



LITURGICAL CATECHESIS

Week 10 (April 26, 2017) - Liturgy in the Life of Jesus (Session 5 of DVD)

Introduction: *(special for the 170th anniversary of the Formation of the LCMS)*

C.F.W. Walther (*1st President of the LCMS*) on Synod:

"With whom do the Saxon pastors form a synod?—Between us pastors there exists a oneness of faith and confession, agreement in our views on how to conduct the office of the ministry, the best possible conformity in regard to liturgy, and the like."

"Our treasure is not our size but rather our unity in doctrine and that both in pastoral as well as in ecclesiastical practice. Should our Synod lose this treasure, then it will be ruined, and it will be devoured by the present American Lutheran bodies."

And as we have seen earlier when teaching Lex Orandi. Lex Credendi. (Law of Praying is the law of believing)—What a church really believes can be learned from how they worship on Sunday morning.

We have also seen previously from Walther:

"Whenever the divine service once again follows the old Evangelical-Lutheran agendas (or church books), it seems that many raise a great cry that it is "Roman Catholic"; "Roman Catholic" when the pastor chants "The Lord be with you" and the congregation responds by chanting "and with thy spirit"; "Roman Catholic" when the pastor chants the collect and the blessing and the people respond with a chanted "Amen." Even the simplest Christian can respond to this outcry: "Prove to me that this chanting is contrary to the Word of God, then I too will call it 'Roman Catholic' and have nothing more to do with it. However, you cannot prove this to me." If you insist upon calling every element in the divine service "Romish" that has been used by the Roman Catholic Church, it must follow that the reading of the Epistle and Gospel is also "Romish." Or, indeed, it is mischief to sing or preach in church, for the Roman Church has done this also. . . Those who cry out should remember that the Roman Catholic Church possesses every beautiful song of the old orthodox church. The chants and antiphons and responses were brought into the church long before the false teachings of Rome crept in. This Christian Church since the beginning, even in the Old Testament, has derived great joy from chanting. . . For more than 1700 years orthodox Christians have participated joyfully in the divine service. Should we, today, carry on by saying that such joyful participation is "Roman Catholic"? God forbid!

Therefore, as we continue to hold and to restore our wonderful divine services in places where they have been forgotten, let us boldly confess that our worship forms do not tie us with the modern sects or with the church of Rome; rather, they join us to the one, holy Christian Church that is as old as the world and is built on the foundation of the apostles and prophets. — C. F. W. Walther, *Der Lutheraner*, vol. 9, No. 24 (July 19, 1853), p. 163

"Whether our Synod gains friends or makes enemies, wins honor or invites disgrace, grows or declines in numbers, brings peace or incites enmity, all this must be unimportant to us—just so our Synod may keep the jewel of purity of doctrine and knowledge. However, should our Synod ever grow indifferent toward purity of doctrine, through ingratitude forget this prize, or betray or barter it away to the false church, then let our church body perish and the name 'Missourian' decay in disgrace," (First Sermon Delivered at the Opening of Synod, based on 1 Corinthians 1:4-5).

Synod Means "Walking Together in Doctrine and Practice. These things are why I teach where our Liturgy comes from!

Last Week: The Table Fellowship of Jesus and the Structures of Word and Sacrament

Read Luke 4:14-21:

What practice/custom of Jesus is noted in v. 16?

As followers of Jesus, what should be our practice/custom?

With what words did Jesus begin His public ministry in Luke's Gospel (v.18)?

What implications does this have for our Divine Service/Liturgy?

Jesus came to:

Preach the good news to the poor

To proclaim release for the prisoners and give sight to the blind

To release the oppressed

To proclaim the year of the Lord's favor

Three of the four items notes above deal with:

Where in the liturgy does Jesus continue to carry out His work of proclamation and teaching?

What do miracles do?

Are the teachings and miracles of Jesus still continuing today? Where and how?

In what ways do Christians participate in the journey of Jesus from heaven to earth and back to heaven again?

Romans 6:3-4

Often an accusation of liturgical worship is that it is dull or boring. What are people probably lacking who say such things?

"If the liturgy is boring to children it is usually because the parents do not find it very interesting either. If children saw adults treating the Sunday Service as the most important activity of their lives, they would respect it too, and would never dream of treating it as a pop-event, to be tinkered with by every Tom, Dick, and Harry. A church which has won the conscientious loyalty of parents - particularly fathers (Eph. 3:15; 6:4)! - will have the devotion of their children too. But a church which abjectly capitulates to the whims and tastes of adolescents will have, and deserve, neither." -Rev. Dr. Kurt Marquart