

ATLANTIC DISTRICT DIACONATE PROGRAM

WORSHIP

Session V: Prayer in Worship

A. Liturgical Prayer

1. Difference between Liturgical Prayer and Personal Prayer.

- a. “In private prayer I pray, mostly for my self and my own affairs. It is the isolated person who stands in the center of the action and the prayer is more or less individualized. But in liturgical prayer it is not primarily I who am praying, but the Church, the Bride of Christ. The object of her prayer is broader, too: all the needs of God’s kingdom here on earth. In liturgical prayer, I fell more like a member of a great community, like a little leaf on a great living tree of the Church.” Pius Parch
- b. Luther Reed points out that “eighteenth century Pietism failed to distinguish between the personal, subjective prayer of the individual Christian and the objective common prayer of the assembled worshipers, or Church prayer proper.
- c. Some people assume that in the Early Church that prayer in worship was spontaneous. At times, of course, this was true. However Acts 2:42 in the Greek sheds some light on this: *And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread and in the prayers.* Definite article in the Greek. This refers to ‘set’, ‘written’ or memorized formal prayers, most likely from their Jewish background. This is referring to liturgical prayer, not individual prayer.

2. The Prayer of the Church

- a. Specific time in worship set apart for prayer.
- b. Prayer of the Church should contain
 1. Thanksgiving for what God has done in Christ
 2. For the Church, God’s people gathered around Word and Sacraments
 3. For the leaders of the Church – both local and greater Church
 4. The mission of the Church
 5. Younger and struggling congregations of the Church
 6. The nation and its leaders and all the people of the world
 7. For peace
 8. For schools
 9. For homes
 10. For sorts and conditions of people (sick, mourning, destitute, etc...)
 11. Economic and cultural life (ending abortion, assisting the poor, praying for economic recovery, etc...)
 12. In anticipation of joining those in the Church triumphant.

3. Intercessory Form

- a. Intercessions, by definition, are prayers for other people.
- b. “For..... let us pray to the Lord: **Lord, have mercy.**
 1. Note that the petition is not the prayer, but rather the response is the prayer.
 2. There should be a time of silence after each bid.
- c. Petition followed by, “Lord in your mercy, **Hear our prayer.**
 1. In this form, the petition is the prayer; the response is a plea for the Lord to hear our prayer (Kyrie eleison)
 2. No time of silence is necessary for these petition.

d. The Bidding Prayer

1. Used on Good Friday or at other times of the year.
2. The assisting minister starts out with a the bid, “Let us pray for (intention).”
 - Following the bid there is a period of silence
 - The Pastor then prays the petition
 - The people respond with “**Amen**”

4. The Collect

- a. By definition, a collect is a short liturgical prayer of the church that ordinarily expresses a corporate need that is appropriate for a particular day in the Church year.
- b. Form:
 1. The Address: refers to the person of the Trinity to whom the prayer is addressed.
 2. The Attribute: Refers to a characteristic of God (particular clause)
 3. The Petition- the actual prayer
 4. The Result- “that we...”
 5. The Conclusion

5. The Litany

- a. Extended prayer
- b. Deprecations (praying against someone/something happening) against satanic assaults, sin, error, evil, crafts and assaults of the devil, a sudden and evil death...
- c. Obsecrations-“to implore on religious grounds”- The congregation asks that all its prayers be answered for Christ’s sake, founded on some event in His rigorous life, recalling the mysteries of faith, and the historical facts of Jesus’ incarnation, nativity, baptism, fasting and temptation, agony and sweat on the cross, death and burial, resurrection and ascension, and the sending of the Holy Spirit.
- d. Supplications- requests
- e. Concludes with a form of the *Agnus Dei*
- f. Can be used in worship (Evening Prayer, Responsive Prayer)
- g. Can be used during the Church year- The First Sunday in Advent, Maundy Thursday etc...
- h. Can be sung

6. Suffrages

- a. Special prayer services that may be used alone or added to the Divine Service or the Daily office.
- b. Traditionally include Luther’s morning or Evening prayer.

B. Liturgical Ministries

- a. Major Orders
 1. Bishop
 2. Presbyter
 3. Deacon
- b. Minor Orders
 1. Subdeacon (mentioned by Cyprian). Assists the Deacon
 2. Acolyte (meaning “server”, has nothing to do with “*lighting* the candles, though that’s one of the services rendered!)
 3. Exorcist (boo!)
 4. Lector
 5. Cantor
 6. Porter (“doorkeeper”)

- c. Assisting Ministers today
 - 1. are derivatives of above offices, major and minor
 - 2. can function within the liturgy at the following points:
 - a. Kyrie
 - b. Hymn of Praise/ Gloria – introductory sentence
 - c. Old Testament Reading
 - d. Epistle
 - e. Prayers (but should be concluded by presiding pastor, “Into your hands...”)
 - f. Distribution of the cup, not the host.
 - g. Post-Communion prayer
 - h. Benedicamus, (“Let us bless the Lord.”)
 - 3. Acolytes today
 - a. duties vary from congregation to congregation
 - b. Lighting candles
 - c. Processing with candle during Evening Prayer
 - d. Crucifer, torch bearer, banner bearer, book bearer
 - 4. Altar Guild
 - a. set up holy communion
 - b. change paraments and banners
 - c. change/fill candles
 - d. care for liturgical vestments
 - 5. Usher/Greeter
 - a. “All purpose people” checking on lighting, temperature, etc...
 - b. Greeting people as they arrive for worship/ bulletin
 - c. Escorting those needing assistance
 - d. Gathering offering
 - e. Assisting with “traffic control” during communion
 - f. Dealing with in-service emergencies