

Liturgy, Scripture, and You

Week One – Introduction and Holy Communion Liturgy – Part 1

- God calls us to worship / We gather

- God meets us in his word / We respond
- God meets us in the his meal / We are made the Body of Christ
- God sends us on a mission / We leave to be the Body of Christ in the world

High Point(s) are the word and the Sacrament

Logical flow of events in worship. Not arbitrary or “creative”

Times for leadership to preside. Times for congregation to respond.

God calls us to worship. *

	Worship Text/Action	What does this mean?	Bible Reference
1.	Assembly	Being Church	Exodus 20:8
2.	Prelude	Gathering Music	Psalms 150 (others)
3.	Confession/Forgiveness	Return to our baptism	Rom 6; 1 Jn 1:8-9
4.	Entrance Hymn	Entrance Procession	Ps 100; Ps 122
5.	Apostolic Greeting	Greeting in God’s Name	2 Cor 13:13
6.	Kyrie	Prayer for God’s Mercies	Lk 17:13; 18:38-39; Ps 123:2-3
7.	Hymn of Praise	Praise for Salvation	Col 3:16-17
	- Glory to God	Join the angels’ song	Luke 2:14
	- Worthy is Christ	Join the song in heaven	Rev. 5:9-13; 19:4-9
8.	Salutation	Greeting in God’s name	Ruth 2:4; Lk 1:28
9.	Prayer of the Day	Theme in prayer form	Many refs to prayer

Other facts and comments for discussion:

1. Until 4th century, there was **no entrance rite**. Early Christians simply gathered for worship and began with the reading of scripture. As Christianity became legal and out of persecution, buildings were built, spaces became larger, processions were added, entry rituals were developed.
2. **Kyrie**. Greek for “Lord”. You might remember “Kyrie eleison”, which is second person singular imperative. In short, a command to God to have mercy. Not a shy request. It may be the oldest piece of liturgy that we have today, dating almost 2,000 years. Links us liturgically with fellow believers “way back”. Signs that it was used in Jewish worship – pre-Christian.
3. **Kyrie**. In Greco-Roman world, the cry was “Caesar Kyrios” (the emperor is lord). Christians refused to say this and may have paid with their lives. Their counter-cultural cry was “Christos Kyrios” (Christ is Lord).
4. **Several forms of Kyrie** in church history. Sometimes in Roman Catholic and other rites, we see, “Lord have mercy. Christ have mercy. Lord have mercy.” See WOV # 772. See LBW p. 168, the Great Litany. Because of the witness of the ancient martyrs and saints saying “Kyrie”, we are here today as the body of Christ. Over all the powers in this world today that want to claim power and be lords over us, we claim Jesus as the Lord and Master of our earthly pilgrimage.
5. **The Hymn of Praise** is what the title says—a hymn of praise to God. We have two options in the LBW: *Gloria in Excelsis* and *Worthy is Christ*. The *Gloria* text comes from the 4th century and possible earlier and was part of daily morning prayer. Was later introduced into the Eucharist.
6. Both the **Kyrie** and the **Hymn of Praise** are **not meant** to be **invariable parts** of worship. The *Hymn of Praise* is often omitted during Advent and Lent. The *Kyrie* is often omitted during the weeks of Epiphany and Pentecost. See “Manual on the Liturgy” (one of the two “brown books” that accompany the “green book”) p. 211, for a possible table of *Kyrie* and *Hymn of Praise* use.
7. **The Prayer of the Day** is the presider’s prayer and to be prayed to announce the theme of the day and ask God’s presence and blessing on the gathering. **The Prayer of the Church**, later in worship, is the prayer of the people, although, with the size of church gatherings, it may not be possible to be prayed spontaneously by the people. Think of two great prayers of the service: # 1 being the Prayer of the Day (presider’s prayer) and the Prayer of the Church (people’s prayer).
8. From David Currie’s “**Born Fundamentalist – Born Again Catholic**” (Ignatius Press), we have the statistics that he observed: a (Roman) Catholic mass with 26% being either direct scripture (or very close paraphrase), an evangelical congregation in NW Chicago with 6% of the service as direct scripture, and a fundamentalist congregation in Indiana at 2%. As Lutheran Christians in the greater western catholic tradition, we do not need to hang our heads low and have doubts about the source of our liturgy. Every time

we pray and sing the liturgy, we are rehearsing/memorizing scripture.	Sharing God's Peace	Mt 5:23-24 Eph 2:13-19
* Table from Mons Teig, Luther-Northwestern Theological Seminary, 1980's		

Week Two – Introduction and Holy Communion Liturgy – Part 2

The Sunday Morning Service

- God calls us to worship / We gather
- **God meets us in his word / We respond**
- God meets us in the his meal / We are made the Body of Christ
- God sends us on a mission / We leave to be the Body of Christ in the world

God meets us in his word.

	Worship Text/Action	What does this mean?	Bible Reference
1.	First Reading	Hearing the law and prophets	Lk 4:16-21; 24:27,32
2.	Psalm	Sing Bible Hymn Book	Psalm 95
3.	Second Reading	Hearing the Word (Epistles)	2 Tim 3:14-17
4.	Verse - Lord, to whom shall we go? - Return to the Lord	Short Bible Song - Alleluia for the Gospel - Lenten prayer/song	John 6:68 Deut 30:2; Num 14:18
5.	Gospel Reading with Acclamation	Hearing the Gospel	John 20:30-31 Luke 1:1-4
6.	Sermon	Proclaiming Christ	1 Cor 1:17-25 Romans 10:5-17
7.	Silence	Apply the Word to Life	Luke 1:38; 2:19
8.	Hymn of the Day	Theme of the Day in Music	Luke 2:14
9.	Creed	Confess faith of the Church	1 Tim 3:16 Phil 2:11
10.	Prayer of the Church	Greeting in God's name	Ruth 2:4; Lk 1:28

11.	Peace	Sharing God's Peace	Mt 5:23-24 Eph 2:13-19 Jn 20:19,21,26 Jn 14:27; Rom 16:16
-----	-------	---------------------	--

Other facts and comments for discussion:

1. Everything thing in part 1 is the “**entrance Rite**” – the way in which we come into worship, “settle in”, invoke God’s presence, and pray a prayer that lays out the theme of the day.
2. The **Lectionary** is a series of biblical readings that takes **three years** to complete. As Lutherans, we are not bound to the lectionary, but we most often use it to give our congregations a balanced diet of the story of salvation in three years.
3. **Reading scripture publicly** in worship has roots in Jewish worship before the time of Christ. Remember that “scripture” to the very earliest of Christians was what we call the Old Testament. Eventually the early Christian writings became the New Testament.
4. Does using a **prescribed lectionary** limit God’s Word? It is possible that it may at times—not everything in the Bible will be read in the 3-year cycle. However, using a prescribed lectionary and disciplining oneself to preach from it does provide a standard that engages all the major themes of the faith. When preachers have free reign to choose scripture each week, a congregation may hear certain scripture that fits a particular need of the congregation. It is also possible that a free-reign way of choosing scripture may result in preachers choosing texts that fit their own agenda and bias. Using a lectionary also disciplines preachers to deal with texts that they may find difficult and might otherwise avoid.
5. **Year 2002** is called the “**A Year**” and focuses on the Gospel of Matthew. Year B focuses on Mark, and C Luke. The Gospel of John is read periodically throughout the lectionary.
6. The **verse** used to be called the **gradual** in former liturgies.
7. Note that the **peace** has to do with reconciliation rather than wishes for a good morning.
8. The Prayer of the Church may be prayed by the pastor or an assisting minister. It could also be prayed by individuals in worship if the worship space allows for it.

6.	Prayer of Thanksgiving	
----	------------------------	--

Week Three – Introduction and Holy Communion Liturgy – Part 3

The Sunday Morning Service

- God calls us to worship / We gather
- God meets us in his word / We respond
- **God meets us in the his meal / We are made the Body of Christ**
- God sends us on a mission / We leave to be the Body of Christ in the world

God meets us in his meal.

	Worship Text/Action	What does this mean?	Bible Reference
1.	Offering	Sharing God's gifts.	2 Cor 8-9
2.	Offertory - Let the Vineyards - What shall I render	- Prayer and praise - Offering our thanks	- Isaiah 5:1; Ps 23:5 Ps 23:5; Jn 6:35-51 - Ps 116:12-19
3.	Offertory Prayer	Offering our Lives	Romans 12:1
4.	Great Thanksgiving	Thanks centered in Jesus' salvation	Luke 22:17 1 Cor 10:16
5.	Sanctus (Holy x 3)	Sing Holy & Hosanna	Is 6:3; Rev. 4:8 Ps 118:26; Mt 21:9

6.	Prayer of Thanksgiving	Words of Institution amidst God's saving acts	Mt 26:17-28 1 Cor 11:23-26 Ex 12:1-28 Lk 24:30-31, 35 Matthew 6:9-13; Luke 11:2-4
7.	Lord's Prayer	Concludes our table prayer	Mt 6:9-13 Luke 11:2-4
8.	Lamb of God	Sung prayer to Christ	Jn 1:29 1 Peter 1:18-19 John 6:53-58 1 Cor 10:15-17
9.	Holy Communion	Receive Christ body and blood. Confess faith of the Church	John 6:53-58 1 Cor 10:16-17
10.	Prayer of the Church	Greeting in God's name	Ruth 2:4; Lk 1:28
11.	Communion Blessing	Blessed with the benefits of Christ	Mt 5:23-24 Eph 2:13-19 Jn 20:19,21,26 Jn 14:27; Rom 16:16
12.	Post Communion Canticle - Thank the Lord - Lord, now you let	Thanks for salvation - Thanks leads to telling - Now we can live or die	Luke 2:29-32
13.	Post Communion Prayer	Thanks for Communion	
14.	Silence	Pondering great gifts	

Week Four – Introduction and Holy Communion Liturgy – Part 4

The Sunday Morning Service

- God calls us to worship / We gather
- God meets us in his word / We respond
- God meets us in the his meal / We are made the Body of Christ
- **God sends us on a mission / We leave to be the Body of Christ in the world**

God sends us on a mission.

	Worship Text/Action	What does this mean?	Bible Reference
1.	Benediction	Putting God’s name on the people of God.	Nm 6:24-26
2.	Dismissal	Sent to serve the world in God’s name.	Luke 7:50
3.	Postlude	Processional music out to our vocations	

4.	Next Sunday	Anticipation of worship	
----	-------------	-------------------------	--