peo - ple free, Whom with the Fa - ther

for he brings Glad tid - ings of the King of kings!
 hearts pre - pare For Christ to come and en - ter there.
 waste a - way Like flow'rs that with - er and de - cay,
 of Thy face Till beau - ty springs in ev - 'ry place.
 we a - dore And Ho - ly Spir - it ev - er - more.

Text: Charles Cornin, 1676-1749; tr. composite

Tune: adapt. Michael Praetorius, 1571-1621; setting: George R. Woodward, 1848-1934

PUER NOBIS
L M

Text and music: Public domain

Matt. 3:1-6; Is. 40:3

PRAYERS OF THE CHURCH

P Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

Other prayers are inserted here. Each petition ends with "Lord, in your mercy," to which the congregation responds, "hear our prayer." The prayers conclude:

P Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy, through your Son, Jesus Christ our Lord. **C** **Amen.**

Sit

ANNOUNCEMENTS

OFFERING

You may contribute online using the QR code or place a gift in the offering plate at the door along with the interest sheet.



OFFERTORY MUSIC

SERVICE OF THE SACRAMENT

Stand

introduction

C Let the vine-yards be fruit-ful, Lord, and fill to the
brim our cup of bless-ing. Gath-er a har-vest from the
seeds that were sown, that we may be fed with the
bread of life. Gath-er the hopes and dreams of
all; u-nite them with the prayers we of-fer.
Grace our ta-ble with your pres-ence, and
give us a fore-taste of the feast to come.

P Let us pray. O Mighty One,

C you have done great things for us, and holy is your name. Bless all we offer you--our selves, our time, and our possessions--that through us your grace and favor may be made known to all the world; for the sake of Jesus Christ, our Redeemer. Amen.

PREFACE

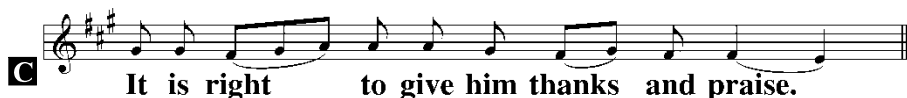
P The Lord be with you.



P Lift up your hearts.

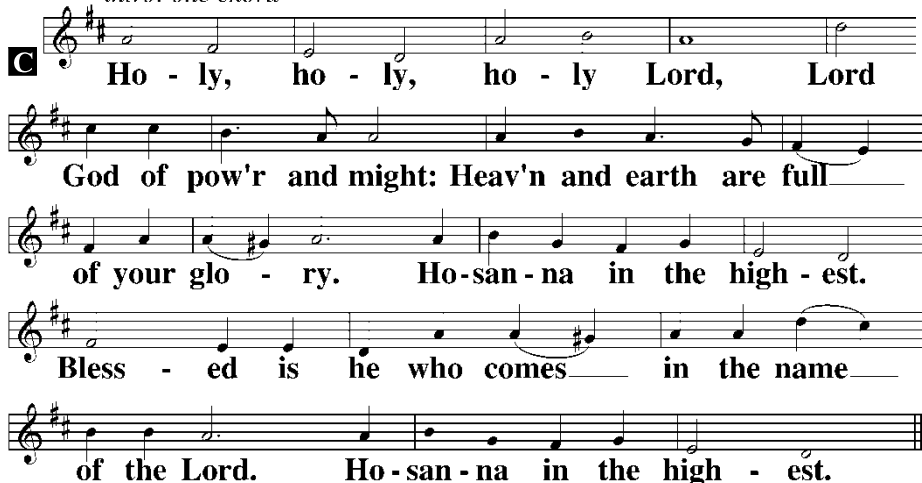


P Let us give thanks to the Lord our God.



P It is indeed right and salutary that we should ... and so we praise your name and join their unending hymn:

intro: one chord



WORDS OF INSTITUTION

[P] In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.


[P] Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

LORD’S PRAYER

Recognizing that the church, and this congregation, are comprised of people from many cultures, languages, and backgrounds, please speak this prayer in the language or version closest to your heart.

[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. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

LAMB OF GOD



[C] Lamb of God, you take a-way the sin of the world;

have mer-cy on us. Lamb of God, you take a -

way the sin of the world; have mer-cy on us.

Lamb of God, you take a-way the sin of the

world; grant us peace, grant us peace.

Sit

THE DISTRIBUTION You are invited to approach the altar to receive communion elements along with an individual cup of wine or grape juice. Gluten-free available.

HYMN “Hark, The Glad Sound”

1 Hark the glad sound! The Sav - ior comes, The Sav - ior
2 He comes the pris - 'ners to re - lease, In Sa - tan's
3 He comes the bro - ken heart to bind, The bleed - ing
4 Our glad ho - san - nas, Prince of Peace, Thy wel - come

prom - ised long; Let ev - 'ry heart pre - pare a
bond - age held. The gates of brass be - fore Him
soul to cure, And with the trea - sures of His
shall pro - claim, And heav'n's e - ter - nal arch - es

throne And ev - 'ry voice a song.
burst, The i - ron fet - ters yield.
grace To en - rich the hum - ble poor.
ring With Thy be - lov - ed name.

Text: Philip Doddridge, 1702–51

Tune: Thomas Haweis, 1734–1820; setting: *The Lutheran Hymnal*, 1941

CHESTERFIELD
C M

Text and music: Public domain

Luke 4:18–19; Is. 40:3; 61:1–2; Matt. 21:9

Stand

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **C** Amen.

POST-COMMUNION COLLECT AND PRAYER

intro: one chord

C Thank the Lord and sing his praise; tell ev-'ry-one what he has done. Let ev-'ry-one who seeks the Lord re-joyce and proud-ly bear his name. He re-calls his prom-is-es and leads his peo - ple forth in joy with shouts of thanks - giv - ing. Al - le - lu - ia. Al - le - lu - ia.

P Let us pray. O God, in this eucharist you give us a foretaste of that day when all the hungry will be fed with good things. Send us forth to make known your deeds, and to proclaim the greatness of your name. Grant this through the one whose advent is certain, whose day draws near, your Son, Jesus Christ our Lord.

C Amen.

BENEDICTION

P The Lord bless you and keep you.
The Lord make His face shine on you and be gracious to you.
The Lord look upon you with favor and give you peace.

C Amen.

P Go in peace; serve the Lord. **C** Thanks be to God.

CLOSING HYMN “From All the Dwells Below the Skies”

1 From all that dwell be - low the skies Let the Cre - a - tor's
2 E - ter - nal are Thy mer - cies, Lord; E - ter - nal truth at -
△ 3 All praise to God the Fa - ther be, All praise, e - ter - nal

praise a - rise;
tends Thy Word. Al - le - lu - ia, al - le - lu - ia!
Son, to Thee.

Let the Re - deem - er's name be sung Through ev - 'ry land by
Thy praise shall sound from shore to shore Till suns shall rise and
Whom with the Spir - it we a - dore For - ev - er and for -

ev - 'ry tongue.
set no more. Al - le - lu - ia, al - le - lu - ia!
ev - er - more:

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Text: Isaac Watts, 1674–1748, sts. 1–2; William W. How, 1823–97, st. 3
Tune: *Geistliche Kirchengesäng*, Köln, 1623
Text and tune: Public domain

LASST UNS ERFREUEN
888 888 and alleluia
Psalm 117; Is. 45:22–23; Phil. 2:5–11

POSTLUDE

Our Confession about Communion

1. Holy Communion is a divinely instituted act in which Jesus Christ gives His true (real) body and blood under the forms of bread and wine. We thus hold that the bread and wine are not mere symbols of Jesus' body and blood. When we receive the bread and wine we receive in fact the body and blood of Christ for the forgiveness of sins.

2. We believe that Communion is a celebration of this forgiveness which comes to us through faith as we eat and drink. In communion we remember our Lord's passion and death, His resurrection and ascension, and the promise of His coming again. Communion is truly the Gospel made visible, and is offered for those who "hunger and thirst after righteousness."

3. We believe that as we eat and drink this Supper we are strengthened in our faith in Jesus Christ and in our love for one another.

Therefore, we invite to the Lord's Table all who:

a. have been instructed in the meaning of Communion; have been baptized in the name of the Triune God; have received Jesus Christ as their own personal and living Savior and Lord, and concur in our confession;

b. are not living in open rebellion against the Word of God, and do not hold willful and persistent form of hatred, resentment or anger against any other person.

Those who have questions about communion are welcome to talk to one of the Pastors.
