



Sanctus

The Year of Luke

A Worship Newsletter of the ELCA,
Indiana-Kentucky Synod

December 2006

As this is posted, we are entering Year C, the Year of Luke. There will be much conversation about the Gospel of Luke – in pericope groups, in Bible Studies, from the pulpit, in personal and family devotions. Where do we go to find resources for using Luke in our preaching and worship?

We would like to begin an Indiana-Kentucky Commentary List. We will include in this issue some helpful commentaries on Luke, but would invite you to send in the resources you have found helpful – both for preaching and for shaping and crafting worship. This will provide a growing list, not just of commentaries, but all types of resources for this Year of Luke. And, of course, we will expand this to include Matthew, Mark and John, as well as the other books of the Bible as the years go by. So send your additions to the list to rmueller@iksynod.org, and contribute to the Synod's Commentary List.

As a start, here are two web sites that have good resource lists:

www.trinitylutheranseminary.edu

go to "Site Map", click on links, then click on Commentaries recommended...

The following Commentaries on Luke are listed there:

Bovon, François, *The Hermeneia Commentary on Luke 1.1-9:50*,
published by Augsburg Fortress.

Fitzmeyer, Joseph, a two-volume *Anchor Bible Commentary*,
published by Doubleday.

Green, Joel B., *the New International Commentary on the New Testament*,
published by Eerdmans.

Marshall, I. Howard, *the New International Greek Commentary on the New Testament*,
also published by Eerdmans.

Nolan, John, a three-volume *Word Biblical Commentary*,
Published by Word Books.

www.lstg.edu

click on "Resources" then "Faculty Web Sites", then click on Dr. Mark Vitalis Hoffman
He and Dr. Richard Carlson have a suggested commentary list. Besides those listed
above, their list includes:

Culpepper, Allan, in the *New Interpreter's Bible, Vol. IX*,
published by Abingdon.

Tiede, David, *the Augsburg Commentary on the New Testament*,
published by Augsburg.

Dr. Hoffman also directs you to three other web sites that provide commentary lists.

As we build an I-K list, we do not intend to simply post a list, but to include review comments so folks will know why these particular commentaries may be helpful to them. To that end, on the next page you will find specific commentaries listed with reasons they have been found useful.

Johnson, Luke Timothy, in the Sacra Pagina series, published by the Order of St. Benedict, © 1991.

This commentary provides the two things I look for in a commentary: good exegesis and theological insights. Johnson is one of the premier exegetes around these days and he provides verse by verse exegesis and theological commentary on the whole pericope. Each section begins with a new translation of the text and concludes with a pertinent bibliography. The introduction is 25 pages long, including a bibliography.

Danker, Fred. Jesus and the New Age, published by Clayton Press, © 1972.

Danker is the Danker of BAGD and offers in this commentary solid insights into the words that are used by Luke. His introduction is brief (11 pp) and the major theme he sees in Luke is that Jesus as ushered in the new age by his death, a thought that runs contrary to apocalyptic visions of that day.

Fitzmeyer, Joseph A., S.J., a two-volume commentary in the Anchor Bible Series, published by Doubleday, © 1981.

This commentary is similar to Raymond Brown's commentary on the Gospel of John. It follows the pattern of new translation, "Comment" on the pericope, then verse by verse exegetical comment. Most sections conclude with a bibliography specific to the verses dealt with. I have found this commentary extremely helpful, but have also found myself sometimes disagreeing with his conclusions. Fitzmeyer's introduction is extensive (283 pp, including bibliography) and very helpful.

Carid, G.B., a Pelican New Testament Commentary, published by Penquin Books, © 1963.

A comparatively brief commentary (and granted a bit dated), Caird's work is appropriately concise and helpful in getting to the heart of the pericope. It is not meant to be a book for the strict exegete, nor is it a devotional commentary. What it does is attempt to lift up Luke's theological intention – and does it quite well. The introduction is 25 pages. The RSV text in each section, followed by verse commentary and overall comment mixed together.

Just, Arthur A. Jr., editor, in the Ancient Christian Commentary on the Scripture series, published by Varsity Press, © 2003.

This new series presents sections from ancient commentaries on the texts of Luke. It is helpful tool to see how the text has been interpreted in the past, providing good images and quotes for the preacher.

A new preaching resource from Augsburg Fortress is now available, NewProclamation.com. This on-line resource offers reflections and commentaries on the lectionary readings for the week, as well as special occasion preaching resources. You can the demo at www.newproclamation.com.

In the recent mailing from the World Hunger Appeal Staff there was a 12-page guide on with worship and bulletin resources for the local congregation. Some ideas are specific to certain Sundays (there are a couple of pages of ideas for Advent 3, December 17), and some are more general. Be sure to check out this helpful resource.

What's on the calendar for 2007:

Week of Prayer for Christian Unity January 18-25

Resources are available at www.geii.org.

Healing in the Christian Assembly April 16-18

Institute of Liturgical Studies, Valparaiso University, Valparaiso, Indiana

"From Generation to Generation" July 8-12

Association of Lutheran Church Musicians Biennial Worship Conference in Houston, TX

Worship Jubilee August 3-6

A Churchwide Worship Event celebrating the renewal of worship in the ELCA
Navy Pier, Chicago, Illinois





Evangelical Lutheran

Worship

Three **Worship for Mission Workshops** have taken place in October and November to introduce the new hymnal, *Evangelical Lutheran Worship*:

October 28	Christ the King Church, South Bend	177 persons attended
November 4	St. Luke Church, Newburgh, IN	92 persons attended
November 18	Pilgrim Church, Indianapolis	266 persons attended

There are two more workshops scheduled, both in March:

March 3	Gloria Dei Church, Crestview Hills, KY
March 17	Risen Savior Church, Fort Wayne

There is plenty of time to register, and registration forms may be downloaded from the synod web site. Registration cost is \$25 per person, and includes lunch and your own copy of *Evangelical Lutheran Worship*. The agenda for the workshop is:

8 am	Registration
9 – noon	Program
Noon – 1	Lunch
1 – 3	Program

What's New at Renewingworship.org?

- Augsburg Fortress has launched a new web site with information about the new hymnbook. The web site is www.augsburgfortress.org/worship/evangelicallutheranworship/default.jsp. The site provides information on the hymnbook, free samples, announcements about upcoming events, and a link to www.SundaysandSeasons.com.
- Settings One and Two from *Evangelical Lutheran Worship* are now available for download and may be used without further permission through April 30, 2007.
- There is a list of the hymns in *Evangelical Lutheran Worship* arranged in numerical order which includes a reference to an available accompaniment for those hymns that appear in the Pew Edition with melody line only. This list is intended to assist congregations that have received Pew Editions but are waiting to receive the Hymns Accompaniment Edition.
- One striking feature of *ELW* is that the Psalms comprise hymn numbers 1-150. The next section, numbered 151-238, is called the Service Music Section (as in *With One Voice*). This section provides alternatives for the ordinary liturgical texts, such as the Kyrie or Hymn of Praise. A complete listing of these is available on the Renewing Worship website.

At www.morningstarmusic.com/november_enewsletter_06.pdf check out Christmas music for organ and brass. The enewsletter also highlights a new CD by the National Lutheran Choir.



THE PRESENTATION OF OUR LORD -- CANDLEMAS



In the last issue of the Sanctus, we offered some words about rites and devotions centered in the Advent/Christmas/Epiphany Cycle. [Please note that “Whose Christmas Is It Anyway” was sent to each congregation from the ELCA World Hunger Staff with many ideas for observing this season.] We promised some comments on the Presentation of our Lord, the feast that remembers Mary and Joseph presenting Jesus at the temple, where Simeon took him in his arms and sung the Nunc dimittis (Lord, now you let your servant go in peace). This presentation took place on the 40th day after birth to fulfill Jewish law. www.wikipedia.org reports that “The term “Candlemas” refers to the practice found in former Roman Missals whereby a priest on February 2 would bless the candles for use during the year (said candles must be of beeswax). Dating from the 10th century at least, today “Candlemas is chiefly observed today in the Orthodox, and Anglican traditions. In the Orthodox traditions it is the day on which believers bring beeswax candles to their local church to be blessed for use in the church or in the home.”

GATHERING

The assembly may gather in a place outside the worship space holding candles they have brought from home. Tom Weitzel’s website, www.members.aol.com/LiturgybyTLW1/Seasonal/Epiphany/Presenta.html provides some guidance in crafting a liturgy, including a blessing of the candles. The Service of Light from Evening Prayer may be sung as light is passed from candle to candle. When all the candles are lit, the assembly processes into the worship space. An appropriate processional hymn is *ELW #511 (LBW #233)*

WORD

An appropriate hymn of the day is *ELW #417 (#184)*.

Christ Seminary – Seminex used to “present” to the church its candidates for the ministry at an annual Candlemas service. The South Bend Cluster congregations sometimes gathered and presented to the church all those who were going to be confirmed in the coming year. The rite of Affirmation was used, as edited:

P Dear friends in Christ: In Holy Baptism our gracious heavenly Father liberates us from sin and death by joining us to the death and resurrection of our Lord Jesus Christ. In the community of God’s people and the confirmation program of your congregation, you have studied God’s Word and learned God’s loving purpose for you and all creation. You have been nourished by the fellowship of your congregation and your fellow confirmands – in the work and play of you congregation, in the study of the faith and doctrine of the Church, and in gathering around our Lord’s holy meal. By the power of the Holy Spirit you have been called to be witnesses to the Gospel of our Lord Jesus Christ. And now, in the months to come, all of you will make public profession of your faith and assume greater responsibility in the life of your community of faith and its mission to the world.

Hear the words of St. Peter: [1Peter 2.9-10 and 1.8-9 are read]

P Brothers and sisters in Christ: Will you continue to be diligent in your study of the Word of God and the teaching of the faith?

Will you continue to worship God with us, being faithful in hearing the Word and receiving the Body and Blood of Christ?

Will you continue to rejoice in the gift of your salvation and strive to witness to Christ in the world through your words and deeds?

After each question, the Confirmands answer: **Yes, with the help of God.**

After the Creed and Intercessions, the Confirmands face the congregation:

P Brothers and sisters in Christ: These young men and women have professed their intention to continue the journey of faith. They have witnessed to that faith in the confession of the Creed, and we have joined our hearts and souls together for them in prayer. Now I ask you, as the holy assembly of God, will you continue to support them with your prayers and with the example of our own witness?

C **Yes, with the help of God.**

P I present to you the Confirmation Class of 20___. With joyful hearts, let us offer our thanks to God for these, our sisters and brother in Christ. C **Thanks be to God!**

The Assembly may applaud.



Theology of Eucharistic Prayers

By Rudy Mueller

[My thanks to John F. Baldwin's article "Developing a Solid Eucharistic Theology of the Anaphora" [*Liturgical Ministry* 14 (Summer 2005) pp 113-119] and to the Lafayette Ministerium for their Conversation around this topic. Both helped to give structure and content to this article.]

There are two ways to approach this subject. One could analyze prayers and give an objective analysis of what has been found. This will yield a variety of results, since there are a variety of prayers. The other option is to simply offer some subjective views about what might be the theology of Eucharistic prayers. That is the approach I am going to use here.

1. Eucharistic prayers are principally and always thanks to God.

The word eucharist indicates that these are prayers of thanksgiving. The assembly gathers always to give thanks to God for what God has done, especially in the life, death and resurrection of Jesus Christ. I grew up with "Holy Communion" and "The Lord's Supper". Both of these names had somber connotations. Further, much Lutheran theology about the eucharist focused on forgiveness of sins and our penitential approach to the meal. There was much kneeling and bowing of heads and silence.

Early Eucharistic prayers were based on Jewish table blessings that praised God, recalling the mighty acts of God. To offer such thanks and praise assumes certain things about God – that God has and will act for this world and for God's people; that God's way of acting is through mercy and steadfast love; and that God wills life for all the earth.

2. Eucharistic prayers give thanks to God principally and always for the life, death and resurrection of Jesus Christ.

Specifically, the God we praise is the God we know in Jesus Christ, crucified and risen for the sake of the world. John F. Baldwin points out that Jesus' command for the disciples to "Do this in memory of me" "...is not so much that the disciples repeated the meal. The meal was a Jewish ritual meal that they would have repeated in any case. What is remarkable is that now this blessing of God is done in memory of Christ." (p 117)

To remember Christ is to remember his death. In the sacrifice of Jesus, God is calling for the end of all sacrifice and violence. To remember Christ is to remember that the crucified One is the risen One. Risen, he is able to empty himself once again and take on the form of bread and wine to serve the gathered assembly. Finally, to remember Christ is to ask God to remember him. And in asking God to remember Christ, we are asking God to remember those for whom Christ died.

Further, the God we know in Jesus Christ is a Trinitarian God. We invoke the work of the Holy Spirit upon the gifts and upon the assembly. We ask God to send the Holy Spirit that 1) the bread and wine might be the body and blood of Christ, and 2) that the gathered assembly might be Christ's body in and for the sake of the world.

3. Eucharistic prayers are principally and always the work of the whole assembly.

The ongoing work of liturgical renewal is to help the assembly see worship as its corporate work, not simply the work of those who preside. The use of acclamations (such as "Christ has died. Christ is risen. Christ will come again.") and the Great Amen put to music help to connect the assembly to the Eucharistic prayer. So also are the gestures and postures of the presider. Inviting gestures during the dialog, orans position during the prayer (for both presider and assembly), offering the assembly opportunity to extend their hands in blessing at appropriate times, and even offering the prayer from a position away from the altar (as the rest of the assembly is) helps to lessen the sense of the presider as the "owner" of the prayer.

This begs the question, of course, of the assembly's ownership of the liturgy in the first place. The assembly must continually be led to see the liturgy as its work; it is not performance time for the presider (it's not the only day of the week on which the pastor works). The use of assisting ministers both encourages the assembly to own the liturgy and stands as a sign that the liturgy indeed belongs not just to the presider, but to the whole assembly. It lifts up the priesthood of all believers offering thanks and praise to God, with Christ, on behalf of the whole world.

4. Eucharistic prayers are principally and always eschatological.

Eucharistic prayers point to the future fulfillment of the kingdom of God. There is recognition of the ongoing brokenness of this world that needs the life and healing of God. Jesus' work of rescuing the world and offering it back to God are finished, but the announcement of this good news and the sanctifying work of the Holy Spirit are on-going. These are prayers of hope, a hope based on the work of God in the past for which we give thanks, and the promise that this same God will continue to be at work in our lives and our world.

In this light, Eucharistic prayers are missional. The prayer calls the assembly into action, empowered and equipped by the meal it shares. The assembly is the Body of Christ in the world ("you are what you eat"), called into the life and ministry, the death and resurrection of the one Lord and Savior of us all. The prayer calls the assembly to continue the ministry of Christ in its petition for God's full justice and mercy to reign; that is, the assembly is sent as ambassadors of the reign of God, "... called to create a new world without waiting for the leaders of the nations to lead the way. We need to start living joyfully, downsizing, sharing with the poor, preaching good news." [Barbara Rossing, "End Game", *Christian Century* Vol. 123, No 23, p. 23.]

5. Eucharistic prayers are both prayer and proclamation.

One conversation often heard is that prayer is directed toward God and proclamation toward the assembly and the world. There is concern that prayer at the time of the meal gives the idea that somehow we are the actors, giving to God, when in fact, it is God offering to us the body and blood of Jesus Christ. This actually is a larger question than just the Eucharistic prayer. Is worship the work of the people to offer God thanks and praise? Or is it the time when God feeds and nourishes the people of God for their mission and ministry in the world? And the good Lutheran answer is YES. Worship is the time when the assembly, in the words of Marva Dawn, tells God, "I love you." It is the time we say thanks and offer our prayer and praise. And yes, it is at the same time God at work to empower, equip and encourage us to be ambassadors of the reign of God.

So cannot the Eucharistic prayer be both prayer and proclamation *at the same time*? [Sort of a *simul votum et pronuntius*? – gosh my Latin is horrible] Of course. All prayer calls to mind what God has done by speaking it, and in the speaking and hearing the Holy Spirit creates and nourishes faith that it might live in deeds of mercy and love, witnessing to the one deed that saves us all.

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Now available at Sundays and Seasons.com:

With the launch of *Evangelical Lutheran Worship* hymn content, Sundays and Seasons.com enters new territory. It is now able to offer downloadable content from copyright holders other than Augsburg Fortress. This means that many hymns from *With One Voice*, *Lutheran Book of Worship*, *This Far by Faith*, *Worship & Praise*, and others that previously could not be downloaded, are now available in their *Evangelical Lutheran Worship* format. They suggest searching for hymns by hymn title, rather than by book and hymn number. This will help you quickly find downloadable hymns from *Evangelical Lutheran Worship*, even if they were not available in earlier collections. Remember, though, that you will be downloading the *Evangelical Lutheran Worship* version. While the majority of hymns will match a previously published version, in some cases there will be slight differences. **Remember, too, that you must still have a valid license from the copyright holder in order to reproduce copyrighted text or music.**