

# Divine Service Components

[www.BethlehemLutheranChurchParma.com](http://www.BethlehemLutheranChurchParma.com)

**The Liturgy is Very Bible-Based** → Each component has a close connection to God's Holy Word!

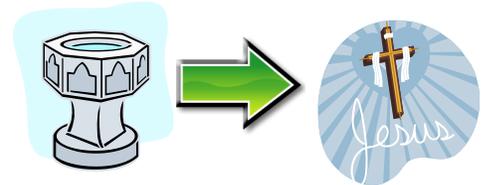
1. Though our feelings are powerful, they can deceive us. In contrast, God's Word ♦is truth (**Psalm 119:160**), ♦stands forever (**Isaiah 40:8**), and ♦has been given for our temporal and eternal benefit (**2 Timothy 3:16-17**); so worship based on God's Word is *truthful, certain, and blessed!*
2. The following section breaks down *key parts of the liturgy* in these five ways:
  - ✓ **Name** – The name of the part of the liturgy.
  - ✓ **Key Word/s** – A way to remember the meaning.
  - ✓ **Words** – *All or part of the actual words of the liturgy.*
  - ✓ **Bible** – *The words of the Bible upon which the part is based.*
  - ✓ **Meaning** – The meaning of the part of the liturgy.
3. Listen to the Lost and Found CD, "We Are With You," track 14.



**The Liturgy Itself** → Learn the names, key words, actual words, sources, meanings, and blessings!

## 1. **Invocation** (Latin for "call upon")

- a. **Key Word** – *Baptism*
- b. **Words** – *In the name of the Father and of the Son and of the Holy Spirit.*
- c. **Bible** – *"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (NIV Matthew 28:19).*
- d. **Meaning** – Normally following an opening hymn, *"invoking His name orders our worship, making it clear that this is His service to us" (8). But who are we?* God has made us His very children (**Romans 8:16**) through baptism as He connected us to Jesus and the benefits of His saving work! Therefore, with the Invocation we *ask, invoke, call upon* God to be present among us to forgive, instruct, feed, and encourage us through Word and Sacrament! The words are sometimes spoken near the Font to remind us of God's transforming work in our baptism!



Note: All are encouraged to make the sign of the cross as the words of Invocation are spoken! *To make the sign of the cross*: bring your thumb and first two fingers together (three together for the Triune God), then touch your forehead (when saying Father), chest (Son), right shoulder (Holy), and left shoulder (Spirit) – or go left to right (Orthodox Christians go right to left, while Roman Catholic Christians go left to right), *either way is a good reminder that we ARE baptized!*

## 2. Confession and Absolution

a. **Key Word** – *Forgiveness*

b. **Words** – O almighty God, merciful Father... (For all the words, see TLH 16 or LSB 184-185.)



c. **Bible**

i. “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (NIV 1 John 1:9).

ii. When I kept silent, my bones wasted away through my groaning all day long... Then I acknowledged my sin to you and did not cover up my iniquity. I said, “I will confess my transgressions to the LORD”-- and you forgave the guilt of my sin (NIV Psalm 32:3, 5).

iii. And with that [Jesus] breathed on them and said, “Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven” (NIV John 20:22-23).

d. **Meaning** – These are *important* facts: ♦We all have sinned (Romans 3:23); ♦we all tend to deny the serious nature of our sins; ♦we all tend to blame others for our sins (Genesis 3:12); ♦we all need God’s forgiveness; ♦we all are helpless to earn God’s forgiveness; ♦God freely offers His forgiveness to all through Jesus!

In Divine Service, God offers forgiveness through ♦the Words of absolution, ♦His Word (Hebrews 4:12) read and proclaimed, and ♦the Body and Blood of Christ! By God’s grace we receive His forgiveness through faith (John 6:47) in Christ!

### Service of the Word

## 3. Kyrie (Greek for “Lord”)

a. **Key Word** – *Mercy*

b. **Words** – Lord, have mercy. Christ, have mercy. Lord, have mercy.



c. **Bible** – Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted, “Lord, Son of David, have mercy on us!” The crowd rebuked them and told them to be quiet, but they shouted all the louder, “Lord, Son of David, have mercy on us!” Jesus stopped and called them. “What do you want me to do for you?” he asked. “Lord,” they answered, “we want our sight.” Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him (NIV Mt. 20:30-34).

d. **Meaning** – We, like the blind men, believe in Jesus as our Savior and have received His forgiveness! However, *because of our many other needs*, we call out to Jesus with faith (Hebrews 11:1), asking Him to be merciful to us by granting us the blessings we need – *though we cannot earn them and do not deserve them!* Then, like the blind men, we receive as requested and follow our Lord Jesus Christ!

4. **Gloria in Excelsis** (Latin for “Glory on high”)



- a. **Key Word** – *Christmas*
- b. **Words** – *Glory be to God on high: And on earth peace, good will toward men...* (For all the words, see TLH 17-19 or LSB 187-189.)
- c. **Bible** – *And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord.” ... Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, “Glory to God in the highest, and on earth peace to men on whom his favor rests”* (NIV Luke 2:8-14).
- d. **Meaning** – Let’s recall the basics of **Genesis chapters 1, 2, and 3**:
  - i. Ch. 1: God created all things perfectly in six days; then rested on the seventh.
  - ii. Ch. 2: Adam and Eve lived without sin in God’s perfect creation.
  - iii. Ch. 3: Adam and Eve fell into sin, *which very negatively impacted themselves, all future people, and all of God’s perfect creation*. Therefore, God promised to send His Son to destroy Satan and his evil work, thus to save the sinful world. Then, *after 4,000 years* – when the time was just right, *God fulfilled His promise!*

With the Gloria we recall the angels praising God for keeping His promise by sending His Son (**Galatians 4:4**) to save all people from their sins (**1 Peter 3:18**) through His sinless (**Hebrews 4:15**) living and sacrificial (**Hebrews 9:26**) dying! So, **“in the Gloria, the Church celebrates Christmas all year long, and we, along with the shepherds, are invited to go and see Jesus in the Scripture readings that follow”** (16). We alternate between “This is the Feast” and the “Gloria,” depending on the time of the church year.

5. **Salutation** (Latin for “greeting”)



- a. **Key Words** – *Announcement of Blessing*
- b. **Words** – *The Lord be with you. And also with you.*
- c. **Bible** – *The angel...said, “Greetings, you who are highly favored! The Lord is with you”* (NIV Luke 1:28).
- d. **Meaning** – Those words *announced* to Mary identified a wonderful *blessing*: “The Lord is with you.” That same *blessed news* is announced to *you* in the salutation! The words are not a wish, but a reality: The Lord is with you – in such a way that you hear, understand, and benefit from the prayers, readings, sermon, supper, and more! Furthermore, you bless me, *your pastor*, by announcing: “And with thy spirit” / “And also with you,” which reminds me that the Lord is with my spirit to enable me to pray, read, preach, distribute, and more to God’s glory and for your eternal benefit!

**“The Salutation [also] announces the Lord’s coming to us in the readings that follow and makes us aware that important things are about to happen”** (18). We continue with the Collect of the Day, Scripture Readings, Sermon, and Hymn of the Day.

6. **Creed** (Latin for “I believe”)

a. **Key Words** – *Confession of Faith*

b. **Words** – *I believe in God, the Father Almighty...* (For all the words, see TLH 12, 22, and 53 or LSB back inside cover and 319-320.)

c. **Bible** – We confess these three ancient Creeds; though none are found word-for-word in the Bible, each is carefully based on the Bible:

i. **The Apostles’ Creed** – *Often used in connection with a Baptism.*

ii. **The Nicene Creed** – *Often used in connection with Holy Communion.*

iii. **The Athanasian Creed** – *An excellent explanation of The Holy Trinity.*

d. **Meaning** – In the service the Creed normally follows the Scripture readings; therefore, “having received the Word of the Lord, we respond by confessing the Christian faith.” (WWAA, 24) Our confessing of the creeds constantly remind us of ♦who God is, ♦what we believe about God, and ♦what God has done for us and our salvation!



7. **Offertory** (the offering of ourselves to God)

a. **Key Word** – *Transformation*

b. **Words** – *Create in me a clean heart, O God...* (For all the words, TLH 22-23 or LSB 192-193.)

c. **Bible** – “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*” (KJV Psalm 51:10-12) (2 Samuel 11-12).

d. **Meaning** – The Offertory is a prayer and, *in the service*, follows the sermon, in which we heard both *the Law* and *the Gospel*, the bad news of our sin and the good news of Jesus’ saving work. Then, *in response*, we pray, *speaking or singing*, the words of the Offertory, which recall David’s confession in connection with his sins of adultery and murder. As David *sinned, confessed, and prayed*, so, in the Offertory, we confess our sins and ask God to transform our lives! We continue with the Prayer of the Church and the Receiving of Tithes and Offerings.



† Service of the Sacrament †

**Note:** The Service of the Sacrament begins with the Preface, “an ancient dialogue between the pastor and the people... and the Proper Preface, which changes with each season or festival day of the Church Year” (30).

8. **Sanctus** (Latin for “holy”)



- a. **Key Words** – *God is Powerful and Mighty*
- b. **Words** – *Holy, holy, holy, Lord God of Sabaoth [of power and might, of the angelic armies]...* (For all the words, see TLH 26 or LSB 195.)
- c. **Bible** – ...I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory” (NIV Isaiah 6:1-3). The crowds that went ahead of him and those that followed shouted, “Hosanna to the Son of David!” “Blessed is he who comes in the name of the Lord!” “Hosanna in the highest!” (NIV Matthew 21:9) (Palm Sunday)
- d. **Meaning** – With the words of the Sanctus we recall the Lord’s *power* and *might* as well as His *coming* down from heaven *to save us from our sins!* Though He had an awesome position in heaven, He came in His *power* and *might* to defeat sin, death, and the devil and offer us the primary benefit of His *saving* work, namely, the *forgiveness* of our sins!  
*“By singing this hymn in the Divine Service, the congregation participates in the heavenly chorus. For a time, the division between heaven and earth is gone. Heaven has come down to earth... The confidence that this unseen reality is true comes from faith in Jesus Christ’s presence in the Sacrament. In the hosannas of the second half of the Sanctus, we worship Jesus who comes in His Holy Supper” (Matthew 21:9) (31).*

9. **Lord’s Prayer**



- a. **Key Words** – *Children of God*
- b. **Words** – *Our Father who art in heaven, Hallowed be Thy name...* (For all the words, see TLH or LSB.)
- c. **Bible** – “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” (KJV Matthew 6:9-13). (similar in Luke 11:2-4)
- d. **Meaning** – (Note: *I have given you the first letter of each blank.*) By the *Father’s* great love, the *Son’s* redeeming work, and the *Spirit’s* sanctifying work, our Heavenly Father has made us His very *children* through *Baptism* and His *Word*; therefore, as His *children*, we are *privileged* to pray: Our Father... Furthermore, whenever we pray the Lord’s Prayer, we are identifying ourselves as *followers* of Jesus, *ones who trust in Him for eternal life!*  
*“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 [as follows]. The congregation prays, ‘Thy kingdom come,’ then receives the kingdom of God in the coming of Christ in His body and blood. We pray, ‘Thy will be done,’ then witness salvation being distributed. We pray for forgiveness of sins and hear Christ’s own Word*

proclaiming that in His death He has accomplished everything needed to ‘forgive us our trespasses’” (35).

## 10. Words of Institution

- a. **Key Words** – *Given and Shed for You*
- b. **Words** – Our Lord Jesus Christ, on the night when He was betrayed, took bread... (For all the words, see the LSB Divine Services, settings One thru Five.)
- c. **Bible** – The *sum* of these references: **Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25**. By summarizing those four references, our words include all that Jesus said when He instituted (established) His blessed supper.
- d. **Meaning** – We *are* sinners and *need* God’s forgiveness. Furthermore, we believe that Jesus ♦lived without sin, ♦gave His body to be crucified, ♦received our sins and our punishment, ♦shed His precious blood, ♦finished His saving work, and ♦laid down His life to seal His victory over sin, death, and the devil – *to provide us with forgiveness, life, and salvation!* Therefore, in the Sacrament, we receive Jesus’ very Body, *which is mysteriously connected to the bread*, and Jesus’ very Blood, *which is mysteriously connected to the wine*, for our *temporal* and eternal benefit!



## 11. Pax Domini (Latin for “the peace of the Lord”)

- a. **Key Word** – *Peace*
- b. **Words** – *The peace of the Lord be with you always.*
- c. **Bible** – Jesus came and stood among them and said, “**Peace be with you**” (NIV John 20:19)!
- d. **Meaning** – “**The Pax is the voice of the Gospel announcing the remission of sins... those who have been instructed in the faith are called to dine on the Lord’s life-giving Supper**” (36). *The Supper is God’s greatest way to assure us of His forgiveness!*



## 12. Agnus Dei (Latin for “Lamb of God”)

- a. **Key Words** – *Takes Away Our Sins*
- b. **Words** – O Christ, Thou Lamb of God, that takest away the world... (For all the words, see TLH 28 or LSB 198.)
- c. **Bible** – The next day John saw Jesus coming toward him and said, “**Look, the Lamb of God, who takes away the sin of the world**” (NIV John 1:29)!
- d. **Meaning** – We sing the Agnus Dei *just before we receive Jesus’ body and blood* for our forgiveness! The words clarify: ♦who Jesus is – *the Lamb of God*, ♦what Jesus has done – *taken away the sin of the world*, and ♦what we are requesting – *mercy and peace!* As we come forward to receive we remember our sin, but as we depart we, *by faith*, are assured that we have graciously received what we have requested – *Jesus’ mercy and peace!*



**13. Nunc Dimittis** (Latin for “now dismiss”)



- a. **Key Words** – *Dismiss in Peace*
- b. **Words** – Lord, now lettest Thou Thy servant depart in peace... (For all the words, see TLH 29-30 or LSB 199-200.)
- c. **Bible** – Now there was a man in Jerusalem called Simeon... When the parents brought in the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms and praised God, saying: “Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel” (Luke 2:25-32).
- d. **Meaning** – In the Lord’s Supper, with the eyes of faith, we saw and received Jesus in His very body and very blood. Therefore, *similar to Simeon*, we can now be dismissed (from the Lord’s Supper and God’s Divine Service) in peace – *confident* of God’s forgiveness and *ready* to live the week ahead, *knowing that whether we live or die* we are at peace with God through our Lord Jesus Christ!

**14. Benediction** (Latin for “blessing”)



- a. **Key Words** – *Blessing and Peace*
- b. **Words** – The Lord bless you and keep you... (For all the words, LSB 166 or 202.)
- c. **Bible** – Then the LORD spoke to Moses, saying, “Speak to Aaron and to his sons, saying, ‘Thus you shall bless the sons of Israel. You shall say to them: The LORD bless you, and keep you; The LORD make His face shine on you, And be gracious to you; The LORD lift up His countenance on you, And give you peace.’ So they shall invoke My name on the sons of Israel, and I then will bless them” (NAS Numbers 6:22-27).
- d. **Meaning** – With God’s name placed upon us, we leave Divine Service with these thoughts:
  - i. The Lord will bless me (How?) by keeping me!
  - ii. The Lord will make His face shine upon me (How?) by being gracious unto me! (By loving me, *providing all of my needs*, though I am undeserving!)
  - iii. The Lord will lift up His countenance (His face) upon me (Why?) to give me peace! (By *watching over me* and *helping me* in every moment of my life!)

“In the Divine Service, we come before God with nothing to offer but the magnitude of our sin. But out of His great love for us, by the sacrifice of His only Son, the Lamb of God, we do not receive what we deserve. Instead, God grants us His gifts and gives us blessing upon blessing” (43).

**50 Terms Relating to Worship and God’s House** → Read pages 265-268 in the Catechism

**Symbols and Their Meanings** → Read pages 275-283 in the Catechism