Worship and Liturgy

Introduction

The Nature of Christian Worship

From the Introduction to *Lutheran Worship* (1982)

"Our Lord speaks and we listen. His Word bestows what it says. Faith that is born from what is heard acknowledges the gifts received with eager thankfulness and praise. Music is drawn into this thankfulness and praise, enlarging and elevating the adoration of our gracious giver God.

Saying back to him what he has said to us, we repeat what is most true and sure. Most true and sure is his name, which he put upon us with the water of our Baptism. We are his. Most true and sure is his name, which he put upon us with the water of our Baptism. We are his. This we acknowledge at the beginning of the Divine Service. Where his name is, there is he. Before him we acknowledge that we are sinners, and we plead for forgiveness. His forgiveness is given us, and we, freed and forgiven, acclaim him as our great and gracious God as we apply to ourselves the words he has used to make himself known to us.

The rhythm of our worship is from him to us, and then from us back to him. He gives his gifts, and together we receive and extol them. We build one another up as we speak to one another in psalms, hymns and spiritual songs. Our Lord gives us his body to eat and his blood to drink. Finally his blessing moves us out into our calling, where his gifts have their fruition. How best to do this we may learn from his Word and from the way his Word has prompted his worship through the centuries. We are heirs of an astonishingly rich tradition. Each generation receives from those who went before and, in making that tradition of the Divine Service its own, adds what best may serve in its own day—the living heritage and something new."

Rev. Dr. Norman Nagel (1925–2019)

Faith is the divine service (*latreia*) that receives the benefits offered by God. The righteousness of the Law is the divine service (*latreia*) that offers to God our merits. God wants to be worshiped through faith so that we receive from Him those things He promises and offers.
Apology of the Augsburg Confession IV:49

Key Words:

- Worship
  Psalm 95:6 *Matthew 2:8*
- Liturgy – Orderly worship
  Exodus 28:35 *Luke 1:23* *Acts 13:2*
- Rite – A particular order of worship
  Roman rite; baptismal rite; Swedish/Saxon rite; Common Service
- Divine Service (Gottesdienst)
  Psalm 50
- Adiaphoron/adiaphora
  1 Corinthians 6:12

Genesis 2:15–17

The LORD God took the man and put him in the garden of Eden to **work** it and ***keep*** it. 16 And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Numbers 18:1–7

So the LORD said to Aaron, "You and your sons and your father's house with you shall bear iniquity connected with the sanctuary, and you and your sons with you shall bear iniquity connected with your priesthood. 2 And with you bring your brothers also, the tribe of Levi, the tribe of your father, that they may join you and minister to you while you and your sons with you are before the tent of the testimony. 3 They shall ***keep guard*** over you and over the whole tent, but shall not come near to the vessels of the sanctuary or to the altar lest they, and you, die. 4 They shall join you and ***keep guard*** over the tent of meeting for all the **service** of the tent, and no outsider shall come near you. 5 And you shall ***keep guard*** over the sanctuary and over the altar, that there may never again be wrath on the people of Israel. 6 And behold, I have taken your brothers the Levites from among the people of Israel. They are a gift to you, given to the LORD, to **do the service** of the tent of meeting. 7 And you and your sons with you shall ***guard*** your priesthood for all that concerns the altar and that is within the veil; and you shall **serve**. I give your priesthood as a gift, and any outsider who comes near shall be put to death."

The Main Parts of the Divine Service

Ordinary Parts (The Ordinary) *remain the same in every service*	***Proper Parts (The Propers):*** *change according to festival or season*
	Opening hymn
Trinitarian Invocation	
Confession & Absolution	
	Introit
Kyrie	
Gloria in excelsis	
Salutation	
	Collect
	Old Testament reading
	Gradual
	Epistle reading
Alleluia	Verse
	Gospel reading
Creed	
	Hymn of the day
	Sermon
Offertory	
Prayer of the Church	
Preface	Proper Preface
Sanctus	
Lord's Prayer	
Words of Institution	
Pax Domini	
Agnus Dei	
Nunc Dimittis	
Prayer of Thanksgiving	
Benedicamus & Benediction	
	Closing Hymn

History of the Divine Service:

Old Testament Background

- Passover
- Tabernacle / Temple (Exodus–Numbers, 1 Chronicles)
- Synagogue (after 6th century BC)

New Testament Development

- Worship Spirit and in truth
- Jesus' body as the new temple
- The Eucharist as the new Passover
- Sunday as the Day of the Lord

The Development of the Mass of the Western Church

Ordinary Part	Origin	Incorporation into the Divine Service
Kyrie	Litany (no later than 4th century)	5th century (petitions later omitted)
Gloria in Excelsis	Anonymous hymn, possibly 2nd/3rd century	By 6th century
Credo	Baptismal formulæ, 2nd century	6th century (Spain) 11th Century (throughout West)
Sanctus & Benedictus	Jewish use?	Mid-4th century onwards
Agnus Dei	Fraction anthem, possibly based on Syrian models	7th century (?), possibly as a result of displacement of Syrian Christians