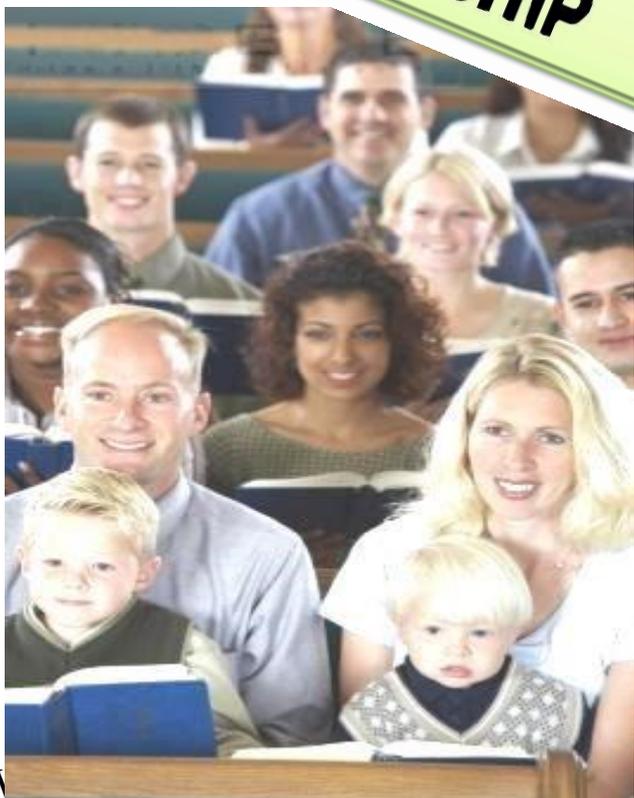


8TH GRADE CONFIRMATION SEMINAR

**THE WAY LUTHERANS
WORSHIP**



Description:

It is not uncommon to hear the Lutheran style of worship being labeled. Do you know why Lutherans worship the way that they do? Did you know that there is a specific style and reason for each section in the worship service? Did you know that Lutherans use the Bible as their guide for worship?

Project: Worship Study

This project will give the Confirmand the opportunity to discover the pattern and reasoning Lutherans have for conducting worship in a particular way. This study could be on the history of worship, Worship in the Bible, a study on the different parts of the Worship Service, compare and contrast Lutheran worship with other denominations, compare and contrast worship at Good Shepherd with another Lutheran church, and so on.

Information To Include:

Identify and define each part of the Lutheran worship service and explain it's theological (teaching in Scripture and application to Christian living) significance. *(The Confirmand is not limited to just this information in their project, but should have these informational items included with the research gathered and final product.)*

Final Product:

Three pages minimum, single-spaced, (text) 12 point Times New Roman, (title & name) 14_point Times New Roman bolded, Top/Bottom margins 1 inch, Left/Right margins 1 ½ inches.

Resources to Use:**Websites:**

The Lutheran Liturgy: Its Biblical Roots <http://www.goodshepherd.nb.ca/liturgy/>

The Lutheran Liturgy

<http://www.suite101.com/article.cfm/lutheranism/20125>

The Lutheran Liturgy:

http://en.wikipedia.org/wiki/Category:Lutheran_liturgy_and_worship

Lutheran Worship: http://trinitylutheranchurchoonline.org/Our_Worship.html

Historic Lutheran Liturgy: <http://reformationtoday.tripod.com/chemnitz/id23.html>

Liturgy and Hymns: <http://www.wels.net/cgi-bin/site.pl?2601&collectionID=765>

(scroll down to bottom of page for articles on each part of service)

Project Due Date:

Lesson #2

What is Lutheran Worship?

▶ It isn't Lutheran at all!

▶ “The service now in common use everywhere goes back to genuine Christian beginnings, as does the office of preaching. But as the latter has been perverted by the spiritual tyrants, so the former has been corrupted by the hypocrites. As we do not on that account abolish the office of preaching, but aim to restore it again to its right and proper place, so it is not our intention to do away with the service, but to restore it again to its rightful use”

Martin Luther (*LW, Vol. 53, p. 11*)



◦ It is _____ **catholic** _____

◦ This isn't ___ **Catholic** _____

▶ This means **this is what is believed by every Christian, everywhere and at all times**

▶ What Does This Mean?

- The Reformation was not an attempt to start a new church but to reform (remove) false teachings found within it at the time
- Luther did not start from “scratch”
 - Removed work righteous elements from the Mass
 - Sought to maintain continuity with the historic church
 -

▶ **“Worship that is Lutheran will reflect our ties with the one, holy, apostolic church, both past and present. We are not a sect, but with our use of the historic liturgy of the church stand together with believers of all time in our worship of our God.”**

▶ The liturgy is the means by which God gives out His gifts to His children

It is _____ **historic** _____

▶ The Christian Church changes slowly, not jumping onto trends and “band wagons”



It is _____ **Counter Cultural** _____

- ▶ The Church has its own culture “Church culture”
- ▶ The Church will look different than the culture surrounding her because she IS different!
- ▶ This means our worship will be different from culture/society

It is not _____ **German** _____!

It is _____ **Christian** _____

- God serves us through Word and Sacrament

Praise Service vs. Divine Service

It is (should be) reverent and awe full

- ▶ Real Presence
 - Almighty God is present in His word and sacrament



- ▶ If Jesus was standing before you, would you kick off your shoes and put your feet up?
 - What are we teaching our children and visitors if we act that way in Divine Service?
 -

- ▶ **Habakkuk 2:20** *“But the LORD is in his holy temple; let all the earth be silent before him.”*

It is Objective

Never say “I didn’t **Get anything out of church**

Because **God is always giving and His word is always working**

- ▶ The highest act of worship is to receive by faith the gifts of God



HomeWork #2

Watch Video and Use Video Review Sheet: **Spell Worship with an “E” and Understanding the Framework Read**

the Following Article:

Lutheran Worship Is Christ-Centered

If the main purpose of Lutheran worship is to receive God's gifts, then it follows that Lutheran worship is Christ centered. Just take a look at the liturgical orders of service in either of our two hymnals. Everything said and done is filled with His Word. Why? Because our focus is on Christ and His work, that's why. The focus of Lutheran worship is on Christ, not man. Therefore, Lutheran worship is always Christocentric-Christ-centered and never anthropocentric - man-centered.

The Christ-centered nature of Lutheran worship has direct impact on every other aspect of our worship services. We hear His word read and preached. The hymns sung in our services give Him the glory, honor and praise. We spend a great deal of time singing His praises, and less time singing about our own personal spiritual experiences. With the focus on Christ, we notice that even the art in the church portrays the great saving events of our Lord's life and ministry and the great events of God's saving work among His people. Lutheran worship takes our eyes and sets them firmly on the cross of Jesus Christ, for there the Lord of the Universe suffered and died for the sins of the world. Lutheran worship points us to the Resurrected Lord who lives and reigns to all eternity, and promises us everlasting life. Christ

centered Lutheran worship lifts our hearts and minds to the things of God and helps us to understand our place in Christ's kingdom better as His redeemed people. Yes, Lutheran worship must always be Christ-centered.

When we say Lutheran worship is Christ-centered, this is not to say that those who gather for worship are mere blocks of stone. Our worship focuses on Christ, who is present for us and with us in His Word and Sacraments. He is truly among us. We are not contemplating a far-off Christ, or meditating on abstract ideas. Lutheran worship is not like going to a self-help group or a therapy session. It is God who gathers us for worship around the gifts He gives to us through Word and Sacrament. We are worshipping the One who is very near, as close as the preaching of the Word. We are worshipping the One who is actually present under the bread and wine of Holy Communion. He promised, "I will be with you always." In our worship service He fulfills that wonderful promise. He is living and active among us, right here, right now, where He has promised to be-in His Word and Sacraments. Therefore, it is important to say that while our focus is on Christ, His focus is always on us! Thanks be to God that this is true!

The historic rite of western Christendom includes several simple canticles, or liturgical songs. The five main songs are as follows:

- Lord, Have Mercy (*Kyrie*)
The spirit of the tax collector in Jesus' parable (Matthew 18:13) finds musical expression in this canticle. Humility and a keen awareness of who we are and who God is form the basis for this prayer, Only through the great mercy of God can sinners approach him in prayer and come into his presence.
- Glory Be to God on High (Gloria in Excelsis)
This is an expansion on the theme of the angels sung at the birth of the Savior (Luke 2-14). We spell out the identity of the one whom we worship, extolling his being and his doing. We remember that God's greatest glory is his grace.
- Nicene Creed (*Credo*)
This is, of course, not drawn from Scripture in as direct a way as some of the other canticles, but what more scripturally rich song could we sing? Once again we remember who God is and what he has done, with special emphasis on the person and work of Christ.
- Holy, Holy, Holy (*Sanctus*)
The song of the angels sounds out in this canticle (Isaiah 6:3). God's faithful and free grace are extolled ("LORD...") as well as his glorious power ("of hosts/armies"). A unique opportunity is afforded the worshiper: he or she may for a moment join the song of the angels around God's throne!
- Lamb of God (*Agnus Dei*)
Objective and subjective justification are beautifully and simply woven together here: "O Christ, Lamb of God, you take away the sin of the world, have mercy on us." We echo John the Baptist's cry, pointing out the Savior of all, then asking him to apply his saving work to each of us.
- *Nunc Dimittis*, Simeon's prayer after seeing the Christchild.
- *Te Deum*, a recounting of God's identity and activity (which for much of history had almost a creedal status).

And these are not the only parts of the historic liturgy of the western Christian church. There are other canticles which

are every bit as Scriptural- These include the *Magnificat*, Mary's song upon the annunciation of the birth of Jesus (usually a morning canticle); the *Benedictus*, Zechariah's song upon the birth of his son John (usually sung in the evening). The same truths are stressed on a regular basis through these elements of the Ordinary, the elements which remain the same from week to week. The point is clear: liturgical worship consistently breathes the Scriptures.

Now review each of the above listed parts of the liturgy in a hymnal. Describe how each proclaims Christ and/or the Gospel. Use the listed Bible passages too for help. Use other paper for this assignment. **Be specific!**

See above descriptions for guidance

Lesson #3 Elements of Worship part 1

HomeWork

Watch the Video: Why are Lutheran hymns so hard, depressing and icky?

Complete the review sheet for this video.

Read the Following Article: Lutheran Worship Is Characterized by Reverence and Dignity

Lutheran worship needs to be characterized by reverence and dignity. I am concerned when I notice a movement away from a sense of reverence and dignity in our Lutheran worship. Let me speak plainly. I am troubled when I notice some of our pastors conducting the liturgy as if they were entertaining friends in their home, with little quips and humorous asides sprinkled throughout the service. This robs the people of the opportunity to focus their thoughts on Jesus Christ. Such self-indulgence has no place in our worship services. A sense of reverent awe and dignity needs to permeate our Lutheran worship services.

Our Lutheran worship services should be known as truly sacred events, marked by a deep sense of the holiness and majesty of God. We need to realize that when we attend the worship service, truly holy things are going on. God is with us. He is present among us through Word and Sacrament. The great struggle of God against Satan is taking place as life and salvation are given out. These are serious matters. The angels in heaven sing, "Holy, holy, holy is God the Lord of Sabaoth!" and cover their faces at the sight of the holy God. Dare we behave in a manner that clearly conflicts with this wonderful sense of reverence and dignity?

It is very tempting for the Christian church to do whatever is popular for the moment in the culture around us. We need to recognize that Lutheran worship transcends culture. I am not saying that church is an "escape" from the world. This can never happen. I am saying that our worship services need to help us see clearly that when we gather as God's people, we have stepped out of our own human opinion and passing fads, and have moved into God's world. We need to take great care in our worship practices that we not allow our church to be caught up in the latest trends that come along in our culture. We also need to take care that what we do in worship does genuinely communicate God's truths to God's people today. An excellent article appeared in a journal for church musicians that underscores the point I am trying to make under this thesis. Let me share a quote from the article:

Today's culture tells us that we deserve whatever we want whenever we want it. This mentality is rapidly invading the church. The ultimate blasphemy of a consumer culture is its desire to consume God. Though not church-growth advocated, televangelism has turned religion into magic, instead of the mystery we may all need. If the church roots itself in marketing and consumerism, it will always seek to please the customer. Worship planners will seek to use the "immediately familiar." The result will be the "tyranny of the familiar" that changes every few years even while we ignore our own traditions. The long-term implication will be that we can cut ourselves off from deeper and longerlasting Christian roots and even our own unique denominational roots. . . . In a "get and go" culture, and in one which says, "Don't worry, be happy," how are we to proclaim that we depend on God, rather than having God depend upon our ceaseless activities that may masquerade as gospel? (Collman, "The Tyranny of the Familiar," *The American Organist* [March 1995], p. 39).

These are strong words. We need to consider such words carefully. As we seek to reach out boldly with the Gospel, let us take care always to remember that our worship services are not merely one more way people can be amused or

entertained. We need to be gathered by God to receive His gifts, and to hear His Word applied to our lives. Then we are equipped to go out into our world to serve Him who so wonderfully serves us with His Gospel. We gather in worship to be strengthened for service to our Lord in our daily callings in life, whatever they may be, wherever they may be. If our worship only reflects what we find in our world, then something has gone seriously wrong. If our worship services become only a little bit different from what we might experience at a rousing musical concert or an exciting sporting event, haven't we missed the mark?

We would not wish to give people the impression that there is one specific and distinct period of time we must emulate. That is why the Christian church's worship has developed slowly and gradually down through the centuries and why, from culture to culture, there are differences in the style of music and the forms used. Underneath it all, at least in the historic Christian traditions, of which Lutheranism is certainly a part, there are common patterns and forms of worship that have come down through the ages. These forms have served the church well, and will continue to serve us well as we move toward the year 2000 and beyond.

Multiple Choice:

- ___ In the Invocation of the Divine Service, we are ...
- a. trying to be in style
 - b. earning our salvation
 - c. calling on the LORD
 - d. asking for trouble
 - e. playing a game with God
 - f. jumping to conclusions
- ___ The Good News of the Christian Faith is that ...
- a. Jesus came to show us what we need to do in order to please God and earn our salvation.
 - b. salvation is by the grace of God through faith in Jesus Who died for all sins and rose again.
 - c. we are able to decide that Jesus is going to be our Lord and Savior
 - d. God gets us started on the path to heaven and we are responsible for getting there after that.
- ___ During the Confession of Sins, I am admitting that ...
- a. I am a pretty good person.
 - b. I am not sinful but I do sin.
 - c. I am both sinful and a sinner.
 - d. I deserve to be forgiven because I have kept the Law.
- ___ During the Confession of Sins, I am asking God the Father to be merciful and gracious to me because ..
- a. I am basically able to keep the Ten Commandments but I just hadn't tried hard enough before.
 - b. of the fact that no one is perfect and I do the best I can; so God is happy when I sin just a little.
 - c. the devil makes me sin and that means it is not my fault when it happens.
 - d. His boundless mercy and for the sake of the sufferings and death of Jesus, the Son of God.
- ___ When I hear the Absolution, I am hearing ...
- a. pure Gospel
 - b. mostly Gospel
 - c. the Law of God
 - d. a threat from God
 - e. a teeny, tiny smidge of Law & gobs of Gospel
 - f. a promise to be forgiven some day soon
- ___ The Good News of the Christian Faith is that ...
- a. Jesus came to show us what we need to do in order to please God and earn our salvation.
 - b. salvation is by the grace of God through faith in Jesus Who died for all sins and rose again.
 - c. we are able to decide that Jesus is going to be our Lord and Savior
 - d. God gets us started on the path to heaven and we are responsible for getting there after that.

Matching:

- | | |
|-------------------------|--|
| ___ Invocation | a. a true response or "this is most certainly true!" |
| ___ Confession of Sin | b. One God — Father, Son, Holy Spirit |
| ___ amen | c. calling on the Name of God in the Divine Service |
| ___ Trinity or Triune | d. calling on a higher being for help or to be present |
| ___ Confession of Faith | e. a statement that something is true |
| ___ Absolution | f. admitting you are a sinner and have sinned |

___ Amen

g. being freed from something

h. the announcement of the forgiveness of sins

True-False:

___ When I was baptized, I was crucified with Christ.

___ In the Divine Service we *end* with the Invocation.

___ It is wrong for Lutherans to make the sign of the cross.

___ In worship we all have the Invocation together while at home I may call on God in prayer.

___ The pastor is able to forgive sins because he is not a sinful man and is not a sinner.

___ In the Divine Service the Confession of Sins and the Absolution are near the end.

___ Absolution is connected to Baptism because of the forgiveness of sins in the Name of the Father and of the Son and of the Holy Spirit.

___ I am forgiven because of the Father's love, Jesus' death and the Holy Spirit's gift of faith.

___ The Invocation, the Confession of Sins and the Absolution prepare us to be in the Presence of the LORD God Almighty.

Lesson #3- The Lutheran Liturgy part 2

Elements of Worship: Form of the Divine Service

PARTS OF THE SERVICE	EXPLANATION
The Prelude	Music helps draw us into an attitude of prayer and praise.
The Ringing of the Bells	This is a call to Gods people "to enter the lord's gates with thanksgiving and His courts with praise" (Psalm 100:4).
A Hymn of Invocation	We are a "singing church," so we follow the advice of the apostle Paul to teach and admonish "one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the lord" (Colossians 3:16). This hymn may be one of praise, prayer, or reflection on the season of the church year.
The Invocation	We call upon God to be present with us. We worship the triune God, remembering our Baptism in His name*. Amen means "So be it, it is true!" * Matt. 28:19; Matt. 18:20; Eph. 2:18.
The Confession of Sins	We examine ourselves and publicly confess our sins. Such a confession at the beginning of the service provides a climate of acceptance. In spite of our sins, we are accepted by God, and in turn we can accept each other. * I John 1:8-10 [Rom. 7:14-8:4].
The Absolution or Declaration of Grace	Christ said to his disciples, "If you forgive anyone his sins, they are forgiven"*. The pastor speaks for God and announces God's cleansing forgiveness to those who made confession. * John 20:23.

The Service of the Word

From the time of the apostles down through today, an important part of the service has been the reading of the Scriptures, including the Old Testament Lesson, the Epistle Lesson from the New Testament, and the Gospel Lesson. The reason for including these readings is the scriptural principal that God's Word is the only rule and guide for Christian faith and living. The Service of the Word concludes with the sermon (which is the preached word), the church's confession of faith in response to God's Word, and the prayers of God's people.

The Introit of the Day

Introit is a Latin word meaning "he enters into." The Introit is a part of a psalm or a hymn that announces the theme of the day and begins the Service of the Word. Many years ago the faithful would meet outside and then proceed into the church. The pastor and the people would chant psalms as they entered the sanctuary. The Introit traditionally consists of an Antiphon, or refrain, a Psalm or a series of Psalm verses, the Gloria Patri*, and the Antiphon repeated.
* Rom. 16:27; Eph. 3:21; Phil. 4:20; Rev. 1:6, 8.

- The Kyrie** Kyrie is a Greek word meaning "O Lord." It is a cry to the Lord for help and strength*. In ancient times, the crowds would shout "Lord, have mercy" as the King entered their town. The church has taken over his prayer to greet its King Jesus Christ in the church service. As the people so long ago expected help from their King, so we Christians expect help from our Savior.
* Matt. 9:27; Matt. 15:22; Matt. 20:30-31; Luke 17:13.
- The Hymn of Praise** Two hymns of praise, "Glory to God in the highest" and "This is the feast of victory," give the congregation the opportunity to praise God and express joy because Jesus is our victorious Savior. During Advent and Lent, the hymn of praise is omitted.
* "Glory to God in the highest," Luke 2:14; "This is the feast of victory," Rev. 5:12f.
- The Salutation** In the Salutation, the pastor and the congregation greet each other in the Lord's name. * Ruth 2:4; Luke 1:28; II Thess. 3:16; II Tim. 4:22.
- The Collect of the Day** The main thoughts of the day are collected, or summarized in this short prayer. The collects for the reason of the church year have come to us from the rich treasury of the church's heritage.
- The First Lesson** The first reading is from the Old Testament, except during the Easter season when it is from the Book of Acts. This reading usually relates to the Gospel of the day.
* I Tim. 4:13.
- The Gradual** Gradual, a Latin expression meaning "step," is a scripture passage for each season of the church year. It is a response to the First Lesson and a bridge to the Second Lesson. Sometimes a psalm is sung or spoken.
- The Second Lesson** The second reading is from one of the epistles (letters) in the New Testament.
- The Verse** A verse from the holy scriptures is usually sung in preparation for the reading of the Gospel. There are general verses* as well as specific verses for the seasons of the church year.
* John 6:68; Joel 2:13 (through lent).
- The Holy Gospel** The Gospel Lesson is a selection from the accounts of the life of our Lord recorded by the four evangelists, St. Matthew, St. Mark, St. Luke, and St. John. Because Christ is with us in the Gospel reading, we stand to honor his presence. We also sing versicles (short verses) before and after the reading of the Gospel. On certain festival days the minister may read the Gospel while standing among the people. He may be flanked by acolytes carrying candles who proclaim Jesus and his word as the "light of the world."
- The Hymn of the Day** This hymn follows the theme of the readings and sets the stage for the sermon. Suggested hymns of the day are listed on page 976-78 of Lutheran Worship.
- The Sermon** The Pastor proclaims God's Word and applies that word to modern life and problems. He stresses both what God demands of us (the Law) and what God does for us through Jesus Christ (the Gospel).
- The Creed** After hearing the word of God read and proclaimed, the worshiper responds with his confession of faith in the words of the Nicene Creed. It is customary for the Nicene Creed to be spoken when Holy Communion is celebrated and on major festivals. The Apostles' Creed is used at other times.
* I Cor. 15:1ff; I Pet. 3:18ff; I Tim. 3:16.
- The Prayers** This prayer in the service follows the directive of the Apostle Paul to young Timothy, a pastor: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone - for Kings and all those in authority, that we may live in peaceful and quiet lives in all godliness and holiness"*. For this reason, the hymnal says "prayers are included for the whole church, the nations, those in need, the parish, and special concerns. The congregation may be invited to offer petitions and thanksgivings. The minister gives thanks for the faithful departed, especially for those who have died" (LW pages 168-69).
* I Tim. 2:1-2.

The Service of the Sacrament

The church has confessed its sins and been forgiven, and its faith has been nurtured through hearing the Word. The church now reaches a climax of the worship experience in the celebration of the sacrament of Holy Communion. The following parts of the liturgy help the worshipers partake of the holy meal thoughtfully, thankfully, and joyfully.

- The Offering** The gifts of God's people are a response to God's blessings "as God has prospered them" (1 Corinthians 16:2). Our offerings are for the support of the church. They enable the church to provide the written and spoken word of God, Christian education, and pastoral care, food, clothing, shelter, and a helping hand to those in need.
- The Offertory** As the offerings are brought to the Lord's table, the worshipers sing the offertory* to express gratitude for all God's blessings, dedicate themselves to God, and request His continued blessings.
* "What shall I render to the Lord," Ps. 116:12, 17, 13-14, 19; "Create in me a clean heart", Ps. 51:10-12.
- The Preface** Preface means "introduction." The pastor and people get ready to celebrate the Holy Meal by greeting each other and with an exhortation as how to celebrate the meal. * Cf. "Salutation"; Lam. 3:41; Ps. 86.4.
- The appropriate (or Proper) Preface** These words state why we should give thanks using words and ideas appropriate for the season of the church year.
* Pss. 69:30; 95:2; 100:4; 107:22; 116:17; 147:7.
- The Sanctus** Sanctus is a Latin word meaning "Holy." The Sanctus contains words from Isaiah's vision of God (Isaiah 6:3) and the crowd's response on Palm Sunday when Jesus entered the city of Jerusalem (Matthew 21:9). We join them in spirit by singing their words as we anticipate Christ's coming in the sacrament.
* Is. 6:3; Matt. 21:9 (Mk 11:9); Ps. 118:25-26.
- The Lord's Prayer** We pray to God as our Father using the prayer of the family of God* because the Lord's Supper is our family meal.
* Matt. 6:9ff; Luke 11:2ff.
- The Words of Institution** The pastor speaks the words which Jesus spoke when He instituted the Supper with His disciples in the Upper Room. With these words the bread and wine are consecrated, that is, set apart for God's use in the special meal.
* 1 Corinthians 11:23-26; Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20.
- The Peace** The greetings of peace which Jesus spoke on the first Easter is shared before we approach the altar to receive Him. *In the Lord's Supper, the body and blood of Christ are truly present in, with, and under the bread and wine.*
* John 14:27; John 20:19-21.
- The Agnus Dei** Agnus Dei is a Latin phrase meaning "Lamb of God." John the Baptist spoke these words as he pointed to Jesus coming toward him (John 1:29). As Christ comes to us in the Holy Supper, we recognize him as the Lamb of God sacrificed for us to free us from the bondage of sin and death.
* John 1:29; Is. 53:7.

The Administration of the Supper

As we kneel at the Lord's Table, the pastor invites us, "Take, eat; this is the true body of our Lord and Savior Jesus Christ, given into death for your sins. Take, drink, this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins."

After we receive the Sacrament we hear the comforting words spoken by the pastor, "The body and blood of our Lord strengthen and preserve you in the true faith to life everlasting." We respond, "Amen," for this is our sincere desire. It is a good practice to offer a silent prayer of thanks when we return to our pews. While the meal is being distributed, the congregation and/or the choir sing one or more hymns.

The Post-Communion Cantic

"Thank the Lord," "Lord, now let Your servant go in peace," or an appropriate hymn is sung. The purpose is to offer our thanks and express our faith in what God has done for us and promised to do for us in the future.

* "Lord, now let Your servant go in peace", Luke 2:29f.

The Prayer of Thanks

Once again we express our appreciation to our gracious God for giving us this Holy Meal through Jesus Christ, our Lord and Savior.

* Pss. 107:1; 118:1.

HomeWork

Watch video: Loving the Liturgy and Use review sheet

Matching:

- | | |
|--|---|
| ___ introit | a. a reading from one of the Old Testament books |
| ___ The Old Testament Reading | b. the words of <i>entrance</i> |
| ___ The Salutation | c. a Latin word meaning <i>Lord</i> |
| ___ The <i>Gloria in Excelsis</i> | d. a greeting of the pastor and the response by the Church |
| ___ <i>Kyrie</i> | e. a reading from one of the letters of the New Testament |
| ___ The Epistle Reading | f. a true response or "this is most certainly true!" |
| ___ The Gospel Reading | g. a reading from one of the Gospels ... a high point! |
| ___ amen | h. a Hebrew word meaning " <i>Praise the LORD</i> " |
| ___ Hallelujah (Alleluia) | i. <i>Glory to (God) in the Highest</i> |
| ___ confession of the faith | j. the creed confessed on almost all Communion Sundays |
| ___ the offering | k. when the Law & Gospel of a text are preached |
| ___ the Athanasian Creed | l. the long creed confessed on Trinity Sunday |
| ___ the Nicene Creed | m. a part of the Divine Service when a creed is confessed |
| ___ a creed | n. admitting you are a sinner and have sinned |
| ___ confession of sin | o. the shortest and oldest of the three creeds of Christendom |
| ___ sermon | p. a firm statement of what is believed (<i>I believe</i>) |
| ___ the Apostles' Creed | q. when offerings are received to support church work |
| ___ <i>Agnus Dei</i> | r. the Body of Jesus Christ |
| ___ Words of Institution | s. the "Holy, holy, holy" sung before the Lord's Prayer |
| ___ <i>The Sanctus, Sanctus, Sanctus</i> | t. when confirmed members eat and drink at Communion |
| ___ the <i>Nunc Dimittis</i> | u. the prayer that Jesus taught His disciples to pray |
| ___ the consecrated bread | v. the Blood of Christ |
| ___ the consecrated wine | w. the words of Simeon that we sing after the distribution |
| ___ the Distribution | x. the Words Jesus said when He instituted the Lord's Supper |
| ___ The Lord's Prayer | y. Latin words meaning "Lamb of God" |
| ___ benediction | z. the Body of Jesus Christ |
| ___ the Benediction | aa. the "Holy, holy, holy" sung before the Lord's Prayer |

___ *The Sanctus, Sanctus, Sanctus*
___ the *Nunc Dimittis*
___ the consecrated bread
___ the consecrated wine
___ The Lord's Prayer

bb. the LORD's blessing at the end of the Divine Service
cc. the prayer that Jesus taught His disciples to pray
dd. the Blood of Christ
ee. the words of Simeon that we sing after the distribution
ff. a Latin word meaning "good word"

Lesson #5 – The Church Year

Home Work

Why is white a fitting color for festivals that celebrate the high points in the life of Christ (Christmas, Epiphany, Transfiguration, etc)

Why is red a fitting color for festivals which celebrate important events in the life of the Church (Pentecost, Reformation)

Why is green a fitting color for Sunday's which focus on growth in Christian knowledge and living (Sundays after Pentecost, Epiphany)

Why is purple or blue a fitting color for Advent and Lent?

Agree or Disagree (and why): The liturgical colors are a valuable aid in worship only when they are understood by worshipers.

