



Sanctus

Holy Week Liturgies

A Worship Newsletter of the Indiana-Kentucky Synod, ELCA

March 2009

In the January 2009 issue of the *Sanctus* we investigated the Ash Wednesday Liturgy. *Evangelical Lutheran Worship* includes the liturgies of Ash Wednesday and Holy Week in the pew edition. In this issue we will look at the Holy Week liturgies – the Blessing of Palms and Palm Procession on the Sunday of the Passion, the Maundy Thursday Liturgy, and the Good Friday Liturgy, and the liturgy for the Vigil of Easter. These liturgies were in the *Ministers' Desk Edition* of the *LBW*, but are included to varying degrees in the pew edition of *ELW*.

In this issue of the *Sanctus* we will take a look at the liturgies of the Sunday of the Passion, the Maundy Thursday Liturgy, and the Good Friday Liturgy. The February 2004 issue of *Sanctus* (available at www.iksynod.org; just click on "Our Ministries"; then click on "Worship and Preaching." Scroll down on the worship page to see the list of back issues.) takes a brief look at the first three liturgies, and a more in depth look at the Vigil of Easter.

Also in this issue

- an update on worship resources
- Calendar of events
- Book review by Rev. Tom Weitzel of *Prayers of the Presidents*
- Book review by Rev. John Sturz of *The Sunday Assembly*

Psalm Notes

Maretta Hershberger, Director of Music at Christ the King, South Bend, writes:

The recently published *People's Psalter* by Hal Hopson, published by MorningStar, draws on many sources other than Hopson's original music, including the metrical texts of Michael Morgan, reviewed some months ago, and familiar tunes which are easy for both cantors and assemblies to sing.

Occasionally the tunes are varied just slightly, but still recognizable and easily sung, and they vary from standard hymn tunes to folk ballads such as "Scarborough Fair."

For May 17 one might use Psalm 98 from this collection. Hopson has created his own metrical text and set it to the tune MADRID ("Come, Christians, Join to Sing"). Instead of a refrain, the assembly responds after each line with "Sing to the Lord a new song." A joyful and easy setting for the Easter season.



Evangelical Lutheran

Worship

ELW resources which accompany ELW:

Evangelical Lutheran Worship, Pastoral Care

Item No: 9780806653921

The first of two volumes of *Occasional Services for Evangelical Lutheran Worship*, this volume contains prayers, readings, and rites for use by rostered leaders and lay persons in a variety of care giving situations. In addition to the content categories found in the *LBW Occasional Services*, the *ELW* care ministry volume contains expanded prayers and resources for life passages. Some of this new material was developed originally for the *Renewing Worship 4: Life Passages* volume. See Table of Contents at http://www.augsburgfortress.org/media/downloads/0806653922_toc.pdf.

The Christian Life: Baptism and Life Passages

Item No: 9780806670140

Focuses on the formative role of baptism not only for the individual being baptized but the church. Examines the related rites of affirmation, welcome to baptism, and confession, and moves to consider other rites in which the baptismal center is clearly seen.

The Sunday Assembly: Worshiping Together

Item No: 9780806670133

by Lorraine S. Brugh and Gordon W. Lathrop

This resource addresses the general principles that have guided the shaping of *Evangelical Lutheran Worship*, considering that central liturgy of Christian worship, Holy Communion. This text examines how worship interacts with environment, music, and the preached word, and features useful and practical suggestions for all those who lead the assembly in communion.

Indexes to Evangelical Lutheran Worship

Item No: 9780806670126

Provides the prayer of the day and gospel acclamation, citations for appointed readings, and listings of hymns and songs suited for the day. Includes a complete index to the Revised Common Lectionary, expanded topical and scriptural indexes of hymns and songs.

Musicians Guide to Evangelical Lutheran Worship

Item No: 9780806653891

An essential resource for any musician who leads the assembly using *Evangelical Lutheran Worship*. This practical and useful text includes an introduction to how music serves worship, an interpretation of the rubrics related to music, a look at the various styles of music in *Evangelical Lutheran Worship*. This volume features specific suggestions for each piece of service music, hymn, and song in the pew edition with the aim of assisting music leaders enrich meaningful worship.

Recently Published:

Introductions and Alternate Accompaniments for Piano: Hymns 503-573: Volume 5

Select alternative accompaniments and introductions to Hymns 503-573 from *ELW*, Word of God, Gathering, Sending, Morning, and Evening sections.

Item No: 9780800623630

Introductions and Alternate Accompaniments for Piano: Hymns 705-754: Volume 8

Select alternative accompaniments and introductions to Hymns 705-754 from *ELW*, the Justice/Peace, Creation, and Prayer sections.

Item No: 9780800623661

Introductions and Alternate Accompaniments for Organ: Hymns 503-573: Volume 5

Select alternative accompaniments and introductions to Hymns 503-573 from *ELW*, the Word of God, Gathering, Sending, Morning, and Evening sections.

Item No: 9780800639181

Introductions and Alternate Accompaniments for Organ: Hymns 705-754: Volume 8

Select alternative accompaniments and introductions to Hymns 705-754 from *ELW*, the Justice/Peace, Creation, and Prayer sections.

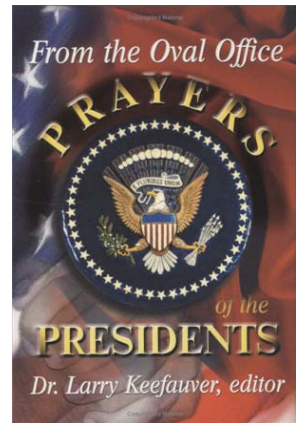
Item No: 9780800639211

Review: Prayers of the Presidents

Larry Keefauver, editor. Published by Bridge-Logos Publishers, Gainesville, Florida, 2003, 213 pages.
ISBN-13: 9780882709529. Reviewed by the Rev. Thomas L. Weitzel

In the January *Sanctus*, I told you about one of two books that I was delighted to get as gifts at Christmas, the first being *The Treasury of American Prayer* by James P. Moore Jr. I'd like to share the other book with you, which has a similar theme: *From the Oval Office: Prayers of the Presidents*, compiled by Larry Keefauver.

In many ways, Keefauver sets out to do what Moore did in his volume, namely to draw upon the clear spiritual tradition that undergirds the history and life of this nation. "That most of the presidents prayed and invoked God's blessings and favor upon these United States and its citizens is a matter of historical record," says Keefauver in his short introduction to the book. What he does within the volume is to draw on the public and recorded "prayers, invocations, proclamations for thanksgiving and prayer, and statements about faith and prayer" made by each of the presidents of the United States, from George Washington through George Walker Bush.



Each section gives a brief history of the person and presidency, including denominational affiliation, which is then followed by either a particular prayer or statements regarding prayer, the bible, faith or other similar topics that exemplify the spiritual dimension of that particular president.

This is truly interesting reading! Here's a sample that is described as "A daily prayer of George Washington": "Almighty God, We make our earnest prayer that Thou wilt keep the United States in Thy holy protection: that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."

The statements attributed to the presidents are just as interesting. Thomas Jefferson on Jesus: "Of all systems of morality, ancient or modern, which have come under my observation, none appear to be so pure as that of Jesus."

John Quincy Adams on the bible: "My custom is to read four or five chapters of the Bible every morning immediately after rising.... It seems to me the most suitable manner of beginning the day.... It is an invaluable and inexhaustible mine of knowledge and virtue."

Just as interesting is discovering how many presidents have issued proclamations for fasting and prayer. John Adams issued one such proclamation as a result of a serious plague of yellow fever that crossed the country in 1799. In the midst of the Civil War, Abraham Lincoln proclaimed a day of prayer and fasting for April 30, 1863 because "we have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

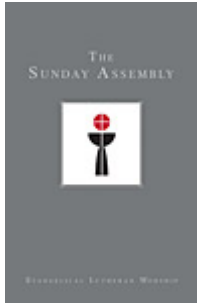
It is interesting to see the spiritual life of each president placed within the context of events of his day, as in the example of Franklin D. Roosevelt's D-Day Prayer of June 6, 1944, right on through George W. Bush's call for National Prayer following the 9/11 terrorists attacks.

Appendices to the volume include George Washington's Prayer Journal and an excerpt called "Coolidge Kneeling in Prayer."

An interesting book for a pastor's spiritual library, worthy of reading and bringing into discussions on prayer with adult classes.

Review: The Sunday Assembly: Worshiping Together

By Lorraine S. Brugh and Gordon W. Lathrop. Published by AugsburgFortress, 288 pages.
Item No: 9780806670133. Reviewed by the Rev. John Sturz.



The Sunday Assembly is the first of three volumes intended to aid assisting ministers, altar guilds, worship committees and worshipers who wish to have a deeper understanding of worship. It provides an introduction to worship that is ecumenical, evangelical and Lutheran. The volume provides a more in depth understanding of historical, theological and practical considerations on the service for Holy Communion and Service of the Word. *The Sunday Assembly* is divided into two parts. Part one deals with “Foundational Reflections” for the assembly. Part two deals with the liturgy for Sunday and is more detailed in its approach.

The Sunday Assembly, while very descriptive in its “Foundational Reflections”, is not prescriptive. This section offers much food for thought as to why churches worship the way they do on Sunday. We are invited to reflection on what we do and why we do it. Part one of this book provides background for each of the five areas covered in this section. Rationale for why certain rites are included come from *The Use of the Means of Grace, ELW Leader’s Edition*, Martin Luther’s writings, other historians, and the Bible.

Part two of *The Sunday Assembly* provides more detailed reflections on the Sunday liturgy. Gathering, word, meal, sending and Service of the Word are the topics in this section. Each section is more detailed in its explanations. Rationale given includes sources listed in the last paragraph but also includes information from the other two volumes in this series: *The Christian Life: Baptism and Life Passages* and *The Church’s Year*. Martin Luther’s Large and Small Catechisms are also cited to deepen our understanding of the Sacramental portions of our worship, Baptism and Holy Communion.

The Sunday Assembly was written with a focus on assisting ministers, altar guilds, worship committees and worshipers, but it can also be of assistance to pastors. It can serve as a ready reference resource through the use of the index or table of contents. This volume might also be used as a teaching tool for adult forums, youth in catechism, or new member classes. It is a work that asks us to reflect upon what we do each Sunday in making worship meaningful for all who come.

Visit http://www.morningstarmusic.com/pdfs/march_09_ewsletter.pdf for the latest e-mail newsletter from Morningstar Publishers.

New Executive for Worship and Liturgical Resources, ELCA

The Rev. Robert G. Schaefer will become executive for worship and liturgical resources of the Evangelical Lutheran Church in America on March 1. He was an assistant to the bishop of the Florida-Bahamas Synod. He says, "I am passionate about how the church's worship is connected to God's mission in the world. Our Christian identity, given in Baptism, is shaped and formed by the liturgy."

He continues, "I hope to encourage a conversation that fosters the close connection between the centrality of the local assembly's weekly gathering around Word and Sacrament and its evangelical mission and compassionate service in its community. It will be exciting to be given the opportunity to be part of building on and continuing to interpret the remarkable family of worship resources that Evangelical Lutheran Worship has introduced to this church."

Rev. Schaefer is a graduate of the Lutheran Theological Seminary at Philadelphia (1984).

[Taken from the ELCA press release.]

What's on the calendar:

Worship for Mission Event: "Word of God. Word of Life."

Visit www.iksynod.org and click on the link to "Word of God. Word of Life."

March 21, 2009 – Pilgrim Lutheran Church, Indianapolis

Plenary Speaker – Susan Briehl

Institute of Liturgical Studies: The Three Days

April 20-22, 2009

Valparaiso University

<http://www.valpo.edu/ils> for information and registration

Living into the Three Days as the center of the church's life together, this year's Institute will focus on Maundy Thursday, Good Friday and the Easter vigil as the core of the church's worship and the place of formation for our baptismal identity in Christ.

Festival of Homiletics

May 18-22, 2009 Atlanta

Information/registration at www.goodpreacher.com

Preachers' Retreat

June 7-9, 2009

Valparaiso University

<http://www.valpo.edu/ils> for information and registration

To encourage and support preachers in their weekly preaching task and offering small groups, facilitators and mentors, worship and reflection in a retreat setting.

Encountering the Unsung Jesus

John Bell with Marlene Kropf

June 22-26, 2009

Sponsored by the Wisconsin Council of Churches www.wichurches.org

608-837-3108

Worship at the Center 2009: Journey from Ash Wednesday to Easter

Monday-Thursday, June 29-July 2, 2009 – Baldwin-Wallace College, Berea, OH

Watch for an ELCA web site on this event (one of three in the summer of 2009)

Young Lutherans Sing

July 28-August 1, 2009 – Carthage College, Kenosha, Wisconsin

Lenten Liturgies –Sunday of the Passion

(LDE = Leaders Desk Edition of ELW; all other numbers refer to the ELW)

Propers are on page 29 (LDE, p 79).

The Sunday of the Passion has two moods. The liturgy begins with a blast of joy in the Palm Procession. With the prayer of the day, the mood becomes more solemn and focuses on the Passion of our Lord. The color of the day is scarlet.

Gathering (p 256; LDE, p 622)

If possible the assembly gathers outside the worship space. There is no need of prelude or pre-service music. The Procession Gospel for Year B is Mark 1.1-11, and recounts Jesus' entrance into Jerusalem. During Holy Week, the congregation's worship space is Jerusalem, the scene of our Lord's passion.

After the Gospel, the Palms are blessed and the assembly processes into the worship space singing a hymn. The traditional hymn is "All Glory, Laud, and Honor" (*ELW* 344). The cross (and torches) may be used to lead the procession. The rubrics suggest that the ministers may lead the procession, but if there is a cross leading the procession, they may also bring up the rear.

Once everyone is in place the assembly is invited to pray, and after silence is kept, the presiding ministers prayers the Prayer of the Day for Year B.

Word (pp 124-128 – Setting One; LDE, pp 174-178)

The readings from Isaiah (anticipating the harsh abuse that Jesus will face) and Philippians (the hymn recalling Jesus obedience unto death, even death on the cross) are the same for all three years of the lectionary, as well as Psalm 31.9-16.

The Gospel Acclamation is on page 79 (LDE). It is pointed to be sung to a Psalm Tone after the assembly sings the acclamation on page 125.

The Passion of our Lord according to St. Mark is read without "Glory to you, O Lord" or "Praise to you, O Christ." It may be read using a version arranged for different parts and congregational participation (Augsburg Fortress Item No: 9780806605685). It may also be divided up with stanzas of a hymn sung in between sections. It is appropriate for the assembly to be stand when the acclamation is sung, and to be seated during the reading of the Passion. However, it is traditional to stand for the final portion, beginning with Mark 15.37.

An extended silence may follow the reading, especially if the sermon is omitted. The drama of the day and the lengthy passion narrative provide a sermon all by themselves.

Possible hymns for Hymn of the Day include: 340, 342, 345, 351.

The creed may be omitted and the intercessions follow. After each bid you may use the response:

Let us pray to the Lord **Make your face to shine upon your servants.**

Meal

The peace may be announced only.

"Create in Me" is an appropriate offertory (185-188).

Eucharistic Prayer I (LDE, pp 194-5) or IV (LDE, p 197) are appropriate for the day.

Silence during distribution for meditation and reflection would underscore the somberness of the day. If hymns are used they will reflect the character of the passion, remembering that the 'palm joy' was part of the beginning rite and that the mood of the rest of the service focuses on Jesus' passion.

The postlude may be omitted.

Lenten Liturgies –Maundy Thursday

(LDE = Leaders Desk Edition of ELW; all other numbers refer to the ELW)

Propers are on page 30 (LDE, p 81).

The Maundy Thursday Liturgy includes three major elements. First, there is an extended order of Confession and the Absolution is offered. Second, the command to love one another gives this day its name and an example is offered in the washing of the feet. Third, this night remember the last supper and the institution of the sacrament of Holy Communion.

The color of the day is the scarlet of passiontide, or if there are no scarlet paraments, the purple of Lent.

Gathering (p 258-9; LDE, p 628)

It is appropriate to begin with a hymn of confession.

In some traditions of the Three Days, it is only on Maundy Thursday that a sermon is given, and that sermon is more a reflection on the whole Three Days than just simply Maundy Thursday. If that is the case, the sermon may be given here before the Maundy Thursday liturgy begins.

The order for Confession and Forgiveness includes the opportunity for the assembly to come forward, kneel, and receive individual absolution. Rather than having ushers direct people forward, it is better to simply allow them to come forward on their own.

ELW saves the sharing of the peace for its normal spot at the beginning of the meal. However, you may share the peace following the absolution, connecting the peace we have with God through the forgiveness of our sins with the peace we may now share with our brothers and sisters (and the world around us) based on that same forgiveness.

Following the absolution (and sharing of the peace if done here) the assembly stands for the greeting and prayer of the day.

Word (pp 260-261; LDE, pp 631f)

The readings are the same for all three years of the lectionary if the Maundy Thursday liturgy is used.

Exodus 12 recalls the institution of the Jewish Passover, the setting for the Last Supper in the gospels of Matthew, Mark and Luke. Paul's quoting of the words of institution are read from 1 Corinthians.

The Gospel Acclamation is on page 260 (p 631, LDE) and may sung by the assembly to a Psalm tone.

The Gospel reading recalls the story of Jesus washing the feet of his disciples.

Following the sermon and hymn of the day, it is appropriate to have a footwashing. This may happen in any number of ways, depending on local custom. It is appropriate for the footwashing to take place accompanied by silence, both so that people may meditate, and so that they may observe.

The intercessions follow the footwashing (pp 260-261; p 632, LDE).

Meal

The peace may be shared if it was not included following the absolution.

A setting of "What Shall I Render to the Lord" is an appropriate offertory.

Eucharistic Prayer I (LDE, pp 194-5) or IV (LDE, p 197) are appropriate for the day.

Silence during distribution for meditation and reflection is appropriate. If hymns are used, #499 is appropriate.

Following the post-communion prayer there is no blessing, or benediction. The liturgies of Maundy Thursday, Good Friday and the Vigil are meant to be seen as a unit.

There is no postlude, as the liturgy continues with the Stripping of the Altar. Psalm 22 or 88 may be sung by a cantor and the assembly may meditate upon them as the altar is stripped.

All leave in silence following the Stripping of the Altar.

Lenten Liturgies –Good Friday

(LDE = Leaders Desk Edition of ELW; all other numbers refer to the ELW)

Proper are on page 31 (LDE, p 81).

The Good Friday Liturgy contains three major elements, the Passion according to St. John, the Bidding Prayer, and the Procession of the Cross. Since the altar is stripped, there are no paraments and no color for the day.

The Passion of our Lord according to St. John (pp 262-3; LDE, pp 628-9)

The assembly gathers in silence and stands for the Prayer of the Day. It does not need a salutation (The Lord be with you...).

The accompanying readings are the same for all three years of the lectionary. The Suffering Servant poem from Isaiah is read, along with the Hebrews passage which reminds us that the cross of Jesus Christ gives us confidence in our relationship to God and the knowledge that our sins are forgiven.

The Gospel Acclamation is on page 263 (p 635, LDE) and may be sung by the assembly to a Psalm tone.

The Passion of our Lord according to St. John is read, and may be read in the same manner as the Passion according to St. Mark was read on Passion Sunday. A version arranged for different parts and congregational participation may be ordered from Augsburg Fortress (Item No: 9780806605708).

Silence follows the reading and the sermon may be omitted.

The Hymn of the Day should reflect the theme of the cross.

The Bidding Prayer (pp 263-4; LDE, pp 636-638)

Just as John's passion narrative focuses on a Jesus who died so that he might draw all people to himself, so the Bidding Prayer reflects this vision. The prayer reflects a universal concern, and in our praying it, we join Christ or the needs of the whole world. The Bidding Prayer is printed in full in the *Leaders Desk Edition*.

Procession of the Cross (pp 264-5; LDE, pp 639-642)

A cross is carried from the rear to the front of the worship space. At the beginning, middle, and end of the procession the responsory is sung using a Psalm tone.

Once the cross is placed in the front, there may be a time of silence. The rubrics suggest the possibility of singing or saying the solemn reproaches (LDE, pp 639-641) or "We Glory in Your Cross" (LDE, p 642).

After the silence, the responsory is sung or spoken and the assembly stands for a hymn that proclaims the triumph and victory of the cross. Hymns #355-356, and #342 are appropriate.

The assembly may remain as long they wish to meditate and may reverence the cross before leaving in silence.

