

**8<sup>TH</sup> 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](http://en.wikipedia.org/wiki/Category:Lutheran_liturgy_and_worship)

Lutheran Worship: [http://trinitylutheranchurchonline.org/Our\\_Worship.html](http://trinitylutheranchurchonline.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 #1 - Get a Hand on Worship

Why is it so important that we become more consistent or stay consistent in our worship?

## Learning the Word

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*Psalm 145:3 Great is the LORD and most worthy of praise; his greatness no one can fathom. (NIV)*

### Absorb

What does God deserve?

Why does he deserve it?

We owe our presence in worship to God.



### Definition: Worship



One of the most common Hebrew words for “worship” literally means to “bow down”. The most common Greek word for “worship” literally means “to fall on the knees and touch the ground with the forehead as an expression of profound reverence.”

“Worship comes from the Old English Word, “worthship.” It is the way Christians show God how much he is worth to us.

### Apply

Does God always get my best worship? Why or why not?

*Hebrews 10:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-- and all the more as you see the Day approaching. (NIV)*

### Absorb

As the Last Day approached, what did the writer to the Hebrews encourage Christians to do?

What was one great benefit of doing this?

We owe our presence in worship to \_\_\_\_\_.



# Apply

How can my worship encourage others?

Do we ever forget that we owe this to others? When and where?

Explain: More and more often people think of worship as the “serve us” instead of the “service.”

How can worship with others also encourage me?

*1 Peter 2:2-3 <sup>2</sup>Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, <sup>3</sup>now that you have tasted that the Lord is good. (NIV)*



## Absorb

Why do babies need a regular diet of milk?

Why do we need a regular diet of “spiritual milk”? Explain.

What is so “good” about the Lord’s spiritual milk?

We owe our presence in worship to \_\_\_\_\_.

# Apply

What is the implication for me and worship?

## The Way We Worship

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**How should we worship?** (use the following Bible verses to fill in the blanks with your own words which best fit the blank)

*Galatians 5:1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.*

- God has not told us \_\_\_\_\_ to worship.

*1 Corinthians 14:40 But everything should be done in a fitting and orderly way.(NIV)*

- God wants our worship to be \_\_\_\_\_.

*Hebrews 12:28 Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, (NIV)*

- God wants our worship to be done with \_\_\_\_\_.

Agree/disagree: Worship should be exciting.

*1 Corinthians 2:2 For I resolved to know nothing while I was with you except Jesus Christ and him crucified. (NIV)*

- God wants our worship to focus on \_\_\_\_\_.

*Ephesians 2:19 consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, (NIV)*

- God wants us to recognize that our worship \_\_\_\_\_ us to many brothers and sisters who have gone before us and who will come after us.

*Psalms 81:1 Sing for joy to God our strength; shout aloud to the God of Jacob! (NIV)*

*Colossians 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. (NIV)*

- God wants us to make use of \_\_\_\_\_ in worship.

*1 Peter 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. (NIV)*

- God wants \_\_\_\_\_ his children to take a part in worship.

## **Review and Further Study**

**Read the Following Article and Answer the Questions** (if you need to use a dictionary or the glossary in the back of your catechism, go ahead!)

If you were to ask most people what "worship" is, they might say, "Worship is praising the Lord" or "Worship is what human beings do to express their thanks to God" or "Worship is going to church," or something like that. While there is some truth to each of these answers, they do not adequately describe the main purpose of Lutheran worship.

We Lutherans have a unique perspective on worship. We know that God's Word and His holy Sacraments are His precious gifts to us. They are the tools the Holy Spirit uses to give us forgiveness, life and salvation. The main purpose of Lutheran worship is to receive these gifts from God.

Our Lutheran Confessions explain this truth as follows: "The service and worship of the Gospel is to receive good things from God" (Apology to the Augsburg Confession, Article IV.310).

I am not sure whether we have adequately emphasized this important truth. God gives His gifts. We receive them. That is the main purpose of Lutheran worship. He does this as His Gospel is proclaimed, as His Word is read, as His forgiveness is announced and sinners are absolved, and as we receive our Lord's body and blood in Holy Communion.

In these wonderful ways, God is present with us, His people, drawing us to Himself and giving us what we need so much-His mercy, forgiveness, love, joy, peace, power and comfort! The purpose of worship, therefore, is to be gathered by God around His gifts.

Having clearly established this important point, I need to say that it would be wrong to assume that we are merely passive participants in the worship service. Listen to the beautiful introduction to Lutheran Worship.

Our Lord speaks and we listen. His Word bestows what it says. Faith that is born from what is heard acknowledges the gifts, received with eager thankfulness and praise. . . . Saying back to Him what he has said to us, we repeat what is most true and sure. . . . The rhythm of our worship is from him to us, and then from us back to him. He gives his gifts, and together we receive and extol them. We build one another up as we speak to one another in psalms, hymns, and spiritual songs.

How true! God speaks. We listen. Then we speak the great "amen" of faith, saying, "Yes, yes, this is true!" Praise God for His mercy in permitting us to receive His gifts! Praise God for drawing us together around His gifts!

### **Watch Video : Not getting Anything Out of Church**

*-use the separate sheet to review the video and turn this review into the pastor*

#### **Multiple Choice:**

- \_\_\_ 1. The word "gospel" means ...
- a. to "go spell" a word
  - b. a "dry spell" in the desert
  - c. "good news"
  - d. a "gosh hawk"
  - e. when you miss every quiz question
  - f. "God is a spirit"
- \_\_\_ 2. 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:**

- |                               |   |
|-------------------------------|---|
| ___ gospel (general meaning)  | s. God's Riches At Christ's Expense                     |
| ___ liturgy (general meaning) | e. the service when God serves the Gospel to His people |
| ___ grace                     | p. what Jesus did for all people in order to be saved   |
| ___ Gospel                    | g. any message of good news                             |
| ___ Divine Service            | l. the ways in which Jesus' earned blessings come to us |
| ___ the Means of Grace        | o. a service that someone does for someone else         |

#### **True-False:**

- \_\_\_ In the Liturgy or the Divine Service, the Lord is present with His people in order that they might have forgiveness of sins and eternal life and salvation.
- \_\_\_ You don't have to believe in Jesus to have His blessings of forgiveness of sins. All you really need to do is go to Church and just be there.
- \_\_\_ People are given the blessings that Jesus earned 2,000 years ago in the means of grace.
- \_\_\_ I am saved because I love God.
- \_\_\_ I am saved because God loves me.

\_\_\_\_\_ In the Liturgy or the Divine Service, the LORD is present with His people in order that they might have forgiveness of sins and eternal life and salvation.

## 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 \_\_\_\_\_

- This isn't \_\_\_\_\_

- ▶ This means

- ▶ What Does This Mean?

- The Reformation was not an attempt to start a \_\_\_\_\_ but to \_\_\_\_\_ (remove) false teachings found within it at the time

- Luther did not start from “scratch”
  - Removed work righteous elements from \_\_\_\_\_
  - Sought to maintain continuity with the \_\_\_\_\_
  - \_\_\_\_\_

- ▶ **“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 \_\_\_\_\_ gives out His gifts to His children

It is \_\_\_\_\_

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



It is \_\_\_\_\_

- ▶ 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 \_\_\_\_\_

It is not \_\_\_\_\_!

It is \_\_\_\_\_

- God serves \_\_\_\_\_ through Word and Sacrament

### **Praise Service vs. Divine Service**

It is (should be) \_\_\_\_\_ and \_\_\_\_\_

- ▶ \_\_\_\_\_ Presence
  - Almighty God is present in His \_\_\_\_\_ and \_\_\_\_\_



- ▶ 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 \_\_\_\_\_

Never say “I didn’t ....

Because ....

- ▶ 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

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!**

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.

### 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 longer-lasting 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
<b>The Prelude</b>	Music helps draw us into an attitude of prayer and praise.
<b>The Ringing of the Bells</b>	This is a call to Gods people "to enter the lord's gates with thanksgiving and His courts with praise" (Psalm 100:4).
<b>A Hymn of</b>	We are a "singing church," so we follow the advice of the apostle Paul to teach and admonish

<b>Invocation</b>	"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.
<b>The Invocation</b>	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.
<b>The Confession of Sins</b>	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].
<b>The Absolution or Declaration of Grace</b>	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.

<b>The Introit of the Day</b>	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.
<b>The Kyrie</b>	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.
<b>The Hymn of Praise</b>	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.
<b>The Salutation</b>	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.
<b>The Collect of the Day</b>	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.
<b>The First Lesson</b>	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 set 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.

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- 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.

<b>The Offertory</b>	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.
<b>The Preface</b>	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.
<b>The appropriate (or Proper) Preface</b>	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.
<b>The Sanctus</b>	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.
<b>The Lord's Prayer</b>	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.
<b>The Words of Institution</b>	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.
<b>The Peace</b>	The greetings of peace which Jesus spoke on the first Easter is shared before we approach the altar to receive Him. <i>In the Lord's Supper, the body and blood of Christ are truly present in, with, and under the bread and wine.</i> * John 14:27; John 20:19-21.
<b>The Agnus Dei</b>	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.
<b>The Administration of the Supper</b>	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.
<b>The Post-Communion Cantic</b>	"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.
<b>The Prayer of Thanks</b>	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 “Praise the LORD”                    |
| ___ 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      |
| ___ <i>The Sanctus, Sanctus, Sanctus</i> | bb. the LORD’s blessing at the end of the Divine Service      |
| ___ the <i>Nunc Dimittis</i>             | cc. the prayer that Jesus taught His disciples to pray        |
| ___ the consecrated bread                | dd. the Blood of Christ                                       |
| ___ the consecrated wine                 | ee. the words of Simeon that we sing after the distribution   |
| ___ The Lord’s Prayer                    | ff. a Latin word meaning “good word”                          |



## Lesson #5 – The Church Year

### HomeWork

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.