Service of Preparation; Service of the Word Part 1

Opening Hymn

Congregational hymns added in the Reformation
Invocation of the Holy Ghost
(OSL): Procession, its items and significance (light, Jn 1:9; Bible)

Invocation

"To invoke" would be to summon God, call down His presence, but that's not what we're doing here (Which arrow? Spoken to whom?)
Remember that we are gathered as baptized Christians (Trinitarian formula)
Sign of the cross as remembrance of baptism
Baptism is the bridge into the service (location of the font)
Ex 20:24, Mt 18:20, promises of God's presence; we find His presence when believers are gathered around His Word and Sacraments
Response: Amen, "Yes, it shall be so"
Late edition, 14th c., part of the private prayers of the priest at the foot of the altar
After the Reformation, this private act became a corporate devotion and blessing (Small Catechism)

Confession and Absolution

Confession is preparation (service of preparation), the service proper begins with the Introit
In order to enter His presence, we must first humble ourselves and acknowledge our need (see this in the versicles as well)
Ps 124:8 and Ps 32:5 versicles
Confessing is agreeing to the righteous judgment of the Law and turning to Him in repentance, seeking forgiveness
Confess sinful nature and actual sins committed
Sets the tone for the service to follow: we are beggars and our Lord is here to give (continues with the preaching of the Gospel and reception of the Sacrament; mountaintops)
Actually applies forgiveness!
Sign of the cross at the absolution, same baptismal connections as before
As with the Invocation, originally private prayers which became public after the Reformation
Luther's services did not include confession of sins anywhere, as that was done privately
Later gets added in (1552 was the first occasion)

Introit

Basic structure: Psalm with the *Gloria Patri*
"Ascent Psalms" chanted as Jews went up to Jerusalem (see also Ps 100)
Chanting is the Scripturally appropriate way to interact with Psalms (speaking the Psalms would feel as unnatural to them as reading a hymn would to us!)
Our chant tones can be traced back to these in a roundabout way
Introitus = "entrance;" chant designed to "cover" the motion into the chancel
Very brief, just a few verses; monks chanted the Psalter every day (and later every week) in the Divine Office, so only needed one or two verses to get the thought in their mind
Begins the Service of the Word (confession is preparatory); first hint of the day's theme
More than cover the motion, the congregation sings, hears, and prays God's own Words
The first time we have a proper Scriptural reading which performs several functions (both arrows at the same time?)
Role of the *Gloria Patri*, interacting with the Psalms in a Christian way

Kyrie

First of the five Ordinaries
Kyrie eleison = "Lord, have mercy" in Greek (!); common Scriptural cry
Originally a longer series of petitions and responses, reduced ~600 AD
Not penitential (not another confession of sins)
But a prayer for God's continued grace and help
We need His help to worship properly!
Trinitarian nature (as reflected in Luther's hymn; sign language story)

Gloria in Excelsis

Second of these five Ordinaries
Kyrie is humble, *Gloria* is joyful
Song of the angels, Lk 2:14 (OSL: sung in the same way)
Their song heralded Christ's birth, now it heralds His coming to us through Word and Sacrament
And a Trinitarian expansion of it: Father, Son/Lamb, doxology (rich language to meditate on)
Assigned to be sung each Sunday ~500 AD (present much earlier than that, ~300s at the latest)
Omitted in the penitential seasons of Advent and Lent

Salutation

Just like the Invocation, “salutation” is a bit of a misnomer
Not merely a greeting, but an exchange of blessings
God will be with the congregation in view of the Word about to be preached (similar function later on as well; hinges throughout the service)
The response verifies this: “and with your spirit,” through the Holy Spirit active in the minister
Not “and also with you,” recognizes the office
“Little ordination,” gives permission for the pastor to continue on their behalf
Pastor bows to receive this blessing, also recognizing the Spirit is at work in him
Scriptural greeting (Ruth 2:4, Lk 1:28 a bit closer to this context)

Collect of the Day

A short prayer prayed by the pastor on behalf of the congregation, “collecting” all their prayers into one (“Let us pray”)
Follows the theme of the day
Pattern ABCBA (“thin collects”)
A: Address: invocation/address to God
B: Rational: basis for petition according to God’s Word, will, or character
C: Petition: the ask
B’: Benefit: desired outcome or blessing
A’: Termination: doxological ending
This structure shapes our attitude towards prayer!
Trinitarian nature of prayer in the doxology
Most of the collects are very ancient (400s–700s), a few from Reformation era
Orans position: supplication and expectation of receiving (1 Tim 2:8; Ps 141:2)