DIVINE SERVICE: PREPARATION & SERVICE OF THE WORD

PMM 142 LUTHERAN WORSHIP

INVOCATION

For Further Reading: Busher, James. "Worship: The Activity of the Trinity" Logia (Holy Trinity 1994), 3-9; Kimel, Alvin (editor). This is My Name Forever: The Trinity and Gender Language for God (InterVarsity Press) Kleinig, John W. "What's the Use of Naming God?" Lutheran Theological Journal (May 1992) 27-34; Pless, John T. "In the Name of..." Perspectives on Worship: Reflections Toward the 21st Century edited by Bart Day and Andrew Smith (Concordia Seminary, St.Louis), 20-22; Reed. Luther. The Lutheran Liturgy (Fortress), 252-255.

Originally, the invocation was part of the priest's preparation for the service along with the confession. The invocation locates the Divine Service in the name of the Triune God given us in Holy Baptism (Matthew 28:19). With the Lord's name, we are given His presence. See Exodus 20:24; I Kings 8:18-20.

"When the disciples ask Jesus to teach them to pray, the language of address 'Our Father' specifies the God of Israel. The first-person plural 'our' means to include us with Jesus, who enables us to address the God of Israel, to call on his name, as had been promised of old for the nations (Is. 56:1-8). It is the gracious act of bestowal that the language 'Father, Son, Holy Spirit' recalls and bears witness to, while at the same time it names God as he truly is. By invoking the triune name at our baptism, we are ourselves given a name, literally a voice to address the One God of Israel, his eternal Son, in the unity of the Holy Spirit" (Christopher R. Seitz, "The Divine Name in Christian Scripture" in This is My Name Forever, 22).

CONFESSION AND ABSOLUTION


The versicle is taken from I John 1:9 and serves as an invitation to the confession of sins. The confessional prayer is a redaction of the confessional prayer in LBW which in turn was drawn from the Book of Common Prayer. The LW prayer is strengthened by the inclusion of the confession "that we are by nature sinful and unclean."
The prayer itself includes:

- Confession of both original and actual sin.
- Admission of offense and recognition of our guilt *coram Deo*.
- Prayer for renewal and guidance.

*LW* includes both an "operative-indicative" form of the Absolution (see John 20:19-23) and a "declaration of grace."

**INTROIT**

For Further Reading: Brunner, 239-241; Reed, 261-266.

The word "introit" means "entrance." It marks the actual beginning of the Service of the Word. "In the fifth century Pope Celestine I (d. 432) decreed that an entire psalm should be sung antiphonally by a double choir as the clergy came from the sacristy to the altar. This was intended to add solemnity to the entrance of the clergy and to establish the thought or mood appropriate for the particular service. Later a single verse was chosen for its appropriateness, and was sung as an antiphon before and after the psalm, and on festivals after each verse of the psalm. As the melodies which developed with these processional psalms became more and more elaborate, and as other features also lengthened the service, Gregory the Great abbreviated the psalm and established the introit much as we have it today" (Reed, 261-262).

The structure of the introit is as follows:

- Antiphon
- Psalm Verses
- Gloria Patria
- Antiphon

A full psalm or entrance hymn may be used in place of the introit.

**KYRIE**

For Further Reading: Reed, 266-272.

Since the Lord had proclaimed that He was a gracious, merciful God (Exodus 34:6-7), the people of Israel appealed to His mercy as their heavenly king with this formula in the psalms which they prayed at the temple (See Psalms 6:2; 9:13; 31:9; 41:4,10; 56:1; 86:3 etc). It is the prayer of beggars in the presence of a merciful Benefactor and Lord.

The Kyrie is a cry for mercy to the King who comes to save us. See Matthew 15:22; Mark 10:47; Luke 17:13. Just as citizens in the ancient world would line the streets to greet the arrival of their ruler with supplications for mercy, so the church implores our Lord for mercy as He comes to us in His words. It appears that the Kyrie comes into the Western liturgy from the East where it was used in the form of a earnest and insistent litany called *Ektenia* (or *Ektene*). In this litany, *Kyrie,*
eleison was the congregation's response to bids prayed by a deacon. By the time of Gregory the Great (c.540-604) only the response Kyrie eleison was used as in the threefold Kyrie of Divine Service I (LW) and TLH. The earliest evidence we have for the use of the Kyrie is from Egeria's description of the liturgical life in Jerusalem in the middle of the 4th century where it was used in the Vespers. Luther prepared a hymn based on the Kyrie, "Kyrie, God Father" (209 LW).

HYMN OF PRAISE


The Gloria in Excelsis Deo is the hymn of the angels announcing the birth of the incarnate Son of God (see Luke 2:14). This hymn is a "jubilant anthem of redemption" (Reed, 273) that appears to be of Eastern origin. The earliest known form of the Gloria is in the Apostolic Constitutions of the 4th century. It was known by Athanasius and mentioned in his writings. Pope Symmachus (458-514) ordered that the Gloria be sung on every Lord's Day and on feasts of martyrs. Luther called it "the Angelic Hymn" (AE 53:21-23) and maintained that "it did not grow, neither was it made on earth, but came down." He retained it in his 1523 Formula Missae and provided a hymnic paraphrase (see AE 53:184-186).

The Gloria has the following functions in the Divine Service:

- In this hymn of praise we join with the angels as they proclaim the presence of God's glory incarnate in Jesus Christ.
- We confess that by His incarnation Jesus bridges heaven and earth and unites humanity with the angelic choir.
- We proclaim that Jesus grants heavenly peace to God's people on earth and represents them as their priest before His heavenly throne.
- We glorify and adore God the Father as our gracious heavenly King and Jesus as His only Son.
- We approach Jesus as our holy intercessor before the Father and acclaim Him as equal in glory to the Father.

"This is the Feast" is given as an alternative hymn of praise in Divine Service II. This hymn is based on Revelation 5:9-13, 19:4-9. This hymn fits best with the Season of Easter and perhaps the final three Sundays of the Church.

Neither the Gloria nor "This is the Feast" are used in the seasons of Advent and Lent. "Oh, Come, Oh Come Emmanuel" (Canticle 1, LW) may be used in place of the Hymn of Praise in Advent. In Lent, "The Royal Banners Forward Go" (Canticle 2, LW) may be used.
SALUTATION AND COLLECT


The salutation is essentially a blessing that is uttered by the pastor. In the LBW and LW this blessing has been transformed into a greeting as the congregation responds "And also with you." The traditional "And with your spirit" will be restored in the 2007 hymnal.

The collect is a short prayer that that draws together what we are imploring God to do for us on the basis of His Word. The sacramentaries provide us with the earliest known anthologies of collects used by the priest in the Mass. The most ancient of these is the Leonine Sacramentary which bears the name of Pope Leo the Great (440-461). Later enlarged collections, the Gelasian and the Gregorian are named after Pope Gelasius I (492-496) and Pope Gregory I (590-604) respectively. The traditional collect follows a classical pattern:

- Address
- Rationale
- Petition Benefit
- Termination

The Readings

For Further Reading: Herrlin, Olof. Divine Service: Liturgy in Perspective (Fortress); Lanier, Leslie. "On the Public Reading of the Scriptures" Logia (Trinity 1997), 33-36; Old, Hugh Oliphant. The Reading and Preaching of the Scriptures in the Worship of the Christian Church – 3 Volumes (Eerdmans); Pless, John T. “This is the Word of the Lord” Lutheran Witness (March 2000), 22-24; Reed, 288-300.

Central to the Service of the Word is the reading of the Holy Scriptures and preaching that is governed by these Scriptures. Here the church re-fashioned the synagogue service. In the synagogue the Torah, considered the most important part of the OT was read first. The reading of the Torah was followed by readings from the Prophets and the historical books. In NT times, the Christian liturgy followed a similar pattern with readings from the Old Testament, an apostolic letter (epistle), and a Gospel. Note the reversal as in the Christian liturgy, the most important reading- the Gospel- is read last. The readings from the OT and the Epistles lead to the Gospel and are brought to fulfillment in it.

The gradual, a verse or verses taken from the Scriptures and reflective of the theme of the day or season of the church year serves as something of a bridge between the OT and the Epistle. The reading of the Holy Gospel is the chief reading. Here Christ imparts Himself speaks to His congregation imparting words of blessing and salvation. The first two readings function as the
voice of John the Baptist, preparing us to hear the voice of the Good Shepherd in repentance and faith. The Holy Gospel is rightly seen as the summit of the Service of the Word. The Holy Gospel is anticipated with the "alleluia verse" based on John 6:68. In Lent, a verse from Joel 2:13 is substituted. The reading of the Holy Gospel is surrounded with acclamations of glory and praise.

HYMN OF THE DAY


The Hymn of the Day is based on the Holy Gospel appointed for the day. These hymns are listed on pages 976-978 of LW. See Colossians 3:15-17 for a biblical description of the function of hymnody.

SERMON


"Christ is in the Word, and approaches us in preaching with his work, just in that regular preaching that treats one 'part' after another. If we carry this argument to its logical conclusion, we may say that the Christian year, 'the Year of the Lord,' is the only true order of salvation, the order of redemption in which we live, breathe, and have our being, as we live in the congregation. To be a member of a congregation anywhere and to hear the readings as they share in the works of the living God—is to journey, listening all the while to the Voice" (Wingren, 198).

The sermon is the proclamation of God's law and Gospel to the Lord's people in His presence. See II Corinthians 2:17; 12:19. The sermon is always based on Holy Scripture and proclaims Scripture as law and Gospel to the gathered congregation. The sermon is the bridge between the Scriptures and the Sacrament.

NICENE CREED

Kelly, J.N.D. Early Christian Creeds (Longmans); Reed, 301-305; Sasse, Hermann. We Confess Jesus Christ (Concordia Publishing House).
The Nicene Creed was adopted in 325 at the Council of Nicea. It came to be used in the Divine Service in the 11th century upon the insistence of Emperor Henry II of Germany. The Creed is our saying back to God what He has first said to us. See Matthew 10:32-33; 16:13-16. John Kleinig notes that the creed is oriented in four different directions in the liturgy:

- It is made in the presence of the triune God and the holy angels.
- It is spoken with the one, holy, catholic church.
- It is addressed to all the peoples of this world.
- It is spoken against the devil, all evil spirits and all heretics.

PRAYER OF THE CHURCH


The Prayer of the Church grows out of God's Word. By praying to the Father on behalf of the world, the congregation performs its priestly service in God's presence. See I Timothy 2:18. The Prayer of the Church includes:

- Thanksgiving and praise for the blessings of God given in the Word which the congregation has heard.
- Prayers for the whole church.
- The nation.
- Those in need.
- Special concerns of the parish.
- Thanksgiving for the faithful departed.

THE OFFERING

For Further Reading: Reed, 308-312.

Having received from the generosity of the Father who is the Author and Giver of every good and perfect gift, we now give of the gifts that we have been given. The offertory from Psalm 116:12-14, 17-19 teaches us that the highest offering is simply to receive, in faith, the cup of the Lord's salvation.

-Prof. John T.Pless

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