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CONCORDIA SEMINARY
SAINT LOUIS, MISSOURI

HELPING CONTEMPORARY PEOPLE USE
HISTORIC LITURGY

A MAJOR APPLIED PROJECT SUBMITTED TO
THE DEPARTMENT OF D.MIN. STUDIES
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY
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SAGINAW, MICHIGAN
JUNE 2, 1999

ABSTRACT

This project proposes that contemporary people need help understanding and utilizing historic liturgy. It shows how historic liturgy is contemporary by nature, and can be used in a modern and relevant way. Educational tools were developed for use in both the worship and classroom settings. Survey results provide information toward tool development and effectiveness. The result of the project and its implementation in a parish setting was the elimination of the request for a "contemporary" worship from those exposed to the project tools.

ACKNOWLEDGEMENTS

To my wife Judith Ann

The patience she exercised during the seven years of this work's production with my numerous absences both physically and mentally is a testimony to her love and support.

To my children Jennifer, Thad and Joel:

My thanks to them for their insights and perceptions, and for the time they so generously gave when this work took me away from their lives.

To the members of Holy Cross Lutheran Church, Saginaw:

They served as the crucible for this work. May God bless us all by it.

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INTRODUCTION

"Pastor, what do you think about having a contemporary worship service?"

The above question or one of similar nature as asked by parishioners of their pastors is on its way to becoming one of the most frequently pulled triggers in the confusion over what is appropriate Lutheran worship today.

The key to responding to the question of "contemporary" worship is one of education for both pastor and parishioner. A common understanding of the concepts of "contemporary" and "worship" must first be in place on both parts in order to have an appropriate foundation for discussion. Unfortunately, such is not the usual case and the result is the widespread struggle found in the Lutheran Church - Missouri Synod and other Christian denominations as attempts at exploring such an idea are made.

Webster defines contemporary as "of the present time; modern."¹ To a certain extent the desire for a present day,

¹Webster's College Dictionary, (1991), s.v. "contemporary."

modern worship service is part of what is being asked for. While the roots of worship reform and renewal within the Lutheran church can be traced back to Martin Luther, more recent influences are the post-Vatican II changes, the work of the Inter-Lutheran Commission on Worship, and the Church Growth Movement. Still, parishioners who are asking for contemporary worship have something else in mind.

From personal experience and conversations with other parish pastors who are trying to understand and be responsive to the expressed needs of their parishioners, I find that the request for contemporary worship first and foremost is a request for more contemporary music in worship. For most individuals the "liturgy" or format of worship used is usually not an issue. Unfortunately, in many instances changing the liturgy is where the focus ends up and the result is confusion.

Another large group of those requesting contemporary worship does indeed have the liturgy at the focal point of their request. They call their worship boring, monotonous and lifeless. There are several problems that might be involved here but in most cases the "liturgy" does not seem to be the culprit.

First, we should consider the worship leader, the pastor. The issue that numerous congregations are struggling with whether they know it or not is that not many of the pastors of the LC-MS have much depth in the area of worship. To begin, the Master of Divinity curriculum at Concordia Seminary in St. Louis currently offers only one quarter of instruction in the arena of worship. In addition, time constraints and other priorities of parish life often restrict opportunities for further reading or course work in the area of worship. The result we parish pastors know all too well. We find ourselves flying in the dark by the seat of our pants trying to fix what we perceive to be the problem without an adequate operator's manual to go by or knowing where it is. Many end up taking a pragmatic approach to the liturgy of congregational worship. We find out what is working somewhere else which frequently translates as what people "like" and "enjoy" and adapt it for the worship life of the congregation we serve. This is probably where the Church Growth Movement and today's brand of evangelicalism exert their greatest influence.

It needs to be said up front that the pastors of the LC-MS are genuinely and pastorally trying to address a

"felt" need expressed by numerous parishioners throughout the LC-MS. Every brother pastor needs to be encouraged and supported as he perhaps struggles in this arena. My study of worship suggests that there is no one individual or school of thought that is entirely right or wrong. We are not dealing with a right or wrong issue as much as one of appropriateness. As a matter of fact when it comes to worship Peter Brunner says it well, "There is a lot of latitude between the absolutely forbidden and the absolutely commanded."² He is speaking about the guidance God gives in Scripture. Between those two extremes there is a vast area to roam and explore with a lot of possibility for what is appropriate in worship. In that sense one could say that there is a wide-open field in terms of worship style and practice. Many pastors in addressing the worship question seem to gravitate toward the extreme contemporary side of the spectrum.

However, there is also a consistent form of Christian worship that has developed throughout the centuries that is not legalistic but biblical in its very nature. There is a

²Peter Brunner, Worship in the Name of Jesus, trans. M. Bertram (St. Louis: Concordia Publishing House, 1968; reprint, 1980), 230.

necessity for maintaining a balance between the historical/traditional aspects of worship life and the innovation of contemporary practice. The vast area to roam and explore and this Biblically based historical form need to be balanced. In that sense pastors/worship leaders act as acrobats juggling the liturgy of worship within several areas of consideration from theology to structure, and education to parochialism, always needing to keep in mind the wholistic emphasis of worship.

Martin Luther did this well in his day and provides us with solid guidance and example. Men such as Martin Luther and the other writers of the Lutheran Confessions give clear indication that change for the sake of change is inappropriate. So the important question concerning what is appropriate for Sunday worship really involves whether the pastor as worship leader chooses to lead from an informed or uninformed perspective. That will determine the basic worship guidelines he uses.

WHAT IS WORSHIP?

Jesus said, "Where two or three come together in my name, there am I with them."³ Therefore, the Biblical picture of worship involves the assembly of the Christian congregation in the name of Jesus. This brings to bear all that Scripture teaches us concerning that coming together and our Lord Jesus Christ.

Worship includes faith that receives the remission of sin from the Gospel and the love for God and our neighbor that flows from this faith.⁴ In a practical and simplistic sense worship involves God because he is God, what he did for us in Jesus Christ, and our praise filled and thankful response.

Understanding the Third Article of the Apostles Creed helps to further define the role worship plays in our lives. As Luther's explanation to the Third Article states, it is the Holy Spirit that "calls, gathers, enlightens and sanctifies the whole Christian Church on

³Matt. 18:20 NIV.

⁴Brunner, Worship in the Name of Jesus, 21.

earth and preserves it in union with Jesus Christ in the one true faith.”⁵

Further Luther states:

Through it [community of believers] he gathers us, using it to teach and preach the Word. By it he creates and increases sanctification, causing it daily to grow and become strong in the faith and in the fruits of the spirit.⁶

As each individual community of believers gathers in worship the Word of Christ is proclaimed and forgiveness is offered through absolution and the sacraments. These are the means the Holy Spirit uses to do this work.

Accordingly, “Where Christ is not preached, there is no Holy Spirit to create, call, and gather the Christian Church, and outside it no one can come to the Lord Christ.”⁷

St. Paul writes that “whatever you do, do it all for the glory of God.”⁸ Glorifying God is worshipping him. It is lifting him up for who and what he is—Almighty God, who

⁵Theodore G. Tappert, trans. and ed., The Book of Concord (Philadelphia: Fortress Press, 1959), 345.

⁶Ibid., p. 417.

⁷Ibid., p. 416.

⁸1 Cor. 10:31 NIV

loves us and in his Son Jesus redeemed us. That is the focus of a Christian life.

Scripture instructs that we as God's people should love God with all our heart, soul, mind, and strength; and our neighbor as we love ourselves.⁹ Therefore Scripture conveys the idea that worship involves our thoughts,¹⁰ our prayer,¹¹ our words,¹² and our deeds.¹³ It shows how holistic the involvement of worship ought to be in our lives.

A second consideration of worship is that many Christians have only a narrow view of what it is, thinking that it only involves their activity, responsive or otherwise. It is of utmost importance for the pastor and congregation to know that worship that is acceptable to God by its very nature originates with God and is driven by God's love. It involves the individual believer's

⁹Deut. 6:5 and Matt. 22:37-39 NIV.

¹⁰Mark 12:30 NIV.

¹¹Eph. 6:18 NIV.

¹²Rom. 10:8 NIV.

¹³Matt. 5:16 NIV.

responsive expressions of that belief as he relates to God who has related to him in the redeeming love of Jesus Christ. The Holy Spirit working through the means of grace brings all this about for the believer. So one can see the high level of importance placed upon the assembly of believers during the Sunday morning work or liturgy of worship.

All Christians need to learn that worship is the gift of God to his people through which they recognize the peace, love, and joy of a restored relationship with him. That is the basis for true happiness. Understood as such makes one aware of how important worship is or ought to be. Parish pastors know that parishioners will appreciate and do what is important to them. My experience suggests that parishioners today, especially younger ones, are approaching worship expecting it to be different from what is found in their everyday lives. They expect it to be godly, spiritual, a cut above, done with excellence. They by the Holy Spirit are in a relationship with God through their faith in Jesus Christ and assemble together in the formal Sunday worship setting to respond. This God-moved response of faith, which is one of worship and service, necessitates the need for education about their responsive

action. If they are not taught what worship is how will they know? This is especially true in view of today's cultural and societal mindset of self being first and foremost. The result of that mindset is a people who seek a worship opportunity that makes them feel "spiritual," and is highly experiential with a lot of perceived self-gratification. It shows up in the "like and enjoy syndrome" which seems to be finding its way as the approach to appropriate worship. This contrasts with an approach that serves God because he is God, and each other because that is his way.

Worship must be tied to the past in order to give it relevance and perspective for the present and future. It must be tied to the historical events of God's involvement in human life to give meaning and purpose to our human existence. It must also be tied to the liturgical practice of the past to give insight and godly responsiveness and service in the present based on what is tried and true.¹⁴ This impacts pastors in their role as worship leaders who of necessity attempt to maintain a balance between the historical and traditional aspects of worship and

¹⁴James F. White, A Brief History of Christian Worship. Nashville: Abingdon Press, 1993, 16.

contemporary innovation. Extremism in either direction will cause confusion and in many cases conflict. It is in the context of the two extremes that much of the hostility and conflict occur.

One end of the spectrum is the extreme that gives high regard to societal dynamics. It recognizes the mentality of baby boomers, those born between 1946 and 1964,¹⁵ as being highly spiritual and experiential in emphasis instead of scriptural (divine) and traditional or historical. In the life of the typical "baby boomer" self is the center of personal reality. "Baby boomer" mentality, as portrayed by George Barna's research, is characterized by loosened loyalties, less desire for long term commitments, and a high level of focus on family life and family problems.¹⁶ One of the controversial points with the Church Growth Movement is that in sensitivity to this generational dynamic it is suggested that worship leaders should modify church programming and worship life to accommodate it. This idea taken to its full use suggests a different program and

¹⁵Neil Howe and Bill Strauss, 13th Gen (New York: Vintage Books, 1993), 12.

¹⁶George Barna, The Frog in the Kettle. (Ventura: Regal Books, 1990), 33.

worship life for every succeeding generation and every different group.

Some sensitivities such as a vocabulary understood by the people, effectiveness and quality are common sense and can be seen in the worship life of the church since its beginning. However, going to the extreme of placating the "felt" needs of a generation of people like "baby boomers," striving for what they like and enjoy, might lose sight of their true worship needs. It also raises these questions: Are we to modify the liturgy for each different generation or group that comes along? Do we modify to the least common denominator?

Whenever changes are made for one group the risk is there of alienating another group. If, as in today's society, four or five different generations or groups are present for worship, which one is to be focused on? Splitting them apart or picking one to focus on will only serve to further fracture families that are in need of something to help pull them together. The liturgy has historically served to pull together and unite around the Gospel of Jesus Christ, not the reverse.

The other extreme is what Dr. James L. Brauer has called "the strawman that anti-liturgical types like to

slay."¹⁷ It is the notion that there are parish pastors who advocate that worship life or liturgy must adhere exactly to what is contained on the pages of The Lutheran Hymnal¹⁸ or Lutheran Worship.¹⁹ While there may be those who are not familiar with rubrics and other variations to the liturgy, the desire on their part is more than likely an attempt to stay away from the opposite extreme of totally disregarding the historical/traditional liturgy in favor of a "contemporary" model that is experiential and perhaps highly spiritual, yet devoid of educational parameters and the past.

What is most often missing in the liturgy of those trying to modernize it is an educational thrust. The LC-MS has from its beginning placed a priority on Christian education. To omit that in the worship arena is contradictory to the Synod's founding objectives. In

¹⁷James L. Brauer, to Richard J. Wolfram, note on course paper for DM 920, 8 June 1992, Concordia Seminary, St. Louis.

¹⁸The Lutheran Hymnal (St. Louis: Concordia Publishing House, 1941), 5-52.

¹⁹Lutheran Worship (St. Louis: Concordia Publishing House, 1982), 136-235.

addition, with an educational emphasis present in liturgy, parishioners are able to learn more about their response to God for what he has done for them, appreciate him more, and grow in their awareness of worship and responsiveness.

Parish pastors must be involved in a constant vigil to look at their congregations worship from their vantage point as pastor. It is important that worship leaders remember what God tells his people through the Apostle Paul about the Christian life. "Whatever you do, do it all for the glory of God."²⁰ Worship is our highest priority!

SUMMARY

Basic agreements in worship practice within the LC-MS are lacking today. The extreme of ideas go from a legalistic "you must use the hymnal" to an open-ended and permissive anything goes. The idea of "contemporary" seems to be the catchall for any liturgical modification. It is applied on both ends of the discussion which is why there is so much confusion.

The intent of this project is to suggest some foundational parameters that provide guidance and hopefully a generally acceptable climate for all pastors/worship

²⁰1 Cor. 10:31 NIV.

leaders to operate within as they plan the liturgy of worship. The underlying assumption is that all want to follow a practice that is God pleasing (theology) and also meets the needs of the congregation/people (practice). I pray that my efforts might help bring that about.

Overview

Each of the five chapters of this project focuses on a different aspect of help or guidance for today's people in their use of the historic liturgy. Chapter 1 provides a historic overview of the congregation involved with the project. The results of a worship survey (appendix 1) of five different groups of the congregation are provided in chapter 2. Specific responses to the survey questions are found in appendix 2. Chapter 3 gives guidance concerning the music that is used in worship and its influence. Chapter 4 shares information about the tools that were developed as part of the project to educate parishioners about worship. The tools are found in appendices 3, 4, 5, and 6. Chapter 5 provides guidance toward achieving uniformity in worship life.

CHAPTER 1

HISTORICAL SETTING

The worship life of today's congregation is heavily influenced by its origin and history. In order to have a fuller understanding of the work of this project the history of the congregation involved is provided.

Congregational Description

Holy Cross Lutheran Congregation was founded in the vast wilderness of the northwest on the banks of the Saginaw River. On January 29, 1849, Holy Cross began as a town mission of a wilderness mission called Frankenlust under the direction of a Lutheran missionary to the Franken colonies, Rev. Ferdinand Sievers. This mission nature of the congregation would be extremely influential throughout its history.

The German settlers of Saginaw who gathered under the banner of Lutheranism installed their first pastor, Rev. Ottomar Cloeter, on November 30, 1849. Under Pastor Cloeter's leadership, the first mission focus of Holy Cross

was to start Holy Cross Lutheran School in 1850. For a brief span of time a Lutheran seminary was co-located with Holy Cross. A controversy between the Franken colonies (partnered with the young Missouri Synod) and Rev. Loehe of Bavaria, Germany (who was responsible for the founding of the seminary) ended with its relocation to Iowa. However, a consistent track record of confessional adherence to the Word became a hallmark of Holy Cross.

With a mission fervor built upon the Word of God, Holy Cross proceeded. In 1857 Rev. Cloeter was succeeded by Rev. J. A. Huegli who after three years left and was succeeded by Rev. M. Guenther. In 1872 Rev. Guenther was succeeded by Rev. Joseph Schmidt. Under his direction a second school was built a few miles north of the Holy Cross facility. It later became the foundation for a daughter congregation.

In its first twenty-five years of ministry, Holy Cross congregation built two church facilities, five schools and two parsonages. As a congregation, she paved the way for mission and ministry in the Saginaw Valley.

Rev. Herman Speckhard succeeded Rev. Schmidt in 1894. Under the direction of these two pastors Holy Cross was blessed with tremendous growth. Also, under each pastor a

daughter congregation was begun. With each a core of members was released to the new start. That track record was one that would be followed many more times to the glory of God and the growth of his Church.

In 1917, Rev. Louis Linn succeeded Rev. Speckhard. He proved to be a champion for Lutheran schools when the Michigan District needed one. Also under his direction English worship services began.

Rev. Emil H. Voss succeeded Rev. Linn in 1927. He served at Holy Cross until his retirement in 1966. Under his direction four more daughter congregations were formed and a new church facility was constructed. Because of congregational growth a second pastor was called in 1952, Rev. Harold F. Krach. Growth continued so that under Pastor Krach's direction a new school facility was erected in 1969. Rev. Krach retired from Holy Cross in 1985 and was succeeded by Rev. Dave Estes who served Holy Cross for three years.

During Rev. Estes' tenure the congregation and school tackled some very difficult growth issues. For over a decade Holy Cross had experienced numerical decline and financial stress. Pastor Estes called for a major evaluation of the congregation. The congregation contracted

Rev. Paul Heinecke, a consultant for the Michigan District. He completed his work and report in the spring of 1987.

The "Heinecke Report" provided the foundation for the next decade's plan of action. Rev. Estes accepted a call to the Michigan District Office in mid 1988 and was succeeded by me in the early spring of 1989. I was charged by the congregation to implement the recommendations of the Heinecke Report.

From the summary statement on page twenty-two of the Heinecke Report, five components toward growth were named:

- 1) Intentional Development of a Metropolitan-Style Ministry.
- 2) Creation of Even More Impressive Worship Services.
- 3) Emphasis on New Member Recruitment through Relational Evangelism and Forceful Promotion.
- 4) Provisions for Membership Cultivation
- 5) A Missionary Reshaping of the Christian Day School.

These five components were to be interwoven into six categories: Statement of purpose, facilities, staff, finances, the Christian Day School, and securing membership affirmation of the new model.

To date many of the recommendations of the Heinecke Report have been implemented. For the purpose of this project I will focus on the second component of that report which deals with the worship life of the congregation.

CURRENT SETTING

Holy Cross congregation is a large, urban congregation with an average worship attendance of 400. Recognizing the rich history of past ministry inspires the current membership to see the future as an opportunity to do even more.

Currently, the strengths of the congregation can be found in five areas:

- 1) The worship life of the congregation inclusive of music, liturgy and preaching.
- 2) Holy Cross Lutheran School, preschool to grade eight.
- 3) "Beyond These Walls" weekly radio broadcast.
- 4) The social ministry emphasis.
- 5) Evangelism and outreach through athletics.

It is of interest to note the current age spread of the congregation in comparison to that of thirteen years earlier in the Heinecke Report. Over the past decade the

age distribution of the membership has shifted. Then it was top heavy with 25 percent of the members 65+ years old and 16 percent of the members in the 0 to 14-year-old level. Currently 21 percent of the members are 65+, and 23 percent are in the 0 to 14-year-old level. This younger level is reflective of new families with young children coming into membership. It also corresponds with the 23 percent average number of children of that age level in Sunday worship.

Overall the numerical size of Holy Cross has stayed the same over the past thirteen years. At the same time worship attendance has been maintained and even shown growth. This is a demonstration that the congregation has made the transition from a declining congregation to a stable one.

It is of interest to note that one-half of the current membership has joined the congregation since January of 1975. Therefore innovation and change are not difficult to accomplish unless there are blocking efforts by the other half of the congregation. This has not been the case with the implementation of the Heinecke Report recommendations.

The greatest challenge the congregation faces is represented by the 190 parking spaces available to it. Of

those the congregation owns only 60. Holy Cross is a land-locked facility. Its 1.75 acre site is bordered on all four sides by city streets with no potential for expansion beyond them at this time. While the sanctuary can seat 550, the available parking is used up well before capacity can be reached. For that reason worship attendance has plateaued.

The potential growth of the congregation is enormous as long as the membership does not accept the status quo as their maximum effort and fall into the maintenance ministry trap.

The Worship Scene at Holy Cross

I have served the congregation for the past ten years as the Administrative Pastor of Holy Cross. Given the current trends in churches as reported by various authors today, I see numerous issues pertaining to worship for congregations to address.

The worship arena as the pinnacle of congregational life finds much confusion in the church at large today. The question of "contemporary" worship as stated in the introduction is causing a great deal of frustration on the part of clergy, laity, and even within families. A large

part of the issue finds its emphasis in the music life of the congregation. At Holy Cross therefore, the Minister of Music has a key role (see Chapter 3).

A second need in the worship arena involves education-teaching the laity what worship is from a Biblical, historical, and traditional perspective. Education is, after all, one of the hallmarks of the LC-MS. Unfortunately, not many of our clergy have a background in worship beyond one course of instruction at the M-Div level. So, most are not equipped to deal with the current worship questions effectively.

In addition, both laity and clergy are being bombarded with an "evangelical" worship style high on feelings, emotions, and a theology of glory that is received and being used by many pastors as a pragmatic solution.

Holy Cross congregation finds itself surrounded by daughter congregations at both ends of the worship spectrum. As the mother congregation Holy Cross is in a position to take the lead in offering a solution.

PERSONAL WORSHIP EDUCATION

The bedrock of my worship education took place as part of my growing up years within the LC-MS, and as part

of my formal education experience in Lutheran schools inclusive of elementary, high school, and college. Concordia Seminary in St. Louis provided some depth to my background through one quarter of worship training taught by Dr. Wayne Schmidt. In addition, my experience and involvement as a Naval Reserve Chaplain over the past 17 years have exposed me to a wide variety of worship styles and provided me with considerable more insight into worship than I might otherwise have received.

In 1985 I served as pastor at Trinity Lutheran Church in Walla Walla, Washington. While there I was exposed to worship style differences in a "baptism of fire", literally. Due to a fire in our church facility and the resulting smoke damage we held our worship services in the First Assembly of God's old sanctuary during the six months that our facility was under repair. We shared a common coffee hour with the members of First Assembly and had frequent visits by their members to our worship services and vice versa. This provided for quite an extensive dialog and study regarding our worship practices.

In 1987 I accepted a call to serve as the Executive Director of the Lutheran Education Society, Inc. in Ft. Lauderdale, Florida. A year later I was called as

Associate Pastor of St. Mark Lutheran Church in Hollywood, Florida. While serving in this area I was exposed to quite a wide variety of "Lutheran" worship styles. I also learned that ministry in South Florida is carried on with a mission field mentality that results in many stylistic differences from conservative mid-western worship such as is found in the Saginaw valley.

All of these experiences came with me to Saginaw where I currently serve a congregation that is rebounding from years of decline and is now growing again. Holy Cross averages twenty-five visitors a week in worship. There are also numerous contacts with unchurched families via the preschool and day school. It is increasingly apparent that what takes place in our worship life and in the Christian fellowship and education around that worship life are arenas of congregational growth. They are the primary arenas in which to initiate and maintain relationships with seekers or those looking for a church home or God or a Savior.

It did not take long after my arrival in Saginaw before I was asked about a "contemporary" worship service. Numerous members suggested that Holy Cross should offer one like others in our area. I was not sure what was meant by

"contemporary", so my response was to study the idea. Two avenues were available. One that I took advantage of involved attendance at seminars which offered current insight and ideas relating to the worship arena. I learned that there was a lot available on the topic but not much from the LC-MS. That led to the second avenue that I took advantage of, the Doctor of Ministry Program at Concordia Seminary in St. Louis. It was my course reading, classroom instruction and interaction, and related course projects that helped me to ask the right questions. Then I set about trying to answer them.

In light of statements on worship from various groups of our Synod and apparent differences in the interpretation of the Synodical constitution regarding worship, there appears to be a need to determine how to evaluate worship styles and forms. Asking the question, "What criteria are to be used?", will lead one into a vast void. What is needed is a bridge between our Biblical/traditional basis and the contemporary Church Growth oriented emphasis. That bridge should provide guidance and examples and still remain true to our Biblical and confessional basis. It should answer the question of what is appropriate for the formal Sunday morning worship and what is not. From my

perspective in dealing with the diversity of parish pastors it is important to remember the sainted Dr. Scharlemann's frequently quoted Rule 6, "Don't take yourself so seriously," when the topic of worship is discussed.

GENERAL CONCLUSIONS

It is my observation that most people in the LC-MS, clergy and laity alike, recognize that there are no more boats coming from Germany. They also recognize that there are boats coming from other places. These recognitions have caused the discussion over distinguishing between our style of worship and our doctrinal substance that is solely based on the Word of God. That is important in order to frame our substance in a fashion that is appealing and makes congregational worship time just that. It makes worship a weekly event that provides optimum opportunity for the body of believers in all of its diversity to continually declare the love of God. It facilitates praising him and offering him thanksgiving (Doctrine of Sanctification) for his love and blessing in our lives through his Son, Jesus Christ and what he has done (Doctrine of Justification). Of equal importance is the

need to maintain a presentation of Law and Gospel with their proper distinction.

The unchurched, the lost, and the erring, with whom we are called by the Great Commission to share Christ, have a distinctively different background and orientation than in the recent past. It is most effective to meet them where they are with our substance in a style they can relate to. In order to do that education is called for. This is the tradition of the LC-MS. At the same time it is necessary to maintain sensitivity to those of our fellowship who have learned and understand and appreciate the traditional style of Lutheran worship. They are, after all, the first priority in the formal Sunday morning gathering because it is first and foremost a gathering of believers. However, their education regarding what is style and what is substance is crucial because of our Great Commission driven desire to be open to those on the outside looking in, and those on the outside being invited in.

As I tried to understand what was appropriate for the formal gathering of believers on Sunday morning, I was reminded that what is powerful is the substantive Word of Jesus Christ and him crucified. It is that Word that will

change lives. It is that Word around which worship is to be focused. We dare never lose sight of that fact.

Another consideration to be noted is that due to the mobility of our society we should strive to have some sort of continuity and uniformity for our people as they move from congregation to congregation. To date, this is an area of great neglect. It will not be an easy task to correct, but doing so would be in keeping with Luther's concept of regional uniformity.

Laity Perceptions

When members of the laity raise the desire for a contemporary worship service, what are they asking for? When pressed for a definition, an overwhelming percentage of people indicate they are talking about the music of worship. Hymnody is their primary interest, and to a lesser degree they are referring to sung parts of liturgy. Parents of young children express a desire for music in worship that their children are able to relate to. They talk about "contemporary" and "youth" services that they remember from their growing up years, and in the very next sentence talk about music in relation to that.

Holy Cross has a great number of families with young children. It is important to be sensitive to their needs in the worship arena. In order to understand the thinking of members in regard to Sunday morning worship a survey was made of five target groups: Younger members in their 20's - 30's; newer members for less than five years; older members 30+ years old who have been Lutheran for most of their lives; inactive members; and non-members attending an adult information class. The results of this survey are included as chapter 2 of this project.

In addition, several educational tools were developed and utilized over the past six years with the goal of educating the members of this congregation about worship. These tools are listed in chapter 4 of this project. The result of this educational emphasis has been a reduction if not elimination of requests to have a "contemporary" worship service as a regular offering for Sunday morning's formal gathering of the members of Holy Cross. When requests do occur they usually come from an individual who has not been fully exposed to the tools of chapter 4.

Finally, as I have suggested already, the mobility of people in today's society raises the need for uniformity in worship forms as a weekly consideration of every parish

pastor. Regardless of what liturgical format or focus is used, the pastor as worship leader has become a weekly editor of worship material. The guidance for making editorial decisions is addressed in chapter 5 of this project.

The good news in terms of uniformity in worship forms for the members of the LC-MS is the material that is coming from the Commission on Worship of the LC-MS. The Commission is in the best position to provide materials and guidance to help the congregations of the LC-MS reach regional (Synodical) uniformity. **To God be the glory!**

CHAPTER 2

TEST GROUPS AND SURVEY

When it comes to worship as a discussion point today, one finds that much of the material concerning it is highly sensitive to generational dynamics. Pollsters, psychologists, sociologists, and the authors of many books on the topic of worship who are in sync with the principles of church growth advocate generational sensitivity in the worship arena. Taken to its end point this requires a worship service for each generation on Sunday morning that takes each generation's unique dynamics into account. In most congregations that would mean five or more different services.

In addition to the generational aspects there are other factors that could be used to make distinctions in the worship arena such as culture or ethnic origin or anything else for that matter. There is really no end to identifying subgroups.

One observes that multiple worship services with generational sensitivity have not happened in the past

except perhaps where there were services in both English and German for a while. That does not mean they should not be used in today's climate, especially since there have been other group dynamics such as ethnic origin which have been the basis for worship. However, proceeding in that direction is not the answer. That is because it will not necessarily address the factors that truly underlie what is in the hearts and on the minds of people today when it comes to worship.

What follows are the results of a worship survey (Appendix 1) that attempts to determine what difference might exist concerning attitudes between individuals who have had more exposure to worship education, as noted in chapter 4, and those who have had less. It was administered to five different target groups within Holy Cross Lutheran Church. The individuals in each group were chosen in a random fashion. The five different groups were: 1) younger members in their 20's - 30's; 2) newer members for less than five years; 3) older members 30+ years old who were life-long Lutherans; 4) inactive members; 5) non-members. Twelve surveys were given out in each group for a total of sixty. Thirty-three of the surveys were returned. This was found to be an adequate

number to highlight group differences. Many of the respondents in groups 1, 2 and 3 have participated in some or all of the educational activities to be discussed in chapter 4. Their responses to the survey questions are reflective of that experience.

WORSHIP SURVEY RESULTS

Respondents were first asked to state what worship is. Their responses are found in Appendix 2. Most of the respondents in groups 1, 2, and 3 indicated that it is a gathering together for the purpose of doing something such as praising, tithing, praying, thanking, strengthening, and learning. All would be classified as responsive actions toward God who has acted on their behalf through Jesus. However, only a few mentioned Jesus specifically in their responses. The one inactive member who gave a response saw it as a place. Two non-members responded. One said it is the study of God and the other homage to a higher power. Both of these focus only on personal action.

Next, respondents were asked to state what liturgy is. (Refer to Appendix 2) Groups 1, 2 and 3 almost without exception indicated that it was the order, routine, or plan of worship. Only 33.3 percent of inactives identified it

with the order of worship. The three non-members did not know. Interestingly, they were of Roman Catholic background.

Question 1. Is there a difference between the formal gathering of believers on Sunday morning, and worship at other times and places?

Table 1.--Responses to Question 1

GROUP	1	2	3	4	5	TOTAL
YES-%	87.5	40.0	85.7	66.7	0	69.7
#	(7)	(2)	(12)	(2)	(0)	(23)
No-%	12.5	60.0	14.3	33.3	100	30.0
#	(1)	(3)	(2)	(1)	(3)	(10)
	N=8	N=5	N=14	N=3	N=3	N=33

Seventy percent of the respondents answered yes. The percentages in Table 1 show that newer members, inactive members and non-members do not see a difference. This would follow since they have had the least amount of education concerning worship. This would also make them more inclined to seek a worship experience on the basis of what they like and enjoy.

Question 2. Should there be a distinction between what worship form is used on Sunday morning in the formal gathering and those used at other times and places?

Table 2.--Responses to Question 2

GROUP	1	2	3	4	5	TOTAL
YES-%	87.5	40.0	92.9	33.3	0	69.7
#	(7)	(2)	(13)	(1)	(0)	(23)
NO-%	12.5	60.0	7.1	66.7	100	30.0
#	(1)	(3)	(1)	(2)	(3)	(10)
	N=8	N=5	N=14	N=3	N=3	N=33

Table 2 shows that 70 percent of the respondents answered yes. Again, newer members, inactive members and non-members indicate there should be no distinction. This conforms with question 1. Those respondents who have been in the congregation for a length of time, represented by groups 1 and 3, call for a distinction.

Question 3. Other forms of worship that involve drama, musicals, skits, concerts, etc., are more appropriate to use outside of the Sunday morning formal gathering of believers.

Table 3.-Responses to Question 3

GROUP	1	2	3	4	5	TOTAL
YES-%	50.0	40.0	64.3	66.7	66.7	57.6
#	(4)	(2)	(9)	(2)	(2)	(19)
NO-%	50.0	60.0	35.7	33.3	33.3	42.4
#	(4)	(3)	(5)	(1)	(1)	(14)
	N=8	N=5	N=14	N=3	N=3	N=33

Overall this question was a split decision as Table 3 shows. 57.6 percent of each of the five groups responded yes and 42.4 percent responded no. It is important to note this in a discussion of what is appropriate for the Sunday morning setting because of the educational need it brings to light, and the distinction between worship and entertainment.

Question 4. Other forms of worship such as mentioned in #3 above are more appropriate in a place other than the sanctuary.

Table 4 shows that 56.3 percent of the respondents answered no. Newer members of group 2 who have had greater exposure to the education of chapter 4 and older members of

group 3 were split on this statement. Eighty-eight percent of the young members of group 1 said no. Interestingly, inactives and non-members answered yes.

Table 4.--Responses to Question 4

GROUP	1	2	3	4	5	TOTAL
YES-%	12.5	60.0	53.8	66.7	33.3	43.7
#	(1)	(3)	(7)	(2)	(1)	(14)
NO-%	87.5	40.0	46.2	33.3	66.7	56.3
#	(7)	(2)	(6)	(1)	(2)	(18)
	N=8	N=5	N=13	N=3	N=3	N=32

Question 5. Worship should be Christ-centered.

Table 5.--Responses to Question 5

GROUP	1	2	3	4	5	TOTAL
YES-%	100.0	100.0	100.0	100.0	100.0	100.0
#	(8)	(5)	(14)	(3)	(3)	(33)
NO-%	0	0	0	0	0	0
#	(0)	(0)	(0)	(0)	(0)	(0)
	N=8	N=5	N=14	N=3	N=3	N=33

Overwhelmingly 100 percent of the respondents answered yes to this statement. People need to be shown what that then means in terms of the self-centered attitudes prevalent in our society today, especially as they approach the worship arena. It points out the need to educate people about worship.

Question 6. Worship is a believer's response to God's love.

Table 6.--Responses to Question 6

GROUP	1	2	3	4	5	TOTAL
YES-%	100.0	100.0	100.0	100.0	100.0	100.0
#	(8)	(5)	(14)	(3)	(3)	(33)
NO-%	0	0	0	0	0	0
#	(0)	(0)	(0)	(0)	(0)	(0)
	N=8	N=5	N=14	N=3	N=3	N=33

Once again 100 percent of the respondents in Table 6 answered yes to that statement. It makes me wonder if people realize that God's gracious action prefaces their response, and that action of God is part of worship? As a matter of fact, it is the beginning of worship. Again, it

points out the need for worship education.

Question 7. Worship should be entertaining.

GROUP	1	2	3	4	5	TOTAL
YES-%	62.5	100.0	21.4	66.7	33.3	48.5
#	(5)	(5)	(3)	(2)	(1)	(16)
NO-%	37.5	0	78.6	33.3	66.7	51.5
#	(3)	(0)	(11)	(1)	(2)	(17)
	N=8	N=5	N=14	N=3	N=3	N=33

Table 7 shows that 48.5 percent of the respondents answered yes. The yes answers came from the newer members of less than five years of group 2 who are also younger in terms of age, and younger members of group 1 who have grown up with media and have been well trained to be entertained. They are used to the mental stimulation of fast paced media presentations. So, if a presentation does not measure up to that level they tune out, turn the channel, or turn it off. They come to the worship arena knowingly or not with the same entertainment attitudes. Non-members and inactive members had a split consensus depending on whether they had a church background or not.

Question 8. Worship should be educational.

Table 8.--Responses to Question 8

GROUP	1	2	3	4	5	TOTAL
YES-%	100.0	100.0	71.4	100.0	100.0	87.9
#	(8)	(5)	(10)	(3)	(3)	(29)
NO-%	0	0	28.6	0	0	12.1
#	(0)	(0)	(4)	(0)	(0)	(4)
	N=8	N=5	N=14	N=3	N=3	N=33

It was interesting to me that 88 percent of the respondents agreed with this statement as shown in Table 8. It is my opinion that most of the respondents were thinking in terms of Christian education. What I was really after was insight into worship education

Question 9. Worship should be visitor/seeker friendly.

Table 9 shows a desire for openness and growth that 100 percent of the respondents agreed with this statement. In light of the responses to question 6 in Table 6 as well as to questions 14, 16, and 17 it would not follow that the entire worship should be formulated only to reach out to unbelievers or non-members to the exclusion of the needs of

the believing community. It does not mean that the entire worship should be formulated to reach out to unbelievers or non-members. Rather, what the believing community of believers does in the worship arena to glorify God should be presented or framed in a way that visitors/seekers can follow. One strategy utilized in many congregations is the printing of the entire order of worship in a worship folder. This is the practice that I have followed at Holy Cross. In addition, modern technology makes it possible to produce a large print edition that is made available for those with vision problems.

Table 9.--Responses to Question 9

GROUP	1	2	3	4	5	TOTAL
YES-%	100.0	100.0	100.0	100.0	100.0	100.0
#	(8)	(5)	(14)	(3)	(3)	(33)
NO-%	0	0	0	0	0	0
#	(0)	(0)	(0)	(0)	(0)	(0)
	N=8	N=5	N=14	N=3	N=3	N=33

Question 10. If worship is "done well," does it matter what is done? (Refer to #3.)

Table 10.--Responses to Question 10

GROUP	1	2	3	4	5	TOTAL
YES-%	57.1	0	64.3	33.3	33.3	48.3
#	(4)	(0)	(9)	(1)	(1)	(15)
NO-%	42.9	100.0	35.7	66.7	66.7	51.6
#	(3)	(4)	(5)	(2)	(2)	(16)
	N=7	N=4	N=14	N=3	N=3	N=31

While Table 10 shows that overall the respondents were split almost 50/50 on either side, newer members said no exclusively. That fits since they have had more of the education indicated in chapter 4. They are able to distinguish between the formal Sunday gathering and worship at other times and places.

Question 11. What do you classify the worship of Holy Cross as; traditional, contemporary, or a blend?

There were no respondents who called the worship at Holy Cross contemporary as Table 11 shows, although it is in the sense that it is modern and relevant. By design the worship is a blend.

Table 11.--Responses to Question 11

GROUP	1	2	3	4	5	TOTAL
TRAD-%	50.0	100.0	35.7	66.7	66.7	53.1
#	(4)	(4)	(5)	(2)	(2)	(17)
CONT-%	0	0	0	0	0	0
#	(0)	(0)	(0)	(0)	(0)	(0)
BLEND-%	50.0	0	64.3	33.3	33.3	46.9
#	(4)	(0)	(9)	(1)	(1)	(15)
	N=8	N=4	N=14	N=3	N=3	N=32

Overall, 53 percent of the respondents call the worship at Holy Cross "traditional". Younger members, inactive members, and non-members were split about 50/50 calling the worship at Holy Cross traditional or a blend. But 100% of the newer members call it traditional. That is understandable since they have little liturgical background and would view it as traditional in contrast to what is understood as contemporary. 65 percent of the older members call it a blend.

**Question 12. Music used in worship should be:
traditional, contemporary, or a blend?**

Table 12.--Responses to Question 12

GROUP	1	2	3	4	5	TOTAL
TRAD-%	0	25.0	23.1	0	66.7	20.0
#	(0)	(1)	(3)	(0)	(2)	(6)
CONT-%	0	0	0	0	0	0
#	(0)	(0)	(0)	(0)	(0)	(0)
BLEND-%	100.0	75.0	76.9	100.0	33.3	80.0
	N=7	N=4	N=13	N=3	N=3	N=30

Eighty percent of the respondents in Table 12 indicated that music used for worship should be a blend of contemporary and traditional. That's what the members of Holy Cross are familiar with, and what I think is one of the primary reasons requests for a "contemporary" worship service all but stopped. Secondary reasons have to do with the relevance of the other parts of worship for their own lives.

Question 13. What makes worship "contemporary?"

If this question were asked of people who had received little or no worship education my observation is that more than 90 percent would respond with something pertaining to

music or instrumentation. Of the members surveyed from Holy Cross only 40 percent gave responses that involved music (Appendix 2). The other responses involved things such as relevance to daily life, easier to understand, and youth involvement. In my view this results from the worship education that has been done within the congregation over the past several years.

Question 14. What are your expectations when you participate in Sunday morning worship?

As one might expect, "I like it" and "I enjoy it" responses came from many of the younger members and newer members (Appendix 2). The most frequent responses were to praise God and to be educated in the Word and enlightened. In addition the responses of several members focused on horizontal relationships between Christians.

Question 15. What are God's expectations, if any, for your worship?

This question received a smorgasbord of answers (Appendix 2). Some were correct from a biblical perspective, and others were not. It indicates that the respondents have not received a Biblical basis to respond from.

Question 16. What is the most meaningful aspect of

Sunday morning worship for you?

Of those surveyed 64 percent pointed to the Word of God and the exposition of the Word (Appendix 2). The Sacrament of the Altar was the next most frequent response.

Question 17. If you were able to alter the Sunday morning worship to make it more meaningful for you, what would you do?

In line with the responses of question 13 which asked what makes worship contemporary, 50 percent of the responses to this question involved music (Appendix 2). Some of the other thoughts were make worship easier, involve children, and make it upbeat.

SUMMARY

As I reflect on what was learned by this survey it was apparent that there is a lot of ignorance across the generations concerning worship. It seems that people want and desire things out of their ignorance that may not be appropriate for the formal gathering of believers on Sunday morning. Very few people seem to know that worship originates with God and his action to which they respond.

While people know worship should be Christ-centered, they do not seem to be able to see how self-centered they

are when they approach it. They know worship is their response to God's love, but they don't fully understand how that plays out liturgically. They want to be entertained until they know.

"Blend" is the key word liturgically, musically, etc. Therefore, effort needs to be put into education using the ideas and tools such as are listed in chapter 4. It is quite apparent that those who have participated to some degree in the educational emphasis of chapter 4 in the congregation that I serve have a greater level of understanding of what is appropriate for worship.

CHAPTER 3

HYMNODY

As a discussion of hymnody relating to congregational worship life is entered into today, one will very quickly see what is old contrasted to what is new. More precisely the discussion is one of traditional music in contrast to contemporary music. Some think of traditional as what you are used to, and contemporary as something new as in not familiar. The real topic of discussion is music as it is used in a contemporary context where contemporary means as stated in the Introduction of this project "of the present time; modern."¹

The discussion about music originates from the request for contemporary worship that according to my experience is usually a desire for more contemporary music in worship. Unfortunately, there are advocates from both extremes. On one side are those who advocate that only contemporary music be used in worship. On the other side are those who

¹Webster's College Dictionary, (1991), s.v. "contemporary."

want only the traditional music of the past. From either extreme are those who seem to discuss from an all or nothing position that only serves to create confusion. I have found no basis from Scripture, the confessions, or the worshipping community that justifies either extreme. Instead, a much more positive picture is presented when both ends are balanced in an appropriate way for the worship setting that is being considered.

The music that is used in the Sunday morning gathering of believers will of necessity be different than the music that is used for a setting that is solely geared to "seekers" who are defined as those individuals looking for something spiritual. The appropriate music to be used in either forum as suggested by Dr. James L. Brauer can be determined by the role the music is to play in the service. He points out "the three factors which help to identify the role of music: 1) the placement of the music in the structure; 2) the text which the music accompanies; and 3) the intentions of those who design the event."²

²James L. Brauer, "The Role of Music in Seeker Services," Concordia Journal 24, (January 1998): 16.

Dr. Brauer also indicates that historically in Christian worship there are four basic actions involved. These are "proclaiming the Word of God, administering Sacraments, praying to God, and praising God."³

When we consider Christians in the context of the four worship actions and the role of music as it is integrated with them it is good for us to remember Martin Luther's words. He says, "Next to the Word of God, music deserves the highest praise."⁴ Just as Luther gives high regard to music so do today's worshippers. Interpreting what that high regard means and how to apply it is where the challenge over what is musically appropriate for a specific worship format comes in.

To illustrate the above point consider the following example. A daughter congregation of the one that I serve responding to expressed desires of members determined to begin a contemporary worship service on Sunday morning. In order not to disturb the normal schedule of an early and

³Ibid., 16.

⁴Martin Luther, "Preface to Georg Rhau's *Symphoniae iucundae*", *Luther's Works, American Edition*, vol. 53, Liturgy and Hymns (Philadelphia: Fortress Press, 1965), 323.

late traditional worship pattern with Sunday School in-between the contemporary service was placed between the two traditional services. It ran concurrent with the Sunday School and Bible study hour. Very soon the service had a higher number of attendees than the other two. Initially, the thought was that people were coming to the service because of its contemporary nature. However, after the trial period of time the congregation decided to switch the contemporary service to the late service time frame and make the between service worship traditional.

The result of that move was quite interesting. The between service worship, now a traditional format, continued to have the highest number of attendees. My conclusion is that the people liked the time frame more than they cared about the worship being traditional or contemporary.

My study has led me to the conclusion that the formal liturgy of the LC-MS is not an issue for today's worshippers. As a matter of fact, a Southern Baptist pastor who is also a Naval Reserve Chaplain colleague has shared with me his respect for a liturgical worship such as is found in the Lutheran church. He has seen the value of a more formal liturgical framework for Sunday worship and

uses one for his congregation's worship life. This is not a Southern Baptist norm!

Contemporary Music

As an evaluation of the music available for worship is made one point to be considered is whether or not traditional (older) music can ever be considered as contemporary. I think traditional music can be considered as contemporary when the three factors that identify its role as listed earlier are present: placement in the structure, the text which accompanies it, and the intentions of those who design the event. In that sense all worship could be considered contemporary as could music. Rev. Roger Pittelko in his office as English District President addressing the North and East Pastoral Conference of the Michigan District in April of 1997 said, "Contemporary worship today has gone back to pre-Reformation times being very self(I)-centered instead of God-centered." Unfortunately, when worship or music cater to the "I like it" or "I enjoy it" expression exclusively, then self-centeredness would be the expected result.

I agree with the thinking of Linda Clark when she says, "Worship is not a concert, and the people who attend

church are not an audience.”⁵ In her work Music in the Churches she makes a very direct link between music and the faith life of a congregation and its people. However, it seems today that many people view the music of worship from the concert hall perspective. Clark says that the favorite hymns of a person or a community are not “about” the faith of the people; they are their faith! This is so because they draw on prior high points of faith life that Clark sees as good baggage such as from rites, funerals, and worship.⁶

This idea is similar to what is written about the time of St. Cyril of Jerusalem and the connection between baptism, the Easter sunrise service, the invocation, and the worshipper. The concept was that hearing the invocation and smelling the incense would bring to remembrance the day of baptism.⁷ Therefore, as Clark says, “The central act in which music expresses and forms faith

⁵Linda J. Clark, Music in Churches: Nourishing Your Congregations Musical Life (Alban Institute, Inc., 1994), 2.

⁶Ibid., 5.

⁷Arthur A. Just Jr., Presentation to DM-920 on June 17, 1992 at Concordia Seminary, St. Louis.

is worship on Sundays."⁸ This doesn't happen in concerts, recitals, and perhaps not even Sunday School. It has to do with the connection between the Word and music in the worship arena. This seems to agree with Dr. Brauer's three factors that help to identify the role of music in worship.

"No one spoke as clearly and forthrightly as Luther about the union of word and music to the end that God might be praised and his word proclaimed to the whole world."⁹

After all, the gift of language combined with the gift of song was only given to man to let him know that he should praise God with both word and music, namely, by proclaiming [the word of God] through music...¹⁰

Linda Clark "studied the relationship between the faith of the people who gather for worship on Sunday and the music that they make there."¹¹ Her basic premise was that the staff (worship leader) was responsible for keeping "the tradition of the church, the history of the particular congregation, and the Biblical heritage which gives it its

⁸Clark, Music In Churches, 13.

⁹Carl F. Schalk, Luther On Music (St. Louis: Concordia Publishing House, 1988), 37.

¹⁰Luther, Luther's Works, vol. 53, 323.

¹¹Clark, Music in Churches, XI.

life and its purpose in front of the people."¹² For her it seems that worship would be an educational experience reminding worshippers who they are, why they are there, and why they do what they do in worship.

In many churches today "newness is the rage, and each church has its unique repertoire. The effort they put into their worship sets [individual worship service formats or liturgies] deserves high commendation."¹³ I have already established that change for the sake of change is not appropriate in the worship arena. Each congregation is unique in its life and worship, therefore, church music programs are not necessarily interchangeable.¹⁴ However, there are patterns. These patterns do two things. First, they help us understand worship dynamics better. Second, as Liesch suggests they help to develop a more effective worship format. He is also quick to point out that we must be careful that worship does not become market driven by

¹²Ibid., X.

¹³Barry Liesch, The New Worship (Grand Rapids: Baker Books, 1996), 20.

¹⁴ Clark, Music in Churches, 25.

values that include "instant gratification, intellectual impatience, ahistorical immediacy, and incessant novelty."¹⁵

That answers a question that is on a few minds. While everything that is done in worship should be done well, just because something musically is done well does not make it necessarily appropriate for a particular worship setting. Once again the placement of the music in the service, the text that goes with the music, and the intentions of the designer (pastor) should be taken into consideration.

Music and the Worship Setting

There are numerous types of people factors that can and do influence worship life. In the past factors such as sex, race, language, and age were dominant. In today's worship arena in addition to these the homogeneous unit principle¹⁶ from the Church Growth Movement has identified many more people factors that are used to differentiate worship. The principle, that Church Growth also advocates, says in effect that birds of a feather flock together.

¹⁵Liesch, The New Worship, 20.

¹⁶ Donald McGavran and Win Arn, How to Grow a Church (Glendale: G/L Publications, 1973; reprint, Glendale: Regal Books Division 1978), 47.

Perhaps the factors receiving the greatest attention today are generational, along with Biblical literacy or Christian maturity.

When discussion involves contrasting the formal gathering of believers on Sunday morning with a seeker type of service there seems to be a lot of confusion and misunderstanding. Both services have their value. The issue comes down to appropriateness.

Historically, Christians around the world have since Christ's resurrection gathered on Sunday morning to worship. Therefore, Sunday morning worship is a worldwide public occurrence. It is public except in those locations where governments do not permit it such as in Red China. Anyone seeking that forum can generally access a place of Christian worship on Sunday morning. So the question rises whether Sunday morning worship should focus on believers or seekers. Looking at the early church we see that the answer is both.

At one point in history there was a gathering for all and then a dismissal of non-members (seekers) who went to Bible study. Following the dismissal was a sacramental service for believers. This is in keeping with the essence of Paul's saying, "If you are praising God with your

spirit, how can one who finds himself among those who do not understand say 'Amen' to your thanksgiving, since he does not know what you are saying?"¹⁷ Therefore worship should be sensitive to one who does not understand or an unbeliever.

The question for today's worship is not just who is there in the sense of member or non-member. More to the point it involves the likes and dislikes of members as well as their personal knowledge or understanding of worship. For believers this is the level where the traditional/contemporary question is asked.

We do well to consider Martin Luther at this point. He called his parishioners "theological barbarians" and taught them basic theology by devoting Thursday evenings to congregational hymn singing.¹⁸

In effect we see Luther providing a seeker/new member type of worship apart from the formal Sunday gathering. He used music in this context to educate, and to convey doctrine. The modern seeker service has been described this way. "Eventually, it is preevangelistic

¹⁷1 Cor. 14:16 NIV

¹⁸ Liesch, The New Worship, 23.

entertainment, a highly entertaining sixty-minute 'infomercial' for Christianity."¹⁹

It follows then as Dr. Brauer points out that the role of music in a seeker service is also pre-evangelistic.²⁰ "Since the seeker service is more bridge event than worship of God (as the inventors of Willow Creek readily acknowledge), the music in the seeker service is a bridging tool, a cultural connecting point."²¹

Within the context of the formal gathering of believers on Sunday morning all music focusing solely on seekers would be inappropriate because of the variety of worshippers present. Unless the intent of a Sunday morning formal Worship gathering singularly targets "seekers", there needs to be music involved that keeps what Schalk calls Luther's five "paradigms of praise" in mind.²²

¹⁹Sally Morgenthaler, Worship Evangelism: Inviting Unbelievers Into the Presence of God (Grand Rapids: Zondervan, 1995), 44.

²⁰Brauer, "The role of Music in Seeker Services," Concordia Journal, 20.

²¹Ibid, .

²²Schalk, Luther on Music, 32.

Schalk lists these five paradigms: 1) music as God's creation and gift; 2) music as proclamation and praise; 3) music as liturgical song; 4) music as the song of the royal priests; 5) music as a sign of continuity with the whole church.²³

Music is readily seen as a gift from God because of its ability to uplift spiritually, and inspire and motivate. However, as with any gift it can be misused (by using it inappropriately), so using it appropriately is important!

Certainly using it to proclaim the Gospel and praise God are appropriate uses. However, as Schalk states regarding worship, "Music can never be seen simply as part of the wrapping. It is a part of the unwrapping, an unwrapping that either contributes to or detracts from a faithful proclamation and witness."²⁴ Therefore

If music is indeed God's good creation and gift to the people, then to proclaim the Gospel in music that reflects cheapness, superficiality, banality, shoddiness, and—perhaps worst of all—pretentiousness is to contradict in our art the truth, honesty, and integrity of the Gospel itself.²⁵

²³Schalk, Luther on Music, 37.

²⁴Ibid., 51.

²⁵Ibid., 52.

The obvious challenge with Schalk's statement is who determines what is what. A good example is Christian rock in contrast to a Bach Chorale.

Using music for liturgical song is a natural outflowing along side of proclamation and praise. It is directly related to the education of the people. Article 24 of the Augsburg Confession points that out:

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.²⁶

As noted earlier many of Luther's hymns were written specifically to teach the faith. Also, as Schalk says, "Luther's desire for the active participation of the congregation through hymnody was a result of his concern that the people participate actively in the singing of the liturgy."²⁷

Fourth, all Christians are part of the "royal priesthood" as Peter says, "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God,

²⁶ AC XXIV 2-3; Tappert, p. 56.

²⁷ Schalk, Luther on Music, 41.

that you may declare the praises of him who called you out of darkness into his wonderful light."²⁸ Therefore, as Schalk says, "If the music of worship is part of the exercise of the people's royal priesthood, then church music is not primarily something one listens to but something in which the faithful participate."²⁹

Therefore, in the formal gathering of believers on Sunday morning music is more than entertainment, more than a pre-evangelistic bridge. It is much more!

Fifth, hymnody shows the continuity that is shared with the whole church. Hanging on to traditional aspects provides a link with Christians across time. However, as Schalk says maintaining continuity with the past should never be at the expense of what is new, unless that new is negative. The bottom line is that we have aspects of worship and musical life in common with sister congregations and Christians everywhere that we should celebrate.³⁰

²⁸1 Pet. 2:9 NIV

²⁹Schalk, Luther on Music, 54.

³⁰Ibid., 55.

As the worship leader chooses music for Sunday worship, keeping Dr. Brauer's three points and Luther's five "paradigms" in mind will produce a seeker sensitive service that has a blended array of music.

CHAPTER 4

EDUCATIONAL DEVELOPMENTS

Worship education or lack thereof continues to have a direct impact upon the worship life of the church at large today. From the beginning of my exploration into the worship arena I have been developing and utilizing educational tools to assist in helping the members of Holy Cross with that education.

We began with the adoption of a **mission statement** that has a worship focus at its core. Quoting from that statement, "It is our purpose to enable all people to glorify God to their utmost potential."

In order to fulfill that purpose from a worship perspective there are several things that can be done. I have the worship service printed out in its entirety for every service. Occasionally, a **paragraph of explanation** for a specific part of the worship is inserted. This is done especially for music. In addition, **worship folder inserts** that give explanation, and historical and biblical background are strategically used. Wherever textually

appropriate, I highlight worship aspects in my **sermons**. An **adult instruction course** was designed in an effort to interweave the six chief parts of Luther's Small Catechism and the eight tenets noted by the Synod's Commission on Worship as what they considered to be basic in Lutheran worship.

Five **seasonal orders of worship** based upon the historic Lutheran liturgy were developed. Rubrics and contemporary variations are provided. These are not given as an end unto themselves, but have much thought and use behind them. The use is not mine alone, but the history and tradition of the church as well.

Another arena for worship education to take place is in **children's ministry**. The weekly day school chapel and Sunday morning Promiseland Program(a different paradigm for Sunday school) provide opportunities to give instruction to children regarding worship.

Worship Education Tools

The following four worship education tools are presented in this chapter and located in Appendices 3, 4, 5, and 6.

Worship Folder Inserts

There are six worship folder inserts titled "Lutheran Worship Explained" that can be utilized in several ways. They can be used three or four times a year in the worship folder. The specific part of worship they speak to can be verbally highlighted in the congregational welcome, in the worship itself, or in the sermon. They can be used with the adult class as a reference to help teach worship as it parallels doctrines of the six chief parts. They can be used in any creative way that will help to educate the worshippers about their worship life.

The worship folder inserts provide information to help educate people about the liturgy of Lutheran Worship. The six inserts in Appendix 3 identify the eight basic components that the Commission on Worship of The Lutheran Church - Missouri Synod named as identifying characteristics of worship that is Lutheran. Listed under each of the eight basic components are the historical parts of the Divine Service that correspond to them. These can be traced back to the fourth to seventh century roots of Christian worship. They are offered for one's growth and edification. They can be used as worship folder inserts over a five-week period. They are also recommended for use

as a resource with the "Sing A New Song" adult instruction course.

Sermon

Second, there is one sermon showing how a worship theme is drawn from a text. Opportunities to preach and teach about worship abound in Scripture. Wherever people are found praising or glorifying God, there is worship. It is important for pastors to be sensitive to that and take advantage of the opportunities to preach about worship when they occur textually. The sermon in Appendix 4 is an example of such.

Adult Instruction Course

Third, an adult instruction course titled "Sing A New Song" has been developed. It has the six chief parts of the catechism laid out corresponding to the eight tenets of what is basic to a Lutheran worship service as noted by the Synod's Commission on Worship.

This course gives input when considering the question, What role do emotion and feeling play in worship? Worship is not supposed to be for the purpose of entertainment. One reason we like and enjoy it if it is entertaining is because of the media mindset cultivated by the influence of

television, movies, and radio. If worship is not presented in that entertainment mode, then we check out, turn the channel, do not like and enjoy it. Christian worshippers must learn that in worship they are part of something God began and brought them into by his love, through which they in love respond back to him. It goes full circle.

The Commission on Worship of the LC-MS presented the following as what a Lutheran worship service would look like in its barest essentials:

(Confession and Absolution)
 Praise and Prayer
 Reading the Word of God (according to a pericopal system)
 Exposition of the Word of God (sermon)
 Prayer for all sorts and conditions and offering of the people
 Preface and consecration of bread and wine with the Words of Institution
 Reception of the Sacrament of the Altar
 Dismissal with the Lord's Blessing

These parts of the worship order are in place not only for us to perform, but to teach us too. The adult information course in Appendix 5 combines worship with doctrine to provide another opportunity to teach about worship.

Seasonal Worship Models

Fourth, there are five seasonal orders of worship. The liturgical format of the models is a synthesis of the

five historic liturgies as shown on the Chart of Comparison that precedes them (Appendix 6). The models reflect the major points of comparison and are certainly open to revision. In comparing the five models one should certainly be able to see that our Lutheran liturgy is by no means static. Rather, it is alive and full of life.

General Notes:

1. It is important to maintain a consistent framework throughout the model regarding the wording chosen. Every effort should be made to keep the wording consistent from the same original service such as Divine Service I of Lutheran Worship, or The Order of Morning Service of The Lutheran Hymnal.
2. All five models omit the celebration of Holy Communion due to varying usage by congregations. It may be placed within the model as appropriate. (Several Districts encourage that the sacrament be offered weekly.)
3. When writing personal wordings, be careful not to duplicate other parts of the service. This happens when an invocation is creedal or contains a confession of sins, and there is already a creed and a confession of sins in place.

4. It is highly recommended that the entire order of worship be printed out with musical notes where feasible.
5. Using wordings other than those contained in The Lutheran Hymnal or Lutheran Worship should be occasional and not too frequent. A repetitive emphasis is desirable. Maintain a balance.

CHAPTER 5

UNIFORMITY IN WORSHIP FORMS

Just to pose the question of uniformity implies that there exists some sort of divergence. Indeed, for decades the history of Lutheran worship in the United States has seen vigorous attempts on the part of Lutherans to come together in worship through the development of one hymnal. This process seems to have halted when the Missouri Synod prepared its own edition of the Lutheran Book of Worship (1978) and issued it as Lutheran Worship (1982). Then in 1993 the Wisconsin Synod developed its own hymnal, Christian Worship. In the meantime technological advances in word processing, computerization, graphics and copying have come about that have opened the way for each congregation to print out its entire worship service. Each pastor is able to utilize many more resources, and serving as editor build a worship service each week that is customized to the life and needs of his congregation.

What a wonderful array of worship is being developed. At the same time, we can understand why Luther would say he

was hesitant about changing the liturgy,

More so because of the fickle and fastidious spirits who rush in like unclean swine without faith or reason, and who delight only in novelty and tire of it as quickly, when it has worn off. Such people are a nuisance even in other affairs, but in spiritual matters, they are absolutely unbearable.¹

There are many inappropriate worship settings, hymns, and songs being used in LC-MS congregations which makes clear the need for editorial guidance. Depending on the user, modern technology is a blessing or a curse. Therefore, it is a blessing or a curse to the worship life of the congregation depending on how it is utilized in the worship arena. In such times and circumstances it is important to have a common foundation from which to proceed.

What Are the Basics

In this day, as in preceding generations, we have the opportunity to build on the rich heritage of worship we have inherited. Our technology makes it easy for us to add to it, modify it, or delete from it. In order to do so effectively and still preserve the unity and uniformity of worship life in our Synod, it is important that all pastors

¹Ibid., Luther's Works, vol. 53, 19.

be operating from the same foundation. My study and practice have led me to offer the following thoughts as foundational to the worship editing process. These are not new thoughts, nor are they necessarily all my own. They are drawn from the work of many authors throughout the spectrum from traditional to contemporary. They are an attempt to bring consensus and direction to the worship life of the LC-MS.

The Commission on Worship of the LC-MS in 1990 issued a statement indicating what it thought were the basic ingredients in a service that mark it as Lutheran. The statement said:

A Lutheran service is one that is built on the article of justification by grace through faith. It is a service that expounds the Word of God as both Law and Gospel. It is centered in the reading of Scripture and its exposition and the administration of the Sacraments. It follows the Mass form which was inherited from many cultures and peoples of the last twenty centuries. It is not culturally biased to one group. In fact, most of the material found in the Mass is a direct quotation of Scripture or a paraphrase.²

The Commission further suggested what the "barest essentials" of a Lutheran service would be:

²"What Is Basic In Lutheran Worship," Winter 1990, a statement by the Commission On Worship of The Lutheran Church-Missouri Synod.

(Confession and Absolution)
 Praise and Prayer
 Reading of the Word of God (according to a pericopal
 System)
 Exposition of the Word of God (sermon)
 Prayer for all sorts and conditions and offering of
 the people
 Preface and Consecration of bread and wine with the
 Words of Institution
 Reception of the Sacrament of the Altar
 Dismissal with the Lord's Blessing³

The above basic ingredients (theological norms and
 Mass form) are what I have attempted to adhere to from week
 to week in the worship life of the congregation I serve.
 They are the foundation which maintains a uniformity from
 week to week. In that sense the worship is the same every
 week. At the same time, the components of service orders
 such as The Common Service of 1888, Divine Services I, II,
 III, etc., are placed on that foundation (see Appendix 6).
 This adds variety from week to week. In that sense the
 worship is different every week. So there is ample variety
 as well as repetition. This aids mobility from one
 congregation to another. It is a fair statement that the
 worship is contemporary in the sense of its being modern
 and relevant using a blend of traditional and contemporary
 components.

³Ibid.

In addition, I apply this principle to the Sunday weekly gathering: other forms such as drama, skits, etc., are more appropriate outside of the regular Sunday worship.

As one tries to define worship a synthesis of thoughts is helpful. Dr. Wayne Schmidt says:

...worship is the coming together of baptized Christians to hear the Word of God, to use the Sacraments of Holy Baptism and the Lord's Supper according to Christ's command, and in faith in Jesus as Savior to respond in prayer, thanksgiving, and praise to the Triune God who has redeemed His people.⁴

Dr. James L. Brauer says:

Think of the worship service as a woven fabric made of vertical and horizontal threads. Threads running in one direction (God's promises and gifts) interconnect with threads running in the other direction (our thankful response to God).⁵

In the opening chapter of the Wisconsin Synod's manual to their recent hymnal, Christian Worship, the message of the Gospel is noted as the beginning point of worship.

The Gospel...enlivens a spontaneous outpouring of gratitude and praise, of love and respect for God. This thankful response the Bible calls worship.⁶

⁴Wayne Schmidt, "Definitions", Class notes for DM 921, January 10, 1995.

⁵James L. Brauer, "Our Pattern of Worship", Class notes for DM 920, June 16, 1992.

⁶Gary Baumler and Kermit Moldenhauer, eds., Christian Worship: Manual (Milwaukee: Northwestern Publishing House, 1993), 3.

God offers some insight into our understanding of worship through the Apostle Paul when he says, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship."⁷

Parallel with the definition of worship is a definition of liturgy. A Greek pagan definition points to obligation, responsibility, or tax for the sake of the empire. In contrast, from a Christian perspective it is seen as an obligation (by faith) to stand in the presence of God and passively receive gifts, and it is a Christian's response to God's love.⁸

Theology and Practice

All congregations that are part of the LC-MS have agreed to uphold the Synod's constitution and bylaws. These contain some specific expectations pertaining to congregational worship practice that should be noted.

⁷Rom. 12:1, NIV.

⁸Gerhard Kittel and Gerhard Friedrich, eds., Theological Dictionary of the New Testament, vol. IV, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 215 ff.

Article VII, "Relation of the Synod to Its Members"

says:

In its relation to its members the Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government it is but an advisory body. Accordingly, no resolution of the Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned.⁹

Thus, guidance received from Synod must be in accordance with the Word of God and in the best interest of the congregation. Who knows the latter better than the pastor serving that congregation?

For its part, guided by scripture the Synod under Article III, #6 will: "Aid congregations by providing a variety of resources and opportunities for recognizing, promoting, expressing, conserving, and defending their confessional unity in the true faith."¹⁰

The Synod has not done this very well, especially with the technology that is available today. Worship resource

⁹Handbook of The Lutheran Church Missouri Synod, 1998 ed. (St. Louis: The Lutheran Church-Missouri Synod), 11.

¹⁰Ibid., 9.

production has been slow coming, but it is getting better.

Article III also suggests that every congregation and pastor in Synod, because they make up the Synod, have a part in developing resources and ensuring that a Biblical and confessional unity standard of practice is maintained.

Also, in Article III, #7 Synod is to:

Encourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith.¹¹

This is in keeping with The Formula of Concord when it says, "the community of God in every locality and every age has authority to change such ceremonies according to circumstances, as it may be most profitable and edifying to the community of God."¹²

This then relates to Article VI, "Conditions of Membership," where #4 requires, "Exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school."¹³

¹¹Ibid.

¹²FC X 2; Tappert, p. 493.

¹³Handbook of LC-MS, 11.

In light of today's technological advances and applying all of the above to the worship arena, there is now like never before a need for all members of Synod to recall the Eighth Commandment and treat one another with love, respect, and trust when it comes to assembling and editing material for worship.

The Pastor As Editor

How should a pastor determine what to use or not use regarding worship? Pastors must educate themselves so they can educate their parishioners. Editing should have the goal of maintaining some basic standards of uniformity when it comes to worship. In addition to the basic foundation stated in Chapter 3, what other guidance is there for the planning of the Sunday morning formal gathering of believers (worship, liturgy)?

As I see it there are some general considerations each pastor should follow in order to have a worship that is meaningful and relevant (contemporary). A service should be built on justification, expound Law and Gospel, and be centered in reading and exposition of Scripture and the administration of the Sacraments.

The framework for the liturgy (under the concept of retaining the Mass¹⁴) should use as a baseline the 8 components listed by the Commission on Worship as identifying marks of Lutheran worship. Modern technology can be utilized in such a way that this becomes very easy and time efficient.

The following items serve as a pointed summary of the general considerations:

- 1) Use Rubrics...they give a lot of guidance.
- 2) Use substitutionary material that is theologically in conformity to the doctrine of the LC-MS.
- 3) Use material authorized by the LC-MS, or that has regional acceptance or usage. (The Commission on Worship is creating new worship material. Every pastor can do likewise submitting it for review and dissemination. Right now there is a problem because there is not much LC-MS material available, but lots of evangelical material is and it is finding its way into our worship life. Not all of the evangelical material is theologically sound and pastors must scrutinize it theologically. Finally, keep in mind the dynamic of

¹⁴ AC XXIV; Tappert, p.56 and 249.

the mobility of our society and the need for regional or even Synodical continuity.)

- 4) Often contemporary wordings or musical settings of historical items are helpful.
- 5) Never institute change for the sake of change.
- 6) Avoid falling into the pragmatic syndrome of "like" and "enjoy". What is liked and enjoyed is not always spiritually needed or helpful.
- 7) Educate parishioners at all age levels regarding worship.
- 8) Educate yourself about worship.

Additionally, Luther's five paradigms of praise could be adapted to serve as a five-step evaluation of what is done or developed. The five areas would be:

- 1) Worship is God's creation and gift. (Is it based on God's actions and not self?)
- 2) Worship is proclamation and praise. (Does it contribute or detract?)
- 3) Worship as liturgical song. (Can the people understand it and do it?)
- 4) Worship is the song of royal priests. (How will the faithful participate?)
- 5) Worship is a sign of uniformity with the whole church.

(Is it a link with other Christians of other times?
Does it serve as common ground with all Christendom?
My study leads me to the conclusion that a service with
traditional and contemporary components equals
contemporary worship.)

Worship Education

Knowing the circumstances behind hymns helps us love
and appreciate them all the more.¹⁵ The same applies to
worship in a general context and calls for that kind of
education for congregations.

Living in what has been labeled a post-Christian and
post-modern time makes worship education even more needed.
One example is the resurgence of ancient rituals and
mysticism that is connecting with today's youth as reported
by Lisa Miller in an article for the Wall Street Journal.
Her observation is that hundred and thousand year old
ceremonies and rituals, meditation, and use of candles, a
sort of ancient Christian spirituality are attracting to

¹⁵Liesch, The New Worship, 24.

today's teens. What the church does with this insight is critical.¹⁶

Another example shows itself in an article in The Lutheran Witness. Rev. Robert Shreckhise shares that the liturgy of the Lutheran church had a lot to do with his becoming a Christian and a Lutheran.¹⁷

CONCLUSION

Over the past seven years the concepts and practice advocated in this project have been applied to Holy Cross Lutheran Church where I serve as Administrative Pastor. Without a doubt there has been a positive impact. Subjective comments from visitors, of which the congregation averages twenty per week, and members indicates a positive reception. No desire for some other type of worship is being requested. There are more children in worship as well. If the question is asked whether there are quantifiable results the following is offered. Over a ten year period from 1987 to 1997 the

¹⁶Lisa Miller, "Rebels With a Cause," The Wall Street Journal, December 1998, 1.

¹⁷Robert Shreckhise, "How I Came to Be Lutheran," The Lutheran Witness, December 1998, 3.

percentage of the families with children 0 to 9 years old in membership has increased from 19 percent to 28 percent. This reverses a decline up to 1987.

Other factors have limited the overall growth of the worship number, first and foremost of which is the lack of available parking. Secondly the 400 in worship plateau must be overcome. Solving these will greatly influence the congregation's future.

Appendix 1

WORSHIP SURVEY

What is "worship?"

What is "liturgy?"

1. Is there a difference between the formal gathering of believers on Sunday morning, and worship at other times and places?

YES _____ NO _____

2. Should there be a distinction between what worship form is used on Sunday morning in the formal gathering and those used at other times and places?

YES _____ NO _____

3. Other forms of worship which involve drama, musicals, skits, concerts, etc., are more appropriate to use outside of the Sunday morning formal gathering of believers.

YES _____ NO _____

4. Other forms of worship such as mentioned in #3 above are more appropriate in a place other than the sanctuary.

YES _____ NO _____

5. Worship should be Christ centered.

YES _____ NO _____

6. Worship is a believer's response to God's love.

YES _____ NO _____

7. Worship should be entertaining.

YES _____ NO _____

8. Worship should be educational.

YES _____ NO _____

9. Worship should be visitor/seeker friendly.

YES _____ NO _____

10. If worship is "done well," does it matter what is done? (Refer to #3.)

YES _____ NO _____

11. What do you classify the worship of Holy Cross as?

TRADITIONAL _____ CONTEMPORARY _____ BLEND _____

12. Music used in worship should be...(Refer to Colossians 3:16)

TRADITIONAL _____ CONTEMPORARY _____ BLEND _____

13. What makes worship "contemporary?"

14. What are your expectations when you participate in Sunday morning worship?

15. What are God's expectations, if any, for your worship?

16. What is the most meaningful aspect of Sunday morning worship for you?

17. If you were able to alter the Sunday morning worship to make it more meaningful for you what would you do?

Appendix 2

RESPONSES TO SURVEY QUESTIONS

QUESTION: What is worship?

Group 1

- R1. It is a special time for us to give praise to God for all he has done for us—and a time to strengthen our own faith, in the company of other believers.
- R2. When Christians come together to celebrate the Word of God.
- R3. The gathering of our Christian family to hear the Word of God.
- R4. The meeting of more than two persons to praise and thank the Lord.
- R5. Can have two meanings. To come together in a group to praise God and learn more about God's love through Jesus, or worship can be done alone.
- R6. Reflecting on, praising, learning about God and Jesus Christ.
- R7. Praising and thanking our Lord, learning of his Word.
- R8. People gathering together to spend time praising God, studying his Word.

Group 2

- R1. Gathering of God's people who come to learn God's Words and offer tithes, pray to the Lord.
- R2. Praying and praising God.
- R3. To pray or honor Jesus Christ.
- R4. The gathering together of people to praise God.
- R5. The gathering together of people to praise God.

Group 3

- R1. Praising and thanking God for his love in sending his Son to die for our sin, in communion with other believers.
- R2. Worship is spending time in the presence of God, giving God the glory that is his.
- R3. Pray, praise and giving thanks to/for our God - Both

corporate and individual - a faith sharing and increasing experience building each other up.

R4. Setting aside of a particular time to concentrate solely on praising God through Word and Sacrament - music and scriptural readings - as a body of believers praying, praising, giving thanks.

R5. A gathering of Christians for confession - absolution, prayer, praise, hear the Word and receive the sacrament.

R6. A member of the body of Christ showing their love of God.

R7. The focus of directing one's attention to the Scriptural presentation of the Word with fellow Christians.

R8. Praise of your faith In God through Word and song.

R9. Praising God, asking forgiveness, receiving the sacrament.

R10. A time set aside to concentrate on the Word of God.

Group 4

R1. Worship is a place to meditate on God's Word and learn from it. A place to praise and thanks to God. It can take place in God's house.

R2. Coming together with God.

Group5

R1. The study of God.

R2. Gathering of people giving thanks to God - receiving the sacrament - prayer, and songs.

R3. Giving homage to a higher power (i.e. God and Jesus).

QUESTION: What is Liturgy?

Group 1

R1. The order of worship - the various parts of our worship - pre-designated for praise, confession, absolution, etc...

R2. Readings from the Bible.

R3. The readings of the Bible

R4. Interpretation of God's Word to reflect our current times.

R5. The order of the worship service.

R6. A formal type of worship.

R7. The order of the service and its contents.

R8. The Scripture.

Group 2

- R1. The routine of the service.
- R2. The way people worship.

Group 3

- R1. Order of worship in Word and prayer.
- R2. The words we go through when we are in worship.
- R3. An order of corporate worship where we express our faith and praise God.
- R4. The "established order" which helps to encompass all that God has commanded us as Christians to do - e.g. petitioning God, confession and repentance, publicly stating our faith and belief, sharing the Gospel.
- R5. The "dialog" part of worship.
- R6. The form and order of the worship.
- R7. The order of service in bringing the Gospel message to all.
- R8. Biblical based order of worship.
- R9. A formal way of worship.
- R10. A portion of worship that is the congregation's response and oriented to lead us to God's Word.

Group 4

- R1. The form that the worship follows.
- R2. Understanding of God.

Group 5

- R1. The writings of God.
- R2. Opening of church service - God's Word, sermon.
- R3. The spoken and written Words of a given belief system.

QUESTION 13

Group 1

- R1. The use of songs/music that appeals to young ones and older ones, music that's more upbeat; lessons/sermons that may be in simpler terms - perhaps more easily understood by younger ones.
- R2. Application of God's Word and Scriptures to today's social issues.
- R3. Application of God's Word and Scriptures to today's social issues.
- R4. I think most people refer contemporary as a very upbeat service, with a louder and more musical service.

- R5. Totally contemporary worship "bends" God's Word into a convenient mold to fit our lifestyles.
- R6. An informal approach, music with an up beat or tune.
- R7. Nothing really, contemporary is a meaningless classification used by society so they have something else to scrutinize.
- R8. Less traditional music, not so formal a service, more understandable Bible readings/liturgy. Youth involvement in service, worship as stated in #3.

Group 2

- R1. Music is easier to sing.
- R2. "User friendly" easier to understand.
- R3. Relating the stories to current day's events.
- R4. Relating current events to the Scriptures.

Group3

- R1. It's current and up to date as far as music and order of worship.
- R2. It communicates to modern members.
- R3. It means that the words and music are relative to today.
- R4. Everyone has different ideas here - for me musical instruments can add - But I'm not a string instrument fan. God wasn't twangy or revival.
- R5. What is meant by contemporary? I think Holy Cross does an excellent job of blending traditional with contemporary. I would find it difficult to worship at a church that followed the liturgy of the hymnal every Sunday. The tendency is for the worship to become rote. Varying services within a "traditional" framework or guideline is helpful to my worship.
- R6. Departure from traditional with more emphasis on Gospel than Law.
- R7. Selection of hymns and music.
- R8. The service relates only to our lives and the here and now.
- R9. In the present.
- R10. The service is less "traditional" and less formal - music livelier, God's message shared more through singing and music.

Group 4

- R1. Type of music - variety in program.
- R2. The music or topics within a Sermon may pertain to current topics in society.

Group 5
None

QUESTION 14

Group 1

- R1. I expect to hear God's Word - the Law and Gospel - I expect to see excitement in the presentation of God's Word, etc... I expect friendliness to be encouraged among members and visitors.
- R2. To learn more about the Word and to praise God with my fellow believers.
- R3. To hear the Word of God and to praise and thank God for all he has given us.
- R4. To share an hour of worship, with exciting, upbeat Christian based Gospel with my family.
- R5. To be educated and enlightened in the Word of God, to praise and worship with my friends and family.
- R6. I expect to be able to follow the service (following the bulletin) and I like to be able to feel that I have been enlightened and taught about God's Word.
- R7. Gaining more knowledge about God/Christ while giving him my time and praise.
- R8. That I leave feeling renewed in his love, a closer relationship with the Lord, better knowledge of his Word.
- R9. Lord's Prayer, forgiveness of sins, praising God.

Group 2

- R1. To find it interesting and to be educated.
- R2. To go home feeling relaxed and peaceful.
- R3. To come out feeling closer to God.
- R4. Enjoyable, feel spiritually fulfilled and have fun.

Group 3

- R1. To be informed, strengthened and uplifted.
- R2. I want time to talk with my Lord and for Him to speak to me.
- R3. I want to leave Sunday morning worship knowing I have been in the presence of God.
- R4. To be given opportunities to praise and thank God for all he has given and blessed me with and to also have time to reflect on my sinful nature and confess and repent of my sins and to be lifted up and given encouragement to live for God.

- R5. To receive forgiveness and hear again and again what God expects of me.
- R6. Meditation and meaningful message.
- R7. The outline of the service should be traditional but the sermon should show the teachings of Christ still apply today.
- R8. To hear the Word of God and fellowship.
- R9. To hear God's Word and how it applies to our lives today - so my faith is strengthened enabling me to be a better witness to others.
- R10. To hear God's Word through the sermon, and relate to this during the up coming week.
- R11. To be in God's Word, strengthen and share my faith, give me application to my life - to receive the Word and Sacrament.
- R12. Law, Gospel through Word and Sacrament.
- R13. Forgiveness of my sins - Gospel/Law that will inspire me to lead a more Godly life.

Group 4

- R1. Listen and learn.
- R2. To come away with a strengthening of faith.
- R3. To enjoy the sermon.

Group 5

- R1. Understanding.
- R2. A deeper connection with God.

QUESTION 15

Group 1

- R1. I believe God wants me to make worship a priority for me and for my family - and He wants to see the part I play in helping His family of believers to grow and to to grow stronger.
- R2. Regular worship, communion, confession of my sins.
- R3. Worshipping on a regular basis, confessing of our sins, sharing our faith.
- R4. To praise him, for he is our Savior and that He died for us!
- R5. For all of my attention and praise to be focused on him - to return one hour of my time for him for all that he had given me.

- R6. God expects me to worship and praise him not just on Sunday but every day of the week.
- R7. To see me gaining strength as a believer.
- R8. To praise and thank Him. Ask for His forgiveness, believe in Him and carry His Word to others.
- R9. Spend time solely dedicated to worship.

Group 2

- R1. To listen and to follow his Word!
- R2. Enjoying the love of his children.
- R3. That it is honest and meaningful.
- R4. Worship His name and pay tribute to Him.

Group 3

- R1. To be humble and reverent in my worship.
- R2. Praise and adoration, as well as a lifestyle that is pleasing.
- R3. God should expect my full attention.
- R4. God expects that we worship him and build each other up.
- R5. To share His Word, encourage and support one another, praise and glorify Him.
- R6. That it be humble and sincere.
- R7. To be grateful for his blessings.
- R8. That His love for us is put into words that we can understand.
- R9. To hear the Word and try to follow his example.
- R10. To believe and receive His free gift of salvation - by hearing His Word our faith is strengthened and renewed.
- R11. To keep his Word as part of our daily life.
- R12. Praise and commitment.
- R13. None - unconditional love - yet I worship because I love God.

Group 4

- R1. Attentive, receptive, respectful.
- R2. To be continuously learning his Word, and also to come away with the excitement to tell others about Him.
- R3. To listen and take in everything.

Group 5

- R1. Only that you feel Him in and around you.
- R2. To come to listen, to pray, to ask for forgiveness, to share.

QUESTION 16

Group 1

- R1. Personally I enjoy praising God through music and song.
- R2. The sermon and communion.
- R3. Communion, the sermon, and being able to share my faith with others.
- R4. To keep me focused in my everyday life, it keeps my life in perspective.
- R5. The Pastor's choice of verses for the sermon
- R6. The sermon and the Bible readings. I enjoy being in the company of fellow believers sharing and being a part of God's family.
- R7. Sermon/communion.
- R8. Communion, individual prayer, singing The Lord's Prayer.
- R9. Communion, Lord's Prayer.

Group 2

- R1. The sermon and the readings of God's Word.
- R2. To feel relaxed and peaceful.
- R3. The refreshing feeling from the service and people.
- R4. Communion and fun songs.

Group 3

- R1. It's all meaningful to me, communion is very meaningful.
- R2. Harmony with my fellow believers.
- R3. The liturgy and the reading of God's Word.
- R4. Singing praise, reading God's Word and learning through the sermon.
- R5. Hearing God's Word taught in truth and purity - not "sugar-coated" or "watered-down" and joining with other believers in singing praises and petitions to God.
- R6. Absolution.
- R7. Know hymns are chosen to relate to Bible readings.
- R8. To hear of Christ's love and salvation for me.
- R9. The Word of God, the sermon and communion.
- R10. Hearing God's Word and receiving His forgiveness of sins.
- R11. The sermon.
- R12. The readings, songs; sermon all reflect the theme for that week.
- R13. All parts are meaningful.
- R14. Whole service - communion.

Group 4

- R1. Prayer and singing.
- R2. Prayer and Communion.
- R3. To be together with God.

Group 5

- R1. Understanding and application of the readings.
- R2. The music.
- R3. The sermon - to reach or obtain understanding of Scripture - hope!

QUESTION 17

Group 1

- R1. I would hope to see more things (i.e. simpler messages and songs) that would keep the little ones more involved... also, the sharing of the peace @ the beginning - or even during - worship is nice - people that are not outgoing may have a hard time with it at first, but hopefully will feel more comfortable down the line.
- R2. I really love when you work your way throughout the congregation while preaching the Gospel.
- R3. Of course praise and worship; the reminder of God's love is always important also; however, I do believe we all should be reminded to re-prioritize our lives on a regular basis.
- R4. I would not change the worship service.
- R5. Not have it in the morning.
- R6. Sometimes I have a hard time translating what the Bible says. If translation was provided or a simpler form said, it may be understood better.
- R7. Communion every week.

Group 2

- R1. Find songs easier to sing.
- R2. Nothing.
- R3. I would make the music a little more upbeat. I enjoy "happy" music and it always sticks in my mind for days!
- R4. Have more fun songs.

Group 3

- R1. Being able to rejoice in God's goodness without offending others.

- R2. Sing more songs that are easier to sing... read more scripture if it could fit into the liturgy.
- R3. Actually read more of scripture as a corporate body.
- R4. The only area that I might want to work on some would be making sure the hymn selections are actually "singable" by the average person and maybe giving the congregation as a whole the opportunity to sing some of the more "contemporary" songs.
- R5. Use the liturgy in "Lutheran Worship" and musical arrangements in the old "Lutheran Hymnal" and return Holy Cross to a singing church.
- R6. Nothing.
- R7. I like Holy Cross service just the way it is! My only request is to sometime have a Bible study on cults.
- R8. Nothing.
- R9. Find more ways to get more worshippers involved in the service.
- R10. Sometimes less formal but still structured/liturgical.
- R11. Nothing.
- R12. Nothing.

Group 4

- R1. ?
- R2. To have a better understanding of certain aspects of the worship service, i.e. - Why we do some chants (I understand to praise and talk with God—but maybe the background on it.
- R3. Nothing.

Group 5

- R1. More music.
- R2. Have more readings.

Appendix 3

LUTHERAN WORSHIP EXPLAINED

What do you know about the liturgy of our worship? This is the first of six inserts identifying the eight components of a Lutheran worship service and their many parts. These are offered for your growth and edification. May our worship life be enhanced.

I. **CONFESSION AND ABSOLUTION** (6 Parts)

PRELUDE

Music in worship has for the most part been historical in nature. However, in recent years there is newer music being blended with the older.

The Prelude is a way of utilizing a medium of sound to set the theme and energy level of the worshippers. It helps to create the atmosphere in which the worshipper is able to prepare for worship.

THE BELLS OF HOLY CROSS

The bells ring every quarter hour during the hour before worship as a call to the community to come together and glorify God in worship and praise.

OPENING HYMN (HYMN OF INVOCATION)

According to James Snyder there are five values to hymn singing. Through hymn singing: 1) Christians express their feelings and ideas; 2) Christians can tell others what they believe; 3) Christians are bound in closer fellowship; 4) Christians are instructed in the fundamentals of their faith; 5) Christians are sustained in daily life.¹

This hymn may be a prayer of praise, or a prayer of reflection on the season of the church year.²

In the days after Martin Luther, the Lutheran Hymnbook "came to be the peoples prayer book. The collection of vernacular hymns, breathing robust faith and gratitude combined with humility" was one of the greatest gifts to worship ever.³

¹ James R. Snyder, Hymns and Their Uses (Carol Stream: Agape, 1982) 16-21.

² Walter M. Schoedel and David W. Christian, Worship is Celebrating as Lutherans (St. Louis: CPH, 1990) 8.

³ Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenberg Press, 1947) 86.

LUTHERAN WORSHIP EXPLAINED

I. CONFESSION AND ABSOLUTION (Continued)

THE INVOCATION

We join together as a community of believers and remembering our baptism call on the name of our Triune God who is present in our midst. We have a restored relationship with Him through the efforts of Jesus Christ and personalized for us in baptism.

Addressed to God we express our awareness of His presence, place ourselves in that presence, and ask for His blessing upon the service to follow.⁴

Historically these words followed the sign of the cross, which began every act of devotion. "The sign of the cross, now generally omitted in the United States (although starting to be seen again), added a note of self blessing." In the early days of the church the sign was more important than the words. In fact, it was done long before crosses were utilized in worship or buildings.⁵

THE CONFESSION OF SINS

As Christians we recognize that no matter how much hurt and misery sin may cause us or how much it offends and hurts others, sin is primarily against God. Through His Law, God helps us to see that and calls us to repent.⁶ Confession is a helpful preparation when we enter into worship. "It provides a climate of acceptance. In spite of our sins, we are accepted by God."⁷ What an example this provides us as we assemble together as God's family.

THE ABSOLUTION OR DECLARATION OF GRACE

The great authority God has given to his church on earth is the authority to forgive and retain sins. It is called the *Office of the Keys* because the power opens or closes the door to eternal life.⁸ The pastor is called to exercise this office. "He speaks for God and announces God's cleansing forgiveness to those who made confession."⁹ These words of absolution should give you, a sinner, great comfort because as John wrote, they are Christ's words to you. (John 20:21-23)

⁴ Reed, The Lutheran Liturgy, 252.

⁵ Reed, The Lutheran Liturgy, 253.

⁶ William J. Schmelder, Oh, Come, Let Us Worship (St. Louis: CPH, 1981) 29.

⁷ Schoedel, Worship is Celebrating, 8.

⁸ Schmelder, Oh, Come, 29.

⁹ Schoedel, Worship is Celebrating, 8.

LUTHERAN WORSHIP EXPLAINED

II. PRAISE AND PRAYER (5 Parts)

THE INTROIT

INTROIT is a Latin word that means, "He enters into." It consists of a beginning part called an "antiphon", the body usually called a psalm, and ends with the *Gloria Patri*, after which is sung the antiphon again.¹ Basically taken from the Psalms, the *Introit* marks the beginning or entrance into the service of the Word. (We join in on what God had begun. Cf. Definition of worship) The *Gloria Patri* distinguishes the Christian use of the Psalm and connects the Old Testament texts with the later and fuller revelation of the New Testament.² It stands today as a precise statement of our faith in the Triune God.

The *Introit* serves to focus in on the theme of the day. In one sense it serves as travel music. For those who arrive late it provides an opportunity to enter the sanctuary. It is also utilized by the pastor as he enters the chancel proper.

THE KYRIE

Kyrie is a Greek word that begins a Greek phrase (*Kyrie eleison* – "Lord, have mercy.") It is the surviving fragment of a brief litany-type prayer of the early church.³ In pre-Christian days people would shout, "Lord have mercy," as the king entered the town. We greet our King, Jesus Christ, in the worship service.⁴ He loved us enough that He would die for us. So, we are assured of His mercy in our lives.

THE HYMN OF PRAISE

This hymn is a response to the *Kyrie* itself proclaiming the glory of God and our joy at the sending of His Son to be the Savior of the world. It serves as an anthem of redemption and concludes the first section of the service of the Word.⁵ "This part has been preparatory and largely sacrificial (our doing) in character. From this point the sacramental (God's doing) element is dominant."⁶

During the penitential seasons of the Church year, Advent and Lent, the Hymn of Praise is replaced by an appropriate hymn or is omitted.

¹ Reed, The Lutheran Liturgy, 262.

² Ibid., 264.

³ Reed, The Lutheran Liturgy, 267.

⁴ Schoedel, Worship is Celebrating, 9.

⁵ Reed, The Lutheran Liturgy, 273.

⁶ Ibid., 275.

LUTHERAN WORSHIP EXPLAINED

II. PRAISE AND PRAYER (Continued)

THE SALUTATION

In the Salutation the pastor and the congregation greet each other in the Lord's name.⁷ The words are of Hebrew origin and "became imbedded in the early Christian liturgies as a significant responsive introduction to new and different parts of the service. So, (historically) it precedes the Collect (Prayer of the Day), the Preface, the Benediction, and introduces the use of collects and prayers generally as in (services of) Matins and Vespers."⁸

The pastor prays for his people and the people pray for their pastor. It serves as a sort of renewal of the call of the pastor to serve this flock of the Lord.

THE COLLECT (Prayer) OF THE DAY

"The main thoughts of the day are collected, or summarized, in this short prayer."⁹ It is usually related to the theme of the other lessons. Hence, it serves to prepare the listener for the reading of the Word.

There is a definite pattern to the Collect. "The complete Collect contains five parts: 1) an invocation; 2) a basis for the petition; 3) the petition; 4) the purpose or benefit desired; 5) the ending, which is in effect a doxology."¹⁰ Occasionally some of the parts are omitted.

⁷ Schoedel, Worship is Celebrating, 9.

⁸ Reed, The Lutheran Liturgy, 277.

⁹ Schoedel, Worship is Celebrating, 9.

¹⁰ Reed, The Lutheran Liturgy, 281.

LUTHERAN WORSHIP EXPLAINED

III. READING OF THE WORD (5 parts)

There is nothing that we can say or do which can compare in importance with God's Word.¹ All of the readings should relate to each other and to the theme of the day. Traditionally, we utilize three readings; Old Testament, Epistle, and Gospel. They correspond to each other and to the church year.

THE FIRST READING

Also known as the Old Testament reading it historically has direct ties to the Gospel reading. During the Easter season the Old Testament reading is replaced by a reading from Acts lifting up the formation and establishment of the Church. We follow the pericopal system that comes from the Greek meaning a portion cut out. Using this system provides for a complete expression of Christian Doctrine.

THE GRADUAL

This is a Latin expression meaning "step." It traditionally consists of a Scripture passage for each season of the Church year.² It serves as a linkage or transition between the two readings. Traditionally, it was a choral response and often was a portion of a Psalm. "It was sung from a step (gradus) of the altar."³

THE SECOND READING

Also known as the New Testament reading or the Epistle reading it is taken from one of the letters (epistles) of the New Testament. It generally speaks of Christian living in relation to the Old Testament and gospel readings. It applies the good news of salvation to living life in the world.

THE VERSE

"A verse from Holy Scripture is usually sung in preparation for the reading of the Gospel."⁴ Seasonal themes dictate both the Verse and the Gospel reading. The Verse serves as a transition for us as we stand in reverence and love for the "Good News."

¹ Reed, The Lutheran Liturgy, 288.

² Schoedel, Worship is Celebrating, 10.

³ Reed, The Lutheran Liturgy, 295.

⁴ Schoedel, Worship is Celebrating, 10.

LUTHERAN WORSHIP EXPLAINED

III. READING OF THE WORD (Continued)

THE HOLY GOSPEL

The gospel reading is from one of the four Scriptural accounts of Jesus' life as recorded by Matthew, Mark, Luke, or John. (Traditionally, clergy and people stood up in respect as servants rose to receive the words of their Lord.)⁵

In medieval times the "Book of Gospels" was often written in letters of gold on purple vellum, sumptuously bound and encrusted with jewels.⁶

⁵ Reed, The Lutheran Liturgy, 300.

⁶ Ibid., 299.

LUTHERAN WORSHIP EXPLAINED

IV. EXPOSITION

THE HYMN OF THE DAY

Sometimes this is called the Sermon Hymn. (Congregational hymn singing was one of the benefits of the Reformation.) The Hymn of the Day follows the theme of the readings and usually focuses in on the specific theme of the Sermon.

SERMON

Many of the reformers of Luther's day including Martin himself castigated the Church for its neglect of preaching. "The restoration of the Sermon to its ancient place and power became one of the marks of the Reformation."¹

Through the Sermon the pastor applies a specific portion of God's Word, the text, usually from one of the readings, to the Christian's life emphasizing both the law which shows us our sin, and the gospel which shows us our Savior. Traditionally, Lutheran preaching demonstrates a balance of law and gospel.

CREED

In response to hearing the Word read and proclaimed we join in a corporate and public expression of our faith. The two creeds generally used are the Apostles Creed and the Nicene Creed. The Apostles Creed is based on the teaching of the Apostles and is recognized primarily as a baptismal expression. It is used primarily in a worship service in which the Sacrament of the Altar is not being offered.

The Nicene Creed, which was adopted by the Council of Nicea in 325 A.D. in response to the question of the deity of Jesus Christ, is generally used in worship services in which the Sacrament of the Altar is being offered.

¹ Reed, The Lutheran Liturgy, 306.

LUTHERAN WORSHIP EXPLAINED

V. PRAYER – FOR ALL CONDITIONS

THE PRAYERS

The focus of the general prayers is to be one that takes the individual and congregation beyond itself and into a global consideration. We follow the instruction of St. Paul to a pastor named Timothy: “I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone – for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.” (1 Timothy 2:1-2 NIV) So, as the hymnal says, “prayers are included for the whole Church, the nations, those in need, the parish, and special concerns. The congregation may be invited to offer petitions and thanksgivings. The minister gives thanks for the faithful departed, especially for those who recently have died.”²

THE OFFERING

“In an act of corporate thanksgiving and of personal reception and dedication we anticipate the gracious gift of God and bring before Him our substance, our praise, and our very selves.”³ Our response to God’s blessings is “as God has prospered” us.⁴ Our gifts are for the support of the congregation as it seeks to fulfill its purpose.

THE OFFERTORY

When the Offering is brought forward we sing an expression of praise and thanksgiving which acknowledges God as the source of all blessing. It is an opportunity for each one of us to renew our personal commitment to God of time, talents, and treasures as we seek His continued blessing in our lives.

² Commission on Worship, Lutheran Worship (St. Louis: CPH, 1982) 168-169.

³ Reed, The Lutheran Liturgy, 308.

⁴ Schoedel, Worship is Celebrating, 11.

LUTHERAN WORSHIP EXPLAINED

VI. PREFACE AND CONSECRATION

PREFACE

This is a liturgical introduction that leads into the communion.¹ The Pastor and congregation prepare for the celebration of the Sacrament of the Altar by prayerfully considering each other in light of the sacred meal as instituted by our Lord Jesus Christ.

THE PROPER PREFACE

The Proper Preface changes with the season of the Church Year and serves to tie the service to the theme of the day or the season of the year. (It emphasizes a particular part of Christ's redemptive work.)²

THE SANCTUS

The word *Sanctus* is Latin for "Holy." It serves as the climax or conclusion of the Preface. In it we as a congregation join in the song of the angels.³ "It has been called the most ancient, the most celebrated, and the most universal of Christian Hymns."⁴ It has words from Isaiah 6:1-4 and Matthew 21:9.

THE LORD'S PRAYER

We as a family of believers join in the prayer that our Lord Jesus gave us. It is appropriately used at this point preceding the gathering of the family around the table of the Lord. In the early church only believers were permitted to use the Lord's Prayer.⁵

THE WORDS OF INSTITUTION

These words are located in Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20, and 1 Corinthians 11:23-26. With these words the bread and wine are consecrated, that is, set apart for God's purpose. The consecration is completed by the action of the congregation, Pastor and communicants, in the entire sacramental action as Jesus instituted it.⁶

¹ Reed, The Lutheran Liturgy, 324.

² *Ibid.*, 326.

³ *Ibid.*, 330.

⁴ *Ibid.*

⁵ *Ibid.*, 364.

⁶ Schoedel, Worship is Celebrating, 12.

LUTHERAN WORSHIP EXPLAINED

VI. PREFACE AND CONSECRATION (Continued)

THE PEACE

The "peace" which the angels proclaimed over the hills of Bethlehem at Jesus' birth brought about by Jesus is emphasized. It is focused in his sacrificial death and resurrection. That is the backdrop for this "short benediction which is the remaining fragment in the liturgy of two observances of the early church." First, it is a solemn blessing of the people by the celebrant immediately before proceeding with communion. Second, it recalls the "Kiss of Peace" which was a symbol of the fellowship and unity demonstrated at early church worship.⁷

THE AGNUS DEI

This is a Latin phrase that means "Lamb of God." The scriptural reference is John 1:29 where John the Baptist declares Jesus to be the Lamb of God. There are more than thirty references to Christ as a Lamb in John's Revelation. There is a definite tie to the Passover Lamb. We recognize in Christ the Lamb of God who was sacrificed for the sin of the world.

⁷ Reed, The Lutheran Liturgy, 366.

LUTHERAN WORSHIP EXPLAINED

VI. RECEPTION

THE ADMINISTRATION OF THE SUPPER

With the words "Welcome to the table of the Lord," the pastor invites all communicants to come forward and receive the body and blood of Christ in, with, and under the bread and wine. "In the early church the Sacrament was received standing. After the 12th century kneeling became general throughout the Western Church. In the Eastern Church and in many Lutheran congregations standing is still the custom."¹

THE POST-COMMUNION CANTICLE

"Thank the Lord," "Lord, now let your servant go in peace," or an appropriate hymn is sung. The purpose is to offer a prayer of thanks for what our good and gracious God has done for us."²

THE PRAYER OF THANKSGIVING

This prayer represents a corporate way of giving and saying thanks to God for the fellowship meal provided us by His Son Jesus Christ.

VII. DISMISSAL WITH BENEDICTION

THE BLESSING

The Benediction is more than a prayer for blessing. Rooted in God's command to Moses (Numbers 6:22-27) and Jesus' final act at his ascension (Luke 24:50), the Benediction gives a blessing in God's name. Aaron and the Levitical priests were directed to use the words most familiar to us. God says, "They shall put my name upon the Children of Israel; and I will bless them."³

That blessing of Jesus Christ has come to us in the Holy Meal. The blessing is that Christ goes with us as we go into the world to serve. We respond with the AMEN and so affirm the blessing.⁴

¹ Reed, The Lutheran Liturgy, 324.

² Schoedel, Worship is Celebrating, 13.

³ Reed, The Lutheran Liturgy, 84.

⁴ Schoedel, Worship is Celebrating, 13.

Appendix 4

SERMON

Miracle Reaction
Text: Luke 7:16-17

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The text for today, which is from our Gospel reading, is the first of three Scriptural accounts of Jesus raising people to life. The other two involve Jairus's daughter and Lazarus. In today's reading Jesus restores life to the only son of a widow. At that point in time and in that culture this son was the widow's only means of support. He was, in fact, her life. So, by Jesus restoring life to him, he also literally gave the widow life again. The result of that action is recorded in our text which tells us, "They were all filled with awe and praised God. 'A great prophet has appeared among us,' they said. 'God has come to help his people.' This news about Jesus spread throughout Judea and the surrounding country." Luke 7:16-17 NIV I am not sure if you have a full understanding of what these words reflect to us. They are important because

within the three arenas that they deal we are given a very specific picture that directly parallels the Biblical foundations of worship. That is perhaps a more complex way of saying that our text tells us what worship is.

I would like to see a show of hands by those of you who have ever thought that a church service was boring, the big capital B. Not everyone's hand is up. That suggests one of two things to me. Either some of you are just afraid to raise your hands, or some of you have learned what God's idea of worship is. From God's perspective worship cannot be boring. Boring only happens when worship is not understood or is impacted on by a negative force. One example of a negative force would be our society's television mode. When you bring your television mode with you to worship you sit down, lean back, and wait to be entertained. If you are not, your thumb automatically goes into reflex action trying to turn the channel. You are bored!

As we take a deeper look into our text we will find that there is a lot more to worship than entertainment. As a matter of fact, according to God's Word, entertainment is not part of worship at all.

Our text says, "They were all filled with awe and

praised God." Luke 7:16 NIV That is worship! Let's take a closer look at what is going on.

To begin with God had done something. God the Son, Jesus Christ, had restored life to the widow's son. For a fuller understanding of that think about the father who gives his son, George, a big birthday balloon filled with helium. It is tied to a five-foot string also connected to the child's wrist. What fun! As George gets into the car, "boom," the balloon hits a sharp edge and falls to his feet. He looks down at the pieces of blue rubber and starts crying. Then he walks up to his father and says, "Here, daddy, fix it."¹ Good Luck!

That dad as great and wonderful as he might be, and as much as he might want to, cannot restore the balloon. When your life resembles that balloon, where do you turn? When there's a need for restoration for yourself or someone else, where do you go?

God is the fixer. Only he can restore human life with new life. He is the source of life. He is the one

¹Luther C. Brunette, "The Touch of New Life", Concordia Pulpit Resources 2, part 3 (July - August 1992): 17.

responsible for you being here this morning, and not only here this morning but on this earth to begin with.

On the television show "Star Trek the Next Generation" there is a character named Data. Data is an android, a machine. He is programmed to act like his human and not so human crewmembers. He is smarter than most. He is, after all, an expensive computer that looks and talks like a human. He can sustain much more damage than a human, he even function without air. But, there is a little switch on his back that if engaged, shuts him off. Once off, there is nothing he can do to turn himself on again. Oh, it should also be noted that Data does not have any emotions, nor does he have a heart. He cannot experience joy or sorrow. He can never have the feelings of living as his human counterparts.

Our Lord has a heart. Jesus can feel the pain that we feel. He knows the joy of good times and the pain that is associated with death. Jesus gives life. By what he did for us on the cross in the giving of his life and in his resurrection he is able to turn us back on when we have for all practical purposes been turned off. He is moved by our pain²

as with the widow in our text,

And he takes action on our behalf³

as he did in raising her son. Through Jesus the sad is understandable and the pain of death becomes bearable.

Data will have artificial life for as long as his circuits survive. When his circuits cease to function his existence will come to an absolute end. That is not how it will be for God's children.⁴

²John W. Clark, "Illustration" Emphasis 22, no. 1 (July - August 1992): 54-55.

³Ibid.

⁴Ibid.

That is not how it will be for those who by God's grace and love have received the forgiveness that Jesus offers, and believe and trust in him as their Savior. By means of faith he can fix our switch and restore life in us for eternity. He is the life giver. So, God does it for us.

That is the beginning of worship! God has done something in a major way that brings people together in awe of him similar to the awe of our text.

If you were to witness life being restored what would it do for you? Collectively, we witness that occurrence frequently through the Rite of Holy Baptism. We join together around the forgiving Word of Jesus Christ and witness life being restored. Wow! Do we have something to celebrate as we share the experience of God's love in our midst. Baptism is one of many. It is another part of worship.

But hold on. There could be a problem. In my readings for my summer courses I read about a person who said he had a basic distrust for churches

which state on their bulletin boards or in their literature: "This is a friendly church." He felt if you are you don't have to say it. If you need to say it, you're only trying to convince yourself of something you are not.

Almost by definition a church should be the one place in this world where we practice Christ's command to love one another without restriction. Yet, how often is that the case?⁵

Not unlike the LWML movie that was shown the end of April there is the example of Joe

who one day in a prayer group stood up and asked for the prayers of others, having just been diagnosed with AIDS. She said, "When I asked for their prayers, you could have cut the silence in that room with a knife."

At the time she needed them most, the people of the church didn't surround her with their love, neither did they include her in their fellowship. They pushed her away and closed her out. Joe was hurt deeply by their rejection. But I think they did even more damage to themselves, because they showed the world how small their faith was, and how far their actions were from the presence of the spirit of God.⁶

Have you figured out what worship is all about? It begins with God who in his infinite love offers to restore life in us through his Son Jesus. Those who by faith believe that, come together every Sunday celebrating the very day that restoration actually took place, which was Easter Sunday. They come together to share in the wonder of it all. That sharing evokes a response.

There is an old rabbinical tale and while it is too long for me to describe in detail the gist of the story is that three Hebrew men were on a journey to a weeklong convention of the brotherhood. Realizing how

⁵Charles J. Curley, "Illustration" Emphasis 22, no. 1 (July - August 1992): 53.

⁶Curley, "Illustration," Emphasis 22, no. 1, 53.

scarce lodging would be on the way, they posed as three rabbis in order to get preferential treatment. The innkeeper was only too happy to oblige and then informed them that he had a young son who was dying and asked if one of them would pray for the son. The three selected one of them to do so.

In the morning they left early and returned a week later returning home to be greeted by the innkeeper who reported that his son had been healed. Two of the travelers asked their companion what he had prayed that this healing should have happened. He said that he hadn't prayed for the healing that they might be saved from the embarrassment of being exposed as imposters. That would have been selfish. He also didn't pray that the rabbinical office might be exalted. Instead, he prayed that God would heal the son, that God be praised and the old man could go on believing.⁷

He prayed for a miracle and a miracle reaction,
worship.

In baptism God touches us. He brings forgiveness and restores life. That is a miracle! So, all of those "why" questions that we are prone to ask in illness and death, why me, why the accident, why this child, why God, are all out of place.

Death, the last enemy to be destroyed was the result of Adam and Eve's sin. "For when you eat of it you will surely die."⁸ Christ's resurrection destroys death and

⁷Harry Huxhold, "Illustration," Emphasis 22, no. 1 (July - August 1992): 53.

⁸Gen. 2:17 NIV.

restores life. It is too bad that according to popular opinion sin, hell, and Satan do not exist. It is too bad for those who do not believe. There is no worship for them. But for us who believe... Worship is the grand and glorious opportunity to gather in the name of Jesus and give praise and adoration to God. Alleluia. Amen.

SING A NEW SONG

ADULT INFORMATION CLASS

Sing A New Song recognizes that many converts to faith, even many Christians do not have background and understanding of worship in the broad Biblical sense. Here worship involves God because he is God; what he did for us through his Son, Jesus Christ; and our praise filled and thankful response exercised in loving God and each other. Liturgy is the way of worship.

Sing A New Song outlines a course of adult instruction which brings together the eight basic components of what the Commission on Worship indicates as identifying characteristics of worship that is Lutheran, and the basic doctrines of the Bible organized according to the liturgy of Divine Service I, and emphasizing the six chief parts of Luther's Small Catechism. It has as its goal an attempt to educate the participants about worship and the liturgy while at the same time conveying the truths of Scripture.

INTRODUCTION

Life and Death spiritually and Biblically defined
Knowing God and Christ... 1st Article of the Apostles' Creed
The Creator
Response (worship)

LESSON 1: Confession and Absolution

Loss of Life.....Sin.....Office of the Keys
Sacrament of Holy Baptism

LESSON 2: Praise and Prayer

Corporate Worship

LESSON 3: Reading the Word

The Bible
The Ten Commandments.....Law.....Church Discipline

LESSON 4: Exposition of the Word

Gospel
Foundations of faith

LESSON 5: Prayer – for all occasions

The Prayer Life.....Lord's Prayer
Stewardship
Membership

LESSON 6: Preface and Consecration

Sacrament of the Altar

LESSON 7: Reception

2nd Article...Two Natures of Christ

LESSON 8: Dismissal with Benediction

Community Life... "Go"
3rd Article

CONCLUSION

Note: Six worship folder inserts are available, one for each lesson to amplify on the worship component of the lesson. The instructor should supply catechetical notes for each lesson pertaining to the doctrines to be taught.

Appendix 6

CHART OF COMPARISON

Divine Service I	Formula Missae	Deutsche Messe	1888 Common Service II	Divine Service
1. HYMN OF INVOCATION			*	*
2. CONFESSION/ABSOLUTION			*	*
3. INTROIT	*	*	*	*
4. KYRIE	*	*	*	*
5. GLORIA	*		*	Hymn/P
SALUTATION	*		*	
6. PRAYER OF THE DAY	*	*	*	*
7. OLD TESTAMENT READING			*	*
8. RESPONSE				
9. GRADUAL/PSALM	*			*
10. NEW TESTAMENT READING	*	*	*	*
11. RESPONSE		*	*	
12. VERSE				*
13. GOSPEL w/acclamations	*	*	*	*
14. RESPONSE			*	*
15. CREED	*	*	*	
16. HYMN			*	*
17. SERMON	*	*	*	*
				CREED
19. OFFERING			*	*
20. OFFERTORY			*	*
21. PRAYER			*	*
37. LORD'S PRAYER	*	*	*	*
40. BENEDICTION	*	*	*	*

ADVENT

HYMN OF INVOCATION

INVOCATION

Should an invocation with a creedal emphasis be utilized as suggested by Creative Worship or some other resource, then the creed may be omitted.

ADVENT WREATH CANDLES
MAY BE LIT

A sentence about each candle's significance may be spoken. It may be followed by a brief prayer on that theme.

CONFESSION/ABSOLUTION

The wording from TLH p.5/15, or LW p. 136/158 may be used. Occasionally a confessional statement from Creative Worship, or of one's own development, revolving around the theme of the day may be used.

INTROIT

A Psalm corresponding to the theme of the day or an anthem may be sung. For variety the Introit or Psalm may be chanted responsively by two pastors, a pastor and cantor, a pastor and choir, or the choir. While not all agree, the congregation may chant the Introit responsively with the pastor.

When the service begins here an entrance hymn may be sung.

KYRIE

The wording from TLH p.7/17, or LW p.137/159 may be used.

(Omit the HYMN OF PRAISE during Advent.)

(The SALUTATION may precede the PRAYER OF THE DAY.)

PRAYER OF THE DAY

May be taken from the lectionary. Another resource may be used such as Wismar's Prayers for Worship from CPH. A prayer may be written

capturing the main theme of the day's worship keeping in mind the five parts a prayer should generally contain: 1) an invocation; 2) a basis for the petition; 3) the petition; 4) the purpose or benefit desired; 5) the ending, which is in effect a doxology.¹ Also, this prayer is to be brief!

OLD TESTAMENT READING

GRADUAL

This historically serves as a transition between the Scripture readings. An anthem may be sung in its place, or a Psalmody may be used when the Introit is omitted. Creative Worship is a good resource for a Psalmody.

EPISTLE READING

VERSE

The one appointed may be used, or an anthem may be sung.

GOSPEL READING

The Gospel acclamations are suggested but may be omitted occasionally.

CHILDREN'S MESSAGE

If Holy Communion is to be celebrated this may be omitted.

HYMN

The HYMN OF THE DAY may be sung, or a hymn related to the theme of the day, or a hymn related to the theme of the sermon may be sung.

SERMON

The sermon text should most often be taken from one of the day's lessons, and be in keeping with the theme of the day.

¹Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenburg Press, 1947), 281.

- CREED The Apostles' Creed or the Nicene Creed should be used. One may occasionally use a creedal hymn, or substitute Luther's Explanation to the Second Article of the Apostles' Creed.
- GATHERING OF TITHES AND OFFERINGS
- OFFERTORY This has historically been used as a transition between the Service of the Word and the celebration of the Lord's Supper. The wording from TLH p.12/22, or LW p.143/168ff may be used.
- This may also be used to teach stewardship by using a hymn verse with a stewardship or commitment theme, or a Psalm, or an anthem.
- PRAYER Numerous resources abound to help with the formulation of prayers. It may be written out utilizing a resource or spoken from the heart. Consider occasionally using a responsive prayer format such as found in LW.
- THE LORD'S PRAYER This may be spoken or occasionally sung.
- BENEDICTION The wordings listed in TLH p.14/31, or LW p.157/177 may be used. Occasionally one may be written keeping in mind that it should be Bible based and give a blessing in God's name.
- HYMN A Closing Hymn may be sung. The nature of the hymn should be one that carries the worshiper out into the world with Christ, to share him.

NOTES:

1. All hymns and other music should be supportive of the Advent theme, as well as the theme of the day.
2. When an Advent wreath is used it should be placed in a position where it can be viewed by the congregation. Each family of the congregation may also be encouraged to use an Advent Wreath at home with their family devotions. Information should be made available regarding the purchase or construction of a wreath for in home use.

LENT

HYMN OF INVOCATION

INVOCATION

Should an invocation with a creedal emphasis be utilized as suggested by Creative Worship or some other resource, then the creed may be omitted.

CONFESSION/ABSOLUTION

The wording from TLH p.5/15, or LW p. 136/158 may be used. Occasionally a confessional statement from Creative Worship, or of one's own development, revolving around the theme of the day may be used.

INTROIT

A Psalm corresponding to the theme of the day or an anthem may be sung. For variety the Introit or Psalm may be chanted responsively by two pastors, a pastor and cantor, a pastor and choir, or the choir. While not all agree, the congregation may chant the Introit responsively with the pastor. When this is done the pastor should chant the antiphon. All should join in on the Gloria Patri.

KYRIE

The wording from TLH p.7/17, or LW p.137/159 may be used.

(Omit the HYMN OF PRAISE during Lent.)

(The SALUTATION may precede the PRAYER OF THE DAY.)

PRAYER OF THE DAY

May be taken from the lectionary. Another resource may be used such as Wismar's Prayers for Worship from CPH. A prayer may be written capturing the main theme of the day's worship keeping in mind the five parts a prayer of this type should generally contain: 1) an invocation; 2) a basis for the

petition; 3) the petition; 4) the purpose or benefit desired; 5) the ending, which is in effect a doxology.² Also, this prayer is to be brief!

(The congregation may respond to the PRAYER OF THE DAY with a sung or spoken AMEN.)

OLD TESTAMENT READING

After the reading the following is chanted or spoken:
 "This is the Word of the Lord."
 The congregation may respond,
 "Thanks be to God."

The above versicle and response may be printed in the worship folder especially during Lent. The repetition will encourage the congregation to respond spontaneously to the versicle whenever it is used in the future.

GRADUAL

This historically serves as a transition between the Scripture readings. An anthem may be sung in its place, or a Psalmody may be used when the Introit is omitted. Creative Worship or other resources are available for a Psalmody.

EPISTLE READING

VERSE

The one appointed may be used, or an anthem may be sung.

GOSPEL READING

The Gospel acclamations are suggested but may be omitted occasionally.

CREED

The Apostles' Creed or the Nicene Creed should be used. One may

²Reed, The Lutheran Liturgy, 281.

occasionally use a creedal hymn, or substitute Luther's explanation to the second article of the Apostles' Creed.

CHILDREN'S MESSAGE

If Holy Communion is to be celebrated this may be omitted.

HYMN

The HYMN OF THE DAY may be sung, or a hymn related to the theme of the day, or a hymn related to the theme of the sermon may be sung. An anthem may be used here as well.

SERMON

The sermon text should most often be taken from one of the day's lessons, and be in keeping with the theme of the day.

OFFERING VERSE

A Bible verse oriented to stewardship may be read, or simply placed in worship folder, to provide an ongoing stewardship emphasis.

Some examples:

Deut. 16:16b-17	John 3:16
Ps. 116:12-14	Acts 20:35
Ps. 103:2	1 Cor. 6:19-20
Prov. 3:9	1 Cor. 10:26
Prov. 11:25	2 Cor. 9:7
Matt. 5:16	2 Cor. 9:7b-8
Matt. 5:23-24	2 Cor. 9:15
Matt. 6:21	Gal. 6:9-10
Matt. 6:25	Eph. 5:1-2
Matt. 25:40	1 Tim. 6:10-11
Mark 8:35-36	Heb. 6:10
Luke 12:15	Heb. 13:15-16
Luke 12:48	James 1:25

GATHERING OF TITHES AND OFFERINGS

OFFERTORY

This has historically been used as a transition between the Service of

the Word and the celebration of the Lord's Supper. The wording from TLH p.12/22, or LW p.143/168ff may be used.

This may also be used to teach stewardship by using a hymn verse with a stewardship or commitment theme, or a Psalm, or an anthem.

PRAYER

Numerous resources abound to help with the formulation of prayers. It may be written out utilizing a resource or spoken from the heart. Consider occasionally using a responsive prayer format such as found in LW.

THE LORD'S PRAYER

This may be spoken or occasionally sung.

HYMN

A hymn may be sung, or an anthem may be sung.

BENEDICTION

The wordings listed in TLH p.14/31, or LW p.157/177 may be used. Occasionally one may be written keeping in mind that it should be Bible based and give a blessing in God's name.

HYMN

A Closing Hymn may be sung. The nature of the hymn should be one that carries the worshiper out into the world with Christ, to share him. A reflective or meditative emphasis is encouraged during Lent.

NOTES:

1. All hymns and other music should be supportive of the Lenten theme, as well as the theme of the day.

2. During the Lenten season one may choose to write a confession of sins occasionally. The lessons are especially conducive to draw upon for this purpose.

EPIPHANY

HYMN OF INVOCATION

INVOCATION

Should an invocation with a creedal emphasis be utilized as suggested by Creative Worship or some other resource, then the creed may be omitted.

CONFESSION/ABSOLUTION

The wording from TLH p.5/15, or LW p. 136/158 may be used. Occasionally a confessional statement from Creative Worship, or of one's own development, revolving around the theme of the day may be used.

INTROIT

A Psalm corresponding to the theme of the day or an anthem may be sung. For variety the Introit or Psalm may be chanted responsively by two pastors, a pastor and cantor, a pastor and choir, or the choir. The congregation may chant the Introit responsively with the pastor. When this is done the pastor should chant the antiphon. All should join in on the Gloria Patri.

(Omit the KYRIE during Epiphany.)

HYMN OF PRAISE

The wording for the Gloria from TLH p.7/17, or LW p.138 may be used. The HYMN OF PRAISE from LW p.160 may be used.

The alternate "This Is the Feast" was written to be used from Easter to Ascension. However, many congregations are in the practice of using it with services of Holy Communion. This is in keeping with Sunday worship having a resurrection focus.

(The SALUTATION may precede the PRAYER OF THE DAY.)

PRAYER OF THE DAY	May be taken from the lectionary. Another resource may be used such as Wismar's <u>Prayers for Worship</u> from CPH. A prayer may be written capturing the main theme of the day's worship keeping in mind the five parts a prayer should generally contain: 1) an invocation; 2) a basis for the petition; 3) the petition; 4) the purpose or benefit desired; 5) the ending, which is in effect a doxology. ³ Also, this prayer is to be brief!
OLD TESTAMENT READING	
GRADUAL	This historically serves as a transition between the Scripture readings. An anthem may be sung in its place, or a Psalmody may be used when the Introit is omitted. <u>Creative Worship</u> is a good resource for a Psalmody.
EPISTLE READING	
VERSE	The one appointed may be used, or the common one found in LW p.164, or an anthem may be sung.
GOSPEL READING	The Gospel acclamations are suggested but may be omitted occasionally.
CHILDREN'S MESSAGE	If Holy Communion is to be celebrated this may be omitted.
HYMN	The HYMN OF THE DAY may be sung, or a hymn related to the theme of the day, or a hymn related to the theme

³Reed, The Lutheran Liturgy, 281.

of the sermon may be sung.

- SERMON The sermon text should most often be taken from one of the day's lessons, and be in keeping with the theme of the day.
- CREED The Apostles' Creed or the Nicene Creed should be used. One may occasionally use a creedal hymn, or substitute Luther's explanation to the second article of the Apostles' Creed.
- GATHERING OF TITHES AND OFFERINGS
- OFFERTORY This has historically been used as a transition between the Service of the Word and the celebration of the Lord's Supper. The wording from TLH p.12/22, or LW p.143/168ff may be used.
- This may also be used to teach stewardship by using a hymn verse with a stewardship or commitment theme, or a Psalm, or an anthem.
- PRAYER Numerous resources abound to help with the formulation of prayers. It may be written out utilizing a resource or spoken from the heart. Consider occasionally using a responsive prayer format such as found in LW.
- THE LORD'S PRAYER This may be spoken or occasionally sung.
- BENEDICTION The wordings listed in TLH p.14/31, or LW p.157/177 may be used. Occasionally one may be written keeping in mind that it should be Bible based and give a blessing in God's name.

HYMN

A Closing Hymn may be sung. The nature of the hymn should be one that carries the worshiper out into the world with Christ, to share him.

NOTES:

1. All hymns and other music should be supportive of the Epiphany theme, as well as the theme of the day.

EASTER

HYMN OF INVOCATION

INVOCATION

Should an invocation with a creedal emphasis be utilized as suggested by Creative Worship or some other resource, then the creed may be omitted.

CONFESSION/ABSOLUTION

The wording from TLH p.5/15, or LW p. 136/158 may be used. Occasionally a confessional statement from Creative Worship, or of one's own development, revolving around the theme of the day may be used.

INTROIT

When the service begins here a hymn may be sung.

A Psalm corresponding to the theme of the day or an anthem may be sung. For variety the Introit or Psalm may be chanted responsively by two pastors, a pastor and cantor, a pastor and choir, or the choir. The congregation may chant the Introit responsively with the pastor. When this is done the pastor should chant the antiphon. All should join in on the Gloria Patri.

KYRIE

The wording from TLH p.7/17, or LW p. 137/159 may be used.

HYMN OF PRAISE

The wording for the Gloria from TLH p.7/17, or LW p.138 may be used. The alternate "This Is the Feast" may be used for the Easter Season. However, many congregations are in the practice of using it with services of Holy Communion. This is in keeping with all Sunday worship having a resurrection focus.

(The SALUTATION may precede the PRAYER OF THE DAY.)

PRAYER OF THE DAY May be taken from the lectionary. Wismar's Prayers for Worship from CPH offers alternate prayers in keeping with the theme of the day.

(The congregation may respond to the PRAYER OF THE DAY with a sung or spoken AMEN.)

NEW TESTAMENT READING

GRADUAL This historically serves as a transition between the Scripture readings. An anthem may be sung in its place, or a Psalmody may be used when the Introit is omitted.

EPISTLE READING

VERSE The one appointed may be used, or the common one found in LW p.164 may be sung, or an anthem may be sung.

GOSPEL READING The Gospel acclamations are strongly suggested for use during The Easter season.

CHILDREN'S MESSAGE If Holy Communion is to be celebrated this may be omitted.

HYMN The HYMN OF THE DAY may be sung, or a hymn related to the theme of the day, or a hymn related to the theme of the sermon may be sung.

SERMON The sermon text should most often be taken from one of the day's lessons, and be in keeping with the theme of the day.

CREED The Apostles' Creed or the Nicene Creed should be used. One may occasionally use a creedal hymn, or

substitute Luther's explanation to the second article of the Apostles' Creed.

GATHERING OF TITHES AND OFFERINGS

MUSICAL OFFERING

OFFERTORY

This has historically been used as a transition between the Service of the Word and the celebration of the Lord's Supper. The wording from TLH p.12/22, or LW p.143/168ff may be used.

This may also be used to teach stewardship by using a hymn verse with a stewardship or commitment theme, or a Psalm, or an anthem.

PRAYER

Numerous resources abound to help with the formulation of prayers. It may be written out utilizing a resource or spoken from the heart. Consider occasionally using a responsive prayer format such as found in LW.

THE LORD'S PRAYER

This may be spoken or occasionally sung.

BENEDICTION

The wordings listed in TLH p.14/31, or LW p.157/177 may be used. Occasionally one may be written keeping in mind that it should be Bible based and give a blessing in God's name.

HYMN

A Closing Hymn may be sung. The nature of the hymn should be one of praise and witness to the glory of Christ.

NOTES:

Easter theme, as well as the theme of the day.

PENTECOST

HYMN OF INVOCATION

INVOCATION

Should an invocation with a creedal emphasis be utilized as suggested by Creative Worship or some other resource, then the creed may be omitted.

CONFESSION/ABSOLUTION

The wording from TLH p.5/15, or LW p. 136/158 may be used. Occasionally a confessional statement from Creative Worship, or of one's own development, revolving around the theme of the day may be used.

INTROIT

The appointed Introit or a Psalm may be chanted responsively by two pastors, a pastor and cantor, a pastor and choir, or the choir. The congregation may chant the Introit responsively with the pastor. When this is done the pastor should chant the antiphon. All should join in on the Gloria Patri.

When the service begins here a hymn may be sung.

KYRIE

The KYRIE may be omitted during the Pentecost season. The wording as used in LW p.159 is appropriate.

HYMN OF PRAISE

The wording for the Gloria from TLH p.7/17, or LW p.138 may be used. The HYMN OF PRAISE from LW p.160 may be used.

The alternate "This Is the Feast" is appropriate to use during the Pentecost season. Many congregations are in the practice of using it with services of Holy communion. This is in keeping with Sunday wor-

ship having a resurrection focus.

(The SALUTATION may precede the PRAYER OF THE DAY.)

PRAYER OF THE DAY May be taken from the lectionary. Another resource may be used such as Wismar's Prayers for Worship from CPH. A prayer may be written capturing the main theme of the day's worship keeping in mind the five parts a prayer should generally contain: 1) an invocation; 2) a basis for the petition; 3) the petition; 4) the purpose or benefit desired; 5) the ending, which is in effect a doxology.⁴ Also, this prayer is to be brief!

(The congregation may respond to the PRAYER OF THE DAY with a sung or spoken AMEN.)

OLD TESTAMENT READING

GRADUAL This historically serves as a transition between the Scripture readings. An anthem may be sung in its place, or a Psalmody may be used when the Introit is omitted. Creative Worship or other resources are available for a Psalmody.

EPISTLE READING

VERSE The one appointed may be used, or the common one found in LW p.164, or an anthem may be sung.

GOSPEL READING The Gospel acclamations may be used.

CREED The Apostles' Creed or the Nicene Creed should be used. One may occasionally use a creedal hymn, or

⁴Reed, The Lutheran Liturgy, 281.

substitute Luther's explanation to the second article of the Apostles' Creed.

CHILDREN'S MESSAGE

If Holy Communion is to be celebrated this may be omitted.

HYMN

The HYMN OF THE DAY may be sung, or a hymn related to the theme of the day, or a hymn related to the theme of the sermon may be sung. An anthem may be sung here as well.

SERMON

The sermon text should most often be taken from one of the day's readings, and be in keeping with the theme of the day.

OFFERING VERSE

A stewardship oriented Bible verse may be read, or simply placed in worship folder, to provide an ongoing stewardship emphasis. Some examples:

Deut. 16:16b-17	John 3:16
Ps. 116:12-14	Acts 20:35
Ps. 103:2	1 Cor. 6:19-20
Prov. 3:9	1 Cor. 10:26
Prov. 11:25	2 Cor. 9:7
Matt. 5:16	2 Cor. 9:7b-8
Matt. 5:23-24	2 Cor. 9:15
Matt. 6:21	Gal. 6:9-10
Matt. 6:25	Eph. 5:1-2
Matt. 25:40	1 Tim. 6:10-11
Mark 8:35-36	Heb. 6:10
Luke 12:15	Heb. 13:15-16
Luke 12:48	James 1:25

GATHERING OF TITHES AND OFFERINGS

OFFERTORY

This has historically been used as a transition between the Service of the Word and the celebration of the Lord's Supper. The wording from TLH p.12/22, or LW p.143/168ff may

be used.

This may also be used to teach stewardship by using a hymn verse with a stewardship or commitment theme, or a Psalm, or an anthem.

PRAYER

Numerous resources abound to help with the formulation of prayers. It may be written out utilizing a resource or spoken from the heart. Consider occasionally using a responsive prayer format such as found in LW.

THE LORD'S PRAYER

This may be spoken or occasionally sung.

BENEDICTION

The wordings listed in TLH p.14/31, or LW p.157/177 may be used. Occasionally one may be written keeping in mind that it should be Bible based and give a blessing in God's name.

HYMN

A Closing Hymn may be sung. The nature of the hymn should be one that carries the worshiper out into the world with Christ, to share him.

NOTES:

1. All hymns and other music should be supportive of the Pentecost theme, as well as the theme of the day.

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