

# +THE SERVICE OF VESPERS+

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FIRST WEEK OF ADVENT + 01 DECEMBER 2021



*“ORATIO”*

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## The Good Shepherd Lutheran Church

A member congregation of the Lutheran Church-Missouri Synod

902 S. Maple

Inglewood, CA 90301-3824

[tgslcms.org](http://tgslcms.org)

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Hymn

357 O Come, O Come, Emmanuel



1 O come, O come, Em - man - u - el, And ran - som  
 2 O come, Thou Wis - dom from on high, Who or - d'rest  
 3 O come, O come, Thou Lord of might, Who to Thy  
 4 O come, Thou Branch of Jes - se's tree, Free them from

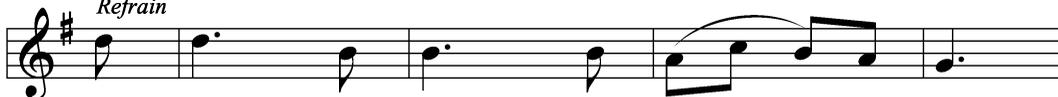


cap - tive Is - ra - el, That mourns in lone - ly  
 all things might - i - ly; To us the path of  
 tribes on Si - nai's height In an - cient times didst  
 Sa - tan's tyr - an - ny That trust Thy might - y



ex - ile here Un - til the Son of God ap - pear.  
 knowl - edge show, And teach us in her ways to go.  
 give the Law In cloud and maj - es - ty and awe.  
 pow'r to save, And give them vic - t'ry o'er the grave.

*Refrain*



Re - joice! Re - joice! Em - man - u - el



Shall come to thee, O Is - ra - el!

- |   |   |
|---|---|
| <p>5 O come, Thou Key of David,<br/>             come,<br/>             And open wide our heav'nly<br/>             home;<br/>             Make safe the way that<br/>             leads on high,<br/>             And close the path to<br/>             misery. Refrain</p> | <p>And cheer us by Thy<br/>             drawing night;<br/>             Disperse the gloomy clouds<br/>             of night,<br/>             And death's dark shadows<br/>             put to flight. Refrain</p> |
| <p>6 O come, Thou Dayspring<br/>             from on high,</p>  | <p>7 O come, Desire of nations,<br/>             bind<br/>             In one the hearts of all<br/>             mankind;</p>   |

Bid Thou our sad divisions  
cease,

Tune and text: Public domain

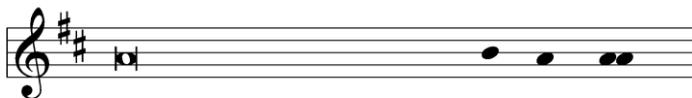
And be Thyself our King of  
Peace. Refrain



**L** O Lord, o - pen my lips,



**C** and my mouth will de - clare Your praise.



**L** Make haste, O God, to de - liv - er me;



**C** make haste to help me, O Lord.



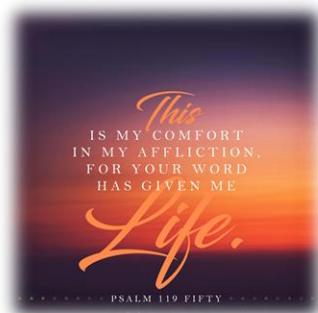
**C** Glo-ry be to the Father and to the Son and to the Holy Spir - it;



as it was in the be - gin - ning, is now, and will be for-ev-er. A - men.



Praise to You, O Christ, King who comes to save us.





Hymn

334 O Lord, How Shall I Meet You



1 O Lord, how shall I meet You, How wel - come You a - right?  
 2 Your Zi - on strews be - fore You Green boughs and fair - est palms;  
 3 I lay in fet - ters, groan - ing; You came to set me free.  
 4 Love caused Your in - car - na - tion; Love brought You down to me.



Your peo - ple long to greet You, My hope, my heart's de - light!  
 And I too will a - dore You With joy - ous songs and psalms.  
 I stood, my shame be - moan - ing; You came to hon - or me.  
 Your thirst for my sal - va - tion Pro - cured my lib - er - ty.



O kin - dle, Lord most ho - ly, Your lamp with - in my breast  
 My heart shall bloom for - ev - er For You with prais - es new  
 A glo - rious crown You give me, A trea - sure safe on high  
 Oh, love be - yond all tell - ing, That led You to em - brace

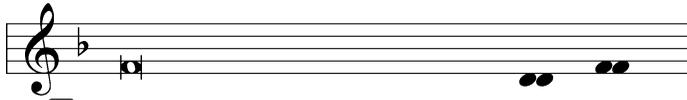


To do in spir - it low - ly All that may please You best.  
 And from Your name shall nev - er With - hold the hon - or due.  
 That will not fail or leave me As earth - ly rich - es fly.  
 In love, all love ex - cel - ling, Our lost and fall - en race.

- |   |  |
|---|--|
| <p>5 Sin's debt, that fearful<br/>             burden,<br/>             Cannot His love erase;<br/>             Your guilt the Lord will<br/>             pardon<br/>             And cover by His grace.<br/>             He comes, for you procuring<br/>             The peace of sin forgiv'n,<br/>             His children thus securing<br/>             Eternal life in heav'n.</p> | <p>A terror to His foes,<br/>             A light of consolations<br/>             And blessèd hope to<br/>             those<br/>             Who love the Lord's<br/>             appearing.<br/>             O glorious Sun, now<br/>             come,<br/>             Send forth Your beams so<br/>             cheering,<br/>             And guide us safely home.</p> |
| <p>6 He comes to judge the<br/>             nations,</p>  |  |

# Canticle

Stand



**L** Let my prayer rise before You as in - cense,



**C** and the lifting up of my hands as the eve - ning sac - ri - fice.

## Magnificat

## 933 My Soul Rejoices



1 My soul re - joic - es, My spir - it voic - es— Sing the  
2 His arm now bar - ing, His strength de - clar - ing— Sing the



great - ness of the Lord! For God my Sav - ior Has shown me  
great - ness of the Lord! The proud He scat - ters, Their rule He



fa - vor— Sing the great - ness of the Lord! With praise and  
shat - ters— Sing the great - ness of the Lord! Op - res - sion



bles - sing, Join in con - fess - ing God, who is sole - ly Might - y and  
halt - ed; The meek ex - alt - ed. Full are the hun - gry; Emp - ty, the



ho - ly— O sing the great - ness of God the Lord! His mer - cy  
 wealth - y— O sing the great - ness of God the Lord! Here is the



sure - ly Shall rest se - cure - ly On all who fear Him,  
 to - ken All that was spo - ken To A - br'ham's off - spring



Love and re - vere Him— O sing the great - ness of God the Lord!  
 God is ful - fill - ing— O sing the great - ness of God the Lord!

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**Offering** *Collected after service in the back of the church.*

## Prayer

*Kneel/Stand*

### Kyrie

LSB 233



**C** Lord, have mer-cy; Christ, have mer-cy; Lord, have mer-cy.

### Lord's Prayer

**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.

### Collects



**L** O Lord, hear my prayer.



**C** And let my cry come to You.

### Collect of the Day

**P** 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

**P** O God, from whom come all holy desires, all good counsels, and all just works, give to us, Your servants, that peace which the world cannot give, that our hearts may be set to obey Your commandments and also that we, being defended from the fear of our enemies, may live in peace and quietness; 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.

*Stand*

### Benedicamus

*LSB 234*



**L** Let us bless the Lord.



**C** Thanks be to God.

**Benediction**

LSB 234



**P** The grace of our Lord ✠ Je - sus Christ and the love of God



and the communion of the Holy Spir - it be with you all.



**C** A - men.

**Hymn to Depart**

**376 Once in Royal David's City**



1 Once in roy - al Da - vid's cit - y Stood a  
 2 He came down to earth from heav - en, Who is  
 3 For He is our child - hood's pat - tern, Day by  
 4 And our eyes at last shall see Him, Through His  
 5 Not in that poor, low - ly sta - ble With the



low - ly cat - tle shed, Where a moth - er laid her  
 God and Lord of all, And His shel - ter was a  
 day like us He grew; He was lit - tle, weak, and  
 own re - deem - ing love; For that child so dear and  
 ox - en stand - ing by Shall we see Him, but in



ba - by In a man - ger for His bed: Mar - y  
 sta - ble, And His cra - dle was a stall; With the  
 help - less, Tears and smiles like us He knew; And He  
 gen - tle Is our Lord in heav'n a - bove; And He  
 heav - en, Set at God's right hand on high. Then like



was that moth - er mild, Je - sus Christ her lit - tle child.  
 poor and mean and low - ly Lived on earth our Sav - ior ho - ly.  
 feels for all our sad - ness, And He shares in all our glad - ness.  
 leads His chil - dren on To the place where He is gone.  
 stars His chil - dren, crowned, All in white, His praise will sound!

Text and tune: Public domain

**Acknowledgments**

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## Schedule for Upcoming Midweek Advent Services

Wednesday Vespers at 7pm

December 8<sup>th</sup>

December 15<sup>th</sup>



## Schedule for Christmas Services

Christmas Eve – Friday, 24 December

Service of Lessons and Carols  
 beginning with Organ Recital at 3:30pm

Christmas Day – Saturday, 25 December

Divine Service at 10am



## **A Snippet From 1517**

*When Luther's barber, Peter Beskendorf, asked him how to pray, Luther wrote him an open letter that has become a classic expression of the "when, how, and what" of prayer. It is as instructive today as when it was first penned in 1535.*

In an open letter, *A Simple Way to Pray*, Martin Luther addresses the concern his friend and barber, Peter Beskendorf, has regarding prayer. Luther's letter is as instructive to us today as it was when he penned it in 1535. He covers three big questions we all have about prayer: when to pray, how to pray, and what to pray.

### **When to Pray**

Luther never takes for granted his reader's knowledge about prayer. He writes as if we need to learn it all—and rightly so. Dietrich Bonhoeffer picks this up later when he writes, "It is a dangerous error, surely widespread among Christians, to think that the heart can pray by itself. For then we confuse wishes, hopes, sighs, laments, rejoicings—all of which the heart can do by itself—with prayer."

We rightly assume we must learn to pray, but our assumption falls short. We eye the content or the "what" of our prayer. In doing so we skip over the equally important "when" and "how" of prayer. Luther's letter never does.

He begins with when to pray. He writes "First, when I feel that I have become cool and joyless in prayer because of other tasks or thoughts (for the flesh and the devil always impede and obstruct prayer)." Luther's first encouragement is to pray when we're under attack by our old self and the devil. Sometimes this attack is obvious. Other times, it's as subtle as when we feel unenthused about our prayers.

He goes on to add, "It is good to let prayer be the first business of the morning and the last at night." Luther knows how distractible the flesh is. We always have pressing business to attend to, whether it's caring for our children; carrying out a vital morning routine; or, for many more of us, checking what the internet has to say about this, that, or the other.

Luther does not mean we should only pray at those times. He would have our prayers punctuate our day. He encourages frequent prayer, "because one must unceasingly guard against sin and wrongdoing." Luther never forgets how eager the devil is for us to pass on prayer, especially when we're under his attack.

### **How to Pray**

When Luther talks about how to pray, he means more than posture. He does mention that one could kneel or stand with hands folded and eyes toward heaven. But more importantly, Luther reiterates in several places the need for our hearts to "be made ready and eager for prayer." The heart is "warmed and inclined toward prayer" by meditating on and reciting the word of God. In this way, Luther teaches that our prayer is a response to God first speaking to us.

In order to meditate on and recite God's word, Luther encourages us first to limit distractions. We can follow his example by going to our rooms "or, if it be the day and hour for it, to the church where a congregation is assembled." Luther also recognizes that we may not have a lengthy time to give to prayer. He repeats himself in numerous places when he instructs, "as time permits" or "if I have the time and opportunity."

He calls for us to be focused in our prayers. He encourages the reader not to take on too much, to limit our words and avoid "idle chatter and prattle." At one point he writes, "a good prayer should not be lengthy or drawn out, but frequent and ardent."

Above all, Luther would prefer we listen for the Holy Spirit's preaching in our prayers. Even at the expense of our usual order of prayer. He writes, "It may happen occasionally that I may get lost among so many ideas in one petition that I forego the other six. If such an abundance of good thoughts comes to us we ought to disregard the other petitions, make room for such thoughts, listen in silence, and under no circumstances obstruct them. The Holy Spirit himself preaches here, and one word of his sermon is far better than a thousand of our prayers."

#### What to Pray

Luther spends the bulk of his letter discussing what to pray. Implicitly in his letter, Luther teaches that God's word is the content of our prayers.

Again following Luther's lead, Bonhoeffer says it explicitly: "The child learns to speak because his father speaks to him. He learns the speech of his father. So we learn to speak to God because God has spoken to us and speaks to us. By means of the speech of the Father in heaven his children learn to speak with him. Repeating God's own words after him, we begin to pray to him." God's word not only spurs on our prayer, God's word makes up our prayer.

Luther mentions other parts of Scripture, such as the Psalms and the words of Paul, but he organizes his prayers and the instruction of his letter around the basics of God's word: the Lord's Prayer which Jesus taught; the Ten Commandments which God himself wrote down and gave to his people on Mount Sinai; and the Apostles' Creed, the oldest, faithful summary of God's word.

In organizing himself this way, Luther teaches us to pray nothing more than the Catechism. To pray the Catechism is to pray God's word. As the Formula of Concord confesses, the Catechism is the "Bible of the laity, in which everything is summarized that is treated in detail in Holy Scripture and that is necessary for a Christian to know for salvation" (FC Ep Summary 5; K-W 487).

John Pless points out that "the Catechism provides both the categories and contours of our theology." He later writes, "the texts of the Catechism serve to anchor the praying Christian in God's word." As the Catechism provides the categories and contours of our theology, it also provides the content and configuration of our prayers.

Ultimately, the when, how, and what of prayer can be summarized by Luther's teaching on the word "Amen." "Do not leave your prayer without having said or thought, 'Very well, God has heard my prayer; This I know as a certainty and a truth.' That is what Amen means."

We say, "Amen," trusting that God, in his mercy and grace, will rescue us from the attacks of the old self and the devil, both of which make us cool and joyless in prayer. We say, "Amen," in response to the words God has first spoken to us. And, we say, "Amen," affirming that the words we spoke to God, which he taught us to speak, are true and will be heard because as Paul writes, God "remains faithful—for he cannot deny himself" (2 Tim 2:13). Kyle Jones, 2020 *Cutting Hair and Saying Prayers: Luther on When, How, and What to Pray*"

