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### The Eucharist: Center of the Church's Worship and Life

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THE EUCHARIST:  
CENTER OF THE CHURCH'S WORSHIP AND LIFE  
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15 MAY 1994

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CONCORDIA SEMINARY

THE EUCHARIST:  
CENTER OF THE CHURCH'S WORSHIP AND LIFE

A MAJOR APPLIED PROJECT SUBMITTED TO  
THE FACULTY  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY

DAVID HENRY STOHLMANN

SEBASTOPOL, CALIFORNIA

MAY 1994

TO JOYCE, MEG, AND KATIE



TABLE OF CONTENTS

INTRODUCTION . . . . .	1
MODULE I . . . . .	6
MODULE II . . . . .	53
MODULE III . . . . .	81
MODULE IV . . . . .	87
CONCLUSION . . . . .	122
LIST OF APPENDICES . . . . .	129
SELECTED BIBLIOGRAPHY . . . . .	176

## ABSTRACT

THE EUCHARIST: CENTER OF THE CHURCH'S WORSHIP AND LIFE. I will develop a seminar of four modules which provides assistance for pastors and worship committees in the practice of Lutheran liturgical worship centered in word and sacrament and its effect on daily living. The modules (theological foundation, annual planning, the basics of chant, and suggestions for occasional services) offer resources and rationale for use of the standard liturgical material as found in the Lutheran service books.

## INTRODUCTION

The worship of the church, its theology and practice, is the subject of great discussion and debate in most denominations, including The Lutheran Church--Missouri Synod. Recently, the Synod's Commission on Worship produced a document entitled Worship Toward 2000: Challenges and Opportunities which generated considerable reaction both positive and negative. A symposium at Concordia Seminary, St. Louis, in the spring of 1991 sparked great interest because of its focus on worship and the so-called "Church Growth Movement." In addition, numerous books, articles, and other materials are flooding the ecclesiastical marketplace offering an extraordinary variety of worship suggestions and resources.

During my M.Div. studies at Concordia Seminary, St. Louis, I became interested in the components of liturgical worship--hymnody, preaching, planning, conducting the liturgy, and so forth. Upon graduation, I received a call to teach at California Concordia College, Oakland. I also served as pastoral assistant at a local parish. During my three years at these positions I was able to test the practicality of what I had learned. However, it was not until I came to my present position

that I was able to make a thorough assessment.

I have served in my current parish for twenty years. In that time I have continued the study of Lutheran worship and practice. As a direct result of this learning experience I have made a commitment to the principle of the centrality of the weekly eucharist, that is, a service containing both the word and sacrament as the chief service of worship. My experience has also convinced me that the practice of liturgical worship in the Lutheran tradition is the best vehicle for implementing this central principle. This conviction has been negatively reinforced by observing that far too many Lutheran pastors are not convinced of the centrality of the eucharist in parish life nor committed to the practice of liturgical worship in the Lutheran tradition. An important reason for this problem is the minimal amount of training required by the Seminaries. As with so many elements of the pastoral ministry, the Seminary can only be expected to introduce the subject to the student. The young and maturing pastor must then continue to grow in worship knowledge and expertise through the practice of ministry.

My intention in this project is to provide assistance for pastors and laity who are members of worship committees for their continued growth in the practice of Lutheran liturgical worship centered in word and sacrament. I have developed a four module seminar on liturgical worship (its theological foundation, its annual planning, the basics of chant, and suggestions for occasional services) which draws on my own exploration and

experience and assists clergy and laity in renewing worship in a Lutheran parish.

In designing my project I am presupposing several principles. I believe that the traditional liturgy is the best vehicle to express the biblical and confessional theology of worship. External ceremonies are indeed not to be considered mandatory, but they do have pedagogical value and contribute to external decency and order. It is also true that liturgical worship need not be static or dull, but in reality has always been changing and renewing itself. In that sense, the use of the traditional liturgy helps to identify the character and identity of the church for its own age as well as every age.

The theological dimensions of this project may be simply expressed in the famous dictum, "lex orandi, lex credendi," that is, the content of your worship is a confession of what you believe. Another way to state the principle is: if you are a Lutheran committed to scripture and the confessions, that will be reflected in your worship.

The place where that principle is most obviously demonstrated is in the centrality of word and sacrament in the life of the parish. The importance of the Lutheran emphasis on the Real Presence provides a powerful answer, indeed the only genuine answer, to the contemporary search for God. Worship centered in word and sacrament provides access to the one and only true God of all the ages. The liturgy, defined as the approved formulary for the celebration of the eucharist, is a

living work and possession of the whole church.<sup>1</sup> Thus it ought to be historical and liturgical even while it strives to be attuned to the customs and locale of the congregation.

Lutheran worship may be described as having four elements: a focus on 1) scripture; 2) congregation; 3) liturgy; 4) a sense of "doxology." Any discussion of Lutheran worship and practice will focus on these elements, and everything that is presented will be related to them in one way or another. In addition, the Lutheran Confessions have certain things to say about worship, especially in Article 24 of the Augsburg Confession where the centrality of the eucharist is asserted. The driving force in the celebration of the eucharist is the Real Presence of the risen and ascended Christ whose gifts of forgiveness of sins, nourishment for daily living, and hope of our future attendance at the Great Feast are to be stressed. The construction of this seminar is founded on these theological and biblical bases.

In the construction of this seminar I intend to:

- 1) develop skills in planning, adapting, and leading worship;
- 2) increase knowledge of the foundation of Lutheran worship in word and sacraments;
- 3) encourage the adoption and use of the standard liturgical material as found in the Lutheran service books and

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<sup>1</sup>Luther D. Reed, The Lutheran Liturgy (Philadelphia: Fortress Press, 1947), 19.

accompanying materials.

The methodology I intend to use in accomplishing these goals is the design of an educational project, that is, a seminar with four modules and supporting materials. Each of the modules is an example of the script for an oral presentation in a workshop setting. Through this seminar, I will demonstrate the value and practical nature of adherence to the liturgical books and the liturgical calendar as well as the accompanying disciplines of worship planning, sermon preparation, chanting, and the use of occasional services. At the conclusion of this paper, I will summarize my thoughts on the material presented in the seminar as well as the evaluations which I have received from my project associates.

## MODULE I

### THEOLOGICAL FOUNDATION

Worship in the Christian church today is the subject of intense discussion. Pastors and the laity instinctively realize that corporate worship is vitally important. Specifically, the weekly gathering of the local parish in prayer, praise, and fellowship centered in the word and the sacraments is the focal point of debate from which the upbuilding of the Body of Christ will hopefully be stimulated. This discussion and debate are crucial because the core of worship is the Gospel, namely, the proclamation of salvation through the risen and ascended Lord. Worship also includes the people's personal communing with that same Lord for growth in faith and their response of prayer, praise, and thanksgiving. It is not an overstatement to say that the outcome of this debate will affect the future of the church in this generation as well as those to come.

The intent of this module is to present a theological foundation for demonstrating the truth of the following thesis: the service we call the Holy Eucharist is the center and core of the entire Christian life. Confessional Lutheran theology of worship asserts the primacy of the word of God. The word comes in written, preached, spoken, and read forms. It offers and conveys the forgiveness of sins. It is the presence of God in



Christ. The word also comes in visible forms, namely, the sacraments. Unfortunately, my experience is that current Lutheran worship practice continues to emphasize the oral and written forms over the visible, especially the eucharist. My purpose in this seminar is not to neglect the oral/written word, but rather to encourage all congregations in the weekly use of the visible word as well. Our world is high-tech and impersonal as well as visually oriented. Worship which emphasizes equally the oral and visible word, especially the Real Presence aspect of the eucharist, can be an important part of growth in the church. The service of word and supper is then the entire Christian life because it is the most "complete" expression of God's presence and work among us that a baptized Christian can experience.

The argument of this module will proceed as follows: first, the relationship between the Gospel and worship will be presented. Special emphasis will be placed on a definition of worship which utilizes four specifically Lutheran principles of worship. Use of these principles will result in focus on the eucharist and specifically the doctrine of the Real Presence as the answer to the contemporary search for God. Second, the biblical and confessional sources for the doctrine of the Real Presence and the centrality of the eucharist in worship will be presented. Third, the witness of contemporary theologians who write on the subject of worship, specifically in the area of social ministry and justice issues, will relate the centrality of the eucharist to the issues of daily living. Finally, two

implications for pastoral practice will be presented. First, a discussion of "ministerial style" will demonstrate how the pastor in leading worship may facilitate the congregation's entrance into the reality of Christ's presence in the eucharist. Second, an example of the writer's presentation of the "Drama of the Liturgy" will show how all the material presented in this module may be brought to bear on an understanding of the congregation's weekly experience of corporate worship.

### **The Gospel and Worship**

The beginning of this discussion has the task of relating worship, the eucharist, and the Gospel. Several principles come to mind which will serve to make this connection.

#### **Basic Principles**

The first principle is: worship is the center of the life of the people of God. What is worship and what does it mean to worship? Some fundamental thoughts come from the confessions: "This is the true Christian faith, that we worship one God in three persons and three persons in one God."<sup>2</sup> "For this is the right faith, that we believe and confess that our Lord Jesus Christ, the Son of God, is at once God and man."<sup>3</sup> "God wants us to believe him and to accept blessings from him; this he declares

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<sup>2</sup>Theodore G. Tappert, ed., The Book of Concord (Philadelphia: Fortress Press, 1959), 19; The Athanasian Creed, 3 (Hereafter this work is cited as Tappert).

<sup>3</sup>Ibid., 20; The Athanasian Creed, 28.

to be true worship."<sup>4</sup> "Thus the service and worship of the Gospel is to receive good things from God, . . . the highest worship in the Gospel is the desire to receive forgiveness of sins, grace, and righteousness."<sup>5</sup> Thus "worship for a Christian, in its very essence, is faith in God through Jesus Christ; that faith in God through Christ is our worship."<sup>6</sup> Worship, therefore, focuses on the divine gifts and blessings of God in Christ which are the core of the Gospel: forgiveness of sins, grace, and righteousness. These gifts and blessings bring life to human beings; we cannot live without them. Daily living built on forgiveness, grace, and righteousness provides a solid foundation with eternal consequences. This is the sum and substance of worship and the Gospel.

A second principle connects the eucharist to worship and the Gospel: worship focuses on the entire work and being of the people of God. The celebration of the eucharist, the gathering of the Body of Christ around his word and the sacraments, is the chief act of Christian worship. Here the Gospel of forgiveness, grace, and righteousness in Christ is proclaimed, and the people are brought into the presence of the one who is the living embodiment of the Gospel. Brian Helge says

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<sup>4</sup>Ibid., 139; AP IV, 228.

<sup>5</sup>Ibid., 155; AP IV, 310.

<sup>6</sup>Roger Pittelko. Worship. An address presented to a conference of College and Seminary teachers of worship and music and deans of Chapel and sponsored by the Commission on Worship and Board for Higher Education of the Lutheran Church - Missouri Synod (St. Louis: Commission on Worship, 1987), 1.

it well:

The ministry of preaching and teaching alone is not sufficient in the New Testament witness. The followers need the experience of eating and drinking with the Lord to discern him in their own midst. . . .  
 . . . To receive and eat the Lord is to become alter Christus.<sup>7</sup>

This personal union with Christ in the eucharist is the work of God and extends the Gospel into every facet of the believer's life. Brian Helge again says it well:

That the eucharist is critical to the whole life and mission of the Christian community is clear from the witness of the New Testament. Again and again, it points us in the direction of "the meal" and its significance for life together in the time between the Resurrection/ Ascension/ Descent-of-the-Spirit, on the one hand, and the eschaton, that goal and end of all things which shall, at the last, through the promptings of the Paraclete, bring the whole of creation to fulfillment at the feet of the Redeemer.<sup>8</sup>

Too often, however, the work of the people of God is viewed in a narrow compass. Too often this work is confined to "churchy" concerns such as the operation and business of the congregation. The day to day striving of people in society, their struggle to bring the gifts they receive in worship to bear on the people and problems of life, is seen as outside the purview of worship. A proper understanding of worship focusing on the word and the sacraments will help to correct this narrow vision. In module four I will devote special attention to the role of Baptism and the sanctified life as they relate to worship. Brian Helge again provides a clear vision:

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<sup>7</sup>Brian Helge, "The Centrality of the Eucharist in Parish Worship," Lutheran Forum 21 (Reformation 1987): 23-24.

<sup>8</sup>Ibid., 23.

In that high act of thanksgiving, lifting up the world and all that is in it, we also intercede for the world, its people, its events, its concerns. This is inevitable. We lift up bread which is the fruit of the earth and pray that God may continue the work of sustaining the creation. We lift up bread which is the result of an amazingly complex set of human relationships and structures--teaching and learning the art of bread-making; the technical specifications for generating yeast, flour, and shortening; the control, use and transmission of energy; the transportation of goods and products; the service industries which support the manufacture, movement and distribution of goods; and the political and economic processes by which decisions are made (Who shall pay? How much? Who shall make? etc.) When we offer bread and wine, it is no mean prayer we offer; it is none other than the great intercession for the coming of the Kingdom, that all things may find their end in God. The community becomes alter Christus as priest and intercessor.<sup>9</sup>

The final sentence in the preceding may cause some to object that Helge is confusing the role of Christ and his word as creator of the eucharist and the people's sacrifice of praise and thanksgiving. This is a crucial matter today just as it was at the time of the Reformation. In saying that "the community becomes alter Christus as priest and intercessor," I do not believe that Helge is denying that it is Christ and his word alone which constitutes the sacrament. As Luther says in the Large Catechism: "It is the Word, I maintain, which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood."<sup>10</sup> What Helge seems to be referring to is the proper role of the church and Christians in worship. In the eucharist, Christians offer sacrifices of praise and thanksgiving. In reality, however, they

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<sup>9</sup>Ibid., 24-25.

<sup>10</sup>Tappert, 448; LC, The Sacrament Of The Altar, 10.

are actually being offered by Christ.

The problem concerns the word "sacrifice" and particularly the offertory prayers and other "sacrificial" aspects of the Roman canon. Luther strongly rejects the eucharist as propitiatory sacrifice in the following:

Eighth, that utter abomination follows which forces all that precedes in the mass into its service and is, therefore, called the offertory. From here on almost everything smacks and savors of sacrifice. And the words of life and salvation [the Words of Institution] are imbedded in the midst of it all, just as the ark of the Lord once stood in the idol's temple next to Dagon. And there was no Israelite who could approach or bring back the ark until it "smote his enemies in the hinder parts, putting them to a perpetual reproach," and forced them to return it--which is a parable of the present time. Let us, therefore, repudiate everything that smacks of sacrifice, together with the entire canon and retain only that which is pure and holy, and so order our mass.<sup>11</sup>

In the Treatise on the New Testament written just three years prior to the Order for Mass and Communion, Luther describes the proper understanding of "sacrifice" in relation to the eucharist:

We should, therefore, give careful heed to this word "sacrifice," so that we do not presume to give God something in the sacrament, when it is he who in it gives us all things. We should bring spiritual sacrifices, since the external sacrifices have ceased and have been changed into the gifts to the churches, monastic houses, and charitable institutions. What sacrifices, then, are we to offer? Ourselves, and all that we have, with constant prayer, as we say, "Thy will be done on earth as it is in heaven" [Matt. 6:10]. With this we are to yield ourselves to the will of God, that he may make of us what he will, according to his own pleasure. In addition we are to offer him praise and thanksgiving with our whole heart, for his unspeakable,

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<sup>11</sup>Martin Luther, "An Order of Mass and Communion for the Church at Wittenberg," trans. Paul Zeller Strodach, revised by Ulrich S. Leupold, Luther's Works 55 Vols. (Philadelphia: Muhlenberg Press, 1965), 53:25-26.

sweet grace and mercy, which he has promised and given us in this sacrament. And although such a sacrifice occurs apart from the mass, and should so occur--for it does not necessarily and essentially belong to the mass, as has been said--yet it is more precious, more appropriate, more mighty, and also more acceptable when it takes place with the multitude and in the assembly, where men encourage, move, and enflame one another to press close to God and thereby attain without any doubt what they desire.<sup>12</sup>

The implication of this genuine sacrifice is that the believer does offer a sacrifice while he in turn is offered by Christ:

To be sure this sacrifice of prayer, praise, and thanksgiving, and of ourselves as well, we are not to present before God in our own person. But we are to lay it upon Christ and let him present it for us, as St. Paul teaches in Hebrews 13[:15], "Let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that confess him and praise him"; and all this "through Christ." . . .

From these words we learn that we do not offer Christ as a sacrifice, but that Christ offers us. And in this way it is permissible, yes, profitable, to call the mass a sacrifice; not on its own account, but because we offer ourselves as a sacrifice along with Christ. . . . If the mass were so understood and for this reason called a sacrifice, it would be well. Not that we offer the sacrament, but that by our praise, prayer, and sacrifice we move him and give him occasion to offer himself for us in heaven and ourselves with him.<sup>13</sup>

In the material which follows, Luther laments that few understand the mass in this way. Yet he declares that all believers, men, women, young, old, master, mistress, servant, maid, learned, and unlearned are equally spiritual priests before God by faith:

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<sup>12</sup>Martin Luther, "A Treatise on the New Testament, that is, the Holy Mass, 1520," trans. Jeremiah J. Schindel, revised by E. Theodore Bachmann, Luther's Works 55 Vols. (Philadelphia: Muhlenberg Press, 1960), 35:98.

<sup>13</sup>Ibid., 99.

I will gladly agree that the faith which I have called the true priestly office is truly able to do all things in heaven, earth, hell, and purgatory; and to this faith no one can ascribe too much. It is this faith, I say, which makes us all priests and priestesses. Through it, in connection with the sacrament, we offer ourselves, our need, prayer, praise, and thanksgiving in Christ and through Christ; and thereby we offer Christ to God, that is, we move Christ and give him occasion to offer himself for us and to offer us with himself.<sup>14</sup>

A third principle extends the central role of worship to the eschaton: worship is the one activity of the church that will continue in heaven.<sup>15</sup> In a way, everything that the people of God do on earth may be seen as a preparation for an eternity with Christ, the Father, and the Holy Spirit. Yet, when that day arrives, all human activity will cease and believers will join the angels and archangels and all the company of heaven in eternal praise of God. Every service of worship is a foretaste of the feast to come. "When all the church programs are over and the mission is accomplished, there is one thing that continues-- worship."<sup>16</sup>

A foretaste and picture of that great event is provided in the book of Revelation. In several passages the writer describes the heavenly worship which will be carried on in eternity. One of those passages is as follows:

Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels,

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<sup>14</sup>Ibid., 102.

<sup>15</sup>Philip H. Pfatteicher and Carlos R. Messerli, Manual On the Liturgy (Minneapolis: Augsburg Publishing House, 1979), 149.

<sup>16</sup>Lester E. Zeitler, "Changing Perspectives and Expectations in Worship," Interconections 8 (September 1989): 2.



numbering myriads of myriads and thousands of thousands, saying with a loud voice. "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, "To him who sits upon the throne and to the Lamb be blessing and honor and glory and might forever!" And the four living creatures said, "Amen!" and the elders fell down and worshipped (Revelation 5:11-14, Revised Standard Version).

The words of Revelation form the proper transition to the final statement linking worship, the eucharist, and the Gospel: theology is best done in the context of worship because the goal of both is doxology. All of creation, redemption, and sanctification, all the acts of God, have been done to give glory to the Father. Jesus came into the world to give glory to the Father's name. By his ministry of preaching, teaching, and healing, by his obedience to death on the cross, he gave glory to the Father and he encourages his disciples to do the same: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matthew 5:16). In worship, centered in the eucharist, we see and hear, taste and touch the works of Christ which give glory to the Father. In worship centered in the eucharist, the people of God respond with prayer, praise, and thanksgiving, the very elements of doxology. The goal of theology is the explication of these acts of God for the upbuilding of Christ's body, and it is in the context of worship centered in the eucharist where this theological task receives its most important application. No theology can ever plumb the depths of God's work in Christ. Theology can only enhance the proclamation, not penetrate the mystery. The apostle

Paul expresses it well and succinctly:

O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord or who has been his counselor?" "Or who has given a gift to him that he might be repaid?" For from him and through him and to him are all things. To him be glory for ever. Amen (Romans 11:33-36).

The purpose of the foregoing four principles has been to connect the Gospel, worship, and the eucharist in such a way that the central thesis of this module may be established, namely, that the eucharist is the center and core of all Christian worship and life.

#### Lutheran Principles of Worship

Lutheran worship is characterized by four elements which make it possible for this central thesis to become effective in the church's experience.

First, Lutheran worship is scriptural. The biblical text provides the matrix for preaching, hymns, and the liturgy. These three elements may be viewed as confessions of faith in the living Word of God, namely, the revelation of God in Christ. This revelation of God in Christ is primarily a spoken word and presupposes a response from the heart. The living Word of God becomes present when the Holy Spirit moves a person to respond with faith and commitment. A danger exists, however, when the spoken or sung word of the liturgy, hymnody, or church's confession becomes separated from the scriptures. The church must be involved in a continuous process of engagement with the scriptures to maintain its connection with Christ, the living

Word. A weekly encounter with that living word in the context of worship in word and sacrament can be a lasting solution to this potential problem.

Second, Lutheran worship is congregational. The goal of worship is the spiritual upbuilding and transformation of the whole congregation. To accomplish this purpose, people must understand the content of their worship so that they are moved to make their faith the foundation of their transformed lives. They must be convinced that their worship is a genuine proclamation of the Gospel. The hymns, creeds, sermons, prayers, and the entire liturgy can achieve this through freshness of doctrinal statement, seasonal emphasis on various aspects of the Gospel, and the ecumenical and cultural variety needed in the pluralistic church of today. In this way, each member of the community is enabled and expected to worship because worship is for all. Therefore, the needs and desires of the young and old, male and female, laity and clergy all need to be considered when decisions are made concerning the content of worship.

Third, Lutheran worship is liturgical. This is perhaps the most difficult and misunderstood of these four characteristics. For many people good worship depends on spontaneity and relevance to modern living, to what are perceived as their "felt needs." In such a setting, liturgy has a negative impact. Many avoid liturgical churches and many in liturgical churches seek to eliminate the liturgy because it is considered irrelevant to contemporary needs. What is often misunderstood is

that while it is impossible to avoid the use of liturgy in the sense of an ordered approach to worship, the value of so called non-liturgical worship often depends more on factors such as the charisma of the pastor and worship staff rather than on the principles of genuine worship. Such non-liturgical worship too often leads to caprice or even idolatry of personal style.<sup>17</sup>

Liturgy in liturgical churches, however, can be just as alive, spontaneous, and relevant because it is the living voice of the entire church both ancient and modern. Liturgy becomes dead ritual when the congregation is forgotten, when the Gospel is neglected, or when the liturgy becomes an idol which is to be served. Then the liturgy needs to be properly handled so that it can truly be the vehicle for the Gospel.

Finally, Lutheran worship is doxological. In addition to what has already been written on this point, it must be added that God does not need our worship. Rather, human beings need to worship God. They need to praise and adore God on the basis of his works proclaimed in the Gospel. This is what doxology is all about. The occasion for such doxology is a specific experience of a divine act. Furthermore, in doxological speech the believers are not asking for anything for themselves or others, but rather they are simply worshipping or responding to God. Nor do believers give to God anything which he does not already possess. They simply give to God the glory that is already his. It is said that Johann Sebastian Bach signed each of his

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<sup>17</sup>Reed, 19.

compositions with the initials S.D.G., that is, Soli Deo Gloria (to God alone be glory). Such a motto summarizes completely the function of worship in word and sacrament whose content is a doxological proclamation of the Gospel.

### **The Real Presence in Scripture**

With the task of connecting a definition of worship with the Gospel and eucharist completed, attention can now be given to the scriptural basis for this module's thesis concerning the centrality of the eucharist in worship and life. However, a word of further clarification of the topic needs to be made at this point. The theology of the eucharist is a complex subject with many facets and emphases. In the Small Catechism, Luther focuses the issue squarely on the forgiveness of sins. In controversy with the Roman Church and the Sacramentarians, Luther maintained the priority of God's gift and the Real Presence. It is necessary for every age to focus on those aspects of a particular doctrine which are primarily at issue in the church's experience.

Asking the right question is a most important and difficult activity. From the lost child who needs to know how to ask directions to the nuclear physicist who spends months formulating a problem which a computer is able to solve in a few micro-seconds, asking the right question can mean the difference between success or failure in accomplishing a task. Christians involved in the work of the church also need to cultivate the ability to ask the right questions so that the work of the church

may go forward.

What is the great religious desire of people in the world today? Some would answer by saying that people want to be affirmed; others would say that people want to have meaning and purpose in life; still others would call for a greater feeling of self-worth. All of these answers are fine as far as they go, but a better and more theological answer might be that people desire to feel, experience, sense, and participate in the presence of God. In contemporary Christianity, it is the doctrine of the Real Presence of the risen and ascended Christ which can answer this central religious desire of our age.

Scripture provides a manifold description of God's presence. In the Garden of Eden, Adam and Eve heard the sound of God walking in the Garden in the cool of the day and hid themselves from God's presence among the trees of the Garden (Genesis 3:8). God often spoke to people in an audible voice as he did to Moses from the burning bush (Exodus 3), or in the extraordinary revelation to Elijah on Mt. Sinai. First a wind, then an earthquake, then fire came, but God was not in these. Rather he spoke to Elijah in a still small voice (I Kings 19:1-12). He also revealed himself in audible words as he did to Samuel (I Samuel 3) and dreams as he did to Jacob at Bethel (Genesis 28:10-22) and visions as he did to Isaiah in the vision of his call (Isaiah 6).

Perhaps the most compelling manifestation of God's presence is called the Shekinah. This word, which is not found in

the Old Testament but is used in the rabbinical writings, came to be used to describe the nearness of God. The visible manifestation of this presence was called variously the glory of God, the face of God, or the angel of the Lord.<sup>18</sup>

Beginning particularly with the events surrounding the Exodus, God's presence was made known in the fire of the burning bush and the pillar of fire that led the people by night (Exodus 13:21). By day God's presence was revealed in a pillar of cloud. It is this cloud which became the focus for the appearance of God's presence. The cloud signaling the arrival of God's presence in fire descended on Mt. Sinai along with lightning, thunder, and the sound of the trumpet (Exodus 19:16-25). Moses went up into the cloud to receive the Decalogue and to see God's face. In turn, Moses' face revealed the brightness of God's glory when he had to cover his face with a veil (Exodus 34:29-35).

As part of the Sinai experience, God commanded Moses to construct a home for his presence. The tabernacle, particularly the mercy seat of the Ark of the Covenant, became the visible locus for the presence of God when the cloud descended upon the completed structure (Exodus 40:34-35). Now throughout the travels of Israel, God's visible presence would tell the people when to travel and lead them on their way (Exodus 40:36-38).

Upon entering the land of Canaan, the people maintained

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<sup>18</sup>George Arthur Buttrick, Herbert Gordon May, et. al., eds. The Interpreter's Dictionary of the Bible (New York: Abingdon Press, 1962), s.v. "Shekinah," by Dale Moody.

the Tabernacle and Ark at Shiloh until such a time as God would allow someone to build a permanent home for his presence. David wanted to perform this honor, but God told him that his son Solomon would build the house. At the dedication of Solomon's temple, the cloud once more descended on the completed building and gave the people proof that God had chosen to dwell among his people through this building (I Kings 8:10-13).

Now that God's presence had a permanent home, problems arose as the people's attitude changed toward God. Israel under the divided monarchy had a great deal of trouble being true to God. Baal worship and various other forms of idol worship became common. The depth of their idol worship was revealed in the people's changed attitude toward God's house. They began to feel that the presence of the building was more important than the worship of the God who had consecrated it. As long as the temple stood, the people believed that nothing could happen to them. It was part of the mission of Jeremiah to warn the people not to trust in the temple as though it were a lucky charm (Jeremiah 7:1-15), but his mission failed when the Babylonians leveled Jerusalem and everything in it--including Solomon's temple.

A most dramatic description of the abandonment of Solomon's temple by the presence of God is given in the book of Ezekiel. Beginning in Chapter 8, the prophet discusses the sins of Jerusalem through a vision in which the glory of God rises off the mercy seat of the Ark and, supported by the creatures with wheels beside them (Ezekiel 1), begins to move out of the



sanctuary. After pausing several times for further enumeration of the sins of Jerusalem, the glory of God passes out of the city and pauses at the Mount of Olives before disappearing (Ezekiel 11:22-25).

Such a graphic description of the departure of God's presence from the temple can only be matched by the equally amazing description of the return of God's presence to the new sanctuary as seen in Ezekiel 40-48. Tabernacle and temple have failed to provide the proper home for God's presence, but they were the necessary preparatory steps. In Chapter 43, God's presence approaches from the East as it had departed. The glory of God once again fills the temple, and the voice proclaims the eternity of the new temple and Holy City.

At this point it is interesting to note how in Zechariah 14 God will return to Jerusalem through a cleft in the Mount of Olives. In addition, one should remember that Jesus ascended into heaven from the Mount of Olives and was blocked from the view of the disciples by a cloud (Acts 1:9) as the angels tell the disciples that Jesus will return as he went.<sup>19</sup>

During the inter-testamental period, the presence of God came to be associated with gatherings of God's people in the synagogue where instruction in the Torah took place. In addition, the writing of wisdom literature such as the Wisdom of Jesus ben Sirach (Ecclesiasticus) focused attention on God's

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<sup>19</sup>Note also that the cloud of God's presence appeared with Jesus at the Transfiguration (Matthew 17:5).

wisdom as the architect of creation and the life force in the world (Sirach 24:14). Finally, the rise of apocalyptic literature contributed the figure of the Son of Man who would return at the great assize to bring the rule of God back to his creation (Daniel 7 & 12).

Such was the situation with regard to ideas about God's presence when the Gospel writers startled their readers with the news that God's presence had come in human form. Matthew recorded the dream of Joseph in which the birth of the child Jesus is announced as fulfillment of the prophet's words "his name shall be called Emmanuel (which means, God with us)." In the Gospel of John we read: "The Word became flesh and dwelt among us, full of grace and truth, and we beheld his glory, glory as of the only begotten Son from the Father" (John 1:14). Here the writer proclaimed that the Wisdom of God which had created the world had taken on human form and was the visible manifestation of God's presence, his glory. At the end of the first chapter, John gave another view of the same idea when Jesus told Nathanael that he would see the angels of God ascending and descending on the Son of Man (John 1:51). In other words, Jesus is the ladder which Jacob had seen at Bethel. He is the link between heaven and earth. He is the Shekinah, the place where we see God face to face. Finally, in the discussion of the cleansing of the temple, Jesus told his surprised listeners that his body was the temple of the Lord's presence (John 2:18-22).

The final record of God's presence in Scripture is

found in the book of Revelation. In chapters 21 and 22 the writer builds on the work of Ezekiel as he describes the new Jerusalem, the place where God dwells among human beings. The climax of this vision comes when the statement is made:

And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb (Revelation 21:22-23).

Thus, the story which began with God walking in the Garden of Eden only to discover that his creatures could no longer stay in his presence because of their sin has moved to its conclusion in the eternal resting of God and his people in a city not made with hands and illuminated by the glory of the Lamb whose sacrificial death on the cross bridged the gulf for humanity that people might climb the ladder to heaven and stand in the sanctuary of God's presence.

Such is the past and the future experience of God's presence, but how do people today participate in this Good News? Perhaps the place to begin is with a pair of statements in the Gospel of Matthew. Jesus promises his disciples that "where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20). The usual context of this gathering of disciples is for worship. Thus Jesus promises his presence, that is, God's presence, particularly in the worship context. This passage, along with his final words in the Gospel, "and lo, I am with you always, to the close of the age" (Matthew 28:20), provide the substance for the hope of today's believers that they

can experience God's presence.

The book of Hebrews provides a further perspective on the relationship between the presence of God and Christ in worship. The principal subject of the book is Jesus, the great High Priest after the order of Melchizedek. This Jesus offers a perfect sacrifice of his own blood and thus becomes the mediator of the new covenant promised in Jeremiah 31. The climax of the argument comes in Chapters 8 and 9 where the writer describes Jesus, the High Priest, taking his place in the heavenly kingdom as priest of the true Tabernacle which God has built. The description of the sanctuary follows, but the focus is on the blood which Christ offers as the seal of the new and eternal covenant. This once for all sacrifice has ended forever the need to sacrifice and has begun the new age. The "Parousia" or "second-coming" of Jesus (one could almost translate "Parousia" as "coming" or even "presence") might actually be viewed then as the reappearance of the High Priest from the Temple on the Day of Atonement.

There is tension, however, the tension that accepts the reality of the foregoing facts but the knowledge that the church awaits the consumation of these things in the "Parousia" or "Presence of Christ." This "eschatological tension" is well expressed in the remaining chapters of Hebrews which speak of the faith of the people of the Old Covenant (Hebrews 11 and 12). Such faith and eschatological tension are combined in worship to celebrate the presence of Christ who has promised to be with us

always where two or three are gathered. As the church gathers to hear this Word, it also gathers to break bread and share wine. In the eucharist, the church confesses that the true High Priest offers his body and blood of the New Covenant as the sign and seal of the reality that is his physical presence to those present (Luke 22:14-18). That which Adam and Eve heard, which Israel saw, which the prophets foretold, which the Apostles longed for, the church now experiences in its midst.

### **The Real Presence in the Confessions**

God's presence with his people has a clear biblical basis. Another kind of presence, sacramental presence, has a similar basis in Scripture and in the Lutheran Confessions, which view the eucharist as central to the worship and life of Christians. The document prepared by the Commission on Theology and Church Relations, Theology and Practice of the Lord's Supper, will provide a helpful summary.

The document lists six benefits of the eucharist which are treated in the Lutheran Confessions. All of them, especially the Real Presence, are integrally related to worship. There is one confessional statement, however, which is perhaps the most important expression of the centrality of the eucharist. That statement is article 24 of the Augustana which begins:

We are unjustly accused of having abolished the Mass. Without boasting, it is manifest that the Mass is observed among us with greater devotion and more earnestness than among our opponents. Moreover, the people are instructed often and with great diligence concerning the holy sacrament, why it was instituted, and how it is to be used (namely, as a comfort for terrified consciences) in order

that the people may be drawn to the Communion and Mass. The people are also given instruction about other false teachings concerning the sacrament. Meanwhile no conspicuous changes have been made in the public ceremonies of the Mass, except that in certain places German hymns are sung in addition to the Latin responses for the instruction and exercise of the people. After all, the chief purpose of all ceremonies is to teach the people what they need to know about Christ.<sup>20</sup>

This statement affirms the importance, if not also the centrality, of the "Mass" or celebration of the eucharist within the reformation party. The importance of worship as instruction in the doctrine of the Gospel is affirmed. This instruction is primarily the proclamation of the forgiveness of sins which is the comfort for troubled consciences. Finally, the Real Presence is mentioned in the sense that the liturgy's goal is to teach people what they need to know about Christ in order that they may come into his presence.

The CTCR document begins its delineation of the confessional witness as follows:

1. The Lord's Supper offers and conveys forgiveness of sins.

By these words forgiveness of sins, life, and salvation are given to us in the sacrament, for where there is forgiveness of sins, there are also life and salvation (SC VI, 6).

The people are also admonished concerning the value and use of the sacrament and the great consolation it offers to anxious consciences, that they may learn to believe in God and ask for and expect whatever is good from God" (AC XXIV, 7).<sup>21</sup>

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<sup>20</sup>Tappert, 56; AC XXIV, 1-3.

<sup>21</sup>Commission on Theology and Church Relations, Theology and Practice of the Lord's Supper (St. Louis: Commission on Theology and Church Relations, 1983), 11.

Every age needs to hear the proclamation of the forgiveness of sins because the presence of sin is the one constant in every age. Luther recognized this fact in the catechism by making forgiveness of sins the central issue in the sacrament. By focusing on the Real Presence of Christ as the answer to the primary desire of contemporary society, I do not intend to minimize the importance of the forgiveness of sins. Rather by focusing on the Real Presence as the answer to human striving for an experience of God, I hope to bring people to an awareness of their need for forgiveness because they realize who God is and what he has done for them in Christ. Therefore, the confessors are wise when they affirm the importance of continual admonishment concerning the value and use of the sacrament since it is in worship where such admonishment takes place for the majority of people, and it is in worship where such forgiveness of sins may be obtained.

The second confessional principle enunciated by the CTCR document focuses squarely on the Real Presence.

2. The Lord's Supper offers the truly present body and blood of Christ.

It is taught among us that the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received. The contrary doctrine is therefore rejected (AC X).<sup>22</sup>

In addition to what has already been written concerning the presence of God in scripture, mention should be made of the

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<sup>22</sup>Ibid., 11-12.

work of Terence E. Fretheim in the book, The Suffering of God. In chapters five and six, Fretheim writes of God's presence and power in the world of the Old Testament with particular emphasis on the manifold ways of expressing presence. The most important aspect for the purpose of the doctrine of the Real Presence in the eucharist is that of the Theophany:

In W. Eichrodt's opinion, it is in the theophany that "God's connection with the world can be most clearly observed." Here God is manifested within the life of the world in a way that is highly specific, articulate, tangible, formful, and revealing of a divine vulnerability. We will seek to show that all theophanies were in human form, and that the empirical element of the theophany was very important indeed for the accomplishment of God's intentions. God's Word is thereby embodied, made visible; enabling a knowing, a becoming, a convincing, and a living that would not otherwise be possible. There are also important implications here for ethics, a theology of creation, and for the roots of NT theological perspectives, not least those associated with Incarnation and Sacrament.<sup>23</sup>

In a sense, the Real Presence of Christ in the eucharist is a kind of "theophany." When Lutherans confess the Real Presence, they mean just that. The risen and ascended Lord in a supernatural but physical manner comes to his people in the bread and wine which Christ says are his body and blood.<sup>24</sup> No cloud, no voice, no other means but these elements have been chosen by Christ to give his presence.

Confessional principle number three is:

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<sup>23</sup>Terence E. Fretheim, The Suffering of God (Philadelphia: Fortress Press, 1984), 79.

<sup>24</sup>Francis Pieper, Christian Dogmatics (St. Louis: Concordia Publishing House, 1953), 3:348-349.



### 3. Thus the Lord's Supper strengthens faith.

Thus the Lord's Supper was instituted in the church so that as this sign reminds us of the promises of Christ, the remembrance might strengthen our faith and we might publicly confess our faith and announce the blessings of Christ, as Paul says (I Cor. 11:26), "As often as you do this, you proclaim the Lord's death" (Ap IV, 210).<sup>25</sup>

The disciples asked Jesus to increase their faith (Luke 17:5) for the same reason that Christians need their faith strengthened today: there are so many false choices for faith. Syncretism, religious pluralism, the bewildering array of Christian denominations and the diversity within denominations all combine to challenge even the strongest faith. Where can one go to find a clear and solid foundation for faith? The confessional statement cited above points directly to the worship experience of word and sacrament. As the people of God gather for worship, they meet Christ just as those first disciples did. They hear his word and eat and drink in his presence and recognize him in the breaking of bread. In no other context except worship can the Christian be assured that the promises of Christ are sure and that the blessings of Christ may be found. In no other context can the Christian confess, "I believe," and be certain that such confession is affirmed.

The fourth confessional principle is:

### 4. The Lord's Supper imparts power for Christian living.

For here in the sacrament you receive from Christ's lips the forgiveness of sins, which contains and conveys God's grace and Spirit with all his gifts, protection,

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<sup>25</sup>Commission on Theology and Church Relations, 12.

defense, and power against death and the devil and all evils (LC V, 70).<sup>26</sup>

Christian living is the subject of sanctification. Contemporary Christianity is very concerned about sanctification. Christian writers and publishing companies, radio and television speakers, video courses on practical living, and many other kinds of material are flooding the marketplace. The problems of daily living are such that it should not be surprising that a whole industry of huge proportions has been generated to provide resources. The problem with so much of what is produced, however, is its reliance on the self. The word of God is transformed from the source for a proclamation of the Gospel to a manual of wisdom. Jesus is in danger of being reduced to a wise teacher not unlike Buddha, Confucius, or any number of other wise people. Jesus is still called Savior from sin through his death and resurrection, but the human decision of obedience is increasingly emphasized.

What a difference there is in Luther's words of the Large Catechism. Here one finds no reference to human choice or powers, but rather everything depends on God's grace in Christ given to us through the means of grace and especially the eucharist. This grace is the source of power, wisdom, and ability to tackle the problems of daily living and is the guarantee of success through Christ's transforming presence in the life of the believer. With such power the believer can face

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<sup>26</sup>Ibid.

the struggles of daily living with confidence that the kingdom will be visible in a fruitful life.

The fifth confessional principle cited by the CTCR is:

5. The Lord's Supper is an act of thankful adoration.

The principle use of the sacrament is to make clear that terrified consciences are the ones worthy of it, and how they ought to use it.

There is also a sacrifice, since one action can have several purposes. Once faith has strengthened a conscience to see its liberation from terror, then it really gives thanks for the blessing of Christ's suffering. It uses the ceremony itself as praise to God, as a demonstration of its gratitude, and a witness of its high esteem for God's gifts. Thus the ceremony becomes a sacrifice of praise (Ap XXIV, 73-74).<sup>27</sup>

Lutherans are well aware of the controversy surrounding the use of the term "sacrifice" in reference to the eucharist. In the Babylonian Captivity of the Church, Luther was adamant that the eucharist is not a sacrifice in the sense of a human work which earns God's grace. Yet in this passage from the Apology, the eucharist is called a sacrifice of praise and one could also add thanksgiving. It is this distinction between the eucharist as a good work and the eucharist as a sacrifice of praise and thanksgiving which unfortunately caused some of the controversy over the introduction of a eucharistic prayer in the material produced by the Inter-Lutheran Commission of Worship and ultimately in Lutheran Book of Worship. As the Apology passage states, the power of God's grace in Christ received in the eucharist causes a response of praise and thanksgiving. Through song, prayer, and the simple expression of thanksgiving,

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<sup>27</sup>Ibid.

the church responds to the blessings of Christ. Worship incorporates both actions in the most profound way because all the elements for the interchange are present: Christ's word and visible presence in the elements of the eucharist and the people of God who receive and respond. When this reality is clearly understood and confessed, there can be no problem with the term sacrifice, and the final word of the people in the liturgy of the eucharist in Lutheran Book of Worship is a proper response to the celebration: "Thanks be to God."

The sixth and final confessional principle cited by the CTCR document is:

6. The Lord's Supper is a celebration of Christian fellowship.

After the Last Supper, as he was about to begin his bitter passion and death for our sin, in this sad, last hour of his life, this truthful and almighty Lord, our Creator and Redeemer Jesus Christ, selected his words with great deliberation and care in ordaining and instituting this most venerable sacrament, which was to be observed with great reverence and obedience until the end of the world and which was to be an abiding memorial of his bitter passion and death and of all his blessings, a seal of the new covenant, a comfort for all sorrowing hearts, and a true bond and union of Christians with Christ their head and with one another (FC SD VII, 44).<sup>28</sup>

Contemporary society is characterized by the pursuit of individualism. The church is not immune to this cultural phenomenon, especially when one hears phrases such as "accepting Christ as my personal savior." In addition, many people have no concept of the need for fellowship with other Christians. In fact, our society is filled with people who have a belief in God

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<sup>28</sup>Ibid.

but see no reason to express that faith in fellowship with others. Christianity in our culture has become a matter of individual expression to such an extent that organized religion is often viewed as a hindrance to growth in faith.

What a difference again do the confessions reveal in the passage cited. The New Testament Church knows nothing of individualism in Christianity except by necessity or circumstance. Otherwise it is as natural for the Body of Christ to gather around word and sacrament as it is for the disciples to be in the physical presence of Jesus. How could a Christian not want to gather with fellow saints and receive the blessings of forgiveness, life, and salvation in communion with the Head of the Body? What is more, as Luther says in the Smalcald Articles, the gathering of believers for the "mutual conversation and consolation of the brethren" at the Lord's table is itself a means of grace and something to be desired rather than avoided.<sup>29</sup>

From the foregoing biblical and confessional material, it ought to be clear how central to the life of the church the celebration of the eucharist really is. The scriptures provide a powerful witness to the manifold presence of God now mediated to us through Christ who reveals himself in the oral and visible words of the weekly celebration of the eucharist. The blessings and benefits received in this event are the core from which Christianity springs. The confessional witness simply underscores and explicates what the scriptures proclaim: God

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<sup>29</sup>Tappert, 310; SA IV.

gives gifts to his people; his people respond with love to God and their neighbors. The content and power of both actions form the core material of worship in word and sacrament.

### **The Eucharist and Social Issues**

The centrality of the eucharist in the church's life is thankfully being affirmed more and more today. In the discussion to this point, the eucharist as the focal point of worship and life has been shown to correspond to the biblical and confessional witness. In addition, worship through word and sacrament as an important revealer of the Gospel for the church has also been demonstrated.

As stated previously, the theology of the eucharist has many facets because it is the central core of the Christian life. Several of these facets have already been discussed, i.e. Real Presence, forgiveness of sins, and so forth. Theologians have provided helpful material which further unpacks the themes inherent in the study of the eucharist. One of the most important themes for today is what might be called social ministry, with an emphasis on the issue of justice. These concerns are part of the doctrine of sanctification and a summary of selected writers' views will provide an excellent illustration of the manner in which the eucharist may be shown to be the core of all christian living.

A key component in understanding the connection between eucharist and social ministry/justice issues is what is called "phenomenology." This is the application of a philosophical

principle developed in the twentieth century. The following definition will clarify this principle: "It is basically a method which proceeds from the analysis of human experience rather than from universal and metaphysical categories."<sup>30</sup> Closely associated with a phenomenological approach is the principle of existentialism, that is, an emphasis on the concrete rather than the abstract, on existence rather than essence. Thus the focus in discussions of the eucharist today is often on the meal and the prominent place of table fellowship in Jesus' ministry as well as the implications of such fellowship.

An examination of the Gospels reveals that Jesus had table fellowship with publicans and sinners, the crowds such as at the feeding of the 5,000, and, of course, with his intimate friends and followers like Mary, Martha, and Lazarus and the disciples at the last supper and in the upper room on Easter night. Geoffrey Wainwright concludes:

Since the eucharist is representative of all meals, and since all food and drink is representative of the totality of human life, the sacrament should be so celebrated that it shows the kingdom of God to be food and drink, only upon condition that their use embodies justice, peace, and joy in the Holy Spirit.<sup>31</sup>

Wainwright's article, "Eucharist and/as Ethics," makes a strong case for the connection between the eucharist and ethics. "Believingly to receive the body and blood of Christ is

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<sup>30</sup>Kenan Osborne, "Eucharistic Theology Today," Worship 61 (March 1987): 100.

<sup>31</sup>Geoffrey Wainwright, "Eucharist and/as Ethics," Worship 62 (March 1988): 135.

to be set forth on the path of righteousness: the eucharist is the beginning of ethics."<sup>32</sup> In the eucharist the believer becomes part of the self-offering of Christ and fulfills the destiny for which our Creator and Redeemer liberated him. This self-offering of Christ and the believer is to be understood in the sense of the sacrifice of praise and thanksgiving discussed previously in this module in connection with the second principle: worship focuses on the entire work and being of the people of God. As spiritual priests and priestesses, we offer ourselves as a sacrifice along with Christ who offers us and sends us forth on the path of righteousness. Thus "Our duty is also our delight."<sup>33</sup>

Wainwright is famous for his doxological approach to theology as a whole. In the following he makes a solid connection between eucharist and daily living:

But the eucharist does not only draw the pattern: it also gives the power and conveys a promise. . . . Christ's pattern is not only to be observed but, by his grace, entered into; and for that we are given the power of the Holy Spirit. The resultant doxological living is supported by the divine promise that one day God's kingdom will be complete. It is that eschatological prospect which also contains the witnessing character of Christian behavior: "Let your light so shine before others, that they may see your good works and glorify your Father who is in heaven" (Matthew 5:16). "Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation" (I Peter 2:12). What we receive in the eucharist, we are to do and to recognize in the world: we

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<sup>32</sup>Ibid., 124.

<sup>33</sup>Ibid., 127.



are to initiate and join in the works that bespeak the kingdom of God.<sup>34</sup>

Wainwright's "doxological living" is founded on the life-giving power of the liturgy of worship, the liturgy of the eucharist. Harold Senkbeil has in recent years written extensively on this life-giving power of the liturgy as in the following: "The Liturgy is the source of the church's life because it is the setting in which the church is created and nourished by the life-giving power of the Triune God."<sup>35</sup> The liturgy is that source because, as Senkbeil says, the liturgy focuses on the incarnate word of God who is the church's life and dispenses His life through word and sacraments. Senkbeil writes:

The church has no life apart from Jesus Christ, who comes to impart His life to us in the means of Grace. The liturgy is the church's breath. In so far as the liturgy is the setting in which the precious gemstones of the Word and Sacrament are mounted, the liturgy breathes the life of the gospel into the body of the church. In the liturgy the church breathes deeply of the life-giving breath of the Spirit. But in the liturgy the church also exhales; that is, she offers up to God her prayers. . . . In the liturgy the church both stands in the presence of God to receive His good gifts and she also responds to him in prayer and praise.<sup>36</sup>

The response that begins in prayer and praise and results in "doxological living" must have a content. What features are present in that content? The answer to that question is sometimes difficult to give for those whose focus is

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<sup>34</sup>Ibid., 136-137.

<sup>35</sup>Harold L. Senkbeil, "The Liturgy is the Life of the Church," Lutheran Forum 26 (February 1992): 26.

<sup>36</sup>Ibid., 27.

on the centrality of the eucharist. Others are often better able to give specific suggestions as to the material aspects of the Christian's daily life. Thankfully there are those capable of providing excellent statements of "doxological living" from a eucharistic focus. One such writer is Stephen Paul Bouman. He writes:

The liturgy of the church on the Lord's day is not a private, catered affair, but a public action celebrated in the midst of creation. If that is true, then the final words of the liturgy are not a dismissal, but a commission to continue the liturgy in the quotidian of human history. "Go in peace, serve the Lord." And the people respond, "Thanks be to God" as they bear forth the Real Presence. Ita missa est. The Mass is over. Get out of here and continue the Mass. And the people say, Amen. But the church's Amen is public. Evangelical. Compassionate. The tabernacle of Christ's presence in the world.<sup>37</sup>

Thus, "doxological living" is public, evangelical, and compassionate. A parish renewed in such living is a parish which lives its life in the midst of the world. Such a life is usually called "social ministry." Bouman is able to become even more specific in the content concerning the effect of a church centered in the eucharist as it is engaged in "social ministry." He writes:

What we have come to call the "social ministry" of the Church echoes the intent of Joseph and Mary. Give me the Stranger. Give me the body that we may take care of it. Far from being social work, problem solving, arrogantly "prophetic," or technicians of this world's pain, the ministry of the Body of Christ to the bodies of Christ is a

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<sup>37</sup>Stephen Paul Bouman, "Give Me That Stranger: The Ministry of Word and Sacrament Communities in the World," Lutheran Forum 26 (August 1992): 51.

continuation of the announcement of the resurrection of Jesus from the dead.<sup>38</sup>

A sensitive area of the Christian's daily living is the area of justice. A great deal of controversy surrounds this term because of its association with movements like Liberation Theology. A crucial test of the thesis that the eucharist is the core of the life of the church is whether eucharist and justice can be linked in a correct way. The writings of two men, James Dallen and Kevin Seaholtz, will be examined in order to make the connection.

Dallen finds the common link in the liturgy's ability to forge communion and community in Christ throughout creation. The communion is exemplified in the Gospel of John by the foot washing and the sharing of bread at the Last Supper in the Synoptics. Both actions are rituals of hospitality. "Thus, a basis for linking eucharistic liturgy and justice is that the bread and wine of the eucharist are real bread and wine, not symbolic. Both are the product of human work."<sup>39</sup>

This human work is the arena for issues of justice. Christ came to free us from slavery to sin and to establish his kingdom. The eschatological tension that exists in the kingdom calls on the church to work to remove all human slavery, all human injustice, even while knowing that such work will never be complete until the kingdom is established in eternity. There the

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<sup>38</sup>Ibid., 52.

<sup>39</sup>James Dallen, "Liturgy and Justice For All," Worship 65 (July 1991): 295.

community exemplified in the church's eucharist will be complete, but for now: "In celebrating the eucharist the assembled Body of Christ presents an experience of justice and peace that mirrors the reign of God and reflects it into the world, just as in his meals Jesus showed that there was room for everyone in God's reign."<sup>40</sup>

The issue of justice speaks of power. The church is rightly suspicious of the exercise of power because of abuses in history as well as the contemporary experience with Liberation Theology. On the other hand, Jesus has received all power from the Father and has given the power of the keys to the church. Is it possible to avoid the abuse of power while seeking justice in the world? Kevin Seaholtz makes a thoughtful attempt to outline the dangers for both liturgists and social activists.

Increasing numbers of both liturgists and social activists as well as moral theologians are stressing the interdependence between the church's worship and responsible Christian life in the world. Recent years too have witnessed a widespread awareness of the chronic ills of contemporary society--its violence, perversion and squalor--so that many people are prone to believe in the absence of God or the withdrawal of God from the modern world. The temptation on the part of liturgists is to retreat from the world's problems into a safe, comfortable, aesthetically pleasing past and to convert liturgical worship into thematic celebrations of abstract universals that supposedly please God but have little to do with responsible life in the world. The temptation on the part of social activists is to reject the liturgy as totally irrelevant, as a distraction of valuable time and energy which should be spent solving the world's problems.<sup>41</sup>

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<sup>40</sup>Ibid., 292.

<sup>41</sup>R. Kevin Seaholtz, "Justice and the Eucharist," Worship 58 (November 1984): 509.

Seaholtz says that both liturgists and social activists need to understand and be filled with the power of Christ unleashed in the eucharist. Only then will the church be moved to engage in justice.

In the eucharist, Christ's power is unleashed; it is a power over which the church has no control. His presence is dynamic and transforming; he is there as the Lord whose will it is to shape the community celebrating the eucharist into his body, to make the community holy so it can proclaim good news to the world here and now in both word and deed.<sup>42</sup>

The writers discussed in the foregoing material have all contributed to an understanding of the centrality of the eucharist in the church's daily living, in issues of social ministry and justice. Much more has been written about these issues and others related to the eucharist. One author's work stands out as perhaps the most comprehensive treatment of all issues related to the eucharist. However, rather than make lengthy quotations to demonstrate that fact, I simply commend the reading of the entire article of Arthur Carl Piepkorn in the February, 1972 issue of the Concordia Theological Monthly, "The One Eucharist for the One World."

#### **Implications for Pastoral Practice**

The purpose of this module has been to defend the thesis that the eucharist is the center and core of all Christian worship and life. A definition of Lutheran worship has been given relating the Gospel to the eucharist with special focus on the doctrine of the Real Presence. Biblical and confessional

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<sup>42</sup>Ibid., 525.

materials as well as the writings of contemporary authors have been presented to support this thesis. Writings of contemporary theologians have been examined to show the connection between the eucharist and daily living.

Now, two practical implications for pastoral practice will be presented. Specifically, how does the pastor in leading worship facilitate the congregation's entrance into the reality of Christ's presence in the eucharist, and how does the liturgy of the eucharist convey the thesis that the eucharist is the core of the church's life?

#### Ministerial Style

The answer to the first question may be found in a discussion of ministerial style. Every pastor over the course of time develops a style of ministry. Many variables enter into the formation of one's style: some are conscious, others unconscious. The experienced pastor is aware of those factors considered desirable and attempts to cultivate them while avoiding those that are undesirable.

One of the most troublesome areas of pastoral style and one that is not often given the attention it deserves is the style associated with the leading of the worship service. Too many pastors concentrate solely on the quality of the sermon while being only slightly concerned about their appearance and manner of conducting worship. Too many pastors believe that attention to the style of conducting worship is either unnecessary because it does not matter that much or they do not

wish to be considered overly "fussy" or "high church." The truth of the matter is that good pastoral style in leading worship can be an important component in enhancing the worship life of the congregation and may go a long way toward helping a congregation grow.

What is good pastoral style, and what elements comprise such a style? Good style may be defined positively as doing what is appropriate, honest, and authentic. Negatively it may be defined as not "put-on" or "phony."

The best example of such a style, of course, is Jesus himself. No more honest or authentic person has ever lived. He always did what was appropriate to make people feel welcome in his presence. If he had been interested in status or position, people would have instantly recognized him as a fake. As it is, his enemies had to resort to lies and slander in an effort to fault his character and style of living. In the end, Jesus opened his arms on the cross in the supreme gesture of welcome which the worship of the church is intended to emulate.

It is that sense of welcome which is the first element of good pastoral style. Remember last year's Thanksgiving dinner. The host at the meal was the person in charge of the arrangements, attended to the comfort of the guests, delegated various tasks, and exercised oversight over all the aspects of the meal even though others carried out many of the tasks. Everyone knew who was in charge even though all played a part in making the meal a success. The guests knew they were loved by

the host and all felt welcome.

The same is true for the leader of worship. He is also the host of a special family meal. The responsibility is his to provide for the comfort and nourishment of the congregation at worship. He delegates tasks and oversees the work of those who prepare and serve at worship: acolytes, ushers, altar guild, musicians, and others. He greets the guests and makes them feel at home. He presides over the meal and sends the congregation on its way refreshed and edified. Such a sense of welcome can be a strong encouragement to the congregation to return for the next family meal.

A second element in good pastoral style is enthusiasm. This does not mean a "rah-rah" cheerleading type of enthusiasm, but rather a feeling that people sense which says the pastor wants to be leading worship and is happy that the members of the congregation are there for the same purpose.

A third element is reverence or a sense of mystery. Paul writes that pastors are "stewards of the mysteries of God" (I Corinthians 4:1). As such, they handle and preside over holy things. Luther was perhaps too fearful of his role as presider at his first mass. On the other hand, the power and popularity of the evangelical "super churches" and TV evangelists with their "folksy" style and the cavalier attitude of some pastors toward the conduct of the liturgy indicates a less than reverent attitude in the presence of God's mysteries.

Other elements may be mentioned briefly. The first is a



consciousness of the assembly. The pastor is leading the very people of God, the sheep entrusted by the Chief Shepherd to his faithful undershepherds. They deserve all the same loving care and attention in worship as in other aspects of parish life. The second is an opening up of symbols through the use of gesture, silence, eye contact, posture, and movement. The way the pastor moves, talks, and leads worship speaks volumes about the importance or lack thereof of the liturgy. The liturgy is a divine drama which cries out for dramatic acting, but as all great actors know, the best acting is that which does not call attention to itself. Rather, the actor through total use of the body and the power of the voice makes the script come alive and real for the audience. The pastor cannot do less for the very drama of life, the celebration of the mighty acts of God in word and sacrament.

The foregoing elements of pastoral style in leading worship take time, effort, and sensitivity to the people of the congregation. The end result, however, may very well be a congregation which genuinely feels welcome at worship and looks forward to the next Sunday's gathering around word and sacrament. Perhaps the following descriptive phrase may summarize this kind of style best: "Formal informality." Whether it is said in this way or in reverse, namely, "informal formality," the fact is that the people of God come to be in the presence of the risen and ascended Lord, and the style of the pastor in leading worship can either help or hinder that encounter.

### "The Drama of the Liturgy"

To answer the second question concerning the liturgy's ability to relate the eucharist to daily living, I will give an example of the presentation made in my seminar and also in my adult membership classes entitled, "The Drama of the Liturgy."

The purpose of the liturgy is to be a vehicle to bring the Body of Christ into the presence of its Head, namely, the risen and ascended Lord Jesus Christ. During the week, that body is scattered throughout the community, experiencing the struggles and challenges of life. On any given Sunday these scattered members require reunion with and nourishment from the life-giving flesh and blood of Christ. They need to be fed with the word which, as Ezekiel discovered, tastes sweet and brings satisfaction to the stomach (Ezekiel 3:1-3).

As these members enter the house of God they are reminded of their entrance into the Body of Christ as they pass the baptismal font, and dipping their fingers into the living water they make the sign of the cross while naming themselves once again with Father, Son, and Spirit. They then hear those same words in the invocation reminding them in whose name they have assembled. Now the burdens and struggles of the week begin to be discarded as they confess their sins while the pastor as Christ's undershepherd pronounces the word of Absolution. In so doing he lifts the burden that separates person from person and person from a loving God.

With burdens lifted, the assembly joins in joyful

common praise in the entrance hymn. The power of song to unite and express prayer and praise is well known in the Lutheran Church. Luther's dictum, "He who sings prays twice," captures the power of text and tune to lift the spirit in worship.

Now well on the way to being united, the pastor greets the people with the words of Paul. Once again the assembly is reminded in whose name they have come and what blessings they will receive: the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

A series of general petitions lifts the body's thoughts to concerns for the whole church, the world, and the church in that place.

Then it is time to sing again in the Hymn of Praise. Two options are provided which may express the seasonal emphasis: first the song of the angels in Bethlehem reminds the assembly of the gift of the incarnate Christ whose physical presence they are about to receive. The alternate hymn expresses the contemporary concern with eschatology, the expected imminent return of Christ who will eat and drink with his people forever in the Great Feast.

After so much joyful singing, it is time to pause for reflection and meditation. The assembly is invited to pray and hear in the prayer of the day the particular thought on which it will focus its attention for the day.

Now it is time to feed on the word of God. That word is truly food for the soul. The assembly hears from the entire

witness of scripture--the Old Testament, the Psalms, the epistles of Paul and other writings from the New Testament, and finally rises in the manner of the disciples to hear the very words of Jesus in the Gospel. That word of Jesus is just as alive today as it was 2000 years ago. That living word of God is enfleshed by the called servant of God in the sermon. In this way the Gospel is proclaimed anew and the word for daily living is enunciated.

Following the sermon, the congregation gives their assent to the living word of God in scripture and sermon by singing the Hymn of the Day and confessing their faith in the words of the creed. The Hymn of the Day is chosen for its powerful and apt expression of the Gospel of the day and is intended to reinforce the message of salvation.

Then follow the prayers which unite the assembly even more in common concern for the whole church, the nations of the world, those in need, and those personal concerns which have weighed heavily on the assembly. The greeting of peace follows quickly and completes the unification of the gathered congregation. As the shalom of Christ's kingdom is shared, the body is ready to be united with the risen Christ through the reception of his body and blood.

Gifts of bread and wine and gifts of self, time, and possessions are offered in response to the grace of God. These gifts are given through the self-offering of the Christ. In reality it is the crucified Christ who offers the assembly which

is his body. This offering now moves the drama closer to its climax.

Pastor and people greet each other again to show their acknowledgement of the beginning of the final act of worship. The joy of the eucharist is expressed along with the affirmation that what is done is eucharist, the people's proper sacrifice of praise and thanksgiving.

The pastor then sings of the proper reason for the assembly's thanksgiving according to the season of the year. Then the people are ushered into the Holy of Holies along with Isaiah and glimpse the Father seated on his throne and cry out with the people of Jerusalem at the coming of the Lord.

In the prayer of thanksgiving we hear the proclamation of the mighty acts of God especially on the night when Christ was betrayed. The people hear the Gospel of the new covenant connected with that bread and wine placed before them and are encouraged to remember that these gifts are given for them, that the risen and ascended Lord has invited them into his presence to eat and drink in the manner of Moses and the seventy elders of Israel on Mt. Sinai (Exodus 24). This meal which looks back also looks forward in eucharistic living and anticipation of the feast to come. And since Christians are encouraged to offer prayer before their meals, the assembly prays the prayer of its Lord before the Lord's Supper.

Finally, the climax of the liturgical drama has come. Fed by the living word of Christ through scripture and sermon,

the body is now reunited with the Lamb of God who takes away the sin of the world as it eats and drinks the body and blood of Christ "given and shed for you for the forgiveness of sins."

Once fed with such food, once reunited with Christ, the assembly gives thanks for what God has done, or in the words of Simeon proclaims its awe at having held in its hand and seen with its eyes the salvation of God. A simple closing prayer is followed by blessing in the name of the triune God. Thus from beginning to end there is no doubt about the object of worship, namely, the God who is Father, Son, and Holy Spirit.

At last the drama is ended. The body of Christ is sent on its way in the shalom of Christ to serve him in daily living once again. The people take the Real Presence of Christ with them as they return to the world with thanksgiving to their God.

Worship which employs the liturgy in this way is a challenge. It requires careful preparation, humble prayer, and the gifts of a gracious God. Both pastor and people can count on that gracious God to give his gifts in the eucharist. In that hope this first module's presentation of the theological foundation of the Seminar's central thesis has as its purpose the encouragement to pastors and congregations to see in the eucharist the center and core of the whole Christian life.

MODULE II  
LITURGICAL PLANNING

My overall goal in this module is to provide suggestions and practical help for planning the liturgical life of a congregation. These suggestions are suitable for those congregations in which the pastor is the sole person responsible for the worship life of the parish or where a worship committee may assist the pastor. The material presented will focus primarily on congregations which employ Lutheran Book of Worship, though it can be tailored to other Luthern hymnals, e.g. The Lutheran Hymnal, Worship Supplement, Lutheran Worship. I concentrate on the hymnal related liturgical resources simply because the officially adopted rubrics and liturgical resources of the Synods should be the primary source of worship material for the congregation. On the other hand, I do encourage seminar participants to bring examples of helpful worship materials for sharing, discussion, and constructive criticism.

**The Annual Plan**

The first task in planning the worship life of the congregation is to establish the planning parameter. I have found it most helpful to make an annual plan which can be revised and refined during the year. This annual plan is best put

together in the summer months when the parish schedule is less crowded and there is time for thinking and dreaming of what might be possible in the coming year. In addition, as the years go by and the discipline of planning becomes part of one's pastoral practice, it often happens that ideas present themselves during the work year which cannot be implemented at the time. Such ideas can be recorded in the planning file and perhaps incorporated in the the following year.

Once the time of the year for planning and the portion of the year to be planned have been determined, the next step is to examine the church year calendar and lectionary. It has already been stated that this seminar is based on the premise that the use of the liturgical calendar and lectionary found in a hymnal such as Lutheran Book of Worship is to be preferred and encouraged. The standard calendar and lectionary have been carefully designed and crafted to present the message of the Gospel in a clear and simple form. Careful thought has been given to doctrinal contents, matters of church history, and other important issues so that the members of the congregation may be aided in the upbuilding and strengthening of their faith. In addition, evangelism and missions are aided especially in the Epiphany and Lenten seasons, and the enquirer is given more than adequate introduction to Christianity simply by being led through the church year with its accompanying lectionary.

Other important points could be given for the purpose of demonstrating the desirability of adopting the standard



calendar and lectionary. In my case, there are personal reasons. College and seminary training reinforced the theological superiority of the calendar and lectionary to what might be called "free choice" of preaching texts and little regard for the church year calendar. The practice of twenty years of parish experience has provided the practical demonstration of their value. Time and time again the Gospel of the Day has been precisely the text needed to fit the occasion. A simple example will suffice. Who could have planned that the year "A" would fall in 1984, a national election year? Who could have planned that the 22nd Sunday after Pentecost in that year "A" of 1984 would fall on November 11, Veteran's Day on the secular calendar and St. Martin's Day on the commemorations calendar of Lutheran Book of Worship? Who could have planned that the gospel for that Sunday following the national election of the President of the United States with those other connections would contain the words of Jesus, "Render to Caesar the things that are Caesar's, and to God the things that are God's?" I have discovered numerous such examples in my twenty year ministry that I am surprised and shocked to hear as I have often heard that the church year calendar and lectionary are not relevant to contemporary life.

Numerous helps are available to explore and appreciate the variety and breadth of resources for preaching and parish life in the calendar and lectionary. In the bibliography, I have attempted to list some of the best. The following are especially

important: 1) The Manual on the Liturgy, pages 33 and following; 2) Festivals and Commemorations; 3) Proclaim; 4) Worship Blueprints published by Augsburg/ Fortress; 5) The Liturgical Year.

The actual outline of the annual plan is completed in a series of steps. In my experience, the first few times took almost one week to complete. After a number of years, the process has become easier because I now know what I want and need and what will work in my parish and what will not.

Step One: determine the planning year. For me this is always September through August of the following year.

Step Two: check the church year calendar in Lutheran Book of Worship for saints days and commemorations which will fall on a Sunday or other day on which the congregation will be gathering for corporate worship.

To illustrate this process I have included as Appendix A my worship calendar for 1993-94. On it are noted the date, Sunday in the church year, and/or commemorations such as: October 17--Pentecost 20, St. Ignatius; October 31--Reformation Day; November 7--All Saints Sunday, JCF Hayer; December 26--St. Stephen's Day; and so forth.

I am especially convinced of the importance of observing saint days and commemorations even to the point of not observing the rubric that certain calendar days such as the Sundays of Easter are not replaced by saint days but rather that the saint day is to be observed on the following day. Instead of

following that rubric, I do observe the Sunday observance as primary while bringing in the saint day material as much as is fitting. An example of this practice is May 1--Easter V, St. Philip and St. James.

What form might observance of the saint days and commemorations take? The simplest thing to do, and that which is my standard practice, is to refer to the observance in the sermon. I have often found that the commemoration or saint's day fits in closely with the Gospel for the Day. An example of this occurred on Pentecost, May 19, 1991. The Gospel was John 7:37-39. It spoke of Christ and his people being springs of living water, a good theme for missions. May 19 is the commemoration of St. Dunstan, archbishop of Canterbury. Among the many things which Dunstan did was to send missionaries to Scandinavia and provide bishops for England who would themselves be "springs of living water."

For help in locating such information for preaching, the book Festivals and Commemorations is invaluable. Other "lives of the saints" are available and would provide similar kinds of information.

Other ways of observing the commemorations and saint days include teaching church history through their lives and important events in their career in Sunday School and Bible Class; audio-visual materials such as the video version of Pilgrim's Progress could be shown on John Bunyan's Day, August 31; an ELCA Church in Pennsylvania has a liturgical forum on the

day of Mary, Mother of Our Lord, August 15; healing services or celebrations of the practice of medicine could be observed when St. Luke's Day, October 18, falls on a Sunday. The possibilities are circumscribed only by one's imagination and resources.

Step Three: add those events which are peculiar to one's own congregation. By this I do not mean Mother's Day or Father's Day or national holidays. A proper observance of some or all of these secular holidays may be possible. In 1993 such an event occurred when July 4 fell on the 5th Sunday after Pentecost. The Gospel was a portion of Jesus' discipleship discourse in Matthew 10. A connection could be made between patriotism and loyalty to the ideals of freedom and democracy and Jesus' call for loyalty to himself and his teaching even at the cost of persecution.

What I mean by regular congregation events are the observance of special days which each congregation celebrates during worship. For example: Sunday School Rally Day, LWML Sunday, baptismal renewal, Mission and Evangelism festivals.

On the calendar in Appendix A will also be found events such as OGIT Sunday. My congregation participates in a program sponsored by several local churches called Operation Getting It Together. This organization provides legal counsel for low income families, but its main work is the operation of a big brother or big sister association of teens who "have it together" with "at risk poverty youngsters." On OGIT Sunday, the Director reports on the past year's work and a special offering is taken

for support.

On Thanksgiving Day and Maundy Thursday, gifts of food and money are gathered for the Sebastopol Inter-Church Food Pantry. With these offerings, the congregation shares daily bread with those in need as it shares the bread of life.

Volunteer Recognition Sunday illustrates the Gospel for the Fifth Sunday of Easter in year B, John 15:1-8. When people give their time in church and community work, they bear much fruit.

Step Four: Add any special events not covered under the first three categories. These would include one time events such as congregation anniversaries, District or Synod observances, the major church festivals such as Christmas, Easter, and Pentecost, as well as Lenten services. I add the latter at this point simply for my own convenience. How one approaches each step is not critical; the final product is the essential thing. An example of the former type of "special" events on the calendar in Appendix A is the 40th anniversary of Mt. Olive to be celebrated in 1994. In the past, such events have included the CNH District Centennial and the 140th Anniversary of The Lutheran Church--Missouri Synod.

The planning of the major church festivals is vitally important to any congregation. The assumption in this seminar is that the rites provided in the official liturgical materials will be followed as much as possible. For Lutheran Book of Worship this is especially true for the special observances of Lent and

Holy Week: Ash Wednesday, Sunday of the Passion, Maundy Thursday, Good Friday, and Easter Vigil. Here again The Manual On The Liturgy is especially helpful in providing comments and suggestions. In fact, most worship committees and pastors would have little difficulty in using the material "as is." My approach is strongly to encourage participants to try to do the rite as presented. Adjustments may be made, but the rite ought to retain its integrity.

Special mention needs to be made about the "Healing Service" dates listed on the calendar in Appendix A. The publishing of Occasional Services for Lutheran Book of Worship and other studies of the practice of liturgical anointing led me to begin a ministry of healing with the laying on of hands and anointing with oil. Again, I follow the guidelines provided in the Commentary on the Occasional Services as well as the rubrics as closely as possible. My experience has been that the congregation has received the restoration of this kind of ministry with eagerness and reverence.

The task of the worship committee working with the pastor, then, is to examine this calendar and make the necessary preparations for each event far enough in advance so that the congregation may be edified as much as possible. The last category of "special events" is most significant, of course, because, as just outlined, it includes the high holy days of Christmas, Lent/Easter, and Pentecost. As is shown on the calendar in Appendix A in the section marked "miscellaneous," it

is important to be as specific as possible. Dates and programs like the Lenten services to be used for mid-week services need to be known as soon as possible. The worship committee should delegate responsibility for the coordination, scheduling, and training of acolytes, lectors, ushers. At Mt. Olive, the worship committee is responsible, along with the pastor, for all of the worship life of the congregation because there is no Board of Elders. Each congregation obviously provides for these matters in their own way.

Congregations with a Christian Day School have an even greater opportunity for expanded use of the church year calendar and lectionary. Classroom devotions may use the daily lectionary provided in the hymnal of choice; the seasons of the church year as well as the lectionary themes from the previous Sunday may spark class art projects and guest speakers; finally, days of commemoration and saint days may be observed on the actual day to enhance knowledge of church history and the "communion of saints."

One last point will bring the discussion of the church year calendar and lectionary to a close. I agree with those worship leaders who encourage congregations to designate one day to celebrate the name day of the church.<sup>43</sup> Such a day might be October 18 for St. Luke, September 21 for St. Matthew. For many years, my parish, Mt. Olive, celebrated Ascension Day as its name day, but the practice has unfortunately fallen into disuse.

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<sup>43</sup>Pfatteicher, Manual, 28.

Other creative possibilities are also available in the calendar for those churches whose name does not easily fit in the list of festivals. For example, Zion Lutheran Church might choose Christ the King Sunday because of the eschatological associations with the Holy City. Such a day of celebration could include special events like a fair or theological convocation, but it certainly should include worship with word and sacrament in thanksgiving to the God who has called the congregation into existence.

### **Selection of Hymns**

Once the annual plan for the worship year has been set up, the next important step in the worship planning process is the choice of music in general and hymns in particular. Church music is another area of contemporary Christianity mired in controversy. The suggestions I will make are founded on the four principles of Luthern worship mentioned in Module One, namely, that Lutheran worship is scriptural, congregational, liturgical, and doxological. Therefore, the practice of church music in the Lutheran context ought to reflect these principles.

The relationship among the pastor, musicians, and worship committee are vitally important. All need to proceed in an evangelical manner with a willingness to learn. An atmosphere of cooperation, self-discipline, and dediction to Christ and his church has to pervade the activities of those charged in the music ministry of the church or else the worship of the congregation will suffer.

Because the subject of church music is so broad and the



majority of pastors, organists, and worship committees are primarily concerned with the singing of the congregation, I have confined myself in this seminar to the choice of hymns for the weekly service of word and sacrament. Since this seminar assumes a commitment to the official service books and hymnals, I will confine my suggestions to the materials available in such hymnals, especially Lutheran Book of Worship. The hymns contained in these hymnals contain texts that clearly present the proper Lutheran emphasis on Law and Gospel thereby avoiding confusion or obfuscation or no reference to this crucial distinction. The presence of other song books and collections of contemporary songs and hymns makes the choice of congregational song at once complex as well as controversial. However, careful use of all the musical and hymnic materials available in the official service books and hymnals will yield good results.

In choosing hymns for worship, the pastor will examine many things. First and foremost will be the theological orientation of the text. What does the text say and how does it say it? Does the text fit the day of the church year and the lectionary texts for which it is to be used? Does the text show a concern for the congregation's growth in God's will and way? All of these questions and others help to ascertain the theological strength of a particular hymn for worship.

The music is nearly as important as the hymn text. A music setting in and of itself, apart from the support of words of religious sentiment, possesses enduring worth and contributes

to the reality of divine worship. Some of the elements of a good hymn tune include a rhythm which serves the tune and text instead of overpowering them; emotion which is genuine; a melody line not too extensive in range; and a tune whose total effect connotes beauty with dignity, simplicity, and reverence.

The total direction of the hymn, words and music, should be God-ward. The text will express ideas that are related to the believer's life, but which will lift the mind and spirit above the common level of uninspired thought into praise of God. Such hymns unify the worshippers as part of the congregation's self-offering as living sacrifices to God. They produce assurance of the omnipotent, transcendent power of God, and of his personal care.

A typical service of word and sacrament offers at least three opportunities for congregational hymn singing: The Entrance Hymn, Hymn of the Day, and hymns sung during the distribution of the eucharist. In addition, it is appropriate to sing hymn versions of the psalmody of the day. Lists of possible choices for the Hymn of the Day and Psalmody have been provided in Appendix B. Finally, some congregations prefer a hymn at the conclusion of the service. If this is desirable, selection ought to be made again on the basis of a text appropriate to the day rather than always to sing a hymn of dismissal.

Sources for the selection of the Entrance hymn and hymns during distribution are numerous. Some of the most useful I have found for Lutheran Book of Worship are the following: A)

the hymn indices of the Minister's Desk Edition, p. 467-478; B) Hymnal Companion to the Luthern Book of Worship; C) Lectionary Indices to LBW; and D) Scriptural and Topical Indices to LBW. For the other Lutheran hymnals similiar sources of hymn choices are available<sup>44</sup>.

Central to the matter of hymn choices for worship is the Hymn of the Day. The "Hauptlied," as it is often called, is that hymn whose purpose is to combine the message of the Gospel and Sermon of the day. The following definition says it well:

The name given to the chief hymn in the service on every Sunday and festival, so called because it fits the specific day and season in the church year. It is the hymn that responds most intimately to the dominant theme of the day, which is usually contained in the Gospel for the day. It is also called the "gradual hymn" (the preferred designation) because it was originally sung between the Epistle and Gospel in place of the gradual.<sup>45</sup>

#### Principles for Choice of Hymns

The choice of the Hymn of the Day may be made on the basis of a number of principles. These principles may also guide the choice of the other hymns for the worship service. The first principle is: the hymn text must be an application of the Gospel or a response to the lesson(s) taught in the Gospel for the day. This is the chief principle underlying the Hymn of the Day. It recognizes the important place that congregational song occupies in Luthern worship. The hymns of the Reformation were not

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<sup>44</sup>Full bibliographical information on these materials is found in the bibliography.

<sup>45</sup>Carl Schalk, ed., Key Words In Church Music (St. Louis: Concordia Publishing House, 1978), 162.

intended to entertain. Strong texts and tunes were designed specifically for liturgical use in order to impart specific scriptural and doctrinal truths.<sup>46</sup>

The second principle is: the hymn must give attention to the movement of the particular season of the church year. The purpose of the church year, as of all liturgical worship, is to edify the Body of Christ. This is accomplished when the Gospel message is proclaimed to each new generation of the church so that it may respond in faith and love to the call of these once for all events. Thus the church year, like the liturgy, is not a trip into the past or a bringing of the past into the present, but rather it is connected to the past, grounded in the present, and looks forward to the future. This process might be called "anamnesis" in the same sense as the eucharist, that is, it is a memorial of the saving power of Christ's death and resurrection in our lives.<sup>47</sup> In an article about the liturgical year, Robert Taft explains the purpose of this "anamnesis": "This is what we do in liturgy. We make anamnesis, memorial, of this dynamic saving power in our lives, to make it penetrate evermore into the depths of our being, for the building up of the Body of Christ."<sup>48</sup>

When the church year is understood in this way, the

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<sup>46</sup>Pfatteicher, Manual, 79.

<sup>47</sup>Peter Brunner, Worship in the Name of Jesus (St. Louis: Concordia Publishing House, 1968), 143-150.

<sup>48</sup>Robert Taft, "The Liturgical Year: Studies, Prospects, Reflections," Worship 55 (January 1981): 18.

sequence of pericopes in a lectionary series are viewed as a spiritual memorial whose goal is the continued regeneration of the believer, that is, a "continual sign to us not of past history, but of the present reality of our lives in him."<sup>49</sup>

Principle number three: The message of the hymns must be celebrational, eucharistic, and eschatological. An important trend in contemporary worship is an increased interest in joyful celebration. This does not mean that all hymns need to be bright and lively in text and tune. The joy in a hymn such as Christ lag in Todesbanden is more restrained and awesome due to the nature of the text with its emphasis on the cosmic struggle that took place in the crucifixion and resurrection.

That hymns should be eucharistic reflects not only the thanksgiving aspect of the meaning of that word but also its association with the Lord's Supper and the movement toward a weekly celebration of this great feast of the church. There are many suitable eucharistic hymns which combine other gospel themes that will be appropriate for use.

Finally, contemporary worship is strongly influenced by the forward-looking, hopeful nature of many of the church fathers who lived in the first five centuries of the church's history. From the belief in the imminent return of Christ found in I Thessalonians 5 and Revelation to the Chiliasm of Iranaeus, Tertullian, and Lactantius to Origen's doctrine of apokatastasis, which means the universal restoration of all things in their

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<sup>49</sup>Ibid., 21.

original purely spiritual state, the church of the first five centuries was most interested in eschatological matters. Such an eschatological emphasis is prevalent in many denominations today, and hymns chosen according to this principle can provide genuine comfort and hope in the apocalyptic anxiety of our age.

The fourth principle is: the texts and tunes should be both old and new and come from a variety of sources, e.g., Reformation Chorale, measured chorale, early American folk tunes, ecumenical hymns.

In our day of ecumenical pluralism and frequent transfer from one church body to the next, the essential nature of Lutheranism as an evangelical and catholic movement requires an ecumenical selection of hymns. Thus it makes little sense to try to maintain a heavily ethnic or denominational bias in one's choice of hymns. Furthermore, no denomination can lay claim to all the best hymnody, and few churches can say that all their members are born and raised, generation after generation, in the mother church. We are gathered from all cultures and denominations in our pluralistic society, and we can be enriched by the gifts of all. In addition, it has long been the practice of denominations to use hymns that have come from other denominations because the message contained in them and the tunes wedded to the texts are "denominationless." Such hymns proclaim the truth of the Gospel which all affirm.

Lutherans have much to offer other Christians, and they ought in turn to be willing to receive even if they may not at

first feel comfortable with much of what is brought to them. In this regard, tunes can be of great value. Care must, therefore, be taken that new tunes from as many styles of music as possible are gradually offered to the congregation. On the other hand, old tunes should not be neglected. My experience has been that once people attempt to sing the old German Lutheran Chorales and some of the modern tunes based on their principles and give them a chance to become familiar, they will often find it difficult to go back to the more simple tunes of their former persuasion.

The importance of the choice for the Hymn of the Day has caused a large number of lists to be produced. In addition to the sources mentioned above for hymn choices, I have provided in Appendix B a number of representative lists for the Hymn of the Day.

#### Non-Eucharistic Worship

The next aspect of worship planning involves an exception to the central theme of this seminar--that a service of word and sacrament ought to be the norm for every Sunday. Most congregations have not returned to this practice. Therefore, suggestions need to be given for worship on those Sundays on which the eucharist is not celebrated.

In the past, the practice of The Lutheran Church--Missouri Synod has been to employ the liturgy from The Lutheran Hymnal on page five entitled "The Order of Morning Service--without Communion." Many congregations still use this liturgy. However, what I believe is a more suitable alternative was

produced by the Synod in the 1960's. In the Worship Supplement of 1969, the Synod's Commission on Worship introduced three liturgies designed specifically as services of the word. Each was called "A Service of Prayer and Preaching" and was structured around the four acts of worship--adoration, confession, thanksgiving, and supplication. In this way, the congregation is not led through the eucharistic liturgy without receiving the eucharist as is the case with "The Order of Morning Service--without Communion." I believe these liturgies are still valuable and useful resources for today's worship.

Another source of non-eucharistic liturgies for Sunday worship was produced by the Inter-Lutheran Commission of Worship in 1972. Number five in the Contemporary Worship series contains four services of the word designed for the church year seasons of Advent, Christmas/Epiphany, Lent, and Easter, and two for general use. These are ambitious worship experiences filled with new and challenging settings of canticles, dialogue/litany type prayers, and a focus on the covenant of God made with his people in Baptism. Sadly, the response to these proposed liturgies was very minimal, and the Service of the Word survived in one liturgy found in Lutheran Book of Worship. Though copies of the individual liturgies are no longer available, the Service of the Word in LBW is a helpful resource, and its use would be discussed in the seminar itself.

Finally, The Lutheran Church--Missouri Synod has long considered the tradition of the Matins service as an acceptable



alternative on non-communion Sundays. In the seminar, I am able to lead participants through the service in The Lutheran Hymnal, Worship Supplement, and Lutheran Worship. In addition, Lutheran Worship offers updated versions of the Matins Liturgy found in both The Lutheran Hymnal and Lutheran Book of Worship. Thus there are a large number of suitable non-eucharistic liturgies which may be used instead of "page five" so that the eucharistic liturgy will be retained for the full celebration of word and sacrament.

Other liturgies for special occasions such as Holy Week and Ash Wednesday are considered in the seminar according to the participants interests. The matter of occasional services found in the agendas is also treated in the seminar. In Module IV, those liturgies from the Occasional Services book published for Lutheran Book of Worship which concern the Christian's sanctified life will be discussed in detail.

#### Sermon Preparation

The material presented to this point has been concerned with the annual planning of a congregation's worship program, whether performed by the individual pastor or the pastor together with a worship committee. The next section of this module is intended for pastors only. The subject is sermon preparation focused on The Gospel of the Day according to the lectionary of the congregation's hymnal.

### Background of the Method

A brief description of the development of my plan for sermon preparation will explain the how and why of its method. I have often been asked whether I intended to publish the results of my efforts. My response has always been "no" because I believe the individual pastor has a unique contribution to make to the preparation of a sermon. My ideas are not another man's ideas and my resources are not necessarily what another pastor will use in his congregation. What every pastor needs, however, is a method that will allow him to mine a text in the shortest and most efficient way possible so that the maximum benefit may be achieved in the time allotted each week for sermon preparation.

The idea for an efficient yet thorough method of sermon preparation began to germinate in my first homiletics class at the seminary in 1966. The professor presented an outline entitled "Overview of Six Steps in Preparing the Persuasive Sermon." (Appendix C) This outline was to be followed in the preparation of two sermons to be given during the quarter in front of the other students. I include this outline not because I believe it is the best nor am I unaware that the practice of homiletics has changed dramatically over the years, but simply because it was the method being taught at the time I began to think about the task of writing sermons. However, I do believe it is a solid model which will yield good textual sermons even today.

The amount of work which went into the preparation of

my two class sermons was extraordinary, but that is understandable since the goal of the exercise was to acquaint the student with the ideal. No one could be expected to perform such thorough preparation in a parish on a weekly basis. Or could they? As the years went by, I asked myself the question: of what good is the model if it could not be used in the parish setting? I had already begun to hear the stories of pastors who bragged about or were ashamed to admit (it did not matter which because the end result was the same) that they had not opened a Greek or Hebrew book since seminary days. This meant that most if not all parish pastors had in the practice of ministry developed their own way of sermon preparation with good and bad results depending on the abilities of the individual pastor. The most trenchant and frightening tales concerned the late Saturday night and early Sunday morning cramming sessions in order to produce something.

I wanted no part of such late Saturday agonizing nor did I believe that the sheep entrusted to their shepherds were receiving the proper nourishment from such practices. However, all of this was really only an academic exercise for me since I planned to teach rather than serve as a parish pastor.

In 1967, I spent a ten week summer vicarage in Forsyth, Montana. One of my goals was simply to find out whether I could prepare a sermon on a weekly basis since that was the primary reason the congregation had requested a summer worker. I used the time to test the method which I had learned in homiletics class. What I learned was a simple yet profound fact: no matter

what I did, I had to have a finished product by Thursday morning for my supervisor to critique, and I was limited by what I had in my pastoral library. This latter point also has profound implications all its own which I will address later. That meant that I could not do everything, but I could do something, and what I could do I should write down in note form. As time went on, I of course developed my judgment of what was or was not important until I decided to record only those things which I felt would always be useful, what I decided to call "hard data." Finally, because of the Thursday deadline for submission to my supervisor, I resolved to maintain that discipline in order to avoid the "Saturday night blues" approach.

Upon graduation in 1970, I accepted a position as Instructor in religion and classical languages at California Concordia College, Oakland. I also worked as pulpit assistant at St. Peter's Lutheran Church in San Leandro under Pastor Lou Marting. Through my infrequent preaching opportunities I continued to develop the method, specifically on which day of the week I would perform certain parts of the method.

At this time, the Inter-Lutheran Commission of Worship was in the process of publishing a revision of the Roman Catholic Three-year Lectionary for Lutheran use. This development helped me to commit myself to another principle which I had learned in my Seminary homiletics class, that the pastor should preferably preach on the Gospel for the day. The usual criticism of this practice is that the pastor would not be able to find anything

new to say after a few years. Now with a particular text coming only every three years, it would be easier to maintain a freshness of approach to a particular text. Later I figured out that in an ideal ministry of 39 years, a pastor would preach on each Gospel a maximum of 13 times, and by following my method would not be likely ever to exhaust the text since he would be adding to his material each time he encountered the text. Thus he could learn from his previous work, his perspective would have changed in three years, and he would be adding new material.

In 1973, I accepted the call to my current parish, Mt. Olive in Sebastopol, California. My plans to teach were now permanently on hold, and I was required actually to work my method day in and day out, week in and week out, year in and year out. For nine years I worked the method, with some weeks having more time than others. Then I also encountered the problem of festivals like Christmas and Holy Week. Could the method work for those sermons as well? What adjustments needed to be made? In 1982 I decided that the method really worked as I had thought it would. It truly was possible to use the model I had received in the seminary in the parish setting. I became convinced that the people entrusted to me could be confident that my preparation was thorough and adequate, that they were receiving the best I had to offer rather than something dashed off in the press of time or, as I have heard some pastors brag, simply going into the pulpit totally unprepared and winging it "in the power of the Holy Spirit." Our people do not deserve that kind of effort.

They deserve the best. From 1982-1985 I resolved to "fill in the blanks" as it were of those portions of each Sunday's work which were incomplete so that I would have an equally solid foundation on each Gospel text in the three year lectionary. Now some eight years later I continue to build on that foundation each week.

### The Method

I will outline the tasks to be performed according to the day of the week on which they are to be done. What I have learned is that I need to make one matter perfectly clear: the pastor must keep in mind that the process is cumulative, that is, that he will be gathering material and adding to it each time he encounters a particular text. Thus some days and weeks he will have a lot of time, others only a brief opportunity. The important point is to do something and write it down. I say "write" because I am not trained in computers and word processors. Those who have such skills will, I believe, be able to easily adapt this method to the computer.

Monday. The first task is to record final decisions about the following Sunday's liturgy: hymn choices, choir music, if any, and participants. Then the pastor turns to Roman numeral one on the outline and completes items B, F, and G. I decided to begin with the context and parallel passages because I believe these are the quickest ways in which to acquire an overview of the text and its thoughts. I work on item A, The General Setting of the text on Tuesday along with other exegetical matters. The

propers are examined here only for the purpose of general understanding of the lectionary and not necessarily for exegetical purposes. Context, of course, is very important to any text and the more one works with the Gospels the more one understands how each text fits in with its context. For parallel passages I employ four sources: my copy of the 26th edition of the Nestle-Aland Greek text, my Greek Synopsis of the Gospels, an old Revised Standard Version edition with marginal notes, and The Jerusalem Bible. The sources of parallel passages are really the preference of the pastor. Mine are not necessarily the best, but I have found them helpful. As I said before, the method is what is important, not my personal preferences. The passages are collated verse by verse. Finally, remember that one will not be able to record all of them at any one time. Write down only as many as one has time for and in three years go on from that point.

Tuesday. This day is what I call the textual/exegetical day. On this day, the pastor devotes his attention to items A, C, and D. First I make my own translation of the text as I learned in exegetical classes at the Seminary. I investigate textual variants, lexical aids, grammars such as Blass-Debrunner, Funk, and the Greek Concordance. I note down again what I call "hard data." By "hard data" I mean the grammatical notes from Blass-Debrunner, Funk, unique translations of vocables from the lexicon, things which I know from experience are always needed and not just an opinion I may later discard.

What is helpful in this process are the indices in the reference books. What I have found most helpful is the tenth volume of "Kittel" which provides every reference in Kittel on a verse by verse basis. Thus, the pastor can in the course of time realistically examine everything that "Kittel" has to say about a particular text.

This brings up the matter of the pastor's library. As stated before, I have decided not to publish my own "hard data" and opinions which I have recorded in my study. One important reason for this is that every pastor acquires his own books according to his own preferences. Certain books are standard, but the publishing companies are constantly adding new material. No one can or would want to purchase everything. So each pastor tailors his library according to his interest and expertise. What I merely suggest is that on Tuesday the pastor record whatever textual and exegetical insights he may glean from whatever resources he has available at the time. Then as the years go by and he acquires more books, he continues to add to what he has already put down.

Wednesday. On this day the pastor consults the commentaries and doctrinal materials. The first two days of study should have sparked many doctrinal/theological ideas which should now be formulated and recorded on the basis of further investigation. Furthermore, the central thought and goal, malady, and means (Roman Numeral two) can now be formulated and written down. Here again, the individual pastor and his library



will determine the "hard data" to record. This is perhaps the most difficult part of the process because it is much harder to determine what is valuable insight or what is timelessly important material. The passage of time and working through the resources will help to refine the process and no one can expect perfection in any event.

Thursday. This is the day to write the sermon.

Because of my experience in 1967 on summer vicarage, I have simply kept the habit of writing the sermon on Thursday. Others may choose this day to perform the tasks of Roman numerals two through five and write the final draft on Friday or Saturday. That is immaterial to me because I believe the value of my method lies in the first three days of the process. I am well aware of the changing homiletical winds which have encouraged narrative, dialogue, expository, and a variety of other sermonic styles. The choice of the finished product is again up to the individual pastor. I believe that my method will provide a solid exegetical foundation for the preacher, whatever style he chooses to employ in his preaching.

An example of the final product will be found in Appendix G. I have also provided two other aids in the appendices; "Biblical Modes of depicting the atonement" (taken from Richard Caemmerer, Preaching For the Church), and "Some Pauline Metaphors for Salvation," by Dr. William E. Goerss of Concordia Senior College, Ft. Wayne, Indiana. I have included these two because I have always found it difficult to express

clearly and succinctly the Gospel message of a particular text, and these two aids have helped me immensely over the years.

This module has been concerned with the particulars of planning for the worship of the congregation. It has concentrated specifically on the process of setting up the annual calendar, the use of the lectionary, the choice of hymns, and a method of sermon preparation based on the Gospel of the Day. In the actual conduct of the seminar, the participants would be encouraged to share their own material for discussion. Finally, the interest and problems related to particular liturgical rubrics and other issues would be addressed. In this way a thorough discussion of the needs of the participants would be accomplished.

MODULE III  
LITURGICAL CHANT

The needs of the congregation require the pastor to do a lot of different tasks. One of the most daunting is the practice of chanting. In this brief module I will offer some definitions and practical suggestions for learning the basic requirements of liturgical chant.

In the first place, liturgical chant conjures up many images, some positive, others negative. The negative images center around three ideas: that chanting is "sissy," impossible, and nerve destroying. The practice of singing by men is unfortunately becoming almost extinct. The average man today views singing as something done by professionals in opera, stage, or rock music. Men are spectators and increasingly self-conscious of their voice. Beauty and artistic sensitivity, the discipline of listening to one's vocal production, and other attendant activities are not part of the typical male image. In presenting this seminar, I have experienced how difficult it is to encourage men to explore the beauty of their voice so that it may be used in worship. We have come a long way from the days of the 1920s and 1930s when the Concordia Seminary Chorus under the direction of Dr. William Heyne comprised the entire student body of the Seminary. Recently, I have been encouraged by the number

of students participating in the Seminary Chorus under the present leadership of Rev. Henry Gerike. Perhaps a new generation of pastors will change the present status of liturgical chant in worship.

On the positive side, chant can be said to be prayerful, beautiful, hard work, and rewarding. Luther's famous dictum is true: "he who sings prays twice." The word carried by the singing voice is able to be heard more clearly and devotionally than the spoken word. This alone should be encouragement enough to chant since one of the main goals of worship is that the word be heard in a prayerful, devotional manner. Chant is beautiful because the human voice is one of the most beautiful instruments of all. It is one of the few instruments crafted by the Creator of all. However, that does not mean that a person simply opens his mouth and beautiful sounds emerge. The finest musical instruments require the skill of the artisan, developed over long years of disciplined attention to detail, in order to fashion an instrument which can produce beautiful sounds. It is no different with the human voice. Hard work is a prerequisite, but the rewards in expressions of joy and uplifted hearts by worshippers make the effort worthwhile.

What, then, is liturgical chant? A simple definition is speaking on a tone. A more complete definition is as follows:

Chanting is not solo singing, but it is musical speaking on one or more tones. In chanting tonal quality is not as important as clear articulation and maintenance of a flowing pace. Syllables are not to be lumped together, but

as in good speech each must receive its due. The syllables are sung evenly, flowing along smoothly with light, normal accents.<sup>50</sup>

There are many different types of chant, for example: Mozarabic, Ambrosian, Gallican, Russian, Syrian, Gregorian. Other classes of chant are 1) recitative--many syllables to one note; 2) syllabic--one syllable to one note; 3) neumatic--two or three notes for one syllable; 4) melismatic--several neumes tied together. Generally speaking, liturgical chant found in the various Lutheran hymnals has all four characteristics, but the recitative seems to predominate. A more detailed discussion of the technical aspects of chant may be found in the materials listed in works like Bichsel, Manual on the Pastor's Chant, and Gajard, The Solesmes Method, found in the bibliography.

The manner of performing liturgical chant is as follows:

The single syllables of the line are not to be sung in a detached manner and separated from each other, but are to flow in one continuous even stream to the end of the phrase. The forward motion of the phrase is to be directed toward the goal of the last accented syllable.<sup>51</sup>

That is, each phrase is sung smoothly; each syllable is equal in length (again avoiding a computer voice); the accents follow the important words of the sentence, but note that such accents are more stretching out than what is normally construed as an accent; the rising and falling of the line is observed; the style must be light and move easily, not be heavy or slow; the goal is a normal

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<sup>50</sup>Pfattereicher, Manual, 89.

<sup>51</sup>Ibid., 90.

free speech rhythm; in the words of Keller, the goal is threefold: sobriety, simplicity, and restraint.<sup>52</sup> Finally, the pattern of pastor and people doing the same thing in dialogue ought to be self-understood; namely, if the pastor speaks, the people speak; if the pastor sings, the people sing.

Exercises are important in any physical activity, and chanting is a physical activity. Diaphragmatic breathing exercises are essential because proper breathing habits will cause much of the nervousness to disappear. Resonance is also important because the chambers of the head and mouth which produce resonance give the voice the ability to be heard more clearly and easily. In beginning to chant, I ask a person to say a few words in a normal tone of voice at a comfortable pitch level, usually on the piano equivalent to the pitch--"F" below middle "C." This is the general pitch center around which most liturgical chant revolves. Then I ask the person to say a word again, but instead of saying it, I ask him to stretch the word into a vocal stream by holding onto a vowel. In essence, then, the person has begun to sing.

The exercises proceed from there to other typical vocal exercises, such as holding a pitch and singing the syllables la, be, da, me, ni, po, tu; singing the vowels with "m" and "n" preceding in order to promote the "buzzing" feeling of resonance; the practice of what I call "five and up," namely, a vocal

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<sup>52</sup>Dominic Keller, Fundamentals of Gregorian Chant (Collegeville, MN: The Liturgical Press, 1959), 49.

exercise in which one starts on a pitch such as "D" below middle "C," then goes up five pitches and back down to the starting pitch followed by an ascent to the tone above the octave and a return to the original tone all utilizing the major scale. The person should do this on each of the vowels and may add variety by changing the starting tone. These are just a few of the many simple vocal exercises which will help a person become proficient in the quality and flexibility of the voice. I have provided other examples in Appendix H.

What is most essential in all singing, however, is that the individual must listen to the sound of his voice. That may seem elementary, but everyone has had the experience of listening to his own voice on a tape recorder for the first time. It is genuinely surprising to say the least. In addition, it has been my experience that men who think they are tone deaf actually have not been taught to listen to their voice. Men who cannot match their vocal pitch to the sound of a piano are able to do so when someone sings the pitch loudly in their ear. It is a rare person who is clinically tone deaf. Most simply need patient, intense instruction.

Finally, in the practice session which takes place in the seminar, I lead the participants through a sample of the chant portions of the liturgy in The Luthern Hymnal, Lutheran Book of Worship, and Lutheran Worship. The following chart lists the portions of those communion liturgies which are to be chanted. Note that "A" stands for Assisting Minister, although

the presiding minister may chant those portions as well.

TLH

Introit  
Gloria Intonation  
Salutation & Collect  
Gradual & Alleluia verse  
Preface, etc.

LW

Introit  
Gloria--A  
Kyrie--A  
Salutation & Collect--P  
Gradual/Psalmody  
Alleluia Verse  
Preface, etc.

LBW

Kyrie--A  
Gloria--A  
Salutation & Collect--P  
Psalmody--tones  
Verse--choir  
Offertory--choir  
Preface--P  
Post-Communion prayer--A  
Benediction--P

An additional exercise for those who wish to move beyond the normal chant options is to "point" the lessons using Luther's system. The directions for this practice are found in volume 53 of Luther's Works: Liturgy and Hymns, p.72-8. I have done this on Reformation Day with good results.

In the final analysis, the practice of liturgical chant is time and effort well spent. Over the years, I have had many parishoners and fellow pastors comment favorably on my chanting and the lift it brings to their worship experience. I can only encourage others to do the same.



## MODULE IV

### OCCASIONAL SERVICES AND THE CHRISTIAN LIFE

The doctrine of sanctification is a prominent part of theological discussion in the church today. Pastors and theologians across the spectrum of denominations are asking questions and providing a broad variety of answers concerning the Christian life. Perhaps this trend is a particularly American phenomenon because it is generally true that Americans are more interested in practical affairs than theoretical ideas. The "bottom line" is almost sacred in this culture, and people generally ask only one question about any idea, "Will it work?"

This practical nature of American life takes concrete form in the church when people ask specific questions about the Christian life. How does the Christian live according to the will of God as proclaimed in the Scriptures by Jesus, the apostles, and prophets? What are the rules by which Christians are to show the world the "bottom line" of results in practical everyday living? Does what the church has to offer really work to show people how to live well? If Christians can demonstrate effective answers to these questions, many inside and outside the church will flock to hear more.

The primary goal of this seminar is the enunciation and practical implications of the principle that the Holy Eucharist

is the central core of Christian faith and life. In this module, I will attempt to demonstrate that worship in word and sacrament does have implications for daily living. I will utilize the witness of scripture, the Lutheran Confessions, Luther, theologians in the LCMS and elsewhere, and a discussion of certain "occasional services" to show how sound, practical, and effective a sacramental and liturgical lifestyle can be.

An additional factor in this discussion of sanctification is the emphasis on the Sacrament of Holy Baptism. Sanctification is a work of the Holy Spirit working through the means of grace. The strong focus in this seminar on the eucharist is not intended to denigrate the importance of baptism. Thus the discussion in this module will focus on all the means of grace as they relate to the practical affairs of daily living.

### **The Sacraments in Scripture**

The witness of scripture to the sacraments' centrality in the Christian life is not difficult to illustrate. In fact, it would be impossible to include all of the pertinent references. Therefore, what follows will not be exhaustive but representative.

The ministry of Jesus begins with his baptism. Upon returning from his temptation, Matthew records the following: "From that time Jesus began to preach, saying, 'Repent, for the Kingdom of heaven is at hand'" (Matthew 4:17).

Jesus' ministry was eminently practical and grew out of his baptism. Matthew summarizes this ministry with three verbs--

preaching, teaching, and healing. The preaching is not explicitly described except in the sense of the proclamation of the kingdom of God; the teaching is illustrated in the section which tradition calls the Sermon on the Mount (Matthew 5-7); the healing is described in a series of stories about a Centurion's servant, Peter's mother-in-law, and a paralytic (Matthew 8-9).

Jesus' life revolved around the liturgical calendar of Israel as well. He attended synagogue services regularly; several important events took place in the temple and synagogue worship contexts--as a 12 year old (Luke 2:41-52) and the announcement of his ministry at Nazareth (Luke 4:16 ff); and perhaps the most significant event is John's record of the first Easter evening in the Upper Room. C.K. Barrett asserts that that event can be viewed as a description of a primitive liturgy: the assembly gathers on the Lord's Day, the risen Lord greets the disciples, peace is shared, the Holy Spirit comes, Absolution is given, Christ is present in word and sacrament, Christ is confessed as Lord and God.<sup>53</sup>

It is in the epistles of Paul where the sacramental emphasis is most clearly linked to daily living. Romans 6 is perhaps the best starting point. Paul makes plain the close connection between the Christian life and baptism: "Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? . . . We were buried therefore

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<sup>53</sup>C.K. Barrett, The Gospel According to St. John (London: S.P.C.K., 1967), 477.

with Him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:1b-2, 4).

Baptism accomplishes a new creation expressed well by Paul in the following words: "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (II Corinthians 5:17). God's purpose for humanity in this new creation is good works: "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:10). These good works are set in a liturgical context by the following:

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect (Romans 12:1-2).

A final scriptural reference reveals the close connection among the Sacraments, the liturgical/worship experience, and the sanctified life in the first Christian community: "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42).

### **The Sacraments in the Confessions**

Lutherans begin any doctrinal discussion with the scriptures and follow with the Confessions. A survey of the Confessions continues the emphasis on the close connection between baptism and the sanctified life.

Thus a Christian life is nothing else than a daily Baptism, once begun and ever continued. For we must keep at it incessantly, always purging out whatever pertains to the old Adam, so that whatever belongs to the new man may come forth.<sup>54</sup>

And again:

Therefore let everybody regard his Baptism as the daily garment which he is to wear all the time. Every day he should be found in faith and amid its fruits, everyday he should be suppressing the old man and growing up in the new. If we wish to be Christians, we must practice the work that makes us Christians.<sup>55</sup>

The power at work in baptism is twofold: the Holy Spirit and the word of God. This work of the Holy Spirit is described as follows: "All this, then, is the office and work of the Holy Spirit, to begin and daily to increase holiness on earth through these two means, the Christian church and the forgiveness of sins."<sup>56</sup> The Holy Spirit uses the word to achieve this work: "The Holy Spirit reveals and preaches that Word, and by it he illumines and kindles hearts so that they grasp and accept it, cling to it, and persevere in it."<sup>57</sup>

The Holy Spirit's work through the word results in fruit which effects the "New Obedience":

It is also taught among us that such faith should produce good fruits and good works and that we must do all such good works as God has commanded, but we should do them

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<sup>54</sup>Tappert, 445; LC IV, 65.

<sup>55</sup>Ibid., 446; LC IV, 84-85.

<sup>56</sup>Ibid., 418; LC II, 59.

<sup>57</sup>Ibid., 416; LC II, 42.

for God's sake and not place our trust in them as if thereby to merit favor before God.<sup>58</sup>

This "New Obedience" is a matter of our own participation in the sanctifying process:

From this it follows that as soon as the Holy Spirit has initiated his work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and must cooperate by the power of the Holy Spirit, even though we still do so in great weakness.<sup>59</sup>

The Confessions also speak of the work of the Holy Spirit in sanctification as "regeneration." Perhaps the clearest statement of this whole matter comes from the Formula of Concord, Solid Declaration:

Frequently the word "regeneration" means the sanctification or renewal which follows the righteousness of faith, as Dr. Luther used the term in his book On the Councils and the Church and elsewhere.

When we teach that through the Holy Spirit's work we are reborn and justified, we do not mean that after regeneration no unrighteousness in essence and life adheres to those who have been justified and regenerated, but we hold that Christ with his perfect obedience covers all our sins which throughout this life still inhere in our nature. Nevertheless, they are regarded as holy and righteous through faith and for the sake of Christ's obedience, which Christ rendered to his Father from his birth until his ignominious death on the cross for us, even though, on account of their corrupted nature, they are still sinners and remain sinners until they die. Nor, on the other hand, does this mean that we may or should follow in the ways of sin, abide and continue therein without repentance, conversion, and improvement. For genuine contrition must precede. And to those who by sheer grace, for the sake of the only mediator, Christ, through faith alone, without any work or merit, are justified before God (that is, accepted into grace) there is given the Holy Spirit, who renews and sanctifies them and creates within them love toward God and their fellowman. . . .

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<sup>58</sup>Ibid., 31-32; AC VI, 1.

<sup>59</sup>Ibid., 534; FC SD II, 65.

. . . Love is a fruit which certainly and necessarily follows true faith. For if a person does not love, this indicates certainly that he is not justified but is still in death or, that he has again lost the righteousness of faith, as St. John says (I John 3:14).<sup>60</sup>

These citations are only a few of the many which illustrate the close connection in the Confessions between the sacraments, especially baptism, and the Christian life.

### **The Sacraments in Luther**

The Confessions often take their cue from the writings of Luther. A brief look at several citations from Luther's Freedom of a Christian will demonstrate clearly how Luther taught the close connection between faith and good works. Luther writes:

Behold, from faith thus flow forth love and joy in the Lord, and from love a joyful, willing, and free mind that serves one's neighbor willingly and takes no account of gratitude or ingratitude, of praise or blame, of gain or loss. For a man does not serve that he may put men under obligations. He does not distinguish between friends or enemies or anticipate their thankfulness or unthankfulness, but he most freely and most willingly spends himself and all that he has, whether he wastes all on the thankless or whether he gains a reward.<sup>61</sup>

The sole purpose of good works for Luther is the "advantage of his neighbor" as in the following:

Man, however, needs none of those things for his righteousness and salvation. Therefore he should be guided in all his works by this thought and contemplate this one thing alone, that he may serve and benefit others in all

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<sup>60</sup>Ibid., 542-543; FC SD III, 21-27.

<sup>61</sup>Martin Luther, "The Freedom of a Christian, 1520," trans. W. A. Lambert, revised by Harold J. Grimm, Luther's Works 55 Vols. (Philadelphia: Muhlenberg Press, 1957), 31:367.

that he does, considering nothing except the need and the advantage of his neighbor.<sup>62</sup>

Luther is, furthermore, not a perfectionist but a realist. There is no hint of a triumphalist, theology of glory approach which has sometimes been called in contemporary church circles "living the victorious Christian life." Instead, Luther writes: "As long as we live in the flesh we only begin to make some progress in that which shall be perfected in the future life."<sup>63</sup>

A final word best sums it up for Luther: "We conclude, therefore, that a Christian lives not in himself, but in Christ and in his neighbor. Otherwise he is not a Christian."<sup>64</sup>

#### **The Sacraments and Sanctification**

The example of scripture, the Confessions, and Luther ought to be enough to satisfy anyone looking for the connection between sacraments, liturgy, and the good works of the sanctified life. However, as I continued to research this topic, I was amazed at the amount of material from theologians within and outside Lutheranism who have articulated the same principles of the doctrine of sanctification. Their words speak so well that it is important to hear them.

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<sup>62</sup>Ibid., 365.

<sup>63</sup>Ibid., 358.

<sup>64</sup>Ibid., 371.



### The Sacraments in the Small Catechism

As a prelude to the witness of theologians, it is appropriate to review what the catechism says about sanctification. The publication of a new synodical catechism with revised questions and answers provides the latest and best thinking of The Lutheran Church--Missouri Synod. The pertinent material is found in questions 156 and following, especially 156, 162-163. The following material will be very familiar after reading the scriptures, Confessions, and Luther.

#156. What is the special work of the Holy Spirit?

The Holy Spirit sanctifies me (makes me holy) by bringing me to faith in Christ, so that I might have the blessings of redemption and lead a godly life (sanctification in the wide sense).

Note: The word sanctification is used in two ways: 1) The wide sense--the whole work of the Holy Spirit by which He brings us to faith and also enables us to lead a godly life. 2) The narrow sense--that part of the Holy Spirit's work by which He directs and empowers the believer to lead a godly life. . . .

#162. Besides faith, what else does the Holy Spirit create in you by the Gospel?

The Holy Spirit sanctifies me in the true faith, that is, by faith He works a renewal of my whole life--in spirit, will, attitude, and desires--so that I now strive to overcome sin and do good works (sanctification in the narrow sense). . . .

#163. What are good works in God's sight?

In God's sight a good work is everything that a child of God does, speaks, or thinks in faith according to the Ten Commandments, for the glory of God, and for the benefit of his or her neighbor.<sup>65</sup>

### The Sacraments in Baptism, Eucharist, and Ministry

In addition to the catechism, another important witness to the present topic is the World Council of Church's document,

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<sup>65</sup>Luther's Small Catechism With Explanation (St. Louis: Concordia Publishing House, 1991), 146-7, 150-1.

Baptism, Eucharist, and Ministry. The material on baptism contains two sections which reveal the ecumenical understanding of the connection between the Sacrament of Baptism and the good works of the Christian life.

#9. Baptism is related not only to momentary experience, but to life-long growth into Christ. Those baptized are called upon to reflect the glory of the Lord as they are transformed by the power of the Holy Spirit, into his likeness, with ever increasing splendor (II Cor. 3:18). The life of the Christian is necessarily one of continuing struggle yet also of continuing experience of grace. In this new relationship, the baptized live for the sake of Christ, of his Church, and of the world which he loves, while they wait in hope for the manifestation of God's new creation and for the time when God will be all in all (Rom. 8:18-24; I Cor. 15:22-28, 49-57).

#10. As they grow in the Christian life of faith, baptized believers demonstrate that humanity can be regenerated and liberated. They have a common responsibility, here and now, to bear witness together to the Gospel of Christ, the Liberator of all human beings. The context of this common witness is the Church and the world. Within a fellowship of witness and service, Christians discover the full significance of the one baptism as the gift of God to all God's people. Likewise, they acknowledge that baptism, as a baptism into Christ's death, has ethical implications which not only call for personal sanctification, but also motivate Christians to strive for the realization of the will of God in all realms of life (Rom. 6:9ff; Gal. 3:27-28; I Peter 2:21-4:6).<sup>66</sup>

#### The Witness of Theologians

We now move to the theologians who have articulated the connection between sacraments and sanctification. The first is the nineteenth century German Lutheran, Pastor Wilhelm Loehe. Loehe was strongly committed to worship and the historic liturgy as the foundation for pastoral care and congregational ministry.

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<sup>66</sup>World Council of Churches, Baptism, Eucharist, and Ministry (Geneva: World Council of Churches, 1982), 4.

To those who advocated "new measures" and political activity through temperance work, he had this to say about the stance of the Lutheran Church:

It [the Lutheran Church] does not consider it an insult, nor is it eager to interpret it as an insult, when someone says, "This pastor thinks it is enough if he preaches, catechizes, administers the sacraments, hears confessions, and comforts the sick!" It knows that even the most faithful pastors do not do enough of this. It has little use for multiplying pastoral duties but treasures those which are commanded in the Scriptures and have been recognized since ancient times.<sup>67</sup>

Loehe's work was impressive in the practical nature of what he and his congregation accomplished. From hundreds of missionaries to hospitals, orphanages, and homes for unwed mothers, he was able to derive all these works of sanctification from the centrality of the weekly eucharist. Loehe writes:

It [the Lutheran Church] is not concerned with new means of encouraging good works, although they have been highly praised. . . ; through its holy office it encourages men to do every God-pleasing good work according to their gifts and circumstances.

It strives to unify and unite all good works in its midst. Even today it regards the care of the poor as a responsibility of the church, as it was in the time of the Apostles; even today it considers the school, the children's preparation for church, as its domain, as it was earlier; even today the sick, the pilgrims, the orphans are its responsibility, as they always have been; even today it provides bread and refreshment and support for its servants; even today it makes sure that the holy places serve that end. Its bishops and pastors unite the congregations in all good works and cultivate everything good in them according to the authority of their divine office; they give the scriptural measure of every good work according to time and place, they lead and direct the congregations into all good.

The church as a whole--as does every individual congregation--embraces all good works, and what takes place occurs in the unity of the flock with its shepherds. In

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<sup>67</sup>Wilhelm Loehe, Three Books About the Church, trans. and ed. James L. Schaaf (Philadelphia: Fortress Press, 1969), 165.

obedience to the Word, without the prattle of the societies and the arrogance of those who are members of them, in holy silence and with mighty power the church does everything the Lord gives it the ability and grace to do.

The church has various activities, therefore, even though the means through which it performs them and encourages all good things are always the same--Word, sacrament, the holy office of the ministry.

Few means--many good works! That is the way it is with the church.<sup>68</sup>

When we move to the twentieth century, we discover more of the same material in discussions of the doctrine of sanctification. The premier dogmatician of The Lutheran Church--Missouri Synod is Franz Pieper. His words about sanctification continue to show the strong connection in Lutheran theology between baptism and good works. Pieper writes:

Sanctification, therefore, is brought about only in this way that, in the struggle going on within a Christian between his new nature and his old nature, a Christian according to his new man prevails over the will and conduct of the old man. According to Scripture, sanctification, expressed negatively, consists in the putting off of the old man, and positively, in the putting on of the new man.<sup>69</sup>

Pieper, like Loehe, recognizes the need to encourage Christians in the performance of good works. He writes:

Christians should not be satisfied with having performed this or that good work, but they should become rich in good works (2 Cor. 8:7,20; 9:8,11). They should not sit at home and wait to be importuned to do good works, but they should go out and seek opportunities to do good works; they should be "zealous of good works" (Titus 2:14; 2 Cor. 8:4), never "weary in well-doing" (Gal. 6:9). Serving God should not be their avocation, but their vocation; they should make the

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<sup>68</sup>Ibid., 166-167.

<sup>69</sup>Francis Pieper, Christian Dogmatics, 4 Vols. (St. Louis: Concordia Publishing House, 1953), 3:15.

very most of their time on earth in doing good works (Eph. 5:16; Gal. 6:10; Col. 4:5).<sup>70</sup>

Finally, Pieper rejects any problem stemming from a return to salvation by good works in an emphasis on sanctification with the following exhortation:

Secondly, in urging the members of their churches to become "rich in good works," pastors should not be deterred from doing this boldly and resolutely, without any fear or faltering, by the thought that this insistence on good works might crowd out of its central position the doctrine of justification without works. Only if one does not know the Scriptural doctrine of justification by faith will he be timid in asking for a multitude of good works. It is therefore impossible to teach a doctrine of sanctification and good works in accord with Scripture without at the same time teaching justification. According to Scripture the only motive for good works is the pure grace of God, which we have experienced in Christ Jesus. St. Paul knew of no other incentive to good works: "I beseech you by the mercies of God that ye present your bodies as a living sacrifice, holy, acceptable unto God," Rom. 12:1; 2 Cor. 8:9. The more boldly we teach good works in the way Scripture teaches them, the more definitely do we at the same time keep the grace of God in Christ in the foreground. Yea, if we follow this method of teaching good works strictly and persistently, the result as to quantity of good works produced will, in spite of the deficiency for which the flesh is responsible, often be astounding.<sup>71</sup>

J.T. Mueller's epitome of Pieper's dogmatics provides us with a concise definition of sanctification as well as some implications:

The justification of a sinner is immediately followed by his sanctification, or renovation, Rom. 5,1-5. That is to say, the justified sinner turns from sin and serves God in good works, Rom. 12,1.2; 1 Thess. 4,3-7; 5,23; 1 Pet. 1, 15; Rom. 13,13.14. . . .

In its narrower, or strict sense, sanctification denotes the inward spiritual transformation of the believer,

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<sup>70</sup>Ibid., 47-48.

<sup>71</sup>Ibid., 48-49.

which follows upon, and is inseparably joined with justification, Rom. 6,22; 2 Cor. 7,1.<sup>72</sup>

It is also important to note that for the Christian everything that is done is part of sanctification. Every area of living is covered by the concept of "good works":

Good works, according to Holy Scripture, are the fruits of justifying faith, 1 John 5,4; Gal. 2,20; 5,6; Heb. 11,4-39. Hence, when we speak of good works in the strict Scriptural sense of the term, we include every thought, desire, word, and deed which a believer does through faith in Christ Jesus.<sup>73</sup>

Finally, Mueller injects a new element in the discussion of sanctification by relating all that has been said to an eschatological orientation. This is truly an important contribution because in our day so much of popular Christian thought is focused on the end times. Mueller writes:

The precious hope of their perfect final salvation through the glorious return of their Lord motivates their entire Christian life. It makes them diligent in the performance of good works, Matt. 24,45ff.; 25,14ff.; Luke 12,15ff.; ardent in the preaching of the Gospel, Matt. 24,14; cautious and circumspect in their earthly life, Titus 2,12-14; watchful against carnal security, Matt. 24,36ff.; satisfied with their pilgrimage on earth, 1 Pet. 2,11; Heb. 13,14; careful in the use of earthly things, 1 Cor. 7,31; kind toward all men, Phil. 4,5; ready at all times to receive the Lord at His coming, Matt. 25,1ff.; unmindful of the tribulations of their brief earthly life, Rom. 8,18; joyful in cross-bearing, Rom. 8,18; Luke 6,23; Matt. 5,12; 1 Pet. 2,12.13; and triumphant in death, 1 Thess. 4,13-18.

In short, the inspiring hope of their Lord's glorious advent constantly moves them to walk worthy of their high calling in Christ, Eph. 4,1ff.; Col. 1,10ff.; 1 Cor. 16,22; 1 Pet. 4,7; Jas. 5,8; Phil. 4,5. Christians should lead godly lives also in view of death, Phil. 1,21-23; Ps. 90,12; but above all the Christian life is oriented to the last

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<sup>72</sup>John Theodore Mueller, Christian Dogmatics (St. Louis: Concordia Publishing House, 1955), 384-385.

<sup>73</sup>Ibid., 403.

advent of Christ with its glorious eternal salvation (sub specie aeternitatis).<sup>74</sup>

Up to the present moment the connection between the sacraments and the sanctified life has been largely confined to baptism. With Arthur Carl Piepkorn we move to an impressive discussion of the relationship of the eucharist to the Christian life. In his magisterial article in the Concordia Theological Monthly, referred to in Module One, Piepkorn writes:

Because we eat the body and drink the blood of this cosmic Christ, we are bound in Him to His concerns. Because He is preeminently the man who is the model of all men, nothing human is alien to Him. . . .  
 . . . The Eucharist is a symbol of the renewal of all things by Christ and in Christ. This is part of Christ's total sacramental design.<sup>75</sup>

Piepkorn's words recall Loehe and his description of the close connection between the eucharist and the renewal of the church:

The Eucharist is part of our preparation for service to the whole world. . . . It is not an accident that eucharistic renewal and a renewal of the church's awareness of her servant role in the world outside the walls of her buildings have always tended to go hand in hand, and that liturgy and a sense of awareness of the Christian responsibility for society have so often accompanied one another.<sup>76</sup>

Finally, Piepkorn provides perhaps the most comprehensive listing of all the areas in life which may be seen as affected by the Christian's participation in the eucharist:

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<sup>74</sup>Ibid., 434.

<sup>75</sup>Arthur Carl Piepkorn, "The One Eucharist For the One World," Concordia Theological Monthly 43 (February 1972): 101-102.

<sup>76</sup>Ibid., 105-106.

Everyone who eats the body and drinks the blood of Christ through whom and in whom and for whom all things were made can, according to his vocation and influence and resources, conscientiously seek to redeem the area of his own influence for the Christ whose advent into the world had as its aim the destruction of the works of the adversary. The Christ who in His lifetime manifested Himself as the sworn enemy of injustice, of disease, of prejudice, of discrimination, and of exploitation is calling us to an imitation of Himself in these areas also. . . . [issues mentioned: environment, minorities, underprivileged, ill, law breakers and enforcers, politics, third world, good government, peace, public decency and order, integrity] He does so because He whose body we eat and whose blood we drink and whose slaves we are has a proprietary interest in these things.<sup>77</sup>

The twentieth century has seen a marvelous ecumenical coming together in discussions about the sacraments, especially the eucharist. The Lutheran/Roman Catholic dialogue has achieved remarkable convergence in eucharistic teaching. Therefore, it is not surprising that Roman Catholic theologians provide solid support for the connection between the sacraments and the Christian life. Two examples may suffice. First, Kenan Osborne, in describing the pioneering place of Virgil Michel and the monks of the Benedictine abbey of St. John in Collegeville, Minnesota, writes:

The sacraments within the context of the Christian life are some of the major sources which nourish the Christian life. . . . The very efficacy of the sacraments is in their "signing" of grace, not just to an individual but to the Christian community, and from the community to the world surrounding that Christian community. . . . It is only through the regaining of the social dimension of the sacraments that the crisis in today's sacramental practice will begin to abate.

To do this, however, it is necessary to find some new, socially oriented theology of the sacraments. The older theology is privatized and individuated. It goes hand in

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<sup>77</sup>Ibid., 102.



hand with a spirituality based on the salvation of the individual soul. What is needed is a communitarian theology of the sacraments and one that goes with a spirituality which is other centered and not "my own soul" centered. This corresponds with the word of love which crisscrosses every page of the gospels.<sup>78</sup>

A second Roman Catholic theologian, R. Kevin Seaholtz, focuses on the eucharist and its relation to daily life:

Eucharistic celebrations must grow out of life in the sense that they must express the faith in the Lord Jesus that is the basic commitment to those who celebrate, but they must also transform the celebrants and empower them to return to life with deeper understanding, renewed strength, and invigorated hope. . . .

In the eucharist we celebrate above all the life, death and resurrection of the Lord Jesus. His life sets the standard by which we live; he also empowers us to live according to that standard. We understand the life of the historical Jesus as one lived out in faithful willing service of God who revealed himself in the humanity of Jesus as both Creator and Redeemer. Day by day Jesus sought to do what the Father asked of him; his life involved responsible decisions taken and lived by until death. In seeking to do the Father's will, Jesus realized that part of that will was a commitment to his people, to bring them to fullness of life by empowering them to live as he lives--in unity, in peace, in justice and in love. This was the great vision of the kingdom which Jesus himself grasped and which he proclaimed in his preaching. Christian life, then, which is centered in hope for the coming kingdom, cannot be individualistic or escapist, for it is hope for both persons and communities created in the image and likeness of God who has revealed himself in Jesus as both personal and communal.<sup>79</sup>

Seaholtz specifically connects the life of Jesus, the eucharist, and social, economic, and political problems. In this he approaches the tenets of Liberation Theology. Yet, we should not allow ourselves to be put off by faulty theology with the

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<sup>78</sup>Osborne, 112-113.

<sup>79</sup>Seaholtz, 511.

result that we miss valuable insights. Seaholtz writes:

If we identify our lives with Jesus by retelling and remembering his story, by opening our lives to his Spirit, we must do so with the whole of our lives, incarnate as they are in a social, economic and political situation. To follow Jesus is to take not only the stance that he took towards his Father but also the stance that he took in society and towards people. It implies being led by the Spirit into an identification with the poor, the oppressed and afflicted; it implies suffering with them and for them.<sup>80</sup>

Finally, Seaholtz articulates a new understanding of problems in the sanctified life of Christians today. His diagnosis of this malaise is in three terms: the excessive individualism, spiritualism, and privatization of contemporary society. Seaholtz explains:

That the early Christians understood the teaching and example of Jesus is clearly indicated in the Acts of the Apostles where concern for the poor and needy is asserted in the context of the eucharistic breaking of the bread (Acts 2:42,44,45). However, the most significant early example of the link between the celebration of the eucharist and social praxis is given by Paul in 1 Corinthians 11. He argues convincingly for social responsibility as a result of eucharistic celebration and then goes on to show how the social praxis is rooted in the organic unity that exists in the one body of Christ with its many members. . . .  
 . . . There is a close relationship between the unity of the eucharist, the unity of the Christian community and the unity of humankind. . . . It builds up the church but it also gives the church a missionary task which includes the ethical responsibility of taking liberating actions for justice in the world. The eucharist roots us in the just life of Jesus; it also thrusts us into the future where we will be one not only with him but also with each other.<sup>81</sup>

One of the most articulate writers on the connection between eucharist and sanctification is Geoffrey Wainwright. He

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<sup>80</sup>Ibid., 515.

<sup>81</sup>Ibid., 523, 525.

writes clearly and forcefully:

Believingly to receive the body and blood of Christ is to be set on the path of righteousness; the eucharist is the beginning of ethics. . . . Our incorporation into Christ takes us up into the prayer and self-offering of Jesus, so that our words and acts are lifted up before God. Since that happens solely by the grace of God, our ethics can only be eucharistic.<sup>82</sup>

Wainwright lists six attitudes of daily life brought to the eucharist: anguish and confidence, repentance and resolve, intercession and thanksgiving. These attitudes are paradigms for our ethical engagement with the world through the eucharist. They express much of the present life of Christians in today's world. Wainwright elaborates:

The title of the 1983 Valparaiso Liturgical Institute was "The Eucharist: The Life of the Church." The theme of the Vancouver Assembly of the World Council of Churches in August 1983 was "Jesus Christ: The Life of the World." Put those two together sacramentally, and one gets a clue to the relationship between eucharist and ethics, ethics and eucharist. The eucharist is the sacrament of the Savior, and the church is the sacrament of the world's salvation. In the eucharist, the church experiences salvation at the hands of the Savior in the mediated directness of the rite. What is there received and enjoyed in reality-filled symbols has to be discerned and enacted in everyday life, both among Christian believers and, so far as they are able, in the affairs of society at large. Christians come from the world, bearing (as it were) the raw materials for the eucharist, which is then celebrated in the assembled church. From the liturgical gathering they return to recognize and translate the eschatological reality--there experienced under signs--in quite mundane decisions and deeds which are part of the history of a human race that is an object of God's loving purpose.<sup>83</sup>

Wainwright is also very specific in finding the power

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<sup>82</sup>Geoffrey Wainwright, "Eucharist and/as Ethics," Worship 62 (March 1988): 124-125.

<sup>83</sup>Ibid., 131.

for the Christian life in the eucharist:

In terms of ethical theory, the eucharistic paradigm points us in the right direction: it sets the vector within which the difficult concrete decisions and actions of everyday life have to be taken and performed if they are to be authentically Christian; . . .

But the eucharist does not only draw the pattern: it also gives the power and conveys a promise. . . . Christ's pattern is not only to be observed, but by his grace, entered into; and for that we are given the power of the Holy Spirit. The resultant doxological living is supported by the divine promise that one day God's kingdom will be complete.<sup>84</sup>

Finally, Wainwright connects the sacraments and sanctification with worship in the following way:

Jean-Jacques von Allmen once characterized Christian worship as "an eschatological game." It cannot do without rules; it profits from tried techniques; it calls for skilled improvisation; and the point, moreover, is the game itself. Christian ethics may be said to share that same character: only an antinomian would deny the rules; a body of traditional wisdom is there to guide us; the freedom of the Christian calls for inspired spontaneity; and there is about the whole thing a sheer gratuity: good works, as Luther said, are done for God's delight and ours.<sup>85</sup>

One final theologian's words will complete the witness of those already cited to demonstrate the close connection among the sacraments, worship/liturgy, and the sanctified life. That theologian is Rev. Harold Senkbeil. In an article in The Bride of Christ, Rev. Senkbeil writes about sanctification in terms of a renewal of the Christian life:

Lutherans do have a Christian renewal to teach. But it is a renewal more radical and far-reaching than your typical "born-again" or charismatic experience. After all, you can't get more radical than the cross and death. And the renewal we teach is nothing less than that, a daily search

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<sup>84</sup>Ibid., 136.

<sup>85</sup>Ibid., 137.

and destroy mission, as the old Adam in us is rooted out and killed by contrition and repentance.<sup>86</sup>

The process which Senkbeil recommends involves three elements to be revitalized: public worship, personal devotion, and daily vocation. All of these may be stimulated by improvement in catechesis as in the following:

This is what catechesis is all about; helping people to see who they are as baptized children of God and how their lives are shaped by Jesus Christ Himself in the drowning of the Old Adam and the resurrection of the new man. This is genuine Christian formation, the only legitimate shape of the Christian life.<sup>87</sup>

Senkbeil's words are written in opposition to the creeping influence of the Church Growth Movement into Lutheranism. This movement, largely spawned by Evangelicals, is often antithetical to a sacramental and liturgical approach to sanctification. Much American religion offers a do-it-yourself Christianity shaped by law, from inside out.

It is not motivated from the Word and sacraments, but from the heart of the believer; that is a rather anemic motivating power. . . : the Christian life is a sacramental life, pure and simple. The Christian life flows out of the realities God Himself accomplishes in us in washing, word, and meal--the presence of the living Christ in His objective Gospel through the oral Word and the visible Word. This is where God is to be found, and this is where He comes to feed and empower us.

If the Christian life is sacramental, then we must also be bold enough to say that the Christian life is also a liturgical life.<sup>88</sup>

An important part of the liturgical/worship experience

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<sup>86</sup>Harold L. Senkbeil, "Liturgy as Mission," The Bride of Christ 15 (Pentecost 1991): 10.

<sup>87</sup>Ibid., 11.

<sup>88</sup>Ibid., 11-12.

of Christians is preaching. Therefore, it is not surprising that many have written of the impact of preaching on the formation of the Christian life. In a review of a new book about the early church's attitude toward money, we read the following:

In both its proclamation and its development of social institutions, the early church struggled to reverse the Roman ethic of property over persons. . . . Regardless of theological variations among the ecclesial leaders of the first five centuries, they were unanimous in the conviction that the issues of faith and wealth, theology and ethics are inseparable. As Tertullian succinctly stated to pagan opponents: "Our compassion spends more in the streets than yours does in the Temples." The purpose of wealth is to meet human need. Chrysostom made it clear that this commandment of God cannot be evaded by blaming the victim. "Alms are to be given, not to the way of life, but to the human being; we must have compassion, not because the poor are virtuous, but because they are needy." Chrysostom preached this so clearly that the empress exiled him to his death!<sup>89</sup>

A recent article in Interpretation by Norman Theiss provides an interesting perspective on the relationship between preaching and people who work in government. Theiss criticizes much contemporary "prophetic" preaching because it tries to move from a sense of guilt to action. The real problem, however, is not people who are uninterested in living the Christian life, but rather the individualism that plagues our society. Seaholtz also mentioned this as one of the three problems of contemporary society. Theiss identifies the problem of individualism in the church and society as follows:

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<sup>89</sup>Carter Lindberg, review of Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money, by Justo L. Gonzales, in Lutheran Quarterly 5 (Spring 1991): 108.

Bellah's conclusion is not that his interviewees had no concern for the communities in which they lived but that they did not have a consistent or adequate framework to support their communal concerns. Individualism in this sense is not defined as a healthy individualism in which persons develop a strong and clear sense of themselves and from which they can participate in society. It means rather an exclusive focus on the self in isolation from its social and communal moorings.<sup>90</sup>

Theiss' prescription for preaching involves hope, the proclamation of a "gospel for public life":

If we are to preach to people living in this culture about the issues of public life, then we must offer them a basis for understanding public life that overcomes the introversion of individualism in each of these areas. They need to hear how the gospel makes our personal fulfillment occur through communal life, gives us freedom in serving legitimate authority, makes public service the satisfaction of work, leaves God in charge of the world, and offers hope for human community. In short, they need the gospel for public life.<sup>91</sup>

This kind of preaching assumes that God has redeemed society as well as humamity. Thus there is hope for change in both.

The gospel does not make us experts on governmental reform, but it does provide us with a motivation and an orientation to work for good government. . . . Our task is not to create a new society but to bear witness to the new society that has already come into being in the church.<sup>92</sup>

Theiss' "gospel for public life" springs from his idea of the church as "A Community of Hope with the World." In this community, worship is central. His vision is stimulating:

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<sup>90</sup>Norman Theiss, "Preaching For Public Life," Interpretation 45 (July 1991): 254.

<sup>91</sup>Ibid., 266.

<sup>92</sup>Ibid., 264.

The corporate worship of the church lifts the local congregation into a global community. We enter the doors of a local church and find ourselves in the church catholic. We come with our own private concerns and prayers and see them included with prayers for "the peace of the whole world, for the well-being of the Church of God, and for the unity of all." We bring our offerings, which symbolize the giving of ourselves for the good of this church community and the church at large. We gather at a local communion table and find ourselves communing with the whole family of God. We lift up our thanksgiving "with the faithful from every time and place." The function of the public worship of the local congregation is to orient our private lives within the life and work of the whole people of God on behalf of all humankind.<sup>93</sup>

While the preceding survey of the writings of various theologians may seem redundant, such a survey is necessary today because so many clergy are abandoning sacramental and liturgical theology. The writings of the authors quoted in this section demonstrate that a theology based on the centrality of the word and sacraments can provide a proper and solid foundation for the Christian life.

A brief summary of the witness of the writers quoted will reveal this fact. Loehe's work and ministry describe the perfect wedding of a eucharistically centered worship life and the resulting good works. Pieper articulates a strong connection between baptism and sanctification. Mueller provides a simple definition of sanctification along with its eschatological orientation. Piepkorn gives an exhaustive treatment of life affected by participation in the eucharist. Osborne emphasizes the social dimension of the sacraments. Seaholtz connects the eucharist, Jesus' life, and social, economic, and political

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<sup>93</sup>Ibid., 265.



problems. Wainwright simply states that "The eucharist is the beginning of ethics." Senkbeil presents a strong connection between renewal of public worship, personal devotion, and daily vocation based on the centrality of the eucharist. Finally, the specific content of preaching on the use of money and Theiss' "Gospel for Public Life" both grow out of a eucharistically centered worship practice.

A fitting conclusion to the theological discussion of sacraments and sanctification, as well as transition to a plan for how this reality might be applied today, is found in the discussion of the "Easter Focus" of the liturgy contained in the Lutheran Book of Worship.

From the time of Luther, Baptism has been a basic emphasis in Lutheran theology. It is central to Luther's understanding of daily repentance and renewal as the way we make use of our Baptism day by day. . . . Baptism also underlies Luther's advice in the Small Catechism to begin one's prayer upon rising in the morning and upon retiring at night by making the sign of the cross and saying, "In the name of the Father and of the Son and of the Holy Spirit." . . .

Baptism is central to Lutheran theology . . . because Baptism is rooted in the Easter mystery of death and resurrection. . . .

. . . Christians are reminded again and again that they are the baptized people of God and that their Baptism is not just for this time and this world but forever.

As Passover is central to Judaism, so the Christian Passover, Easter, is central to the church. And it is the passage through the waters of Baptism and in the sharing of the Christian Meal that the church celebrates the Passover in the context of the new covenant. In the celebration of Sunday, especially when the ancient joining of the Lord's Day and the Lord's Supper is experienced, the Christian, in company with other renewed people, finds contact with the risen Christ.

The fullness of the church and the union of Christ with his people at no other time and in no other way become so real and so dynamic as in the celebration of the Holy Communion. It is there that the church really becomes the

church, the body of Christ, and that Christ and his people are joined together. Easter thus becomes a continuing experience. Sunday is not just a commemoration of a historical event but a realization (both an awareness and a making real) of union with the risen and reigning Christ by the power of the Holy Spirit.<sup>94</sup>

### **The Occasional Services for Daily Living**

The preceding survey of biblical, confessional, and theological sources has demonstrated the theoretically close connection that can exist between sacraments and liturgical worship and the sanctified life. The problem remains as to whether the association is practical and workable. The example of Wilhelm Loehe and his congregation at Neuendettlesau suggests that such was the case at least in mid-19th century Germany. The question now must be posed whether a similar program may be formulated today. I believe it can. I propose that the program be divided into three parts: 1) liturgical resources for pastoral care; 2) liturgical recognition of the daily vocation of Christians in the world; 3) worship material for various occasions, conditions, and commemorations. Resources for these three components are the new Pastoral Theology text published by Concordia Publishing House and two commentaries on the Occasional Services and Lutheran Book of Worship. Future work will need to be done to incorporate similar material associated with Lutheran Worship. The following discussion must be sufficient for the purposes of this seminar.

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<sup>94</sup>Pfatteicher, Manual, 13-14.

## Liturgical Resources for Pastoral Care

The first component of the program concerns liturgical resources for pastoral care. Unit IV of the Synod's new Pastoral Theology text deals specifically with the subject at hand. The unit summary is presented in one sentence: "The Pastor Applies Word and Sacrament in Individual Circumstances." A brief glance at the topics covered will provide a summary of those aspects of daily life of most concern to the pastor: 1) The Calling Pastor; 2) Individual Confession and Absolution; 3) The Pastor as Counselor; 4) The Ministry of Word and Sacrament with the Aging; 5) Applying Word and Sacrament to the Dying and the Bereaved; 6) Pastoral Care and the Christian Funeral; 7) Pastoral Care for Chemical Dependents and Co-Dependents; 8) God's People with Special Needs; 9) Cults and New Religions; 10) Christian Admonition and Discipline.<sup>95</sup>

A cursory glance at this list reveals a concern with the traditional sacramental care of the sick and dying as well as personal spiritual growth through counseling, admonition, and private confession. What is puzzling is the addition of the three categories of chemical dependency, people with special needs, and other religions. While these are important areas of pastoral concern, it is hard for me to determine why they are singled out for emphasis in word and sacrament ministry. Perhaps it is because they are new areas in need of special help in

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<sup>95</sup>Norbert H. Mueller and George Kraus, eds., Pastoral Theology (St. Louis: Concordia Publishing House, 1990), 5-6.

developing an approach to pastoral care and which have not yet been incorporated into a theology that brings them into the worship realm.

A better source of help in this discussion, I believe, is the material related to Occasional Services. A simple definition of Occasional Services is as follows: "The occasional services--like 'occasional verse' in poetry--are services designed for specific occasions."<sup>96</sup> Here we have a much more complete listing of categories of Christian life which may be recognized and celebrated in a liturgical context. A glance at the Table of Contents will quickly reveal how broad is the spectrum which may be addressed through pastoral practice: 1) The Services Related to Baptism; 2) The Services Related to Marriage; 3) The Services of the Ministry of Healing; 4) The Communion of Those in Special Circumstances; 5) Ministry at the Time of death; 6) The Ordinal: Pastor, Deaconess, Bishop, Church Office, Missionary; 7) Dedications and Blessings: a) Dedication of a Church Building; b) Facility for Church Use; c) Cemetery; d) Organ/Musical Instrument; e) Worship Furnishings; f) Dwelling; g) General; h) Thanksgiving at the Disposition of a Church Building; 8) Ministry of the Laity; a) Parish Officers; b) Lay Professional; c) Ministries in the Congregation; d) Vocations in the World; 9) Life of the Congregation: a) Organization, Reception, Closing; b) Transfer of Members/Farewell; c) Debt

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<sup>96</sup>Philip H. Pfatteicher, Commentary on the Occasional Services (Philadelphia: Fortress Press, 1983), 4.

Retirement; d) Day School; e) Church Bell Ringing; 10) Other: a) Church Conventions; b) School Year; c) Prayers.<sup>97</sup>

This list is much broader in scope than that in the Pastoral Theology text and is much closer to the goal of a liturgically oriented pastoral theology. This is the stated purpose of the Occasional Services as well:

The occasional services provide more than helpful and even necessary forms for ministerial acts. Properly understood and employed, the services provide an entire course in pastoral theology for those who use them and a comprehensive expression of the church's care to those who are recipients of the ministry which they embody.<sup>98</sup>

Pastoral care in the sanctified life includes ministry related to Baptism, Marriage, Sickness and Death. It also involves the ministry of the congregation and laity as well as the recognition of the sacred in all of life. The ministry of Occasional Services provides the pastor with resources for the entire Christian life:

The resources gathered and presented in Occasional Services (1982) are more than a collection of things for a pastor to say in certain situations. In the occasional services a distillation of the church's wisdom and experience is found, which has been achieved through centuries of ministering to people at important stages in their lives. The occasional services are rites of passage; they are the way the church takes its people through the world. Occasional Services, therefore, is not only a useful--indeed indispensable--handbook for liturgical actions, but also a textbook and guide in liturgical theology as well.<sup>99</sup>

The occasional services which have the most potential

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<sup>97</sup>Ibid., vii-ix.

<sup>98</sup>Ibid., xii-xiii.

<sup>99</sup>Ibid., 11.

to affirm the daily life of Christians are the general order of blessings and the affirmation of vocations in the world.

First, the order of blessings--both dwellings and general:

Rites of dedication, blessing, and consecration assist Christians in acknowledging God's creative and redemptive purpose in the world. . . . In Hebrew and early Christian use to bless meant essentially to thank God. . . . It is at once an expression of thanksgiving to God and a proclamation of his deeds. On the basis of his past actions for his creation, his people are bold to ask for his continued work.

In the longer Berakah (Hebrew--blessing) upon which the later Christian blessings are patterned there are four elements: (1) God's creative saving act; (2) the recalling of God's mighty deeds for his people; (3) a petition that his creative and saving activity may continue and bring to completion what he has begun; and (4) a concluding doxology.<sup>100</sup>

A question arises as to what things are appropriate to be blessed:

The blessing of people and objects, therefore, is a way of expressing God's redemptive claim on all creation. The blessing of people is seldom disputed; the benediction is the expected conclusion of nearly every religious service of every Christian denomination. The blessing of things, however, raises some objections. Sometimes the Reformers expressed a dislike of blessing material objects, suggesting that blessing could properly be invoked only upon people, not things. . . . The blessing of spaces, buildings, and objects is a recognition that nothing is outside God's sphere of concern. It is a recognition of our corruption of the good creation since nothing can serve God without a cleansing; it is a confession of the depth of sin. But it is also a sign of the promise of the redemption of all creation. Thus the blessing of people, objects, spaces, and buildings is an act of confession and an act of hope.

All this is not for the sake of the space or the building or the object itself, but it is done so that all of life and all of creation--things seen and unseen--may praise God and give him glory.<sup>101</sup>

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<sup>100</sup>Ibid., 245.

<sup>101</sup>Ibid., 248.

Obviously there have been excesses. The Commentary lists an extraordinary amount of things to be blessed in the old Roman Ritual, i.e. bees, silkworms, stables, stretchers, ambulances, wheelchairs, medicine, etc. To bless everything is to bless nothing.

In blessing, therefore, we seek to transform not the object, space, or building but our perception of it. Its significance has been enriched. By blessing, dedicating, and consecrating we present a special offering to God which, we pray in the blessing, may find special use or significance in the church's ministry.<sup>102</sup>

#### Occasional Services and Christian Vocation

The second component of a worship/liturgical celebration of sanctification relates to Christian vocation in the world. Luther has provided a good summary of Christian vocation in the Table of Duties found in the Small Catechism. The list is supported by scriptural passages for illustration and confirmation. Luther outlines thirteen categories: 1) To Bishops, Pastors, Preachers; 2) What the Hearers Owe Their Pastors; 3) Of Civil Government; 4) Of Citizens; 5) To Husbands; 6) To Wives; 7) To Parents; 8) To Children; 9) To Workers of All Kinds; 10) To Employers and Supervisors; 11) To Youth; 12) To Widows; 13) To Everyone.<sup>103</sup> In the last category, Luther cites an important passage which sums up all that needs to be said about the subject of vocation: "The commandments . . . are summed up in

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<sup>102</sup>Ibid., 249.

<sup>103</sup>Small Catechism, 33-38.

this one rule, 'Love your neighbor as yourself' (Romans 13:9). The completeness of the list is illustrated by the axiom, "Let each his lesson learn with care and all the household well shall fare."

The general category of occasional services relating to the Affirmation of Christian Vocations in the World is the "Services Related to the Ministry of the Laity." The introduction to this section explains the close connection between these services and baptism.

This collection of services related to the lay ministry should be understood as extensions of baptism, for it is baptism that commissions Christians for their work in the world. Baptism gives significance to all of one's life. In living out that commission, some Christians work within the congregation by being elected to office, by serving as lay professional leaders, by volunteering for work in a number of capacities. Perhaps even more important than this work within the organization is the work which Christians do in their various vocations in the world. By their faithful attention to their responsibilities they bear witness to the work of God throughout his creation and join in the work of renovating society and the world.<sup>104</sup>

An examination of the material relating to the service of "Affirmation of the Vocations of Christians in the World" will demonstrate the breadth of activity envisioned for celebration.

Service through "family" includes the work of a wife/husband, homemaker, mother/father, and the work of foster parents. "Occupation" includes all those areas of work for which one receives wages and upon which God's blessing can be asked. "Voluntary organizations" include those areas of service for which a person does not receive wages: service clubs, volunteer fire companies, hospital service, rescue corps. Service to the community may overlap these areas and may also include part-time work for which one receives compensation, working in a park or with an athletic team, serving in government at various local

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<sup>104</sup>Pfatteicher, Commentary, 337.



levels. "Community" may be generously interpreted to include local-service and state-government programs. Service through the nation includes, among other things, government and military service.<sup>105</sup>

#### Occasional Services for Various Purposes

The final category which can connect the liturgy and sacraments with sanctification is the use of services which employ propers for various commemorations, conditions, and occasions. A discussion of the use of these propers may be found in the Commentary on Lutheran Book of Worship.<sup>106</sup> For the purposes of this module it will suffice merely to list the propers: 1) Saints, Martyrs, and Missionaries; 2) Renewers of Church/Society; 3) Pastors, Bishops, Theologians; 4) Artists and Scientists. In this group, a commemoration of a past example could provide the occasion for celebration of an individual or groups in the same field.

A list of the occasions is as follows: a) Unity; b) Dedication and Anniversary; c) Harvest/Thanksgiving; d) Day of Penitence; e) National Holiday; f) Peace; g) Stewardship of Creation; h) New Year's Eve; i) Baptism.

Two examples will help illustrate some possibilities from this group. Day of Penitence: during the Persian Gulf War, many churches conducted prayer services for peace and meditations on penitence for the sins of the world. A service making use of

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<sup>105</sup>Ibid., 347.

<sup>106</sup>Philip H. Pfatteicher, Commentary on the Lutheran Book of Worship (Minneapolis: Augsburg Fortress, 1990), 323-332.

the liturgy of Corporate Confession and Absolution and the Propers for the Day of Penitence would have provided a fitting liturgical vehicle for people to meditate and pray about this event. Second, the stewardship of creation propers are part of the traditional Rogation Day observance in many rural agricultural communities. The Rogation Days comprise the Monday, Tuesday, and Wednesday before Ascension Day. Their purpose is to pray for a good harvest and celebrate the activities of God and humanity which contribute to the fruitfulness of creation.<sup>107</sup> Similar creative use of the other propers for commemorations and occasions could add significant worship opportunities to the lives of Christians and congregations.

Connecting the sacraments, the liturgical worship experience, and the sanctified life of Christians has been the purpose of this module. The witness of scripture, the Confessions, theologians, and pastors of the church has been investigated in order to determine whether such a connection can be made and is desirable. A beginning has been made in a program which utilizes the sacramental and liturgical resources of the Lutheran Book of Worship in three areas: 1) Liturgical resources for pastoral care; 2) Liturgical recognition of the daily vocation of Christians in the world; 3) Worship material for various occasions, conditions, and commemorations. For the program to be successful, however, there will need to be a considerable change in attitude and commitment by most Lutheran

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<sup>107</sup>Ibid., 295.

pastors. The majority of Lutheran clergy have not been raised in a context which made use of any of these resources. Much of what has been described is associated with Roman Catholicism. Thus, for the program to work, pastors will have to be convinced that the energy to learn how to use the resources available is worth the effort. Whether that will happen remains to be seen.

## CONCLUSION

The idea for this seminar was conceived some ten years ago. The process of transforming it into the Major Applied Project for my Doctor of Ministry degree began three years ago. The final form that has been produced in this paper contains many of the elements of my original intention, but there are some significant alterations. In this concluding section, I will summarize briefly what I have tried to accomplish through this project. I will also discuss what I have left out and the reasons for the omissions. Finally, I will report on evaluations of the material which I have received from my project associates.

The primary thesis of my seminar asserts the centrality of the eucharist in the faith and life of the believer and the church. All the elements of the seminar are designed to support that thesis and to provide practical suggestions for implementation of that thesis in the life and work of individuals and congregations. The purpose of the first module is to provide the theological basis for the central thesis. This is done through an emphasis on the Real Presence of the risen and ascended Christ which is made available in the eucharist to the one who has faith as the answer to the contemporary search for an experience of the presence of God. The Real Presence is best mediated through a worship service which utilizes the historic

liturgy and clergy who evoke a genuine welcoming ministerial style. This liturgy, the clergy who lead, and the congregation which participates are involved in a divine drama which culminates in the union of Christ and his body for the purpose of spiritual growth and empowerment for daily living. Finally, one aspect of sanctification, the matter of justice issues, is discussed to illustrate the eucharistic role in empowerment for daily living.

In the second module, I take up some of the important aspects of the planning process of worship which are intended to facilitate the work of pastor and worship committee in achieving the goal of improving the worship life of the congregation. Suggestions for developing the worship calendar by utilizing the resources of the church year calendar and lectionary are given. Resources for the choice of hymns, as well as a brief discussion of the components of Lutheran church music are provided. Finally, I outline my method of sermon preparation with the intention that clergy participants in the seminar would be encouraged to preach on the proper Gospel by providing them with the resources and plan to make a lifelong study of the text.

In the third module, I address one of the most difficult yet rewarding aspects of worship: the pastor as chanter. In this module, I briefly discuss liturgical chant and provide simple suggestions for vocal development. The reality, of course, is that all the encouragement and instruction in chant and singing are dependent on the willingness of the individual

pastor. My experience has been that it is difficult to overcome the reluctance of many clergy to try chanting. Therefore, I have no illusions about the success of my efforts in moving more pastors to chant. I can only hope to stimulate more pastors to make the effort.

In the fourth module, I summarize the witness of scripture, the Lutheran Confessions, Luther, and selected contemporary theologians in order to demonstrate how a sacramental and liturgical worship program may lead to the transformation of the Christian's daily life. Specific reference is made to the use of occasional services as a useful way of living a eucharistic lifestyle.

The preceding is a brief summary of the material presented in this paper. However, as I stated in the beginning, the process of writing this paper caused me to omit several items which I would include in the actual presentation of the seminar. I had planned to describe the manner in which I would work with the major hymnals used in the Lutheran congregations of today. I did provide some examples, especially in the suggestions for hymn choices and non-eucharistic Sunday worship. However, the vast majority of my paper is based on my work and experience with Lutheran Book of Worship and its accompanying materials. As I wrote, I realized that to do justice to Lutheran Worship, The Lutheran Hymnal, and the other books I would have to expand this paper greatly. In the actual presentation of the seminar, I have had the opportunity to work with all the hymnals. My intention

in this paper is to give a representative overview of the types of material and resources used rather than the entire seminar. I hope that this limitation of my work for the purposes of this paper is understood.

The second item omitted from this paper is more of a way of doing things than a specific piece of material. My gift is the performance of liturgical actions, not the written discussion or description of them. In the conduct of the seminar, I am able to lead participants through the different liturgies and have acquired the ability to model a ministerial style helpful to others. In addition, I believe in the importance of point by point discussion of the rubrics, especially those provided for Lutheran Book of Worship and Lutheran Worship. It is my experience that such close examination is the only way to truly digest the genius and variety of the liturgy and to decide what is applicable to the individual congregation.

The final item omitted from this paper is a corollary of the above. One of the most important benefits of this seminar is the sharing of liturgical resources which the participants are asked to bring with them. Since this project is a seminar of peers, the leader is more of a resource person than an instructor or teacher. I consider myself as a fellow learner and very much appreciate the wisdom and experience of fellow clergy. As resources are shared, the participants offer critique based on seminar principles as well as practical experience. In this way

all benefit.

Because of the amount of material covered in my seminar and the fact that the actual presentation involves a great deal of demonstration and practice, I have not presented the entire seminar at any one time. Instead, I have designed the seminar as a series of modules which can be tailored to the needs and desires of the participants, be they clergy conferences, worship committees, elders, or interested lay people.

Recently I have presented portions of the seminar to my project associates, as well as other clergy. The following is a summary of their evaluation.

Regarding the theological emphasis of the first module, several participants felt that mention ought to be made of baptism's role in the Christian life in addition to the eucharist. If I had also presented the fourth module to them, I would expect that the response would have been somewhat different. Emphasis on the eucharist to the exclusion of the word and baptism is a potential hazard not to be taken lightly. As a Lutheran, I am committed to the use of all the means of grace. I must take care so that in emphasizing the importance of the eucharist I do not denigrate the others means of grace in the process. In the final version of the first module, I have attempted to correct this problem.

Another criticism concerned a possible confusion of the liturgy as teaching vehicle and the liturgy as vehicle leading the assembly into the presence of Christ. This was expressed as



a matter of definition and clarity as follows: is the goal of the liturgy to teach people about Christ or bring them into His presence? I believe that the liturgy is both a teacher, in fact the best teacher the church has developed, and the vehicle for bringing people into the presence of Christ because it does what it says. It actually leads people into Christ's presence as it teaches them about him, themselves, and their lives. Perhaps I will need to sharpen these two aspects of the liturgy in future presentations.

A third criticism made reference to the use of the term shekinah in the first module. This term is not well known, but because it is a helpful term for understanding God's presence in the Old Testament, I will need to spend more time in defining the term in future presentations.

I received many positive evaluations about the seminar, especially the chanting practicum. This reinforces my sense that not only the people but pastors as well understand the power of music and the sung word. I also believe that many clergy desire to learn to sing well, but the opportunities are few. Again, I would hope that this seminar might provide a vehicle for improving the situation.

Other comments spoke of the value of my sermon preparation plan, the emphasis on the presence of God as the pressing issue of the church today, and the suggestions for use of occasional services as a course in practical theology.

Suggestions for future presentations included a

discussion of the historical background of the rubrics and practices, the role of lay people, deacons in the liturgy, and more emphasis on the reality of the Holy Spirit's leading in worship.

These and other comments, as well as the experience of presenting parts of the seminar on several occasions, have convinced me that the study and practice of the liturgy, like most theological disciplines, is similar to an unfinished symphony. As we look forward to the twenty-first century, we stand on the shoulders of the communion of saints of every age. The liturgy and the church's worship are a dynamic part of the life of every Christian. Yet the liturgy is also one of the foundation blocks upon which the church can build with solid confidence. These paradoxical realities of sacramental liturgical worship make it the fascinating and frustrating discipline which it has become today. My hope is that this project and the seminar on which it is based may be a small instrument in the advancement of the worship task which, as stated in the beginning of the first module, is the one activity which will continue in heaven forever.

## List of Appendices

Appendix	Title	Page
A	Sample worship planning calendar. . . . .	130
B	Variable Use of Psalms in Hymnody; Lists of Hymn of the Day choices.	
	1-Psalms in Hymnody. . . . .	132
	2-Hymns of the Week (LSWMA, 74-75) . . . . .	134
	3-Hymns of the week ( <u>Church Music</u> , 75-1) . . . . .	138
	4-Hymns of the Week ( <u>Planning the Service</u> ) . . . . .	140
	5-Hymns of the Week ( <u>Church Music Memo</u> , 1974). . . . .	142
	6-Hymns of the Week ( <u>Key Words in Church Music</u> ). . . . .	144
	7-Hymns of the week ( <u>Das Wochenlied</u> ) . . . . .	146
	8-Hymns of the Week ("Der revidierte Wochenliedplan)149	
C	Sample of Seminary Sermon Preparation Outline. . . . .	152
D	Atonement Metaphors from the Bible . . . . .	153
E	Some Pauline Metaphors for Salvation . . . . .	155
F	Lectionary Outline for <u>Lutheran Book of Worship</u> . . . . .	158
G	Sample Sermon Preparation Outline. . . . .	171
H	Vocal Exercises. . . . .	174

## Appendix A

### Mt. Olive Lutheran Church Worship 1993-1994

Sep. 12 - Pentecost 15: Christian Education Festival  
Oct. 3 - Pentecost 18: LWML Sunday  
Oct. 17 - Pentecost 20: St. Ignatius  
Oct. 31 - Reformation Day  
Nov. 7 - All Saints Sunday; JCF Heyer  
Nov. 21 - Christ the King  
Nov. 25 - Thanksgiving Day: Inter-Church Food Pantry/LWR Offering  
Nov. 28 - Advent I; New Church Year  
Dec. 24/25 - Christmas (Friday/Saturday)  
Dec. 26 - St. Stephen  
Jan. 2 - Christmas II; JKW Loehe  
Jan. 6 - Epiphany (Thursday)  
Jan. 9 - Baptism of Our Lord  
Feb. 13 - Transfiguration  
Feb. 16 - Ash Wednesday  
Feb. 20 - Lent I; Rasmus Jensen  
Mar. 27 - Sunday of the Passion  
Mar. 31 - Maundy Thursday: Inter-Church Food Pantry; John Donne  
Apr. 1 - Good Friday - Stations of the Cross (see Bride of Christ 1983, 1993)  
Apr. 3 - Easter  
May 1 - Easter V; St. Phillip & St. James; Volunteer Recognition  
May 8 - Church Music Sunday  
May 12 - Ascension Day  
May 22 - Pentecost  
May 29 - Trinity; Jiri Tranovsky  
Jun. 5 - Pentecost II; St. Boniface  
Jul. 17 - Pentecost VIII; Bartolome de Las Casas  
Aug. 28 - Pentecost XIV; St. Augustine  
August/September - 40th Anniversary of Mt. Olive Lutheran Church

#### Miscellaneous

- 1) Lenten Services: 2/23 (Polycarp & B. Ziegenbalg); 3/2 (Wesley); 3/9; 3/16; 3/23; Program: "Passage to the Paschal Feast"
- 2) Healing Service - potential dates
  - A) 2/6 - Epiphany V
  - B) 7/3 - Pentecost VI
  - C) 7/17 - Pentecost VIII
- 3) New Settings of the Liturgy: Ylvisaker; Hansen; etc. (see Augsburg/Fortress catalog, p. 230-236)

- 4) Coordinate schedules of acolytes, ushers, altar guild, nursery, lectors.
- 5) Choir:
  - A) Mass Choir Festival on Church Music Sunday  
(8 May, 1994, Easter VI)
  - B) Good Friday - combine with other choirs on one or more pieces. (1 April, 1994)
- 6) Worship Assistants: Byrne, Calloway, Dannenbring, Howlett, Magnusen, Schultz

Appendix - B.1

Variable Use of Psalms in Hymnody

I Hymn Paraphrases of Psalms According To The Three Year  
Lectionary (Lutheran Book of Worship)

- A Advent II Ps. 72 (530)  
Advent IV Ps. 146 (539)  
Epiphany VII Ps. 103 (519, 549)  
Lent I Ps. 130 (295)  
Easter IV Ps. 23 (451, 456)  
Pentecost 4 Ps. 100 (245, 531)  
Pentecost 11 Ps. 104 (548)  
Pentecost 13 Ps. 67 (335)  
Pentecost 17 Ps. 103 (519, 549)  
Pentecost 21 Ps. 23 (451, 456)  
Pentecost 25 Ps. 90 (320)
- B Epiphany II Ps. 67 (335)  
Epiphany VIII Ps. 3 (519, 549)  
Easter II Ps. 148 (540-1)  
Easter IV Ps. 23 (451, 456)  
Easter VI Ps. 98 (39)  
Pentecost 9 Ps. 23 (451, 456)  
Pentecost 16 Ps. 146 (539)  
Pentecost 21 Ps. 90 (320)
- C Epiphany VII Ps. 103 (519, 549)  
Lent II Ps. 42 (452)  
Easter IV Ps. 23 (451, 456)  
Easter VI Ps. 67 (335)  
Pentecost 2 Ps. 117 (550)  
Pentecost 14 Ps. 117 (550)  
Pentecost 19 Ps. 146 (539)  
Pentecost 22 Ps. 121 (445)  
Pentecost 25 Ps. 148 (540-541)  
Pentecost 26 Ps. 98 (39)
- Special Christmas Ps. 98 (39)  
Epiphany Ps. 72 (530)  
Pentecost Ps. 104 (548)  
Reformation Ps. 46 (228-9)

II Psalms For Chanting (The Lutheran Hymnal)

23 TLH 662  
 92 663  
 95 page 33  
 98 667  
 100 666  
 121 665  
 130 664

III Metrical Psalms

23 LBW 451, 456	1 TLH 414
42 452	12 260
46 228,9	23 368, 426, 431, 436
67 335	24 73
72 530	31 435, 524
90 320	32 392
98 39	34 29
100 245, 531	38 402
103 519, 549	42 525
104 548	46 262
108 538	48 636
117 550	51 325, 398
121 445	67 20, 500
130 295	72 59, 511
136 520-1	78 629
137 368	84 480
146 539	90 123
148 540-1	98 87
	100 13, 14, 44
	103 34, 39
	104 17
	108 27
	117 15
	118 10
	119 286
	122 292
	124 267
	130 329
	136 570 WS 773
	137 462
	146 26
	150 41, part of 39

## Appendix B.2

HYMNS OF THE WEEK OF THE THREE YEAR CYCLE OF LESSONS  
 Suggestions for the chief hymn of the day based upon the Three Year Cycle of Lessons in Contemporary Worship 6, The Church Year: Calendar and Lectionary. Prepared by Frederick H. Telschow for The Lutheran Society for Worship, Music and the Arts. Copyright 1974 & 1975.

(TLH = The Lutheran Hymnal)  
 (WS = Worship Supplement)  
 (SBH = Service Book and Hymnal)  
 (CW 4 = Contemporary Worship 4)

### Series A

First Sunday in Advent	TLH 73	"Lift up your heads, ye mighty gates"
Second Sunday in Advent	TLH 63	"On Jordan's bank the baptist's cry"
Third Sunday in Advent	TLH 66	"Hark the glad sound! the Savior comes"
Fourth Sunday in Advent	TLH 62	"Oh come, oh come, Emmanuel"
The Nativity of our Lord	TLH 85	"From heaven above to earth I come"
First Sunday after Christmas	TLH 99	"Now are the days fulfilled"
Second Sunday after Christmas	WS 709	"From east to west, from shore to shore"
The Epiphany of our Lord	TLH 343	"How lovely shines the morning star"
The Baptism of our Lord	WS 721	"Of the Father's love begotten"
Second Sunday after the Epiphany	TLH 126	"Arise and shine in splendor"
Third Sunday after the Epiphany	TLH 106	"The people that in darkness sat"
Fourth Sunday after the Epiphany	TLH 377	"Salvation unto us has come"
Fifth Sunday after the Epiphany	TLH 20	"God of mercy, God of grace"
Sixth Sunday after the Epiphany	TLH 395	"O God, thou faithful God"
Seventh Sunday after the Epiphany	WS 779	"Lord of all nations, grant me grace"
Eighth Sunday after the Epiphany	TLH 34	"My soul, now bless thy maker"
The Transfiguration of our Lord	WS 723	"O wondrous type! O vision fair"
Ash Wednesday	TLH 326	"Lord, to thee I make confession"
First Sunday in Lent	TLH 247	"God the Father, be our stay"
Second Sunday in Lent	TLH 40	"The God of Abraham praise"
Third Sunday in Lent	TLH 512	"O Christ our true and only light"
Fourth Sunday in Lent	TLH 442	"Lord of glory, who has bought us"
Fifth Sunday in Lent	TLH 201	"Jesus lives! the victory's won"
Sunday of the Passion	TLH 160	"All glory, laud, and honor" (entrance)
Maundy Thursday	CW 4 14	"We who once were dead"
Good Friday	WS 729	"The royal banners forward go"
The Resurrection of our Lord	TLH 195	"Christ Jesus lay in death's strong bands"
Second Sunday of Easter	TLH 208	"O sons and daughters of the king"
Third Sunday of Easter	WS 734	"With high delight let us unite"
Fourth Sunday of Easter	TLH 431	"The king of love my shepherd is"
Fifth Sunday of Easter	WS 733	"At the Lamb's high feast we sing"
Sixth Sunday of Easter	WS 750	"O love, how deep, how broad, how high"
The Ascension of our Lord	WS 744	"See God to heaven ascending"
Seventh Sunday of Easter	TLH 217	"Oh, sing with exultation"
Pentecost	TLH 224	"Come, Holy Ghost, God and Lord!"
The Holy Trinity	TLH 233	"Come, Holy Ghost, creator blest"
Pentecost 2	TLH 425	"All depends on our possessing"



Pentecost 3	WS 749	"Hope of the world"
Pentecost 4	TLH 23	"Hallelujah! Let praises ring"
Pentecost 5	TLH 347	"Jesus, priceless treasure"
Pentecost 6	TLH 421	"Come, follow me, the Savior spake"
Pentecost 7	WS 787	"O God of love, O King of peace"
Pentecost 8	TLH 499	"Look from the sphere of endless day"
Pentecost 9	TLH 261	"Lord, keep us steadfast in thy word"
Pentecost 10	TLH 3	"Lord Jesus Christ, be present now"
Pentecost 11	TLH 500	"May God bestow on us his grace"
Pentecost 12	TLH 26	"Praise the Almighty, my soul, adore him"
Pentecost 13	TLH 28	"Now let all loudly sing praise"
Pentecost 14	WS 747	"Thy strong word did cleave the darkness"
Pentecost 15	WS 778	"God of grace and God of glory"
Pentecost 16	TLH 295	"The law of God is good and wise"
Pentecost 17	TLH 329	"From depths of woe I cry to thee"
Pentecost 18	TLH 439	"O God of mercy, God of might"
Pentecost 19	CW 4	"God is love"
Pentecost 20	WS 776	"The voice of God is calling"
Pentecost 21	TLH 381	"I know my faith is founded"
Pentecost 22	TLH 36	"Now thank we all our God"
Pentecost 23	TLH 235	"O Holy Spirit, enter in"
Pentecost 24	TLH 609	"Wake, awake, for night is flying"
Pentecost 25	WS 752	"Son of God, eternal Savior"
Pentecost 26	TLH 446	"Rise, my Soul, to watch and pray"
Pentecost 27	TLH 13	"Before Jehovah's awful throne"
Christ the King	SBH 446	"Ye servants of God"

## SERIES B

First Sunday in Advent	TLH 73	"Lift up your heads, ye mighty gates"
Second Sunday in Advent	SBH 8	"On Jordan's bank the baptist's cry"
Third Sunday in Advent	TLH 75	"Ye sons of men, oh, hearken"
Fourth Sunday in Advent	TLH 62	"Oh, come, oh, come, Emmanuel"
The Nativity of our Lord	TLH 85	"From heaven above to earth I come"
First Sunday after Christmas	TLH 137	"In peace and joy I now depart"
Second Sunday after Christmas	WS 709	"From east to west, from shore to shore"
Epiphany of our Lord	TLH 343	"How lovely shines the morning star"
Baptism of our Lord	WS 721	"Of the Father's love begotten"
2nd Sunday after the Epiphany	TLH 126	"Arise and shine in splendor"
3rd Sunday after the Epiphany	WS 776	"The voice of God is calling"
4th Sunday after the Epiphany	WS 752	"Son of God, eternal Savior"
5th Sunday after the Epiphany	TLH 500	"May God bestow on us his grace"
6th Sunday after the Epiphany	TLH 34	"My soul, now bless thy maker"
7th Sunday after the Epiphany	TLH 324	"Jesus sinners doth receive"
8th Sunday after the Epiphany	SBH 397	"Love divine, all love excelling"
The Transfiguration of our Lord	WS 723	"O wondrous type! O vision fair"
Ash Wednesday	TLH 326	"Lord, to thee I make confession"
First Sunday in Lent	TLH 247	"God the Father, be our stay"
Second Sunday in Lent	TLH 423	"Jesus, I my cross have taken"
Third Sunday in Lent	TLH 460	"Behold the sure foundation-stone"
Fourth Sunday in Lent	TLH 377	"Salvation unto us has come"
Fifth Sunday in Lent	WS 725	"My song is love unknown"
Sunday of the Passion	TLH 160	"All glory, laud, and honor"
Maundy Thursday	CW 4 25	"Now we join in celebration"
Good Friday	WS 729	"The royal banners forward go"
The Resurrection of our Lord	TLH 195	"Christ Jesus lay in death's strong bands"
Second Sunday of Easter	WS 735	"O sons and daughters of the king"

Third Sunday of Easter	WS 734	"With high delight let us unite"
Fourth Sunday of Easter	TLH 431	"The king of love my shepherd is"
Fifth Sunday of Easter	WS 733	"At the Lamb's high feast we sing"
Sixth Sunday of Easter	CW 4 18	"God is love"
The Ascension of our Lord	WS 744	"See god to heaven ascending"
Seventh Sunday of Easter	WS 750	"O love, how deep, how broad, how high"
The Day of Pentecost	TLH 224	"Come, Holy Ghost, God and Lord"
The Holy Trinity	TLH 233	"Come, Holy Ghost, Creator blest"
Pentecost 2	TLH 10	"This is the day the Lord hath made"
Pentecost 3	TLH 351	"Love divine, all love excelling"
Pentecost 4	TLH 507	"Spread, O spread, thou mighty word"
Pentecost 5	TLH 427	"How firm a foundation, ye saints of the Lord"
Pentecost 6	TLH 19	"All praise to God, who reigns above"
Pentecost 7	TLH 367	"Hail, thou once despised Jesus"
Pentecost 8	TLH 504	"O Spirit of the living God"
Pentecost 9	TLH 431	"The king of love my shepherd is"
Pentecost 10	TLH 575	"Before the Lord we bow"
Pentecost 11	TLH 38	"The Lord, my God, be praised"
Pentecost 12	TLH 312	"Lord Jesus Christ, thou living bread"
Pentecost 13	SBH 272	"Thee, we adore"
Pentecost 14	TLH 381	"I know my faith is founded on Jesus Christ"
Pentecost 15	TLH 398	"Renew me, O eternal light"
Pentecost 16	TLH 360	"O for a thousand tongues to sing"
Pentecost 17	TLH 421	"Come, follow me, the Savior spake"
Pentecost 18	WS 749	"Hope of the world"
Pentecost 19	TLH 489	"Lord of the church, we humbly pray"
Pentecost 20	TLH 625	"Oh, blest the house whate'er befall"
Pentecost 21	TLH 410	"Jesus, lead thou on"
Pentecost 22	SBH 507	"Jesus, master, whose I am"
Pentecost 23	TLH 27	"Oh, bless the Lord, my soul"
Pentecost 24	TLH 429	"Lord, thee I love with all my heart"
Pentecost 25	TLH 14	"All people that on earth do dwell"
Pentecost 26	TLH 28	"Now let all loudly sing praise"
Pentecost 27	TLH 13	"Before Jehovah's awe-full throne"
Christ the King	SBH 446	"Ye Servants of God"

## Series C

First Sunday in Advent	TLH 73	"Lift up your head, ye mighty gates"
Second Sunday in Advent	TLH 63	"On Jordan's bank the baptist's cry"
Third Sunday in Advent	TLH 75	"Ye sons of men, oh hearken"
Fourth Sunday in Advent	TLH 62	"Oh come, oh come, Emmanuel"
The Nativity of our Lord	TLH 86	"From heaven above to earth I come"
First Sunday after Christmas	TLH 137	"In peace and joy I now depart"
Second Sunday after Christmas	WS 709	"From east to west, from shore to shore"
The Epiphany of our Lord	TLH 343	"How lovely shines the morning star"
The Baptism of our Lord	WS 721	"Of the Father's love begotten"
Second Sunday after the Epiphany	TLH 134	"Songs of thankfulness and praise"
Third Sunday after the Epiphany	WS 760	"Speak forth thy word, O Father"
Fourth Sunday after the Epiphany	CW 1 8	"Father eternal, ruler of creation"
Fifth Sunday after the Epiphany	TLH 500	"May God bestow on us His grace"
Sixth Sunday after the Epiphany	CW 1 9	"O God of every nation"
Seventh Sunday after the Epiphany	WS 779	"Lord of all nations, grant me grace"
Eighth Sunday after the Epiphany	CW 1 7	"All you peoples, clap your hands"
The Transfiguration of our Lord	WS 723	"O wondrous type! O vision fair"
Ash Wednesday	TLH 326	"Lord, to thee I make confession"

First Sunday in Lent	TLH 247	"God the Father, be our stay"
Second Sunday in Lent	CW 1 1	"Jesus Christ, to thee may hymns be rising"
Third Sunday in Lent	WS 746	"I bind unto myself today"
Fourth Sunday in Lent	TLH 32	"Redeemed, restored, forgiven"
Fifth Sunday in Lent	WS 725	"My song is love unknown"
Sunday of the Passion	TLH 160	"All glory, laud and honor"
Maundy Thursday	CW 4 13	"We who once were dead"
Good Friday	WS 729	"The royal banners forward go"
The Resurrection of our Lord	TLH 195	"Christ Jesus lay in death's strong hands"
Second Sunday of Easter	SBH 96	"Oh sons and daughter of the king"
Third Sunday of Easter	WS 734	"With high delight let us unite"
Fourth Sunday of Easter	TLH 431	"The king of love my shepherd is"
Fifth Sunday of Easter	CW 4 18	"God is love"
Sixth Sunday of Easter	WS 750	"O love, how deep, how broad, how high"
The Ascension of our Lord	WS 744	"See God to heaven ascending"
Seventh Sunday of Easter	WS 752	"Son of God, eternal Savior"
Pentecost	TLH 224	"Come, Holy Ghost, God and Lord"
The Holy Trinity	TLH 233	"Come Holy Ghost, Creator blest:
Pentecost 2	TLH 425	"All depends on our possessing"
Pentecost 3	WS 749	"Hope of the world"
Pentecost 4	TLH 329	"From depths of woe I cry to thee"
Pentecost 5	TLH 421	"Come follow me, the Savior spake"
Pentecost 6	WS 776	"The voice of God is calling"
Pentecost 7	TLH 492	"Lord of the living harvest"
Pentecost 8	WS 777	"O fount of good, to own thy love"
Pentecost 9	TLH 14	"All people that on earth do dwell"
Pentecost 10	TLH 3	"Lord Jesus Christ, be present now"
Pentecost 11	WS 778	"God of grace and God of glory"
Pentecost 12	TLH 609	"Wake, awake, for night is flying"
Pentecost 13	TLH 410	"Jesus lead thou on"
Pentecost 14	TLH 250	"Holy God, we praise thy name"
Pentecost 15	WS 755	"Come down, O love divine"
Pentecost 16	WS 783	"God my Lord, my strength"
Pentecost 17	TLH 340	"Awake, my soul, to joyful lays"
Pentecost 18	TLH 429	"Lord, thee I love with all my heart"
Pentecost 19	WS 764	"Lord, enthroned in heavenly splendor"
Pentecost 20	TLH 377	"Salvation unto us has come"
Pentecost 21	WS 768	"In thee is gladness"
Pentecost 22	SBH 483	"Jesus, thou joy of loving hearts"
Pentecost 23	TLH 321	"O faithful God, thanks be to thee"
Pentecost 24	WS 769	"Immortal, invisible, God only wise"
Pentecost 25	WS 733	"At the Lamb's high feast we sing"
Pentecost 26	TLH 522	"When in the hour of utmost need"
Pentecost 27	TLH 206	"Jesus Christ, my sure defense"
Christ the King	TLH 341	"Crown him with many crowns"

APPENDIX B.3

The following list appeared in Church Music, 75.1 pp.24-25, published by Concordia Publishing House and prepared by Edward W. Klammer.

First Sunday in Advent	TLH 95	"Savior of the Nations, Come"
Second Sunday in Advent	TLH 63	"On Jordan's Bank the Baptist's Cry"
Third Sunday in Advent	TLH 75	"Ye Sons of Men, Oh, Hearken"
Fourth Sunday in Advent	TLH 62	"Oh, Come, Oh, Come, Emmanuel"
The Nativity of Our Lord	TLH 80	"All Praise to Thee, Eternal God"
First Sunday after Christmas	TLH 103	"To Shepherds as They Watched by Night"
Second Sunday after Christmas	TLH 104	"Now Praise We Christ, the Holy One"
The Epiphany of Our Lord	TLH 343	"How Lovely Shines the Morning Star"
The Baptism of Our Lord	TLH 98	"Of the Father's Love Begotten"
Second Sunday after the Epiphany	TLH 347	"Jesus, Priceless Treasure"
Third Sunday after the Epiphany	TLH 421	"Come, Follow Me, the Savior Spake"
Fourth Sunday after the Epiphany	TLH 383	"Seek Where Ye May to Find a Way"
Fifth Sunday After the Epiphany	TLH 550	"O Splendor of God's Glory Bright"
Sixth Sunday After the Epiphany	TLH 393	"From God Shall Naught Divide Me"
Seventh Sunday After the Epiphany	TLH 34	"My Soul, Now Bless Thy Maker"
Eighth Sunday After the Epiphany	TLH 19	"All Praise to God, Who Reigns Above"
The Transfiguration of our Lord	WS 723	"O Wondrous Type! O Vision Fair"
Ash Wednesday	TLH 329	"From Depths of Woe I Cry to Thee"
First Sunday In Lent	TLH 262	"A Mighty Fortress Is Our God"
Second Sunday in Lent	TLH 429	"Lord, Thee I Love with All My Heart"
Third Sunday in Lent	TLH 500	"May God Bestow on Us His Grace"
Fourth Sunday in Lent	TLH 319	"In Thee Alone, O Christ, My Lord"
Fifth Sunday in Lent	TLH 409	"Let Us Ever Walk with Jesus"
Sunday of the Passion	TLH 162	"Ride On, Ride On, in Majesty"
Maundy Thursday	TLH 311	"Jesus Christ, Our Blessed Savior"
Good Friday	TLH 142	"A Lamb Goes Uncomplaining Forth"
The Resurrection of Our Lord	TLH 195	"Christ Jesus Lay in Death's Strong Bands"
Second Sunday of Easter	TLH 208	"Ye Sons and Daughters of the King"
Third Sunday of Easter	WS 734	"With High Delight Let us Unite"
Fourth Sunday of Easter	TLH 431	"The King of Love My Shepherd is"
Fifth Sunday of Easter	WS 733	"At the Lamb's High Feast We Sing"
Sixth Sunday of Easter	TLH 387	"Dear Christians, One and All, Rejoice"
The Ascension of Our Lord	TLH 214	"Lo, God to Heaven Ascendeth"
Seventh Sunday of Easter	WS 750	"O Love, How Deep, How Broad, How High"
Pentecost	TLH 224	"Come, Holy Ghost, God and Lord"
The Holy Trinity	TLH 233	"Come, Holy Ghost, Creator Blest"
Pentecost 2	TLH 231	"We Now Implore God the Holy Ghost"
Pentecost 3	WS 749	"Hope of the World"
Pentecost 4	TLH 369	"All Mankind Fell in Adam's Fall"
Pentecost 5	TLH 258	"Lord of Our Life and God of Our Salvation"
Pentecost 6	TLH 409	"Let Us Ever Walk with Jesus"
Pentecost 7	WS 771	"Jehovah, You We Glorify"
Pentecost 8	TLH 442	"Lord of Glory, Who Hast Bought Us"
Pentecost 9	TLH 366	"One Thing's Needful"
Pentecost 10	TLH 458	"Our Father, Thou in Heaven Above"
Pentecost 11	TLH 26	"Praise the Almighty, My Soul, Adore Him"
Pentecost 12	TLH 34	"My Soul, Now Bless Thy Maker"

Pentecost 13	TLH 522	"When in the Hour of Utmost Need"
Pentecost 14	TLH 512	"O Christ, Our True and Only Light"
Pentecost 15	TLH 423	"Jesus, I My Cross Have Taken"
Pentecost 16	WS 779	"Lord of All Nations, Grant Me Grace"
Pentecost 17	TLH 321	"O Faithful God, Thanks Be to Thee"
Pentecost 18	TLH 377	"Salvation Unto Us Has Come"
Pentecost 19	TLH 261	"Lord, Keep Us Steadfast in Thy Word"
Pentecost 20	TLH 381	"I Know My Faith Is Founded"
Pentecost 21	TLH 393	"From God Shall Naught Divide Me"
Pentecost 22	TLH 523	"In Thee, Lord, Have I Put My Trust"
Pentecost 23	TLH 429	"Lord, Thee I Love with All My Heart"
Pentecost 24	TLH 609	"Wake, Awake, for Night Is Flying"
Pentecost 25	TLH 526	"In God, My Faithful God"
Pentecost 26	TLH 611	"The Day Is Surely Drawing Near"
Pentecost 27	TLH 590	"In the Midst of Earthly Life"
Christ the King	WS 743	"At the Name of Jesus"

APPENDIX B.4

The following is the list of Hymns of the Week for the traditional calendar prepared by Ralph Gehrke in Planning the Service, published by Concordia Publishing House, 1961, pp.18-19.

First Sunday in Advent	TLH 95	"Savior of the Nations, Come"
Second Sunday in Advent	TLH 67	"The Bridegroom Soon Will Call Us"
Third Sunday in Advent	TLH 75	"Ye Sons of Men, O Hearken"
Fourth Sunday in Advent	TLH 62	"O Come, O Come, Emmanuel"
Christmas	TLH 80	" All Praise To Thee, Eternal God"
The Sunday After Christmas	TLH 103	"To Shepherds as They Watched by Night"
Second Sunday After Christmas	TLH 265	"Thine Honor Save, O Christ, Our Lord"
Epiphany	TLH 343	"How Lovely Shines the Morning Star"
Epiphany 1	TLH 98	"Of the Father's Love Begotten"
Epiphany 2	TLH 134	"Songs of Thankfulness and Praise"
Epiphany 3	TLH 512	"O Christ, Our True and Only Light"
Epiphany 4	TLH 383	"Seek Where Ye May to Find a Way"
Epiphany 5	TLH 292	"Lord Jesus Christ, With Us Abide"
Transfiguration	TLH 343	"How Lovely Shines the Morning Star"
Septuagesima	TLH 377	"Salvation Unto Us Has Come"
Sexagesima	TLH 500	"May God Bestow on us His Grace"
Quinquagesima	TLH 409	"Let Us Ever Walk With Jesus"
Lent 1	TLH 247	"God the Father, Be Our Stay"
Lent 2	TLH 522	"When in the Hour of Utmost Need"
Lent 3	TLH 258	"Lord of Our Life"
Lent 4	TLH 347	"Jesus, Priceless Treasure"
Lent 5	TLH 168	"The Royal Banners Forward Go"
Palmarum	TLH 162	"Ride On, Ride On, in Majesty"
Maundy Thursday	TLH 311	"Jesus Christ, Our Blessed Savior"
Good Friday	TLH 142	"A Lamb Goes Uncomplaining Forth"
Easter	TLH 195	"Christ Jesus Lay"
Easter 1	TLH 208	"Ye Sons and Daughters of the King"
Easter 2	TLH 431	"The King of Love My Shepherd Is"
Easter 3	TLH 263	"O Little Flock, Fear Not the Foe"
Easter 4	TLH 387	"Dear Christians, One and All, Rejoice"
Easter 5	TLH 458	"Our Father, Thou in Heaven Above"
Ascension	TLH 216	"On Christ's Ascension I Now Build"
Easter 6	TLH 267	"If God Had Not Been on Our Side"
Pentecost	TLH 224	"Come, Holy Ghost, God and Lord"
Trinity	TLH 233	"Come, Holy Ghost, Creator Blest"
Trinity 2	TLH 494	"Awake, Thou Spirit, Who Didst Fire"
Trinity 3	TLH 319	"In Thee Alone, O Christ My Lord"
Trinity 4	TLH 236	"Creator Spirit, By Whose Aid"
Trinity 5	TLH 421	"Come, Follow Me, the Savior Spake"
Trinity 6	TLH 369	"All Mankind Fell in Adam's Fall"
Trinity 7	TLH 19	"All Praise To God Who Reigns Above"
Trinity 8	TLH 228	"O Enter, Lord, Thy Temple"
Trinity 9	TLH 366	"One Thing's Needful"
Trinity 10	TLH 326	"Lord, To Thee I Make Confession"
Trinity 11	TLH 329	"From Depths of Woe I Cry to Thee"
Trinity 12	TLH 34	"My Soul, Now Bless Thy Maker"
Trinity 13	TLH 442	"Lord of Glory, Who Hast Bought Us"
Trinity 14	TLH 393	"From God Shall Naught Divide Me"

Trinity 15	TLH 526	"In God, My faithful God"
Trinity 16	TLH 517	"The Will of God is Always Best"
Trinity 17	TLH 473	"The Church's One Foundation"
Trinity 18	TLH 429	"Lord, Thee I Love With All My Heart"
Trinity 19	TLH 26	"Praise the Almighty, My Soul"
Trinity 20	TLH 260	"O Lord, Look Down From Heaven"
Trinity 21	TLH 261	"Lord, Keep Us Steadfast In Your Word"
Trinity 22	TLH 321	"O Faithful God, Thanks Be To Thee"
Trinity 23	TLH 524	"In Thee, O Lord, Have I Put My Trust"
Trinity 24	TLH 590	"In the Midst of Earthly Life"
Trinity 25	TLH 407	"Farewell, I Gladly Bid Thee"
Trinity 26	TLH 611	"The Day is Surely Drawing Near"
Trinity 27	TLH 609	"Wake, Awake, For Night is Flying"

APPENDIX B.5

The following list appeared in the Christmas, 1974 issue (no. 8) of Church Music Memo, pp.7-8, published by Concordia Publishing House and prepared by E. Theo. DeLaney, Executive Secretary of the Commission on Worship of The Lutheran Church - Missouri Synod.

Advent 1	TLH 609	"Wake, Awake, for Night is Flying"
	TLH 73	"Lift Up Your Heads, Ye Mighty Gates"
Advent 2	TLH 63	"On Jordan's Bank the Baptist's Cry"
Advent 3	TLH 60	"Hark, a Thrilling Voice is Sounding"
Advent 4	TLH 62	"O Come, O Come, Emmanuel"
Christmas - Luke 2	TLH 85	"From Heaven Above to Earth I Come"
John 1	TLH 98	"Of the Father's Love Begotten"
Christmas 1	WS 708	"We Praise, O Christ, Your Holy Name"
	TLH 80	"All Praise to Thee, Eternal God"
The Name of Jesus	WS 743	"At the Name of Jesus"
	TLH 114	"Jesus! Name of Wondrous Love"
Christmas 2	WS 712	"Let All Together Praise Our God"
	TLH 105	"Praise God the Lord, Ye Sons of Men"
Epiphany	TLH 128	"Brightest and Best of the Sons of the Morning"
Epiphany 1	TLH 59	"Hail to the Lord's Anointed"
Epiphany 2	TLH 270	"Jesus Calls Us O'er the Tumult"
Epiphany 3	TLH 421	"Come Follow Me, the Savior Spake"
Epiphany 4	WS 752	"Son of God, Eternal Savior"
	TLH 395	"O God, Thou Faithful God"
Transfiguration	WS 723	"O Wondrous Type! O Vision Fair"
	TLH 135	"'Tis Good, Lord, to be Here"
Ash Wednesday	TLH 142	"A Lamb Goes Uncomplaining Forth"
Lent 1	TLH 437	"Who Trusts in God, a Strong Abode"
Lent 2	TLH 353	"Lord Jesus Christ, My Savior Blest"
Lent 3	TLH 508	"Thou Whose Almighty Word"
Lent 4	TLH 520	"Commit Whatever Grieves Thee"
Lent 5	WS 725	"My Song is Love Unknown"
	TLH 342	"Chief of Sinners Though I Be"
Lent 6	TLH 172	"O Sacred Head, Now Wounded"
Maundy Thursday	TLH 377	"Salvation Unto Us Has Come" (Stanzas 1, 3, 5, 9, 10 only)
Good Friday	TLH 143	"O Dearest Jesus, What Law Hast Thou Broken"
Easter	TLH 195	"Christ Jesus Lay in Death's Strong Bands"
Easter 1	WS 737	"That Easter day With Joy Was Bright"
Easter 2	TLH 208	"O Sons and daughters of the King"
Easter 3	TLH 190	"Christ the Lord is Risen Again"
Easter 4	TLH 431	"The King of Love My Shepherd Is"
Easter 5	TLH 355	"Thou Art the Way; to Thee Alone"
Easter 6	WS 752	"Son of God, Eternal Savior"
	TLH 541	"O Blessed Holy Trinity"
Ascension	TLH 222	"Look, Ye Saints, the Sight is Glorious"
	WS 764	"Lord, Enthroned in Heavenly Splendor"
Easter 7	TLH 24	"Lord of My Life, Whose Tender Care"
Pentecost	TLH 233	"Come, Holy Ghost, Creator Blest"
Trinity	TLH 237	"All Glory be to God on High"



	TLH 250	"Holy God, We Praise Thy Name"
	TLH 240	"Father Most Holy, Merciful and Tender"
Pentecost 2	TLH 370	"My Hope is Built on Nothing Less"
Pentecost 3	TLH 324	"Jesus Sinners Doth Receive"
Pentecost 4	TLH 507	"Spread, O Spread, Thou Mighty Word"
Pentecost 5	TLH 334	"Let Me Be Thine Forever"
Pentecost 6	WS 776	"The Voice of God is Calling"
	TLH 421	"Come, Follow Me, the Savior Spake"
Pentecost 7	TLH 149	"Come to Calvary's Holy Mountain"
Pentecost 8	TLH 49	"Almighty God, Thy Word is Cast"
Pentecost 9	TLH 446	"Rise, My Soul, to watch and Pray"
Pentecost 10	WS 758	"O God, O Lord of Heaven and Earth"
	TLH 266	"O God, Our Lord, Thy Holy Word"
Pentecost 11	TLH 19	"All Praise to God Who Reigns Above"
Pentecost 12	TLH 396	"O For a Faith That Will Not Shrink"
Pentecost 13	TLH 522	"When in the Hour of Utmost Need"
Pentecost 14	TLH 467	"Built on the Rock"
Pentecost 15	TLH 528	"If God Himself Be For Me" (selected stanzas)
Pentecost 16	WS 779	"Lord of All Nations, Grant Me Grace"
	TLH 280	"Return, O Wanderer, Return"
Pentecost 17	TLH 321	"O faithful God, Thanks be to Thee"
Pentecost 18	TLH 377	"Salvation Unto Us Has Come"
Pentecost 19	TLH 331	"Yea, as I Live, Jehovah Saith"
Pentecost 20	TLH 385	"Now I Have Found the Firm Foundation"
Pentecost 21	TLH 415	"Lo, Many Shall Come From the East and the West"
Pentecost 22	TLH 524	"In Thee, Lord, Have I Put My Trust"
Pentecost 23	TLH 429	"Lord, Thee I Love With All My Heart"
Pentecost 24	TLH 609	"Wake, Awake, For Night is Flying"
Pentecost 25	TLH 442	"Lord of Glory, Who Hast Bought Us"
Pentecost 26	WS 784	"O God of Earth and Altar"
	TLH 611	"The Day is Surely Drawing Near"
Pentecost 27	TLH 576	"Judge Eternal, Throned in Splendor"

## APPENDIX B.6

The following list appeared in Key Words In Church Music, pp.164-165, published by Concordia Publishing House, 1978, and prepared by Edward W. Klammer.

Advent 1	LBW 28	"Savior of the Nations, Come"
Advent 2	LBW 27	"Lo! He Comes With Clouds Descending"
Advent 3	TLH 75	"Ye Sons of Men, O Hearken"
Advent 4	LBW 34	"O Come, O Come, Emmanuel"
Christmas Eve	LBW 46	"All My Heart This Night Rejoices"
Christmas Day	WS 708	"We Praise, O Christ, Your Holy Name"
Christmas 1	TLH 103	"To Shepherds As They Watched"
The Name of Jesus	TLH 115	"O Blessed Day When First Was Poured"
Christmas 2	LBW 64	"From East to West, From Shore to Shore"
Epiphany	LBW 76	"How Lovely Shines the Morning Star"
The Baptism of Our Lord	LBW 42	"Of the Father's Love Begotten"
Epiphany 2	LBW 86	"The Only Son From Heaven"
Epiphany 3	TLH 512	"O Christ, Our True and Only Light"
Epiphany 4	TLH 383	"Seek Where Ye May to Find a Way"
Epiphany 5	TLH 550	"O Splendor of God's Glory Bright"
Epiphany 6	TLH 393	"From God Shall Naught Divide Me"
Epiphany 7	TLH 34	"My Soul, Now Bless Thy Maker"
Epiphany 8	LBW 542	"All Praise to God Who Reigns Above"
Transfiguration	LBW 80	"O, Wondrous Type! O, Vision Fair"
Ash Wednesday	LBW 295	"From Depths of Woe I Cry to Thee"
Lent 1	LBW 228	"A Mighty Fortress is Our God"
Lent 2	LBW 325	"Lord, Thee I Love With All My Heart"
Lent 3	LBW 335	"May God Bestow On Us His Grace"
Lent 4	LBW 395	"In Thee Alone, O Christ, My Lord"
Lent 5	LBW 487	"Let Us Ever Walk With Jesus"
Sunday of the Passion	LBW 121	"Ride On, Ride On in Majesty"
	LBW 124	"The Royal Banners Forward Go"
Maundy Thursday	TLH 311	"Jesus Christ, Our Blessed Savior"
Good Friday	LBW 105	"A Lamb Goes Uncomplaining Forth"
Easter	LBW 134	"Christ Jesus Lay"
Easter 2	LBW 139	"O Sons and Daughters of the King"
Easter 3	LBW 140	"With High Delight Let Us Unite"
Easter 4	LBW 456	"The King of Love My Shepherd Is"
Easter 5	LBW 210	"At the Lamb's High Feast"
Easter 6	LBW 299	"Dear Christians, One and All, Rejoice"
Ascension	WS 744	"See God to Heaven Ascending"
Easter 7	LBW 88	"Oh Love, How Deep, How Broad, How High"
Pentecost	LBW 163	"Come, Holy Ghost, God and Lord"
Trinity	LBW 473	"Come, Holy Ghost, Creator Blest"
Pentecost 2	LBW 317	"Now Do We Pray to God"
Pentecost 3	LBW 493	"Hope of the World"
Pentecost 4	TLH 369	"All Mankind Fell in Adam's Fall"
Pentecost 5	LBW 366	"Lord of Our Life"
Pentecost 6	LBW 455	"Come, Follow Me, the Savior Spake"
Pentecost 7	LBW 432	"Jehovah, You We Glorify"
Pentecost 8	LBW 424	"Lord of Glory, Who Hast Bought Us"
Pentecost 9	TLH 366	"One Thing's Needful"
Pentecost 10	TLH 458	"Our Father, Thou in Heaven Above"
Pentecost 11	LBW 539	"Praise the Almighty, My Soul"

Pentecost 12	LBW 519	"My Soul, Now Bless Thy Maker"
Pentecost 13	LBW 303	"When in the Hour of Utmost Need"
Pentecost 14	LBW 233	"Thy Strong Word"
Pentecost 15	TLH 423	"Jesus, I My Cross Have Taken"
Pentecost 16	LBW 419	"Lord of All Nations, Grant Me Grace"
Pentecost 17	TLH 321	"O Faithful God, Thanks be to Thee"
Pentecost 18	LBW 297	"Salvation Unto Us Has Come"
Pentecost 19		"All Praise to Thee, For Thou, O King Divine"
Pentecost 20	TLH 381	"I Know My Faith is Founded"
Pentecost 21	WS 757	"O Kingly Love"
Pentecost 22	TLH 524	"In Thee, Lord, Have I Put My Trust"
Pentecost 23	LBW 325	"Lord, Thee I Love With All My Heart"
Pentecost 24	LBW 31	"Wake, Awake, For Night is Flying"
Pentecost 25	TLH 526	"In God, My Faithful God"
Pentecost 26	LBW 321	"The Day is Surely Drawing Near"
Pentecost 27	LBW 350	"In the Midst of Earthly Life"
Christ the King	LBW 179	"At the Name of Jesus"

APPENDIX B.7

The following list based on the traditional one year lectionary was the culmination of over a century's work in the restoration of the Hymn of the Week for use in the German Lutheran Church. This list has been the basis for any subsequent revision. It appeared in Das Wochenlied, published by Barenreiter-Verlag, Kassel, 1951, and was prepared by Konrad Ameln and Gerhard Schwarz (EKG = Evangelische Kirche Gesangbuch).

1. Sonntag im Advent EKG 1  
"Nun komm, der Heiden Heiland"
  2. Sonntag im Advent EKG 3  
"Ihr lieben Christen, freut euch nun"
  3. Sonntag im Advent EKG 9  
"Mit Ernst, o Menschenkinder"
  4. Sonntag im Advent EKG 7, stanzas 1, 3-6  
"Nun jauchzet, all ihr Frommen"
- Christfest EKG 15  
"Gelobet seist du, Jesu Christ"
- Sonntag nach Weihnachten EKG 17  
"Vom Himmel kam der Engel Schar"
- Sylvester EKG 38  
"Das alte Jahr vergangen ist"
- Neujahr EKG 39  
"Jesu, nun sei gepreiset"
- Sonntag nach Neujahr EKG 31  
"Wunderbarer Gnadenthron"
- Epiphantias EKG 48  
"Wie schon leuchtet der Morgenstern"
1. Sonntag nach Epiphantias EKG 47  
"O susser Herre Jesu Christ"
  2. Sonntag nach Epiphantias EKG 2  
"Gottes Sohn ist kommen"
  3. Sonntag nach Epiphantias EKG 189  
"Lobt Gott den Herrn"
  4. Sonntag nach Epiphantias EKG 249  
"Such, wer da will, ein ander Ziel"
  5. Sonntag nach Epiphantias EKG 207  
"Ach bleib bei uns, Herr Jesu Christ"
- Letzter Sonntag nach Epiphantias EKG 46  
"Herr Christ, der einig Gotts Sohn"
- Septuagesima EKG 242  
"Es ist das Heil uns kommen her"
- Sexagesima EKG 182  
"Es wolle Gott uns gnadig sein"
- Estomihi EKG 252  
"Lasset uns mit Jesu ziehen"
- Invokavit EKG 109  
"Gott der Vater wohn uns bei"
- Reminiscere EKG 282  
"Wenn wir in hochsten Noten sein"
- Okuli EKG 212  
"Christe, du Beistand deiner Kreuzgemeine"
- Laetare EKG 293  
"Jesu, meine Freude"

Judika EKG 54

"O Mensch, beweine dein Sünd' gross"

Palmarum EKG 66

"Du grosser Schmerzensmann"

Gruendonnerstag EKG 154

"Jesus Christus, unser Heiland"

Karfreitag EKG 62

"Ein Lammlein geht und trägt die Schuld"

Ostern EKG 76

"Christ lag in Todesbanden"

Quasimodogeniti EKG 77

"Jesus Christus, unser Heiland, der den Tod überwand"

Misericordias Domini EKG 178

"Der Herr ist mein getreuer Hirt"

Jubilata EKG 81

"Mit Freuden zart"

Kantate EKG 239

"Nun freut euch, lieben Christen gmein"

Rogate EKG 241

"Vater unser im Himmelreich"

Himmelfahrt Christi EKG 91

"Auf diesen Tag bedenken wir"

Exaudi EKG 192

"War Gott nicht mit uns diese Zeit"

Pfingsten EKG 98

"Komm, Heiliger Geist, Herr Gott"

Trinitatis

EKG 97 "Komm, Gott Schöpfer, Heiliger Geist"

EKG 132 "Wir glauben all an einen Gott"

1. Sonntag nach Trinitatis EKG 99

"Nun bitten wir den Heiligen Geist"

2. Sonntag nach Trinitatis EKG 245

"Kommt her zu mir, spricht Gottes Sohn"

3. Sonntag nach Trinitatis EKG 166

"Allein zu dir, Herr Jesu Christ"

4. Sonntag nach Trinitatis EKG 101

"Heiliger Geist, du Tröster mein"

5. Sonntag nach Trinitatis EKG 206

"Preis, Lob, und Dank sei Gott dem Herren"

6. Sonntag nach Trinitatis EKG 243

"Durch Adams Fall ist ganz verderbt"

7. Sonntag nach Trinitatis EKG 233

"Sei Lob und Ehr dem höchsten Gut"

8. Sonntag nach Trinitatis EKG 226

"O gläubig Herz, gebenedei"

9. Sonntag nach Trinitatis EKG 384

"Ich weiss, mein Gott, dass all mein Tun"

10. Sonntag nach Trinitatis EKG 390

"Wach auf, wach auf du deutsches Land"

11. Sonntag nach Trinitatis EKG 195

"Aus tiefer Not schrei ich zu dir"

12. Sonntag nach Trinitatis EKG 188

"Nun lob, mein Seel', den Herren"

13. Sonntag nach Trinitatis EKG 244

"Ich ruf zu dir, Herr Jesu Christ"

14. Sonntag nach Trinitatis EKG 283

"Von Gott will ich nicht lassen"

15. Sonntag nach Trinitatis EKG 289

"Auf meinen lieben Gott"

16. Sonntag nach Trinitatis EKG 280  
"Was mein Gott will, das gscheh allzeit"
17. Sonntag nach Trinitatis EKG 193  
"Wo Gott der Herr nicht bei uns halt"
18. Sonntag nach Trinitatis EKG 247  
"Herzlich lieb hab ich dich, O Herr"
19. Sonntag nach Trinitatis EKG 227  
"Nun lass uns Gott dem Herren"
20. Sonntag nach Trinitatis EKG 177  
"Ach Gott vom Himmel sieh darein"
21. Sonntag nach Trinitatis EKG 203  
"O Konig, Jesu Christe"
22. Sonntag nach Trinitatis EKG 119  
"Nimm von uns, Herr, du treuer Gott"
23. Sonntag nach Trinitatis EKG 179  
"In dich hab ich gehoffet, Herr"
24. Sonntag nach Trinitatis EKG 309  
"Mitten wir im Leben sind"
25. Sonntag nach Trinitatis EKG 318  
"Valet will ich dir gehen"
26. Sonntag nach Trinitatis EKG 120  
"Es ist gewisslich an der Zeit"
27. Sonntag nach Trinitatis EKG 121  
"Wachet auf, ruft uns die Stimme"

APPENDIX B.8

The following is an updated version of the previous list. It appeared in an article by Hans-Christian Dromann, "Der revidierte Wochenliedplan," Jahrbuch für Liturgik und Hymnologie, Kassel: Johannes Stauda Verlag, 1978, pp.189-190.

1. Sonntag im Advent
    - EKG 1 "Nun komm, der Heiden Heiland"
    - EKG14 "Die Nacht ist vorgedrungen"
  2. Sonntag im Advent EKG 3
    - "Ihr lieben Christen, freut euch nun"
  3. Sonntag im Advent EKG 9
    - "Mit Ernst, o Menschenkinder"
  4. Sonntag im Advent EKG 7, stanzas 1, 3-6
    - "Nun jauchzet, all ihr Frommen"
- Christfest I, Tag der geburt des Herrn EKG 15
  - "Gelobet seist du, Jesu Christ"
1. Sonntag nach dem Christfest
    - EKG 17 "Vom Himmel kam der Engel Schar"
    - EKG 25 "Freuet euch, ihr Christen alle"
- Altjahresabend
  - EKG 38 "Das alte Jahr vergangen ist"
  - EKG 45 "Der du die Zeit in Händen hast"
- Am Neujahrstag
  - EKG 40 "Freut euch, ihr lieben Christen all"
  - EKG 45 "Der du die Zeit in Händen hast"
2. Sonntag nach dem Christfest
    - EKG 35 "Also liebt Gott die arge Welt"
    - EKG 50 "O Jesu Christe, wahres Licht"
- Fest der Erscheinung des Herrn (Epiphania)
- EKG 48, stanzas 1, 4, (6), 7 "Wie schon leuchtet der Morgenstern"
  - EKG 337, stanzas 1-5 "Du höchstes Licht, ewiger Schein"
1. Sonntag nach Epiphania
    - EKG 47 "O süßer Herr Jesu Christ"
    - EKG 337, stanzas 1-5 "Du höchstes Licht, ewiger Schein"
  2. Sonntag nach Epiphania
    - EKG 2, stanzas 1-5, 9 "Gottes Sohn ist kommen"
    - EKG 288 "In dir ist Freude"
  3. Sonntag nach Epiphania EKG 189
    - "Lobt Gott den Herrn"
  4. Sonntag nach Epiphania
    - EKG 204, stanzas 1-3, (4-5), 6, (10), 11 "Wach auf, wach auf, 's ist hohe Zeit"
    - EKG 249 "Such, wer da will, ein ander Ziel"
  5. Sonntag nach Epiphania EKG 207, stanzas 1-4, (6), 7
    - "Ach bleib bei uns, Herr Jesu Christ"
- Letzter Sonntag nach Epiphania EKG 46
  - "Herr Christ, der einig Gottes Sohn"
3. Sonntag vor der Passionszeit (Septuagesimae)
    - EKG 242, stanzas 1, 6, (9), 11-12 "Es ist das Heil uns kommen her"
    - EKG 248 "Warn meiner Sünd auch noch so viel"
  2. Sonntag vor der Passionszeit (Sexagesimae)
    - EKG 145 "Herr, für dein Wort sei hoch gepreist"
    - EKG 182 "Es wolle Gott uns gnädig sein"
- Sonntag vor der Passionszeit (Estomihi)
  - EKG 246 "Ein wahrer Glaube Gottes Zorn stillt"
  - EKG 252 "Lasset uns mit Jesu ziehen"

Aschermittwoch EKG 252

"Lasset uns mit Jesu Ziehen"

1. Sonntag der Passionszeit (Invokavit)  
EKG 201 "Ein feste Burg ist unser Gott"  
EKG 208 "Ach bleib mit deiner Gnade"
2. Sonntag der Passionszeit (Reminiszere) EKG 282  
"Wenn wir in höchsten Noten sein"
3. Sonntag der Passionszeit (Okuli) EKG 61, stanzas 1-2, 4, 6-8  
"Wenn meine Sünd mich kränken"
4. Sonntag der Passionszeit (Latere)  
EKG 58, stanzas 1-3, 9-10 "Jesu Kreuz, Leiden und Pein"  
EKG 293, stanzas 1-4, 6 "Jesu, meine Freude"
5. Sonntag der Passionszeit (Judika) EKG 54  
"O Mensch, bewein dein Sünd groß"
6. Sonntag der Passionszeit (Palmsonntag) EKG 66  
"Du großer Schmerzensmann"

Gruendonnerstag, Tag der Einsetzung des heiligen Abendmahls EKG 161

"Das Wort geht von dem Vater aus"

Karfreitag, Tag der Kreuzigung des Herrn

EKG 62, stanzas 1-4 "Ein Lammlein geht und trägt die Schuld"

EKG 72 "Christe, du Schöpfer aller Welt"

Ostersonntag, Tag der Auferstehung des Herrn

EKG 76, stanzas 1-4, 6 "Christ lag in Todesbanden"

EKG 80 "Erschienen ist der herrlich Tag"

1. Sonntag nach Ostern (Quasimodogeniti) EKG 77  
"Jesus Christus, unser Heiland, der den Tod Überwand"
  2. Sonntag nach Ostern (Misericordias Domini) EKG 178  
"Der Herr ist mein getreuer Hirt"
  3. Sonntag nach Ostern (Jubilate) EKG 81  
"Mit Freuden zart"
  4. Sonntag nach Ostern (Kantate)  
EKG 205 "Lob Gott getrost mit Singen"  
EKG 239, stanzas 1, 5-7, (8-9) "Nun freut euch, lieben Christen gmein"
  5. Sonntag nach Ostern (Rogate)  
EKG 105, stanzas 1, 5-8, 13 "Zeuch ein zu deinen Toren"  
EKG 241 "Vater unser im Himmelreich"
- Tag der Himmelfahrt des Herrn
- EKG 90 "Christ fuhr gen Himmel"  
EKG 96 "Jesus Christus herrscht als König"
6. Sonntag nach Ostern (Exaudi)  
EKG 84 "Wir danken dir, Herr Jesu Christ"  
EKG 101 "Heiliger Geist, du Troster mein"

Pfingstsonntag, Tag der Ausgiessung des Heiligen Geistes EKG 98, stanzas 1-2, (3)

"Komm, Heiliger Geist, Herre Gott"

Tag der Heiligen Dreifaltigkeit (Trinitatis)

EKG 97 "Komm, Gott Schöpfer, Heiliger Geist"

EKG 111 "Gelobet sei der Herr"

1. Sonntag nach Trinitatis EKG 99  
"Nun bitten wir den Heiligen Geist"
2. Sonntag nach Trinitatis  
EKG 214 "Ich lobe dich von ganzer Seelen"  
EKG 245, stanzas 1-2, 9-10 "Kommt her zu mir, spricht Gottes Sohn"
3. Sonntag nach Trinitatis  
EKG 166 "Allein zu dir, Herr Jesu Christ"  
EKG 268, stanzas 1-4, 8 "Jesus nimmt die Sünd an"
4. Sonntag nach Trinitatis  
EKG 246 "Ein wahrer Glaube Gottes Zorn Stillt"  
EKG 383, stanzas 1-5 "O Gott, du frommer Gott"



5. Sonntag nach Trinitatis  
EKG 206 "Preis, Lob, und Dank sei Gott dem Herren"  
EKG 216, stanzas 1-4, 9 "Wach auf, du Geist der ersten Zeugen"
6. Sonntag nach Trinitatis  
EKG 152, stanzas 1,2, 4-6 ""Ich bin getauft auf deinen Namen"  
EKG 243, stanzas 4-7 "Durch Adams Fall ist ganz verderbt"
- 7 Sonntag nach Trinitatis  
EKG 159 "Das sollt ihr, Jesu Junger, nie vergessen"  
EKG 233 "Sei Lob und Ehr dem hochsten Gut"
8. Sonntag nach Trinitatis EKG 226, stanzas 1-5, 8-9  
"O glaubig Herz, gebenedei"
9. Sonntag nach Trinitatis EKG 384, stanzas 1, 4-6, 14  
"Ich weiss, mein Gott, dass all mein Tun"
10. Sonntag nach Trinitatis  
EKG 109 "Gott der Vater wohn uns bei"  
EKG 119 "Nimm von uns, Herr, du treuer Gott"
11. Sonntag nach Trinitatis EKG 195  
"Aus tiefer Not schrei ich zu dir"
12. Sonntag nach Trinitatis EKG 188  
"Nun lob, mein Seel', den Herren"
13. Sonntag nach Trinitatis EKG 244  
"Ich ruf zu dir, Herr Jesu Christ"
14. Sonntag nach Trinitatis EKG 283, stanzas 1-5, 9  
"Von Gott will ich nicht lassen"
15. Sonntag nach Trinitatis  
EKG 289 "Auf meinen lieben Gott"  
EKG 298, stanzas 1-2, 4, (5), 6-7 "Wer nun den lieben Gott lasst walten"
16. Sonntag nach Trinitatis  
EKG 87, stanzas 1, 3-5, 8  
EKG 280 "Was mein Gott will, das gscheh allzeit"
17. Sonntag nach Trinitatis EKG 249  
"Such, wer da will, ein ander Ziel"
18. Sonntag nach Trinitatis  
EKG 247 "Herzlich lieb hab ich dich, O Herr"  
EKG 385, stanzas 1,2, 5-6 "In Gottes Namen fang ich an"
19. Sonntag nach Trinitatis EKG 227  
"Nun lasst uns Gott dem Herren"
20. Sonntag nach Trinitatis EKG 190  
"Wohl denen, die da wandeln"
21. Sonntag nach Trinitatis  
EKG 203 "O Konig Jesu Christe"  
EKG 177 "Ach Gott vom Himmel sieh' darein"
22. Sonntag nach Trinitatis EKG 258, stanzas 1-4, 7-8  
"Herr Jesu, Gnaden Sonne"
23. Sonntag nach Trinitatis EKG 179, stanzas 1-4, 7  
"In dich hab' ich gehoffet, Herr"
24. Sonntag nach Trinitatis EKG 309  
"Mitten wir im Leben sind"
- Drittletzter Sonntag des Kirchenjahres  
EKG 123 "Wir warten dein, O Gottes Sohn"  
EKG 309 "Miten wir im Leben sind"
- Vorletzter Sonntag des Kirchenjahres EKG 120, stanzas 1, 5-7  
"Es ist gewisslich an der Zeit"
- Letzter Sonntag des Kirchenjahres (Ewigkeitssonntag) EKG 121  
' "Wachet auf, ruft uns die Stimme"

## Appendix C

### Overview of "Six Steps" in Preparing the Persuasive Sermon

These "steps" emphasize the persuasive sermon, one which seeks to lead the hearer, by the power of the Holy Spirit, to a goal; it believes God can and will change the hearer in some area of faith or life. Other types of sermons (devotional, doctrinal, topical, etc.) can also be used effectively. Disciplines learned for persuasive sermons have much value for other types you will use ... In actual practice several of these steps can be done at the same time. With experience they will take much less time, and you will not need to write so many pages.

- I. Interpreting the sermon text: (Note: in the sub-steps below, write ideas as they come to you regardless of the category or label.)
  - A. General setting of text: The author. The addressees. The historical setting. The general purpose and outline of book.
  - B. Immediate context: Study material just before and after text. Note passages which amplify or illustrate textual concepts.
  - C. Text in vernacular (and modern translations). Get overview and thought progression. List questions original study must answer. Note your experiences with text, vivid phrases, modern expressions, illustrations.
  - D. Study text in original. Use dictionaries, grammars, exegetical (but not homiletical) commentaries. Define all basic words of text and note basic parallels in Gr. dictionary. Clear up all grammatical and syntactical problems. Make your own translation.
  - E. Doctrinal study. Do more thorough study of key words in dictionaries and word books. Clarify major doctrines of text with biblical and confessional theology. Keep growing theologically.
  - F. Parallel passages. Margin of Gr. text; concordances; lexicons. Copy entire passage unless well known. Select passages which expound, apply, or illustrate text.
  - G. Propers for the day. Do these relate to the principle thrust of the text? Note connections and illustrations.
  - H. The Central Thought. (C.T.) in one sentence, state the outstanding, unique, central, applicable teaching of the text.
  - I. Describe briefly the audience and occasion when you expect to deliver this sermon. Class only? On congregation also?
  - J. List all books you used in Step I.
- II. The goal, malady, means, applying the text to hearers.
- III. The trial outline. Complete sentences which show the thought progression and relationships of the various parts to central thought and each other.
- IV. The working brief: final outline, with summary of material for each paragraph; introduction and conclusions indicated briefly.
- V. First draft of sermon. Rough draft, trial verbalization with hearers in mind. Not read or graded, but required step.
- VI. Final draft of sermon. (But note, this is not yet "the sermon"!)
- VII. Preparing to deliver the real sermon before your hearers.

Vincent/Pfitzer. P 110/ 1966-67.

## Appendix D

### Atonement Metaphors from the Bible

(Source: Richard R. Caemmerer. Preaching For the Church. St. Louis: Concordia Publishing House, 1959, pp. 330-331)

Each complex of Law and Gospel is set on one line. Where Law complexes are repeated, the previous line is indicated by its numeral.

Man's Problem (Law)	God's Answer (Gospel)
Effecting a Change in the relation of Man to God	
1 Separated from God, Is. 59:2; 53:6	Atonement, KJV, Rom. 5:11
2 State of hostility toward God	Reconciliation, 2 Cor. 5:18ff.
3 Wrath of God, Eph. 5:6	Peace, John 16:33, Healing, Is. 53:5 Mercy
4 Death, Rom. 6:23; Gen. 2:17	Life, Rom. 6:23; John 3:1-16
5 Sin: rebellion, disobedience, Titus 3:3	Kingdom, Spirit, Matt. 4:17; 2 Cor. 3:17
6 Sin: guilt under judgment, Psalm 130	Forgiveness (like 3); Rom. 3:19ff.
7 Sin: debt, Matt. 6:12	Redemption (like 26)
8 Sorrow (due to sin), 2 Cor. 7:10	Joy, John 16:20
9 Disquiet (due to unfaith), Psalm 42:5	Hope, faith, Heb. 12:1ff.
10 Darkness (life away from God)	Light, Luke 1:79; John 3:19; 12:35
11 Unrighteousness, Rom. 1:18	Righteousness of God; Jer. 23:6; Rom. 3:19ff.
12 Self-righteousness, Luke 18:9ff.	Righteousness of God; Jer. 23:6; Rom. 3:19ff.
13 Filth of sinful nature, Rom. 1:21ff.	Cleansing, John 1:29; Psalm 51

### The One Through Whom God Effects the Change

14 1-13	The Anointed One, Psalm 2:2; Matt. 16:16
15 1-13	The Servant, Is. 53:13ff.; Phil. 2:5-8
16 3-7, its enormity, our helplessness	The Sacrifice; Lamb, John 1:29; Heb. 10:12
17 3-7, its enormity, our helplessness	The Priest, Heb. 4:15; 5; 7; 8; 9:24-28
18 3, 6, 13; 1, 10	The Mercy Seat, Rom. 3:25; I John 2:1
19 Malice, wickedness, insincerity, 1 Cor. 5	The Passover, 1 Cor. 5:7
20 God Unknown to us, John 1:18	The Word, John 1:1-14
21 Temptation, 1, 9, 6, 7	Intercessor, Paraclete, 1 John 2:1; Rom. 8:34
22 Waywardness, 1, 5, 9, 10	Shepherd, Ezek. 34:23; John 10:2ff., etc.
23 1, 4, man's total plight	Jesus, Savior, Matt. 1:21
24 1, 2, 9, 10	Immanuel, Is. 7:14; Matt. 1:23

### The Act by Which God Enables the Change

25 6, 11	Christ's undergoing indictment of Law, Gal. 4:4; 2 Cor. 5:21
26 Bondage under 4-8, Law	Christ's ransom through death, Matt. 20:28
27 1-7	Christ's death on the cross, Col. 1:22
28 26	Christ's death and resurrection: victory, 1 Cor. 15:57
29 Enormity of the wrath of God, 3	Christ's Going to the Father (cross), John 14:2

## The Message Which Communicates the Change to Men

30 1, 2	The Word of Reconciliation, 2 Cor. 5:18ff.
31 1-13	The Preaching of the Cross, 1 Cor. 1:18
32 4-12	The Gospel of Christ, to convert, 1 Peter 1:23
33 Continuing damage of sin, Rom. 7:18ff.	The Gospel of Christ, to build, 1 Peter 2:2
34 4, 12	Baptism, Titus 3:4-7; Rom. 6:4
35 6, 9	Holy Communion, 1 Cor. 11:24-26

APPENDIX E

SOME PAULINE METAPHORS FOR SALVATION

by Dr. William E. Goerss

The following table is not meant to be exhaustive, but should serve as partial evidence of the great wealth of descriptive Scriptural terminology concerning the work of our Lord Jesus Christ for us.

<u>Origin of the Figure</u>	<u>The Natural Man</u>	<u>The Transformation</u>	<u>The New Man</u>
<u>Abstract Notions</u>			
Distance	far off	to make nigh	near
Light	in darkness	to enlighten	in the light
Direction	toward death	to turn, convert	toward life
Goal	useless, wasted	to restore, (to rehabilitate)	useful, (purposeful)
Choice	reprobate, rejected	to elect	elect
<u>Social Life</u>			
General	(lonely)	to associate,	in fellowship
Relation to another's good will	exposed to wrath	to propitiate, to appease	(susceptive to favor)
Family			
Marriage	estranged, divorced	to woo, to wed	bride, wife
Parenthood	stranger	to adopt	son
Inheritance	(disinherited)	to include in a will	heir
Law			
Court of law	accused, guilty	to justify	free
Prison	captive	to give a ransom, to deliver	free
Obligations	(delinquent)	to expiate, to make reparation (to satisfy)	acceptable, solvent
Relation to law	bound, obligated	to fulfill	free
Nation			
Citizenship	alien	(to naturalize)	citizen

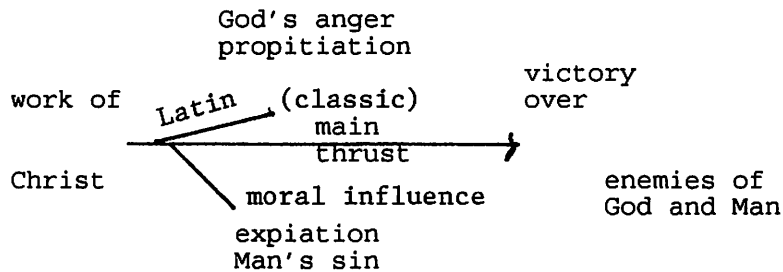
War	enemy	to reconcile	at peace, friend
	captive	to deliver	free
	defeated	to strengthen	victorious
<b>Business</b>			
Property	poor, beggar	to enrich	rich
Business obligations	debtor	to pay, to remit	free
Slavery	slave	to redeem, to emancipate	free
Horticulture	cut off	to engraft	united, engrafted
Shepherding	lost	to see, to rescue	in the fold, found
Building	on the sand	to establish	on the rock
Laundry	soiled, red	to purify, to wash	clean, white
<u>Individual Life</u>			
Life and death	dead	to make alive	alive
Birth	(inexistent) old man	to regenerate	born again new man
Nutrition	hungry	to feed	fed
	thirsty	to slake	satisfied
Health	sick	to heal	well
Eyes	blind	to give sight	seeing
Ears	deaf	to give hearing	hearing
Tongue	dumb, mute	to loose	speaking vocal, articulate)
Muscles	paralyzed	to loose	active, agile
Heart	heart of stone	to change	heart of flesh
Leprosy	leper	to cleanse	cleam, pure
Cleanliness	unclean	to wash, to cleanse	holy, pure, clean
Clothing	rags	to clothe, to endure	festive white garment

Thus God in His multifaceted wisdom has given many descriptions of the jewel of the work of Christ. "Diamond" theology refuses to explain or limit Biblical imagery. Instead it attempts to allow each context and image to blaze with the fire of the Holy Spirit as God shows His love in Christ which passes all understanding. Metaphors are descriptive -- not explanatory -- in God's presentations.

Another possible way to approach and codify the many descriptive pictures of the work of Christ is to distinguish three areas of concern:

1. propitiation: to appease God who is described as being angry with sinful mankind.
2. expiation: to cover sin(s) so that it no longer separates and offends; to bandage man's wounds so that healing can occur.
3. victory: to win the war as God's champion against the common enemies of God and man which are described as sin, death, devil (hell).

This type of distinction could be illustrated thus:



Remember always that Scripture insists that God initiated His Own Plan and that the necessary ingredient of this Atonement is always the death of Christ whose work of Atonement is sealed by His Resurrection, Ascension and Session.

In keeping with this theme, OT history is understood by the NT as prophetic history (e.g., Rom. 15:4 1 Cor. 10:6 and 11). The insistence that Christ must die is based on the conviction that the ancient promises must have eschatological fulfillment (Matt. 26:31; Luke 22:37; 24:7, 26-27, 44-45; John 3:14). Thus early Christian interpretation of Jesus' death rests on the OT, and the preaching of Jesus Who Himself appealed to the OT (Luke 24:25-27). Therefore the theme of the Suffering Servant of Isaiah 52-53 is fulfilled in the saving action of Christ's death (Acts 3:13,26; 4:25,30; 8:26 ff).

Death as propitiation      Romans 5:12ff.  
    Ephesians 5:2 "sacrifice to God"  
    Hebrews 9:14

as expiation for sin		
Acts 10:43	Eph. 5:2	John 10:11; 11:50ff.; 15:13
1 Cor. 15:3	1 Thess. 5:10	1 John 2:2; 3:16; 4:10
Romans 4:25; 5:8; 8:34	1 Tim. 2:6	1 Cor. 11:24 "for you"
2 Cor. 5:14-15, 21	Titus 2:14	Luke 22:19 " "
Gal. 1:4; 2:20; 3:13	1 Pet. 2:21; 3:18	Mark 14:24 "for many"
		Matt. 26:28 " "

as cosmic victory		
1.) over enemies (check OT quotations of Ps. 110)	2.) over death	3.) over sin as power

1 Cor. 15:25	Romans 8:38	Rom. 6:3ff.
Heb. 10:13	Acts 2:24	Gal. 6:14
Acts 2:34	1 Cor. 15:26,45-46,55	Col. 2:20
Mark 12:36; 16:19	Rev. 6:8 20:14	2 Tim. 2:11
Matt. 22:44	John 3:36; 5:24; 6:47	
Luke 20:42		
Phil. 2:6-10		
1 Pet. 3:22		

Sacrificial Terms center around concepts of blood and lamb (mercycseat?)

Blood is poured out in the OT for forgiveness.

(cf. Lev. 17:11--"life in the blood.")  
 Acts 20:29                      1 Pet. 1:2,19  
 Rom. 3:25; 5:9                1 John 1:7  
 Eph. 1:7; 2:13                Rev. 1:5  
 Col. 1:20

Lamb pictures seem to have three main thrusts:

1. Sacrificial, sin offering  
 John 1:29,36 "Lamb that takes away the sin  
 of the world." (Perhaps Isaiah 53:7-8  
 is in John's mind. Note carefully that  
 Pascal Lamb is not sin offering.)  
 John 19:36  
 Acts 8:32  
 1 Pet. 1:19
2. Pascal  
 1 Cor. 5:7
3. Conquering ram  
 Rev. 5:6,12; 13:8

Ransom idea agrees that the life of Christ is the price paid in His death to  
 secure man's freedom; but it is not clear to whom the ransom is paid. Perhaps  
 the thrust is just a vivid metaphor emphasizing the extent to which God went  
 to show His love for fallen mankind.

Gal. 5:1                      Mark 10:45 "ransom for many"    Heb. 9:14  
 Perhaps the idea of ransom is best connected to redemption as freedom from  
 bondage and slavery. Eph. 1:7                      Col. 1:14

(The Holy Spirit is not required to maintain clear-cut distinctions between the  
 various images and figures in context. Whereas, however, God can and does inspire  
 Scriptural authors with mixed metaphors, good preaching as good English attempts to  
 avoid such mixtures.)



APPENDIX F

Lectionary Outline for Lutheran Book of Worship

1st Lessons: Festival Half of Church Year

	A	B	C
ADVENT	I Isaiah 2:1-5 Pilgrimage to Zion	Isaiah 63:16b-17: 64:1-8 Potter & Clay	Jeremiah 33:14-16 Righteous Branch
	II Isaiah 11:1-10 Shoot of Jesse	Isaiah 40:1-11 Comfort, Comfort	Malachi 3:1-4 Messenger
	III Isaiah 35:1-10 Rose of Sharon	Isaiah 61:1-3, 10-11 Spirit on Me (E III C)	Zephaniah 3:14-18 Rejoice, Zion
	IV Isaiah 7:10-14 (15-27) Immanuel	2 Samuel 7:(1-7) 8-11, 16 David's eternal house	Micah 5:2-4 Bethlehem
CHRISTMAS	I Isaiah 63:7-9 God's steadfast love	Isaiah 45:22-25 Every knee shall bow	Jeremiah 31:10-13 Canticle #13 (LBW)
	II Isaiah 61:10--62:3 God's bridegroom	same	same
EPIPHANY	I Isaiah 42:1-7 Servant Song I	same	same
	II Isaiah 49:1-6 Servant Song II	I Samuel 3:1-10 Call of Samuel	Isaiah 62:1-5 God's bride, Zion
	III Isaiah 9:1b-4 or Amos 3:1-8 People in darkness/ Wrath against Israel	Jonah 3:1-5, 10 Nineveh's repentance	Isaiah 61:1-6 Spirit on me (Advent III B)
	IV Micah 6:1-8 Genuine piety	Deuteronomy 18:15-20 Prophet like Moses	Jeremiah 1:4-10 Jeremiah's call
	V Isaiah 58:5-9a Righteous fast	Job 7:1-7 Life is a breath	Isaiah 6:1-8 (9-13) Isaiah's call
	VI Deuteronomy 30:15-20 Choose life	2 Kings 5:1-14 Naaman	Jeremiah 17:5-8 Blessings & cursings
	VII Leviticus 19:1-2,17-18 Love your neighbor (P-23)	Isaiah 43:18-25 New thing: God forgives	Genesis 45:3-8a, 15 Joseph reveals himself
	VIII Isaiah 49:13-18 God's salvation	Hosea 2:14-16 (17-18) 19-20 Israel: God's betrothed	Jeremiah 7:1-7 (8-15) Do not trust in Temple
TRANS- FIGURATION	Exodus 24:12, 15-18 Moses on Sinai	2 Kings 2:1-12a Assumption of Elijah	Deuteronomy 34:1-12 Moses' death
LENT	I Genesis 2:7-9, 15-17, 3:1-7 Creation & Fall	Genesis 22:1-18 Abraham offers Isaac	Deuteronomy 26:5-10 Wandering Aramean

LENT II	Genesis 12:1-8 Promise to Abraham	Genesis 28:10-17 (18-22) Jacob's ladder	Jeremiah 26:8-15 Jeremiah's trial
III	Isaiah 42:14-21 Israel's blindness	Exodus 20:1-17 Decalogue	Exodus 3:1-8b,10-15 Moses' call, burning bush
IV	Hosea 5:15-6:2 "On the third day..."	Numbers 21:4-9 Bronze serpent	Isaiah 12:1-6 Water from wells
V	Ezekiel 37:1-3 (4-10) 11-14 Dry Bones	Jeremiah 31:31-34 New Covenant	Isaiah 43:16-21 Water in wilderness
SUNDAY OF THE PASSION	Isaiah 50:4-9a Servant Song III	Zechariah 9:9-10 Daughter of Zion	Deuteronomy 32:36-39 No God besides me
EASTER DAY	Acts 10:34-43 Sermon to Cornelius	Isaiah 25:6-9 Great Feast	Exodus 15:1-11 or Ps. 118:14-24 Song of Moses/ Cornerstone
EASTER II	Acts 2:14a, 22-32 Sermon at Pentecost	Acts 3:13-15, 17-26 Sermon at Portico of S	Acts 5:12, 17-32 Obey God, not men
III	Acts 2:14a, 36-47 Pentecost sermon: response	Acts 4:8-12 No other name	Acts 9:1-20 Paul's conversion
IV	Acts 6:1-9; 7:2a,51-60 Deacons; Stephen's death	Acts 4:23-33 Peter & John released	Acts 13:15-16a, 26-33 Paul's sermon at Antioch
V	Acts 17:1-15 Paul in Thessalonica	Acts 8:26-40 Philip & the Eunuch	Acts 13:44-52 Antioch sermon: response
VI	Acts 17:22-31 Paul on Areopagus	Acts 11:19-30 Antioch Church	Acts 14:8-18 Healing at Lystra
VII	Acts 1:(1-7) 8-14 Ascension Account	Acts 1:15-26 Election of Matthias	Acts 16:6-10 Macedonian Call
*****			
CHRISTMAS	Vigil - Isaiah 9:2-7 To us a child is born	Dawn - Isaiah 52:7-10 How beautiful the feet	Day - Isaiah 62: 10-12 Salvation to Zion
EPIPHANY	Isaiah 60:1-6 Light in darkness	same	same
ASH WEDNESDAY	Joel 2:12-19 Rend your hearts, not your garments	same	same
HOLY WEEK:			
Monday	Isaiah 42:1-9 Servant Song - I	same	same

Tuesday	Isaiah 49:1-6 Servant Song - II	same	same
Wednesday	Isaiah 50:4-9a Servant Song - III	same	same
Maunday Thursday	Exodus 12:1-14 Passover	Exodus 24:3-11 Communion meal on Sinai	Jeremiah 31:31-34 New Covenant
Good Friday	Isaiah 52:13--53:12 or Hosea 6:1-6 Servant Song IV/"On the third day"	same	same
ASCENSION	Acts 1:1-11 Ascension account	same	same

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- NB Jeremiah's call - Epiphany IV C  
 Isaiah's call - Epiphany V C  
 Moses' call - Lent III C; Pentecost 14 A  
 Paul's call - Easter III C  
 Samuel's call - Epiphany II B  
 Ezekiel's call - Pentecost 7 B  
 Amos' call - Pentecost 8 B

## LECTIONARY (LBW) - 1st LESSONS; PENTECOST SEASON

	A	B	C
PENTECOST	Joel 2:28-29 Prophecy of Spirit	Ezekiel 37:1-14 Dry Bones	Genesis 11:1-9 Tower of Babel
TRINITY	Genesis 1:1-2:3 or Deuteronomy 4:32-34, 39-40 Creation/how great is God	Deuteronomy 6:4-9 Great Shema (P-24)	Proverbs 8:22-31 Wisdom & Creation
PENTECOST	2 Dueteronomy 11:18-21, 26-28 Blessing & Curses	Deuteronomy 5:12-15 Sabbath	1 Kings 8:(22-23, 27-30) 41-43 Solomon's Prayer
	3 Hosea 5:15--6:6 Repentance	Genesis 3:9-15 Curse & Blessing	1 Kings 17:17-24 Elijah raises widow's son
	4 Exodus 19:2-8a Kingdom of priests	Exodus 17:22-24 Cedar tree analogy	2 Samuel 11:26-- 12:10, 13-15 David & Nathan
	5 Jeremiah 20:7-13 Jeremiah's lament	Job 38:1-11 God's answer to Job	Zechariah 12:7-10 Day of the Lord
	6 Jeremiah 28:5-9 True prophecy	Lamentations 3:22-33 God's mercy never ends	1 Kings 19:14-21 Elijah anoints Elisha
	7 Zechariah 9:9-12 Palm Sunday prophecy	Ezekiel 2:1-5 God's call to Ezekiel	Isaiah 66:10-14 Jerusalem, our mother
	8 Isaiah 55:10-11 Heavenly water	Amos 7:10-15 Call of Amos	Deuteronomy 30:9-14 Word is near
	9 Isaiah 44:6-8 No God but one	Jeremiah 23:1-6 Branch (CK C)	Genesis 18:1-10a (10b-14) God eats with Abraham
	10 1 Kings 3:5-12 Solomon's prayer for wisdom	Exodus 24:3-11 Elders & Moses see God	Genesis 18:20-32 Abraham bargains with God
	11 Isaiah 55:1-5 Come to the water	Exodus 16:2-15 Manna & Quail	Ecc. 1:2; 2:18-26 Eat, drink, and be merry.
	12 1 Kings 19:9-18 Elijah in the cave	1 Kings 19:4-8 Elijah & the raven	Genesis 15:1-6 Stars of heaven
	13 Isaiah 56:1, 6-8 Temple, a house of prayer	Proverbs 9:1-6 Wisdom's Banquet	Jeremiah 23:23-29 Word is a fire and hammer
	14 Exodus 6:2-8 Call of Moses	Joshua 24:1-2, 14-18 Joshua's challenge	Isaiah 66:18-23 All will worship God

15	Jeremiah 15:15-21 God makes Jeremiah strong	Deuteronomy 4:1-2, 6-8 What a God Israel has!	Proverbs 25:6-7 Take the lowest seat
16	Ezekiel 33:7-9 Watchman	Isaiah 35:4-7a Eyes of the blind....	Proverbs 9:8-12 Fear of God is wisdom
17	Genesis 50:15-21 Joseph's forgiveness	Isaiah 50:4-10 Servant Song III	Exodus 32:7-14 Moses' intercession
18	Isaiah 55:6-9 Seek the Lord	Jeremiah 11:18-20 Lamb to the slaughter	Amos 8:4-7 Woe to the unjust
19	Ezekiel 18:1-4, 25-32 Individual punishment	Numbers 11:4-6, 10-16, 24-29 Eldad & Medad	Amos 6:1-7 Woe to the rich
20	Isaiah 5:1-7 Song of the Vineyard	Genesis 2:18-24 Creation of Woman	Hab. 1:1-3; 2:1-4 Righteous live by faith
21	Isaiah 25:6-9 Feast of Wine	Amos 5:6-7, 10-15 Seek God and live	Ruth 1:1-19a Ruth's faithfulness
22	Isaiah 45:1-7 God chooses Cyrus	Isaiah 53:10-12 Servant Song IV (End)	Genesis 32:22-30 Jacob wrestles with God
23	Leviticus 19:1-2, 15-18 Love Neighbor (E VII)	Jeremiah 31:7-9 God restores Remnant	Deuteronomy 10:12-22 Obey God's law
24	Amos 5:18-24 Day of the Lord: Darkness	Deuteronomy 6:1-9 Great Shema (Trinity)	Exodus 34:5-9 God's self-description
25	Hosea 11:1-4, 8-9 Out of Egypt I call my son	1 Kings 17:8-16 Woman of Zarephath	1 Chronicles 29:10-13 David's praise of God
26	Malachi 2:1-2, 4-10 Covenant with Levi corrupt	Daniel 12:1-3 Resurrection of just	Malachi 4:1-2a Day of the Lord: Fire
27	Jeremiah 26:1-6 Warning to Jerusalem	Daniel 7:9-10 Ancient of Days	Isaiah 52:1-6 Day of the Lord: Joy
CHRIST THE KING	Exodus 34:11-16, 23-24 God's perfect Shepherd	Daniel 7:13-14 Son of Man	Jeremiah 23:2-6 Righteous Branch (P9 B)

## LECTIONARY (LBW) - 2ND LESSONS: FESTIVAL HALF OF CHURCH YEAR

	A	B	C
ADVENT	I Romans 13:11-14 "Day is at hand"	1 Corinthians 1:3-9 Wait with gifts of HS	1 Thessalonians 3:9-13 Grow in love
	II Romans 15:4-13 Hope for Gentiles	2 Peter 3:8-14 God is not slow, so wait!	Philippians 1:3-11 Blameless at Day
	III James 5:7-10 Patience	1 Thessalonians 5:16-24 Rejoice while you wait	Philippians 4:4-7 (8-9) Votum
	IV Romans 1:1-7 Son of God, David	Romans 16:25-27 God's mystery revealed	Hebrews 10:5-10 Sanctified by Christ
CHRISTMAS	I Galatians 4:4-7 Fullness of time	Colossians 3:12-17 Love and peace in Christ	Hebrews 2:10-18 He became one of us
	II Ephesians 1:3-6,15-18 Our inheritance	same	same
EPIPHANY	I Acts 10:34-38 Peter's account of Jesus' baptism	same	same
	II 1 Corinthians 1:1-9	1 Corinthians 6:12-20	1 Corinthians 12: 1-11
	III 1 Corinthians 1:10-17	1 Corinthians 7:29-31	1 Corinthians 12: 12-21, 26-7
	IV 1 Corinthians 1:26-31	1 Corinthians 8:1-13	1 Corinthians 12: 27--13:13
	V 1 Corinthians 2:1-5	1 Corinthians 9:16-23	1 Corinthians 14: 12b-20
	VI 1 Corinthians 2:6-13	<u>1 Corinthians 9:24-27</u>	1 Corinthians 15: 12, 16-20
	VII 1 Corinthians 3:10-11, 16-23	2 Corinthians 1:18-22	1 Corinthians 15: 35-38a, 42-50
	VIII 1 Corinthians 4:1-13	2 Corinthians 3:1b-6	1 Corinthians 15: 51-58
TRANS- FIGURATION	2 Peter 1:16-19(20-21) Narrative	2 Corinthians 3:12--4:2	2 Corinthians 4:3-6 Glory of Christ
LENT	I Romans 5:12(13-16)17-19 Adam/Christ Type	Romans 8:31-39 Nothing can separate	Romans 10:8b-13 Universal salvation
	II Romans 4:1-5, 13-17 Abraham's faith	Romans 5:1-11 "Christ died for us"	Philippians 3: 17--4:1 Imitate Paul
	III Ephesians 5:8-14 Children of light	1 Corinthians 1:22-25 Foolishness of Cross	1 Corinthians 10: 1-13 Warning of temptation
	IV Romans 8:1-10 Flesh/Spirit	Ephesians 2:4-10 By grace you are saved	1 Corinthians 1: 18-31(or 18, 22-25) Wisdom of God-Cross

	V	Romans 8:11-19 "Sons of God"	Hebrews 5:7-9 Obedience through suffering	Philippians 3:8-14 Press on to the goal
SUNDAY OF THE PASSION		Philippians 2:5-11	same	same
EASTER		Colossians 3:1-14 Seek things above	1 Corinthians 15:19-28 Victory over death	1 Corinthians 15: 1-11 Resurrection appearances
	II	1 Peter 1:3-9	1 John 5:1-6	Revelation 1:4-18
	III	1 Peter 1:17-21	1 John 1:1--2:2	Revelation 5:11-14
	IV	1 Peter 2:19-25	1 John 3:1-2	Revelation 7:9-17
	V	1 Peter 2:4-10	1 John 3:18-24	Revelation 21:1-5
	VI	1 Peter 3:15-22	1 John 4:1-11	Revelation 21: 10-14, 22-23
	VII	1 Peter 4:12-17; 5:6-11	1 John 4:13-21	Revelation 22: 12-17, 20
*****				
CHRISTMAS:	Vigil	Titus 2:11-14 God's grace has appeared	Dawn-Hebrews 1:1-9 God speaks by a son	Day-Titus 3:4-7 Salvation through baptism
EPIPHANY		Ephesians 3:2-12 Mystery of Christ	same	same
ASH WEDNESDAY		2 Corinthians 5:20b-6:2 Now is the day of salvation (Part of lectio continua - B)	same	same
HOLY WEEK				
Monday		Hebrews 9:11-15 Christ the Mediator of a New Covenant	same	same
Tuesday		1 Corinthians 1:18-25 Cross is wisdom of God	same	same
Wednesday		Romans 5:6-11 Christ died for us	same	same
Maundy Thursday		1 Corinthians 11:17-32 or; Institution Narrative	1 Corinthians 10:16-17 23-26 Cup of Blessing (18-21)	Hebrews 10:15-39 Fruit of New Covenant
Good Friday		Hebrews 4:14-16; 5:7-9 Jesus, High Priest through suffering	same	same
ASCENSION		Ephesians 1:16-23 Christ at right hand of God	same	same

## LECTIONARY (LBW) - 2nd LESSONS: PENTECOST SEASON

	A	B	C
PENTECOST	Acts 2:1-21 (The Event)	same	same
TRINITY	2 Corinthians 13:11-14 Trinitarian Benediction	Romans 8:14-17 Sons of God	Romans 5:1-5 Peace of God
PENTECOST	2 Romans 3:21-25a, 27-28 3 Romans 4:18-25 4 Romans 5:6-11 5 Romans 5:12-15 6 Romans 6:1b-11  7 Romans 7:15-25a  8 Romans 8:18-25 9 Romans 8:26-7 10 Romans 8:28-30 11 Romans 8:35-39 12 Romans 9:1-5 13 Romans 11:13-15, 29-32 14 Romans 11:33-36 15 Romans 12:1-8 16 Romans 13:1-10 17 <u>Romans 14:5-9</u> 18 <u>Philippians 1:1-5 (6-11)</u> 19-27 19 <u>Philippians 2:1-5(6-11)</u> 20 <u>Philippians 3:12-21</u> 21 <u>Philippians 4:4-13</u> 22 1 Thessalonians 1:1-5a 23 1 Thessalonians 1:5b-10  24 1 Thessalonians 4:13-14 (15-18) 25 1 Thessalonians 5:1-11  26 1 Thessalonians 2:8-13  27 1 Thessalonians 3:7-13	2 Corinthians 4:5-12 2 Corinthians 4:13-18 2 Corinthians 5:1-10 2 Corinthians 5:14-21 2 Corinthians 8:1-9, 13-14 <u>2 Corinthians 12:7-10</u>  Ephesians 1:3-14 Ephesians 2:13-22 Ephesians 4:1-7, 11-16 Ephesians 4:17-24 Ephesians 4:30--5:2 Ephesians 5:15-20 Ephesians 5:21-13 <u>Ephesians 6:10-20</u> James 1:17-22 (23-5) 26-7 James 2:1-5, 8-10, 14-18 James 3:16--4:6  <u>James 4:7-12 (13--5:6)</u> Hebrews 2:9-11 (12-18) Hebrews 3:1-6 Hebrews 4:9-16 Hebrews 5:1-10  Hebrews 7:23-28 Hebrews 9:24-28  Hebrews 13:20-21  Hebrews 13:20-21	Galatians 1:1-10 Galatians 1:11-24 Galatians 2:11-21 Galatians 3:23-29 Galatians 5:1,13-25  <u>Galatians 6:1-10,</u> <u>14-16</u> Colossians 1:1-14 Colossians 1:21-28 Colossians 2:6-15 <u>Colossians 3:1-11</u> Hebrews 11:1-3, 8-16 Hebrews 12:1-13 Hebrews 12:18-24 <u>Hebrews 13:1-8</u> <u>Philemon 1(2-9) 10-21</u> 1 Timothy 1:12-17 1 Timothy 2:1-8  <u>1 Timothy 6:6-16</u> 2 Timothy 1:3-14 2 Timothy 2:8-13 2 Timothy 3:14--4:5 <u>2 Timothy 4:6-8,</u> <u>16-18</u> 2 Thessalonians 1: 1-5, 12-12 2 Thessalonians 2: 13--3:5 <u>2 Thessalonians 3:</u> <u>6-13</u> 1 Corinthians 15: 54-58 Death is swallowed up
CHRIST THE KING	1 Corinthians 15:20-28 Christ the victor over death	Revelation 1:4b-8 Alpha & Omega	Colossians 1:13-20 Divine Hymn



## LECTIONARY (LBW) - GOSPELS: FESTIVAL HALF OF CHURCH YEAR

	A	B	C
ADVENT 19:28-40	I Mt. 24:37-44 or Mt. 21:1-11 Eschaton: Watch or Palm Sunday	Mk. 13:33-37 or 11:1-10 same	Lk. 21:25-36 or same
	II Matthew 3:1-12 John the Baptist	Mark 1:1-8 same	Luke 3:1-6 same
	III Matthew 11:2-11 Jesus' view of John	John 1:6-8, 19-28 John's witness	Luke 3:7-18 John's preaching
	IV Matthew 1:18-25 Immanuel	Luke 1:26-38 Annunciation	Luke 1:39-45 (46-55) Visitation/ Magnificat
CHRISTMAS	I Matthew 2:13-15, 19-23 Flight to Egypt	Luke 2:25-40 Simeon & Anna	Luke 2:41-52 Jesus at 12
	II John 1:1-18 The Prologue to John	same	same
EPIPHANY	I Matthew 3:13-17 Jesus' Baptism	Mark 1:4-11 same	Luke 3:15-17, 21-22 same
	II John 1:29-41 Behold the Lamb of God	John 1:43-51 Jesus & Nathanel	John 2:1-11 Wedding at Cana
	III Matthew 4:12-23 First Disciples	Mark 1:14-20 First Disciples	Luke 4:14-21 Jesus at Nazareth I
	IV Matthew 5:1-12 Beatitudes/SM I	Mark 1:21-28 Exorcism at Capernaum	Luke 4:21-32 Jesus at Nazareth II
	V Matthew 5:13-20 Salt, light, etc./SM II	Mark 1:29-39 Peter's mother-in-law	Luke 5:1-11 First disciples
	VI Matthew 5:20-37 New Law I/SM III	Mark 1:40-45 Cure of Leper	Luke 6:17-26 Beatitudes/SP I
	VII Matthew 5:38-48 New Law II/SM IV	Mark 2:1-12 Cure of Paralytic	Luke 6:27-38 Love of Enemies/SP II
	VIII Matthew 6:24-34 Do not worry/SM V	Mark 2:18-22 Signs of New Age	Luke 6:39-49 House on Rock/SP III
TRANS- FIGURATION	Matthew 17:1-9 Narrative	Mark 9:2-9 same	Luke 9:28-36 same
LENT	I Matthew 4:1-11 Temptation	Mark 1:12-15 same	Luke 4:1-13 same
	II John 4:5-26 (27-30, 39-42) Woman at Jacob's well	Mark 8:31-38 Passion prediction I	Luke 13:31-35 Woe to Jerusalem
	III John 9:1-41 (13-17, 34-39) Blind Man	John 2:13-22 Cleansing of Temple	Luke 13:1-9 Barren Fig Tree
	IV Matthew 20:17-28 Leadership with service	John 3:14-21 God so loved the world	Luke 15:1-3, 11-32 Prodigal Son



## LECTIONARY (LBW) - GOSPELS: PENTECOST SEASON

	A	B	C
PENTECOST	John 20:19-23 Receive the Holy Spirit	John 7:37-39a Rivers of living water	John 15:26-7; 16:4b-11 Paraclete's Mission
TRINITY	Matthew 28:16-20 Great Commission	John 3:1-17 Nicodemus	John 16:12-15 HS will teach Church
PENTECOST	2 Matthew 7:(15-20) 21-29 True Disciples	Mark 2:23-28 Sabbath controversy	Luke 7:1-10 Centurion's faith
	3 Matthew 9:9-13 Call of Matthew	Mark 3:20-35 Who is Jesus' family?	Luke 7:11-17 Widow of Nain
	4 Matthew 9:35--10:8 Sending of the 12	Mark 4:26-34 Parables: Mustard seed	Luke 7:36-50 Sinful woman
	5 Mathew 10:24-33 Open & fearless speech	Mark 4:35-41 Calming of storm	Luke 9:18-24 Peter's confession
	6 Matthew 10:34-42 Jesus: cause of dissension	Mark 5:21-4a, 35-43 or 24b-34/Jesus & Jairus	Luke 9:51-62 Journey to Jerusalem
	7 Matthew 11:25-30 Cry of Exultation	Mark 6:1-6 Welcome at Nazareth	Luke 10:1-12, 16(17-20) Sending of 70 (72)
	8 Matthew 13:1-9 (18-23) Parable of Sower	Mark 6:7-13 Sending of the 12	Luke 10:25-37 Good Samaritan
	9 Matthew 13:24-30 (36-43) Tares among the wheat	Mark 6:30-34 Sheep without Shepherd	Luke 10:38-42 Mary & Martha
	10 Matthew 13:44-52 Treasure, Pearl, Dragnet	John 6:1-15 Feeding of 5000	Luke 11:1-13 Lord's Prayer
	11 Matthew 13:13-21 Feeding of 5000	John 6:24-35 Bread of Life-I	Luke 12:13-21 Foolish rich man
	12 Matthew 14:22-33 Jesus walks on water	John 6:41-51 Bread of Life-II	Luke 12:32-40 You must be ready
	13 Matthew 15:21-28 Syrophoenician woman	John 6:51-58 Bread of Life-III	Luke 12:49-53 Jesus:cause of trouble
	14 Matthew 16:13-20 Peter's confession	John 6:60-69 Peter's confession	Luke 13:22-30 Narrow door
	15 Matthew 16:21-26 Passion Prediction-I	Mark 7:1-8,14-15,21-23 Pharisees' Traditions	Luke 14:1, 7-14 Humility at Great Feast
	16 Matthew 18:15-20 Brotherly correction	Mark 7:31-37 Ephphatha	Luke 14:25-33 Self-denial
	17 Matthew 18:21-35 Unforgiving servant	Mark 8:27-35 Peter's confession	Luke 15:1-10 Lost sheep, coin
	18 Matthew 20:1-16 Laborer's in Vineyard	Mark 9:30-37 Passion Prediction-II	Luke 16:1-13 Crafty Steward

19	Matthew 21:28-32 Parable of Two Sons	Mark 9:38-50 Skandalon	Luke 16:19-31 Rich Man & Lazarus
20	Matthew 21:33-43 Wicked Husbandmen	Mark 10:2-16 Family: Divorce etc.	Luke 17:1-10 Increase our faith
21	Matthew 22:1-10 (11-14) Wedding Feast	Mark 10:17-27 (28-30) Rich Young Man	Luke 17:11-19 10 Lepers
22	Matthew 22:15-21 Tribute to Caesar	Mark 10:35-45 James & John's request	Luke 18:1-8a Widow & Judge
23	Matthew 22:34-40 (41-46) Great Commandment	Mark 10:46-52 Bartimaeus	Luke 18:9-14 Pharisee & Publican
24	Matthew 25:1-13 10 Virgins	Mark 12:28-34 (35-7) Great Commandment	Luke 19:1-10 Zacchaeus
25	Matthew 25:14-30 Parable of Talents	Mark 12:41-44 Widow's mite	Luke 20:27-38 Resurrection/Saducees
26	Matthew 23:1-12 Hypocrisy	Mark 13:1-13 Eschatological-I	Luke 21:5-19 Eschatological Discourse
27	Matthew 24:1-14 Eschatological Discourse	Mark 13:24-31 Eschatological-II	Luke 19:11-27 Parable of Pounds
CHRIST THE KING	Matthew 25:31-46 Last Judgment	John 18:33-37 King of the Jews	Luke 23:35-43 Penitent Thief

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#### Pentecost Season Divisions

Ralph Gehrke, Planning the Service, CPH, 1962, p.74

Trinity 1-5 (Pentecost 2-6) - Church of the Spirit

6-18 (Pentecost 7-19) - St. John's tide: Growth of faith & love, sanctification.

19-25 (Pentecost 20-26) - Struggle against Satan; Michaelmass

26-27 (Pentecost 27-Christ the King) - Christian Hope; Eschatology

#### Bride of Christ

St. John's Tide - Pentecost 2 - August 14: Baptism, pilgrimage

St. Mary's Tide - August 15-September 28: Discipleship, Mary as example

Michaelmass - September 29 - Christ the King

A) St. Michael's Tide - September 29 to October 31: Struggle with evil

B) All Saints' Tide - November 1 to Christ the King: Judgment and Glorification.

APPENDIX G; SAMPLE SERMON PREPARATION OUTLINE

WORSHIP PLANNING FORM

DATE: 10 November 1991

DAY: Pentecost 22<sup>d</sup>  
 LITURGY: spoken  
 ENTRANCE HYMN: "I Vex'd" (Tune 230)  
 HYMN OF PRAISE: omit  
 PROPER/PRAYER OF THE DAY: p 29  
 1st LESSON: 1 Kings 17:8-16  
 PSALMODY: Psalm 147:1-33-4 TONE: 3  
 2nd LESSON: Hebrews 9:24-28  
 VERSE/RESPONSE: sum by choir  
 THE GOSPEL: Mark 12:41-44  
 SERMON: THEME: "A Stewardship Sermon"  
 TEXT: Mark 12:41-44  
 HYMN OF THE DAY: 404 - choir stanza 1  
 APOSTLES/NICENE CREED: omit  
 OFFERTORY: W. J. Smith's "Linger in the Hall"  
 DISTRIBUTION HYMN(S): 148  
 POST-COMMUNION HYMN: omit  
 SPECIAL INTERCESSIONS:  
 PRAYER OF THANKSGIVING: II  
 OTHER PSALM(S): TONE:

PARTICIPANTS:

ASSISTANT: Tim Huston  
 ORGANIST: Elaine Mielburg  
 ACOLYTE: Therese Drake  
 LECTOR: David Lorenson  
 ALTAR CUILD: Therese Drake  
 USHERS: Dick Almond & Hank Pinski  
 MISSIARY: Kate Stokmann  
 OTHERS:

SERMON OUTLINE:

- i. The widow's mite is a great example for a stewardship sermon.
- ii. Jesus' life is the ultimate example of the stewardship life.
- iii. Because of Jesus' perfect offering we can be encouraged to throw away our lives for him.

ORGAN:

PRELUDE:  
 OFFERTORY:  
 POSTLUDE:  
 OTHER:

CHOIR:

PSALMODY:  
 HYMN STANZAS: 404 - st. 1  
 MOTET OR ANTHEM:  
 COMMUNION MUSIC: "Be Thou My Vision" - choir II. p. 2  
 OTHER:

ADDITIONAL SERVICE NOTES:

1. Widow's Mite
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

1) Status + women: sum 5, 284  
 2) Status + women: sum 5, 284  
 3) Status + women: sum 5, 284  
 4) Status + women: sum 5, 284  
 5) Status + women: sum 5, 284  
 6) Status + women: sum 5, 284  
 7) Status + women: sum 5, 284  
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 9) Status + women: sum 5, 284

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 7) Status + women: sum 5, 284  
 8) Status + women: sum 5, 284  
 9) Status + women: sum 5, 284

- 10) Rabbinic parable - a priest scolded a woman offering of a handful of flour. overnight he received a vision - a rebuke. "Despite her sins; it is as though she offered her life." *Midrash, 334; Schweizer, 259, Parables*
- 11) Significance of the dove; she could have divided and kept one for herself. *Schweizer, 259.*
- 12) Good conclusion to Jesus' public ministry: looking at himself and using security. The person committed himself completely to God's mercy. *Schweizer, 259-260*

Goal: That everyone, young and old, would be led to "throw away" their lives for Christ

Means: Such a lifestyle is a long process filled with pitfalls like doubts, the cares of the world, conflicting ambitions, uncertainty as to the future.

Means: Jesus threw his life away for us on the cross and was given it again in the resurrection. He also gives us his spirit in our baptism and continues to nourish us in the word & sacrament so that we can "throw our lives away" for him as we engage in the process of our lives.

Outline A) Have you ever thrown money away?

B) Widow throw everything she had away, even her whole life.

Goal: That everyone, young and old, be led/encouraged to "throw away" their lives for Christ.

I (Mary) have thrown away their lives, not the least of which was Jesus who gave his life for us all.

A) The Old - widow at Zarephath; widow in Gospel

B) The Young - St. Elizabeth of Hungary; The young at the day

C) Jesus on the cross threw away his life and on Easter received it again

D) Through Baptism, he gives us the spirit which moves us to begin the process of throwing our lives away; ~~through~~

E) Through word, sacrament, & fellowship with God's people, Jesus continues the process.

ii) As young and old continue to grow in the process of throwing their lives away, they will discover that they have actually found their lives! (received)

APPENDIX H

Vocal exercises taken from: Herbert Witherspoon, Thirty Six Lessons in Singing for Teacher and Student. Chicago: H.T. Fitzsimons Co., 1930.

*Thirty-Six Lessons in Singing*



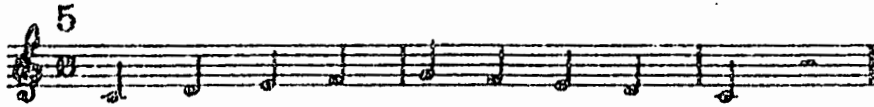
1  
 Huñg \_\_\_\_\_  
 Te-Roo \_\_\_\_\_  
 Hm \_\_\_\_\_  
 Lah lah lah lah lah



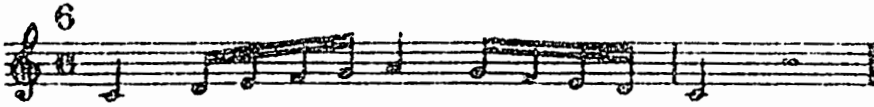
2 3  
 Lah lah lah lah lah Huñg \_\_\_\_\_  
 Ming ming ming ming ming Nah nah nah nah nah  
 Nah nah nah nah nah  
 Mah mah mah mah mah



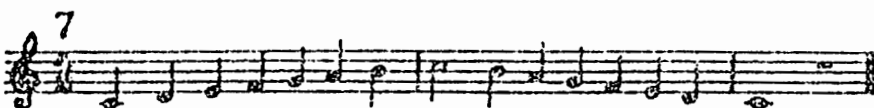
4  
 Mumm mumm etc.  
 Lah lah, etc.  
 Mah mah, etc.  
 Nah nah, etc.



5  
 Ming ming etc.  
 Nah nah, etc.  
 Hm \_\_\_\_\_  
 Huñg \_\_\_\_\_




6  
 Ah \_\_\_\_\_  
 Hm \_\_\_\_\_




7  
 Nah nah nah, etc.  
 Huñg \_\_\_\_\_  
 Ah \_\_\_\_\_



Thirty-Six Lessons in Singing

8  

  
 Ah E ah E ah.  
 Aw oh aw oh aw  
 Huṅ \_\_\_\_\_

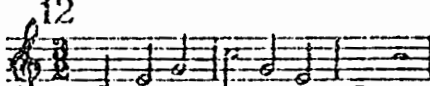
9  

  
 Ah Ā E Ā ah  
 Nah nah, etc.  
 Ming ming etc.  
 Ah \_\_\_\_\_

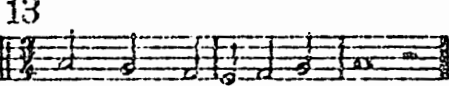
10  

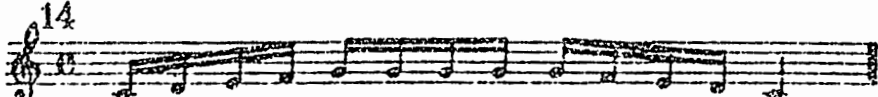
  
 Lah lah, etc.  
 Mah mah, etc.  
 Nah nah, etc.  
 Ah \_\_\_\_\_

11  

  
 Nah nah, etc.  
 Huṅ \_\_\_\_\_  
 E \_\_\_\_\_

12  

  
 Ah Ā E \_\_\_\_\_ Ā ah  
 Huṅ \_\_\_\_\_  
 Ah \_\_\_\_\_

13  

  
 Nah nah, etc.  
 Ming ming etc.  
 Mah mah, etc.  
 Huṅ \_\_\_\_\_

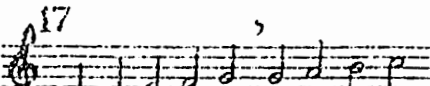
14  

  
 Lah lah lah lah, etc.  
 (no jaw action)

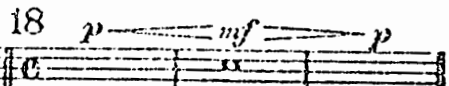
15  

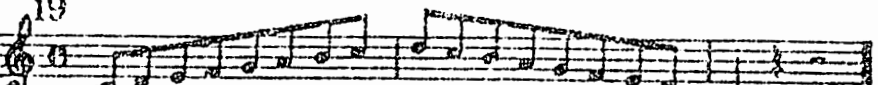
  
 Ah \_\_\_\_\_

16  

  
 Ah \_\_\_\_\_ Ah \_\_\_\_\_

17  

  
 Ah \_\_\_\_\_ ah \_\_\_\_\_

18  

  
 Ah \_\_\_\_\_

19  

  
 Ah \_\_\_\_\_

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