

WITH ANGELS AND ARCHANGELS
THE DIVINE LITURGY



WHAT IS THE DIVINE SERVICE?

- Is it something we do for God?
 - Law - what God commands us to do
 - 10 Commandments
 - “You shall be careful to do as the Lord your God has commanded you. You shall not turn aside to the right hand or to the left. You shall walk in all the way that the Lord your God has commanded you, that you may live, and that it may go well with you, and that you may live long in the land that you shall possess.” (Deuteronomy 5:32-33)
- The account of the rich young man - (Matthew 19:16-22)



- Or is it something God does for us?
 - Gospel - what God has done for us to save us
 - “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.” (Deuteronomy 5:6)
 - Jesus said “For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life.”



“So the worship and divine service of the Gospel is to receive gifts from God. On the contrary the worship of the Law is to offer and present our gifts to God. However, we can offer nothing to God unless we have first been reconciled and born again.”

–APOLOGY OF THE AUGSBURG CONFESSION, V, 130

“This passage, too, brings the greatest comfort,
as the chief worship of the Gospel is to
desire to receive the forgiveness of sins,
grace, and righteousness.”

–APOLOGY OF THE AUGSBURG CONFESSION, V, 189

- So, the Divine Service is
 - God gives to us forgiveness, life, and salvation
 - We receive from God forgiveness, life, and salvation
 - We respond with thankfulness and praise

- 1 The Lord is my shepherd; I shall not want.
 - 2 He makes me lie down in **green pastures**
(the holy, Christian Church).
He leads me beside **still waters.**
(Baptism)
 - 3 He **restores** my soul.
(Forgiveness)
- He **leads me in paths of righteousness**
for his name's sake.
(Teaching)

4 Even though I walk through the valley of
the shadow of death,
I will fear no evil,
for you are with me;
your rod and your staff,
they comfort me.
(God's Word)

- 5 You prepare **a table** before me
in the presence of my enemies;
(Lord's Supper)
you anoint my head with oil;
my cup overflows.
- 6 Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in **the house of the Lord**
forever.



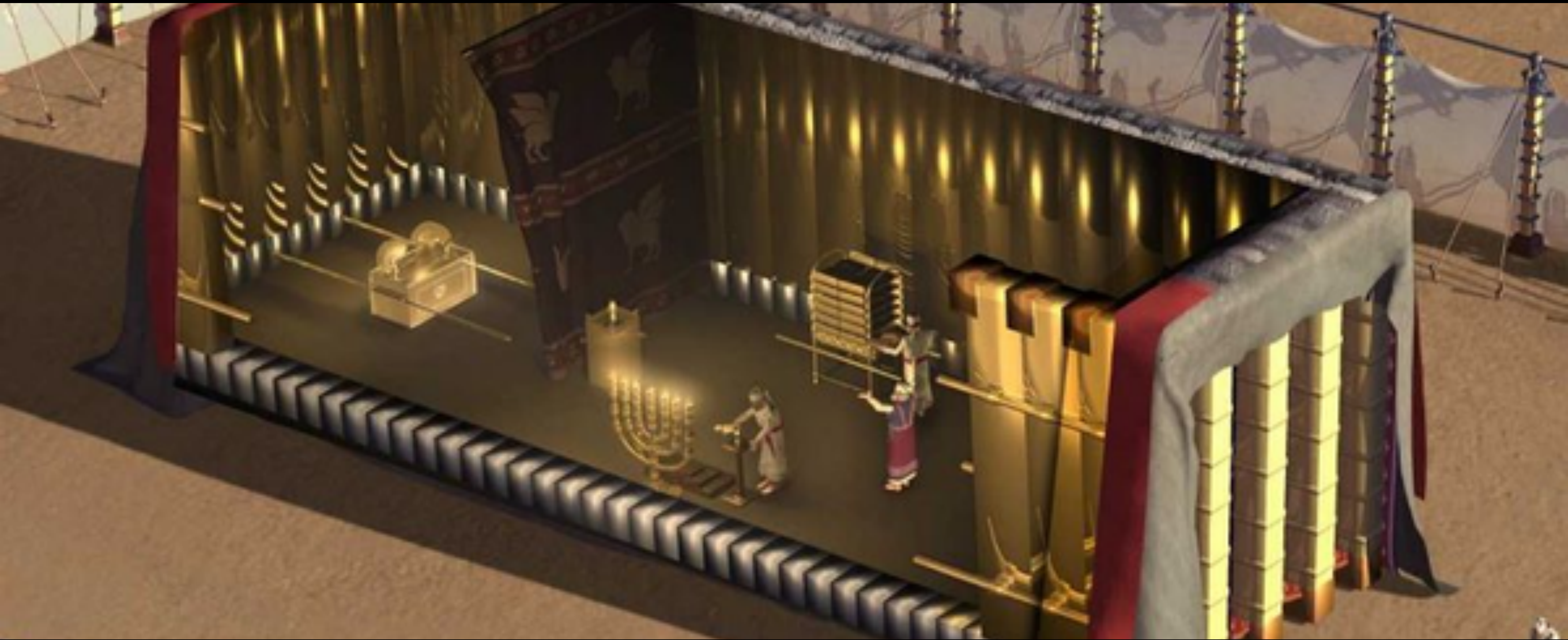
Jesus said "I am the good shepherd. The good shepherd lays down his life for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd."

-JOHN 10:11,14-15

WHAT IS THE DIVINE SERVICE?

- Jesus gathering together His flock, His children, to feed them.
- Sinners gathering around Jesus to receive forgiveness.

THE SAINTS OF OLD



MOUNT SINAI - EXODUS 19



THE LAW REVEALS SIN

-ROM. 3:19

BUT...

REMEMBER...

“I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.” (Deuteronomy 5:6)

THE ARK OF THE COVENANT



THE MERCY SEAT

- Exodus 25:1-22
- Leviticus 16:1-34
- The place of God's mercy
- Why is the mercy seat behind a veil?
- Blood was required to atone for sin and approach God

WORSHIP IS ABOUT SALVATION -
BEING MADE RIGHT WITH GOD

GOD PROVIDES SALVATION...

THEREFORE...

GOD ORDERS THE GIVING OF
SALVATION.

THE TEMPLE







HEBREWS 8:1-7

HEBREWS 9:1-22



“Destroy this temple, and in three days I will raise it up.”

-JOHN 2:19



JESUS CHANGES EVERYTHING...OR DOES HE?



SO A FEW THINGS HAPPENED















WHAT DOES THIS MEAN?

DID THIS CHANGE?



AFTER JESUS ASCENDED...

“And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of the bread and the prayers.”

ACTS 2:42

FROM ADAM AND EVE ON, WE WERE
LOOKING TOWARD THE MESSIAH.

NOW THE MESSIAH HAS COME

OUR NEED HASN'T CHANGED

“Lord, have mercy upon us!”

LUKE 17:13

WE ARE SINNERS



WE STILL NEED FORGIVENESS

“Go will provide for himself the lamb for burnt offering, my son.”

GENESIS 22:8



WHAT NOW?

DOES JESUS GIVE CHRISTIAN
WORSHIP?

YES!

“And He called the twelve together and gave them power and authority over all demons and to cure diseases, and He sent them out to proclaim the kingdom of God and to heal.”

LUKE 9:1-2

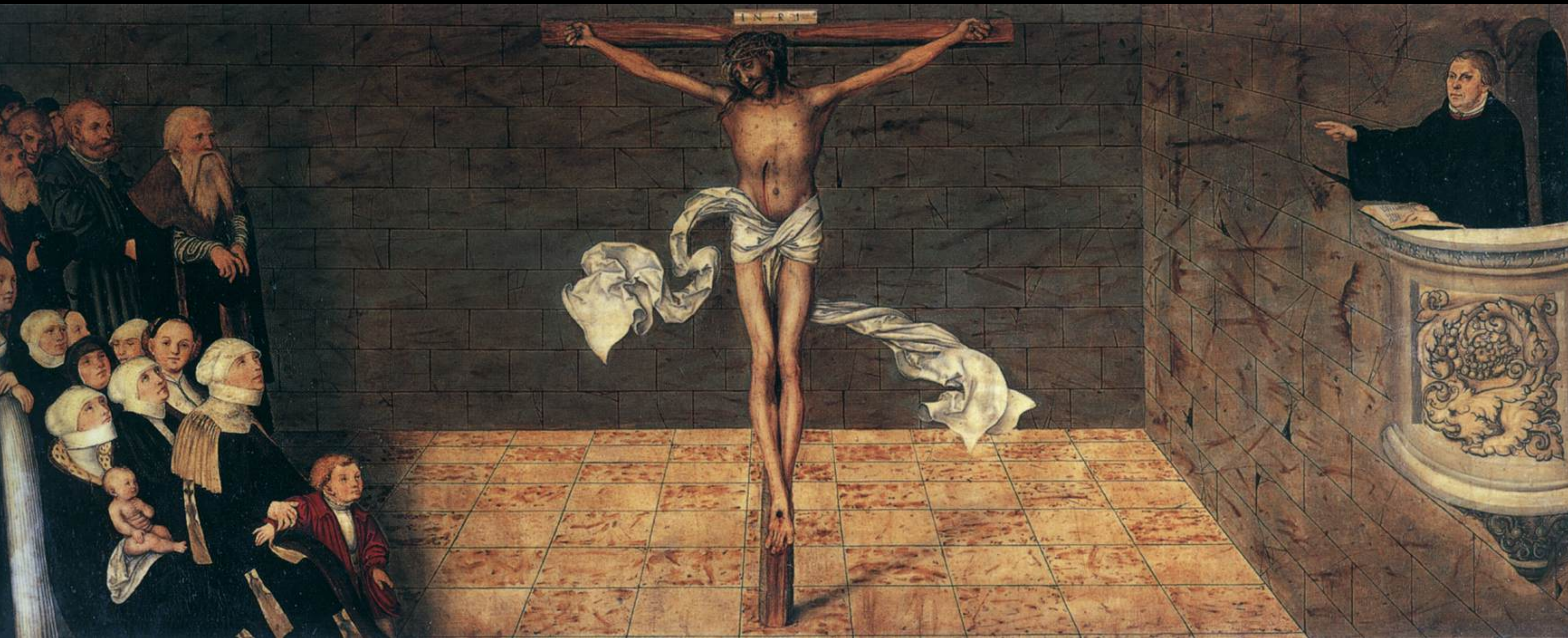
“And you also will bear witness, because you have been with from the beginning.”

JOHN 15:27

Jesus said "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed His name to all nations beginning from Jerusalem. You are witnesses of these things."

LUKE 24:46-48

THE APOSTLES' TEACHING -
PREACHING



“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.

MATTHEW 28:18-20

“Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God...Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”

JOHN 3:3,5

“Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.”

MARK 16:15-16

HOLY BAPTISM



“Take, eat; this is My Body which is given for you. Do this in remembrance of Me. Drink of it, all of you. This cup is the new testament in My Blood which is shed for you for the forgiveness of sins. This do as often as you drink it in remembrance of me.”

“For I receive from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, “This is my body which is for you. Do this in remembrance of Me. In the same way also He took the cup, after supper, saying, “This cup is the new covenant in My Blood. Do this, as often as you drink it, in remembrance of Me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

HOLY COMMUNION - THE
BREAKING OF THE BREAD



“Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

JOHN 21:22-23

CONFESSION AND ABSOLUTION



WHAT IS THE DIVINE SERVICE?

“Divine Worship in its widest significance includes the observance of every rite or ceremony whereby man believes that God communes with him, and he with God.”

AN EXPLANATION OF THE COMMON SERVICE, 9

DIVINE WORSHIP INCLUDES

- Confession/Absolution
- Prayer
- Hearing/studying God's Word
- Holy Communion
- Hymns
- Creeds
- Offerings
- Sermons

DIVINE WORSHIP CAN HAPPEN

- At home
- At church
- At work
- At school
- ANYWHERE!

rites and ceremonies

RITES

- The words being used
- The order of service
- E.g. - the Rite of Holy Baptism, the Rite of Holy Communion, the Rite of Confirmation

CEREMONY

- Solemn religious things and actions
- Everything connected with the performance of a rite
- E.g.
 - Bodily expressions: speaking, singing, kneeling, bowing, making the sign of the cross
 - Things: ornaments, symbols, church building, altar, crucifixes, candles, vestments

“Public worship cannot be unceremonial because it requires some form of communication and all forms of communication are ceremony.”

CEREMONY AND CELEBRATION, 6

God created both body and soul. Christ has redeemed both body and soul. Therefore, both body and soul are involved in worship.

LET'S LOOK AT SUNDAY
MORNING

PREPARING

WAYS TO PREPARE FOR GATHERING IN OUR FATHER'S HOUSE

- Saturday evening
 - Read the propers (Introit, Collect of the Day, OT, Epistle, Gospel) appointed for Sunday
 - Read through *Christian Questions with Their Answers* in the Small Catechism (LSB 329)
 - Go to individual confession
 - Get a good night's sleep

- Sunday morning before church
 - Get up with plenty of time to get to church 10-15 minutes early (AHHHH!)
 - Pray Psalms of Ascent (120-134)

- Sunday morning at church
 - Use the restroom
 - Get an order of service and bulletin (but save the bulletin for AFTER church)
 - Turn off cell-phones and put away things that will distract you from hearing and speaking with God

- Sunday morning at church (cont'd)
 - Find a seat
 - Mark the order of service and hymns in your hymnal
 - Pray - inside cover of the hymnal
 - Be mindful of others trying to pray and prepare in the sanctuary
 - Be in your seat before it's time for service to start

GENERAL RULES DURING WORSHIP

- Participate in the whole service
 - Adults - help your children to follow along, what are you giving them to imitate, talk about what is going on during the service, talk after service, church is something we grow into rather than out of
 - Youth - you need the gifts of Jesus, help those around focus on God and His Word, be examples to the little ones, make your parents' vocation a joy

- Minimize distractions
 - Toys/games
 - Getting up and down - as little as possible
 - Appropriate times - hymns, offering, distribution
 - Inappropriate times - C/A, prayers, readings, Creed, sermon, Service of the Sacrament

- Distractions (cont'd)
 - Parents - a little noise is okay; step out only momentarily to reset; purposeful activities; little ones need Christ too
 - Church bag
 - Hymnal, church books (www.cph.org), teach the faith

DECORUM IN YOUR FATHER'S HOUSE

- Response to being saved rather than effort to be saved
- Reverence
 - revere - to regard with affectionate awe or veneration
 - an inward and outward expression
 - to acknowledge God is holy, we are not, and that it is only by grace that we stand in His presence (Moses removing his shoes at the burning bush)
 - Heb. 12:28 - "Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire."

- Love
 - Demanded by God
 - Flows from the Gospel
 - 1 John 4:10-11 - "In this is love, not that we have loved God but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another."

- Order
 - 1 Cor. 14:40 - "But all things should be done decently and in good order."
 - God is a God of order against disorder, confusion, slovenliness, crudeness, and ugliness.

- Humility

- 1 Pet. 5:6 - "Humble yourselves, therefore, under the mighty hand of God."
- Rom. 12:10 - "Be kindly affectioned one to another with brotherly love; in honor preferring one another."
- 1 Cor. 12:23 - "...and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty."

RUBRICS HELP WITH DECORUM

- Rubric - direction, rule, or suggestion for carrying out parts of a service (from the Latin "red")
 - "Shall" rubric - do this (the congregation **shall** rise, the minister **shall** say)
 - "May" rubric - permits a different action (the sign of the cross **may** be made...)
 - "Should (preferable)" rubric - a strongly preferred action (The Introit for the day, **should** be sung or spoken throughout)

There are rubrics for everyone! When we know them and do them without direction, the service feels more natural and less like a directed program.

CONFESSION AND ABSOLUTION

A HYMN OF INVOCATION may be sung.

Stand

The sign of the cross ✠ may be made by all in remembrance of their Baptism.

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

C Amen. *Matthew 28:19b; [18:20]*

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness. *[Hebrews 10:22]*

P Our help is in the name of the Lord,

C who made heaven and earth. *Psalm 124:8*

P I said, I will confess my transgressions unto the Lord,

C and You forgave the iniquity of my sin. *Psalm 32:5*

Kneel/Stand

Silence for reflection on God's Word and for self-examination.

A STROLL THROUGH
DIVINE SERVICE 3 (LSB 184)

THE SERVICE OF THE WORD

HYMN OF INVOCATION

- John 14:26 - "But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you."
- Acknowledges that the work of faith is the work of the Holy Spirit.
- Prayer for the Lord's blessings on all that follows.
- 498/499, 901-916



Descent of the Holy Spirit

Dore

PREPARATORY SERVICE

- Invocation - Matthew 28:19, 18:20
 - We approach as the Baptized on the basis of God's promises.
 - It is by God's authority and command that all that follows is done



- Amen
 - “Yes, yes, it shall be so”
 - Truly, truly
 - Appropriate at many times throughout the service as the response of faith.

- The sign of the cross
 - Adiaphoron
 - Christian not Roman Catholic
 - Marks you as one redeemed by Christ the crucified
 - Head -> Breastbone -> Right shoulder -> Left shoulder (received from the pastor - faith receives)
 - The breastplate of Christ's righteousness

PREPARATORY SERVICE(CONFITEOR)

- Exhortation
 - Hebrews 10:22
 - "Beloved in the Lord!"
 - "Let us draw near.."
 - "with a true heart"
- Psalm 32:5
- 1 John 1:8,9



- Versicle
 - Theme statement to encourage the devotion and proper meditation of the heart
 - Psalm 124:8
 - The motivation to confess is God's promise to forgive
 - Psalm 32:5

- Confession
 - Time for brief reflection which can be rooted in your prior preparations
 - God is a merciful Father
 - "I" - not lost in the crowd
 - "poor, miserable sinner" - acknowledge my true condition
 - confession of all sins - "I am a sinner"
 - absolution rooted in God's mercy and the death of His only-begotten Son

- Absolution
 - Mark 16:16; John 1:12, 10:22-23; Luke 10:16
 - Christ's authority and command
 - All sins, not just some, are forgiven
 - The sign of the cross - Romans 6:1-4

- Sadly, came to replace individual confession and absolution but was never intended to.
- Doesn't allow the penitent Christian to confess those particular sins that are grieving and troubling his conscience.
- Should be used in conjunction with rather than as a replacement for individual confession

INTROIT

- From Latin *introitus*, meaning "entrance" or "beginning"
- Psalm 100
- Highlights the "theme" of the day
- First of the propers - unique to the day
- Historically sung by a choir as clergy entered the chancel and prayed.



- For a time, were expanded to the full appointed Psalm, but then shortened again.
- Gloria Patri ("Glory be to the Father...")
 - Confesses that the Psalms are, in fact, Christian as they are prayers to the one true Triune God - Father, Son, and Holy Spirit - "An OT Psalm becomes a NT hymn" (*Conduct of the Service*, 11)
 - Wherever the Gloria Patri is sung (or spoken) in any liturgy, it is appropriate to bow the head out of humility and respect for the Trinity.

KYRIE

- Prayed by the congregation
- One of the most complete and yet simplest prayers of the Christian - Lord, help us!
- Pslm 51:1; Mtt 9:27, 15:22, 20:30; Mk 10:47; Lk 17:12-13, 18:37-38
- Lord, Christ, Lord - Holy Trinity
- Upon these two wings of humility and confidence all liturgical prayer rises to the throne of grace



GLORIA IN EXCELSIS

- "Glory to God in the highest"
- Hymn of praise for our salvation
- Luke 2:8-15
- Response to Kyrie because God has answered our cry for help in Jesus
- Jubilant hymn of redemption
- Omitted in Advent, Pre-Lent, Lent



GLORIA IN EXCELSIS ≈ *Glory to God in the Highest*

Luke 2:14; John 1:29

During Advent and Lent, the GLORIA IN EXCELSIS is omitted.

P Glory be to God on high: **G** and on earth peace, good-will toward

men. We praise Thee, we bless Thee, we wor-ship Thee,
(Bow head)

we glorify Thee, we give thanks to Thee, for Thy great glory.

O Lord God, heav'n-ly King, God the Fa-ther Al-mighty.

O Lord, the only-begotten Son, Je-sus Christ;
(Bow head)

O Lord God, Lamb of God, Son of the Father,

that takest away the sin of the world, have mercy up-on us.

Thou that takest away the sin of the world, re-ceive our prayer.
(Bow head)

Thou that sittest at the right hand of God the Father, have mercy up-

on us. For Thou only art holy; Thou on-ly art the Lord.

Thou only, O Christ, with the Ho - ly Ghost,

(+)

art most high in the glory of God the Father. A - men.

COLLECT OF THE
DAY



SALUTATION AND COLLECT OF THE DAY

- Salutation is a prayer of pastor and people for one another (2 Tim. 4:22)
 - See also 2 Thess. 3:16
 - Rooted in Christ's words of forgiveness to the apostles after His resurrection
 - Preparation for the hearing of the Word of God
 - each may bow head slightly in acknowledgment of blessing



SALUTATION and COLLECT OF THE DAY

Bow head



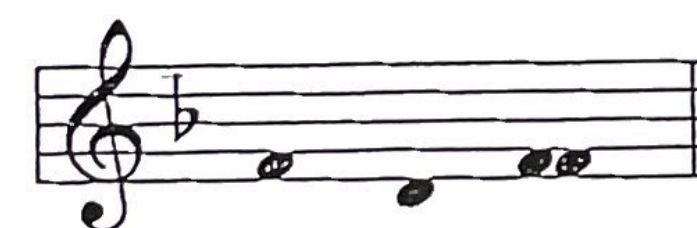
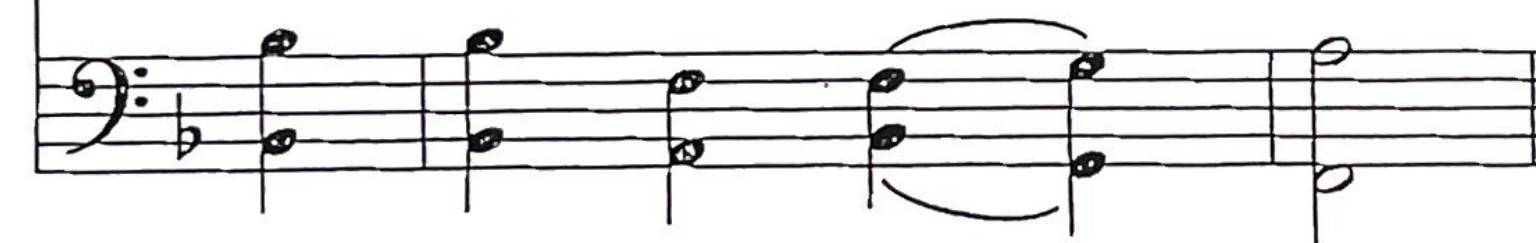
P The Lord be with you.

2 Timothy 4:22

Open hands



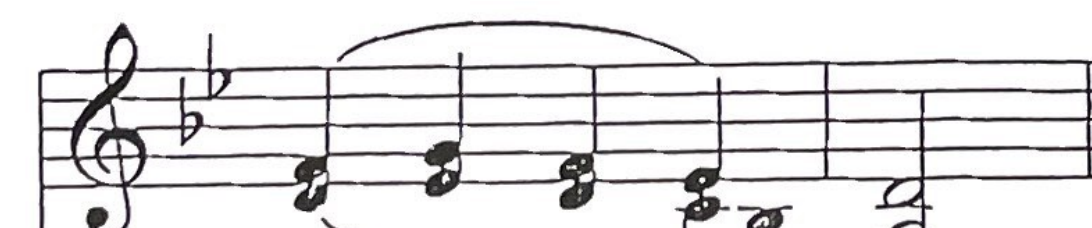
C And with thy spir - it.



P Let us pray.

Fold hands
Bow head
Close eyes

The COLLECT OF THE DAY is spoken or chanted.



C A - men.



- Collect = the Church gathered for prayer; the collected prayer of all
- Second Proper of the Divine Service
 - Propers = proper to the Sunday or season
 - Ordinaries = constant throughout the Church Year
- Collection of introits, collects, and readings in place by ~ AD 800 and are used by many church bodies throughout the world.
- "Let us pray." (oremus) - emphasizes corporate nature of prayer

- Prayed facing the altar; minister's hands parted and extended slightly over the altar acknowledging that every good and perfect gift comes from God
- 5 basic parts of a Collect
 - Invocation
 - Basis for petition - attribute of God
 - Petition
 - Purpose/benefit
- Pattern of collect can help us in our own prayers

- “O gracious God, (invocation and basis) Your servant and apostle James was the first among the Twelve to suffer martyrdom for the name of Jesus Christ. Pour out upon the leaders of Your Church that spirit of self-denying service (petition) that they may forsake all false and passing allurements and follow Christ alone (benefit), who lives and reigns with You and the Holy Spirit, one God, now and forever. (termination)”

THE LITURGICAL LESSONS

- God's answer to the Collect
- Hearing God Himself speak through the Scriptures is the highest point of the first part of the Divine Service.
- Demands our highest attention, reverence, and devotion
- Rooted in the practice of reading from Moses and the Prophets



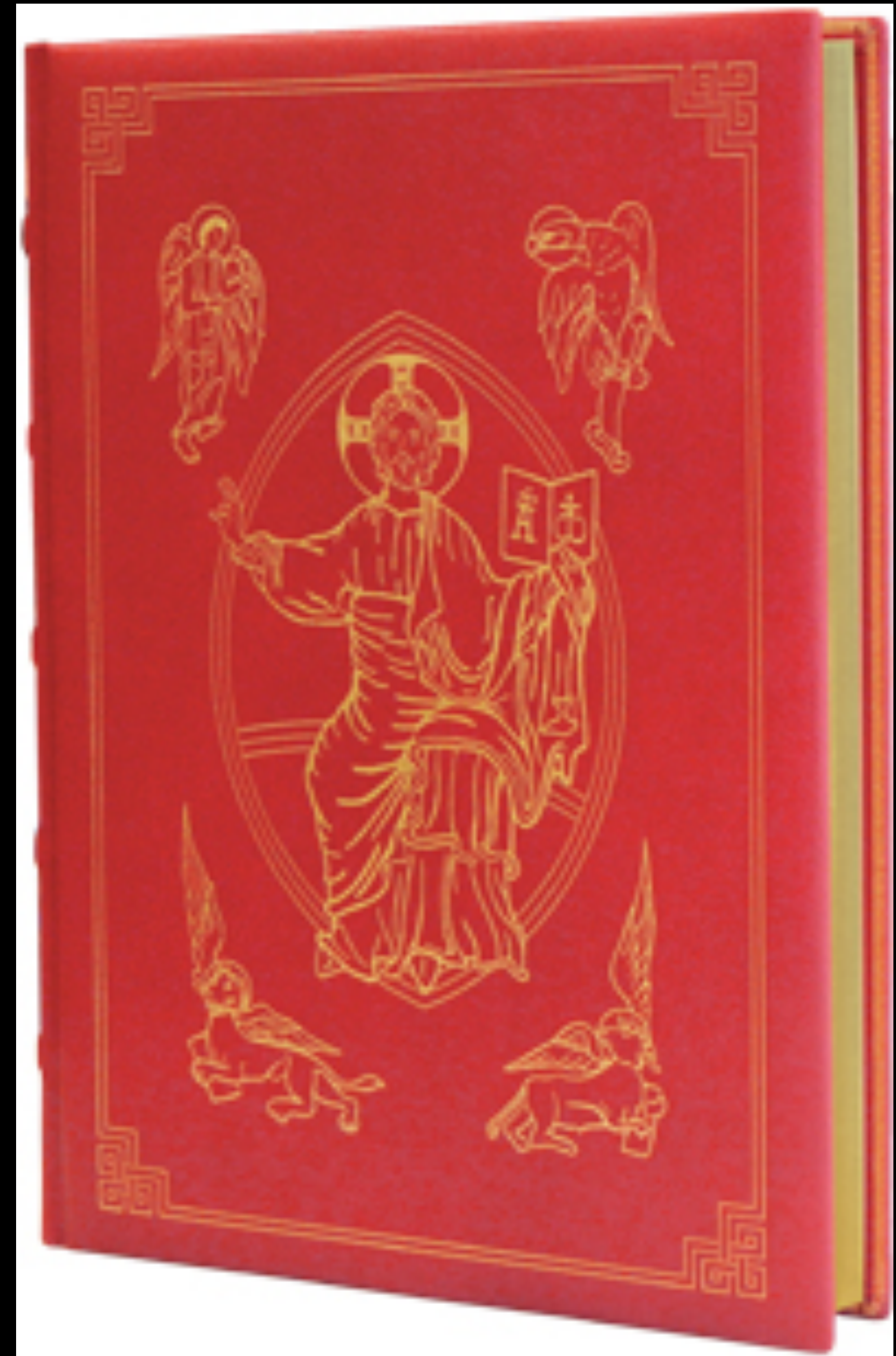
- Lectionary developed along with the Church Year
 - Pericopes ("cut out")
- Historically, Old Testament readings were dropped, leaving only Epistle and Gospel.
- Returning to an appointed Old Testament lesson emphasizes that it is a common faith from Old Testament to New Testament and that Christ is the fulfillment of the Old Testament.
 - Lutherans added in eschatological texts (end times) and used Transfiguration for 6th Sunday after the Epiphany
- "The mature judgment of the Church has retained them because their use is a guarantee of sound and complete teaching of fundamental Christian truth." (Reed, 291)

- Old Testament and Epistle traditionally read from Epistle “horn” of the altar (right side/liturgical south) while Gospel read from Gospel “horn” (left side/liturgical north)
- Lutherans traditionally sang the readings, especially the Epistle and Gospel emphasizing their importance
- Old Testament reading is technically referred to as “The Lesson”
- Epistle (“letter”) is a reading from the apostles (occasionally from Acts or Revelation) and was traditionally introduced with “Brethren”

- The Gradual is a psalm or portion of a psalm that serves as a choral response to the Old Testament
- When the Old Testament was not being read, the Gradual was a response to the Epistle and introduction to the Gospel and so was united with the Alleluia Verse
- Hebrew "alleluia" ("praise the Lord") is a song of joy and triumph (Psalms 113-118: the Great Alleluia)
 - used by early Christians as an acclamation of faith and joy during their daily work
 - replaced by the Tract during Advent and Lent

THE HOLY GOSPEL

- The chief reading that governs the Sunday
- “They lead us through the unfolding drama of [Christ’s] suffering, death, and resurrection to the sure foundation upon which the Christian church is built—the message of salvation, the commissioning of the apostles, and the institution of the Sacrament.” (Reed, 299)



- 3 ancient and universal ceremonies venerating the Holy Gospel
 - Standing in reverence and willing obedience
 - Ascription of praise before and after
 - “Praise be to Thee, O Christ!” - Christ is present among us in His Word
 - Reading from either liturgical north or in the midst of the congregation (John 1:14)

- It is fitting for both the pastor and the congregation at the announcement of the Gospel to make the sign of the cross upon their forehead, lips, and heart silently praying "May Thy Gospel be in my mind, on my lips, and in my heart. Amen."
- After reading the Gospel, the celebrant may raise the Gospel book to his lips, kiss the beginning of the gospel just read and pray "By the gospel words today may our sins be done away."

NICENE CREED



THE NICENE CREED

I BELIEVE IN ONE GOD,
THE FATHER ALMIGHTY,
MAKER OF HEAVEN AND EARTH,
OF ALL THINGS VISIBLE AND INVISIBLE,
AND IN ONE LORD JESUS CHRIST,
THE ONLY BEGOTTEN SON OF GOD,
BORN OF THE FATHER BEFORE ALL AGES,

GOD FROM GOD, LIGHT FROM LIGHT,
TRUE GOD FROM TRUE GOD,
BEGOTTEN, NOT MADE,
CONSUBSTANTIAL WITH THE FATHER;
THROUGH HIM ALL THINGS WERE MADE,
FOR US MEN AND FOR OUR SALVATION
HE CAME DOWN FROM HEAVEN,
AND BY THE HOLY SPIRIT
WAS INCARNATE OF THE VIRGIN MARY,
AND BECAME MAN.

FOR OUR SAKE
HE WAS CRUCIFIED UNDER PONTIUS PILATE,
HE SUFFERED DEATH AND WAS BURIED,
AND ROSE AGAIN ON THE THIRD DAY
IN ACCORDANCE WITH THE SCRIPTURES,
HE ASCENDED INTO HEAVEN AND IS SEATED
AT THE RIGHT HAND OF THE FATHER,
HE WILL COME AGAIN IN GLORY
TO JUDGE THE LIVING AND THE DEAD
AND HIS KINGDOM WILL HAVE NO END.

AND IN THE HOLY SPIRIT, THE LORD,
THE GIVER OF LIFE, WHO PROCEEDS
FROM THE FATHER AND THE SON,
WHO WITH THE FATHER AND THE SON
IS ADORED AND GLORIFIED,
WHO HAS SPOKEN THROUGH THE PROPHETS.

AND ONE, HOLY, CATHOLIC
AND APOSTOLIC CHURCH.
I CONFESS ONE BAPTISM
FOR THE FORGIVENESS OF SINS
AND I LOOK FORWARD
TO THE RESURRECTION OF THE DEAD
AND THE LIFE OF THE WORLD TO COME.
AMEN.

CREDO - I BELIEVE ("PUT ALL MY TRUST IN")

- Matthew 10:32; 16:15-18; Romans 10:9
- A response to the Word of God we just heard
- We confess faith in the whole Gospel of salvation along with faith in the specific doctrine of faith just taught and heard in Scripture.
- During the Divine Service, the Nicene Creed is preferred because of its more extensive treatment of the Person and work of Christ.

- Creeds grew out of the need clarity and for refuting false teachings
 - Apostles'
 - Grew out of Old Roman Creed
 - Exact origin unknown (not the apostles)
 - Nicene - Arianism
 - 1st and 2nd articles - AD 325 (Council of Nicaea)
 - 3rd article - AD 381 (Council of Constantinople)

- Athanasian Creed - Arianism
 - Late 5th or early 6th century
 - In-depth confession of the relationship of the Trinity
 - Anathemas
 - Confessed primarily on Holy Trinity Sunday
 - Some (Piepkorn) argue that the Athanasian Creed should never replace the Nicene Creed

- Creed confesses that the faith which believes the Word of God is bestowed by the Word of God
- Said standing and facing liturgical east as sign of Church's readiness to profess and defend the faith and in expectation of the return of the Sun of Righteousness
- Pastor traditionally recites "I believe in one God" and the congregation joins at "the Father Almighty...". The Pastor can begin with his hands raised and extended, joining his hands at "in one," and bowing his head as he says God. It is appropriate to bow the head at "Jesus" and at "worshiped and glorified". It is appropriate and encouraged to either bow at the waist or to genuflect from "and was incarnate" through "was crucified also for us" and raise up again at "under Pontius Pilate. It is also appropriate to make the sign of the cross at "the life of the world to come".

The following tale is told about a coarse and brutal lout. While the words, "And was made man" were being sung in church, he remained standing, neither genuflecting nor removing his hat. He showed no reverence, but just stood there like a clod. All the others dropped to their knees when the Nicene Creed was prayed and chanted devoutly. Then the devil stepped up to him and hit him so hard it made his head spin. He cursed him gruesomely and said: "May hell consume you, you boorish donkey (let the hearer understand)! If God had become an angel like me and the congregation sang: 'God was made an angel,' I would bend not only my knees but my whole body to the ground! Yes, I would crawl ten ells down into the ground. And you vile human creature, you stand there like a stick or a stone. You hear that God did not become an angel but a man like you, and you just stand there like a stick of wood!" Whether this story is true or not, it is nevertheless in accordance with the faith (Rom. 12:6). With this illustrative story the holy fathers wished to admonish the youth to revere the indescribably great miracle of the incarnation; they wanted us to open our eyes wide and ponder these words as well. (LW Vol. 102, pp. 105-106)

HYMN OF THE DAY -
CHIEF HYMN



- Psalm 100, 147, 149; Matthew 26:30; Ephesians 5:19; Colossians 3:16;
- A contribution of the Reformation (most other music during the service was sung by the choir)
- Considered an additional proper (specific to that Sunday)
- Chosen in the context of the Church Year and the liturgical lessons

SERMON



“The Sermon is the voice of the living church lifted in instruction,
testimony, and exhortation.”

-REED, 306

- Luke 4:16-22; Mark 6:7-13; Matthew 28:16-20; Luke 10:16; Acts; Romans 10:13-18
- God speaks to us. Jesus didn't come and hand out pamphlets - He preached and that is what He commanded His apostles and disciples to do.

- The Sermon flows from the liturgy and the liturgical lessons.
- It should not be the whim of the preacher.
- The Reformers restored the Sermon to a position of power and authority. The Lutheran approach to the Sermon is rooted in the conviction that the Word of God alone has the power to create and sustain faith.
- In his Latin Mass, Luther suggested the Sermon be at the beginning of the Service in order to maintain the flow of the liturgy. But in his German Mass, he put it where we now have it, after the lessons, Creed, and Hymn.

- The Sermon should broadly contain the full counsel of God flowing from the specific doctrine set forth that Sunday.
- Rationalism elevated the Sermon and the preacher inappropriately and took them out of the context of the whole Divine Service. It became a show and presentation and the man was elevated to a celebrity.

- It is appropriate for the preacher to pray before entering the pulpit. It's also appropriate for the congregation to pray before hearing the sermon.
- Either the Trinitarian invocation or the apostolic greeting may be given by the preacher.
- At the end of the Sermon, it is traditional to give the Votum from Philippians 4:7 - "The peace of God which passes all understanding..." which concludes not only the Sermon but the Office of the Word. It is also fitting to end with the Invocation or an ascription of praise to the Holy Trinity.

- The pulpit and lectern are extensions of the horns of the altar to which the sacrifices were bound. Thus the preaching of the Church is bound to Jesus Christ and Him crucified.
- The Old Testament and Epistle are read from the Epistle horn (right) and the Gospel from the Gospel horn (left)
- For varying reasons, pulpits have been placed on either side.
 - Gospel - the Sermon is rooted in the Gospel
 - Epistle - the Sermon is directed at the congregation, as the Epistles are

SERMON ENDS THE SERVICE OF
THE WORD

- In the ancient church, it was customary that after the sermon the catechumens and non-members would leave because the mystery of Holy Communion that followed was only for those who had been catechized and made a full confession of the faith. Closed Communion has always been the practice of Christ's Church.
- Nothing was secret. There were many descriptions of what went on during the Communion. But, as the apostle writes, you can't participate in the table of demons and the table of the Lord. Participation in Holy Communion is a confession of unity in all of the articles of the faith.

THE SERVICE OF THE
SACRAMENT

OFFERTORY

Stand

OFFERTORY

Psalm 51:10-12

Cre-ate in me a clean heart, O God, and re -

new a right spir - it with - in me. Cast me not a -

way from Thy pres - ence, and take not Thy Ho - ly Spir - it

from me. Re - store un - to me the joy of Thy sal - va -

tion, and up - hold me with Thy free spir - it. A - men.

- Offertory as a whole includes the Offering, the Offertory sentences, and the Prayer of the Church
- According to Reed, it begins a service of sacrifice looking forward to THE sacrifice.
- Some liturgies have helpfully placed the actual Offerings before the Offertory sentences in order to help prevent the Offertory sentences from appearing as a response to the Sermon.

- During the ancient offertory procession, the people came forward with their gifts and left them on the altar. Some were then used immediately in the Holy Communion.
- The Prayer of the Church is the people's offering of praise and intercession.
-

- A silent break while the pastor moves from the pulpit to the altar, or music played in the key and spirit of the Offertory, can help make the appropriate distinction between the Sermon and the Offertory sentences.
- The Offertory, because it can change from season to season, is technically a proper, though we treat it as more of an ordinary.

OFFERING

- Collection of the offerings is an acknowledgment of our stewardship of God's gifts.
- 1 Cor. 16:1; Acts 11:29; 1 Cor. 9:14; Acts 4:32, 2:44-45; Mal. 3:8-10
- Reed suggests that the officers of the congregation, as those who administer the offerings, should be the ones to gather them and bring them forward.
 - "Nothing is more impressive than the simple procedure of the officials of the congregation presenting the gifts of the people, and the minister offering them at the altar in quiet dignity, while the congregation stands in reverent silence." (Reed, 310)
- Helpful if offerings and Prayer of the Church stand in direct contact with one another. (Psalm 50:14, 116:17)

PSLM 32:6

PRAYER OF THE CHURCH



- “the office of the General Prayer is to present most forcefully the Church as the Communion of Saints, where the end of all our prayers for men is that they may be brought to repentance and faith and through repentance and faith experience the fullness of the divine blessing, both temporal and eternal.” (*The Lutheran Movement in England*, 303)
- 1 Tim. 2:1-2

- The Prayer of the Church (General Prayer) rises above, but includes, local needs. It is the prayer of Christ's Church for the whole world.
- The Prayer of the Church is sacrificial in nature, thus the pastor faces the altar.
- The congregation participates in the prayer through its various responses.
- It is appropriate to name specific needs immediately prior to the Prayer of the Church in order that all may be more mindful of them during the prayer.

- The Litany can be used but only if "necessary".

- What is the posture of the Church to be during the Prayer of the Church?
 - As always, it is most reverent to either stand or kneel for prayer.
 - Fold your hands, bow your head, close your eyes.

- Three forms of the Prayer of the Church
 - General Form - concluded with one "Amen" spoken by the whole congregation
 - Responsive Form - each prayer concluded with "Lord, in your mercy, **hear our prayer.**"
 - Ektene (bid) Form - each bid (petition) concluded with "let us pray to the Lord: **Lord, have mercy.**"

“The Holy Supper should not be omitted. The entire Service is a unit. The omission of the second renders the first part incomplete, since the Holy Supper is the personal application and seal of all that is offered and given in the Office of the Word. The Service without the Holy Supper is like an elaborate feast, during the course of which the guests leave the table before the richest favors are distributed. Very properly is the Service as a whole entitled The Communion.”

AN EXPLANATION OF THE COMMON SERVICE, 48

“The first part, called the Office of the Word, of which the Gospel is the center, is not an independent service. It is the Good News, the forgiveness of sins, proclaimed to all; while in the second part, the Holy Supper, the Good News is applied to each soul.”

AN EXPLANATION OF THE COMMON SERVICE, 49

“The first part, a service of teaching, was known as the “Mass of the Catechumens.” At its conclusion the Catechumens were dismissed with special prayers. The second part was known as the “Mass of the Faithful.” To this, none but communicants were admitted. The doors were closed and guarded, so that no profane eye might behold the sacred Mystery. An old liturgy tells us in what spirit the people must approach the Holy Table: ‘Let no one have aught against anyone; let no one come in hypocrisy; let us stand upright before the Lord with fear and trembling.’”

- Some orders of service provided for a hymn to be sung between the Prayer of the Church and the Preface. However, this provides an unnecessary break in the flow of Communion Service and treats as separate things that are meant to flow out of one another.
- Following the hymn, those same church orders then prescribed that the Agnus Dei be sung prior to the Preface and Proper Preface, rather than where it is in our current orders, after the Pax Domini. The reason for the difference is unclear.

PREFACE AND PROPER PREFACE

EUCCHARISTIC PRAYER - YES OR
NO?

- The early church liturgies evidenced an emphasis on the offering of gifts by the people and a prayer of thanksgiving.
- In the post-Nicene era there began to be an emphasis on the work of the Holy Spirit, and thus the church began to specifically invoke His presence and power at this point in the liturgy (epiclesis).

- In the fourth century, the Roman church began to place an emphasis on the consecration (which was eventually only conducted silently) and so dropped the epiclesis completely.
- influenced heavily by philosophy, there was a growing attempt to establish a "moment" when bread and wine became Christ's Body and Blood
- this also furthered the de-emphasis on faith and receiving the Supper in favor of the action of consecration done correctly towards God (*ex opera operato*)

- Luther was so disgusted by what Rome had done, gutting the Holy Communion of all its good and benefit for the Christian that he had nothing good to say about the Roman canon which was filled with invocations, prayers for the living and the dead, invocations of saints, and veneration of Mary.
- Luther stripped everything back to the Lord's Prayer and the Verba, nothing but the Scriptural narrative so that the Word of Scripture may stand clearly front and center for the benefit of faith.

- The Lutheran liturgical form is rooted in the recognition that the original consecration by Christ is effective power of consecration - not the mechanical recitation of the Dominical Words or the invocation of the Holy Spirit.
- The Holy Communion is the one Communion instituted and consecrated by our Lord.
- The Lutheran understanding of the Sacrament draws away from some exacting moment of consecration and instead lives within the whole institution and administration of our Lord

- Luther was responding to the great abuse of the Lord's Supper of the time which truly discouraged faith. Consequently, Luther stripped everything back so that there might be great clarity regarding the main thing in the Sacrament - the Word of our Lord.
- This, however, does not preclude the inclusion of a truly evangelical prayer in the midst of the Communion Service. The Biblical accounts all bear witness to the fact that Christ "gave thanks" prior to the Verba.
- This could be reflected in Lutheran liturgies by the inclusion of the Lord's Prayer immediately prior to the Verba

THE LORD'S PRAYER



- Placed in the Service of the Sacrament originally because only believers were allowed to pray it - those who could call God "Father" because they were His baptized children.
- Divine Services 1 and 2 reflect the *Common Service* by placing an option to pray the Lord's Prayer after the Verba, in closer connection to the distribution.
- Historically, like the other prayers of the Divine Service (Collect of the Day, General Prayer), the Lord's Prayer was said/sung by the pastor, with the congregation saying/singing the liturgical doxology. See page 196 in *LSB*.

WORDS OF INSTITUTION



- Also referred to as the Verba or Dominical Words
- Reed - "The actual consecration is to be found in the original institution of our Lord. The actual reception of the elements, which also is implied in the command "This do," completes the transaction. As John Gerhard says: 'The consecration consists not merely in the repetition of those four words, "This is my body," but in that we do what Christ did, i.e., that we take, bless, distribute, and eat the bread according to Christ's institution and commandments.' The consecration is completed by the administration, apart from which there is no sacrament." (360)

- After the Offertory, the historic practice was that the celebrant would go to the epistle (right) corner of the altar, praying the psalm *Lavabo* (126). Either the celebrant or a server would then pour water over the fingers of the celebrant to wash his fingers before distributing Holy Communion and dry his hands using a towel provided. The towel was eventually adorned and became the vestment called the maniple.

- It is appropriate to bow the head at the Verba due to the great solemnity and import of what is taking place and the momentous nature of what is being promised and delivered by God to sinners. It is also appropriate to make the sign of the cross when the elements are elevated. Many pastors will reverence the elements either by bowing or genuflecting.
- When the pastor speaks/chants the words "took bread" he either touches or holds the bread in front of him and then he may elevate it at the words "this is my Body". The same with the cup.

- Some have the practice of making the sign of the cross over the elements if they are not holding them and some will drop the hand slightly marking the five wounds of Christ (head, feet, left hand, right hand, side).

- The elevation
 - can occur either during the Verba or immediately following
 - makes clear that which is being included in the celebration of the Supper
 - not an offering of Holy Communion to God (sacrifice of the mass)
 - some have the practice of elevating high, others only to chest height so as not to make it look like an offering to God

- chalice and individual cups
 - the vessel does not make the sacrament
 - chalice is the historic practice of the church
 - individual cups introduced in 20th century when Reformed church bodies in America began using grape juice which was invented for the very purpose of using during communion instead of wine - if you don't believe there's anything of importance in the cup, then you certainly won't care about the cup

- glass would be preferable to plastic because of the nature of what is being communicated
- Reed suggests that if individual cups are used, they should be filled using a chalice with a pourable lip

THE PAX (PEACE)



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- A remnant of two early practices - a blessing of the people before communion and the kiss of peace
- Luther removed the Pax as a private prayer of the priest and elevated it to the prominence it enjoys today, largely as part of his cleansing of the Mass.
- It may have originally been a blessing and dismissal of those who didn't receive the Communion.
- As Luther included it, the Pax is a blessing of peace rooted in the forgiveness of Jesus' death. (John 20:19-20)

- The more ancient practice of the Pax as we have it is that the minister turns by his right hand, anchoring his left hand on the altar, and turns and gives the Pax while making the sign of the cross once or three times and the congregation receiving the blessing, likewise making the sign of the cross.
- It has also come into practice that the minister either steps away from the altar and gives the Pax with outstretched arms or turns with the Body and Blood of Christ in his hands.

AGNUS DEI - LAMB OF GOD



- Introduced by Pope Sergius I around AD 700
- John 1:29 - Isaiah 53
- References to Christ as the Lamb in the Revelation to St. John
- "The reference to Christ as a lamb recalls to the worshiper not only the sacrificial character of his death, but also his freedom from guilt, his patience and gentleness, and his voluntary submission to sufferings and death." (Reed, 369)

- The Agnus Dei is found in nearly all Lutheran church orders though not universally in the same place (usually in its traditional location, sometimes between the Verba and the Lord's Prayer, sometimes between the distribution and the prayer of thanksgiving)
- Originally, the Agnus Dei was used to cover the actual fractioning of the host.
- The final petition ("Grant us Thy peace") was added to the liturgy in the twelfth century because of the wars and general disorder of the time.

- Lutheran church orders are unique in their insertion of "O Christ" at the beginning of each petition.
- Finds greater acceptance among Lutheran during the Communion liturgy because of our strong sacramental confession and piety.
- As an act of adoration and petition, it is a sacrificial element and therefore the pastor faces the altar while it is sung.

DISTRIBUTION



- “This marks the individual application and reception of all that has been celebrated and invoked by the entire congregation in the preceding part of the service. While this is true, it is at the altar as nowhere else that the individual communicants realize their common fellowship as members of the mystical Body of Christ.” (Reed, 372)

- The celebrant communes himself first, then the assisting ministers/elders/acolytes, then the whole congregation.
- Self-communion of the minister was the regular practice in the Church until biblicism and pietism gained a foothold among the Lutherans. Chemnitz argued for the practice just as in the general absolution the pastor is both the absolver and the absolved. The Smalcald Articles (Part II, Art. II) reject self-communion of the minister only in the instance of being apart from the congregation.

- Objections to the practice of the minister communing himself most frequently believe that the greatest benefit for the pastor comes when he hears the words of absolution and the promises of the sacrament from the lips of another. However, that would mean that nothing minister hears from his own mouth is of benefit to him - the prayers, the Scriptures, etc.
- Some take their objection to the minister's self-communion to the point of arguing that if there is no other minister present, the pastor shouldn't commune. But this breaks the entire action, purpose, and benefit of the Holy Communion and excludes the pastor from the fellowship. This has given rise to the practice of an Elder or communion assistant communing the pastor which steps outside the order Christ has given to His Church.

- Preparing to receive the Sacrament of the Altar
 - Faith (SC, Part IV, Q. 4)
 - Confession/absolution and the setting aside of gross/manifest sin
 - Self-examination and fear of unworthy reception should not dominate preparation.
 - Fasting

- Prayer and devotional literature at home and before the Divine Service (e.g. *Christian Questions and Answers*)
- Quiet minds and bodies for yourself and those around you
- It's improper to leave right after receiving the Supper
- Prayers are provided in the front cover of the hymnal as well as in the full OS printed each Sunday.

- Receiving the Sacrament of the Altar
 - Kneeling or standing is appropriate
 - Continuous or single table reception is appropriate
 - It is appropriate to have the next table waiting behind the current table

- It is appropriate to bow in reverence when approaching the rail
- It is appropriate to pray immediately prior to reception. Traditionally, the prayer before receiving the host is "O Lord, I am not worthy that you should enter under my roof. Only speak the word and my soul shall be healed. I will take the bread of heaven and call upon the Name of the Lord." Then, before receiving the Blood "What shall I render to the Lord for all His benefits to me? I will take the cup of salvation and call upon the Name of the Lord."

- When receiving the host directly in your mouth, open your mouth and stick out your tongue slightly so the pastor doesn't have to reach into your mouth. If in your hand, lift your hands up, one seated upon the other, creating a "throne" for the host (traditionally receiving the host in your right hand). This helps to prevent the Body of Christ from being dropped on the floor.
- It is appropriate to say "Amen" in assent after the pastor says "The Body of Christ for you".

- It appropriate to say "Amen" in assent when the pastor says "The Blood of Christ for you".
- When receiving the chalice, reach out your hand to control the bottom of the chalice. The pastor will maintain a firm grasp on the chalice but allow you to tilt it appropriately.
- If receiving the individual cup, make sure that you are holding the cup sufficiently high that the pastor can see you are not receiving the chalice.
- Be sure to drink the entire contents of the individual cup so as not to waste any of the Blood of Christ.

