

TENTH SUNDAY AFTER PENTECOST

Divine Service, Setting Three—LSB 184

Christ's Suffering and Death Bring Division

The Lord Jesus causes fear and trembling and division because His Word is “like fire ... and like a hammer that breaks the rock in pieces” (Jer. 23:29). His Law puts us all to death, whereas only His Gospel can bring us to life. He has fulfilled that Word for us by His cross and in His resurrection from the dead. He undergoes such a distressing baptism, accomplished by His death, in order to open the way for us through our Holy Baptism into His cross and resurrection. So, then, if we are able “to interpret the appearance of earth and sky” (Luke 12:56), let us mark this sign of His cross — recognizing that this world is subject to death, but knowing that Christ Jesus also has conquered death and obtained life everlasting for us. Let us fix our eyes on “Jesus, the founder and perfecter of our faith,” and “run with endurance the race that is set before us” (Heb. 12:1–2).



Messiah Lutheran Church
Keller, Texas
August 17, 2025

Confession and Absolution

Prelude

Stand

Opening Hymn: 513 The Clouds of Judgment Gather



1 The clouds of judg - ment gath - er, The
2 A - rise, O true dis - ci - ples; Let
3 The home of fade - less splen - dor, Of
4 Oh, hap - py, ho - ly por - tion, Re -



time is grow - ing late; Be so - ber and be
wrong give way to right, And pen - i - ten - tial
blooms that bear no thorn, Where they shall dwell as
lief for all dis - tressed, True vi - sion of true



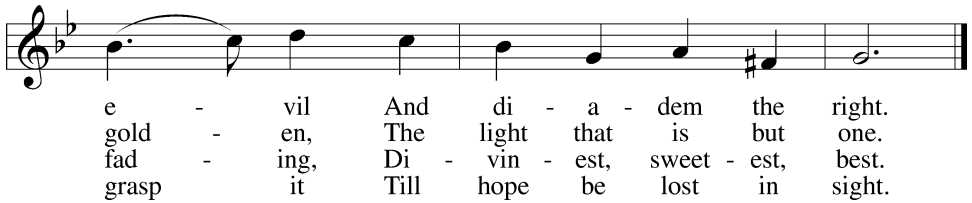
watch - ful, Our judge is at the gate:
shad - ow To Je - sus' bless - ed light:
chil - dren Who here as ex - iles mourn;
beau - ty, Re - fresh - ment for the blest!



The judge who comes in mer - cy, The
The light that has no eve - ning, That
The peace of all the faith - ful, The
Strive now to win that glo - ry, Toil



judge who comes in might To put an end to
knows no moon or sun, The light so new and
calm of all the blest, In - vi - o - late, un -
now to gain that light; Send hope a - head to



Text: Bernard of Cluny, 12th cent.; tr. Lutheran Book of Worship, 1978
Tune: Welsh
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The sign of the cross may be made by all in remembrance of their Baptism.

P In the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

P Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

P Our help is in the name of the Lord,

C who made heaven and earth.

P I said, I will confess my transgressions unto the Lord,

C and You forgave the iniquity of my sin.

Silence for reflection on God's Word and for self-examination.

P O almighty God, merciful Father,

C I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

Service of the Word

Introit

Psalm 55:1–5, 12–14, 16; antiphon: v. 22



Cast your burden on the LORD, and he will sus- | tain you; *
he will never permit the righteous to | be moved.

**Give ear to my prayer, | O God, *
and hide not yourself from my plea for | mercy!**

Attend to me, and answer me;
I am restless in my complaint | and I moan, *
**because of the noise of the enemy,
because of the oppression of the | wicked.**

For they drop trouble up- | on me, *
and in anger they bear a grudge a- | gainst me.

**My heart is in anguish with- | in me; *
the terrors of death have fallen up- | on me.**

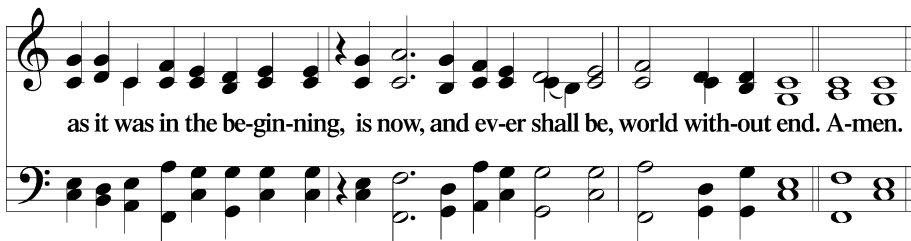
Fear and trembling come up- | on me, *
and horror over- | whelms me.

**For it is not an enemy who taunts me—then I could | bear it; *
it is not an adversary who deals insolently with me—then I could | hide from him.**

But it is you, a man, my | equal, *
my companion, my fa- | miliar friend.

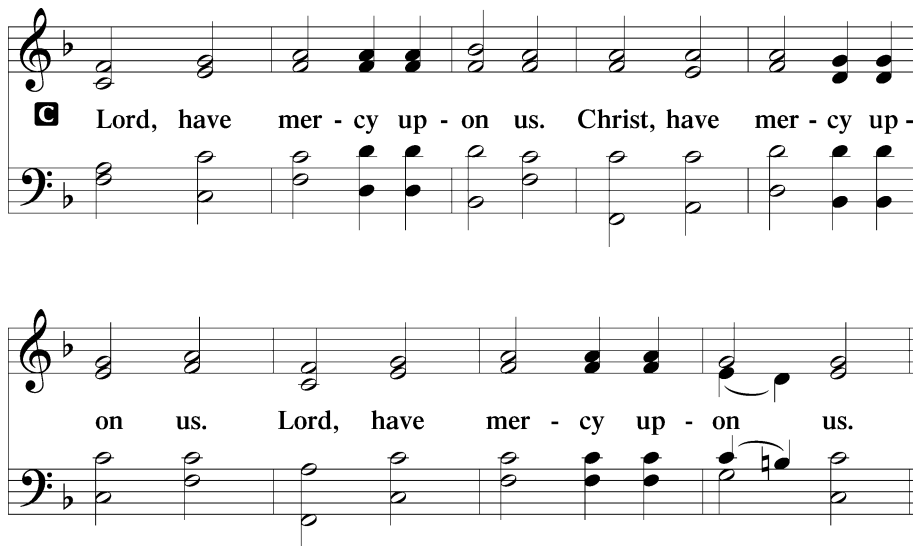
**We used to take sweet counsel to- | gether; *
within God's house we walked | in the throng.**

But I | call to God, *
and the LORD will | save me.



Kyrie

Mark 10:47

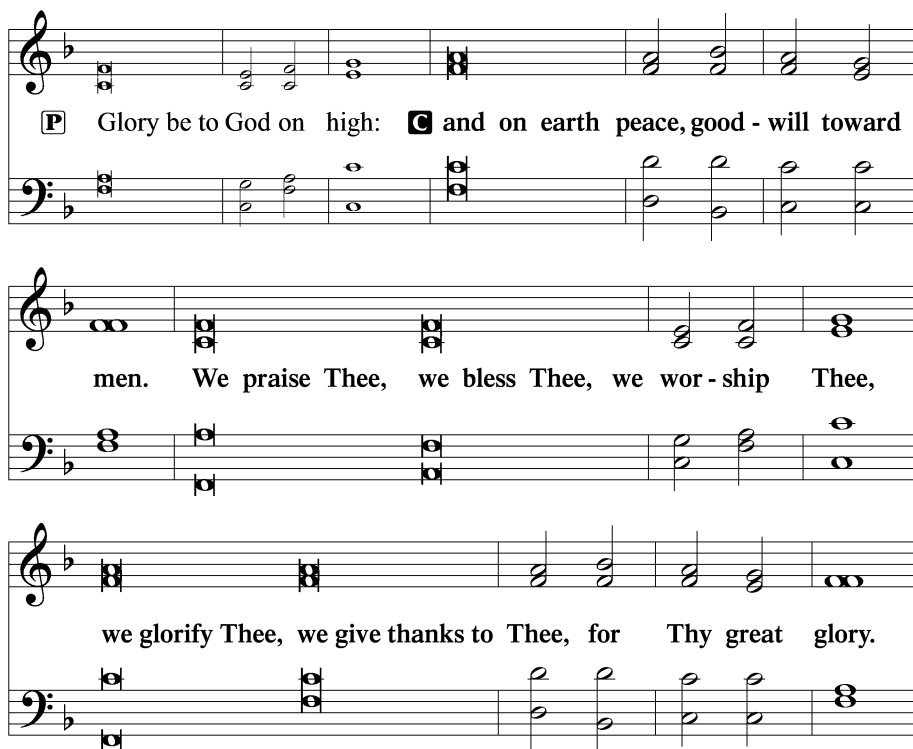


Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

The musical score is written for two staves, Treble and Bass, in a key of one flat (B-flat major or D minor). The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are: "Lord, have mer - cy up - on us. Christ, have mer - cy up - on us. Lord, have mer - cy up - on us." The score includes a repeat sign at the end of the second line.

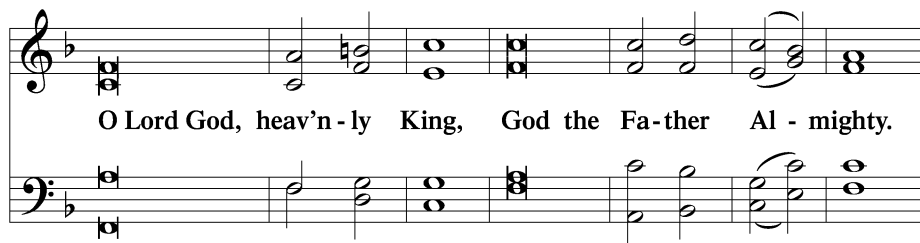
Gloria in Excelsis

Luke 2:14; John 1:29

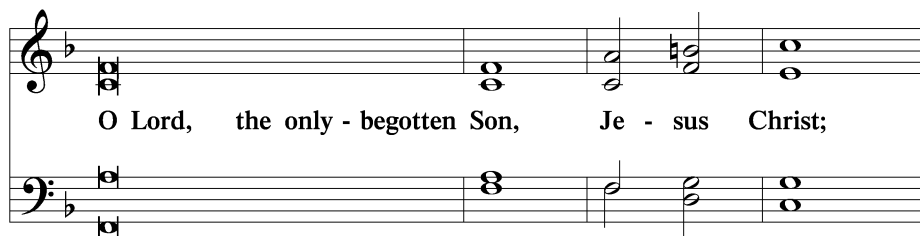


Glory be to God on high: and on earth peace, good - will toward
men. We praise Thee, we bless Thee, we wor - ship Thee,
we glorify Thee, we give thanks to Thee, for Thy great glory.

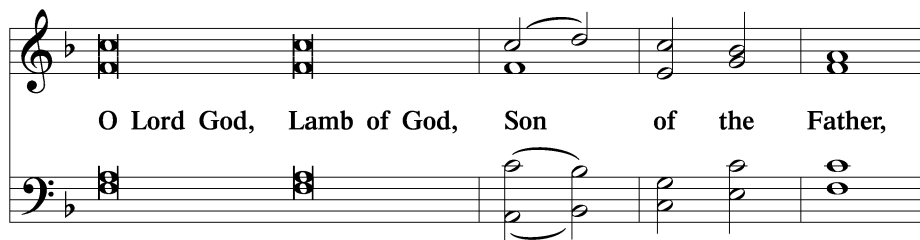
The musical score is written for two staves, Treble and Bass, in a key of one flat (B-flat major or D minor). The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are: "Glory be to God on high: and on earth peace, good - will toward men. We praise Thee, we bless Thee, we wor - ship Thee, we glorify Thee, we give thanks to Thee, for Thy great glory." The score includes a repeat sign at the end of the second line.



O Lord God, heav'n - ly King, God the Fa - ther Al - mighty.



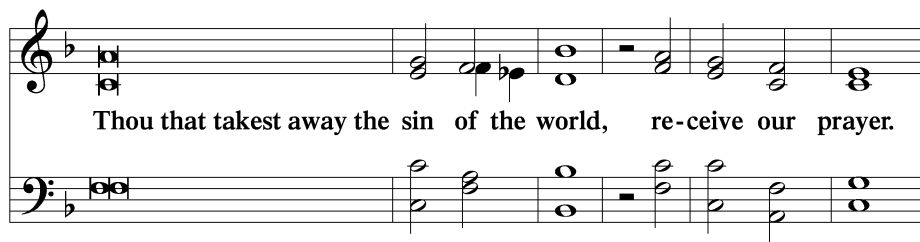
O Lord, the only - begotten Son, Je - sus Christ;



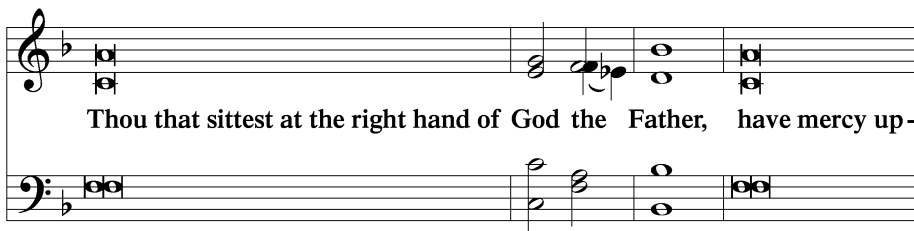
O Lord God, Lamb of God, Son of the Father,



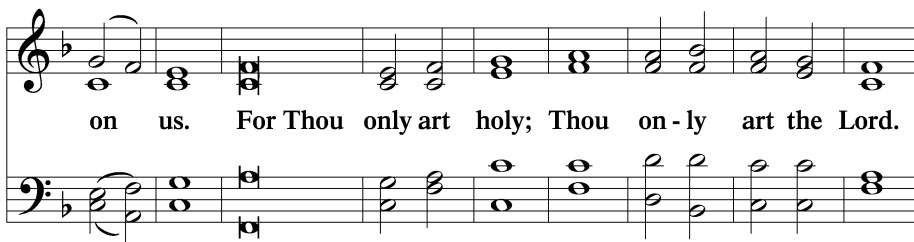
that takest away the sin of the world, have mercy up - on us.



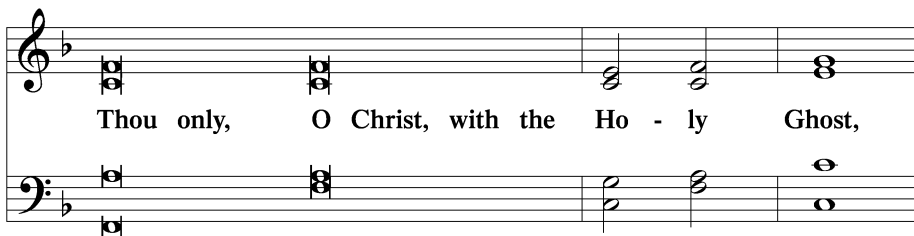
Thou that takest away the sin of the world, re - ceive our prayer.



Thou that sittest at the right hand of God the Father, have mercy up-



on us. For Thou only art holy; Thou on - ly art the Lord.



Thou only, O Christ, with the Ho - ly Ghost,



art most high in the glory of God the Father. A - men.

Salutation and Collect of the Day



P The Lord be with you.



C And with thy spir - it.



P Let us pray.

P Merciful Lord, cleanse and defend Your Church by the sacrifice of Christ. United with Him in Holy Baptism, give us grace to receive with thanksgiving the fruits of His redeeming work and daily follow in His way; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.



Sit

Old Testament Reading

Jeremiah 23:16–29

Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the LORD. They say continually to those who despise the word of the LORD, 'It shall be well with you'; and to everyone who stubbornly follows his own heart, they say, 'No disaster shall come upon you.'"

For who among them has stood in the council of the LORD
to see and to hear his word,
or who has paid attention to his word and listened?

Behold, the storm of the LORD!

Wrath has gone forth,
a whirling tempest;
it will burst upon the head of the wicked.

The anger of the LORD will not turn back
until he has executed and accomplished
the intents of his heart.

In the latter days you will understand it clearly.

"I did not send the prophets,
yet they ran;

I did not speak to them,
yet they prophesied.

But if they had stood in my council,
then they would have proclaimed my words to my people,
and they would have turned them from their evil way,
and from the evil of their deeds.

"Am I a God at hand, declares the LORD, and not a God afar off? Can a man hide himself in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth? declares the LORD. I have heard what the prophets have said who prophesy lies in my name, saying, 'I have dreamed, I have dreamed!' How long shall there be lies in the heart of the prophets who prophesy lies, and who prophesy the deceit of their own heart, who think to make my people forget my name by their dreams that they tell one another, even as their fathers forgot my name for Baal? Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully. What has straw in common with wheat? declares the LORD. Is not my word like fire, declares the LORD, and like a hammer that breaks the rock in pieces?"

A This is the Word of the Lord.

C Thanks be to God.

Fear the LORD, you his saints,
for those who fear him lack nothing!
Many are the afflictions of the righteous,
but the LORD delivers him out of them all.

Epistle

Hebrews 11:17—31; 12:3

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, "Through Isaac shall your offspring be named." He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. By faith Isaac invoked future blessings on Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.

By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's edict. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.

By faith the people crossed the Red Sea as if on dry land, but the Egyptians, when they attempted to do the same, were drowned. By faith the walls of Jericho fell down after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies...

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

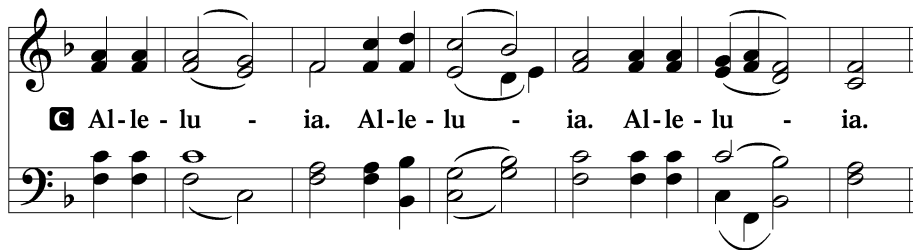
Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.

A This is the Word of the Lord.

C Thanks be to God.

Stand

Alleluia



Al - le - lu - ia. Al - le - lu - ia. Al - le - lu - ia.

The musical score for the Alleluia is written for a single melodic line on a treble clef staff. The key signature has one flat (B-flat). The melody consists of a series of eighth and sixteenth notes, with some notes beamed together. The lyrics are placed below the staff, aligned with the notes.

Holy Gospel

Luke 12:49–53

P The Holy Gospel according to St. Luke, the twelfth chapter.



Glo - ry be to Thee, O Lord.

The musical score for the Holy Gospel is written for a single melodic line on a treble clef staff. The key signature has one flat (B-flat). The melody consists of a series of eighth and sixteenth notes, with some notes beamed together. The lyrics are placed below the staff, aligned with the notes.

[Jesus said:] "I came to cast fire on the earth, and would that it were already kindled! I have a baptism to be baptized with, and how great is my distress until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division. For from now on in one house there will be five divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

P This is the Gospel of the Lord.



Praise be to Thee, O Christ.

The musical score for the Holy Gospel is written for a single melodic line on a treble clef staff. The key signature has one flat (B-flat). The melody consists of a series of eighth and sixteenth notes, with some notes beamed together. The lyrics are placed below the staff, aligned with the notes.

Apostles' Creed

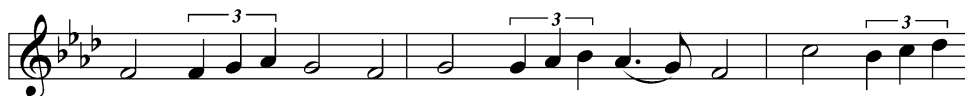
C I believe in God, the Father Almighty,
maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life \dagger everlasting. Amen.

Sit

Hymn of the Day: 578 Thy Strong Word



1 Thy strong word did cleave the dark - ness; At Thy
2 Lo, on those who dwelt in dark - ness, Dark as
3 Thy strong Word be - speaks us righ - teous; Bright with
4 From the cross Thy wis - dom shin - ing Break - eth



speak - ing it was done. For cre - at - ed
night and deep as death, Broke the light of
Thine own ho - li - ness, Glo - rious now, we
forth in con - qu'ring might; From the cross for -



light we thank Thee, While Thine or - dered sea - sons run.
Thy sal - va - tion, Breathed Thine own life - breath - ing breath.
press toward glo - ry, And our lives our hopes con - fess.
ev - er beam - eth All Thy bright re - deem - ing light.

Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to

Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,

al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!

- 5 Give us lips to sing Thy glory,
 Tongues Thy mercy to proclaim,
 Throats that shout the hope that fills us,
 Mouths to speak Thy holy name.
 Alleluia, alleluia!

May the light which Thou dost send
 Fill our songs with alleluias,
 Alleluias without end!

- △ 6 God the Father, light-creator,
 To Thee laud and honor be.
 To Thee, Light of Light begotten,
 Praise be sung eternally.
 Holy Spirit, light-revealer,
 Glory, glory be to Thee.
 Mortals, angels, now and ever
 Praise the holy Trinity!

Text: Martin H. Franzmann, 1907–76
 Tune: Thomas J. Williams, 1869–1944
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Sermon

- P** The peace of God, which passes all understanding, keep your hearts and minds in Christ Jesus.

C Amen.

Reception of New Members—Both Services

Stand

Offertory

Psalm 51:10-12

Cre-ate in me a clean heart, O God, and re -

new a right spir - it with - in me. Cast me not a -

way from Thy pres - ence, and take not Thy Ho - ly Spir - it

from me. Re - store un - to me the joy of Thy sal - va -

tion, and up - hold me with Thy free spir-it. A - men.

Reception of the Offering

Prayer of the Church

Service of the Sacrament

Preface

2 Timothy 4:22; [Colossians 3:1]; [Psalm 136]



Sanctus

Isaiah 6:3; Matthew 21:9

Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;

heav'n and earth are full of Thy glo - ry. Ho - san - na,

ho - san - na, ho - san - na in the high - est. Bless-ed is He,

bless-ed is He, bless-ed is He that com-eth in the name of the Lord.

Ho-san - na, ho - san - na, ho - san - na in the high - est.

Lord's Prayer

Matthew 6:9-13



P Our Father who art in heav - en, hal - low - ed be Thy name,



Thy king - dom come, Thy will be done on earth as it



is in heav - en; give us this day our dai - ly bread;



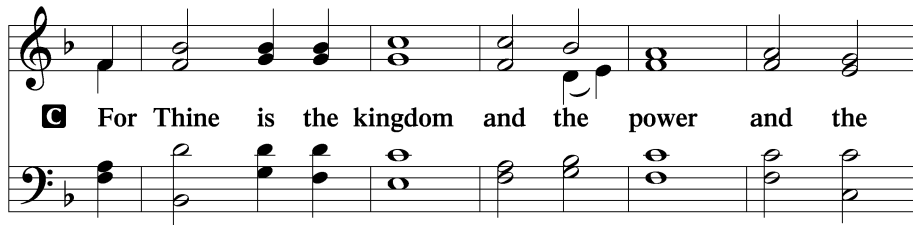
and forgive us our tres - pass - es as we forgive those who



tres - pass a - gainst us; and lead us not in - to



temp - ta - tion, but deliver us from e - vil.



C For Thine is the kingdom and the power and the



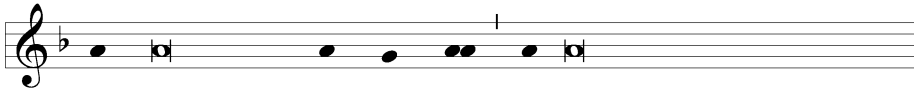
glo - ry for - ev - er and ev - er. A - men.

The Words of Our Lord

Matthew 26:26–28; Mark 14:22–24; Luke 22:19–20; 1 Corinthians 11:23–25



P Our Lord Je-sus Christ, on the night when He was be-trayed, took bread,



and when He had giv - en thanks, He broke it and gave it to the



dis-ci-ples and said: "Take, eat; this is My ✠ bod - y, which is giv-en for you.



This do in re - mem - brance of Me." In the same way al - so



He took the cup after sup - per, and when He had giv-en thanks, He gave it



to them, say - ing: "Drink of it, all of you; this cup is the new testament in



My ✠ blood, which is shed for you for the for-give-ness of sins.



This do, as often as you drink it, in re-mem-brance of Me."

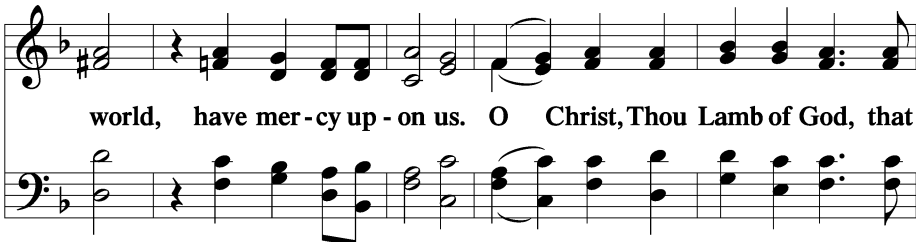
Pax Domini

John 20:19





O Christ, Thou Lamb of God, that tak - est a-way the sin of the



world, have mer - cy up - on us. O Christ, Thou Lamb of God, that



tak - est a-way the sin of the world, have mer - cy up - on us.



O Christ, Thou Lamb of God, that tak - est a-way the sin of the



world, grant us Thy peace. A - men.

Distribution

726 Evening and Morning



1 Eve - ning and morn - ing, Sun - set and dawn - ing, Wealth, peace, and
 2 Fa - ther, O hear me, Par - don and spare me; Calm all my
 3 Ills that still grieve me Soon are to leave me; Though bil - lows
 4 To God in heav - en All praise be giv - en! Come, let us



glad - ness, Com - fort in sad - ness: These are Thy works; all the
 ter - rors, Blot out my er - rors That by Thine eyes they may
 tow - er, And winds gain pow - er, Af - ter the storm the fair
 of - fer And glad - ly prof - fer To the Cre - a - tor the



glo - ry be Thine! Times with - out num - ber, A - wake or in
 no more be scanned. Or - der my go - ings, Di - rect all my
 sun shows its face. Joys e'er in - creas - ing And peace nev - er
 gifts He doth prize. He well re - ceiv - eth A heart that be -



slum - ber, Thine eye ob - serves us, From dan - ger pre - serves us,
 do - ings; As it may please Thee, Re - tain or re - lease me;
 ceas - ing: These shall I trea - sure And share in full mea - sure
 liev - eth; Hymns that a - dore Him Are pre - cious be - fore Him



Caus - ing Thy mer - cy up - on us to shine.
 All I com - mit to Thy fa - ther - ly hand.
 When in His man - sions God grants me a place.
 And to His throne like sweet in - cense a - rise.

Text: Paul Gerhardt, 1607–76; (sts. 1–2): tr. Richard Massie, 1800–87, alt.; (sts. 3–4): tr. Hermann H. M. Brueckner, 1866–1942, alt.
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404 Jesus, Once with Sinners Numbered



1 Je - sus, once with sin - ners num - bered, Had no blem - ish
 2 John con - fessed Him as the Sav - ior— “Look, the sin - less
 3 This the bap - tism that our Sav - ior Great - ly longed to
 4 Je - sus, once with sin - ners num - bered, Full o - be - dience



of His own; In the wa - ters of the Jor - dan
 Lamb of God!” Yet he dared not loose the san - dals
 un - der - go; This the crim - son cleans - ing need - ed
 was Your path; You, by death, have con - se - crat - ed



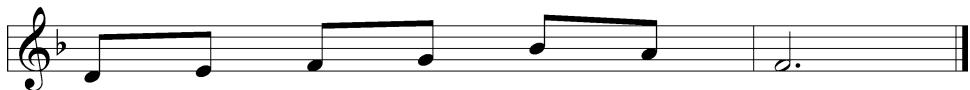
His true worth and work were shown: Heav - en o - pened
 Of the One God’s love had shod. Oh, how fair the
 So the world God’s love might know; This the mis - sion
 Wa - ter in this sav - ing bath: Dy - ing to the



and the Spir - it There de - scend - ed like a
 feet of Je - sus, Bring - ing news of peace to
 of Mes - si - ah As He stepped from Jor - dan’s
 sin of Ad - am, Ris - ing to a life of



dove, As the Fa - ther’s voice re - sound - ed,
 us, Christ, the her - ald of sal - va - tion,
 stream, He, the cho - sen and a - noint - ed
 grace; We are count - ed with the righ - teous,



“Hear My Son, the One I love.”
 Preach - ing mer - cy from the cross:
 Son of God, sent to re - deem.
 O - ver us the cross You trace.

Text: Stephen P. Starke, 1955

Tune: William B. Roberts, 1947

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Stand

Nunc Dimittis

Luke 2:29-32

Lord, now lettest Thou Thy servant de - part in peace ac -

The first system of musical notation for 'Nunc Dimittis'. It features a treble and bass staff in the key of D major (two sharps). The melody in the treble staff begins with a quarter note D, followed by a quarter note E, a quarter note F#, and a half note G. The bass staff provides a harmonic accompaniment with chords. The lyrics 'Lord, now lettest Thou Thy servant de - part in peace ac -' are written below the staves.

cord-ing to Thy word, for mine eyes have seen Thy salvation,

The second system of musical notation. The treble staff continues the melody with a half note G, a quarter note A, a quarter note B, and a half note C. The bass staff continues the accompaniment. The lyrics 'cord-ing to Thy word, for mine eyes have seen Thy salvation,' are written below the staves.

which Thou hast pre - pared be - fore the face of all people,

The third system of musical notation. The treble staff continues the melody with a half note C, a quarter note D, a quarter note E, and a half note F#. The bass staff continues the accompaniment. The lyrics 'which Thou hast pre - pared be - fore the face of all people,' are written below the staves.

a light to light - en the Gen - tiles and the glo - ry of Thy

The fourth system of musical notation. The treble staff continues the melody with a half note F#, a quarter note G, a quarter note A, and a half note B. The bass staff continues the accompaniment. The lyrics 'a light to light - en the Gen - tiles and the glo - ry of Thy' are written below the staves.

peo - ple Is - ra - el. Glo - ry be to the Father and

The fifth system of musical notation. The treble staff continues the melody with a half note C, a quarter note D, a quarter note E, and a half note F#. The bass staff continues the accompaniment. The lyrics 'peo - ple Is - ra - el. Glo - ry be to the Father and' are written below the staves.

to the Son and to the Ho-ly Ghost; as it was in the beginning,

is now, and ev - er shall be, world with-out end. A-men.

Thanksgiving

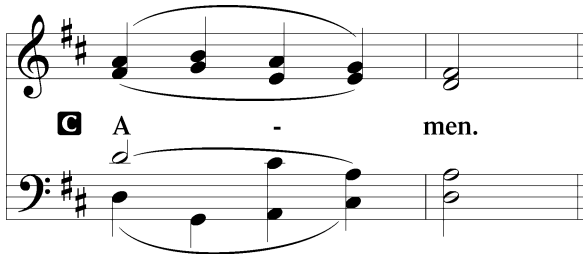
Psalms 107:1

A O give thanks unto the Lord, for He is good,

C and His mercy endureth for - ev - er.

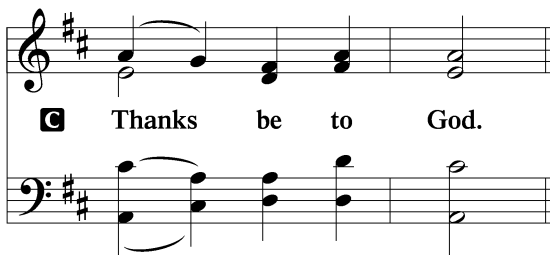
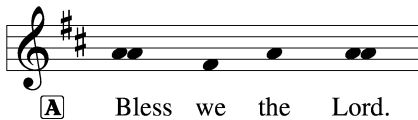
A Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



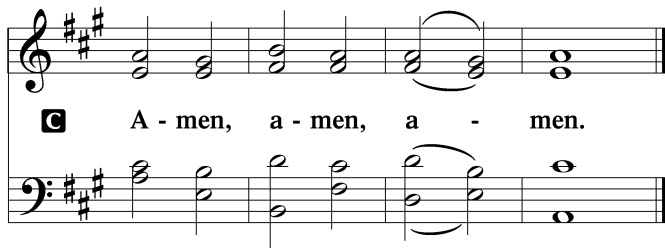
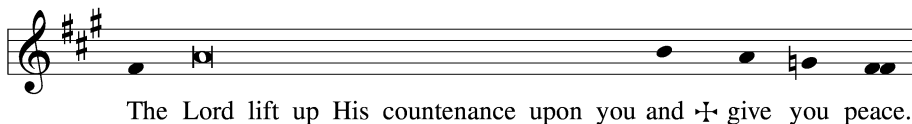
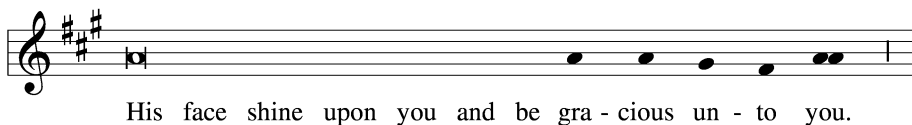
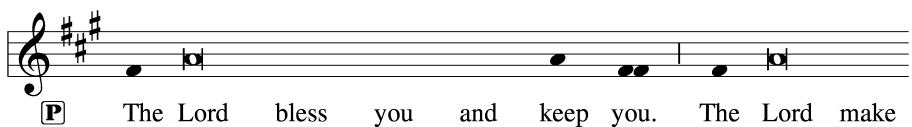
Benedicamus

Psalms 103:1

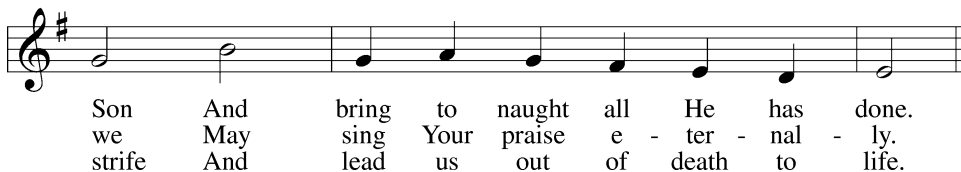
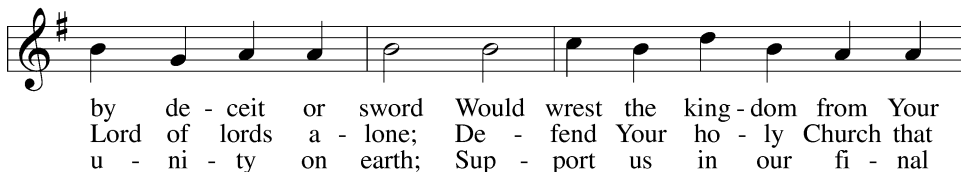
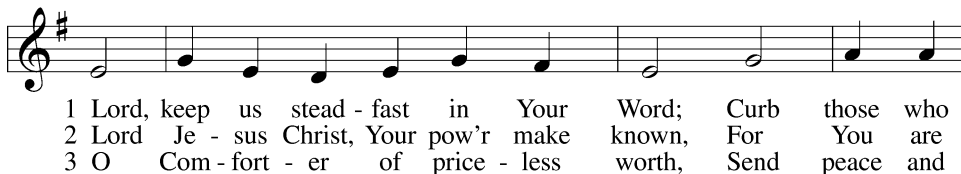


Benediction

Numbers 6:24-26



Closing Hymn: 655 Lord, Keep Us Steadfast in Your Word



Text: Martin Luther, 1483-1546; tr. Catherine Winkworth, 1827-78, alt.
Tune: Geistliche Lieder aufs new gebessert, 1543, Wittenberg, ed. Joseph Klug
Text and tune: Public domain

Postlude

Service Music:

Prelude:

LLANGLOFFAN (“The Clouds of Judgment Gather”) – Jeffrey Blersch

EBENEZER (“Thy Strong Word”) – settings by Kevin Hildebrand and Donald Johns

Postlude:

Prelude and Fugue in E minor – Franz Xaver Anton Murschhauser

Music Notes: *The Three-Way Dance of Liturgical Music*

...continuing on last week’s reflection on the *introit* and its role in our liturgy.

You may have noticed that our introits often feature three different fonts each week. The congregation sings the bold, and usually the pastor sings the regular, but then there's the *italicized* text. Sometimes it's sung by the cantor, other times by the choir. What’s the purpose of this? There are two different “three-fold” structures at play here.

1. The Three-Fold Structure of the Introit

The introit is part of what’s called the liturgical “proper.” All parts of the liturgy are either part of the “ordinary” or the “proper.” The *ordinary* includes parts that remain the same week to week, such as the *Gloria in Excelsis* or the *Nicene Creed*. These don’t change from one Sunday to the next. The *proper*, on the other hand, is appointed differently for every service. It includes the Scripture readings, the collect of the day, and the *musical propers*—portions intended to be sung. These are largely drawn from the Psalms and include the *introit*, psalm, *gradual*, and verse. Even the hymns—especially the Hymn of the Day—can be considered part of the proper.

Because so much of the proper is drawn from the book of Psalms, it is an intrinsically musical component of Christian worship. However, because the Psalms do not explicitly name the Second Person of the Trinity, Christians added a *small doxology*—called the Gloria Patri—to the end of some propers. This spells out the Trinitarian theological context in which we believe these timeless truths are sung, and begins with “Glory be to the Father, and to the Son...”

The *antiphon* is the part usually *italicized* in our bulletin. It is sung at the beginning of the introit or psalm and repeated at the end. It serves as a musical refrain—a practical device often used to integrate long texts into congregational worship. Sometimes the assembly learns just this refrain, while a cantor or choir sings the verses, creating a rhythm of call-and-response. Other times, the congregation sings the Psalm responsively, while the choir sings the antiphon. Many great composers have created choral settings for these texts. The antiphon functions as a conceptual “frame” for the Psalm. It highlights or summarizes a central idea in the passage. Repeating it at the end reinforces the “main idea” we've just sung. Specifically in the introit, the antiphon introduces and establishes one of the key theological themes that will be echoed through the rest of the service. So, structurally, the introit is made up of:

- The antiphon
 - The Psalm text
 - The Gloria Patri
- ...with the antiphon repeated at the end (and sometimes in the middle, if the Psalm is especially long).

2. The Three-Fold Division of Musical Leadership

The second three-fold structure we see in the introit is liturgical division of labor. Introits or psalms can be sung entirely in unison or arranged in simple call-and-response between pastor and congregation, men and women, or different sides of the sanctuary. However, where lay musical leadership is present, the musical division of labor becomes three-fold:

1. The pastor or presider
2. The assembly
3. Musical assistants (the choir, or a cantor or soloist functioning as a “choir of one”)

So, within the introit, we see:

- A three-fold textual structure: *antiphon*, Psalm, and *Gloria Patri*
- A three-fold musical structure: pastor, assembly, and musical leadership

Together, these elements form a beautiful, participatory expression of the church’s musical prayer.

Acknowledgments

Divine Service, Setting Three from Lutheran Service Book

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