

Explanation of the Lutheran Liturgy

Based on LSB Divine Service I

Prelude Lighting of the Candles

Greeting Significance of the Day

The Divine Service begins with the Hymn of Invocation (or the Processional Hymn, if there is a Procession), which helps set the tone and mood for the worship service, reminding us early on of God's great love through Jesus our Savior. Already, with the Prelude, the organist is directing our attention to the fact that in worship, "heaven touches earth," just as God's Word declares through the Virgin Mary in Luke 1:68: "Blessed be the Lord God of Israel, for He has visited and redeemed His people."

Hymn of Invocation:

CONFESSION AND ABSOLUTION

Congregation shall stand

The service continues as we invoke the name of the Triune God, put upon us by Jesus' command in our Baptism (Matthew 28:19) - the name in which we gather. St. Paul captures the eternal significance of our Baptism into Christ when he writes: "as many of you as were baptized into Christ have put on Christ" (Galatians 3:27). The sign of the cross may be made as a visible reminder of our Baptism. The congregation responds by saying, "Amen," which means "so let it be!"

P In the name of the Father and of the Son and of the Holy Spirit.

C Amen.

The Exhortation is an invitation to confession. The inspired words of the Apostle John remind us that God is "faithful and just to forgive our sins and cleanse us from all unrighteousness" (1 John 1:8-9). We can approach God with confidence if we are truly repentant.

- ¶** If we say we have no sin, we deceive ourselves, and the truth is not in us.
¶ **But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.**

Silence for reflection on God's Word and for self-examination.

The Confession and Absolution (from the Latin word meaning "to absolve" - to grant forgiveness) keeps us honest - honest with ourselves, honest with fellow brothers and sisters in Christ, and especially honest with God. God's Word minces no words about our sinfulness, and we confess that "we are by nature sinful and unclean," thus completely deserving God's "present and eternal punishment." Simply put, the Confession is the acknowledgement that God's Law is true and right, and that when we measure ourselves against its demands, we come up short as Romans 3:10 says, "No one is righteous, no not one" (see also Romans 7:8-25, Psalm 51).

- ¶** Let us then confess our sins to God our Father.
¶ **Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.**

Now the pastor speaks God's Word of forgiveness to the gathered people of God, rooted in the gift of Holy Baptism "in the name of the Father and of the Son and of the Holy Spirit." In John 20:21, the risen Lord Jesus promised His disciples, "If you forgive the sins of any, they are forgiven." With this proclamation of Good News, the congregation again responds with a resounding "Amen!" - "so let it be!"

P Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the † Son and of the Holy Spirit.

C Amen.

With our sins forgiven, we greet fellow forgiven sinners, saying "Peace be with you," as a sign of reconciliation with one another, and of the unity of the Spirit in the bond of peace (note Matthew 5:22-24 and Ephesians 4:1-3)

Sharing of the Peace

Worshippers greet one another with a handshake or an embrace, and the words: "The peace of the Lord Jesus be with you!"

SERVICE OF THE WORD

The Kyrie is not part of the confession of sins, but a cry to God to have mercy on us and all humanity. In the presence of God, we ask for the greatest of all gifts for ourselves and for all of the world: "Mercy!" (note Mark 10:47). In this world of sin and death, God's people have plenty of opportunities to join in the brief, yet all-encompassing prayer: "Lord, have mercy!" We commend ourselves and the whole world to a merciful God. Yet, even as we cry out, there is confidence in our voices because we know that God is indeed merciful.

Kyrie

LSB 152

P In peace let us pray to the Lord.

C Lord, have mercy.

P For the peace from above and for our salvation let us pray to the Lord.

C Lord, have mercy.

P For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

C Lord, have mercy.

P For this holy house and for all who offer here their worship and praise let us pray to the Lord.

C Lord, have mercy.

P Help, save, comfort, and defend us, gracious Lord.

C Amen.

After confession and our cry for mercy, we join with the hosts of heaven to sing with the songs that the Apostle John heard as recorded in his book, Revelation: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" (Revelation 5:12-13). "This Is the Feast" reminds us that all mercy is solely because of the Lamb of God our Lord Jesus Christ, and His all-atoning sacrifice and resurrection.

Hymn of Praise

This Is the Feast

LSB 155

C This is the feast of victory for our God.
Alleluia, alleluia, alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

Power, riches, wisdom and strength, and honor, blessing, and glory are His.

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

**Sing with all the people of God, and join in the hymn of all creation.
Blessing, honor, glory, and might be to God and the Lamb forever.
Amen.**

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

For the Lamb who was slain has begun His reign. Alleluia.

**This is the feast of victory for our God.
Alleluia, alleluia, alleluia.**

Reminded of our salvation and the mercy of God, we come together to pray the Collect. The Salutation is from the Latin meaning "a greeting" - it is a liturgical greeting by which the pastor blesses the people, and receives in response a blessing from the gathered people of God (see 2 Timothy 4:22, Luke 1:28, Ruth 2:4). The Collect of the Day is a concisely written prayer that "collects" into one brief petition what we ask to receive from God in this service.

Salutation and Collect of the Day

LSB 156

P The Lord be with you.

C And also with you.

P Let us pray.

Almighty God, You know we live in the midst of so many dangers that in our frailty we cannot stand upright. Grant strength and protection to support us in all dangers and carry us through all temptations; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Congregation is seated

We now move directly into the Holy Scriptures, and as we attend our hearts to listen to the writings of the Old Testament, the Epistles and the Gospels, we hear the living voice of our God calling us to share His life and to feast on His Law and Gospel. This is God's revelation by which He makes known to us His will, most specifically, His merciful will that desires our salvation. Psalm 119:105 reminds us, "Your Word is a lamp to my feet and a light to my path." The Gradual, a selection of Scripture verses, usually from the Psalms, moves us from the Old Testament to the New Testament writings. Ultimately, the readings point us to The Word, the incarnate Son of God, who is God's final and full revelation to us, the mirror of God's heart. We will stand for the reading of the Holy Gospel, introduced by the "Alleluia and Verse" - not because the Gospels are more important than other Scriptures, but because here in the Gospels we see God Himself in the flesh among us in the person of our Savior, Jesus Christ.

Old Testament Reading:

A This is the Word of the Lord.

G Thanks be to God.

Gradual:

Epistle:

The opening words of the Hymn of Praise: "Glory in Excelsis" are followed by a hymn of praise and adoration to the Triune God. On the night of Jesus' birth, the angel's let loose their earth-shattering song of praise: "Glory to God in the highest, and on peace, good will toward all men." Their praise gave utterance to the good news that the Son of God had come in the flesh - Heaven has come down to earth! Ever since, the Church has continued to rejoice in this miracle of our salvation!

Congregation shall stand

Common Alleluia and Verse

LSB 156

☐ Alleluia.

Lord, to whom shall we go?

You have the words of eternal life.

Alleluia, alleluia.

Holy Gospel: Mark 1:21–28

Mark 1:21–28

☐ The Holy Gospel according to St. Mark, the first chapter.

☐ Glory to You, O Lord.

Congregation is seated

Dr. Martin Luther called music "the fifth Gospel" because of its capacity to touch our hearts and emotions. Christian music, hymnody and songs also has the capability to teach the faith in a wondrous way, often allowing the hearer to easily recall important theological concepts. The Hymn of the Day, sometimes called the Sermon Hymn, speaks either to the appointed Scripture text for the Sermon, or to the topic the pastor will address, and prepares hearts and minds to receive the teachings presented by the pastor in the Sermon.

Hymn of the Day:

In the Sermon, the Word of God is brought to bear on the lives of the hearers. You might say this is the equivalent of sitting at the feet of Jesus. But it's more than instruction. The pastor applies the words that we have heard from the Lord to our lives. Through the sermon, God speaks to us with His two-edged sword of condemnation and promise: Law and Gospel. The subject of the sermon is both God and us. Through the sermon we come to better understanding of ourselves, especially our need for God's forgiveness. Week after week, God's faithful also hear their voice of the Good Shepherd, preparing them for that final day when Jesus call them to their eternal reward.

Sermon Outline

In the course of His earthly ministry, Jesus put this hard question to His disciples: "Who do you say I am?" (Matthew 16:15; Mark 8:29; Luke 9:20).

He wasn't asking the opinion of the crowds - He wanted a confession of faith. When we profess the faith of the Christian Church in the creeds, our confession speaks of God - who He is and what He has done for us and for all. In the Book of Revelation, we find a profession of faith going on in heaven - see Revelation 4:8; 11; 5:9-10. As we open our mouths and begin: "I believe in God, the Father Almighty ...," we confess profound truths that have passed over the lips of Christians in every generation. The Apostles Creed (not written by the Apostles, a common assumption in the Middle Ages) faithfully summarizes the apostolic teachings of the Holy Scripture. Its origin dates to the 2nd Century, AD, where it developed as a statement of faith in conjunction with Holy Baptism.

Apostles' Creed

LSB 159

**☐ I believe in God, the Father Almighty,
maker of heaven and earth.**

**And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

In the Prayer of the Church, we follow the instructions of the Apostle Paul, written under inspiration of the Holy Spirit in 1 Timothy 2:1-4: "I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people - for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all people to be saved and to come to knowledge of the truth." We present to the Lord the needs of the world, the Church Universal, and local congregation, and the needs of those we know and love.

Prayer of the Church

- our prayer requests are announced to God's people gathered for worship -

A Hear our cry, O God; listen to our prayer.

C **So many are crying out in pain, with little or no assistance. Help us to hear and to respond in Your name.**

A Our hearts are heavy this day for those who rise up with little hope. Help us to respond in a ministry of care, concern and charity.

C **O God, we are helpless without You.**

A We need You in our task to feed the hungry, to give drink to the thirsty, to welcome the stranger, to clothe the naked, to care for the sick, to visit those in jail, to bring cheer to those in nursing homes.

C **Use us, O Lord, to be Your hands and feet in our world, and to always show Your great love and compassion through Jesus, our Lord and Savior.**

- other special prayer requests are offered, including those who are ill, those serve in the military and must be away from family and friends, for those celebrating the special days of anniversaries, baptismal birthdays, and birthdays, etc. -

P Lord, in Your mercy,

C **Hear our prayer.**

P Into Your hands, most merciful Father, do we place our prayers and petitions, trusting in Your mercy and Your promises, for the sake of Jesus, Your Son, and our Lord and Savior.

C Amen

Congregation is seated

We bring our tithes and our offerings to God with grateful hearts, in the confidence He will use them to support the work of His Church both here and throughout the world. We are reminded of the admonition of St. Paul in 1 Corinthians 16:2: "On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made." During this time, we also share our names with those in our pew as we pass the Friendship Pad for all to sign. See a name you do not recognize - be sure to greet that person following worship. As the offerings are collected, the Organist again sets a tone in music, called the Voluntary.

Offering Passing of Friendship Pad

During the Reception of the Offerings, please sign and pass the Friendship Pad down the pew, and then return it to the Pew Rack. Thank You!

Voluntary

Congregation shall stand

As God's gathered people, we respond to His message to us in the sermon, and His blessing of our Offerings, using the words of either Psalm 51:10-12 - "Create in me a clean heart O God," or in the words of Psalm 116:12-13, 17-19 - "What Shall I Render to the Lord," or in the words of Psalm 104:14-15, Isaiah 25:6, & 1 Corinthians 5:7 - "Let the Vineyards Be Fruitful, Lord.

Offertory

LSB 194

- ☩** 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 to me the joy of Thy salvation, and uphold me with Thy free spirit. Amen.

When Communion is celebrated.....

SERVICE OF THE SACRAMENT

Congregation shall be seated for the Communion liturgy,

The Preface and Proper Preface are first recorded in 220 AD - perhaps the most ancient part of the Divine Service. It is a dialogue and prayer that begins the liturgy of the Lord's Supper. As the Apostle Paul summons us to "set our minds on things above" (Colossians 3:1 - see also 2 Timothy 4:22; Psalm 136), so the Preface and Proper Preface echoes this call, which results in thanksgiving and praise for the gift of Jesus our Savior. While the Preface remains the same Sunday to Sunday, the Proper Preface has its own unique texts, based upon the season of the Church Year. The entire Liturgy before the Holy Communion is preparation for receiving Jesus Christ in the flesh, as we feast on His body and blood.

Preface

LSB 160

- P** The Lord be with you.
☩ And also with you.
P Lift up your hearts.
☩ We lift them to the Lord.
P Let us give thanks to the Lord our God.
☩ It is right to give Him thanks and praise.

It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who at His transfiguration revealed His glory to His disciples that they might be strengthened to proclaim His cross and resurrection and with all the faithful look forward to the glory of life everlasting. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

The word "Sanctus" means "holy." The Sanctus is a liturgical song sung at the beginning of the Communion liturgy. It is drawn from the eternal song of the angels who hover over the throne of God in the vision given to the prophet Isaiah (6:3): "Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of your glory." The ending words of the Sanctus are the song of the crowds that welcomed the Coming One - Jesus Christ - in Matthew 21:9: "Hosanna in the highest!" Heaven continues to break into our world as Jesus, our humble Savior, comes in our midst with His body and blood for the forgiveness of sins and strengthening of our faith.

Sanctus

LSB 161

**☩ Holy, holy, holy Lord, God of pow'r and might:
Heaven and earth are full of your glory.
Hosanna. Hosanna.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.**

The Prayer of Thanksgiving helps us remember and give thanks for salvation history as we pray the "table prayer of the Church." The prayer reminds us of what God has done that we might be His children of faith. The Lord's Prayer, as recorded in Matthew 6:9-13, and given by Christ Himself, is wonderfully appropriate as we approach the Supper.

Prayer of Thanksgiving

P Blessed are you, Lord of heaven and earth, for You have had mercy on Your children and given Your only begotten Son that whoever believes in him should not perish but have eternal life. We give You thanks for the redemption You have prepared for us through Jesus Christ. Send Your Holy Spirit into our hearts that He may establish in us a living faith, and prepare us joyfully to remember our Redeemer and receive him who comes to us in his body and blood.

C Amen

Lord's Prayer

LSB 162

P Lord, remember us in Your kingdom and teach us to pray:

C Our Father who art in heaven,

hallowed be Thy name,

Thy kingdom come,

Thy will be done on earth as it is in heaven;

give us this day our daily bread;

and forgive us our trespasses as we forgive those who trespass against us;

and lead us not into temptation,

but deliver us from evil.

For Thine is the kingdom and the power and the glory forever and ever.

Amen.

The Words of Our Lord, often called the Words of Institution or the Consecration of the Elements, bestow EXACTLY what they say, as recorded in the Gospels of Matthew (26:26-28), Mark (14:22-24), Luke (22:19-20), and Paul's First Letter to the Corinthians (11:23-25) - the very words the pastor uses as he consecrates bread and wine which will bear the body and blood of the Lord. According to the command of Christ our Lord, we celebrate the Lord's Supper not as a mere meal of remembrance but as a Sacrament by which Jesus Himself comes to us, bringing heaven to earth for our benefit, offering His own body and blood as the medicine for our sin-sickness and for our immortality. Here we find strength for our earthly journey as Christ dwells in us and we in Him.

The Words of Our Lord

LSB 162

P Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: “Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me.”

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: “Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.”

In the Pax Domini (the "Peace of the Lord"), we recall that the resurrected Lord Jesus calmed the fears of the disciples with His peace: "Peace be with you" (John 20:19-21, 26, 14:27). This same resurrected Lord is present in the Supper, so the pastor speaks peace to us on His behalf. In the Agnus Dei (which means "Lamb of God"), we are reminded that John the Baptist pointed to Jesus as the very Lamb of God (John 1:29), sacrificed for our sins so that we are forgiven and at peace with God. This also reminds us of the Revelation of St. John, chapter 5, which proclaims the slain Lamb of God as the one "worthy to open the scroll and break its seals" (v 2-10).

Pax Domini

LSB 163

P The peace of the Lord be with you always.

C Amen.

Agnus Dei

LSB 163

C Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; have mercy on us.
Lamb of God, You take away the sin of the world; grant us peace.

Congregation is seated

Distribution of the Sacrament

As the faithful make their way to receive the Holy Supper, imagine it as a glimpse of the heavenly throng standing before the Throne of God on the Last Day. What a staggering throng it will be! As the faithful make their way to the heavenly feast, we are given a glimpse of the Holy Bride of Christ. Oh, yes, we see her warts and blemishes: the petty bickering over trivial matters, the deep disagreements over more weighty issues, the painful ways in which we sometimes treat one another. Yet we are ONE in Christ! As Christ gives Himself to us, body and blood, in this holy meal, He strengthens that unity and bids us love and serve one another with a deep and abiding love. At the close of the distribution of the Lord's Supper, the pastor pronounces a communion blessing upon all who have shared the meal, reminding that Christ Body and Blood will be with them as they go about their daily tasks.

Distribution Hymns:

Congregation shall stand

Communion Blessing

The Body and Blood of our Lord Jesus Christ strengthen and preserve you to life everlasting. Go in peace. Amen.

Having received the forgiveness of sins, life and salvation in the Sacrament of the Altar, we lift our voices in praise and thanksgiving for God's gifts as we sing the Post-Communion Canticle: "Thank the Lord and Sing His Praise." Daily we remember His blessings, and in our words and deed we seek to tell "what He has done!" We then join in praying the Post-Communion Collect, beseeching our Lord to grant us faith to use God's wondrous gifts in love toward our neighbor.

Post-Communion Canticle

Thank the Lord

LSB 164

**☞ Thank the Lord and sing His praise; tell ev'ryone what He has done.
Let all who seek the Lord rejoice and proudly bear His name.
He recalls His promises and leads His people forth in joy
with shouts of thanksgiving. Alleluia, alleluia.**

Post-Communion Collect

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

As the priests of ancient Israel put the blessing of God upon His people, so the pastor speaks the words of Numbers 6:24-26, and the Lord's words grant what they say.

After observing Him pray, one of Jesus' disciples asked him, "Lord, teach us how to pray ..." (Luke 11:1-4; Matthew 6:5-15), and Jesus responded by saying, "When you pray, say ..." - and our Lord gave them what is now called the Lord's Prayer as an example of prayer. As the family of God, we unite together with all the baptized in the prayer that Jesus Himself gave us. Following the Lord's Prayer, we offer a final Collect to our gracious God, asking His blessing as we leave this time of worship and live out His Word in our daily lives.

Lord's Prayer

LSB 162

P Lord, remember us in Your kingdom and teach us to pray:

C Our Father who art in heaven,

hallowed be Thy name,

Thy kingdom come,

Thy will be done on earth as it is in heaven;

give us this day our daily bread;

and forgive us our trespasses as we forgive those who trespass
against us;

and lead us not into temptation,

but deliver us from evil.

For Thine is the kingdom and the power and the glory forever and ever.
Amen.

Closing Collect

P Let us pray,

Send us forth, O Lord, into the world,

C refreshed by Your love, redeemed by Your glory, and renewed by Your forgiveness, that we may show forth Your glory in all that we say or do, and that others may see You in us; through Jesus Christ, our Lord.

Amen.

On non-communion Sundays, we close our time of worship reminding ourselves of what we as a congregation have adopted as a Mission Statement, which guides the work of our congregation as we seek to LOVE the Lord and all the people of our community (Deuteronomy 10:12; Matthew 22:37-39; Luke 10:27) - to EQUIP ourselves by being in the Word, by remembering the blessings of our Baptism, and in frequent attendance at the Lord's Supper (Hebrews 1:1-2; Luke 24:27; John 20:31; Romans Acts 2:38; Romans 6:1-5; Mark 16:16; 1 Peter 3:21; Matthew 26:28; 1 John 1:7), and to SHARE and live the Good News of Jesus our Savior (Matthew 28:18-20; Luke 24:46-48; Acts 1:8). Then, as the priests of ancient Israel put the blessing of God upon His people, so the pastor speaks the words of Numbers 6:24-26, and the Lord's words grant what they say. Also, recall the words of our Savior Jesus in the parable of the sheep and goats: "Come, you who are blessed by my father, inherit the Kingdom prepared for you since the creation of the world"(Matthew25:26).

Benediction

P Fellow Christians, we now leave this place, fed and strengthened by God's Word, to fulfill our mission in our community and world. What is our mission as a congregation?

C **The Mission of Resurrection Lutheran Church & School is ...**

- + to Love and Obey the Savior,
- + to Equip believers for ministry, and
- + to Share the Good News of Jesus

P The Lord bless you and keep you.

The Lord make His face to shine on you and be gracious to you.

The Lord look upon you with favor ✠ and give you peace.

C **Amen.**

God people leave in joyful thanksgiving, praising God for all that He has done for them through Jesus Christ, and for the indwelling of the Holy Spirit who guides us daily in the paths of righteousness. God continues to be faithful to His people, and we respond by proclaiming praise to Him, as the Psalmist reminds us in Psalm 136: "Give thanks to the Lord, for He is good; His love endures forever."

Recessional Hymn:

Announcements

The final challenge to God's people: To go in the peace of the Lord - not the peace of this world, but peace between God and His faithful people. Having that Spirit-given peace, we can serve Him in spite of what the world thinks and says (note Luke 2:14; John 14:27; Romans 5:1; Galatians 5:22).

Dismissal

P Go in peace. Serve the Lord.

C **Thanks be to God**

Silent Prayers Postlude

The congregation may leave as the Postlude is shared.

May we greet one another in the name of the Lord Jesus!