

Christian Discipleship 104: Worship (The Divine Service and the Lutheran Service Book)

The Way We Worship

1. One of the most common questions that a Lutheran will get, especially in this area of the country, relate to the nature of our church Services. If you have not experienced a liturgical Service before it can feel a little like you are an alien who has landed on another planet! Another common misconception is that Lutheran worship is “just like the Catholics”. There are many similarities, but also some key differences and theological points of emphasis. In this session, you will learn some of the basic and Biblical concepts behind why we “do things the way we do.”

Liturgy: from the Latin *liturgia*, derived from the Greek *leitourgia* meaning “public service”; It can be defined as, “a rite or body of rites prescribed for public worship.” (Merriam-Webster)

For Discussion:

Is the use of liturgy common throughout Christendom?

In some ways, could it be said that all denominations have a liturgy?

Many have argued inside of traditional liturgical denominations that much of the traditional liturgical should be abandoned or modified (especially in certain contexts) because it is not what people are familiar with. How much value does this position hold, considering the contemporary religious landscape of America?

2. Before we go any further, it would helpful to define what the Divine Service is. To answer this question, one must examine what happens when Christians gather together. What is true worship? What happens “in church”? Who is it primarily for?

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Some would say that church is all about people gathering to give praise to God. In short, all of the action is _____. Everything that happens is for the benefit of God and His Glory (worship). This view can lead to the thinking that God is distant and not very concerned about His people. Others would say that the action is primarily _____. We come to church

to get blessed by God and empowered for our week. This view can lead to an attitude that it is all about “me” and my happiness. The third view is the correct view as in a church Service there is an interaction between God and His people. We do lift up our praise, give offerings to His mission, and prayers go up to Him. But this is not the only thing that is happening. God is coming to US by the reading and preaching of His Word, delivering forgiveness of sins, and truly present in Lord’s Supper. God, the ruler and creator of the universe serves His creation the gifts of life, forgiveness, and salvation. Many Lutheran Churches call their Sunday assemblies “worship services” as that is commonly recognizable in our culture. But Lutheran worship is best described as the “Divine Service” translated from the German word *Gottesdienst*, literally “_____”. The Service is not ours to do with what we wish, but God’s Service. But in His Service He, out of love and a servant’s heart, comes to us with His gracious gifts.

What is a simple way to understand which parts of the Divine Service are sending things “up” to God and which parts are God sending “down” His blessings?

3. Most Lutheran Churches have retained a historic _____ for the Divine Service. We follow this order not because we believe it is the only right way but because we believe this ancient pattern of worship most clearly and beautifully serves the purposes of the delivering the gracious gifts of God. Some in the Reformation tried to remove all of the elements of public worship that they viewed as “Catholic”, but in doing so they often “threw out the baby with the bathwater” in abandoning many of the rich and historic practices of the Church (we have discussed this theme with several other topics as well). Lutherans largely chose to retain many of the elements of the Sunday assembly that were familiar to people and useful while removing the elements of the mass that distorted or falsely taught the doctrines of the Scriptures.

What does Jesus say is true worship is characterized by? See St. John 4:20-24.

Some of the first changes were to conduct the Service in the _____ of the people and introduce congregation participation by adding hymns and singing. Article XV of the Augsburg confession clearly states the position of the Lutheran reformers: “ceremonies and other practices that are profitable for tranquility and good order in the Church ought to be observed”, “Yet the people are taught that consciences are not be burdened as though observing such things was necessary for salvation.” While there are many things that we cannot say must be done by every church, there are see things that Christians should do regularly when they gather together. **Read Acts 2:42.** These things are: continuing in the _____ teaching (true doctrine), _____, _____, and the _____. In fact, Martin Luther said that if a Christian Service lacks prayer and preaching you don’t really have a Service.

God has created human beings with 5 senses. If God has created mankind in this way, would it not make sense that He would want to engage (and for us to engage Him) using all of these senses?

Consider the 5 senses and how they may be engaged in the Divine Service, in worshipping God. Which one of these 5 is could be considered the most important? Read Romans 10:8-17. Even considering the predominance of one of these senses, this does not mean the others are not valuable or shouldn't be engaged in worship.

- A. Hearing
- B. Vision
- C. Taste
- D. Touch
- E. Smell

As an illustration, one could think of enjoying food at a meal (which the Bible likens the Kingdom of Heaven to a feast). Obviously, the actual taking the food into your mouth and tasting it would be very important. However, our other senses would be engaged in this meal as well.

4. Another common saying about Lutherans is that "you do the same thing every week". This is only partially true. The Divine Service uses two distinct elements that create a framework for our worship each time we gather together. The parts of the liturgy that do not change each week are called the _____. They reflect the timeless and changeless texts of the liturgy, some of which have been in continuous use for almost 2000 years. The second element of our worship consists of the _____. These texts bring variety as they follow the seasons of the Church Year and carry the message or theme for the day. There are also different settings of the Divine Service and special Services that add some variety as well. An analogy is that many people do some of the same things every day. Many people eat dinner and watch television every night, but they don't always eat the same thing or watch the same episode of their favorite program. At the same time many elements of our meals may remain the same and even the plot elements be similar for different episodes of our favorite show.
5. What is the value of following a liturgy? We have established that there is variety in the liturgy, but many things are regularly repeated. Is there value in that? The liturgy of the Divine Service:
 - A. Lessens the chance that worshippers will concentrate more on their _____ than on God's coming to serve them.

- B. Uses God's very own _____ He has given us to worship Him found in the Bible (we will clearly establish this as the lesson goes on).
 - C. Has been passed down from previous _____ of Christians. It helps us realize that we belong to the Christian Church of all ages.
 - D. Unites diverse people into a common experience (age, race, sex, intellect, income level, personality, etc.) Even the very young can learn and participate.
 - E. Presents certain parts of worship that always need to be present.
 - F. Helps us to understand the complete _____ of God's activity in the world and in our lives.
6. Liturgy has one disadvantage. It can easily become just a ritual which worshippers rush through without thinking. To keep this from happening, we:
- A. Prayerfully approach and prepare for the Divine Service.
 - B. Use the gift of variety by using different settings.
 - C. Help people understand the liturgy so that they can use it as an aid to genuine worship.

Liturgies of the Lutheran Service Book (the current LCMS hymnal)

At this time, it is helpful to look at and discuss some of the hymnals that have been used throughout the years.

Note: The current hymnal is officially called the "Service Book" as opposed to a hymnal because, as we will see, this book contains so much more than only hymns.

Also Note: There is only one Divine Service, but different "settings" of it which provide some variety while maintaining the key elements.

Divine Service, Setting One: pages 151-166; This setting took shape in the late 1970s and early 1980s and the music has become familiar. The musical settings are not that hard to sing and the Scripture and wording is a more modern translation. We use this setting for part of the year at Christ the King.

Divine Service, Setting Two: pages 167-183; Setting Two has the exact same wording as Setting One, but with different music.

Divine Service, Setting Three: pages 184-202; This setting is known as the "Common Service" for its long-standing use among American Lutherans (going back to the late 1800s). It is familiar to many long-time LCMS Lutherans as it is very closely based on the "page 15 Service" from *The Lutheran Hymnal*, which was (and is still) used for decades. The music is a little more difficult, but familiar. The Scripture and wording are based on the King James Version. This is the setting that we most commonly use at Christ the King.

Divine Service, Setting Four: pages 203-212; This is a newer setting that utilizes a more spoken liturgy and some different tunes and wording.

Divine Service, Setting Five: pages 213-218; This setting is based on Luther's German Mass of 1526. This is the oldest form of the Divine Service (for Lutherans) that is still used.

Other Orders of Worship/Daily Offices

In addition to the Divine Service, which especially focuses on God's gift of forgiveness towards us, there are other liturgies that God's people can use when they gather together. These are often heavily focused on prayer. The Daily Offices are ancient patterns of Christian devotion, which are used at particular times of the day.

Matins: pages 219-228; This is a morning prayer Service that has roots back all the way to the 4th Century. While traditionally it was observed on weekdays, since most Lutheran Churches do not have Services on weekday mornings today it is can now be found used on Sunday mornings. We worship using the Order of Matins on the last Sunday of the month at Christ the King (unless it is a feast day).

Vespers: pages 229-234; This is the prayer Service that takes place at sunset.

Morning Prayer: pages 235-242

Evening Prayer: pages 243-252

Compline: pages 253-259; This is an evening prayer Service designed for use right before going to bed for the evening.

Service of Prayer and Preaching: pages 260-267; The name is self-explanatory and it is a Service that is designed for times when the Sacrament of the Altar is not celebrated.

7. The Divine Service consists of three parts (the order of these varies slight depending on the setting of the Divine Service used). This portion of the study will help you become familiar with some terms that you may not know and the meaning behind them. As we work through these elements, the pages of this study guide that give the Biblical basis for all of them will be referenced. A very helpful aspect that is included in the Lutheran Service Book is giving Scriptural references in red throughout the liturgies. Setting 3 is used as the basis for the order below.

The Divine Service is divided into three main portions. They are:

- A. The _____. The confession of sin and absolute trust in Christ's forgiveness prepares us for true worship and the reception of the Lord's Supper. The Confession and Absolution as part of the Divine Service (as opposed to happening outside of the Divine Service) has been added to the Divine Service post-Reformation.
 - B. The Service of the _____. The purpose of this service is to present God's Word and the Gospel of Christ to the assembled congregation.
 - C. The Service of the _____. This gift from Christ Himself is for all those who have been instructed in the faith. This portion would be omitted if Lord's Supper is not being celebrated at a particular Service.
8. The Preparation consists of:
 - A. The _____. The Divine Service begins with the awesome name of our Triune God Who made us His own at our Baptism. Think about what this means in that of all of the

things that could be chosen to begin a Service, these are the words that are spoken. The name of the Triune God appears over and over again throughout the Divine Service.

- B. _____. We admit and confess our sin knowing that our only hope is God's abundant mercy.
- C. _____. This is the announcement of forgiveness to the repentant sinner which speaks the Gospel into our ears in a personal way.

NOTE: The Processional (entrance) Hymn may be sung before the Preparation or after.

9. The Service of the Word consists of:

- A. The _____ or _____ or _____. This is the Latin word for "enter." As one of the Propers, the Introit is a collection of passages from the Psalms that sets the tone for our worship and introduces the rest of the Divine Service. The Psalm of day may be brought in hear, often read responsively or chanted. The option for an entrance/processional hymn is also here.
- B. The _____. This is a shortened form of the Greek words "Kyrie Eleison," which means "Lord, have mercy." This is the first prayer of the Divine Service that unites the entire family of faith in calling upon our Lord and King to help us in all our present needs and troubles.
- C. The _____. Confident that the Lord is merciful, we join the whole Church in singing praise to God. The Gloria in Excelsis, which means "Glory to God" in Latin, reminds us that we celebrate the joy of Christmas all year long. Along with the shepherds and the angels of heaven, we sing glory to the true God Who humbled Himself to be born in Bethlehem for us. Settings 1-2 offer a second Hymn of Praise called "This is the Feast." This Easter hymn to our crucified yet risen Savior is used more frequently in Easter, on major feast days, and on Communion Sundays.
- D. The _____. The Salutation is a special greeting between the congregation and its pastor. It announces the Lord's coming to us in the readings that follow and makes us aware that important things are about to happen. The Collect of the Day "collects" in a concise and beautiful manner the Gospel message for the day. Most of these prayers have been in continuous use for more than 1500 years.
- E. _____. The Service of the Word makes a transition from prayer and praise to the hearing of God's Word. The reading and preaching of God's Word is the high point for the Service of the Word because wherever God's Word is, there our Lord has promised to be.
- F. The _____. Having received the Word of the Lord, we respond by confessing the Christian faith. This statement of faith is called a Creed. Creed is from the Latin word "credo" which means "I believe." By confessing the three Creeds (Apostles', Nicene, Athanasian) of the Church, we express our unity in the same faith that the entire body of Christ has confessed throughout the world and across the ages. Generally, the Apostles' Creed is confessed during the Divine Service when Holy Communion is not celebrated and the Nicene when it is. The Athanasian is not as commonly used due to its length, but is generally confessed on Holy Trinity Sunday.

- G. _____. God's people are encouraged by the mighty and marvelous acts of the Lord to sing their prayers and praises to Him. Taking cues from Scripture's own songbook, the Psalms, the Church's hymns give a variety of ways to thank and praise God Who has done all good things for us. The Hymn of the Day is the principle hymn of the Divine Service and relates to the theme of the day from the Holy Gospel and/or the Sermon.
- H. The _____. Our Lord Jesus sent His apostles into the world to preach that forgiveness of sins, life, and salvation are found through Him. In the preaching of the sermon, that apostolic Word is still proclaimed among us today.
- I. The _____. Just as we respond to the hearing of God's Word in prayer, praise, and thanksgiving, we also respond in the Offering by returning a portion of the treasure He has given us. The Offertory is either sung as the Offering is brought forward and presented before the altar or prior to it being received
- J. The _____. This prayer takes up the needs of the world, the Church, the congregation, and community concerns before the Lord's throne of grace. Most often petitions are included for:
- The local congregation and the Church at large.
 - Right teaching.
 - Protection from the assaults of the devil.
 - The government.
 - Those who suffer.
 - The welfare and safety of ourselves and others.
 - The conversion of the unbeliever.
 - The restoration of those who have left the Church.
- K. The _____. Following the prayers, God's people greet one another in the name of the Lord, saying "Peace be with you," as a sign of reconciliation and the unity of the Spirit in the bond of peace. This sharing of the peace is especially practiced when Holy Communion is celebration.

10. The Service of the Sacrament consists of:

- A. The _____. The Preface is a proclamation of prayer and praise that begins the Service of the Sacrament. The proper portion of the Preface changes throughout the Church Year and leads us into the next part of the liturgy which reminds us that God's family (the Church) worships together on earth and in heaven. This is one of the most ancient parts of the liturgy.
- B. The _____. Sanctus is the Latin word for "holy." By singing this hymn of praise, we participate with the heavenly chorus of the angels who continually worship God in heaven. The second half of the Sanctus blesses the One Who came in the name of the Lord. Jesus Who redeemed us at the cross also comes to us in His Holy Supper.
- C. The _____. This is the chief prayer of the Christian Church for it was given us to pray by Christ Himself. As children of God, we call upon "our Father" as we prepare to

encounter Jesus in His Supper, acknowledging that in the Sacrament He will answer our petitions.

- D. The _____. The pastor speaks the very words of Christ to consecrate, or set apart, the bread and wine for God’s special use. In the Sacrament of the Altar, Christ gives us His body and blood under the consecrated bread and wine for the forgiveness of sins, life, and salvation.
- E. The _____. The Pax Domini is Latin for “the peace of the Lord.” The peace of the Lord is spoken upon the congregation as Christ Himself did on that first Easter when He stood in the midst of the disciples. Being at peace with God, those who have been instructed in the faith are called to receive the Lord’s life-giving Supper.
- F. The _____. The Agnus Dei is Latin for “Lamb of God.” John the Baptist foresaw Jesus’ death on Calvary and proclaimed in John 1:29, “*Behold, the Lamb of God, who takes away the sin of the world!*” In Jesus’ presence, we also sing the praise of Christ Who washed us clean in His blood and gave us His mercy and peace.
- G. The _____. The elements of the Lord’s Supper are distributed and partaken of.
- H. The _____. The Post-Communion Canticle is either Thank the Lord or the Nunc Dimittis, which means “Now let [your servant] depart.” It is Simeon’s prayer of thanksgiving for being allowed to see the Messiah before He died. Having seen and received Christ in the sacrament, we too rejoice as we have received such great and glorious salvation.
- I. The _____. This prayer “collects” our grateful thoughts into one prayer as we pour out our gratitude for all God has done. Here we pause to thank God and also ask Him to strengthen us and once again take up our vocations as we serve Him in the world. In Setting 3 there is also responsive reading/chanting with the Thanksgiving, Salutation, and Benedicamus.
- J. The _____. We end the Divine Service as we began – in the name of the Lord with a threefold speaking of His holy name. We depart from “the Service” for “service” having received every divine blessing from our great and mighty Lord.

Scripture and the Divine Service

When Lutherans gather to worship, we follow a liturgy that is based on the Word of God, the Bible. Most of the elements of the Divine Service are either taken directly from the Scripture, based on a passage of Scripture, or are something that relates to a truth of the Bible. May this list of Scriptures enrich your time of lifting praises to the Lord and receiving His gifts of forgiveness. These page references relate to the “Common Service” (Setting 3) that begins on page 184 in the Lutheran Service Book (LSB) hymnal and Setting 1 of the Divine Service that begins on page 151.

Preparation

The Invocation (184, 151)

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, Matthew 28:19

Confession (184)

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Hebrews 10:22

Our help is in the name of the Lord, who made heaven and earth. Psalm 124:8

I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. Psalm 32:5

(151)

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:8-9

Absolution (185, 151)

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. John 20:19-23

The Service of the Word

Introit, Psalm (186, 152)

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. Psalm 100:4

Kyrie (186, 152)

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. Mark 10:47

Hymn of Praise: Gloria in Excelsis (187, 154)

Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John 1:29

This is the Feast (155)

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. Revelation 5:12-13 and 19:5-9

Salutation and Collect of the Day (189, 156)

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. 2 Timothy 4:22

The Scripture Lessons of the Day (190, 156)

So then faith cometh by hearing, and hearing by the word of God. Romans 10:17

The Creed (191, 158)

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matthew 10:32-33

The Hymn of the Day/Hymns (192, 159)

O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. Psalm 98:1

The Sermon (192, 159)

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for

correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. 2 Timothy 3:14-17

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Philippians 4:7

The Offertory (192)

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Psalm 51:10-12

(159)

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord. Psalm 116:12-14; 17-19

Prayer of the Church (193,159)

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. 1 Timothy 2:1-4

Sharing of the Peace (159)

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matthew 5:22-24

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace. Ephesians 4:1-3

The Service of the Sacrament

The Preface (194, 160)

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. 2 Timothy 4:22

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Colossians 3:1

Psalm 136

Sanctus (195, 161)

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Isaiah 6:1-3

And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Matthew 21:9

The Lord's Prayer (196, 162)

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Matthew 6:9-13

The Words of Our Lord (197, 162)

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He broke it and gave it to His disciples, saying, "Take, eat; this is My body, which is given for you. This do in remembrance of Me.

After the same manner also He took the cup when He had supped, and when He had given thanks, He gave it to them, saying, "Drink ye all of it; this cup is the New Testament in My blood, which is shed for you for the forgiveness of sins. This do, as oft as ye drink it, in remembrance of Me. Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20, 1 Corinthians 11:23-25

Pax Domini (197, 163)

Then the same day at evening, being the first day of the week, when the doors were shut where

the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. John 20:19

Agnus Dei (198, 163)

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John 1:29

Nunc Dimittis (199, 165)

Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. Luke 2:29-32

Post Communion Canticle (164)

O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness: Psalm 105:1-3, 42-43

Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. 1 Chronicles 16:8-10

Thanksgiving (200)

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Psalm 107:1

Salutation and Benedicamus (201)

2 Timothy 4:22 once again

Bless the Lord, O my soul: and all that is within me, bless his holy name. Psalm 103:1

Benediction (202, 166)

The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. Numbers 6:24-26

A “Walk Through” of the Lutheran Service Book (Hymnal)

Of course, most of the pages of the LSB are hymns, but there is so much more than hymns in

this wonderful volume. The LSB was designed to be more “user-friendly” than previous Lutheran hymnals. Every Lutheran home should have a copy of the LSB.

-History and Design: cover, pages xii-ix

-Prayers/resources on inside covers

-The Church Year/Lectionaries: pages x-xxiii (we have already looked at these in the past lesson)

-Glossary (very helpful): xxiv-xxv

-Singing the Psalms: xxvi

-The Psalms:1-150

Are all of the Psalms included in the LSB? Why or why not?

Why are the pages not numbered if there is often more than one Psalm per page?

-The Settings of the Divine Service: 151-218 (we have already discussed these earlier in the lesson)

-The Daily Offices/Other Liturgies: 219-298 (some of these we have already looked at and we will look through all of the others available)

Were there some of these settings/liturgies that were not even familiar with? Why in many congregations are all of these not used on a regular basis?

What particular Christian discipline is there a particular focus on throughout many of these liturgies?

-Daily Lectionary: 299-304

-Prayers, Intercessions, and Thanksgivings: 305-318

-Athanasian Creed: 319-320

-The Small Catechism: 321-329

-The Hymns: 331-966

Questions for Discussion on Hymns and Church Music:

Why is music important to God's people?

What is the tradition place of music in the Lutheran Church? What did Martin Luther and the Reformers seek to restore in terms of music?

Many churches have face controversies surrounding music (which shows how important it is to many people). How can a proper understand of the role and purpose of music help us avoid some of these arguments?

Can LCMS congregations only sing hymns that are found in the LSB? Must we only sing hymns written by Lutherans?

May a congregation use musical selections that are not considered "traditional" hymns? What is the value in singing hymns if most people don't listen to this type of music outside of church anymore? What are some of the differences between what are commonly known as "traditional" hymns and "contemporary" Christian music?

Choosing the Hymns for the LSB (or any hymnal for that matter)

While there are a lot of hymns in the LSB (635, but actually a few less than that because some hymns are there more than once, but with different tunes), we understand that this is only a small sampling of all of the countless hymns and spiritual songs that have been written over the course 2,000 years of Christian History. Deciding what "makes it in" to the hymnal and what doesn't is not an easy process.

Questions for Discussion:

Why do we need to periodically publish a new hymnal anyway?

What criteria is used when selecting hymns for a hymnal? Below are a few things to think about and discuss.

Doctrine, God-centering, the Church Year, topics, denominational heritage, cultural setting, personal preferences, desire for spiritual/musical growth, difficulty, hymns throughout the centuries (including newer ones)

Do you have any particular favorite hymns? Are there any hymns that you wish were in the LSB (or vice versa!)?

At this point we are going to jump to the back of the hymnal to look at some of the great tools that are available in relation finding/learning about the hymns in the LSB.

-Acknowledgements and Copyright information (in short tunes and lyrics written prior to 1923 are not protected by copyright): 990-992

-Topical Index of Hymns and Songs: 993-997

You will notice in the upper corner of each hymn, it is categorized by topic. However, some hymns could fit into more than one category or not be given their own category. This index gives some additional topic categories that hymns could fit into.

-Authors, Translator, and Sources of Hymns and Songs: 998-1002

This index provides the names of the authors of the words of the hymns in the LSB. You will notice that some have multiple hymns included (see Gerhardt and Luther for example). Also, some hymns do not have a particular author that is known.

-Composers and Sources of Hymns and Songs: 1003-1006

This index gives you the composer or source of the music/score for the hymns. Again, some are specific names and others an origin.

-Tunes-Metrical: 1007-1012

This is a useful tool for those with an understanding of music in that you can find the tune (rhythm or beat) to the hymns.

-Tunes-Alphabetical: 1013-1017

This lists the tune alphabetically, by name. In this and the preceding index you will notice that there are often times multiple hymns with the same tune. You will also see that there are large number of German-named tunes.

-First Lines of Hymns and Songs: 1017-1022

For the average person in the pew, this is the index that they would most likely use. When you are trying to find a particular hymn all you have to do is find the first words of it here and it will direct you to the hymn number in the LSB. A most useful tool! The end of this section also includes the foreign language hymns included in the LSB (which are mostly Spanish).

-The hymnal ends with "Holy Baptism In Cases of Emergency" on page 1023 and the Library of Congress information on page 1024.

-For the last portion of this class, let's "workshop" a few of the hymns. There is a lot of great information given for each hymn, in addition to the words and music. This information can be

interesting and helpful.

For simplicity, turn to the first hymn, #331 *The Advent of Our King*

Notice what information is given: Season/Topic, text author information, tune author information, copyright information, tune name, meter, Scripture references.

For any that want an in-depth examination of the history and background of each and every hymn and composer in the LSB, Concordia Publishing House has a 2 volume set called *Lutheran Service Book, Companion To The Hymns* (it does cost \$180).

If you have a particular hymn you want to look at, now would be a great time to suggest it and we can “workshop it”.

Here are some others that we could look at to get an idea of the rich variety provided to God’s people through the *Lutheran Service Book*:

Note: Hymns #331-552 follow the Church Year, #523-966 are topical

#336 *Lo! He Comes with Clouds Descending*

#358 *From Heaven Above to Earth I Come*

#363 *Silent Night, Holy Night*

#384 *Of the Father’s Love Begotten*

#404 *Jesus, Once with Sinners Numbered*

#436 and #437 *Go to Dark Gethsemane and Alas! And Did My Savior Bleed*

#442 *All Glory, Laud, and Honor*

#456 *Were You There*

#480 *He’s Risen, He’s Risen*

#521 *Christ, the Lord of Hosts, Unshaken*

#550 *Lamb of God*

#570 *Just as I Am, without One Plea*

#581 *These Are the Holy Ten Commands*

#604 *I Bind unto Myself Today*

#652 *Father, We Thank Thee*

#764 *When Aimless Violence Takes Those We Love*

#767 *Jesus, Remember Me*

#770 *What a Friend We Have in Jesus*

#817 *Earth and All Stars*

#833 *Listen, God is Calling*

#871 *Greet the Rising Sun*

#955 *Let the Vineyards Be Fruitful*