

Lutheran Worship

SEPTEMBER 12, 2000: CLASS

- Dr. Arthur Just
- Common Devotional Format:
 - The Lord be with you**
And with your spirit
 - COLLECT (for the day or other)
 - HYMN
 - Bless we the Lord**
Thanks be to God
- J. Danielou (see Peter), D. Reuning Worship Prospectus, Hymnal Supplement
- “Know what the book *says*”
- Bring LW, Hymnal Supplement to class
- 4th-5th century: development of the historic liturgy -> Luther -> us is very clean
- Space / Time / Rite important keys to the Liturgy (see White)
- Liturgical worship is always *pastoral*:
- We are *gift-givers*, who bring the gifts of Christ – the Word and sacraments - to the people
 - **Secondary theology**: what we do in class – it is critical, analytical, reflective, individual
 - Words about Christ are the foundation of secondary theology
 - *Educates* people; what a text *says*
 - **Primary theology**: active, uncritical, natural, sacramental, corporate, anonymous
 - The Real Presence of Christ is the foundation of primary theology
 - Scripture, creed, prayers, and confessions are the norms of primary worship
 - *Forms* and *converts* people; what a text *means*
 - 1) Communitarian: even private devotions are done in the context of a community
 - 2) Daily: never ends, always developing, needs constantly arise (Liturgy of the Hours)
 - 3) Anonymous: community is the author, not an individual, 3 generations needed for change
 - 50 AD Didache -> 110 AD Ignatius -> 150 AD Justin Martyr -> 210 AD Hippolytus
 - 4) Normative: Liturgy creates pockets of eschatological normality in an abnormal world
 - 5) Canonical:
 - a) Scripture is the presence of God and His food for the people
 - b) Baptism applies Scripture to the moment of initiation into community
 - The faith of the people expressed in creedal form
 - Baptism places scripture in the context of confession
 - c) Eucharistic Prayer: Preface, Propers, Sanctus, LP, Verba, and Agnus Dei
 - Sanctus: Isaiah 6, Psalm 118, Agnus Dei: John 1: It is confessional
 - d) Confessions (R.C.s would say “canon law”): the scriptures interpreted
- Lex orandi, lex credendi -> goes both ways: our confessions inform our prayer (lex Luther?)
- Liturgist should be in the background; we are not the focus: God is
- The Church at worship is normality: it is the world that is abnormal

SEPTEMBER 12, 2000: CLASS

- Sacristan: Mark Stirdivant; Sexton: Mark Braden; Coordinator: Heidi Mueller
- **Kavanagh** will be discussed in class on the 1st week of November
- Theology of Worship

- Liturgy/worship is Scripture in a ritual context
- Ritual helps us survive our encounter with the Deity

 1. Encounter between man and God: God gives us His gifts
 2. Change in community: we are transformed
 3. Adjustment to the change: response by us to the gifts
 4. You can never separate our salvation from the flesh of Christ
 - 4.1. Charismatics tend to separate the Spirit from Christ
 - 4.2. The sending of the Spirit is done by Christ
 - 4.3. Christ is present in flesh and spirit, in sacrament, and in word: finite capax infinitum
 - 4.4. The Virgin Mary is conceived “in her ear” at the Word of the Angel (Luther)
 5. *Gottesdienst*: the service of and to God
 - 5.1. The Father speaks to us in his Son through the Spirit: FAITH
 - 5.2. We respond as the Body of Christ in the Spirit to the Father: LOVE
 - 5.2.1. LOVE to GOD (1-3 Commandments)
 - 5.2.2. LOVE to NEIGHBOUR (4-10 Commandments), Christian and non-Christian alike

 - Paper: 2 pages, well structured (we are all automatically “B”)
 - Critically assess some aspect of culture “stunningly” (“A”)
 - Not well written, lack of thought or reflection (“C”)
 - What do we mean by “worship”? Wrestle with some ideas and thoughts.

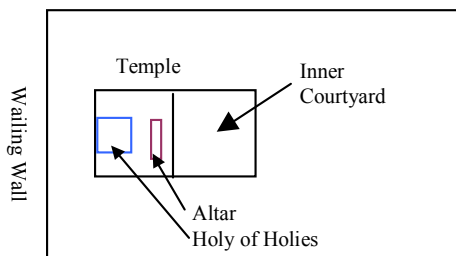
SEPTEMBER 19, 2000: CLASS

- Important to see the diversity in unity in liturgical thought
- There is a difference between “bad” and “wrong” worship
 - “Bad” we might tolerate, but “wrong” is or leads to heterodoxy
- *Worship* is about the Real Presence of Christ
- *Gottesdienst*: God’s service to us and our service to God
- *Euchology*: the prayer life (especially of Israel)
 - Place: temple, synagogue, house
 - Rites: prayer, word+prayer liturgy, Passover or Seder
 - Theology of Seder
- *New Creation*: Luke 4 “Nazareth Manifesto”
- *Table Fellowship*
- **Jesus’ Worship Life**
- Examples of Jewish traditions Jesus undermined
 - 1) Sabbath Laws
 - 2) Purification Laws:
 - Who is clean and who is unclean?
 - Who has honor, and who has shame?
 - What is holiness?
 - Jesus shows that all holiness, honor, and cleanliness is found in ***him***
 - Shame in our culture is associated with body, sex, and can be caused from without
 - Baptismal catechesis should focus somewhat on the cleansing from *shame*
 - 3) Kinship: who is and isn’t a Jew
- Liturgical life was *not* undermined by Jesus, other than at the cleansing of the temple
- Seder: means “order” – God reached into the chaos and created *seder*
 - Worship should have an “orderly character”, because this is what God is like
 - Synagogues begin about the time of the Diaspora, for those who cannot come to the Temple
 - Seder now comes to mean “order of service” or “rite” (see Mishnah)

- Groups under persecution tend to “freeze” or preserve liturgical forms
- **Berakah**: “blessing” or “eulogew” -> an “inclusio” prayer; a **collect**
 - Chanted in order to show the separate petitions; chanting is something we do in God’s presence
 - I. **Greeting**: Blessed are you, O Lord our God...
 - II. **Haggadah**: “narration” -> why ARE we praying to God? Always in light of WHO God is
 - IIa. **Barakah**: “blessing” for creation, especially
 - IIb. **Tefillah**: “petition” -> comes out of, and is related to, the statement of motive
 - IIc. **Yadah**: “thanksgiving”, “eucharistew”, especially for revelation
 - These have no particular fixed length, and are the “guts” of the prayer
 - III. **Closing**: “hatimah” -> reiterates the greeting
- **Devotional Form**:
 - In the name of the Father, and of the Son, and of the Holy Spirit
 - The Lord be with you / **And also with you**
 - Read a psalm, other passage
 - Pray with them using the berakak format
 - Pray the Lord’s prayer, maybe Apostles’ Creed
 - Bless we the Lord / **Thanks be to God**
- **Birkat Ha-Mazon**:
 - **BRK**: blessing for creation
 - **YDH**: thanks for revelation, giving of the land, presence
 - **TFH**: petitions for redemption and Jerusalem, where God will come

SEPTEMBER 21, 2000: CLASS

- God’s holiness was located in 1) the Holy of Holies at the Temple, and 2) in His Word
- The Holy of Holies is now Christ’s Body, who is the Church
 - Mary is Israel reduced to a person
 - She is the new Temple, for she contains God’s holiness
 - She is the ark of the covenant, traveling up into the hills (to see Elizabeth)
 - Finally, she bears God HIMSELF
- Atonement sacrifices were offered at 9 and at 3 everyday



- **Apse**: the semi-circle behind the bishop’s chair that acted like a megaphone
 - Liturgy was proclaimed from the Bishop’s chair at the Apse
- See handout on the architecture of the early church
- **Synagogue Worship**
 - Word (Scripture/Midrash), Prayer, and Praise (Song/Psalm) – key elements of worship
 - **Word**: preaching/instruction and proclamation

- Torah: the “Gospel” of the Jews (canon within the canon)
 - Lectionary: allowed the planning of a service, reflected the Temple readings
 - Psalm: chosen to reflect the theme of the Torah (chanted rhythmically)
- Prophetic Reading: an interpretation of the Torah
 - Psalm
- Historical Reading: only if it illuminated the Torah lesson
 - Psalm
- Midrash: interpretation of Torah
- Christians reverse this to become OT/Psalm/EPISTLE/Alleluia/GOSPEL/Midrash (Sermon)
- Shema: the creed of the Jewish people
- Santus: “Holy, Holy, Holy” Isaiah 6 and Psalm 118
- Prayers: Inspired by the Word already read, expanding the Word of God to the people
- **Religious Groups**
 - Sanhedrin: Chief Priests (clerics), Scribes, 1st People (leaders)
 - Chief Priests: the clerics, Sadducees, theological liberal, Torah-based, dislike the prophets
 - Pharisees: scribes, rabbis, conservatives, teachers of the Law, have an “oral tradition”
 - It may be that Paul knew, or at least knew of Jesus, as a Pharisee
 - Nicodemus, Joseph of Arimethea: many were attracted to Jesus’ ministry
 - First People: sit on the Sanhedrin, but have little sway (Jairus?)
 - “Jerusalem in the Time of Jesus”, “The Eucharistic Words of Jesus”, by J. Jeremias,

SEPTEMBER 26, 2000: CLASS

- **Luke 4: Synagogue and the New Creation**
- V.14: “in the power of the Spirit”
 - The Holy Spirit cannot be separated from Jesus: wherever the Spirit is, Christ is
- V.15: didaskw/kypussw are homonyms: both are transformative
 - Teaching is a special function of the Spirit: the disciples only didaskw *after* Pentecost
- V.16: comes into Nazareth (no longer his hometown) *according to his custom* to the synagogue
 - Jesus likely held court at Capernaum, and was always at synagogue on Sabbath
 - His first words are Scripture (just as he quotes Scripture to Satan in the wilderness)
 - “Spirit of the Lord on me” -> his ministry begins “In the name of the Father, and the Son...”
 - exrisen -> he is anointed: apostellw -> he is sent
 - **The Program**: 4 infinitives
 - *to preach the good news to the poor*
 - *to proclaim release to the captives*
 - *to proclaim recovery of sight to the blind*
 - *to release* the oppressed
 - *to proclaim* the jubilee (freedom from bondage)
 - 1) **Program of Word**: Christ’s Word CREATES reality; it heals, raises dead, forgives sins
 - Forgiveness and freedom are the same word: ἀφῆμι
 - For Jesus, no distinction between physical and spiritual bondage: demons, sickness, sin, death
 - Descent from Heaven, sojourn on earth, return to Heaven
 - The Creator invades the creation: conceived by the Spirit, born of the virgin Mary
 - Three years of teaching and miracles: a foretaste of the miracle of the cross
 - The Ragman is taking upon himself the bondage of the world
 - The cross is the moment of release, mercy, and compassion
 - Three days later he rises from the dead, and ascends back to heaven

- 3) Program of Miracles: Today's miracles are the sacraments
 - A miracle testifies to the presence of God in His creation
 - Baptism: we enter into end-time space
 - Lord's Supper: the creator is present, forgiving (releasing) from sins
- Our worship is a continuation of Jesus' program of **Word** and **Miracles** (Sacraments)
- Table Fellowship
- Teaching + Eating are the foundations of Luke's Gospel (teaching on the road, breaking of the bread)
- Teaching always precedes the eating
- Acts 2:42: Teaching of the Apostles, prayers, and fellowship in the breaking of the bread
- Jesus continues to be present in teaching (Word) and in eating (Lord's Supper)
- Christian Liturgy: Leitourgia

SEPTEMBER 28, 2000: CLASS

- WORD and SACRAMENT have become the two foci of the Liturgy
- Accretions: as the liturgy moves through time & space, things are "added" usually not "subtracted"
- Synaxis: to come together to do something in common (Early Church name for Liturgy)
- Liturgy: taxes paid, civil responsibility, "for the sake of the Empire" - "For the Life of the World"
 - The Father sends the Son who by the Spirit is present with the gifts
 - We respond to the gifts in the Spirit through the Son to the Father
 - Liturgy was done for the sake of the world, not privately for the church's sake
- TimeLine
 - 30– 312 AD: Domestic Period (Foundation of Church to Edict of Milan)
 - House worship: "Titulus", 50-100 people
 - Centered around a courtyard; worship area and baptistery in separate rooms
 - 16' x 40' with a table in the middle
 - *Dura Europas* in E. Syria: 3 house churches: Jewish, Christian, and Pagan
 - Yearly celebration of Pascha/Easter
 - Weekly celebration of "Sunday" -> the 8th Day
 - God created the world in 6 days, rested on the 7th
 - After the fall, humanity awaited the "new creation", to begin on the 8th day
 - The darkness of the cross is the missing "evening" of the 7th day
 - Only the work of the Word of God is valid on the Sabbath
 - 8th day was also the day of circumcision
 - Every time word and sacrament are celebrated, God's eternity breaks in
 - The Pasch was the BIGGEST Sunday of the year (not Sunday a "little Easter")
 - Church year was a post-Constantinian development
 - Festival: Life of Christ
 - Advent: preparation for
 - CHRISTMAS
 - Epiphany: after-effects of Christmas
 - Lent: preparation for
 - EASTER: and the great 50 days
 - These festivals developed in the northern hemisphere and formed around nature
 - Pentecost: Christ become a people
 - Harvest, life, growing and working
 - As Fall comes and nature dies, we move into judgement and eschatological thought
 - 250 AD: Epiphany
 - 328 AD: Christmas

- March 25 was the supposed death of Christ:
 - Death was tied to birth in the early world: Feast of the Annunciation
- Therefore, December 25 (9 months later) becomes the birthday of the one “born to die”
- These are the world’s two scandals: God become flesh, and God dying

OCTOBER 5, 2000: CLASS

Day	Week 1	Week 2
<i>Monday</i>	Morning Prayer	LW Matins
<i>Tuesday</i>	HC	HC
<i>Evening</i>	<i>Corporate Confession</i>	<i>Evening Prayer</i>
<i>Wednesday</i>	Responsive Prayer (HS)	Hymn/Catechism Office (HS)
<i>Thursday</i>	LW Matins	Morning Prayer
<i>Evening</i>	<i>Compline</i>	<i>LW/TLH Vespers</i>
<i>Friday</i>	Litany LW (HS Morning)	TLH Matins

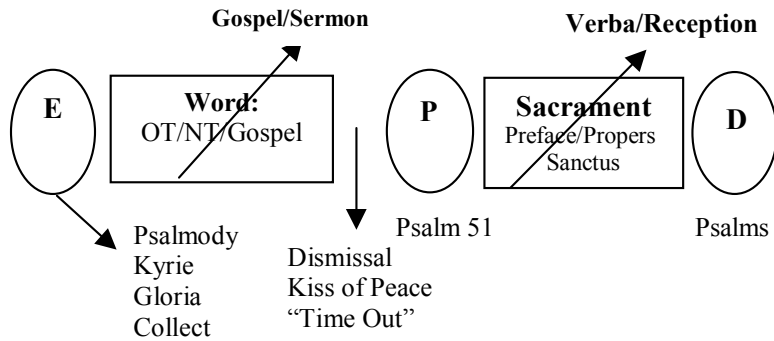
- 1 Hour: suggested length of time for Divine Worship
- Continuous communion can give a sense of “oneness”
 - BUT methods of communion are an intense expression of primary theological piety
 - Beware of changes
- What does it mean that Christ is *present* in the worship?
 - Does worship demonstrate that this is indeed what is occurring?
- The liturgical wars erupted because of *poor preaching*
 - People attack the liturgy because it’s the one thing they can change
 - They’re too afraid to tell the pastor his sermons need to improve

Periods

- 30-312 AD: Domestic Period
 - 300 years of alternating peace and persecution (250 AD under Diocletian)
 - Story of Perpetua
- 312-604 AD: Imperial Period
 - Constantine makes Christianity the official religion
 - Coffers of the Imperium are opened to Christianity to build churches
 - WORSHIP
 - Sunday morning worship; earlier it was Saturday evening
 - Beginning of the church service begins to change
 - Worship began with the chanting of psalms as people arrived
 - The clergy and their assistants process from the narthex to the table
 - A cross and incense notified the people the clergy were coming
 - 300-400 AD: The addition of the pre-service ordinaries
 - The Kyrie (LBW) sung during the entrance
 - The cry to the emperor as he comes into town: “bless us!”
 - The Gloria begun as the procession nears the altar
 - The incarnation of Christ among us in his Word (Luke 2:14)
 - A hymn of praise to the Trinity
 - Now, the entrance rite is no longer “entrance” but part of the Service of the Word
 - The Collect “collects” everyone’s attention for the beginning of the service
 - WORD

- Old Testament, Psalm, Epistle, Psalm, Gospel, Sermon
- Pericopal system is introduced, and the readings become shorter
- ½ hour for readings, 1 hour for sermon (or more!)
- Chrysostom: when he wants to preach one hour, he writes his sermon out!
- Sanctus 2nd Century, Agnus Dei 5th-6th Century, Creed 11th Century

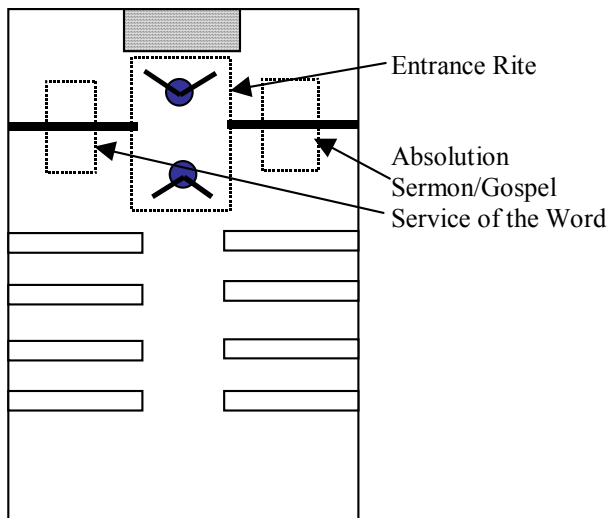
OCTOBER 10, 2000: CLASS



- The Entrance "Psalmody" became an Introit, which became an "entrance hymn"
- Sacramental procession from the "skeuphalakim" to the altar, parallels the Word entrance rite
- The Thanksgiving Prayer would be a counterpart to the Sermon, and often as long
- The Agnus Dei "kicked off" the psalmody in the same way the Introit ends the psalmody
 - Introduced between 300-600 AD to address questions relating to "real presence"
- After communion, the Bishop would say "Go, the Mass has ended" / "Thanks be to God"
- 3 hour service: 1 ½ hours for each service
- **Kyrie, Gloria, Sanctus, Agnus Dei** are the 4 Ordinaries: **Creed** is added as a 5th Ordinary
- WESTERN Rite: very linear, more headed in a particular direction
- EASTERN Rite: much more "circular", less sense of hurry

Time and the Church Year

- Easter was the key festival (April 7, 30 AD)
- Ascension (40 days) and Pentecost (50 days) also became important festivals
 - The Great Fifty Days: $7 \times 7 + 1 = 50$ (eschatological)
 - Christ's ascension *includes* us "See, the Conqueror Rise in Triumph" (TLH 218)
 - "Thou hast raised our human nature / on the clouds at God's right hand / There we sit in heavenly places / There with we in glory stand / Jesus reigns adored by angels / man with God upon the throne / / ...adore our own"
- Epiphany then comes as the next great counterpart to Easter (January 6)
 - Baptism of Jesus
 - 40 Days in the Wilderness
 - Cyril of Jerusalem slide the 40 Days over and attached them to Easter (360-375 AD)
 - Jerusalem was called "Aeolia Capotolina"; it was a nothing Roman outpost
 - "Ash Wednesday" was the day of enrollment for the final preparation for baptism
 - Church of the Holy Sepulcher was built, 99% sure, on the site of Golgatha and the real tomb
 - "Pardon my ignorance, but was Constantine's mother Helen Helen of Troy?"
 - We are attempting to return Lent to a time of catechesis, not penitence
- Christmas has 2 origins:
 - Winter solstice (December 25)



Preparation

- Face the congregation for the *Invocation*
- At the end of the verses, turn and kneel
- Kneeling, speak the *Confession*
- Stand, face the congregation, and speak the absolution *from memory*

Entrance

- Enter the chancel during the chanting of the *Introit*
- Face the altar for the *Kyrie*
- Sing *first* and *last* phrase of the *Hymn of Praise*
- Chant the *Salutation*
- Pray the *Collect*
- *Prayers of the Faithful*: p.167: Greeting (memorized), Prayer, Conclusion (memorized)

Communion (key part of the service: we'll be watching you!)

- Set the table during the singing of the *Offertory*
- Chant the *Preface* facing the congregation at the altar
- Chant the *Proper Preface* facing the altar
- Sing *first* and *last* phrase of the *Sanctus*
- Face the altar for the Prayer and Lord's Prayer
- Turn to the side for the *Words of Institution* (either
- Face the congregation for the *Peace of the Lord*
- Sing the *first* and *last* lines of the *Agnus Dei*
- Commune "the congregation". "Take, eat, this is the true body..."
- Face the congregation. "The Body and Blood of our Lord Jesus Christ..."
- Sing the *Post-Communion* Hymn while you veil the elements

October 24, 2000: Class

- **312-600**: Imperial Period
 - **410**: Invasion of the "Barbarians"
 - **440-461**: Leo the Great

- **510-604:** Gregory the Great, wrote “*Pastoral Care*”
- **600-1523:** Medieval Period
 - **1400:** Reaches its peak; toward the end, many people became interested in reform
- **1523-Present:** Modern
- “Augustine and the Catechumenate”, William Harmless

URBAN LITURGY

- The whole town, the whole Sunday, ONE altar
- Procession from church to church in town
- The Barbarians were to the Romans what the Romans were to the Greeks
- Candles: Romans had to candles; Barbarians wanted many
- Processions: Barbarians added hundreds of people to the simple Roman procession
- Churches
- Instead of parading around town, they build a large church for parading inside
- “Church within the church”
- Chapels added around the outer perimeter to mimic the urban churches
- Monastics: All the Barbarians couldn’t be “Christian”, so they set aside a few to be “holy”
- Animism: They worshipped rocks and trees, so they now worship bones of the saints
- Legends: OT lesson is replaced with the “*Legends of the Saints*”
- Sermon: Becomes the *prone*: the prayer of the faithful, announcements, very colloquial
- Ordinaries: sung by the choir of holy people, rather than the people
- Mass: becomes a sacrifice on the altar offered to the saints and Jesus, whispered
- Bells: they alerted the laity to the pronouncement of the Verba
- Rosaries: kept the laity occupied during the Mass
- Reredos: the sculptured back to a high altar

ALLEGORIZATION

- Creating an unintended meaning
- **Germanus:** Patriarch of Constantinople (dies 733 AD)
 - Biblical / Christocentric allegorization of the liturgy
 - ENTRANCE: the ascension of Christ
- **Amalarius of Metz:** (dies 852 AD)
 - Natural allegorization of the liturgy
 - ANTIPHON: like two turtle doves cooing to each other in the forest

LUTHER

- **1523:** Formula Missae
- “Justification by grace through faith” is the key to the liturgy
 - “Let us hear the Word of Christ”
- Ordinaries are returned to prominence
- WORD
 - Get rid of legends and fables, return to the Word of God
- MASS
 - “a cesspool”
 - Eucharistic prayer is cut down to the Verba
- He was not aware that he was going back to a pre-Medieval liturgy

October 26, 2000: Class

LUTHER (con't)

- Separation of clergy and laity needs to be dealt with constructively
 - Clergy: “professional Christians”, immersed in monasticism, works-oriented (liturgy)
 - Laity: works-oriented (cult of the saints)
- 1) Church Year: stripped of saints
- 2) Liturgy of the Hours: brought for everyone (matins, vespers, compline)
- 3) Divine Service: see below

<u>Traditionalist</u>	<u>Moderate</u>	<u>Abolitionist</u>
Melanchthon	Luther	Carlstadt
<u>Liturgy</u> : Adiaphora (ceremonies) Roman Mass		<u>Liturgy</u> : Adiaphora (ceremonies) Divine Service
<u>Sermon</u> : didactic, <i>academic</i> , moralistic		<u>Sermon</u> : didactic, <i>emotional</i> , moralistic
Urban	<u>Urban</u> : Formula Missae <u>Rural</u> : Deutsche Messe	Rural

- LUTHER:
- Replace the Introit with a whole psalm
- Kyrie is retained with its various melodies
- Gloria is retained
- Collect is retained, but only one, and it must be evangelical
- Epistle is retained, but a desire for more epistles on faith than morality
- Gospel: a procession may or may not accompany the reading
- Creed: may be sung at the discretion of the Bishop
- Sermon: may, in fact, be moved to the beginning of the service! This never caught on
- Communion:
 - *Preface*,
 - *Proper Preface*,
 - *Words of Institution*
 - intoned in the same tone as the Lord’s Prayer
 - *silently* or audibly
 - Choir sings the *Sanctus* and the elements are lifted,
 - *Lord’s Prayer*,
 - *Peace of the Lord* – a public absolution and voice of the Gospel,
 - Self-communion, then communion of the congregation
 - *Benediction*: Roman, Aaronic, Psalm 67:6-7
- The Hymnal is a moderating influence: it can be either abolitionist or traditionalist
- The new hymnal will be *moderate, mainstream*, LCMS

October 31, 2000: Class

LITURGY OF THE HOURS

- PAPER #4: Talk about any aspect of the liturgy of the house (research)
 - Taft, R.: The Liturgy of the House in East and West

- PAPER #5: Reflect on the quarter (Aidan Kavanaugh); what are your thoughts on a Lutheran style?
 - Roman: sacrifice, our work for God
 - Eastern: participation in divine ministries
 - American Protestant: morals or feelings
 - Lutheran: CHRIST
- Church is dividing time around specific appropriate moments for prayer
- “Professional Study” vs. “Devotional Study” of Scripture is a false dichotomy
- *Praying the Scriptures*:
 - Word
 - Prayer
 - Praise/Hymn/Psalm
- Format goes back to the Jewish Diaspora
 - Didache (40-60 AD) speaks of praying the Our Father (sunrise, sunset, bedtime) = **3 times**
 - “Word” would not be there, because people did not have their own scriptures
 - Hippolytus (220 AD)
 - “Pray at (9 AM) and bless God, for at that hour, Christ was nailed to the tree”
 - Also links to the Old Testament Atonement sacrifice (showbread as a type of Eucharist)
 - “At (12 PM) let them pray a powerful prayer”
 - This was the hour of deep darkness
 - “At (3 PM) to God...who remembered his saints”
 - The time of Christ’s death
 - Sunrise, 9 AM, 12 PM, 3 PM, Sunset, Bedtime = **7 times**
 - Cathedral Offices (312 AD)
 - Add 2 more night services, 1 more early morning service = **10 times**
 - “Brother Cadfell Mysteries” on PBS is set in 1000 AD
 - Luther (1525 AD)
 - Returned the hours to the Cathedral
 - Went back to 3 hours; Matins, Vespers, and Compline
 - Adds preaching
 - Part of the journey from Sunday to Sunday
 - Christ is central: “Christ is the center of Christian life, and it is this mystery...that the church renews in the liturgy, that we might be drawn into it.” - *Taft*
- Liturgy is both corporate and individual: how do we keep these two together?
 - The hours tie the individual into the liturgy of *life*, in works of charity
- “By celebrating the liturgy of the hours, the church gathered together in the Holy Spirit...joins the songs of heaven and joins in Christ’s perpetual intercession for the world.” – *Pfatteicher*
- Our prayers are Christ by his Spirit interceding to the Father

November 2, 2000: Class

- TLH: p.15
- Some changes
- TLH: p.5
- Non-communion liturgy, but as if there will be communion

November 9, 2000: Class

- E.B. White: “The Elements of Style” – for Homiletics
- Aidan Kavanaugh: “The Elements of Rite” – for Worship
- O.C.Edwards: “Elements of Homiletic”

- Liturgical style must be:
 - Incarnational: the leader must understand himself as embodying Christ
 - Self must be placed in the background, blended in – attitude of service
 - Liturgy is a christological reality
- Know your assembly's hymnody and liturgical tradition
- Liturgy should not be *particularized*: to a congregation, a pastor, or a special interest group
 - But there could be variation between *districts*: some uniformity with some particularization
 - A Synod is bound together by a certain uniformity of worship
 -

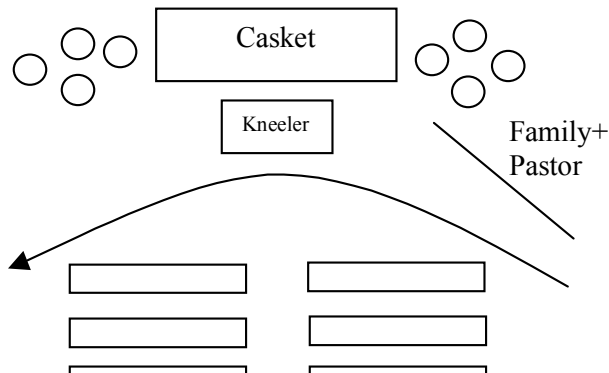
November 14, 2000: Class

Bring LW Agenda for Thursday

FUNERALS

- *A Rite of Passage*: Funerals, Ordinations, Marriages, Confirmations, Baptism (Passovers)
- OLD Status
 - SEPARATION (a threshold, boundary or limit is crossed)
 - TRANSITION (a period of liminality, where there is no certainty of status)
 - This has always been the time of highest ritual behavior in human culture
 - Liturgy of the Wedding and Funeral is a time of transition
 - A time of preaching and exposition of what is believed to be *happening*
 - RE-INCORPORATION (a reflection on what has occurred)
- NEW Status
- Funeral PROCESS: someone dying of *cancer*
- SEPARATION
- 1) Preparing for death
 - The patient
 - The family
 - Devotional Rite: can even be daily
 - Invocation: with sign of the cross on the forehead (with oil?)
 - Prayer: ex corde collect
 - (confession and absolution: general or private)
 - Scripture: Psalm and Reading chosen specifically for the person
 - Homily: Midrash on the texts and their meaning in the present
 - (creed)
 - Hymns:
 - Prayer: something that flows out of the Scripture
 - Benediction: with sign of the cross on the forehead
- 2) Final Preparations
 - Commendation of the Dying
 - Can be done more than once
 - Kyrie:
 - Lord's Prayer:
 - Collect: Look with favor upon _____, etc.
 - Scripture: Psalm 23 (memorized), Psalm 90
 - Agnus Dei or Nunc Dimitus

- Benediction: May God the Father...
- “Lord Let At Last Thy Angels Come”
- Make sure the family is somewhere else when the body is removed
- Just be there for the family, be quiet after the death, and embrace their grief
- Offer to be with them when they make the arrangements, but don’t do it for them
- KNOW the funeral directors! Take them out to lunch, find out local customs
- 3) The Funeral
 - I) At the church, or at the funeral home?
 - Encourage them to “*consider* having it” at the church
 - II) Open or closed casket
 - Open casket is a significant statement about
 - A) the resurrection of the body
 - B) separation
 - III) Give time and space to mourn and cry
 - Note who has and hasn’t “separated”, grieved
 - Be at the funeral home for as much of the visitation as you can
 - IV) A mini-funeral service may be done during the visitation
 - At 5:00 and 8:00, a 5 minute service with opportunity for Eulogy
 - Sometimes visitation will be provided in the narthex before the funeral

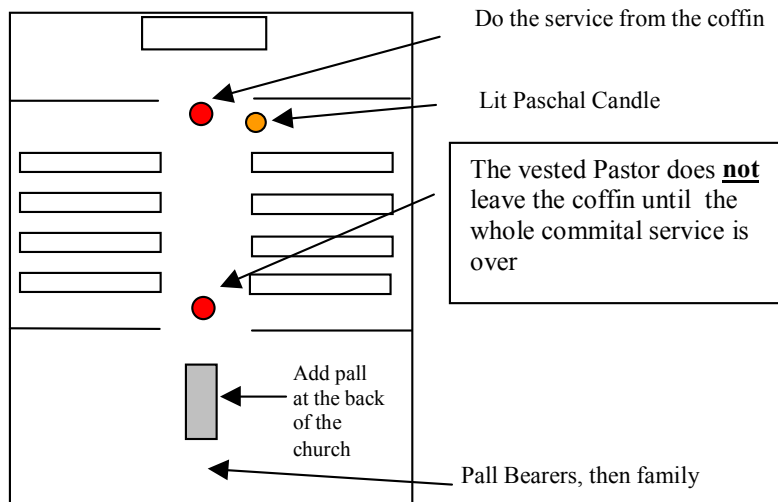


Funeral PROCESS: Sudden death

- Separation happens rapidly with no preparation, and must be dealt with differently

FUNERAL SERVICE

- The pall is a symbol of a baptismal robe, Paschal candle lit by the coffin
- The readings emphasize death and resurrection
- Sermon:
 - The hinge of the rite of passage
 - Should be personal and intimate
 - Some eulogizing is appropriate, as the light of Christ shining in them
 - Use confirmation text, or some text of significance to them or the family
 - Short: 8-10 minutes, no background or peripheral stuff
- The service should be no more than 30 minutes
- Recession is led by the pastor, followed by the coffin
- “Earth to earth, ashes to ashes”: make the sign of the cross with sand on the coffin



REINCORPORATION

- Getting the members back to church *without* their loved one
- Starts with the reception or potluck after the funeral (replaces the wake)
- The **NEXT DAY**, check in on the next of kin and set a schedule
 - The **first** week every day, touch base: grief + aftermath makes this tough
 - Next **two** months, once a week: go on the wedding anniversary and birthday
 - Get the other widows of the church together to care for the new widow
 - Up to **one year**, even though some will be in constant reincorporating
- Church can be a hard place to come back to for people
 - It was the last place they saw their love one
 - Bad memories

MARRIAGE

- Separation used to be from family; now it is from “singleness”
- Pre-marital counseling: dealing with this separation
 - “love” is a secondary reason for Christian marriage
 - Christians become icons of the Gospel; to show the love between Christ and Church
 - Proclamation of the forgiveness of sins, of mercy, and of sacrificial and sacramental love
 - Divorce is a statement that *the Gospel doesn't work*
- Cohabitation: as long as this is happening, there cannot be a marriage
 - If they move apart, they will be married as if it had *never* happened
- Old Anglican rite:
 - “With my body I thee worship and with my goods I thee endow”
 - “With this ring I thee wed, in the name of the Father, and of the Son, and of the Holy Spirit”
- Re-incorporation:
 - Bring a housewarming gift, or even invite them over for dinner
 - Monitor church attendance; acknowledge the one year “paper” anniversary
 - “Stock” makes a great “paper” gift

September 13, 2000: Notes

- Danielou: The Bible and the Liturgy
- Introduction
 - Explanation of the rites was an important part of weekly catechesis
 - The Old Testament prefigured the New typologically
 - Manna -> Eucharist
 - Red Sea -> Baptism
 - Flood -> Baptism
 - Melchizedek -> Eucharist
 - Sacramental theology has been biblical theology since the very beginning
- Ch. 1: The Preparation for Baptism
 - Forty days of Lent were the time of preparation for baptism, to occur at Easter
 - Conflict with Satan the core of the baptismal drama
 - Exorcisms are performed each day at the hour of Prime
 - Catechesis involved instruction in the spiritual and literal sense of all the scriptures
 - Satan is renounced while facing west, Christ professed while facing east
- Ch. 2: The Baptismal Rite
 - Two preliminary ceremonies: laying aside of clothes and anointing with oil
 - Entrance to the baptistery symbolized a reentry into paradise
 - Baptisteries had 8 sides: for it was on the 8th day that Christ was raised
 - Removing clothes symbolized “stripping off the old man”, and removal of shame
 - Oil represented grafting into the Olive Tree that is Christ, and healing
 - The immersion in water symbolizes “catharsis”
 - The pool is both watery grave and mother’s womb
 - White garments are put on afterward
- Ch. 3: The Sphragis
 - The sign of the cross with chrism was:
 - A sign of possession by Christ
 - A guarantee of protection and preservation
 - An enlistment in Christ’s army
 - Points us out as enemies of the demons, that they fear us
 - Is a spiritual circumcision
 - Sign and seal of the Holy Spirit
- Ch. 4: The Types of Baptism: Creation and Deluge
 - The primitive waters of creation
 - The newly baptized are a new creation arising out of the waters
 - The Holy Spirit descends on the Jordan as it hovered over the waters at creation
 - We are little fishes brought forth out of the waters of creation like THE Icthus, Christ
 - The deluge or flood is also a type of baptism
 - The waters of baptism also destroy
 - The number 8: 8th day resurrection, 8 in the ark
 - The ark is a figure or type of the church
- Ch. 5: Types of Baptism: The Crossing of the Red Sea
 - Theme, like the flood, is the waters of punishment from which God’s people are preserved
 - Exodus: figure; Death/Resurrection: reality; Baptism: sacrament (application)
 - Pharaoh = the Devil, who is destroyed (swallowed up) in the waters of baptism
 - Union of pillar of cloud, pillar of fire and sea = Holy Spirit, Word and water

- Ch.6: Types of Baptism: Elijah and the Jordan
 - Comparisons of Joshua and Jesus p.101
 - Naaman, the floating axe, and the crossing of the Jordan by Elijah are all typological
- Ch. 7: Confirmation
 - An anointing with oil, paralleling the dove that descended on Jesus after his baptism
 - Also called the “sacrament of the Holy Spirit”
 - The Spirit is given at baptism, but the gifts to bring to perfection are given at confirmation
 - A “strengthening” of the spiritual life
- Ch. 8: The Eucharistic Rites
 - Three parts: offering, eucharistic prayer, and distribution
 - A sacramental representation of the sacrifice of the cross
 - A sacramental participation in the heavenly liturgy
 - The “kiss of peace” was an important part of the liturgy
 - To “lift up our hearts” is to begin participation in the heavenly liturgy
 - “And with the whole host of heaven”... “Holy, holy, holy Lord”
 - “Do not consider the bread and wine as being ordinary things: they are the Body and Blood of Christ, according to His Word.” St. Cyril of Jerusalem p.136
 - Receiving communion is proclaiming the Lord’s death, which is the forgiveness of sins
- Ch. 9: The Figures of the Eucharist
 - Melchizedek: Clement of Alexandria, Cyprian, Ambrose
 - Manna in the desert and the water of Horeb
 - Blood and water from Jesus’ side on the cross a figure of baptism and the Eucharist
 - Proverbs 9:5: Wisdom setting the table for her people
 - The Messianic banquet spoken of by Isaiah 25:6
 - Jesus’ many meals a prefigure of the Messianic banquet
 - The meal will be open to all nations, not just to the Jews
 - This is the reason for Jesus’ choice of a meal for our nourishment
- Ch. 10: The Paschal Lamb
 - Baptism is at once destruction but also the creation of a new man
 - Destruction passes over us only because of our being covered by the blood of Jesus
 - The anointing of the doors (baptism) and the eating of the lamb (Eucharist)
- Ch. 11: Psalm “22” (23)
 - Used as a processional baptismal song after baptism before the Eucharist
 - Considered a summing up of all the preparations for baptism
 - “still waters” – baptism
 - “shadow of death” – the death of baptism, but only a “shadow” death
 - “set a table” – the Eucharist
 - “anointed my head with oil” - confirmation
- Ch. 12: Song of Songs
 - Revelation speaks of the New Jerusalem as “a bride adorned for her husband”
 - In the same way, Song of Songs can be seen as speaking of Christ and the Church
 - Just as in Psalm 23, Song of Songs was equated with steps in the baptismal rite
- Ch. 13: New Testament Types
 - The Pool of Bethesda: baptism and the Wedding at Cana: the Eucharist
 - “the sacraments are an anticipation of the eschatological marriage feast” p.216
 - “How perverse it is, when the Lord at the wedding-feast made wine from water, for us to make water from wine.” Cyprian p.220
- Ch. 14: The Mystery of the Sabbath

- “the sacraments...are, in the present era of sacred history, the continuation of the great works wrought by God in the Old Testament and the New, and the prefiguration of Eschatology” p.222
- Christ is the true Sabbath and Temple, and Christianity the true 7th day and body of the Temple
- The Sabbath is kept not when we cease do physical labor, but when we cease to sin
 - Sabbath was not practiced by the patriarchs, so may not have been necessary for salvation
 - God himself was continually at work, and the stars do not observe the Sabbath
 - Christ is the fulfillment of the temporary symbol of the Sabbath
- Ch. 15: The Lord’s Day
 - Sunday is the commemoration of the Resurrection of the Lord
 - The Lord’s Day was separated from the Sabbath – not a day of rest, but of worship
 - Only in the 4th Century under Constantine did “Sunday” become also a “day of rest”
- Ch. 16: The Eighth Day
- Ch. 17: Easter
 - Both Jews and Christians saw the symbolism of the Pasch being in spring
 - Philo of Alexandria p.288, Eusebius p.289
 - Hippolytus argues that spring is *spring* in anticipation of Christ’s sacrifice
 - Easter takes place during a full-moon, so that neither night nor day are dark
- Ch. 18: The Ascension
 - Three chief psalms: 24:17, 110:1, 68:18
 - “The primitive Christian community...adopted the psalms, not because of their religious value nor because of their inspired character, but only because it thought that they were concerned with Christ” p.315
- Ch. 19: Pentecost
 - Corresponds with the Jewish feast of weeks, or of first-fruits
- Ch. 20: The Feast of the Tabernacles