

# The Service - NHW Presentation

October 6 & 13, 2021

## *Listen through 1:47*

1. Noting that as Christians we have freedom to decide what to do when we gather for worship, the committee chose to include three musical settings of the same ancient order of worship.
  - This hymnal simply called this form *The Service*.
    - Do you know what *the* refers to?
    - Do you know what *Service* refers to?
  - List benefits of using an ancient order. What is communicated by this choice?
  - What benefits do this ancient order offer?
  
2. *The Service begins with a hymn. The chance for people of different walks of life, backgrounds, and ages to join their voices together as one.*
  - Expound on the theology of this and how this promotes *disciple making*.
  
3. *In the name of the Father, and of the Son, and of the Holy Spirit.*
  - What does this call to mind? What does this proclaim?
  - What is the role of the *Amen*? (*Amen* is Hebrew for *this is true - this is sound*.)

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*Listen through 2:43*

Two options for Confession and Absolution

## 4. The First Option (2:09)

- Starting with 1 John 1:8-9. The Greek word translated *if* could be translated *if*, *when*, or *since*. Which would seem to fit this context better? What impression might *if* give?
- What adjectives are used to proclaim God's nature?
- What do I confess about our nature and its fruits? Note the pronouns in this confession.
- How severe is my problem?
- The last line is a confession of faith as well as request. Explain.
- How does the Absolution match the Confession?

## 5. The Second Option (2:09) A confession used since the 1500s.

- The opening Bible Passage is Psalm 31:1-2, quoted by Paul in Romans 4:7-8. How will the regular use of these passages renew our life of repentance?
- What adjectives are used to proclaim God's nature?
- Note the pronouns used here. What character or flavor does that create?
- What do we confess and teach about the nature and character of sin?
- Note the nature of our request - what punctuation is used? - what punctuation is **not** used?
- Note **the three things** we seek from the Lord. Do you think this will expand the role of confession in the spiritual life of those who worship with us? (*disciple making*)

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*Listen through 4:17*

## 6. The Kyrie - Lord have Mercy

- The Kyrie is an ancient prayer from the Eastern Church. How might this fact impact and enhance your use of the Kyrie?
- This prayer is offered in the form of a responsive prayer - a dialogue of pastor and people with God. What does such a dialogue communicate and promote?

## 7. The Gloria in Excelsis

- Identify the events in Jesus' life referenced in this Song of Praise.
- What impact would it have on your worship to let the opening words transport you to the fields of Bethlehem to join your voices with the host and the host of believers who have sung it throughout the ages?

*Listen through 6:49*

## The Word

### 8. Why do the Pastor and People greet each other at this point in The Service?

### 9. The Prayer of the Day - prayers that are 100s of years old.

- What does the title: *The Prayer of the Day* tell you?

### 10. The response to the first two Lessons is not new to us and most liturgical Christians. It is new to most in WELS with this hymnal. What are the benefits of this dialogue?

### 11. Notice the pattern of The Word. *Listen - Sing - Listen - Sing - Listen - Sing - Listen*

- What do you think this is intended to promote and teach about making disciples?
- The *Gospel Acclamation* replaces the *Verse of the Day*. What does the name say to you?

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12. As the Opening Hymn transitions us from life to gathered worship and the Kyrie and Gloria transition us from Absolution to gather at Jesus' feet to be fed, The Creed - while part of the Word - is our first response transitioning us to offer Prayers and Offerings.

- The Creeds are part of **The Word**. God's people proclaim the Good News of the Living Triune God to one another to encourage one another: *Yes, I believe just like you and all the faithful of the past in the Living God who has made himself and his saving ways known to us in his Word*. The Creed puts God's Word on our lips to share him with each other and all who will listen. When we know the Creeds by heart, and understand the significance of God's work, we are ready to share the Good News of our God with others.

*Listen through 7:34*

13. Prayer is a response to God's Word. It reveals who God is, his promise to hear us, and what he wants us to pray for. Trusting these truths and trusting his reputation as our dear Father, we pray as he instructs us to pray.

**Share** your recollection of Scripture's instructions for prayer.

14. A post COVID question: Do you miss passing the Offering Plate? Would you use electronic giving if Peace offered it? Share your thoughts about this means of returning to the Lord a portion of what he has given you to support his Gospel Mission.

*Listen through 9:43*

## The Sacrament

15. The Propers and Proper Preface at the start of the Sacrament is another very ancient part of the Service.

- Why do the Pastor and People greet each other again at this point in The Service? Notice the parallels and differences between this dialogue and the one at the start of The Word.

Before the Word: *The Lord be with you. **And also with you.** Let us pray.*

Before the Sacrament: *The Lord be with you. **And also with you.***

*Lift Up your hearts. **We lift them up to the Lord.***

*Let us give thanks to the Lord our God. **It is right to give him thanks and praise.***

*It is truly good and right that we should at all times...*

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16. What two Bible events of exuberant praise are combined in the Sanctus (Holy, Holy, Holy)?

*Holy, holy, holy Lord God of heavenly hosts: heav'n and earth are full of your glory. Hosanna, hosanna, hosanna in the highest. Blessed is he, blessed is he, blessed is he who comes in the name of the Lord. Hosanna, hosanna, hosanna in the highest.*

- Consider what we are doing here. We join our voices with the angels and with Old Testament believers and the Church throughout the ages!  
**Share** ways you have found helpful to be in that moment as you sing the Sanctus.
- Praise proclaims God's character and wondrous deeds. What makes the Sanctus a fitting way to approach Communion?

17. Paul wrote, *Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?*

1 Corinthians 10:16

- The *cup of thanksgiving*, sometimes translated *cup of blessing*, appears to refer to the third cup in the Passover that Jesus used to institute the Lord's Supper. While the main focus in the Lord's Supper is what God gives us and does to us, Jesus told us to celebrate it in remembrance of him. Paul points out that our remembrance is a public proclamation when he wrote, *For whenever you eat this bread and drink this cup, you **proclaim** the Lord's death until he comes.* (1 Cor. 11:26)

How would you explain to a child that receiving the Sacrament gives thanks and praises God for his saving work in Jesus Christ?

- Communion is sometimes called the **Eucharist**, a word coming from the Greek word translated *thanksgiving* or *blessing*. Rome's teaching about the Eucharist - making it something the church gives God - may explain why Lutherans shy away from this perfectly good word and why the Prayer of Thanksgiving fell out of practice among us.
- Let's look at the text of the **Prayer of Thanksgiving**.

*We give thanks to you, O God, through your dear Son, Jesus Christ, whom you sent to be our Savior, our Redeemer, and the messenger of your grace. Through him you made all things; in him you are well pleased. He is the incarnate Word, conceived by the Holy Spirit and born of the Virgin Mary. To fulfill your promises, he stretched out his hands on the cross and released from eternal death all who believe in you.*

*As we remember Jesus' death and resurrection, we thank you that you have gathered us together to receive your Son's body and blood. Send us your Spirit, unite us as one, and strengthen our faith so that we may praise you in your Son, Jesus Christ. Through him, we glorify and honor you, O God our Father, with the Holy Spirit, one God, now and forever. **Amen.***

- What stands out to you in this prayer?

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18. What makes the Lord's Prayer a fitting way to prepare for the Lord's Supper?
19. When Jesus instituted the Lord's Supper in the Upper Room, his words remain in effect until the end of time, like God's words, *Let there be light*. Jesus' words spoken that night cause his body and blood to be present in the Lord's Supper, not the words spoken by the Pastor.
- What is the role or purpose of speaking the Words of Institution when we celebrate Holy Communion?

20. What makes the Agnus Dei a fitting response to the Words of Institution - a song to sing as we head to the Sacrament?

*O Christ, Lamb of God, you take away the sin of the world; have mercy on us.*

*O Christ, Lamb of God, you take away the sin of the world; have mercy on us.*

*O Christ, Lamb of God, you take away the sin of the world; grant us your peace. Amen.*

- What are we confessing with these words?
- What do we long for with confidence?

21. The Service responds to The Sacrament with two Bible Verses. After repeated use these will serve as great teachers - disciple makers.

*Give thanks to the Lord, for he is good;  
his mercy endures forever.*

*Whenever we eat this bread and drink this cup,  
we proclaim the Lord's death until he comes.*

- What do they teach specifically in this context?
- How will these passages mold and shape the engaged worshipper?

22. The Blessing: the words the Lord gave to Aaron connected with God's promise: *In this way they will put my name on the Israelites, and I will bless them.* Numbers 6:27

- Share what this Blessing has meant to you through your life.
- What connections do you see between the Blessing and the Opening words of The Service?