

Course Notes
for
LITURGICS

BDL3013L

AUSTRALIAN LUTHERAN COLLEGE

Dr John W Kleinig
(gratefully used and slightly supplemented
by Rev Linards Jansons)

Published by the Australian Lutheran College

104 Jeffcott Street North Adelaide

2010

LITURGICS

Table of Contents

A. The Nature of Lutheran Worship

- 1. Bibliography**
- 2. The Liturgical Principles of the Lutheral Reformation**
- 3. The Lutheran Reform of the Divine Service**

B. The Services of the LCA

1. The Divine Service: Holy Communion

- a. Bibliography**
- b. An Approach to the Analysis of the Divine Service**
- c. The Nature and Structure of the Divine Service**
- d. The General Structure of the Communion Service**
- e. The Communion Service Examined**
 - i. The Preparatory Rite
 - ii. The Entrance Rite
 - iii. The Service of the Word
 - iv. The Service of the Sacrament
 - v. The Post-Communion Rite
- f. The Location and Function of the Hymns**
- g. Variations for the Service with Communion**

2. The Service Without Communion

3. Matins and Vespers: Minor Services

- a. The Nature and Purpose of Matins and Vespers**
- b. The Origin of Matins and Vespers**
- c. The Content of Matins**
- d. The Functional Structure of Matins**
- e. The Main Features of Matins**
- f. The Content of Vespers**
- g. The Difference of Vespers from Matins**
- h. Variations for Matins**

A. The Nature of Lutheran Worship

1. Bibliography

a. Primary Sources

(1) The Augsburg Confession

- The divine institution of word and sacrament: *AC* V (p 31); VII (p 32)
- Church rites: *AC* XV (p 36f); conclusion of part 1 (p 48); introduction to part 2 (p 49); XXVI (p 69f); conclusion to part 2 (p 95)
- The cult of the saints: *AC* XXI (pp 46-48)
- The Mass: *AC* XXII (pp 49-51); XXIV (pp 56-61)

(2) The Apology to the Augsburg Confession

- The gospel in the divine service: *Apol* IV, 49 (p 114), 57-60 (p 114f), 154f (p 128); 228 (p 139), 310 (p 155); XXIV, 32-40 (pp 255-257)
- Church rites: *Apol* VII and VIII, 30-46 (pp 173-177); XIII (pp 211-214); XIV (p 214f); XV (pp 215-222); XXVIII, 14f (283f)
- The mass: *Apol* X (p 177f); XXII (pp 236-238); XXIV (pp 249-268)
- The cult of the saints: *Apol* XXI (pp 229-236)

(3) The Smalcald Articles

- The mass: *SA* II, II (pp 293-296); III, VI (p 311).
- The cult of the saints: *SA* II, II (p 297).

(4) The Formula of Concord: Church rites: *FC SD* X (pp 610,616)

(5) Martin Luther

- *Concerning the Order of Public Worship*, LW 53, 11-14.
- *An Order of Mass and Communion for the Church at Wittenberg*, LW 53, 19-40.
- *The German Mass and Order of Service*, LW 53, 61-90.
- *A Treatise on the New Testament, that is, the Holy Mass*, LW 35, 77-111.

(6) 'A Lutheran approach to the theology of worship,' *COW Statement* 24, 1990. <http://www.lca.org.au/worship/statements.cfm>

b. Secondary Reading

Feuerhahn, R.

Luther's Mass. Origin, Content and Impact. Cambridge: M. Phil Thesis, 1980.

Humann, R. J.

'The Lutheran Liturgy: An Adiaphoron?' *Lutheran Quarterly Review* VII, 1-2 (1995), 28-44.

Kalb, F.

Theology of Worship in 17th Century Lutheranism. Concordia: St Louis, 1965.

Maschke, T

Gathered Guests. Concordia, St Louis, 2003, 71-103.

Nagel, N.

'Whose liturgy is it?' *Logia* 2 (1992), 4-8.

'Luther's liturgical reform,' *Logia* 7/2 (1998), 23-26.

Pelikan, J.

Obedient Rebels. Catholic Substance and Protestant Principle in Luther's Reformation, New York: Harper & Row, 1964, 77-104.

Piepkorn, A. C.

What the Symbolical Books of the Lutheran Church have to Say about Worship and the Sacraments. St Louis: Concordia, 1952.

Pless, J. T.

'Towards a confessional Lutheran understanding of liturgy,' *Logia* 2 (1992), 9-12.

Senn, F. C.

'Luther's Revision of the Eucharistic Canon of the Formula Missae,' *Concordia Theological Monthly* 14/2 (1973), 101-118.

Spinks, B.

Luther's Liturgical Criteria and his Reform of the Canon of the Mass. Bramcote: Grove Books, 1982.

Vajta, V.

Luther on Worship. An Interpretation. Philadelphia: Muhlenberg, 1958.

2. The Liturgical Principles of the Lutheran Reformation

a. The Divine Service (Latin: *cultus*) is meant to enact the gospel.

- (1) The purpose of the divine service is to preach and teach the **gospel** (*Apol XV*, 42).
- (2) While the service of the law was established to offer our gifts to God, the service of the gospel was established to **receive** the good gifts of God, such as forgiveness of sins, grace, righteousness and eternal life (*AC XXIV*, 7-8; *Apol IV*, 310).
 - (a) In keeping with this understanding of the divine service, Melanchthon makes the helpful distinction between **the sacramental and sacrificial purpose** of the mass and its ceremony in *Apol XXIV*, 68-77.
 - (b) Sacramentally, the Holy Spirit uses the divinely instituted ceremony to arouse faith in God's word and so comfort the conscience with the gift of his grace.
 - (c) Sacrificially, the conscience responds by using 'the ceremony itself as praise to God, as demonstration of its gratitude, and a witness to its high esteem for God's gifts' (*Apol XXIV*, 74).
 - (d) Lutheran theology has distinguished the descending sacramental, 'God-toward-us' side of worship, from the ascending sacrificial, 'us-toward-God' side of worship. This is helpful provided that these are not separated, and it is not forgotten that 'one action can have several purposes' (*Apol XXIV*, 74).
- (3) We serve God by **faith**, which asks for what God has promised to give us in his word and receives what he offers us in the divine service (*Apol IV*, 49, 57-60, 228). Such service is **spiritual**, since it results from the work of the Holy Spirit in the conscience of the faithful (*Apol XXIV*, 26f).
- (4) The Lord's Supper was instituted by God to **proclaim** the gospel by announcing and offering the blessings of Christ to those who received Christ's body and blood (*Apol IV*, 210; *XXIV*, 34^b, 35, 69-73; cf. *AC XXIV*, 30).
 - (a) It is received in faith and is meant to produce the fruits of faith as the true eucharistic offerings to God, such as petitionary prayer, thanksgiving, confession, and good works (*Apol XXIV*, 32, 34, 35).
 - (b) In his treatise on **An Order of Mass** Luther therefore says (*LW 53:25*): 'the Mass consists in using the gospel'.

- (5) For those who hear the gospel, have faith in Christ, and receive what God offers them in the divine service, the whole ceremony of the mass is a eucharistic sacrifice to God (*Apol XXIV*, 25f, 33-35, 74-77).
- (a) God instituted the worship of the new covenant so that those who are reconciled with him could offer sacrifices of praise to him (*Apol XXIV*, 25f, 34f).
- (b) Those who trust in Christ's promises and receive his gifts to them, perform 'the service of the heart' (*cultus cordis* in *Apol XXIV*, 33; cf. *XXIV*, 27). They worship God with a good conscience.
- (c) This eucharistic service includes the following sacrificial acts of worship.
- The invocation of the Triune God in prayer (*Apol XXIV*, 25, 26, 30, 32)
 - The confession of Christ and the gospel (*Apol XXIV*, 25, 26, 30, 32)
 - The enactment of thanksgiving (*Apol XXIV*, 25, 26, 30, 32, 35)
 - The reception of the Lord's Supper (*Apol XXIV*, 33)
- (6) Since the divine service was meant to proclaim and enact the gospel, Luther and the reformers used **the gospel** as their yardstick to reform the mass and all other traditional services. Luther says (*LW 53:20*): "It is not now nor ever has been our intention to abolish the liturgical service of God (*cultus Dei*) completely, but rather to purify the one that is now in use from the wretched accretions which corrupt it and to point out an **evangelical use**."
- (a) Whatever obscured or contradicted the gospel and the teaching of justification by grace through faith in Christ was abolished.
- The canon of the mass with stress on it as a propitiatory sacrifice to God
 - Masses for the dead
 - The cult of the saints
 - Prayer to Mary as a mediator
- (b) Whatever promoted the gospel and faith in Christ was affirmed and built up.
- The preaching and teaching of the gospel
 - The reception of the sacrament
 - The practice of confession and absolution
 - Hymns of thanksgiving and praise
 - Intercessory prayer

b. The divine service is catholic in origin and character

- (1) In *Concerning the Order of the Divine Service in the Congregation* of 1523 Luther wrote: "The (divine) service now in common use everywhere goes back to genuine Christian beginnings, as does the office of preaching....it is not our

intention to do away with the service but to restore it to its proper use” (LW 53, 11).

- (2) Luther and the Lutheran reformers did not set out to abolish the mass for the creation of a new form of divine service or for the restoration of the form of divine service found in the early church. Rather they gladly accepted the traditional western mass and willingly retained it (AC XXIV, 1-9, 40f; *Apol* XXIV, 1).
- (3) They were consciously and conscientiously catholic in principle and practice as enunciated in the conclusion of the *Augsburg Confession* (5): “nothing has been received among us, in doctrine or in ceremonies, that is contrary to Scripture or to the church catholic.”
 - (a) They were not opposed to the traditional ritual but rather wished to reform its abuse.
 - (b) They appealed both to the Scriptures and the Fathers in the arguments with their opponents (eg. AC XXIV, 40).
 - (c) Their position is summed up well by Luther in his preface to the German Mass (LW 53:61): “As far as possible we should observe the same rites and ceremonies, just as all Christians have the same baptism and the same sacrament (of the altar) and no-one has received a special one of his own from God.”
- (4) They retained **the order of the mass** (German. *Ordnung der Messe*; Latin. *ordo missae*) as they had received it (AC XXIV, 40 (German); *Apol* VII & VIII, 33) and claimed to observe it with greater reverence and devotion than their opponents (AC XXIV, 1-9; *Apol* XV, 39).
 - (a) In keeping with ancient practice, they celebrated only **one mass** on every holy day (AC XXIV, 34-39; *Apol* XXIV, 6-8).
 - (b) In keeping with ancient custom, they restored the cup to the laity (AC XXIV, 4-8).
- (5) They retained most of the customary ceremonies of the mass (AC conclusion to part 1, 4; XXIV, 2, 40; XXIV, 4; XV, *Apol* XV, 38-44; XXIV, 1) and interpreted them 'in an evangelical way, excluding the opinion which holds that they justify' (*Apol* XV, 38).
 - (a) They held that the unity of the church did not depend on liturgical uniformity but on the pure preaching of the gospel and evangelical administration of the sacraments (AC VII). Liturgical uniformity may therefore be desirable, but it is not necessary for faith (AC XXVI, 40-45).

- (b) While their opponents naively appealed to the existence of 'universal rites' which were handed down from the apostles, they argued that such liturgical uniformity never existed in the church (*Apol VII & VIII, 30-46*) and that all human rites should be interpreted according to apostolic doctrine and practice (*Apol VII & VIII, 38-41*). Nevertheless the Lutherans cherished and observed 'universal rites', whenever possible, for the tranquillity of the church and the instruction of the faithful (*Apol VII & VIII, 33*).
- (6) They retained the following catholic liturgical traditions of the mass according to confessional writings.
- The order of the mass
 - Sunday
 - The church year with its feasts and days
 - The Lenten and Easter propers
 - The use of Latin
 - Traditional chants
 - The ancient collects
 - The creeds
 - The lectionary with its Epistle and Gospel readings
 - The sermon
 - The chanting of psalms
 - The vestments
 - Candles
 - Golden altarware
 - Kneeling for prayer
 - The folding of hands for prayer
- (7) The changes which they made were scriptural and catholic reasons.
- The singing of German hymns (*AC XXIV, 2*)
 - The public catechisation of children (*Apol XV, 41*)
 - Catechetical preaching (*Apol XV, 42-44*)
 - The abolition of private masses (*AC XXIV, 13*)
 - The abolition of the canon of the mass (*AC XXIV 21-38; Apol XXIV; LW 53, 21f*)

c. The divine service has been instituted for the enactment of God's word

- (1) God instituted the essential parts of divine service with his word and gives them to the church by his word, so that his word would be spoken and enacted in it.
- (a) In *Concerning the Order of the Divine Service in the Congregation* Luther therefore said: 'Let everything be done so that the Word may have free course instead of the prattling and rattling that has been the rule up to now. We can

spare everything except the Word. Again, we profit by nothing as much as by the Word. For the whole Scripture shows that the Word should have free course among Christians' (*LW* 53, 14).

- (b) In his treatment of the third commandment in the Large Catechism he writes: 'Places, times, persons, and the entire outward order of worship (divine service) are therefore instituted and appointed in order that God's word may exert its power publicly' (*Large Catechism* 94).
 - (c) In his essay on *Concerning the Ministry* from 1523 he claims that everything that is done in the church depends on the word of God and its enactment: 'we teach with the Word, we consecrate with the Word, we bind and absolve and by the Word, we baptize with the Word, we sacrifice with the Word, we judge all things by the Word' (*LW* 40, 21).
- (2) God has revealed how he wants us to give us access to himself and his grace in the divine service by his word with its promises and commands.
- (a) Our faith and assurance of salvation rests on God's word, for 'God is pleased only with the services (*cultus*) instituted by his word and done in faith' (*Apol* XXVII, 70); 'all our life and work must be guided by God's word if they are to be God-pleasing and holy' (*Large Catechism*, 92).
 - (b) If an act of divine service has been instituted by God we can be sure that it is pleasing to him (Heb12:28; 1 John 3:21-22). If any acts of divine service 'have no testimony in God's word, the conscience must doubt whether they please God' (*Apol* XV, 17).
- (3) The confessions do not give us an exhaustive list of what God has instituted for us but mention only what is most essential.
- (a) Most obviously, God has instituted the preaching of his word and the administration of the sacraments as well as the ministry of word and sacrament (*AC* V, VII).
 - (b) He has also instituted faith in Christ and the fruits of that faith which are produced through the proclamation of the gospel (*Apol* XXIV, 34, 35).
- (4) The rites and ceremonies which have been devised by human beings without a divine mandate are distinguished from those which God has instituted for the divine service of the church (Matt 15:1-9. See also the use of '*ethelothreeskia* for self-devised worship in Col 2:23).
- (a) Unlike the other Reformed churches, the Lutheran church did not forbid what had not been commanded by God and so attempt to establish a divinely instituted form of worship.

- (b) It recognised that all orders of worship necessarily included ritual adiaphora, humanly devised elements that were in themselves neither commanded nor forbidden by God.
 - (c) While ritual adiaphora are not in themselves essential, they promote what is essential for worship in a particular historical and cultural situation. In the case of confession, the observance of what was otherwise a matter of adiaphoron becomes essential for the gospel (*FC SD X*).
- (5) Some elements of ritual adiaphora are always ‘necessary’ for the evangelical performance of the divine service.
- (a) They are meant to promote good order in the church (1 Cor 14:40), ie since worship is communal, the time, place and activity must be properly ordered, so that the whole congregation is corporately and faithfully involved in the divine service (*FC SD X*, 7, 9; cf. *AC XV*, 1; *XXVI*, 40; *XXVIII*, 53; *Apol XV*, 13, 20).
 - (b) They are meant to promote Christian discipline, ie the whole order of service must instruct people in God's word and teach repentance and faith in Christ (*FC SD X*, 7, 9; cf. *AC XXIV*, 2-4; *Apol XV*, 20, 40-44; *XXIV*, 3-5).
 - (c) They are meant to promote evangelical propriety (1 Cor 14:40), ie. since the Triune God admits forgiven sinners into his gracious presence through the divine service, its ritual enactment promotes an attitude and climate of reverence and prayerfulness (*FC SD X*, 7, 9; cf. *AC* conclusion to part 2, 6 (German); *Apol XXIV*, 3; *XXVII*, 55).
 - (d) They are meant to promote the edification of the church as the temple of God (1 Cor 14:26), ie since the Triune God builds up the congregation through the service of the word and the sacrament, its ritual enactment must express the common faith of the congregation, the unity of the Holy Spirit, and the subordination of its members to each other in love (*FC SD X*, 9; cf. *AC XXVIII*, 55).
 - (e) They are meant to promote peace in the church (1 Cor 14:33), ie the use of common ceremonies and rites does not allow individuals and parties to disrupt the congregation by imposing their own piety and preferences on others (*AC XV*, 1; *XXVIII*, 55; *Apol XV*, 1, 13, 38).
 - (f) Human rites and ceremonies should teach faith in Christ and promote the practice of that faith in public worship (*AC XXIV*, 2-4; *Apol XV*, 20; *XXIV*, 3-5; *XXVII*, 55).
- (6) The scriptural principle was used by Luther and the Lutheran church to determine what was essential and mandatory for the divine service. Yet it also allowed for

responsible flexibility and evangelical freedom in adapting tradition to fit new situations and different circumstances (*FC SD X*, 9; cf. *Apol XV*, 31-44).

3. The Lutheran Reform of the Divine Service

(See Chart)

a. Luther was reluctant to introduce any liturgical reforms, but concentrated on the revival of evangelical preaching within the established services.

- (1) He opposed the radical reforms of Karlstadt during his absence at Wartburg in 1522 and restored the traditional services at his return to Wittenberg with the omission of all references to the sacrament as a propitiatory sacrifice.
- (2) He feared that any new order of service would be sectarian in nature by virtue of its identification with a person or a party.
- (3) He did not wish to disturb the piety of the people and impose new ceremonies on them which meant nothing to them. What he said of baptism applies to the divine service: “in order to spare the weak conscience, I am leaving it (the order) unchanged, lest they complain that I want to institute a new baptism and criticize those who baptised in the past as though they had not been properly baptised (*LW* 53, 103).

b. In 1523 he published his definitive work on the divine service: *An Order of Mass and Communion for the Church at Wittenberg*.

- (1) This order of the mass was meant to be for Wittenberg only.
 - (a) It followed the traditional Latin order used there, but omitted the entire canon of the mass with its prayer for propitiation through the sacrifice of Christ’s body and blood.
 - (b) The mass was not to be celebrated privately but publicly on Sundays and feast days.
 - (c) Vestments were retained.
 - (d) Applicants for admission to the Lord's table were to be examined and catechised.
 - (e) Fasting and private confession were encouraged but were not made mandatory before the reception of Holy Communion.
 - (f) The singing of German hymns was encouraged as a prelude to singing the whole mass in German.

- (g) Since the canon of the mass was traditionally prayed silently by the priest, its omission was not as significant for the laity as the restoration of the cup.
- (2) All other traditional minor services were retained, since they consisted almost entirely of scriptural material.
- (a) Matins with the chanting of three psalms, a reading from the New Testament with a sermon and the singing of German hymns.
 - (b) Vespers with the chanting of three psalms, a reading from the Old Testament with a sermon and the singing of German hymns.
 - (c) The canonical hours of prayer: prime, terce, sext and compline.

c. The proposed order for the Latin Mass went as follows.

- Introit (sung with customary tones)
- Kyrie (ninefold with seasonal melodies)
- Gloria: Angelic Hymn (could be omitted)
- Collect (reduced to one)
- Epistle
- Gradual of two verses with or without Hallelujah (ie reduced in length)
- Sequence ie. Latin hymn (on festivals)
- Gospel (with optional use of candles and incense)
- Nicene Creed (sung)
- Sermon (with intercessory prayer from the pulpit? flexibility re position in mass)
- [Omission of Offertory prayers]
- Preparation of bread and wine (no mixing of water and wine)
- Preface with thanksgiving (ie the 'proper' for the day)
- Words of Institution (linked to proper Preface with 'qui...')
- Sanctus: Holy! Holy! (with elevation during Benedictus: Blessed is he)
- [Omission of Canon of the Mass]
- Lord's Prayer
- The Peace
- Lamb of God
- Distribution (first the priest, then the people)
- Collect (thanksgiving for the sacrament)
- Salutation (Greeting)
- Let Us Bless
- Aaronic Benediction

d. In 1525 Luther produced an experimental set of services in German for Wittenberg in *The German Mass and Order of Service*.

- (1) For these services he produced metrical texts of the main propers, set to music in a folk style, for use in congregations with few musical resources.
- (2) They were designed 'for the immature and young who must be trained and educated in the Scripture and God's word' (*LW 53*, p. 62).
- (3) The purpose of these services was to teach the catechism and the gospel to the ignorant and unchurched.
- (4) The minor services were to be used for teaching and preaching the catechism.
- (5) Vestments, the altar, and candles were retained together with the church year and the traditional cycle of readings.
- (6) Three German services were to be offered each Sunday.
 - (a) Matins (at 5 or 6 am)
 - Chanting of psalms with antiphons
 - Reading of the epistle and a sermon on it
 - Response with antiphon
 - Te Deum or Benedictus (Song of Zechariah)
 - Lord's Prayer
 - Collects
 - Let us bless
 - (b) German Mass (at 8 or 9 am)
 - Hymn or psalm
 - Threefold Kyrie (with or without Gloria)
 - Collect (chanted)
 - Epistle (chanted)
 - Hymn
 - Gospel (chanted)
 - Apostles Creed (hymnic paraphrase)
 - Sermon (on the Gospel)
 - Intercessory paraphrase on the Lord's Prayer
 - Admonition on the Lord's Supper
 - Consecration of the bread (chanted with elevation)
 - Distribution of bread: singing of German *Sanctus*
 - Consecration of wine (chanted with elevation)
 - Distribution of the cup: singing of German *Lamb of God*
 - Collect: thanksgiving for the sacrament
 - Aaronic benediction

(c) Vespers (afternoon).

- Chanting of psalms with antiphons
- Reading from the Old Testament and sermon on it
- Magnificat
- Antiphon or hymn
- Lord's Prayer
- Collects
- Let Us Bless

e. **While Luther's orders were never officially adopted exactly as he had proposed, they influenced all the subsequent Lutheran orders in the various principalities of Germany and in Scandinavia.**

(1) Most of these followed the same basic pattern of the traditional Roman Mass.

(2) The following is the first official order of the Mass for the city of Wittenberg from 1533.

- Song of Zechariah with antiphon (sung in German)
- Introit (traditional psalm verses sung in Latin or German)
- Kyrie (threefold or ninefold on festivals)
- Gloria (after ninefold kurie and on festivals)
- Collect
- Epistle (chanted)
- Hallelujah and gradual (sung in Latin)
- Gospel (chanted)
- Creed (Latin sung by choir or Luther's German paraphrase sung by the congregation)
- Sermon (on the gospel)
- Intercessory prayer (said by the pastor in the pulpit for the church, the government, the family, and people in need)
- Give Peace (sung in German and Latin)
- Versicle with Collect or German hymn (festivals)
- Preparation of bread and wine with entry of communicants into the chancel
- Hymn
- Salutation and proper prefaces
- Lord's Prayer: said by pastor with congregational Amen
- Words of Institution (with elevation of body and blood).
- Distribution (during singing of Sanctus, Agnus Dei and German hymns)
- Lamb of God (sung in German)
- Collect: thanksgiving for the sacrament
- Aaronic benediction

B. The Services of the LCA

1. The Divine Service: Holy Communion

a. Bibliography

(1) Basic Reading

- (a) Bushur, Jim.
‘Worship: the activity of the Trinity,’ *Logia* 3/3 (1994): 3-21.
- (b) Evanson, C H and F L Precht
‘The divine service,’ F. L. Precht (ed) *Lutheran worship. History and practice*. St Louis: Concordia, 1993, 401-439.
- (c) Just, Arthur A. Jr.
Heaven on earth: the gifts of Christ in the divine service. St Louis: Concordia, 2008
- (d) Pless, J T.
‘Divine service: delivering the forgiveness of sins,’ *Logia* 5/4 (1996): 23-27.
- (e) Kleinig, J W.
The mystery of Christ and the divine service, 2005.
<http://www.lca.org.au/worship/btr.cfm>
- (f) Kleinig, J W.
‘Worship and the way of holiness,’ *Logia* 16/1 (2007), 5-8.
<http://www.lca.org.au/worship/btr.cfm>
- (g) Renner, H P V.
Into his presence. Adelaide, LPH, 1974.

(2) Wider Reading.

- (a) Brown, E S
Living the liturgy. Minneapolis: Fortress, 1961.
- (b) Day, J Bart and Andrew D Smith.

Perspectives on worship: reflections toward the 21st Century. Concordia Seminary, St Louis, 1997.

- (c) Maschke, T
Gathered Guests. Concordia, St Louis, 2003, 105-153.
- (d) Nagel, N. E.
'Holy communion,' F L Precht (ed), *Lutheran Worship. History and Practice.* St Louis: Concordia, 1993, 290-321.
- (e) Pfatteicher, P H.
Commentary on the Lutheran book of worship. Minneapolis: Augsburg, 1990, 110-206.
- (f) Pfatteicher, P H and C R Messerli
Manual on the liturgy: Lutheran book of worship. Minneapolis: Augsburg, 1979, 199-262.
- (g) Reed, L D.
The Lutheran liturgy. Philadelphia: Fortress, 1947, 251-387.

b. An Approach to the Analysis of the Divine Service

- (1) Order of each part of the service and its place in the whole order
- (2) Scriptural origin and foundation: institution by God's word for its enactment
- (3) Ritual function: what it is meant to accomplish
- (4) The enactment: what is done, where, how, and by whom
- (5) Growth and development through history of the whole and its parts, and its reception and interpretation.

c. Nature and Structure of the Divine Service

- (1) **The full communion service is the Divine Service of the church.**
 - (a) Strictly speaking, there is only **one service**, the service of the word and the sacrament just as there is only one God, one faith and one church.
 - (b) It is **the main service** (German *Hauptgottesdienst*) which is also called the Mass in the Roman tradition and the Holy Liturgy in the Orthodox tradition.
 - (c) It enacts and confesses the **common faith** of the one catholic and apostolic

church over the liturgical year.

- (d) All other services are subordinate to it and enact some parts of it. They are therefore called **minor services** (*Nebengottesdienste*).
 - (e) According to Luther, the liturgy is the act of commemoration that fulfils Christ's command to 'do this in remembrance of me' (Luke 22: 19-20). The church 'remembers' Christ by proclaiming the gospel, confessing our faith in him, praising him, and praying together with him.
- (2) The LCA has authorised and approved three basic orders for the communion service (see COW Statement 16).**
- (a) The Service With Communion: authorised 1966 (SWC: LHS, 6-22)
 - (b) The Service – Alternative Form: authorised 1987 (SAF: LHS, 58-76)
 - (c) The Liturgy in Modern Form: approved for trial use 1987 (*Worship Today*=WT, 7-25).
- (3) These orders provide a set pattern (Latin: *ordo*) for worship with provision for appropriate variation. This is called the ordinary (see COW Statement 30).**
- (a) As the **rubrics** show the same service can be done differently, more simply or more elaborately.
 - (b) The western tradition of **propers** (variable portions) for each day or occasion results from the principle of variation within a set pattern.
- (4) The musical settings of the service need to be distinguished from the service itself.**
- (a) Any service can be spoken entirely without any singing or musical accompaniment
 - (b) The same liturgical texts can be sung to many different musical settings
- (5) The communion service is a complex ritual enactment which can be envisaged and understood in a number of ways.**
- (a) An audience of God's royal servants with their heavenly king for briefing and the presentation of petitions with a ceremonial meal (public reception) in his heavenly palace (cf. Heb 4:16)
 - (b) A pilgrimage (journey) from the earthly realm to the heavenly sanctuary and back again (cf. Heb 10:19-22; 11:10,16; 13:14)

- (c) Participation in the heavenly liturgy together with all the angels and saints in the heavenly sanctuary (cf. Heb 12:22-24)
- (d) A divine-human drama in which the Triune God and the congregation interact with each other sacramentally and sacrificially
- (e) A polyphonic dialogue with three sets of conversations
 - God the Father and his Son with each other
 - The Triune God with the congregation and the whole church
 - Christians with each other and the people of the world
- (f) Continuation of the teaching and healing ministry by the risen ascended Lord Jesus with his people through word and sacrament in the church (cf. Luke 24:13-35; Acts 1:1-2)
- (g) Participation by faith in the historic ministry of Jesus from his baptism (the preparatory rite) to his teaching and praying (service of the word) to his passion and death (the eucharistic thanksgiving) and his resurrection and ascension (reception of the Lord's Supper and blessing)

d. The General Structure of the Communion Service

(See Chart)

(1) As it stands now, the communion service can be divided into four main parts.

- The rite of preparation and entrance (Introductory Service): Invocation to Glory to God (1-8)
- The service of the word: Greeting to the Prayer of the Church (9-20)
- The service of the sacrament: Preface to Dismissal (21-30)
- The concluding rite (Postcommunion Service): Song of Simeon to the Benediction (31-36)

(2) It can also be divided into seven sections.

- The rite of preparation: Invocation to Peace
- The rite of entrance: Introit to Glory to God
- The service of the word: Greeting to Sermon
- The rite of offering which bridges the service of the word and the service of the sacrament: Offering (or Creed) to Prayer of the Church
- The rite of thanksgiving: Greeting to Lord's Prayer (or Sanctus)
- The Lord's supper: Words of Institution (or Eucharistic Prayer) to Dismissal
- The concluding rite: Song of Simeon to Benediction

(3) Reasons for the location of the service of the word before the service of the sacrament:

- Teaching and proclamation of what Christ gives in the sacrament
- Strengthening of faith that receives the blessings of the sacrament
- Delivery of a good conscience for the beneficial reception of the sacrament
- Precedent of Christ in his earthly ministry
 - Institution of sacrament after the teaching of his disciples
 - Teaching of disciples in his meals with them
 - The two part disclosure in the story of the road to Emmaus in Luke 24

(4) Generally, hymns are not an essential part of the service, but mark off sections within the service.

- (a) Of the six locations provided for them the most preferred are before the sermon and before the service of the sacrament.
- (b) They respond to what has happened before them and introduce what comes after them.

(5) Responsive structure of the liturgy makes provision for congregational participation.

e. The Communion Service Examined

i. The Preparatory Rite

(1) Its structure

- (a) Trinitarian Invocation (with hymn before or after it?)
- (b) Confession and Absolution
 - Invitation
 - Scriptural verses
 - Confession
 - Personal interrogation
 - Forgiveness of sins
- (c) Peace
- (d) Hymn (optional)

(2) Its origin and purpose

- (a) This rite was not a traditional part of the mass but was developed in some Lutheran churches from the prayers of the priest before the mass to enact the Biblical teaching of justification by grace through faith.
- (b) It was originally a separate rite (see LH, 32-35) and became a regular part of the communion service with the gradual decline of private confession and absolution.
- (c) By it the pastor exercises the keys to admit forgiven sinners into God's holy presence and to exclude impenitent sinners from the Lord's table.
- (d) Since absolution is closely connected with baptism and since baptism qualifies people for participation on the divine service, people are usually baptised immediately after the invocation. Otherwise the rite of baptism is connected with the confession of faith before or after the sermon.

(3) The Invocation

- (a) Its scriptural foundation
 - Union with Christ by baptism in the name of the Father, Son and Holy Spirit (Matt 28:19)
 - Assembly of the congregation in the name of Jesus (Matt 18:20)
 - Ritual performance of the service in the name of Jesus with thanksgiving to God the Father through him (Col 3:17)
 - Access to the Father through Jesus by the power of the Holy Spirit (Eph 2:18)
- (b) Its origin and use
 - Absence from the liturgies in the early church and in many modern orders (eg. LBW where it is part of an optional introductory rite)
 - Derivation from the priest's rite of preparation for the service in the Latin mass
- (c) Its function
 - (i) Since the formula for invocation is an incomplete sentence, it does not make grammatical sense by itself, but is generally used in performative utterances after 1cs present tense verb, eg. "I baptise you in the name"
 - (ii) Its name is somewhat misleading in modern English as it is not primarily a prayer (calling on God) but a proclamation (calling out) of God's name (cf. 1 Cor 1:2).
 - (iii) It performs the following functions

- Proclamation of the presence and activity of the Triune God in the whole service: Luke 4:16-21
- Affirmation of baptism as the rite of initiation into the church and the basis for participation in the divine service
- Authorisation of the divine service with everything done to it and submission to the authority of the Triune God
- God's provision of access to his grace through his name in the divine service
- Petition for the presence and activity of the Triune God in the service (?)

(iv) The **Invocation** may be accompanied by the raising of hands to indicate its character as a performative utterance and by the sign of the cross with the naming of Jesus to acknowledge his redemptive death as the foundation of Christian worship and commitment to him by baptism (the cross as the brand and signature of Christ based on 2 Cor 1:22).

(d) Its location

- More preferred: entrance to the sanctuary
- Less preferred: at the altar in the sanctuary

(e) Orientation: towards the congregation since it is sacramental in character

(f) Posture: standing of pastor and congregation in readiness for entrance into God's presence

(g) The **Invocation** may be replaced by the following utterances.

- The Apostolic Greeting (Rom 1:7)
- The Apostolic Benediction (2 Cor 13:14)
- The Dominical Greeting: "The Lord be with you" (Luke 1:28)
- The Doxology
- The Trinitarian Eulogy: "Blessed be the Father and the Son and the Holy Spirit"
- The declaration: "God is here with us, Father, Son and Holy Spirit"

(h) The **Invocation** may be introduced by an appropriate scriptural proclamation, promise, or invitation, taken from the readings for the day, such as are given in the *LCA Worship Resources*.

- Read COW Statement 39, *The Use of Scriptural Sentences in the Divine Service*. <http://www.lca.org.au/worship/statements.cfm>.

(4) The Rite for Confession and Absolution

(a) Form: dialogue between pastor and congregation with a common prayer to God the Father

- (b) Its scriptural foundations
- Invitation based on Hebrews 10:22 with its teaching on the purification of the heart for entrance into the heavenly sanctuary
 - Confession of faith in the Lord's deliverance from death with Ps 124:8 and in the Lord's pardon with Ps 32:5
 - Confession of sins for cleansing from impurity as taught by 1 John 1:9
 - Exercise of the keys by the pastor as instituted by Christ in John 20:21-23 (cf. Matt 16:19)
 - Gift of peace from the risen Lord (cf John 20:19,21,28) as the result of our justification by God (Rom 5:1)
 - Access to God's grace as the result of justification (Rom 5:2; cf. Eph 2:17f)
- (c) The function of the invitation: statement about the purpose of the rite.
- The set invitation: a paraphrase of Hebrews 10:22
 - Other scriptural invitations from the readings for the day: *LCA Worship Resources*
- (d) The function of the psalm verses: basis for confession
- Confession of faith in the deliverance from death by the Lord
 - Confession of faith in the Lord's forgiveness
- (e) The function of the confessional prayer
- Acknowledgement of the Father as the Judge who may rightly sentence to death or mercifully pardon the sinner
 - Confession of sins (original and actual) and enactment of repentance before God the Father
 - Admission of offense against God and acceptance of his verdict
 - Apology for sins to God and plea for his grace on the basis of Christ's death
 - Request for forgiveness, renewal and guidance (SAF)
- (f) The function of the optional personal interrogation which originates from the rite of private confession and absolution and prebaptismal scrutinies in the Early Church
- Personal application of a corporate confession
 - Declaration of personal faith in Christ and personal desire for forgiveness
 - Personal declaration of intent to lead a holy life in God's presence
- (g) The function of the **Absolution**.
- Statement about the pastor's authority to administer the Father's prerogative of grace and forgive the sins of the penitent on Christ's behalf
 - Enactment of the Father's gracious pardon through the Son by the power of the Holy Spirit

- Warning about the penalty of impenitence: formula for retention of sins unique to LCA (SWC?)
- Comfort of the penitent with a blessing (SWC?)

(h) The **Peace**

Read Norman Nagel. 'The kiss of peace,' *Perspectives on worship*. St Louis: Concordia Seminary, 1997, 44-47.

- Bestowal by the pastor of peace on forgiven sinners from the risen Lord (Luke 24:36; John 20:19,21,26)
- Acceptance of the gift of peace from God by the congregation with its Amen
- Optional exchange of peace by handshake as a sign of reconciliation, the modern equivalent of the ancient kiss of peace (WT)

(5) **Location, posture and orientation for confessional rite**

- Location of pastor: entrance to sanctuary or before the altar
- Posture of the pastor: standing apart from optional kneeling
- Orientation of pastor: congregational except for prayer

ii. The Entrance Rite...

(1) **Its main parts**

- (a) **Introit** or **Psalm** with **Glory to the Father**
- (b) **Kyrie** (SWC) or **Lord Have Mercy** (SWC/SAF) or **In Peace** (SAF)
- (c) **Glory to God** or **This Is The Feast**

(2) **The nature of the Introit**

- (a) It sets the mood or theme or purpose of the service.
- (b) Its name, which means 'He enters', indicates that it was sung by the choir or the congregation as the officiating minister entered the church. It indicated the commencement of the service.
- (c) Along with the offertory procession and the communion, the **Introit** formed what some scholars refer to as a 'soft spot' in the liturgy: a ritual *action* covered by *psalmsody* and concluded with a *collect*.
- (c) It originally consisted of an entire psalm which was later shortened into three or four units.
 - The antiphon = verse sung or spoken responsively

- A verse or two of the original psalm
 - Glory to the Father (omitted during Holy Week)
 - The antiphon (repeated if it is sung)
- (d) The traditional introits were usually either a prayer to God or else a sentence of praise addressed to the congregation.
- (e) The whole psalm for the day is best sung or said in one of two ways.
- With an antiphon repeated by the congregation as a refrain at the end of each verse as in Willcock or the *LCA Music Resources*
 - Responsively half verse by half verse in keeping with the parallelism of Hebrew poetry
- (f) The **Introit** may be replaced by a hymnic paraphrase of the appointed psalm from the *LCA Worship Resources* or elsewhere such as *Together in Song*.

(3) The scriptural foundation for this use of psalmody in the Divine Service

- (a) Since Christ spoke and still speaks the psalms for us and together with us (Mark 15:34; Luke 23:46; John 19:28; Heb 2:12; 10:5), we join with him in his prayers to the Father and praise of the Father by singing and saying the psalms (Heb 2:11-12). He leads us in prayer and praise as we come with him into our Father's presence.
- (b) Where Christ's word dwells in and with his people, they sing psalms of thanksgiving to God the Father through and together with Jesus (Col 3:16,17).
- (c) Since the psalms are scriptural songs which have been inspired by the Holy Spirit (cf. Mark 12:36), the Holy Spirit speaks in and through them (Acts 1:15; 4:25; Heb 3:7).
- (d) As Paul teaches in Ephesians 5:18-20, people filled with the Holy Spirit sing psalms to God the Father, even as they are filled with the Spirit by singing the psalms.

(4) The function of the Introit

- (a) Like all psalmody, the **Introit** joins us with the worship of ancient Israel.
- (b) The **Introit** introduces the Lesser Doxology which adores the triune God and proclaims the presence of the Holy Trinity.
- (c) The **Introit** prompts us and carries us along spiritually as we begin worship so that we enter appropriately into God's presence. Instead of us relying on our self-preparation so that we are in the right spiritual state and frame of

mind for worship, God prepares us rightly for worship by his word and Holy Spirit through the singing of psalmody.

- (c) Since God is gracious and has graciously forgiven us, we enter his presence either with the prayer of faith or else with praise and thanksgiving for his grace.
- (d) The transitional character of the **Introit** may be emphasised by the gradual movement of the pastor into the sanctuary during the singing of it by the choir or congregation. This, however, does not work well if the pastor speaks or sings the Introit, and may also appear odd in small worship spaces.
- (e) The **Introit** is best sung by a cantor or the choir.
- (f) If the pastor says or sings the **Introit**, he faces the altar as he does, since it is part of his entry into the sanctuary.

(5) The nature and function of the Glory to the Father (the Doxology).

- (a) According to Psalm 29:1,2,9, the angels who behold the glory of God in the heavenly sanctuary give him glory there in his visible presence (note the reference to “in the highest” in Luke 2:14 and 19:38).
- (b) When Jesus was born, the angels called on the shepherds to join them in giving glory to God since God's glory was now visibly present in Jesus (Luke 2:14,20).
- (c) Since the early Christians believed that they stood with the angels in the presence of God's glory (cf. Phil 4:19,20; Jude 24,25), they, unlike their Jewish compatriots, performed doxologies to God the Father and to Jesus (Rev 5:13; cf. Luke 4:15).
- (d) The church gave glory to God the Father *in* Christ (Eph 1:11-14; 3:21) and *through* him (Rom 16:27; 1 Pet 4:11; Jude 25).
- (e) As a result of the Arian controversy, the church abandoned the older functional doxology: 'Glory to the Father through the Son in/by the Holy Spirit' and adopted the present formula which mentions who is to be glorified rather than how.
- (f) By the addition of this doxology, the Introit or psalm serves to proclaim, acclaim and adore the glorious, gracious presence of the Triune God with his saints in the congregation, and thus underscores the specifically Christian use of the psalms.

(6) The origin and function of the Kyrie

- (a) Since the Lord had proclaimed that he was a gracious, merciful God (Exod 34:6,7), the Israelites appealed to his mercy as their heavenly king with this formula in the psalms which they prayed at the temple (Ps 6:2; 9:13; 31:9; 41:4,10; 56:1; 86:3; cf. Ps 25:16; 26:11; 27:7; 30:10; 51:1; 57:10; 86:16; Luke 18:13).
- (b) Since beggars begged for alms by appealing for mercy from people in the ancient world, this formula was used by people who begged help for themselves and others from Jesus in a way that he commended (Matt 15:22; 17:15; 20:30,31; cf. Matt 9:27; Mark 10:47,48; Luke 17:13).
- (c) Originally, it was used in the Greek speaking churches as a people's response in litanies and similar intercessions where it functioned both as an acclamation of the risen Lord as well as a petition for help as in the **Glory to God** and the **Lamb of God**.
- (d) Three forms of it occur in our orders
 - The three part Greek-English responsive form (SWC)
 - The three part English congregational form (SWC, SAF, WT)
 - The four part response to a call to pray for particular topics (SAF)
- (e) We have a hymnic paraphrase of the **Kyrie** in 897 (LHS).
- (f) Seasonal expanded forms of the **Kyrie** as given in the *LCA Worship Resources*.
- (g) Through it we do not ask for forgiveness, but we present our petitions to our heavenly Lord.
- (h) Through it we come as beggars before our risen Lord with nothing to give and everything to receive and appeal to him for charity for ourselves and others in need (cf. Heb 4:16).
- (i) Through it we acknowledge and honour Jesus as our generous benefactor.

(7) The structure and function of the Glory to God, the Great Gloria

Read John W Kleinig, 'The mystery of doxology,' Paul T McCain and John R Stephenson (eds), *Mysteria Dei. Essays in Honour of Kurt Marquart*, Concordia Seminary Press, Fort Wayne, 2000, 129-147.

<http://www.lca.rg.au/worship/btr.cfm>

- (a) Doxology to God and proclamation of peace to the church as a result of the incarnation of God's Son: Luke 2:12-13; 19:38.

- (b) Praise of the Father as our heavenly King together with the angels
 - Praise: Ps 148:1-2; Rev 19:1-4
 - Blessing/eulogy: Ps 103:20-22; Rev 7:12; cf. Ezek 3:12
 - Worship/adoration/prostration: Deut 34:45 (LXX); Ps 97:7; Rev 7:11; 19:4
 - Glorification: Ps 29:1; Luke 2:13-14; Rev 4:9; 7:12
 - Thanksgiving: Rev 4:9; 7:12; cf. Ps 138:1
- (c) Confession of Jesus as God's only Son
 - With petition for mercy from him as the Lamb of God (atonement)
 - With petition for favourable reception from him as coregent with the Father (ascension)
- (d) Acclamation of Jesus
 - As the only Holy One
 - As the only Lord
 - As the only Most High (God) together with Holy Spirit and equal in glory to the Father

(8) The origin and nature of the Gloria to God.

- (a) This ancient hymn of adoration probably originated in Palestine and is first found in the *Apostolic Constitutions* (VII : 47). In 373 AD it was mentioned by Athanasius.
- (b) It was built around the angels' song of praise in Luke 2:14 which was repeated in a slightly varied form by the disciples of Jesus as he entered Jerusalem on Palm Sunday (Luke 19:37,38).
- (c) It was first included in the Roman Mass about 500 AD and is traditionally omitted during Advent and Lent.
- (d) Luther called it 'the Angelic Hymn' (LW 53:21,23) and maintained that it 'did not grow, neither was it made on earth, but came down from heaven.' He retained it in his Latin mass, omitted it in his German mass, and composed a metric paraphrase of it (LW 53:184-186).
- (e) Various hymnic paraphrases of the **Gloria** have been used in the Lutheran Church since the Reformation. The most widely used has been *All Glory Be to God* (LH 136). LHS 783 and 895 are two modern hymnic paraphrases. See also TIS 142.
- (f) Five versions of the **Gloria** are used in the LCA.
 - The short angelic hymn sung responsively between the pastor and the congregation (SWC, SAF)
 - Plainsong setting of the full **Gloria** (SWC)
 - Modern American Lutheran setting of it to the ELLC text (SAF)

- Metric paraphrases of it by D. Schubert (WT) as well as in LHS 895
- (g) The SAF provides the canticle: **This Is The Feast** as a festive alternative to the **Gloria**.
- It is a song of praise for a communion service.
 - It is sung together with the angels, all the saints and the whole of creation.
 - It celebrates the victory of Christ over the powers of evil.
 - It is based on Revelation 5:9-13 and 19:4-9.
- (h) The **Te Deum** may also be sung on occasion in the place of the **Gloria** (see the chant versions in LH p 40-42; p 45-46 and the paraphrases in LHS 904; TIS 98; 99; 127).
- (i) If the **Gloria** is replaced by a hymn of praise which should not be done regularly, the hymn could be one which links the praises of the congregation with the praise of the angels (eg. LHS 21, 33, 34, 112, 138, 140; 436; 441; 454; 456; 458; 459; 465; 468; 469; 501; 523; 623; 624; 823; 884; TIS 94; 125; 134; 142; 148; 150; 221).

(9) The function of the Glory to God

- (a) In this hymn of praise we join with the angels as they celebrate the presence of God's glory incarnate in Jesus Christ.
- (b) We acknowledge that by his incarnation Jesus bridges heaven and earth and unites us earthlings with the angelic choir (Eph 1:10).
- (c) We proclaim that Jesus grants heavenly peace to God's people on earth (Luke 19:38) and represents them as their priest before his heavenly Father (Heb 4:14-16).
- (d) We glorify and adore God the Father as our gracious heavenly King and Jesus as God's only Son.
- (e) We approach Jesus as our holy intercessor before the Father and acclaim him as equal in glory to the Father.

iii. The Service of the Word...

(1) Its structure

- The **Greeting, Invitation to Prayer, and Collect**
- The first **Reading** from the OT or Acts
- The response: **This is the word...Thanks be...** or psalmody
- The second **Reading** from the epistles called the **Epistle**
- The response: triple **Hallelujah** or **Gradual** or seasonal verse or **Hymn of the Day**
- The **Gospel** with its acclamations
- The **Nicene Creed** (here or after the sermon)
- **Hymn**
- **Sermon** with apostolic greeting and blessing
- The **Nicene Creed** (here or after the sermon)

(2) The Greeting (Salutation) and Collect

Read

- COW Statement 36: 'The Collect (Prayer of the Day).
 - David P. Saar, 'Let Us Pray. A Historical Examination of the Collect of the Day,' *Logia* 3/3 (1994): 13-21.
- (a) The service of the word begins with the pastor's greeting with outstretched hands and the congregational response to it.
- (b) The **Greeting**, which echoes the angel's address to Mary in Luke 1:28 (cf. Ruth 2:4) and Paul's greeting of his readers in 2 Thess 3:16 (cf. the variation in 2 Tim 4:22 and expansions in 1 Cor 16:23; Gal 6:18; Phil 4:23; 1 Thess 5:28; Phlm 25), rests on Christ's promise of his presence in Matt 28:20 (cf. Matt 1:23).
- (c) The **Greeting** with its response evokes and acknowledges the presence of the risen Lord with the congregation as its chief liturgist (Heb 8:2,6), its intercessor (Heb 7:25).
- (d) By the **Greeting** the pastor and the congregation are united with their risen Lord who leads them in their prayers to God the Father.

See H Sasse, 'Ecclesia Orans' *Logia* 2/2 (1993), 31:

The Lord be with you': this introductory salutation of the bishop expresses the wish of the congregation that the Lord Jesus may now pray with it and make its prayer his own. The Head of this body prays together with the body. The response 'and with thy spirit' expresses the wish of the congregation to the minister who leads the prayer that the Lord may pray

together with him, make his prayer his own, so that the prayer rises up before God's throne 'through Jesus Christ our Lord'.

- (e) Since the pastor represents both Christ and the congregation, the **Collect** is best said by him rather than together with the congregation.
- (f) The classical **Collect** contains five parts which together confess and enact the Christian theology of prayer.
 - Address of God the Father by name
 - Scriptural basis for the petition
 - The petition for some gift to the congregation from God
 - Purpose or result of that gift
 - Acknowledgement of Christ's leadership in prayer and doxological praise of him together with the Father and the Holy Spirit (John 14:13)
- (g) As the name indicates, the collect is an introductory prayer for the main gift that the congregation wishes to receive from its heavenly Father as it hears his word.
- (h) The LCA has authorised three sets of collects for the church year and published them in *Collects and Readings*, LPH, 1987.
 - The first set of these are Cranmer's translation of the old Latin collects (the first in traditional language, the second modernized).
 - The second set which come from various modern Lutheran and Anglican sources, are meant to fit the three year cycle of readings.
 - Other alternatives are found in LBW and the *LCA Worship Resources*.
- (i) Some Lutheran orders insert a scriptural antiphon before the **Collect** such as are given in LH 77-79.

(3) The Readings

Read the COW Statement 10: 'Permissible Lectionaries.'

<http://www.lca.org.au/worship/statements.cfm>.

- (a) The early church inherited the practise of Scripture reading from the service of the synagogue with its readings from the law and the prophets (Luke 4:15-21; 1 Tim 4:13; cf. Acts 13:15).
- (b) Traditionally, the church has taken its readings for public worship from three sources.
 - The Old Testament (1 Tim 4:13), since Christ preached himself from them (cf. Luke 24:27,45-47)

- The letters of the apostles (Col 4:16; 1 Thess 5:27; 2 Pet 3:16), since they were authorised to speak for the risen Lord Jesus (Luke 10:16; Acts 2:42)
 - The gospels which contained the words and deeds of Jesus (Matt 28:20; 1 Cor 11:23; 1 Tim 6:3)
- (c) These readings perform seven functions for the congregation as it listens to voice of its Lord speaking to it
- Enactment of God's justifying, reconciling word (Luke 8:21; 2 Cor 2:17-3:9; 5:18-21)
 - Conviction of sin and assurance of salvation (John 16:8-15; Heb 4:12-13)
 - Creation of faith in the risen Lord Jesus (Rom 10:17)
 - Revelation of presence and work of Christ (Col 1:25-27)
 - Bestowal of the life-giving Holy Spirit (John 6:63; Gal 3:1-5)
 - Nourishment by God's Spirit-giving word (Luke 11:27-28)
 - Sanctification by God's holy word: John 17:17-19
- (d) The LCA has authorised the following lectionaries for liturgical use.
- The traditional one year western lectionary, which was accepted by Luther and the reformers, even though they were critical of its moralistic bias and lack of readings from the Old Testament (LH 51-86; *Collects and Readings*, LPH, 1987)
 - The three year cycle of readings, which have been used by most liturgical churches in the English speaking world since Vatican 2 and were accepted for use in the LCA in 1987 (*Collects and Readings*, Adelaide: LPH, 1987)
 - The revised three year lectionary (RCL) with additional continuous readings from the Old Testament, adopted by Synod for use in the LCA in 1997 (*Revised Common Lectionary for the Lutheran Church of Australia*, Adelaide: Openbook, 1998. See also LCA website: <http://www.lca.org.au/worship/liturgics.cfm>)
- (e) While lectors may read the first two readings, the presiding minister reads the gospel.
- The readings are normally read from the lectern or from the altar.
 - If the pastor reads the Scriptures from the altar, the first two readings may be read from the right (south) side and the gospel from the left (north) side.
 - If the church has two lecterns, the right lectern is for the first two readings and the left is for the gospel.
- (f) While the congregation sits for the first two readings, it stands for the gospel to acknowledge that Christ is speaking directly to it through the gospel readings.

- (g) After a procession by a crucifer, candle bearers and assistant with the Scriptures accompanied by the gradual, the presiding minister may read the gospel in the centre of the church on festivals to celebrate the presence of Christ with his word in the midst of the congregation (Matt 18:20; Luke 24:36; John 20:19, 26).

(4) The responses to the readings

- (a) The congregation responds to the first **Reading** in one or two ways.
- An act of thanksgiving for God's word
 - The psalm for the day or a portion of it
- (b) The congregation responds to the second **Reading** in one of four ways.
- A triple **Hallelujah** (SWC) or verse with three Hallelujah's (SAF) as an act of jubilation and praise for God's triumph over all his enemies as in Psalms 104-106, 111-118, 135, 145-150 and Revelation 19:1-8. Note also the use of Alleluia verses from the *LCA Worship Resources* or an appropriate verse or verses from LHS 20; 28; 88; 89; 90; 93; 94; 96; 97; 101; 111; 121; 174; 209; 212; 213; 429; 430; 450; 762; 765; 771; 823; 834.
 - A **Verse** in praise of Christ's humility from Phil 2:8 (SWC) or a call to repentance from Joel 2:13 (SAF) instead of the Hallelujahs for Lent
 - A portion of the psalm for the day or scriptural verses as a seasonal or occasional **Gradual** (see LH, 77-79)
 - The **Hymn for the Day** or an anthem (the cantatas of Bach and other Lutheran composers were sung here)
- (c) The congregation anticipates and responds to the **Gospel** with a simple or extended acclamation of Christ's presence in and through his word.
- The first: "Glory (be) to you, O Lord" is a doxology to Jesus who reflects and reveals the glory of the Father to us through the gospel (cf. 2 Cor 4:4-6).
 - The second: "Praise (be) to you, O Christ" praises Jesus as promised Messiah who has saved us. This may be replaced or followed by a short prayer such as is given in the *LCA Worship Resources*.

(5) The Nicene Creed

- (a) In response to the hearing of God's faith-creating word and our encounter with the risen Lord Jesus in the gospel (cf. Rom 10:8-10), we confess our faith in the Triune God personally, publicly and corporately in response to the question of Jesus to Peter and us in Matt 16:13-17.
- (b) Our confession of faith rests on the promise of Jesus that, if his disciples confess him publicly before the world, he will recognise and acknowledge them as his royal brothers and sisters before his heavenly Father (Matt 10:32) and the holy angels (Luke 12:8).

- (c) The promise of salvation is linked to the oral confession of faith in Jesus (Rom 10:9-10; cf. 1 John 2:22-23; 4:15).
- (d) Whereas the Apostles' Creed is the western baptismal creed, the **Nicene Creed** is the ecumenical eucharistic creed which confesses the 'common faith' (cf. Tit 1:4) of the whole church. It therefore begins with 'We' rather than 'I'.
- (e) The Nicene Creed is orientated 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* all the members of the congregation and the whole catholic church.
 - It is addressed *to* the people of the world and all centres of power in the world.
 - It is spoken *against* the devil, the evil spirits, and all heretics.
- (e) It therefore functions in four different ways.
 - By it we praise the Triune God (cf. the sense of confession in Phil 2:11; Heb 13:15).
 - By it we confess our common faith in the Triune God by virtue of our union with Jesus (cf. the connection between confession of Jesus as Son and our confession of the Father and union with him by the Holy Spirit in 1 John 2:23 and 4:13-15).
 - By it we declare our allegiance to the Triune God publicly and corporately before the world (Matt 10:32; Luke 12:8).
 - By it we reject the claims of the devil and dissociate ourselves from those who deny Christ (cf. 1 John 2:20-23).

(6) The Sermon

Read

- Leif Aalen, 'The word as means of grace,' *Logia* 2/1 (1993): 26-31
 - Timothy Quill, 'Law-gospel preaching: giving the gifts,' *Logia* 3/4 (1994): 45-50
- (a) The location of the **Sermon** at this crucial point emphasises its importance and function in Lutheran theology as the performative enactment of law and gospel.
 - (b) The mandate from Christ for preaching God's word, as Jesus did, is given by his instruction in Matthew 28:20 to teach his disciples all that he had commanded and his command in Luke 22:19 to perform the sacrament in remembrance of him.

- (c) The **Sermon** gains its significance and force from its liturgical context, since the preacher proclaims God's word in God's presence to the faithful people of God (2 Cor 2:17; 12:19).
- (d) The **Sermon** is always based on Holy Scripture and proclaims Scripture performatively as law and gospel.
 - Traditionally the pastor preached on the gospel for the day.
 - The sermon could also be preached on any other of the three readings or on all of them.
 - Other texts may also be used as determined by the occasion or pastoral considerations.

(7) Preaching fulfils seven functions according to 1 Tim 4:13 and 2 Tim 3:16-4:2

- Proclaiming the gospel of Jesus
- Convicting of sin
- Teaching the Christian faith
- Rebuking false doctrine
- Encouraging and affirming what pleases God
- Correcting wrong behaviour
- Training, equipping and empowering for holy service in the world and in the church

(8) The Offering and Offertory

- (a) Ritually and theologically, the **Offering** and **Offertory** belong together with the **Prayer of the Church** as the proper response of the congregation to the proclamation of the word in the sermon.
- (b) This part of the service is derived from the thankofferings presented at the temple in Jerusalem (Lev 7:11-18; Deut 26:1-11) as well as the tithes given as alms for the poor by pious Jews and God-fearing gentiles in the synagogues (Deut 26:12-15; Matt 6:2-4; Luke 11:42; 18:11; Acts 10:2,4).
- (c) In response to God's gift of Christ and his grace to us in Christ, we as holy priests present the Spirit-produced sacrifices that are pleasing to God the Father through Jesus Christ (1 Pet 2:4-5).
 - The giving of ourselves with our hearts and bodies to God the Father for sanctification and use by him: Rom 12:1; cf. Rom 6:13,19; Eph 5:27; Col 1:22
 - The giving of money (or food and produce?) as the offering of our hands for sanctification and use by him: Heb 13:16; cf. Acts 2:42; 1 Cor 16:1-2; 2 Cor 8-9; Phil 4:18
 - The giving of thanksgiving and praise to God the Father through his Son as the offering of our lips for their sanctification and use by him: Heb 13:15; 1 Pet 2:5,9; cf. Rom 15:15-16

- (d) The **Offering** is not usually placed on the altar by those who collect it but received and placed there by the pastor as God's representative.
- (e) The **Offering**, which is holy since it has been consecrated to God with prayer (cf. 1 Tim 4:5), is to be used for the work of the church (cf. Gal 6:6; Phil 4:10-20) and the care of the needy (cf. Matt 6:2-4; Luke 12:33; Acts 2:44-45; 4:32-36).
- (f) As the **Offering** is received, the congregation may sing a hymn which responds to the sermon, and the pastor may prepare the bread and wine for the Lord's Supper. Traditionally, the bread and wine were either taken from the offering or brought forward together with the **Offering**.
- (g) As the **Offering** is brought forward in an offertory procession and placed by the presiding minister near the communion ware on the altar (Matt 23:19), or on a table near the altar (Deut 26:4), one of the following kinds of offertories may be sung or said.
- The presentation of broken hearts and a prayer for their recreation from Psalm 51:10-12 (SWC; SAF; note the paraphrase of this in LHS 358 and 364 and in ATE 269 and ATOK 354)
 - The presentation of the **Offering** as a sacrifice of thanksgiving from Psalm 116:12-13,18-19 (SAF)
 - The petition for the fruitfulness of vineyards and fields from the *Didache* and for Christ's presence as the bread of life in the sacrament (SAF)
 - The prayer for the offering of ourselves, our time and our possessions (WT)
 - A song of self-offering, such as those in LHS 356-383
 - The offering songs in TIS 774 or ATE 265
- (h) As suggested in *Worship Today*, the **Offering** may also be received after the **Prayer of the Church** as its culmination, to link it more closely with Christ's offering of himself to us and his offering of us together with him to the Father in the Lord's Supper.
- (i) The space between the presentation of the **Offering** and the **Prayer of the Church** is appropriate for acts of commissioning and installation for service in the church.
- Confirmation
 - The ordination of pastors
 - The installation of pastors, vicars and congregational office-bearers
 - The sending out of members as missionaries and church workers

(9) The Prayer of the Church

Read

- The COW statement 31 on *The Prayer of the Church*.
<http://www.lca.org.au/worship/statements.cfm>.
 - Hermann Sasse, 'Ecclesia orans,' *Logia* 2.2 (1993): 28-32.
- (a) The congregation responds most aptly to the hearing of God's word by interceding with him for others and using its access to his grace for their benefit.
- (b) By praying to God the Father on behalf of the world, the congregation performs its priestly service in his presence and so makes its unique contribution to the well-being of the world.
- (c) In the **Prayer of the Church** the congregation does not basically pray for itself and its members, but for the mission of the whole church, the government of the world, and the needs of all people everywhere (1 Tim 2:1-6).
- (d) Even though the congregation prays mainly for the needs of others, special petitions and thanksgivings can also be made, as the rubrics indicate, for individual members of the congregation. This includes those who are sick and unwell and those who have recovered from sickness.
- (e) As with all Christian prayer, the congregation should use God's word in determining what to pray for and how to pray.
- (f) The presentation of the prayer should maximise the involvement of the congregation and emphasise its responsibility for intercession by inviting the congregation to respond to each section with a stock formula, or a sung verse such as LHS 899, or **Amen**.
- (g) The prayers work best if their language is kept simple, direct, unsentimental, and scriptural.
- (h) The prayers given in the LHS on 13-14 and 30 are meant to be taken as models for the form and content of congregational intercessions.
- (i) Intercessory prayers may be taken from the following sources.
- LetUsPray@onelist.com
 - R Borg (ed), *Together we pray*, E J Dwyer, Sydney, 1995
 - E Leske, H F W Proeve, and H N Wendt. *God's people at prayer*, Lutheran Publishing House, Adelaide, 1977
 - 'Petitions, Intercessions and Thanksgivings,' *Lutheran book of worship*, Augsburg, Minneapolis, 1978

- ‘Petitions, Intercessions and Thanksgivings,’ *Lutheran worship*, Concordia, St Louis, 1982, 124-33
 - G C Ramshaw (ed). *Together we pray*, Liturgical Press, Collegeville, 1990
- (j) In taking and adapting intercessions from modern sources check the following:
- Whether the prayer is Trinitarian in its structure or addressed to the first person of the Holy Trinity through Jesus the Son
 - Whether intercessions are actually made for the church and the world or just for the congregation and its members
 - Whether its content is consistent with the Scriptures rather than what is fashionable and politically correct
 - Whether it includes what does not belong to it, such as confession of sins and petition for forgiveness, information for God and the congregation, preaching, and statements about how the congregation thinks or feels about a particular issue
- (k) If members are mentioned by name, their permission is needed, unless it is part of a regular cycle of intercession.
- (l) If possible, follow a regular cycle of intercession for the church and the world such as is given in the *LCA Worship Resources*.
- (m) The offering may also be presented at the end of the *Prayer of the Church*.

iv. The Service of the Sacrament...

(See Chart)

(1) Its General Structure

- The **Preface** with the **Thanksgiving**
- The **Sanctus**
- The **Lord's Prayer** (Eucharistic Prayer?)
- The **Words of Institution**
- The **Peace**
- **Lamb of God** (Agnus Dei)
- The **Distribution**

(2) The Preface

- (a) The **Preface** is an introduction that consists of a dialogue between the presiding minister and the congregation.
- (b) It is very ancient (c 200 AD) and consists of the following parts.
- The **Greeting**

- The **Lifting** of our hearts (*Sursum Corda*)
 - The **Invitation to Thanksgiving**
 - The **Thanksgiving** (with or without the proper seasonal prefaces)
- (c) The **Greeting** claims and proclaims the presence of the risen Lord as the liturgist in the thanksgiving and sacramental celebration (Luke 1:28; 2 Thess 3:16; 2 Tim 4:22).
- (d) The call for the **lifting of the hearts** announces the orientation of the celebration.
- The ancient Israelites used to lift up their hands with the outstretched palms, receptively in petition (1 Kgs 8:38,54; Ps 28:2; 143:6) and adoringly in praise (Ps 63:4; 134:2), to the Lord at the temple in Jerusalem.
 - As they performed this act, they also lifted up their 'souls' (Ps 25:1; 86:4; 143:8) in self-surrender to Lord as well as their 'hearts' (Lam 3:41) in expectation of help from him.
 - By this exchange the people of God prepare for the Lord's Supper by lifting up their 'hearts' to the Lord Jesus as the source of their help (Col 3:1-3) and relying on him to bring them help from heaven (see the reference to "the service of the heart" in Apol XXIV, 33).
 - This part of the liturgy is used by some Calvinists to teach about the separation spiritual eating and drinking of Christ's body and blood in heaven from the physical eating and drinking of bread and wine on earth.
- (e) The **Invitation to Thanksgiving** announces that the sacrament is a Eucharist, an act of thanksgiving.
- The words of invitation were probably used originally to introduce the Jewish table grace (cf. Rom 14:6; 1 Cor 10:30; 1 Tim 4:3-4).
 - They are based on Christ's performance of thanksgiving over the bread and wine at the last supper and his command to do the same in remembrance of him (Luke 22:19; 1 Cor 11:23-25).
 - Despite the assertions of modern liturgical scholars, the prayer of thanksgiving in the Lord's Supper was influenced more by Christ's command than by Jewish table graces.
 - Two reasons are given for the act of thanksgiving
 - ◆ As Paul mentions in 2 Thessalonians 1:3, thanksgiving is the 'fitting' (*axios*) response to the reception of God's 'grace' (cf. 1 Cor 1:4; 2 Cor 4:15).
 - ◆ As Paul also maintains in 2 Thessalonians 1:3 and 2:13, we are 'obliged' to do so, for it is the 'right' thing to thank a person for any gift or act of benevolence.

(f) The function of the **Thanksgiving**

- The Thanksgiving addresses the first person of the Holy Trinity as 'holy Father' just as Jesus did in his high priestly prayer (John 17:11; cf. 17:1,5,24,25).
- Since Jesus leads us in this act of thanksgiving, we pray to the Father 'through Jesus Christ our Lord' (cf. Rom 1:8; Eph 5:20; Col 3:17).
- Since this act of thanksgiving is performed continuously in the heavenly sanctuary together with the angels (Rev 4:8; 7:11-12; cf. Ps 103:20-22), it is not restricted to particular times at a particular place, as with the temple in Jerusalem, but can be done at all times (cf. 1 Cor 1:4; Eph 5:20; Phil 1:4; Col 1:3; 1 Thess 1:2; 2 Thess 1:3; 2:13; Phm 4) and any place (1 Cor 1:2; 1 Tim 2:8).
- This act of thanksgiving is 'salutary' (healthy/beneficial) (SAF) or 'for our lasting good' (SWC) for three reasons.
 - ◆ With it we thank God the Father for our healing and salvation.
 - ◆ With it we act as people who have been saved and healed by Christ.
 - ◆ Our healing is complete and we are whole when we thank Jesus for our salvation (cf. Luke 17:11-19).
- It announces that the Messiah has come, for, as the rabbis already taught on the basis of Jeremiah 33:10-11, the thanksgiving for deliverance would be the only sacrifice of God's people in the age to come.

(g) The seasonal proper prefaces give the basis and content of the **Thanksgiving** by proclaiming what either the Father or the Son has done for us.

- The SWC supplies them for festive days and seasons (LH, 15-16).
- The SAF also supplies a preface for the ordinary Sundays after Pentecost (LHS, 69-71). If this is used on a weekday, the phrase 'on this day' should be omitted.

(h) The **Thanksgiving** ends with the introduction to the **Sanctus**.

- It announces that the congregation, together with the whole church on earth, is about to join the angels in singing their eternal heavenly song.
- Military imagery is employed with the terms 'company' (SWC) and 'host of heaven' (SAF) to portray the angels as God's heavenly army and the **Sanctus** as the victory song sung by an army in praise of its General (see also 'God of hosts' in the **Sanctus** which is obscured by the modern English translation).
- The scriptural basis for this is given in Heb 12:22-24; Rev 5:11-14; 7:9-12; 19:1-8 (cf. Eph 1:9-10; Phil 2:9-11).

(3) The Sanctus

Read Pfitzner, Victor C. 'Worshipping with the angels,' *Lutheran Theological Journal* 29/2 (1995): 50-60. <http://www.lca.org.au/worship/btr.cfm>

- (a) The act of thanksgiving culminates in the adoration of the Triune God by the singing of the **Sanctus** with the **Benedictus** and **Hosanna**.
- (b) The **Sanctus** is taken from Isaiah 6:3 and has three changes made to it for liturgical use.
- The angelic proclamation about God's holiness becomes an act of adoration addressed to him for his holiness and glory.
 - The addition of 'heaven and' changes the location of the Lord's presence from the temple in Jerusalem to the heavenly sanctuary.
 - The name 'God' has been added from Revelation 4:8 to 'Lord of hosts/Lord almighty' in Isaiah 6:3.
- (c) The second part of the **Sanctus** comes from the welcome of Jesus into Jerusalem by the crowds on Palm Sunday as the promised Messiah (Matt 21:9,15; Mark 11:9-10; Luke 19:38; John 12:13).
- The words are from Psalm 118:25-26, a Messianic psalm sung by the Jews at Passover, Pentecost, and Tabernacles in thanksgiving for the promise of coming King.
 - While *Hoshiannah* originally was a Hebrew prayer for deliverance, it was used in its present Aramaic form in the time of Jesus as an acclamation, a shout of victory: 'Victory' or 'Deliverance' (see Luke 19:38 and Rev 7:10 as possible paraphrases of it).
 - The term 'in the highest' refers to the extent of the victory and its celebration by human beings on earth together with the angels in heaven (Ephes 1:10).
 - The congregation welcomes and acclaim Jesus the Messiah, its victorious king, who comes to it in the Lord's Supper with the spoils of his victory, and acknowledges him as the bringer of blessings from God.
 - It also calls on the angels and all cosmic powers to join with it in the celebration of Christ's victory over all evil powers.
- (d) In keeping with the application by John of Isaiah 6:3 to Jesus in John 12:41 as the incarnation of the Father's glory, the **Sanctus** is addressed to Jesus as Lord together with the Father and the Holy Spirit.
- (e) By singing the **Sanctus**, the congregation acknowledges that through Jesus it stands together with the angels as "saints" in the heavenly sanctuary and joins with them in their adoration of the Holy Trinity (cf. Rev 4:4^b-8).
- (f) This differs from the use of the **Sanctus** as the proclamation of the Lord's holiness in the daily morning service of the synagogue before the recitation

of the Shema, in the third of the 18 benedictions, and in the prayer for the redemption of Zion. In the synagogue the sanctification of the Lord's name on earth copies but is not united with its angelic sanctification in heaven.

- (g) Luther's relocation of the **Sanctus** after the **Words of Institution** was probably meant to indicate that through Christ's body and blood we join with the angels in the heavenly sanctuary.
- (h) While scholars argue whether the references to the **Sanctus** in Rev 4:8 and 1 Clement 34:5-8 show that it was an ancient part of the liturgy or not, it clearly became a regular part of almost all the extant eucharistic liturgies from 200 AD.
- (i) An alternate setting of the **Sanctus** is found in ATN 63 and ATOK 273, and TIS 722; 756-767 (cf. LHS hymns 140; 501; 884; 896).

(4) The Lord's Prayer and the Eucharistic Prayer

Read

- The COW statement 32: *The celebration of the Lord's Supper with thanksgiving*. <http://www.lca.org.au/worship/statements.cfm>.
 - J W Kleinig 'What's the use of praising God?' *Lutheran Theological Journal* 38/2 (2004): 76-88. <http://www.lca.org.au/worship/btr.cfm>
- (a) Most traditional Lutheran orders have followed Luther in omitting the traditional Roman **Eucharistic Prayer** because it taught about the mass as our offering to God rather than God's gift to us.
 - (c) In the Latin mass Luther linked the thanksgiving directly to the **Words of Institution** with 'who, on the night ...'.
 - (d) In the place of the **Eucharistic Prayer** the SWC has the **Lord's Prayer**.
 - It functions both as a precommunion prayer for what is granted in and through the sacrament as well as the **Prayer of Consecration** before the **Words of Institution**.
 - Since it is prayed by Christ as the chief celebrant for us, it is usually spoken by the pastor before the **Words of Institution**.
 - The congregation joins in the concluding doxology.
 - (e) In *The Shape of the Liturgy* G. Dix argues that Christ established the shape of the common liturgy by instituting seven mandatory actions, which were later distilled to four.
 - The offering (see 'take') of bread and wine to God as a token and pledge of our self offering to him.
 - The giving of thanks over the offered bread and wine for their consecration.

- The breaking (fraction) of the bread as the symbolic representation and reenactment of Christ's death.
 - The distribution of the bread and wine.
- (f) There are three main problems with the view of Dix.
- The body of Jesus was not broken (John 19:36).
 - There is no corresponding pouring out of wine.
 - The command to break bread is a functional rubric, since a loaf needs to be broken before its distribution to the faithful.
- (g) In contrast to Dix, current liturgical scholars such as Bryan Spinks contend that the earliest celebration of holy communion consisted of only two elements: (1) bread and wine, (2) in the context of thanksgiving and supplication.
- (h) In FC SD VII, 83-84 our Lutheran fathers argue for three essential acts in the celebration of the sacrament.
- The recitation of the **Words of Institution** together with the thanksgiving over bread and wine.
 - The distribution of the bread and wine to the faithful.
 - Their reception and consumption by the faithful.
- (i) Some modern Lutheran scholars who reject the arguments of Dix, nevertheless advocate the restoration of the **Eucharistic Prayer** in a form which acknowledges that the sacrament is primarily God's gift to us and so fulfils Christ's command to perform the sacrament in remembrance of him (cf. 1 Cor 11:26 with its reference to proclaiming Christ's death).
- (j) Such eucharistic prayers have been included in WT and SAF which combine various elements of thanksgiving, adoration, petition and praise.
- (k) They enrich the celebration of the sacrament by serving seven important functions.
- They ask God to do and give what he has promised through Jesus in the **Words of Institution**.
 - They acknowledge that all **three persons of the Holy Trinity** are involved in the operation of the sacrament.
 - They thank and praise God for what he **gives** us in the sacrament.
 - They proclaim **Christ's sacrificial death** with the gift of his body and blood as the culmination of God's acts in the history of salvation.
 - They celebrate Christ's coming in the sacrament as an anticipation of his **final coming** in glory and the sacramental meal as a foretaste of the heavenly banquet and the fulfilment of creation.
 - They pray for **the gift of the Holy Spirit** for and through the reception of Christ's body and blood, for as Luther teaches: 'Here in

the sacrament you are to receive from Christ's lips the forgiveness of sins, which contains and brings God's grace and Spirit with all his gifts, protection, defence, and power against death, the devil, and all troubles' (LC 5, 70)

- They link Christ's gift of his body and blood to his intercession for us as **our high priest** in the heavenly sanctuary, for he is both victim and priest in the sacrament.
- (l) While all Lutherans agree that the saying of the **Words of Institution** consecrate the bread and wine and so effect the real presence of Christ's body and blood, they differ on the relationship of these words to the thanksgiving in the preface or the eucharistic prayer of thanksgiving.
- The thanksgiving comes before the **Lord's Prayer** and **Words of Institution** (SWC)
 - The thanksgiving culminates in the **Words of Institution** (Luther's Latin Mass)
 - In the **Service- Alternative Form** (LHS, page 72) the **Eucharistic Prayer** contains and is built around the **Words of Institution**
 - Thanksgiving to God the Father
 - Prayer for Christ's coming (cf. 1 Cor 15:22; Rev 22:20; Didache 10:6)
 - Words of Institution
 - Acclamation of Christ (musical setting in ATA 171)
 - Petition for the Holy Spirit
 - Petition for unity in prayer with all the saints and Jesus as our high priest
 - Doxology to the Father through Jesus
 - In **Worship Today** the **Eucharistic Prayer** follows the **Words of Institution**.
 - Remembrance of Christ's sacrificial death by reception of his body and blood
 - Jubilation at the reception of the benefits of Christ's ministry through the sacrament
 - Expectation of Christ's return
 - Petition for the Holy Spirit
- (m) The Lord's Supper is celebrated with thanksgiving and praise to God the Father for his Son, so that the congregation confesses its faith in its reception of Christ's body and blood as a gift from him (John 6:29,32,44,57).

(5) Words of Institution

- (a) These words are a combination of Matthew 26:26-28 and 1 Corinthians 11:22-25.

- (b) These words, which are the heart of the Lutheran celebration of the sacrament, effect and proclaim the true presence of Christ's body and blood in the sacrament (see FC SD VII, 73-90).
- Since Christ's words are 'Spirit and life (John 6:63), the Holy Spirit is at work in them and through them, for as Luther says in the *Sacrament of the Body and Blood of Christ: Against the Fanatics* (1526): 'For as soon as Christ says: "This is my body," his body is present through the Word and the power of the Holy Spirit' (LW 36, 341).
 - Where they are not spoken the body and blood of Christ are not present and there is no sacrament.
 - They create and uphold the faith which receives the benefits of the sacrament.
- (c) They perform a different function in the Reformed Churches.
- There they provide the scriptural basis and legal warrant for the enactment of the sacrament.
 - There they consecrate the bread and wine by setting them aside for sacred use without effecting the real presence of Christ's body and blood in and with the bread and wine.
- (d) Many Anglicans and many prominent ecumenical theologians hold that the Words of Institution are not essential, because the **Eucharistic Prayer** consecrates the elements and effects the real presence.
- (e) No one except an ordained pastor has the authority to say the **Words of Institution** and preside over the celebration of the sacrament.
- Under no circumstances should the congregation join with the pastor in saying them, for by doing so they exercise the keys.
 - No songs shall be sung as they are said, because they need to be heard by the congregation.
 - The pastor should not give his own or some unauthorised paraphrase of them.
- (f) While either unleavened wafers or ordinary bread may be used in the sacrament, bread and wine should not be replaced by other substances.
- (g) Since created things are consecrated by "the word of God" and "prayer" (cf. 1 Tim 4:4-5), the **Words of Institution** are associated with either petitionary prayer (see the Lord's Prayer in SWC) or with a prayer of thanksgiving (SAF).
- Because the **Words of Institution** function sacramentally as proclamation and sacrificially in prayer, the minister stands before the altar as he says them.
 - Some pastors highlight these two functions by standing on the south or left side of the altar.
 - If the church has a free-standing altar the whole communion

liturgy up to the distribution is led from behind the altar.

- (h) The minister may reinforce the act of consecration by what he does as he says the **Words of Institution**.
- He may pick up a wafer with the words ‘took bread’ and the chalice with the words ‘he took the cup,’ raise them shoulder high in front of him and then replace them.
 - He may raise his hands as he refers to the giving of thanks.
 - He may make the sign of the cross over the wafers with the words: ‘this is my body’ and over the wine with the words: ‘this is my blood.’
- (i) If the Lord's Prayer is said after the **Words of Institution**, the congregation prays it as a petition for itself and an act of intercession for the world.

(6) Peace

- (a) This benedictory greeting announces the gift of peace from the risen Lord (cf. John 20:19,21,26) to the communicants, for only those who are at peace with God and each other are ready to receive the sacrament (cf. Matt 5:23-24).
- (b) It belongs together with the singing of the canticle: **Lamb of God** with its petition for peace and prepares the communicants for their reception of the sacrament.
- (c) The pastor faces the congregation with outstretched hands as he says it with, or without, the sign of the cross.
- (d) In some churches it is followed by the exchange of peace between the members of the congregation as a sign of their reconciliation and love for each other.

(7) The Lamb of God (Agnus Dei)

- (a) This ancient Roman canticle, which is based on John 1:29, was originally spoken by the priest, or sung by the choir, as the bread was broken. See also the references to Jesus as the Lamb in Rev 5:6,8,12,13; 6:1,16; 7:9,10,14,17 etc. and especially to the marriage banquet of the lamb in 19:9.
- (b) It became a congregational hymn with the Reformation.
- (c) It acknowledges the real presence of Christ with his sacrificed body and blood and asks for his peace.
- (d) During the singing of this canticle, the minister may commune himself or else communes the other servers and receive communion from one of them.

(e) It is paraphrased in LHS 48; 803; and ATN 75.

(8) Distribution

(a) Read the following COW statements.

<http://www.lca.org.au/worship/statements.cfm>.

- Statement 4: ‘The common cup and the possibility of infection through AIDS.’
- Statement 22: ‘Frequency of communion.’
- Statement 23: ‘Use of lay assistants in the liturgy.’
- Statement 33: ‘The distribution of the sacrament of the altar.’
- Statement 37: ‘The liturgical duties of the presiding minister.’
- Statement 38: ‘The blessing of people at the Lord’s Supper.’

(b) Lay servers (deacons) may assist the pastor in the distribution of the sacrament.

- They should not exercise, or be seen to exercise, the Office of the Keys.
- They should normally be elders or other leaders who perform some pastoral function in the congregation.
- They should be appointed by the congregation and publicly installed (see the order in the *Book of Rites*, 172-174).
- They should normally distribute the wine rather than the bread, since the pastor is responsible for the admission of people to the Lord's table.
- Their status as assistants to the presiding minister may be more apparent if they receive the consecrated elements from the pastor before the distribution and return them to him at the end of it.

(c) Before the **Distribution** the presiding pastor may issue a general or a seasonal invitation to the Lord's table such as is given in the *LCA Worship Resources*.

(d) The sacrament may be distributed in tables or continuously.

(e) The body of Christ may be placed in the mouth or in the hand of the recipients.

(f) As a general rule people kneel as they receive the consecrated elements and so pay reverent homage to their Lord.

(g) If the consecrated elements are used up before the end of the **Distribution**, the presiding minister **must** consecrate any new elements with the **Words of Institution**.

(h) The words of distribution perform two functions.

- The words 'Take and eat' and 'Take and drink' admit the person to the sacrament. They are therefore normally spoken by the pastor rather than by lay servers.
 - The other words are the formula of bestowal which tell what is given to the communicant who receives the bread and wine.
- (i) The formula of dismissal is a blessing which emphasises that the body and blood of Jesus benefit the bodies of the believers as well as their souls and so strengthen them for their vocation (see LC V, 68; cf. Apol X, 3; FC SD VIII, 76).
- (j) *Rites and Resources for Pastoral Care* (Adelaide: Openbook, 1998) contains a section on the lay distribution of the Lord's Supper to those who are sick and housebound (14-15).
- (k) The unused elements should be disposed of in one of the following ways.
- The bread may be eaten by the celebrant, burnt, buried or returned to the other unconsecrated wafers.
 - The wine may be drunk, or poured out reverently on the ground, but should not, for practical reasons, be returned to the flagon.

v. The Post-Communion Rite...

(1) This is the least fixed and most adaptable part of the service.

- (a) Its main function is to conclude the service.
- (b) It also responds to the reception of the sacrament and connects the public worship of the church with the daily work of its members in the world.

(2) This rite has the following structure in the Service with Communion.

- **Canticle** (?)
- **Greeting with the Call to Thanksgiving** (?)
- **The Prayer of Thanksgiving**
- **Let Us Bless/Praise** (*Benedicamus*) (?)
- **Benediction**
- **Doxology**

(3) Canticle

- (a) The **Song of Simeon** (*Nunc Dimittis*) is set as the normal **Canticle** in the SWC, SAF and WT.

- It comes from Luke 2:29-32 where Simeon used it in the temple to praise God for letting him see the baby Messiah and hold him in his arms before he died.
- Traditionally, it has been used in **Compline** and in **Vespers** and is used here only in some Lutheran orders.
- By singing it the congregation acknowledges that it has received its incarnate Saviour in the sacrament and confesses that the reception of the sacrament prepares people for a peaceful death.
- Hymnic paraphrases of it are found in LHS 44 and 900 as well as in *Together In Song* 324 and 733.
- It may be replaced by any other appropriate hymn, such as LHS 288; 295; 842; 844; 845; or TIS 495; 518; 521; 530; 532; 545.

- (b) The SAF gives an alternate canticle based on Psalm 105:1-3,42-43.
- It calls on the congregation to rejoice in God's gifts to them in the sacrament and to praise him by telling the world what he has done for them.
 - The congregation sees itself as the new Israel which God has delivered from slavery and death and which God now leads rejoicing as it journeys to its heavenly land.
 - It is not used during the penitential season of Lent.

(4) **The Greeting with the Prayer of Thanksgiving**

- (a) These are found in the SWC, but omitted in the SAF and WT.
- (b) They introduce the **Prayer of Thanksgiving** in two ways.
- The greeting announces and proclaims Jesus as the liturgist who leads the congregation in its thanksgiving.
 - The refrain, which was taken from Psalm 106:1; 107:1; 118:1,29; 136:1 and was used by the choir at the temple according to 1 Chronicles 16:34 and 2 Chronicles 5:13, is a call to thanksgiving.
- (c) The alternate refrain, taken from Psalm 111:4, acknowledges that the Lord has instituted the sacrament so that his grace and works would be proclaimed and remembered.
- (d) It may be replaced by any other suitable Biblical antiphon.
- (e) Customarily, the Hallelujahs are omitted during the penitential season of Lent.

(5) **The Prayer of Thanksgiving**

- (a) In response to the gift of Christ's body and blood the congregation thanks God the Father as the author of that gift.

- (b) Two model prayers are given.
 - In the first, which was written by Luther, the congregation thanks the Father for healing through Christ's body and blood and petitions him for the strengthening of its faith and love by the same gift.
 - The second is a petition for the indwelling of Christ through the sacrament (cf. John 6:56).
- (c) Other suitable post-communion prayers, such as are found in *LCA Worship Resources*, may be used instead of these.

(6) Let Us Bless

- (a) This comes from the end of the Roman **Mass** where it was introduced by the greeting.
- (b) The first part of it is a paraphrase of the phrase: “Blessed be the Lord” as found in Psalm 41:13; 72:18; 89:52 and 106:48. It invites the congregation to acknowledge God as the giver of all blessings by giving thanks to him.
- (c) The congregation ends its part of service and leaves the church with thanksgiving to God.
- (d) The common ecumenical form found in **Responsive Prayer** (LHS, 56, 57) may also be used:

Let us praise the Lord:
Thanks be to God.
- (e) It can be omitted without disrupting the flow of the service and may be replaced with a scriptural promise, or antiphon, or charge to the congregation before it receives the final **Benediction**. These are best taken from the readings for the day. Suggested verses are given in the *LCA Worship Resources*.
 - A word of promise as the basis for and result of the blessing
 - A word of encouragement for service in station and vocation
 - A word of charge or admonition as the purpose of the blessing

(7) The Benediction

- (a) Before the people leave the place of worship, the Lord bestows on them his blessing which protects them from evil, enlivens them to live as his children, and empowers them (see Luther’s exposition on the nature of blessing as a performative utterance in LW 5, 140-147).
- (b) With the **Benediction** the triune God equips and empowers his holy priests to work with his in his mission to the world as bearers of his blessings.

- (c) Just as the high priest blessed the congregation at the climax of the worship in Jerusalem (Num 6:22-27; Deut 10:8; 1 Chron 23:13; cf. Lev 9:22-23), so the risen Lord who has ascended into heaven as our high priest, blesses us from the heavenly sanctuary (Luke 24:50-51).
- (d) The final Aaronic **Benediction** is a Lutheran innovation which was chosen because it was the only blessing which had been instituted by God.
- The triple use of Lord can be taken to refer to the three persons of the Holy Trinity.
 - Since it is pronounced in the Lord's 'presence,' it refers to his 'face' shining on his people and turning it to pay attention to them.
 - By this blessing the Lord's protection, approval, grace, attention and peace are granted to his people.
- (e) The **Apostolic Benediction** from 2 Corinthians 13:14 may also be used at the end of the service.
- It is a Trinitarian blessing.
 - By it the Lord Jesus grants us access to the Father's love through the gift of the Holy Spirit.
- (f) It is best to end the service with this blessing. If a hymn is sung, it should be a short doxology or else a short hymn sung before the final **Benediction**.

f. The Location and Function of the Hymns

Read John W. Kleinig. "Singing with Grace in our Hearts: The Function of Hymnody in its Cultural Context," *Teach me Thy Way, O Lord: Essays in Honor of Glen Zweck*. J. Bart Day and Andrew D. Smith (eds). Houston: The Zweck Festschrift Committee, 1997, 103-117. <http://www.lca.org.au/worship/btr.cfm>

(1) Hymn after the Invocation (optional)

- Prayer for the Holy Spirit.
- Prayer to the Triune God.
- Praise of Christ.
- Penitential hymn.

(2) Hymn after the Absolution (optional, short or only a few verses)

- Thanksgiving for pardon or the gift of salvation.
- Seasonal praise.
- Beginning of worship.

(3) Gradual Hymn after the Epistle: Hymn of the Day (optional)

- Response to the first two readings.
- Preparation for hearing the gospel.
- Praise of Christ and his work.

(4) Hymn before the Sermon

- Response to the gospel or all the readings.
 - Confession of faith.
- (5) Hymn after the Sermon (optional)**
- Response to the sermon in faith or hope or love.
 - Offertory
 - Song of self-offering or commitment or obedience
 - Song of thanksgiving or intercession.
- (6) Hymn before the Lord's Supper (optional)**
- Preparation for communion
 - Petition for Christ and his gifts in the sacrament
 - Teaching on the sacrament
 - Penitential hymn
 - Praise or thanksgiving for the sacrament
 - Invitation or approach to the sacrament
 - Praise of Christ as appropriate to the season or occasion.
- (7) Doxology at the end of the service (optional)**
- Trinitarian praise as in LHS 642-647; cf 1 v 5; 3 v 5; 19 v 7; 50 v 5; 94 v 5; 102 v 4; 116 v 6; 145 v 6; 159 v 7; 185 v 7; 215 v 4; 236 v 4; 248 v 4; 257 v 4; 316 v 5; 324 v 6; 334 v 3; 399 v 6; 400 v 4; 433 v 5; 437 v 3; 443 v 6; 484 v 2; 498 v 3; 516 v 7; 532 v 3; 565 v 8; 758 v 6; 783 v 4; 790 v 6; 791 v 7; 834 v 8; 847 v 5.
 - Christological praise as in LHS 13 v 5; 31 v 4; 42 v 5; 60 v 5; 86 v 1; 460 v 2; 523 v 4; 749 v 5; 890 v 1,6.
 - Praise for Christ's body and blood as in LHS 284 v 4; 285 v 6; 295 v 1 or 2 or 3; 296 v 4; 487 v 3; 523 v 4; 834 v 2 or 4.
- (8) If a hymn is sung at the end of the service, it fits in best before the Let Us Bless.**
- (9) The *LCA Worship Resources* lists hymns that fit the readings for each day in the church year.**
- (10) Note that the historical western mass itself provides the original hymns of the liturgy: *Kyrie, Gloria, Credo, Sanctus, Agnus Dei***

k. Variations for the Service with Communion

See the COW Statement 30: '*Guidelines for preparing the Service with Communion.*'
<http://www.lca.org.au/worship/statements.cfm>.

(1) The Invocation

- Use of a seasonal antiphon from LHS pages 77-79 or a sentence from the Readings before the Invocation
- Use of the Apostolic Greeting from 2 Cor 13:14 or the Glory to the Father

(2) The Confession

- Use of scriptural sentence or one of the ten commandments, with or without Luther's explanation, before the invitation
- Omission of the two responsive sentences
- Use of the alternative prayer from page 34 in the *Order for Confession and Absolution*

(3) The Absolution

- Omission of the three interrogatory sentences
- Use of alternative absolution from page 34 in the *Order for Confession and Absolution*
- Reception of individual absolution on Ash Wednesday and Maundy Thursday
- Exchange of peace after the absolution but better at The Peace just before Lamb of God

(4) The Confession and Absolution

- Replacement with the *Order for Confession and Absolution* from pages 32-35 on a penitential occasion
- Relocation in 16 after a sermon on repentance and forgiveness
- Relocation before the Preface in 22 in a penitential service as on Good Friday or on the last Sunday of the Church Year
- Omission or shortening on other special occasions

(5) The Introit

- Use of verses from the psalm for the day
- Use of the whole psalm for the day in spoken, chanted or metrical form
- Omission if the psalm is used partly or entirely as a response after the First Reading, as is intended in the RCL.
- Use of another psalm appropriate for the commencement of the service (24, 43, 63, 67, 95, 100, 138, 145-150).

(6) The Kyrie

- Use of one of the two set forms
- Use of spoken or sung seasonal variants from the LWR
- Use of Kyrie hymns such as LHS 93 (Easter) or 118 (Pentecost)
- Use of LHS 897 (by choir?)
- Omission at festivals and other occasions

(7) The Great Gloria

- Use of paraphrase as at LHS 136 (modernised version) or 895
- Omission in Advent and Lent or replacement with a canticle such as the Song of Mary in Advent
- Use of abbreviated form in the Sundays after Pentecost
- Replacement with the canticle in LHS 666 during the Easter season

- Replacement with the Te Deum chanted as at LHS pages 40-42 or 45-46 or sung in metrical form as at TIS 98 or 99 or 127
- Use of another angelic hymn of praise like LHS 33 or 34 (Christmas), 436 or 469 (Easter), 112 (Ascension), 441 (Pentecost), 138 or 823 (Trinity), 456 or 458 or 465 or 468 (after Pentecost). See also TIS 94, 125, 142, 150, 221.

(8) The Greeting and Prayer for the Day

- Use of an appropriate antiphon for the season from LHS pages 77-79 or a sentence from the Readings before the prayer

(9) Response to the First Reading

- Use of the psalm for the day spoken or chanted or sung in metrical form
- Use of some verses from the psalm for the day

(10) Response to the Second Reading

- Singing of triple Hallelujah or Lenten response from Phil 2:8
- Use of sung Alleluia verse from LWR
- Use of verses from the psalm for the day as the Gradual
- Use of an appropriate seasonal response from LHS pages 77-79
- Singing of the hymn for the day
- Singing of a verse or verses from a Hallelujah hymn like LHS 15 (Advent), 22 or 28 (Christmas), 174 (Lent), 88 or 89 or 90 or 94 or 96 or 97 or 101 or 102 or 105 or 762 or 765 or 834 (Easter), 111 or 771 (Ascension), 121 (Pentecost), 430 or 450 (after Pentecost), 823 (Reformation), and 212 or 213 (All Saints)
- Anthem/song by a choir or singing group or cantor

(11) The Gospel

- Traditional responses before and after the gospel
- Use of gospel procession with or without crucifix and candles to the centre of the church at Christmas or on Easter or on other special occasions; see LWR, 'General notes and resources' doc
- Extended gospel acclamation before and after the reading of the gospel
- Short prayer from LWR as the response after the gospel

(12) The Creed

- Nicene Creed as the ecumenical confession of faith at the Eucharist
- Use of Apostles Creed after Pentecost
- Pause or ringing of bell on high festivals to highlight the part of the creed that deals with that occasion
- Responsive use of the Athanasian Creed in a modern translation as given in LWR for Trinity
- Singing of a paraphrase of the creed as at LHS 142 (modernised)
- Use of the Apostles Creed with Luther's Explanation: first article (New Year's Eve and Harvest Thanksgiving), second article (Christmas, Good

Friday and Easter), third article (Pentecost, Reformation, and Mission Sunday)

(13) The Presentation of the Offering with the Offertory

- Presentation of bread and wine with the offering
- Use of an Offertory from Ps 116 in the Service without Communion in LHS page 29
- Use of the offering song from TIS 774 or ATE 265
- Use of a spoken prayer of offering as in LWR
- Song of self-offering such as in LHS 356-383
- Song of thanksgiving such as LHS 467 or 563 or 565 or 567 or 814

(14) The Prayer of the Church

- Use of an appropriate sentence from the Readings before the call to pray
- Use the alternative model prayer from the Service without Communion in LHS page 30
- Use of outline given for each Sunday in LWR
- Use of the exhortative form: “We pray for...” with the congregational response: “Lord, have mercy.”
- Use of bidding form with an invitation, silence for reflection, a collect, and a congregational response
- Use of the Lord’s Prayer as a template for intercession
- Use of the Litany from LHS pages 80-81 or another litany
- Use of LHS 899 as the congregational response
- Presentation of offering at the end of the intercessions
- Exchange of the peace at the end of the intercessions

(16) The Preface with the Sanctus

- Use of the proper prefaces for the seasons of the church year (as the reason for thanksgiving) and Easter preface for the Sundays after Pentecost
- Use of proper prefaces in LWR rather than those in LHS
- Occasional use of LHS 140 or 501 in the place of the chanted Sanctus

(17) Words of Institution

- Use of the Eucharistic prayer from Worship Today
- Use of another appropriate Eucharistic prayer with or after the Words of Institution as in The Service – Alternative Form
- Note the new eucharistic prayers currently being trialled

(18) The Peace and the Lamb of God

- Exchange of the peace if it has not yet occurred after the Absolution or the Prayer of the Church
- Use of the paraphrase in LHS 48 or 803 or LWR for Christmas and Easter

(19) Distribution

- Use of a Scriptural sentence with congregational thanksgiving and a

pastoral invitation as given in the LWR

(20) Song of Simeon

- Use of metrical paraphrase as in LHS 44 or 898 or 900 and TIS 324 or 733
- Use of an appropriate post-communion song such as LHS 288 (see modernised form in TIS 504) or 295 (modernised) or 842 or 844 or 845 and TIS 495 or 518 or 521 or 530 or 532 or 545
- Omission of the canticle or song

(21) Thanksgiving

- Omission of the Hallelujahs from the antiphonal sentence in Lent
- Use of any other suitable scriptural antiphon
- Omission of antiphonal sentence
- Choice of one of the two model prayers or another prayer from LWR

(22) The Blessing

- Replacement of archaic invitation in 35 with its modern form as found in Responsive Prayer, LHS page 56:
Let us praise the Lord:
Thanks be to God.
- Use of an appropriate scriptural sentence from the Readings as a promise or a charge before the Blessing as given in the LWR
- Use of the Apostolic Benediction or another Trinitarian benediction such as the second one on page 76 of the LHS in the place of the Aaronic blessing

2. The Service Without Communion

- a. This is basically an abbreviation of the **Service with Communion**.
 - (1) It is primarily a preaching service.
 - (2) It can also be taken by a lay reader.
 - b. It differs from the **Service with Communion** in three ways.
 - (1) The absolution is replaced by a declaration of the Father's grace and pardon.
 - (2) The offertory is either a formula of thankoffering from Psalm 116:12,13,17-19 or the pronouncement of the sacrifices acceptable to God in Psalm 51:17-19.
 - (3) The **Prayer of the Church** culminates in the **Lord's Prayer** which summarises and includes all the petitions in it.
 - c. Unless there is a tradition of its use, I would not introduce this order, but would rather use the order of **Matins** for Sundays when the Lord's Supper is not celebrated.
 - d. Also see the Sunday Word and Prayer resources at
http://www.lca.org.au/worship/sunday_word_prayer.cfm
-

3. Matins and Vespers

a. The Nature and Purpose of Matins and Vespers

(1) Basic Reading

- (a) Maschke, Timothy H.
Gathered guests, Concordia, St Louis, 2003, 331-359.
- (b) Pfatteicher, Phillip H. and Messerli, Carlos R.
Manual on the liturgy: Lutheran Book of Worship, Augsburg, Minneapolis: 1979, 263-304.
- (c) Pless, John T.
'Daily Prayer,' F L Precht, *Lutheran Worship. History and Practice*, Concordia, St Louis, 1993, 440-452.
- (d) Reed, Luther D.
The Lutheran Liturgy, Fortress, Philadelphia, 1947, 388-449.
- (e) *Everyday Prayer*, 5-14

(2) **The Lutheran reformers, under Luther's leadership, retained the services of Matins and Vespers.** Luther speaks approvingly of Matins and Vespers and recommended their regular use both in the schools and in the congregation, for these 'consist of nothing but divine words of Scripture' and are therefore profitable for worship and nurture (see LW 53,38).

(3) **Matins and Vespers ought to be used much more widely and frequently than they are,** not only in the Church's institutions – schools, colleges, tertiary institutions – but also in the congregation, and even in group or private devotions, because they offer a good order for the devotional life of God's people.

(4) **The LCA has adopted two settings for the Matins and Vespers.**

- (a) The first are the traditional form in LHS, 36-54, and 47-54..
- (b) The second are the hymnic settings by D. Schubert and P. Schmidt in *Worship Today*, 26-33 and 35-42.

(5) **Both Matins and Vespers have a simple structure.**

- (a) They contain four basic elements: **psalms, lessons, hymns** (including canticles) and **prayers**.

(b) Matins is basically a service of praise and prayer. Both orders are extremely flexible, and the number of variations they allow make them adaptable to many situations. A simple, basic order can be followed; if it is required the order can be enriched and expanded in many different ways.

- (6) The orders of *Everyday Prayer for Congregations, Groups and Individuals* and *Seasonal Prayer for Congregations, Groups and Individuals* (LCA Commission on Worship: North Adelaide, 2006) are two such versions of these services of prayer and praise.

b. The Origin of Matins and Vespers

- (1) **These are the two daily services of prayer and praise in the church, the two most important minor services.**
- (2) **They originate from several sources**
 - The daily services at the temple in Jerusalem with the singing of psalms during the presentation of the daily burnt offering each morning and evening
 - The recitation of the *Shema* each morning and evening in every Israelite household
 - The practice of daily meditation and prayer by Jesus and the apostles
 - The daily recitation of the Lord's Prayer and the Creed in Christian households
- (3) **They fulfil the command of Jesus to his disciples that they should pray regularly (Luke 18:1).**
- (4) **Both Matins and Vespers belong to the so-called 'cathedral' tradition of daily prayer in early Christian communities,** which was characterized by the people gathering with the local clergy, the use of select psalms appropriate to the times of day (Psalms 63, 148-150 at Lauds; Psalm 141 at Vespers), and popular ritual components such as lights, incense and processions. This was in contrast to the so-called 'monastic' tradition in which the entire psalter was prayed continuously as an act of personal piety and reflection upon the word.
- (5) **Their main component is the use of the Psalter in communal meditation, praise and prayer.**
- (6) **Since 'everything is consecrated by the word of God and prayer' (1 Tim 4:5), Matins uses them to sanctify each new day while Vespers uses them to sanctify each new night.**

c. The Content of Matins

(1) Opening Sentences (Versicles)

(a) Verses from Psalm 51:15 and 70:1

(b) **Glory to the Father**

(c) **Hallelujah**

(2) Invitation

- Sentences of Invitation (**Invitatory**)
- Psalm 95:1-7 (**Venite**)
- **Glory to the Father**

(3) Hymn for the Day (Office Hymn)

(4) Psalm

(5) Reading(s)

(6) The Response (Responsory)

(a) Verse from Psalm 86:11 and Glory to the Father.

or

(b) Plea for mercy with thanksgiving to God.

(7) Sermon (?)

(8) Canticle

(a) **Te Deum**

or

(b) **Song of Zechariah** (Benedictus)

or

(c) Another Biblical canticle

(9) Prayers

- **Lord Have Mercy (Kyrie)**
- **Lord's Prayer**
- **Apostles Creed (?)**
- **Greeting** (Salutation)
- Collects/prayers
- Verse from Psalm 71:8
- **Collect from Grace**

(10) Blessing

- **Let Us Bless** (Benedicamus)
- Apostolic Benediction

d. The Functional Structure of Matins

(1) Introduction

- (a) Prayer: opening of lips and help
- (b) Praise
 - **Lesser Doxology:** acclamation and adoration
 - **Hallelujah:** call to praise
 - Psalm 95 with **Lesser Doxology**
 - **Office Hymn**
 - Psalm: prayer or praise

(2) Body of the Service

- (a) The word of God
 - (1) Biblical reading.
 - Lesson
 - Prayer for instruction by God
 - (2) **Sermon** (?)
 - (3) Praise: canticle
- (b) Prayers
 - (1) Christ's intercession.
 - **Lord Have Mercy**
 - **Lord's Prayer**
 - **Apostles Creed** (?)
 - (2) Our petitions
 - **Greeting**
 - Collects
 - Psalm 71:8.
 - **Collect for Grace**

(3) Blessing

- (a) Acknowledgment of the Lord Jesus as the giver of blessing
- (b) Benediction

e. The Main Features of Matins

(1) Opening Hymn

- (a) When **Matins** is used in the congregation as one of the Sunday services, the hymn can function as the beginning to the service. For daily use, however, it is more appropriate to begin simply with the opening sentences.
- (b) The hymn is a prayer of invocation to God or appropriate to the day or season or a song of praise (see LHS, 420-469, 869-887).

(2) The Opening Sentences

- (a) The verses from Psalm 51:5 and 70:1 open the service with prayer and establish that the purpose of the service is to praise God and pray to him for help.
- (b) They end with a Trinitarian doxology because all prayer is addressed to the Holy Trinity and gives glory to God the Father through the Son (cf John 14:13; 15:7-8).
- (c) The leader faces the altar for the **Opening Sentences** since the altar is the symbol of God present with us and the focus of our praise and prayer to God.
- (d) Traditionally, the **Hallelujah** is not used during Lent, but a sentence of praise to Christ is sung instead.

(3) The Invitation and Call to Worship

- (a) The sentence of invitation introduces an extended responsive call to worship that continues what begun with The **Opening Sentences**. Psalm 95, from which the **General Invitation** and **O come let us sing** come, has always been associated with **Matins** at this place. It invites people to enter God's presence with the thanksgiving and pay homage to him with praise.
- (b) Seasonal sentences of invitation are set for use at Advent, Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity and a Saint's Day.
- (c) In addition to the chant given in the order, additional chants are given at LHS 648-650. These can be used for variation when the chant given in the order shows signs of being overworked.
- (d) The order may be spoken rather than sung.

(4) The Hymn

In most orders of **Matins** the hymn comes after **O Come Let us Sing** and before the **Psalm**. This is said to be 'the principal Hymn of **Matins**, the so-called "Office Hymn"' (Reed, 387). It not only separates the fixed **O Come Let Us Sing** from the variable **Psalm**; it also expresses praise of God or offers prayers for the day that lies ahead. While it is usually linked with the readings for the day, the praise and prayer hymns 420-469 and 879-884 may also be used.

(5) The Psalm

- (a) Christians, following the practice of the people of God in the Old Testament, and later the synagogue, have sung the psalms from the earliest times. Accordingly, psalms became one of the basic elements in the **Service with Holy Communion** and other orders. The book of Psalms became the 'first hymnbook of the church.' Jungmann claims that there was a time in its development when the office of **Matins** consisted entirely of psalms (*Public Worship*, 170).
- (b) Various ways of using the psalms in **Matins** and **Vespers** developed over the years. In some communities the whole of the psalms were chanted progressively every week to various tunes. Psalms 1-109 came to be associated with **Matins**, Psalms 110-150 with **Vespers**. Later a specific number of psalms – usually an odd number – nine, seven, five, three – were sung at each **Matins**. The Lutheran order prescribes just the one psalm, intending that it be the one chosen to harmonise with the other lessons to be read as given in the 'Table of Scripture Readings for Matins and Vespers,' LHS, 84-87.
- (c) The **Psalm** can be sung to the chants given in the LHS, 670-730 or the *LCA Music Resources 3, Psalm Settings* (LCA Commission on Worship: North Adelaide, 2006). It can be sung throughout by the congregation; it can be sung antiphonally by choir and congregation, the choir taking the first part of each verse. It may be read antiphonally by the minister and the congregation, or by congregation left and congregation right.
- (d) Other modern settings of the psalms are found in Christopher Willcock. *Psalms for Feasts and Seasons* and in *Together in Song*.
- (e) Whether sung or read, the **Glory to the Father** is always sung or spoken at the end of the psalm. This not only 'distinguishes the Christian use of the Psalm and connects the Old Testament texts with the later and fuller revelation of the New Testament,' but it is also 'a brief but clear profession of faith in the Holy Trinity and particularly in the divinity of our Lord' (Reed, 252). The psalms are therefore understood to function in a Trinitarian way as prayer and praise to God the Father through the Son by the Holy Spirit.

- (f) The antiphon is a psalm verse, or other sentence from Scripture, recited or sung before each psalm and repeated after the **Glory to the Father**. ‘Seasonal Antiphons’ and a few ‘General Antiphons’ are given in LHS, 77-79.

(6) The Reading

- (a) The Lutheran Reformation approved and continued the practice of reading passages from the Holy Scriptures in the daily services. Luther said: ‘We should assemble daily ... and have God's Word read ... in the same manner as the lesson is still read at **Matins**; this should be done by one or two, or by one individual or choir responding to the other, as may seem most suitable’ (LW 51,12).
- (b) The **Reading** should be announced as indicated. If more than one reading is read, then the announcement is: ‘The first reading...’ and ‘The second reading ...’
- (c) The congregation may be seated for the **Reading** read from the Old Testament and the epistles. It should rise, as usual, for a lesson from the Gospels.
- (d) The function of the **Reading** in Matins is to guide the prayers and praises of the congregation.

(7) The Response

- (a) Responsive singing is an ancient practice associated with the psalms and lessons, in which the congregation responds to the cantor or pastor. For a clear example from the psalms themselves, see Psalm 136. ‘Responsorial psalmody,’ Jungmann writes, ‘was used especially in connection with the readings. After the reader had proclaimed the Word of God, the song of the community followed it as a kind of joyful echo’ (*Public Worship*, 41).
- (b) In the course of time many responses were written and used in the various services. The Lutheran reformers retained a limited number of the best of these and provided for a response to be sung after the last lesson at Matins.
- (c) The response is the ‘answer’ of the congregation to Christ and his word.
- (d) In the general response taken from Psalm 86:11, the congregation, which has just heard God's word, prays for the Lord to guide it by that word in leading a God-fearing life.

- (e) The general response may be replaced by a seasonal response such as is found in LHS, 77-79. Since music is not supplied for these, they should either be read or sung by the choir/cantor.
- (f) If neither a general or seasonal response is used, each reading is followed by the pastor's prayer for mercy from the Lord and a word of thanksgiving from the congregation for the gift of God's grace through his word.

(8) Hymn

The hymn at this place is appropriate only if a sermon follows, as would be the case when the order is used as one of the Sunday orders of worship. Otherwise the movement of the order is unnecessarily retarded by the singing of a hymn.

(9) Sermon

The **Sermon** is a Lutheran addition to the order. Luther, in emphasising the importance of reading passages of Holy Scripture in **Matins** and **Vespers**, intended that God's word should be preached whenever it was read in the church (LW 51,38). When **Matins** is used as a daily office today, the **Sermon** rarely occurs, unless some special event is being observed, or if the order is used for Sunday public worship.

(10) Hymn

- (a) A hymn is out of place here unless a **Sermon** has been included.
- (b) An offering is only taken here in this service if it has been used on a Sunday or feast day.

(11) Canticle

- (a) Canticles are unmetrical Biblical songs, poetic in character, taken from some other part of the Holy Scriptures than the psalms, and arranged for singing.
- (b) They are used in **Matins** and **Vespers** as Spirit-inspired, Spirit-filling songs of praise in response to God's word as given in the readings, response and sermon.
- (c) The **Canticle** marks the end of the first part of the service that concentrates on praising God and introduces the second part of the service that consists mainly of prayer.
- (d) While the **Te Deum** and the **Song of Zechariah (Benedictus)** are appointed for **Matins**, the **Song of Mary** and the **Song of Simeon (Nunc Dimittis)** are set for **Vespers**.

(e) The function and use of the **Te Deum**

- [1] In the **Te Deum**, which is ascribed to St Ambrose of Milan, the congregation joins the angels and whole communion of saints in the adoration and praise of the Holy Trinity.
- [2] While the first part is addressed to God the Father, the second part is addressed to Jesus as our heavenly king.
- [3] The **Te Deum** may be sung without the final responsive prayers which are later additions to it. It then ends with the reference to the advent of Jesus as judge at the end of the world.
- [4] As well as Luther's metrical paraphrase, two other settings of the **Te Deum** are given in the LHS, the first as chants in pages 45-46 and the second as a paraphrased metrical song at 904. Other paraphrases are found in *Together In Song* 98, 99, and 127.

(f) The function and use of the **Song of Zechariah**.

- [1] This is taken from Luke 1:67-79 and is said to be a prophetic song of praise inspired by the Holy Spirit.
- [2] In this song the congregation joins Zechariah in praising God for the birth of John the Baptist as the herald of Christ's coming and the dawn of the messianic age with its perfect worship of God. In a sense it is a fitting summary of, and response to, all the prophets who proclaimed God's promises.
- [3] While the whole song is most appropriate for Advent and Lent, it may be abbreviated on other occasions and used without the references to John the Baptist in Luke 1:75-79.
- [4] A metrical paraphrase of it is given in *Morning Praise* and *Together In Song* 284. Alternate settings are given in LHS 652-654.

(g) Other canticles may also be used, such as:

- [1] The **Confitebor Tibi** (I Will Give Thanks), the **Song of Isaiah**, from Isaiah 12:1-6, as at LHS 655, for the Easter Season or Sundays after Pentecost. A paraphrase of it by John W. Kleinig is found in the *LCA Worship Resources*.
- [2] The **Song of Mary** (*Magnificat*) from Luke 1:46-55, as in Vespers (LHS p 50) or at LHS 656-658, or paraphrased at LHS 903 and *Together In Song* 160, 172, 173 for any time but especially at Christmas, Epiphany and the Marian festivals.

- [3] The **Song of Simeon** (*Nunc Dimittis*) from Luke 2:29-32, as in the SWC (LHS, p 20) or in **Vespers** (LHS, p 51) or at LHS 659-663, or paraphrased in WT, LHS 44 and 900, and *Together In Song* 324 and 733, for any time except a major festival.
- [4] The **Beatitudes** from Matthew 5:3-12, as at 664, 665, for any time in Sundays after Pentecost except Sundays. David Schubert's paraphrase of it is found in the *LCA Worship Resources*.
- [5] The **Dignus Est Agnus** (Worthy is the Lamb) from Rev 5:12,13 and 15:3,4, for the Sundays of Easter and the Sundays after Pentecost.
- [6] The **Salvator Mundi** (Saviour of the World) which is not taken directly from the Scriptures but is based on Matthew 14:22-36, as at 668-669, for Lent and any other penitential occasion. A paraphrase by David Schubert is found in the *LCA Worship Resources* (and also at AT 451).
- [7] The **Song of Hannah** (1 Samuel 2:1-10) by John Kleinig and Stephen van der Hoek for the Mary festivals (LCA website: <http://www.lca.org.au/worship/liturgics.cfm>)

- (h) An antiphon, such as is given in LHS 77-79, may introduce and conclude any canticle except the **Te Deum**.

(12) The Prayers

(See Chart)

- (a) This makes up the second major part of **Matins** and is traditionally done in one of four ways.
- The form given in the order from the **Lord Have Mercy** (14) to the **Prayer for Grace** (19)
 - The **Litany** as at LHS 80-81
 - **General Responsive Prayer** as at LHS 81-82
 - **Morning Responsive Prayer** as at LHS 55-56
- (b) Mistakes are sometimes made in conducting the **Prayers** in **Matins** and **Vespers** because note 13 on page 43 has not been read or rightly understood. If the **Prayers** are said in the form given here in the order, they begin with **Lord have Mercy**. Additional prayers are not to be inserted before that. The place for additional collects is after **The Collect for the Day** which comes later in the order.
- (c) If a number of prayers are included, they are best separated by the exchange: "Lord, in your mercy: **Hear our Prayer** and the formula: "through Jesus Christ....**Amen**" functions best as the conclusion to the **Collect for Grace**.

(d) The order of prayer in **Matins** is pastorally helpful and theologically significant.

[1] By its plea for Christ's mercy the congregation acknowledges its own inability to pray and begs for Christ's help in praying.

[2] The **Lord's Prayer** is Christ's answer to that request, for in it he shares his prayer with the congregation and leads it in praying with him for the needs of the whole world.

[3] The **Creed**, which is not an essential part of **Matins**, but is used only if **Matins** is used in public worship, is placed here, because only those who have faith in the Triune God join Jesus and the church in corporate prayer.

[4] The **Greeting** claims and acknowledges Jesus as the liturgist leading the congregation in its prayers.

[5] The needs of the congregation are brought before God in the **Collect** for the day. Intercession for others and the needs of particular people in congregation are covered with additional collects.

[6] The verse from Psalm 71:8, which promises to continue the praise begun in the service throughout the whole of the day, introduces the final prayer for God's help and guidance during the rest of the day.

(e) A **Litany** may also be used in **Matins** immediately after the **Canticle**.

[1] Luther held that next to the **Lord's Prayer** this was the best prayer of all.

[2] The litany opens with the **Kyrie** and an invocation of the Trinity. The body of the prayer then follows, with its deprecations (prayers against dangers and evil), supplications, and intercessions for all sorts and conditions of people, all of which are based on Christ's redemptive work and the sanctifying power of the Holy Spirit. The **Litany** reaches its climax with petitions for mercy and peace to Christ as the Lamb of God who is the Lord of the world. The structure in the body of the prayer appears to be patterned on 1 Timothy 2:1,2.

[3] Usually the **Lord's Prayer** follows the **Litany** if it is used in **Matins**.

[4] The orders for **Morning Responsive Prayer** without the invocation may also be used instead of the prayers set for **Matins**.

- The orders for **Morning Responsive Prayer** (LHS, p 55,56) and **General Responsive Prayer** are a series of verses and responses taken chiefly from the psalms.

- The final prayer in the **General Responsive Prayer** is the lovely collect for peace from the order of **Vespers**.
- The final prayers in **Morning** and **Evening Responsive Prayer** come from Luther's Small Catechism.

(13) **The Benediction**

- (a) Like the **Service with Communion, Matins** introduces the **Benediction** with **Let Us Bless**, an invitation to thanksgiving and a word of thanksgiving. This rather obscure formula may be replaced by the more common ecumenical wording from **Responsive Prayer**: "Let us praise the Lord: **Thanks be to God.**"
- (b) The **Apostolic Benediction** from 2 Corinthians 13:14 concludes the service and equips the people of God for their daily work. This may be replaced by any other suitable benediction.
- (c) The **Amen** of the congregation applies to the blessing and the whole service.

f. The Content of Vespers

(1) **Opening Sentences (as in Matins)**

(2) **Psalm (as in Matins)**

(3) **Reading(s).**

(4) **Response.**

- (a) Verses from Psalm 119:105 and 160
or
- (b) Plea for mercy with thanksgiving to God

(5) **Sermon (?)**

(6) **Hymn**

(7) **Canticle**

- (a) Verse from Psalm 141:2 for prayer as the evening sacrifice
- (b) **Song of Mary** from Luke 1:46-55 with antiphon of adoration of Jesus as Mary's Son or any other antiphon as given in LHS 77-79
or
Song of Simeon from Luke 1:68-79 with antiphon about Christ as the light to the nations
or

Worthy is the Lamb (LHS 666, 667) with an appropriate antiphon
or
Any other Biblical canticle

(8) Prayers

- (a) **Lord Have Mercy**
- (b) **Lord's Prayer**
- (c) **Creed (?)**
- (d) **Greeting**
- (e) **Collects**
- (f) **Verse** about the gift of peace from Psalm 29:11
- (g) **Collect for Peace**

(9) Blessing

- (a) **Let Us Bless**
- (b) **Apostolic Benediction**

g. The Difference of Vespers from Matins

- (1) **Vespers** is almost identical to **Matins** in its structure.
- (2) It differs in its function, since it is an evening service of prayer with praise.
- (3) It marks the close of the day with the setting of the sun and celebrates the presence of Christ with his word as a light in our darkness.
- (4) Unlike **Matins**, it does not use Psalm 95 at the beginning of the service before the set psalm but has the verse from Psalm 141:2 before the canticle that God's acceptance of prayers the our evening sacrifice.
- (5) Since the office hymn for **Vespers** is usually petitionary in nature, it comes after the readings or the sermon and is connected with the canticle rather than the psalm. One of the evening hymns from LHS 531-550 may be used.
- (6) If the psalm for the week is not used, one of the following may be used: 6, 23, 38, 46, 51, 105, 110, 111, 114, 116, 117, 118, 126, 130, 135, 136, 138, 139, 141, 142, 143, 146.

- (7) During the festive season the set response after the readings may be replaced by a seasonal response (LHS, 77-79).
- (8) As with **Matins**, the prayers may be replaced by the **Litany** (LHS p 80f) or **Evening Responsive Prayer** (LHS, p 56f).
- (9) Whereas the order of **Matins** ends with a prayer for God's grace for the day, **Vespers** ends with the beautiful prayer for peace from God.

h. Variations for Matins

(1) Location of the song

The song need not always be sung after the *O Come, Let Us Sing*. Provided that it is appropriate for the location and functions appropriately there, it may also be sung

- Before or after the *Opening Sentences*
- After the *Psalm*
- After the *Reading*
- Before or after the *Blessing*

(2) Opening Psalm

Instead of always using *O Come Let Us Sing*, consider one of the following Psalms

- Another psalm that calls God's people to worship or praises found in *LCA Worship Resources* or *Together In Song*: 47; 66:1-12; 96; 98; 100; 113; 136; 145; 146; 148; 149; 150
- A paraphrase of one of these psalms: LHS 433; 449; 453; 565; 879; 882
- A hymn based on these psalms or some other scriptural passage: LHS 435; 436; 437; 442; 450; 454; 458; 463; 465; 468

(3) Response after the Reading

Choose another sung or spoken response as appropriate to the reading or season.

- *A Hallelujah Verse* from *LCA Music Resources*
- The seasonal responses from LHS pp 77-79
- Any other appropriate scriptural verse
- LHS 902 or AT 139 (during Lent)
- Any appropriate verse from a hymn

(4) Biblical Canticles

- The *Te Deum* as in LHS pp 40-42 and pp 45-46 or its paraphrase in LHS 904 and TIS 98 or 99 or 127
- The paraphrase of the *Te Deum* in LHS 457 or TIS 98 or 127
- *The Song of Isaiah* as in LHS 655 or by Kleinig/A Collyer
- The *Beatitudes* as in LHS 664-5 or by Schubert/A Collyer
- The *Song of Mary* as in LHS p 50 or LHS 656-658 or LHS 903 or

- by S.Collyer (sheet) or TIS 172 , 173, and 324
- The *Song of Simeon* as in LHS p 20 and p 51, or LHS 44, 898, and 900, or TIS 733
- The Song of Hannah by Kleinig/van der Hoek
- *Worthy is the Lamb* as in LHS 436 or LHS 666-667 or TIS 221
- *Saviour of the World* as in LHS 668-669 or by Schubert/ S Collyer
- The *Christ Hymn* as in LHS 174 or TIS 247
- *Song of the Saints* from Hebrews 12:22-24 by Kleinig/Collyer
- The *Song of Christ the Priest* in Hebrews 4:14-16 in TIS 377

(5) Lord Have Mercy

- AT 11, 236, 379, and 392
- TIS 729, 735, and 736

(6) Lord's Prayer

- LHS pp 16-18
- LHS 421 (some verses), 894, and 901
- AT 283

(7) Blessing

- Omit the *Let Us Bless* or replace it with an appropriate scriptural promise or charge.
- Use another benediction

(8) Catechism

If you include some part of the catechism in the service, make sure that it serves some function in its location

- As an introduction to the intercessions or prayers of thanksgiving before the *Greeting*
- As a devotional meditation after the *Reading* in place of the Sermon
- As a confession of faith in place of the *Creed*
- As an introduction to a song of thanksgiving
- As the focus of the whole service before the *Opening Sentences*
- As a charge before the final *Blessing*