6-1-1958

Education in Meaningful Worship for the Confirmation Class

Paul Wagner

SHORT TITLE

TEACHING CATECHUMENS TO WORSHIP

EDUCATION IN MEANINGFUL WORSHIP

FOR

THE CONFIRMATION CLASS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

---

by

Paul L. Wagner

June 1958

Approved by: Arthur C. Repp
Advisor

George W. Hoyer
Reader

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

The Liturgical Movement

In recent decades the major portion of organized Christendom has seen within its ranks a liturgical revival which has burst forth into full bloom. The Church of England saw the beginning of her liturgical movement already in the nineteenth century, when the Tractarian movement gave impetus to what is now a flourishing Anglo-Catholic party within her broad latitudinarian boundaries. Rome has been involved in her own liturgical revival for many years. The Lutheran Churches of Europe and America have been the scene of liturgical study and activity. Even non-liturgical Protestant denominations are becoming increasingly aware of liturgy's significance, especially in the spirit of twentieth century ecumenicism. In this respect Luther Reed wrote:

> Communions which until recently gave but scant attention to the subject are now deeply concerned. Books and pamphlets abound. Courses of instruction are being introduced in theological seminaries. Church music schools are being established. In many instances this is a reaction from an over-emphasis upon purely intellectual or emotional aspects of religion. There is a real desire to recover lost or impaired qualities of dignity, reverence, and beauty, and to promote a definite "awareness of the presence of God." Men seek to rise above the uncertainty and mediocrity of individualism in an appreciation of forms of dignity and beauty and practices of universal and permanent significance.[1]

Perhaps the only major division that has not been greatly affected by this modern movement is the Eastern branch, largely, it would seem,

---

[1]Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenberg Press, c.1947), p. 1.

because she has perpetuated the liturgical traditions that have been hers from the beginning. The Churches of the Western tradition are endeavoring busily to re-discover and apply the heritage which they overlooked for many years under the influence of subjectivism and rationalism.

Feelings are still divided about this movement. Many are alarmed over what they call "Romanizing tendencies." In some quarters there is active opposition. Nevertheless, as a whole the liturgical movement is bound to achieve--it has achieved, in fact--wholesome results in the life of the Church. A few years ago Walter E. Buszin wrote in the Concordia Theological Monthly:

> This movement is not chiefly a seeking after forms and ceremonies, nor is it merely a reaction against irreverent and amorphous worship practices.
>
> The movement is in large part ecumenical in character and crosses many denominational lines without much difficulty. It is by no means sectarian and separatistic. It is really not interested in liturgy for liturgy's sake, but it does manifest an awareness of the very important and intimate relationships which must of necessity exist between liturgical worship and Christian doctrine, Christian art, and Christian culture. Those who have followed and taken part in the movement have learned long ago that sound and healthy liturgical activities and interests, if they are to flourish, go hand in hand with sound Biblical theology.[2]

The movement, particularly as it is connected with Churches of the American Protestant tradition, has given critical examination to worship practices and has suggested improvements that seem to move in a healthy direction. Willard Sperry of Harvard's theological school sounded the clarion call of revival thirty years ago in his Reality in Worship.

> Protestant worship is failing everywhere to-day because it unconsciously suggests that it is not an end in itself, or a suggestion of that end which is announced in the opening affirmation of the Shorter Catechism [i.e. the Westminster Catechism, in which

---

[2]Walter E. Buszin, "Leiturgia--an Opus Magnus in the Making," Concordia Theological Monthly, XXIV (June, 1953), 404.

> affirmation the chief duty of man is the glorification of God]. Its reference is to man and not to God. It is a means for self-help rather than for self-expression, thanksgiving, dedication.[3]

Archibald Davison, eminent musicologist at Harvard, wrote just a few years ago:

> One of the weaknesses of Protestantism is its failure to define the meaning and significance of the words "religion" and "worship." For many Protestants a "religious" man is one who in all his worldly affairs conducts himself according to precepts implicit in the religion he professes; precepts laid down by a higher authority in a book called the Bible; but the visible sign of his religiousness consists in turning up pretty regularly for the Sunday service. "Worship" is just plain going to church. Except for recognition of God as the church's titular head, the Being from whom all our blessings flow, a Benign Chaperon eager to overlook our indiscretions, and our Genial Host of a Sunday, there is little sense of God as a figure whose totality is not to be comprehended, supreme and all-powerful and above all to be reverenced; a God "worthy at all times of worship and wonder." . . . With that realistic concept as a background it is easy to view the service of worship as an occasion when our considerate father will be pleased if we are pleased, and the step from this to almost complete preoccupation with our own service preferences is but a short one.[4]

To improve this situation Davison suggested,

> one Sunday a year, it would seem, should be dedicated to clarification. It might be called "definition Sunday," a day on which would be offered sermons on the meaning of religion and worship, explaining that God and not man is the be-all and end-all of religion; and that worship, including music, is a reverent gesture symbolizing recognition of that fact.[5]

Thus there is evidence that the liturgical revival in Protestantism has brought with it a wholesome "back to God" movement in worship and theology.

---

[3]Willard L. Sperry, Reality in Worship (New York: Macmillan Company, c.1928), pp. 248-249.

[4]Archibald T. Davison, Church Music: Illusion and Reality (Cambridge: Harvard University Press, c.1952), p. 76.

[5]Ibid., p. 77.

The Lutheran Liturgical Principle

For every Christian, of course, worship is an essential and most vital activity. It is a necessary part of the Christian life. Liturgical forms and practices and the whole scope of liturgical arts, on the other hand, are adiaphora. They are never in themselves worship, but rather a means toward worship, as the Lutheran Confessions teach,

> ceremonies or church rites which are neither commanded nor forbidden in God's Word, but have been instituted alone for the sake of propriety and good order, are in and of themselves no divine worship, nor even a part of it. Matt. 15,9: In vain they do worship Me, teaching for doctrines the commandments of men.[6]

> Note, therefore, that the force and power of this commandment [i.e. the Third Commandment] lies not in the resting, but in the sanctifying, so that to this day belongs a special holy exercise. For other works and occupations are not properly called holy exercises, unless the man himself be first holy. But here a work is to be done by which man is himself made holy, which is done (as we have heard) alone through God's Word. For this, then, fixed places, times, persons, and the entire external order of worship have been created and appointed, so that it may be publicly in operation.[7]

The Confessions furthermore declare that uniformity in liturgical practice, while desirable, is not necessary, and that the Church may make revisions subject to certain restrictions.

> And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike.[8]

---

[6]"Formula of Concord," Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1950), p. 229.

[7]Martin Luther, "The Large Catechism," Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1950), p. 175.

[8]"Augsburg Confession," Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1950), p. 13.

> We believe, teach, and confess that the congregation of God of every place and every time has the power, according to its circumstances, to change such ceremonies in such manner as may be most useful and edifying to the congregation of God.
>
> Nevertheless, that herein all frivolity and offence should be avoided, and especial care should be taken to exercise forbearance toward the week in faith. 1 Cor. 8, 9; Rom. 14, 13.[9]
>
> What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offence to others. . . .
>
> It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order and without confusion. . . .[10]

To carry on services of worship "decently and in order," the Church from earliest times developed orders of worship. The Old and New Testaments and synagogue worship forms were the sources of liturgical material, which gradually became fixed in the patterns employed by the Western Church. Bo Giertz has described the process as follows:

> The relation of liturgy to the apostolic age is obvious. It has flowed through the centuries like a ceaseless stream. It had its first deep sources in the synagogue. It is not only that a few words have remained in continuous use since that time, such as Amen, Hallelujah, and Hosanna, but the whole structural form of our order of worship shows clearly its relation to that worship which Jesus Himself shared in the synagogue at Nazareth and in which, as a grown man, he officiated when He was invited to read and interpret the Scriptures. To the ancient worship of the synagogue the apostolic church added the Holy Communion, that new creation which she received from the Savior Himself and which is the center of all liturgy. As it is celebrated still, with the traditional chants, the Preface and the Sanctus, it is essentially

---

[9]"Formula of Concord," p. 229.

[10]"Augsburg Confession," pp. 24-25.

a contribution of the first century.[11]

And commenting on the background of the Liturgy also, Luther Reed said,

> Common appreciations of God's greatness and goodness, and appropriations of His grace in Christ Jesus, have prompted common expressions of thanksgiving and petition. Drawing upon the rich experiences of faith and devotion in many lands and times, the Church has fashioned its Liturgy, and empowered and enriched it with the fullest resources of architecture, music, and other arts.[12]

The Lutheran Church never considered herself apart from that stream of Western Christianity. Rather, she saw herself in a pivotal position--purifying and restoring that stream to its original channel. Luther and his co-workers instituted a significant liturgical revival in their day as they set out to cleanse the medieval liturgy and return it to its original Christian and catholic simplicity. Paul Strodach described the principle of Luther's liturgical reformation:

> The one all-controlling principle in every liturgical reform and application is the centralization of and approach to the Word. That which he and they possessed, in which they were expressing their worship-life, which had become part and parcel of their life, was not to be thrown aside ruthlessly either as inadequate or worthless; for that it was not: life had proved, and was still proving, otherwise. But it was to be measured by, and treasured for, the life it had found in and through this Word and only as it had served this Word. Only such elements as met this standard could be retained. Here reformation meant cleansing and retention of the pure and true, and not necessarily rejection or revolution or a new building; rather a restoration on the foundation of the ancient holiness and singleness and simplicity.[13]

---

[11]Bo Giertz, Liturgy and Spiritual Awakening, translated from the Swedish by Clifford Ansgar Nelson (Rock Island, Ill.: Augustana Book Concern, c.1950), pp. 11-12.

[12]Reed, op. cit., p. vii.

[13]Paul Z. Strodach, "General Introduction to Luther's Liturgical Writings," Works of Martin Luther, The Philadelphia Edition (Philadelphia: Muhlenberg Press, c.1932), VI, 13.

In addition, the Lutheran Liturgy was influenced by specific doctrinal emphases of the Lutheran movement. Walter Buszin pointed out its relation to the Universal Priesthood.

> Luther was aware of the fact that the doctrine of the universal priesthood was a force and a power which should express itself continuously in every phase of life and worship. . . . The Lutheran Church was destined to become a liturgical Church; that was taken for granted. Luther's democratic spirit, which was a product of his belief in the doctrine of the universal priesthood, did not induce him to ignore liturgical practice, order, sequence, and beauty. He did not permit the ignorance of the people to induce him to adopt standards for services of worship which were on a rather low level. For Luther their priesthood, not their cultural and spiritual poverty, was the determining factor.[14]

Reed commented on this doctrinal influence as follows:

> Its [the Lutheran Church's] strong grasp of the heart of the Gospel and the peculiar gifts of its people have enabled it to simplify and purify the historic services of the Church and enrich them with noble contributions of its own in prayers, hymns, and liturgical music.[15]

Essentially, then, the Lutheran liturgical principle is one of retention and moderation. Liturgical forms and the liturgical arts and symbolism are to be used so long as they serve the purpose of the Word and are means toward sincere worship. Uniformity is desirable for the sake of good order, but it can never be forced against the will of people and congregations. Liturgy must remain in the realm of adiaphora.

The Liturgical Movement and The Lutheran Church--Missouri Synod

During the last three decades the liturgical movement has made a

---

[14]Walter E. Buszin, The Doctrine of the Universal Priesthood and Its Influence upon the Liturgies and Music of the Lutheran Church (St. Louis: Concordia Publishing House, n.d.), p. 17.

[15]Reed, op. cit., p. vii.

permanent mark upon The Lutheran Church--Missouri Synod. In the early 1930's it first met with strong opposition and gave rise to a controversy that has continued to this day in certain areas of synodical life. Pro Ecclesia Lutherana, the publication of the old St. James Society, and Una Sancta, a periodical still in publication, fostered the revival. Concordia Theological Monthly, the official theological journal, took a moderate though critical view of the movement through the middle 1930's.[16] Through the following years this periodical gave increasing attention to the importance of worship and the significance of the Liturgy--all the while maintaining a sensible and moderate attitude. The Lutheran School Journal published by the faculty of Concordia Teachers' College at River Forest, Illinois, no doubt because of the courses in organ and liturgical music at that institution, gave more favorable recognition to the movement in the early years--even to the extent of encouraging church musicians to read Pro Ecclesia Lutherana. Lutheran Education, successor to the Lutheran School Journal, has continued this interest in liturgics, particularly in connection with parochial school devotions and training in worship.

Controversy over the liturgical movement has centered in two areas, the external traditions and the relative importance of Holy Communion in the liturgical scheme. In regard to the first the lines are quite clearly drawn. The summaries of two men, although they write from the middle, give clear expression to the arguments from either side. Carl Halter in

---

[16] Cf. L. Fuerbringer, "Die rechte Mitte in der Liturgie und Ordnung des Gottesdienstes," Concordia Theological Monthly, V (April, May, and June, 1934).

his book, The Practice of Sacred Music, has this to say about traditional forms:

> The advantage is that most of the elements used in any service are of other than contemporary origin. When we attend an average service, we sing hymns and chants and use responses and listen to prayers which have been used by generations and centuries of the saints back to the Apostolic era and beyond. This sense of unity with all the believers in Christ, regardless of time, is one of the chief fruits of corporate worship. God is contemporary because He meets our needs today; but God is much more than merely contemporary. "Before Abraham was, I am."
>
> Another value to be secured by the use of tradition is to be found in the rich storehouse of faith and beauty which the saints of other days have created out of their love of God. How uncomprehending it would be to ignore the Apostles' Creed, or "A Mighty Fortress," or the Cathedral of Chartres! How wasteful and contemptuous of God's gifts!
>
> And yet tradition can become a danger to the Church. It becomes a danger when it is so far from the experience of the worshiper that it becomes a spiritless form, or when it is chosen and used not primarily for its value for the souls who use it, but rather primarily for its artistic and historic value. It is dangerous when it ceases to give Christian joy by uniting souls with God.[17]

And Theodore Stelzer, writing in Lutheran Education, said,

> The first function of form, therefore, is to insure a proper time for all the factors necessary to a complete service. This makes possible the joint participation in a most glorious, common confession, profession, and possession of the greatest human needs and spiritual values. Without form there would be chaos and disturbance. With form there is strength and mutual assurance.
>
> Among the strong points in favor of form are the following: It gives the strength of dignity and beauty; it recognizes the moods of worship, moving through various moods; it makes use of what is time-tested, the prayers and lections of the ages; it gives substance to our worship; it is an orderly guide, all inclusive.
>
> Some of the dangers that have been pointed out and that must be avoided are: A given form, constantly repeated, may become unduly familiar; it may seem antiquated: limited to forms three centuries

---

[17]Carl Halter, The Practice of Sacred Music (St. Louis: Concordia Publishing House, c.1955), pp. 4-5.

old; doctrinally overcharged; it may lead to formalism.[18]

In the second area of controversy the lines of argument are not so distinct. The classic Lutheran tradition maintained a balance between the Word and Sacrament. This was part of the restoration, according to Luther Reed.

> The Lutheran Church restored the "primitive synthesis" of the early Church by including in balanced proportion the preaching of the Word and the administration of the Sacrament in the principal Service of the Day.[19]

For two hundred years the Lutheran service was the "purified Mass or Hauptgottesdienst with its twin peaks of sermon and Sacrament." Finally under the influence of Calvinism, pietistic subjectivism, and rationalism the Eucharist fell into disuse, and the emphasis turned to doctrinal discussion and the elevation of the pulpit.[20]

The present liturgical revival is attempting to restore this traditional Lutheran balance between Word and Sacrament. As a result rather strong statements have been made concerning the place of Holy Communion in relation to the Service of the Word. Reed, for example, had this to say:

> the Eucharist is the Church's supreme act of worship, its highest, holiest endeavor to realize actual communion with God. Here as nowhere else is the Christian conscious of the presence of his Lord and Saviour, the Jesus of the Judean hills, the Christ of history and the Lord of all eternity. Here as nowhere else is there such concentration of all Christ's words and works in the realization of His completed redemption. Here as nowhere else is there such conviction of our actual participation in the salvation

---

[18]Theodore G. Stelzer, "Worship," Lutheran Education, LXXXVII (March, 1952), 347.

[19]Reed, op. cit., p. 232.

[20]Ibid., p. 233.

> He has won for us through incorporation with His own true Body in the Sacrament, and in fellowship with His mystical Body, the Church.[21]

And from the pens of Missouri Synod writers, Stelzer and B. von Schenk:

> If it is a Communion service, the climax comes in the partaking of the Sacrament.[22]

> I believe no separation should be made between Word and Sacrament, nor to exalt one above the other. The Word and the Sacrament make one indissoluble unity. The Word of the pulpit comes to its climax in the Word of the Altar. They are two circles with a common center. The Morning Prayer in the Anglican Church and the stunted Mass of the Lutheran Church which ends with the sermon can hardly be pleasing to our Lord, for at the Altar the graveclothes of history and doctrine are folded and put to one side and the risen Saviour appears, making Himself known by the Breaking of Bread.[23]

On the other side, men are alarmed by this seemingly extreme position that almost gives the appearance of sacerdotalism. Richard Klann, writing in Concordia Theological Monthly not too long ago, acknowledged the preeminence of Holy Communion as worship, but warned against extremes.

> The Christian who worships God in the reception of the Sacrament pays Him a double honor: (1) by his obedient and willing use of the Sacrament he honors God's command and institution, which unquestionably pleases God; (2) by its observance he offers God praise, worship, and thanksgiving which is another way of confessing Christ before the world. To pay such honor and thanksgiving to God is the highest type of worship and the most glorious work: it is a thankoffering. . . .
>
> The Lutheran pastor is a prophet of the Word, pre-eminently. There is no magic at the altar by which God becomes physically manageable and disposable by a Lutheran or any other celebrant. . . . An emphasis upon the paraphernalia of worship, utterly out of proportion to their importance, as though vestments and liturgy possessed magical powers, any depreciation of the Word which is preached, as

---

[21] Ibid., pp. 231-232.

[22] Stelzer, op. cit., p. 347.

[23] Berthold von Schenk, The Presence (New York: Ernst Kaufmann, c.1945), p. 14.

> though God's promise comes to us outside the preached Word in a more perfect manner, these constitute a distortion of the heritage which the Reformation has bestowed upon us.[24]

The answer to these issues of controversy, it would seem, lies in the moderate, conservative principle laid down by the reformers themselves. Because neither Calvin nor Rome, but Luther is the guide, the whole matter of liturgical practice is an adiaphoron, fully subject to the Christian liberty of those who use it. Only the Word and the Sacrament are of absolute necessity. As Klann put it,

> No one is to force a liturgy of the Lord's Supper upon a Christian congregation. Good usage and God's honor and praise are the considerations in the adoption of a liturgy. The liturgy is never an end in itself. It promotes God-pleasing worship. Its precise form is unimportant as long as the Word is afforded a free course.[25]

According to F. R. Webber, however, as Lutherans

> we will employ all the ecclesiastical arts, such as music, liturgies, paramentics, ritual, and the Church Year because these things are the mature development of an unbroken devotional life that extended throughout many centuries of Christian experience.[26]

While the liturgical movement in the Missouri Synod has produced but few books of importance to this time, it has achieved significant and lasting results. The introduction of The Lutheran Hymnal in 1941 with its large liturgical section, the raising of musical standards, the development of homiletics courses that involve preachers with "themes-of-the-day," and a general lifting of sights toward the spiritual value of worship are all present-day accomplishments of the movement.

---

[24]Richard H. Klann, "The Relation of the Liturgy to the Word," Concordia Theological Monthly, XXIII (May, 1952), 235-238.

[25]Ibid., p. 237.

[26]F. R. Webber, "The Art of Worship," Pro Ecclesia Lutherana, I (1933), 43.

Education in Worship and the Liturgy

One of the more pronounced affects of the liturgical movement in general has been in the area of education. More and more it has been realized that Christian education must relate people to the life they are to live in the Church, and that this Church-life is tightly bound up in the whole idea of worship. In Lutheran circles this need has been expounded in recent years. R. C. Rein wrote in Lutheran Education,

> The need for instruction and training in the art of worship is an essential part of Christian life under all conditions. But such instruction and training becomes a matter of double importance in a liturgical church, such as ours, which employs a formal liturgy that cannot be properly understood and appreciated without a knowledge of its content and purpose.[27]

The proper use of a formal liturgy for the worship of the congregation demands understanding, according to Stelzer:

> If form is to function for the good of worship, the worshipper must understand why he does what he does. It is incumbent, therefore, upon teachers and pastors to explain the liturgy, and every part of it, to the children and people. Since there is a reason for every act, it is well that all know it and do it understandingly, meaningfully, and devotionally. Then all appointments, vestments, and paraments can become part of the worship act. Form for form's sake is perfunctory. Form for worship's sake can be beautiful, meaningful, and salutary.[28]

A good deal of attention has been given to worship as part of the curriculum in Christian education. Meaningful worship has become a goal in Lutheran education. In 1956 at its St. Paul Convention, The Lutheran Church--Missouri Synod adopted a resolution to this affect:

Subject: Teaching the Meaning of Our Liturgical Heritage

---

[27]R. C. Rein, "Worship in the Sunday School," Lutheran Education, LXXXIV (May, 1949), 520.

[28]Stelzer, op. cit., p. 347.

Whereas, Our Lutheran hymns, liturgies and music are some of the precious gifts of God to our church; and

Whereas, Ignorance of the meaning of the liturgy tends to lead to confusion; therefore be it

Resolved, (a) That we urge our congregations, schools, Bible classes, and organizations to teach with diligence the meaning of our worship practices to our people; and be it further

Resolved, (b) That we encourage the Committee on Hymnology and Liturgics and Concordia Publishing House to prepare more materials for this purpose.[29]

Scope and Objective of the Thesis

The problem undertaken by the thesis is tied to this need for meaningful worship and the lack of materials. While books and articles have appeared from time to time, they have all been concerned primarily with phases of parish education other than the confirmation class. In Missouri Synod circles there have been only a very few significant works on worship education at any level. The purpose, therefore, was to survey as many works in this area as time would permit and synthesize the findings into a workable approach toward the teaching of worship and the Liturgy in the confirmation class.

To reach this goal an initial study was undertaken in the field of liturgics. Here the temptation to lose oneself is very strong, since the field is vast and since this author still can hardly qualify as more than a liturgical novice even after the research. A decision was reached after some time to limit the study in liturgics to a number of good

---

[29]The Lutheran Church--Missouri Synod, Proceedings of the Forty-third Regular Convention, June 20-29, 1956 (St. Louis: Concordia Publishing House, 1956), p. 614.

sources on worship and on the Lutheran Liturgy. Issues of Pro Ecclesia Lutherana and Una Sancta in Fritzlaff Memorial Library were consulted and pertinent articles in Concordia Theological Monthly, Lutheran Education, and its predecessor, Lutheran School Journal.

In the field of Christian education selected works were surveyed on Christian education in general, Lutheran education, and confirmation instruction. Again the synodical periodicals on theology and education were consulted.

Since sources in neither of these two fields had much in the way of specific information about teaching children to worship, further research was devoted to this combined area. Here largely non-Lutheran, Protestant material written about Sunday school worship programs was found helpful.

To gain historic insight a number of catechisms published by various American Lutheran bodies were surveyed briefly, as well as all the issues since 1930 of Concordia Theological Monthly, Lutheran School Journal, and Lutheran Education.

Primarily this is a practical study, concerned with the practical side of liturgics and education as they narrow down into the single theme of education in meaningful worship for the confirmation class. It offers a practical program to provide this training.

Definition of Terms

Throughout the thesis various words are employed for the activities of worship and forms of worship. The word "worship" itself has two meanings: a broad sense denoting life in the presence of God, the Christian life of service; and a narrow connotation for the specific activities of worship in the Christian community. The term "liturgy," not

capitalized, refers in a general sense to the form any service of worship may take, or it may mean the body of forms used in corporate worship. When "Liturgy" is capitalized and particularly in the combinations "Lutheran Liturgy" or "Christian Liturgy," it stands for the traditional order of the Holy Communion as it has come down from the early days of the Church through the Reformation to its present use in the Lutheran Church. Occasionally in the quotation of another writer "Liturgy" may denote the traditional order of the Holy Communion as it is found in all the liturgical churches of the West.

CHAPTER II

WORSHIP AND THE LIFE OF THE CHURCH

Worship Is the Distinctive Mark of the Church

The Christian faith itself is worship. "The catholic faith is this, that we worship one God in Trinity and Trinity in Unity."[1] According to Reed worship is "faith in action."[2]

Furthermore, public worship is the distinctive mark of the Christian Church. A sermon may not be necessarily distinctive--other men besides preachers address impassioned appeals to public gatherings. A house-to-house canvass or mission campaign is not the perogative of the Church alone, for even salesmen carry on an individualized, house-to-house "ministry." The world abounds in organizations. Public worship alone is distinctive, as Sperry wrote:

> There remains to the church, then the conduct of public worship as an office which no other institution has claimed as its perogative and peculiar mission. . . . Wherever and whenever men meet together avowedly to address themselves to the act of worship there is a church, clearly and distinctly defined.[3]

Or as another Protestant writer has put it,

the fact still remains that what the Protestant Church calls public

---

[1]"The Creed of Athanasius," Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1950), p. 9.

[2]Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenberg Press, c.1947), p. 1.

[3]Willard L. Sperry, Reality in Worship (New York: Macmillan Company, c.1928), p. 163.

> worship is central to its life, and without it something vital would go and the institution itself disintegrate.[4]

There can be no doubt that corporate worship is the heart of life in the Church as a whole and in the individual congregation. For it is here especially that God's people gather on earth in a visible manifestation of Christ's mystical Body. They are confronted by the Almighty God, Who is holy and separated completely from anything earthy--and yet at the same time a loving Father Who has revealed Himself through His Son. In worship they yield themselves in humble submission with their sacrifice of praise and thanksgiving. They confess their sins and receive His gracious absolution. They hear the message of the Cross applied to their lives. They receive His blessings of forgiveness and new life in Holy Communion. They bring God their prayers and intercessions. And in this contact with God and His Word the Holy Spirit operates in human lives.

It is here in corporate worship as nowhere else that the life of the Church is nourished and sustained--though this does not belittle private worship and family devotions where certainly most of these worship elements come into play. But it is in corporate worship that the members of Christ's Body function together in communion with God. For that is the meaning of worship in its fullest sense.[5] Reed has a good description of this value in group worship:

> The Church is more than the aggregate of its members. As a fellowship

---

[4]Irwin G. Paulsen, The Church School and Worship (Nashville: Abingdon Press, c.1940), p. 15.

[5]Edward T. Horn, Outlines of Liturgics (Philadelphia: Lutheran Publication Society, c.1890), p. 8.

> a living body, it possesses functions and powers not found in the experience of individuals apart from the group. Corporate worship is something different and stronger than the sum total of the personal devotions of individual worshipers. . . .
>
> For the great majority of believers, corporate worship is more significant and constructive than any other single factor in their Christian experience. The Liturgy and the Liturgical Year, with their regular unfolding and offering of the Means of Grace, maintain a weekly and seasonal rhythm which keeps the Church in spiritual health. They discipline, direct, and enlarge the individual religious experience of all individual Christians.[6]

Corporate worship, therefore, by its very nature is the center of all activity in the Church. Around it revolves the entire program of education, evangelism, stewardship, and fellowship. From it flows the Spirit-given nourishment that energizes groups and individuals to put Christian faith into action in church activities, homes, jobs, schools, and leisure pursuits. The congregational program which is not grounded in worship stands little chance of spiritual success. As James Smart has written:

> All the Church's activities and utterances are manifestations of its being, but behind them, as their hidden source, is the Church's communion with God, the unceasing movement of God into the life of his people and the answering movement of their heart and life, responding to him in gratitude, love, and obedience.
>
> Worship is the Christian's vital breath.[7]

Worship, then, needs no justification for its position of importance in the life of the Church. It is its own justification--an end in itself.[8] Liturgical forms may change, for they are only the vehicles for worship, subject to conditions of time and place and the people who use them.

---

[6]Reed, op. cit., p. 10.

[7]James D. Smart, The Teaching Ministry of the Church (Philadelphia: Westminster Press, c.1954), p. 120.

[8]Paulsen, op. cit., p. 11.

Worship itself is a "growing emerging force" that is not an "accomplished and codified method safely embalmed in rules."[9] As long as there are Christians upon earth there will be worship.

The Theological Basis of Corporate Worship

In Leiturgia Peter Brunner treated the Biblical concepts that underlie the Christian service of worship or Gottesdienst.[10] He first offered a detailed word-study and comparison of the basic Greek words that are involved in the meaning of "worship," λατρέια, λατρεύειν, προσκυνεῖν, θρησκέια, σέβεσθαι, δουλεύειν, and λειτουργία. After an exhaustive treatment of these words, he summarized his findings with the thought that these concepts really have little to do with the Sunday activities of the Christian congregation in its Gottesdienst. They are rather involved with either Old Testament cultic practices or the total life of Christian service to God. But hear him say it:

> Wir stehen vor einer sehr bedeutsamen Tatsache. Keiner der Begriffe, die bei den Griechen oder im Alten Testament für die spezifische gottesdienstliche Verehrung der Gottheit gebraucht werden, vermag das auszudrücken, was dort geschieht, wo sich Christen zum Gottesdienst versammeln. Was in diesem Gottesdienst der Christen geschieht, ist offenbar ein schlechthin Neues. Dieses Geschehen ist in seinem Wesen nicht nur von dem heidnischen Kult, sondern auch von den Gottesdiensten Israels absolut verschieden. Dabei ist besonders auffallend, dasz die für den alttestamentlichen Kultus kennzeichnenden Begriffe teils für die Bezeichnung von Jesu Heilswerk aufgenommen werden,

---

[9]Carl Halter, The Practice of Sacred Music (St. Louis: Concordia Publishing House, c.1955), p. 2.

[10]Peter Brunner, "Zur Lehre vom Gottesdienst der im Namen Jesu versammelten Gemeinde," Geschichte und Lehre des Evangelischen Gottesdienstes, in Leiturgia, edited by Karl Ferdinand Müller and Walter Blankenberg (Kassel: Johannes Stauda-Verlag, 1954), I, 99-112.

> teils eigentümlich umgedeutet unter Abstreifung des konkretkultischen Sinnes von dem christlichen Wandel überhaupt oder von besonderen Diensten innerhalb der Kirche ausgesagt werden, aber gerade von dem besonderen Gottesdienst, in dem die Gemeinde betet, singt, das Wort hört, das Abendmahl feiert, geflissentlich nicht gebraucht werden.
>
> Anderseits zeigt uns das Neue Testament, dasz diese gottesdienstlichen Zusammenkünfte der Gemeinde für das ganze Denken, Tun und Lassen der Christen von zentraler Bedeutung gewesen sind.[11]

Brunner found a greater meaning for the study of Gottesdienst in the concept of the Church, ἐκκλησία, gathered in the Name of Jesus, "Im Namen Jesu versammelt sein." Here he treated such Biblical terms as συνάγεσθαι, συνέρχεσθαι, συναγωγή, and σύναξις. Commenting upon this idea he said,

> Der Bedeutungsgehalt "Versammlung" steht ferner in nächster Nähe zum Inhalt des Wortes ekklesia. Gottesdienst als Versammlung der Christengemeinde im Namen Jesu ist geradezu die zentrale Erscheinungsweise der Kirche auf Erden. In solcher Versammlung ereignet sich die Epiphanie der Kirche. Kirche ist solche Versammlung im Namen Jesu, und solche Versammlung im Namen Jesu ist Kirche. Die volkstümliche Redeweise, die sagt, "es ist Kirche," statt zu sagen, "es ist Gottesdienst," ist sicherlich durchaus richtig; sie kommt auch dem neutestamentlichen Tatbestand und den altkirchlichen Bezeichnungen synagoge und synaxis am nächsten.[12]

The idea of "Dienst" of "service" has come down to its present-day usage from the Greek λειτουργία through the Latin of the medieval Church.

> Die unmittelbare Entspruchen für unser Wort "Gottesdienst" dürfte servitium die sein, ein Ausdruck, der vor allem das Mönchsleben, aber auch den kirchlichen Gottesdienst im Sinne von officium ecclesiasticum bedeutet. . . .
>
> Luther und die lutherischen Bekenntnisschriften das lateinische Wort cultus völlig unbefangen als gleichbedeutend mit "Gottesdienst". Die französische und vor allem die englische Sprache hat sich an servitium ohne Genetivverbindung angeschlossen (service).[13]

---

[11] Ibid., pp. 104-105.

[12] Ibid., pp. 106-107.

[13] Ibid., p. 110.

Brunner drew this conclusion, finally, that a clear-cut definition cannot be determined from these word-studies. The real meaning of Christian worship is somewhat obscured in both concepts, "service" and "gathering in the Name of Jesus." It is only in these gatherings of the Christian congregation that the real definition is discovered. For here, he wrote, God Himself is present--and His presence is so real and intimate that men address Him as "You." ". . . Gott dem Menschen aktuell so gegenwärtig ist, dasz der Mensch kraft des in ihm wirkenden Geistes God den Vater durch Jesum Christum als 'Du' anredet."[14]

Doctrinal Considerations

The focus of Christian worship is the Triune God, and it can never be anything less. "First of all," said Reed, "worship must have a great and holy objective--nothing less than the eternal, holy God and eternal and holy things."[15] Any attempt to lower this objective of worship will weaken its power. Among the more liberal Protestant church bodies the liturgical movement has had a wholesome affect in that it is turning men toward God-centered worship and away from subjective worship centered in man. This may produce an accompanying improvement in their theology. In the Lutheran Church this objective emphasis upon God is quite pronounced in both liturgy and theology. However, it does not hurt to mention the importance of true objectives, because the danger is always present that these objectives might be lost.

---

[14]Ibid., p. 111.

[15]Reed, op. cit., p. 11.

Something is lost when the holy, almighty God no longer impresses His creatures with His overpowering majesty. When God's love and mercy are overemphasized and His wrath and holiness neglected, a vital doctrine is obscured. Too much "God hates sin, but loves the sinner" and too little "There is no difference, for all have sinned and come short of the glory of God" fosters a "buddy" relationship with God in the minds of people. God is the Holy, the Untouchable, completely set apart from any familiarity with sinful human beings. He is the Mysterium tremendum, the terrifying and awful Being before whom His pitiable creatures must tremble. He is the Wholly Other.[16] This holy, almighty God hates sin and hates sinners because of their sin. It is only when Christians understand this holiness of God that they can fully appreciate what it means to approach Him through the love and mercy He has revealed in His Son.

Worship, therefore, must be involved with the doctrine of God and faith in that doctrine, as Evelyn Underhill wrote:

> Christian worship is yet always conditioned by Christian belief; especially belief about the Nature and Action of God, as summed up in the great dogmas of the Trinity and the Incarnation. Though the awe-struck movement of the soul over against the surrounding mystery, and intimate devotion to the historic person of Christ, in Whom that mystery draws near to men, both enter into it, its emphasis does not, or should not, be on either of these complete opposites of our spiritual experience. Its true secret is hidden between them, and is at one and the same time a personal communion and a metaphysical thirst.
>
> Perhaps we come as near to that secret as human language permits, if we define Christian worship as the total adoring response of man to the one Eternal God self-revealed in time.[17]

---

[16]Rudolph Otto, The Idea of the Holy, translated from the German by John Harvey (London: Oxford University Press, 1950), pp. 12ff.

[17]Evelyn Underhill, Worship (Torchbook edition; New York: Harper & Brothers, 1957), pp. 60-61.

The root meaning of the English word "worship" is "worth-ship," which signifies the reverent acknowledgment of God's "worth." Worship, according to educator Lois LeBar, is

> the culmination of spiritual experience, when self reaches out for God, feels Him near, and adores Him.
>
> To worship is man's highest perogative, because in it God is all. It is submissive adoration of the King of kings and Lord of lords.[18]

Christian worship also recognizes the doctrine of human creatureliness and sin, for in worship a man must see himself in contrast to the holy Creator. Before God a man must acknowledge his guilt and confess his sin.

Worship should proceed under the assumption that God has a purpose for men, wrote Irwin Paulsen in The Church School and Worship. Men are not only to seek fellowship with God but knowledge of His will. They should seek to make the adjustments His will requires of them.[19] Worship, therefore, involves the doctrine of sanctification and the Christian life. As George Hoyer introduced his Bible class series on Christian worship,

> Worship is our response to God. That can mean life as worship or the worship life. In both instances it is our response to God. Everything that a Christian does should be done in love that responds to the love of God in Christ. Then that life is worship. But the adoration of God, the confessing to God, the thanksgiving, and the supplication--these things of the worship life are in a special sense our response to God.[20]

---

[18]Lois E. LeBar, Children in the Bible School (Westwood, N. J.: Fleming H. Revell Company, c.1952), p. 295.

[19]Paulsen, op. cit., p. 17.

[20]George Hoyer, Faith's First Response, Teacher's Manual to the Adult Bible Class Discussion Guide of the same title (St. Louis: Concordia Publishing House, c.1956), p. 3.

The idea of sacrifice is prominent in the worship of all religions, including Christianity, according to Underhill:

> Worship, the response of the human creature to the Divine, is summed up in sacrifice; the action which expresses more fully than any other his deep if uncomprehended relation to God. . . . By this self-giving action, man takes his conscious part in the response of the universe to the Source of its being; and unites the small movements of his childish soul to the eternal sacrifice of the Son.[21]

In Christian doctrine, of course, the concept of sacrifice is always restricted by Christ's own sacrifice for the world's sin. Sacrifice in the Christian sense can never be thought of in terms of merit or the appeasement of God's wrath. The sacrifice of Christians is urged by the Scriptures as a response to Christ's sacrifice.

> Let this mind be in you, which was in Christ Jesus . . . and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. . . .[22]

In worship Christian sacrifice is offered to God in praise and thanksgiving, and offerings or gifts in token of the total submission of man to God.

The doctrine of the Universal Priesthood is also connected with Christian worship. The pastor is not a sacerdotal intermediary between God and His people--rather he is the leader of a congregation of assembled priests.

> According to its very etymology, the liturgy is a work of the people, God's people. Not only the clergy and teacher, but also the Christian laity belong to God's chosen generation, His holy nation, and His royal priesthood. The Christian liturgy is a work of the whole Church and of the whole congregation. . . . It lies

---

[21] Underhill, op. cit., pp. 47-48.

[22] Phil. 2:5,8; Rom. 12:1

> in the very nature and character of the Christian liturgy to unify and to weld people into one people, into God's people.[23]

It has been noted already that the doctrine of the Church is necessarily connected to corporate worship. Perhaps one further note might be added, this by Buszin:

> In her services of corporate worship the Christian Church presents the eternal verities of God's holy and infallible Word, exhorts to high regard for Christian doctrine and to the application of Biblical teaching, receives the benefits of the blessed Sacraments, and enjoys a fellowship which has its roots in the very Gospel of Christ Jesus. Bearing in mind the character of these momentous objectives of ecclesiastical worship and taking into consideration, too, the words of warning expressed in Holy Writ itself (Eccl. 5:1) the devout and intelligent Christian attaches to his corporate worship activities thoughts of sanctity and consecration, which are created, indeed, through the work of the Holy Spirit. The very objectives of Christian corporate worship help impel the Christian to regard the Church as the holy Christian Church.[24]

The work of the Holy Spirit in the corporate worship of the Church may at times be overlooked. Underhill has pointed to this danger:

> That living and realistic devotion to the Holy Spirit--the direct source and cause of all the experiences of religion--which was the inspiration of the primitive Church, and which the ancient hymns to the Spirit so grandly express, has lost its place; and our total Christian response to the rich self-disclosure of God is gravely impoverished by this.[25]

Carl Halter referred to the operation of the Spirit as a key to the understanding and appreciation of the whole process of worship, when he wrote,

> The first problem in Christian worship is that of volition. While it is true that all men wish to worship, it is also true that all

---

[23]Walter E. Buszin, "Teaching Worship and Liturgics in Our Schools," Lutheran Education, LXXXIX (September, 1953), 71.

[24]Walter E. Buszin, "The Genius of Lutheran Corporate Worship," Concordia Theological Monthly, XXI (April, 1950), 260.

[25]Underhill, op. cit., p. 64.

men wish to construct their own gods. Man does not wish to worship the God of the Bible. Self-created gods can be appeased by self; but the God of the Bible can be appeased only by Himself. This fact requires of man an act of self-renunciation which no man has ever been willing to perform, unless enabled to do so by an act of God. "The carnal mind is enmity against God." Luther put it this way: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified, and kept me in the true faith."

The desire of a Christian, then, is not a product of his own will, but of God's. It is important for the conduct of worship that this point be fully appreciated. There is no merit earned by the act of worship. Worship itself is an evidence of God's grace, a gift from Him for us to savor and enjoy.[26]

---

[26]Halter, op. cit., p. 1.

CHAPTER III

WORSHIP AND CHRISTIAN EDUCATION

Worship As a Method in Christian Education

The corporate worship of the Christian congregation is in itself an educational agency. For the majority of the members in almost any parish worship activities are the only regular contact they have with organized Christian teaching. Alan Steinberg gave recognition to this aspect of worship in a 1954 article in Lutheran Education:

> Recent figures reporting adult education and Bible class attendance throughout Synod provide evidence that the majority of our confirmed Lutherans are not at present receiving formal instruction from Scripture except in the Sunday service. . . . Corporate worship is the prime medium of the Church for performing its teaching function on a large scale.[1]

This is not to say that corporate worship is the only successful educational agency nor the best, but for many it is the only agency they ever know. The liturgical year provides for an educational emphasis as it progresses week by week through the great Christian doctrines of God's action toward men in the festival half and the Christian life in the Trinity season.

Christian educators in increasing numbers have turned to activity as a learning process, particularly in the training of children. The time is past when memorization and storytelling were the primary methods in use. If, as Alta Erb reported, children remember ninety percent of

---

[1]Alan Steinberg, "The Church Year and the Parish School," Lutheran Education, LXL (November, 1954), 105-106.

what they do, seventy percent of what they say, fifty percent of what they see, but only ten percent of what they hear, this activity emphasis is certainly in the right direction.[2] Harold Dorn in a Concordia Theological Monthly article on confirmation instruction supported this educational premise:

> there is no teaching unless there is learning. Learning involves the child's activity, his thinking, his willing, his speaking, his feeling, his acting, his believing. In the study room, it is teacher activity; in the classroom it should be child activity.[3]

Christian worship is such a learning activity. As a child, or adult for that matter, enters an experience of worship, he is brought into immediate contact with Christian doctrine. Worship presupposes God's existence, His revelation in Christ, His approachability through Christ. Worship aids in the learning of prayer and other devotional truths, because the pupil does not merely read or hear about it, but actually participates in it.

Clarice Bowman, in Ways Youth Learn, commented on this educational value in worship. As an activity of learning, she says, worship can open the eyes or touch the heart with new compassion for others. It can lead to a conviction of sin. And finally, it adds a "plus element" which operates over and above the teacher and printed tools.[4]

Worship may operate educationally in this sense, that it brings a sudden flash of new insight or gives a new direction to life. The

---

[2]Alta Mae Erb, The Christian Nurture of Children (Scottsdale, Pa.: Herald Press, 1949), p. 129.

[3]Harold Dorn, "The Confirmation Instruction of Children, A survey," Concordia Theological Monthly, XXIV (March, 1953), 186.

[4]Clarice M. Bowman, Ways Youth Learn (New York: Harper & Brothers, c.1952), p. 121.

solution to a problem may come to the worshipper.[5]

Even the liturgical worship of the adult congregation may be educational to the child, as little as he understands. Reu described this process in his great work on Christian education.

> An educational agency . . . is the divine service, however true it is that this is far more than a mere educational factor. Although it is the exception when children understand the sermon as a whole, they do understand many a section of it. With the sight of the worshipping congregation, with the liturgy, the power of song, the lesson conveyed by some striking picture here and there, it cannot be denied that the Church's worship is a powerful educational factor in the life of the child.[6]

And as John C. Williams so aptly summarized,

> An act of worship in point of fact communicates religious truths far more powerfully than any kind of direct religious instruction--and it does so at a much deeper level, because the truths are implicit and not explicit; because, in fact, they are simply taken for granted.[7]

Essentially, this plus factor which worship adds to education is its appeal to the emotions. What would otherwise be purely intellectual assimilations of knowledge receive an emotional impact in worship that serves to plant them more firmly and lastingly in the heart. Paulsen wrote that worship, because of its emotional stimulation, speeds up the process of transformation and makes for a more marked change of character by stirring conviction, feeling, and impulses.[8]

---

[5]Irwin G. Paulsen, The Church School and Worship (Nashville: Abingdon Press, c.1940), p. 16.

[6]M. Reu, Catechetics (3rd edition; Chicago: Wartburg Publishing House, 1931), p. 391.

[7]John G. Williams, Leading School Worship (London: S.P.C.K., National Society, 1953) p. 6.

[8]Paulsen, op. cit., p. 19.

Reginald Lumb, an Anglican, has devised an entire approach to religious education on this principle. Rather than the education of what he called "children of knowledge" he encouraged the nurture of "children of grace," training them toward their full participation in the life of the Church. He centered his educational philosophy in worship and the sacraments. Although the situation is somewhat different, the problem he described about the "children of knowledge" sounds quite familiar to Lutherans in America.

> Week by week they teach them the Bible (or Catechism) in the day school; but very little happens about it on Sundays. Their knowledge remains what that great Nonconformist educator and hymn-writer, Dr. Watts, called "notional." They know quite well their Sunday duty, but they lack the environment and inward impulse to do what their minds assure them to be right. They will possibly come to a Sunday school until the first onset of adolescence; but thereafter they will join those friends who have other ways of spending Sunday afternoon, and the Church will see no more of them until they come to put up the banns. Then, on that occasion . . . if there is any discussion on the sacramental aspects of Holy Matrimony they will, if pressed, reply with much charm and a clear conscience, "You mustn't think that we are irreligious because we never come to church. We both <u>believe</u> in God." A "belief" in God, for whom and about whom they are prepared to do nothing at all--that is the terminus of "the children of knowledge."[9]

Paulsen also spoke of the weakness of an educational program that reaches the head but not the heart. Such education, he said, referring especially to the Sunday school, is "only half a program if worship is inadequately provided for, or carelessly and badly handled." He does not advocate an "either-or" choice between worship and instruction, but rather both in such balance that each is made mutually more effective. Christian educators must recognize that worship is a vital part of the curriculum which "demands as much time, thought, intelligence, and

---

[9]J. Reginald Lumb, <u>The Education of Souls</u> (London: The Faith Press, LTD., 1952), p. 7.

devotion as any other part of the program."[10]

Worship and the Goals of Christian Education

Christian education, writes James Smart, "must be a step by step growth into the life which the Church has with God in worship."[11] It must be education into the worshipping community, for "before the Church can do anything or say anything, it must have its being, and it has its being in worship, which is its humble, grateful response to God who, by his Word, has called it into being." Christian education therefore is not just the study of theology, but study to be the Church.[12]

Most modern Christian educators speak of worship in their goals for Christian education. Some writers give a great emphasis to worship as a goal while others merely mention it in passing, but they usually include it. Reu, for example, wrote these thoughts in his goals:

> the aim of religious instruction should, generally speaking, be the training for complete participation in the whole life of the mature congregation--a training not for Christian maturity in the sense of Christian excellence and relative moral perfection, but for such maturity as fits one for adequate participation in the life of the Church.
>
> Any kind of training that does not aim at thoroughgoing influence upon the heart, upon the whole inner man--his intellectual, emotional, volitional life, and does not strive to establish a personal relation between the young and Christ, the Savior and King, has no right of existence in the Evangelical Church.
>
> . . . . . .
>
> If . . . the aim in the religious instruction of the young cannot

---

[10] Paulsen, op. cit., p. 37.

[11] James D. Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, c.1954), p. 119.

[12] Ibid., pp. 129-130.

> be anything but the training of the rising generation for comprehensive and personal participation in the life of the mature congregation in all its ramifications, the training for a personal life of faith and active participation in congregational worship is bound to occupy the foreground. The welfare of the rising generation depends upon the first named factor which, in turn, is inseparable from the second; nor can there be any other foundation for the various manifestations of the life of the congregation. The personal life of faith, however, dare not receive so one-sided emphasis as to endanger the training for participation in the whole life of the congregation.[13]

Allan H. Jahsmann, whose theses on the Foundations of Lutheran Education is the most comprehensive work to date on the Lutheran philosophy of education, had this to say:

> If the members of the Church are to be participants in public worship, and not spectators, they will have to be trained not only in regular attendance, but also to an appreciation of the orders of service, music, hymns, prayers, and other forms through which Lutherans commune with God corporately.

One of the primary aims of Lutheran education, he said, is to develop worshipping Christians who not only worship privately but participate joyfully in the corporate worship of the congregation and appreciate the power of the sacraments.[14]

And Buszin, another Lutheran writer, wrote these words on objectives:

> Taking the very nature and objectives of all true Christian education into consideration, it seems rather obvious that it is incumbent upon the Christian teacher to teach the youth entrusted to his tutelage also to worship his God in spirit and in truth.[15]

In addition, worship works toward the realization of other goals in

---

[13]Reu, op. cit., pp. 275-277.

[14]Allan Hart Jahsmann, "The Foundations of Lutheran Education," unpublished Doctor's Thesis (Saint Louis University, St. Louis, 1956), pp. 276-277.

[15]Walter E. Buszin, "Teaching Worship and Liturgics in Our Schools," Lutheran Education, LXXXIX (September, 1953), 69.

Christian education. That the mere possession of knowledge is insufficient has been mentioned earlier in this chapter. Worship helps the pupil apply Christian doctrine to his life. The goal of character transformation, said Paulsen, can be accomplished only by guiding pupils into experiences which are religiously and spiritually significant.[16]

---

[16]Paulsen, op. cit., pp. 17-18.

CHAPTER IV

WORSHIP AND CONFIRMATION INSTRUCTION

Worship and the Goal of Confirmation Instruction

Confirmation and the instruction that leads to it hold a significant position in the structure of the Lutheran Church in America. According to Jahsmann, Lutheran confirmation is that rite "by which the individual professes publicly his faith in the Triune God and the teachings of the Lutheran Church, and enters into the communicant membership of the Church."[1] Traditionally confirmation instruction has been particularly concerned with the indoctrination of Christian theology via Luther's Small Catechism, preparation for admission to the Sacrament of the Altar and for the rite of confirmation, and training for church membership in general. Regarding its importance Jahsmann states, ". . . the confirmation classes at the elementary level account for most of the accessions to the communicant membership of the Church."[2]

Everything that has been said in chapter three about the goals of Christian education applies with special emphasis to confirmation instruction. Here the specific objectives deal with churchmanship in the best sense of that word. Paul Koenig has listed the following as objectives:

I. Thorough Indoctrination in the Fundamentals of the Christian

---

[1]Allan Hart Jahsmann, "The Foundations of Lutheran Education," unpublished Doctor's Thesis (St. Louis University, St. Louis, 1956), p. 417.

[2]Ibid., p. 418.

Religion

1. To give the child a better understanding of the doctrine of sin.
2. To impart a deeper knowledge of the grace of God in Christ Jesus.

II. Preparing for the Rite of Confirmation

1. To teach the child the meaning and appreciation of Holy Baptism.
2. To enable the child to confirm his baptismal vow by renouncing Satan, his works and his ways, and pledging loyalty to the Triune God.

III. Training for Intelligent Church-membership

1. To enable the child to make an adequate examination of his life according to the Ten Commandments.
2. To teach the child the meaning and appreciation of the Lord's Supper.
3. To enable the child to judge Christian doctrine on the basis of the Word of God.
4. To cause the child to realize what church-membership implies:

   a. Diligent church attendance;
   b. A life of prayer;
   c. Constant use of the Word of God;
   d. Regular attendance at Holy Communion;
   e. Willingness to give time, effort, and means for the support and the extension of the Church.

IV. Training for a Christian Life

1. To enable the child to have a clear ethical judgment on all matters pertaining to every-day life;
2. To prepare the child for the duties of Christian parenthood;
3. In general, to lead the child to reduce to practise the teachings of God's Word.[3]

Arthur C. Repp of Concordia Seminary has suggested the following one-sentence objective:

> That every confirmand as a child of God and as a member of the Body of Christ have a more developed personal faith-life, so that he is prepared to receive the Sacrament of the Lord's Supper and as a

---

[3]Paul Koenig, "Objectives of Confirmation Instruction," in syllabus of "575 Confirmation in the Lutheran Church," Arthur C. Repp, Concordia Seminary, St. Louis, 1957 (mimeographed).

maturing Christian is able to assume more fully his responsibilities as a member of the Evangelical Lutheran Church.[4]

Worship and training in worship are intimately connected to these goals of confirmation instruction. Erdman Frenk, a prolific Lutheran writer of articles on Christian education and confirmation instruction, had this to say:

> While designed for all life and life in its various ramifications, confirmation instruction is especially directed toward corporate worship in church. It is here that the public confession of Christ is made, the catechumen is admitted to the Lord's altar and worships his God in the fellowship of the saints.[5]

What Reu wrote about training in worship applies here with special force.

> The Christian congregation is conscious of being the communion of believers especially at common worship when it gathers around the Word and the Sacraments in order to be built up more and more into a spiritual temple; to express its life of faith through united praise and thanksgiving, and to manifest also outwardly its essential oneness. Accordingly it is the duty of the Church to train her youth for an intelligent and active participation in her worship. If the life of faith can not exist apart from the Scripture, the same is true of worship through which the life of faith is expressed and strengthened. Hence, teaching for the intelligent and personal use of Scripture must be intimately connected with the training for faith and worship.[6]

In Lutheran Education articles on worship training have the parochial day school in mind, but what they have to say is often directly applicable to the confirmation class. Carl S. Meyer wrote in such an article, "It belongs to the function of the Christian day school to

---

[4]Notes taken in class in "575 Confirmation in the Lutheran Church," Arthur C. Repp, Concordia Seminary, St. Louis, 1957.

[5]Erdman Frenk, "Confirmation Instruction," Lutheran Education, LXLIII (November, 1957), 117.

[6]M. Reu, Catechetics (3rd edition; Chicago: Wartburg Publishing House, 1931), p. 276.

further the devotional life of the pupils."[7] This also belongs to the function of confirmation instruction. In a similar article Alan Steinberg described the benefits this education in worship will bring to graduates in the future.

> The life of the parish school does not end with graduation, and a teacher naturally reckons with this fact as he considers the purpose which his school is trying to achieve. No longer will the graduate have a religion lesson between nine and ten from Monday to Friday; instead the church year and the liturgy will for the most part supplant the school in this function. . . . His parish school training should have prepared him for corporate worship.[8]

The situation of the catechumen after confirmation is exactly the same, and he will have needed the same training in corporate worship.

Worship and the Process of Learning

In confirmation instruction as in all Christian education there is a need for life-related training. Sara Little in Learning Together in the Christian Fellowship quoted Calvin to this effect:

> Doctrine is not an affair of the tongue, but of the life.. . . is received only when it possesses the whole soul, and finds its seat and habitation in the immost recesses of the heart. . . . To doctrine in which our religion is contained we have given the first place, since by it our salvation commences; but it must be transfused into the breast, and pass into the conduct, and so transform us into itself, as not to prove unfruitful.[9]

Two Lutheran writers on confirmation instruction have expressed the same thought:

Just memorizing so much doctrine and Scripture texts is no guarantee

---

[7]Carl S. Meyer, "Liturgical Forms for School Devotions," Lutheran Education, LXXXVIII (February, 1953), 288.

[8]Alan Steinberg, "The Church Year and the Parish School," Lutheran Education, LXL (November, 1954), 106.

[9]Sara Little, Learning Together in the Christian Fellowship (3rd edition; Richmond, Va.: John Knox Press, c.1956), pp. 13-14.

> of fruitful harvest. . . . The presumption that much hearing and memorization always bears fruit, ex opera operato, is pure fantasy.[10]
>
> All confirmation instruction that is truly life-related and adapted to contemporary needs must begin with the child where he is. . . . The catechumen must recognize his needs, the resources available, and then allow himself to make the proper use of the resources in order to satisfy his needs.
>
> Much of our past instruction has been neither life-related nor child-centered. Our thought and practice in both preaching and teaching often has followed this order: A certain body of truths has been given to us by inspiration; these we feel obligated to transmit to others. We proceed to impart the received doctrines one by one as best we can to those whom we would form and fashion mentally, morally, and spiritually. We begin with the curriculum, continue with ourselves, and then look for some sort of fruition in the child.
>
> Unless the purpose of confirmation instruction to relate Scripture truths to the life of the catechumen is clearly seen and conceived, many instructional efforts are bound to be misdirected, and the catechumen will fumble and stumble and not be able to sense the meaning or feel the direction of the instruction.[11]

Reu's summary statement of aims in Christian education carried essentially the same argument:

> The aim is: (1) Faithfully to imbed and anchor in the INTELLECT of the rising generation all the holy truths upon which the life of the mature congregation fundamentally is based, and by which alone it is constantly renewed, and without a knowledge of which one can not possibly participate in its entire life; (2) To stir the EMOTIONS to a vital interest in those truths; (3) To bend the WILL so that it may run in the paths in which the Holy Spirit, turning to account those truths, in His own season, leads to personal faith and to participate in the life of the mature congregation.[12]

Learning to worship will not only help the child in the portion of his life that revolves around the Church--important as that is--but it

---

[10]Harold Dorn, "The Confirmation Instruction of Children, A Survey," Concordia Theological Monthly, XXIV (March, 1953), 183.

[11]Frenk, op. cit., p. 113.

[12]Reu, op. cit., p. 280.

will also assist him in the application of intellectual knowledge to all of life. Murray commented upon this educational process in the Anglican Church:

> Yet while this familiarizing of the child with doctrine has a great deal to do with church membership, it has nothing necessarily to do with religion. It is possible to be a fiercely loyal Anglican or Catholic or Nonconformist without being a religious person at all. . . . it is one of the commonest fallacies in religious education that knowledge of words produces a change of heart.
>
> Nevertheless words in some contexts acquire a power which they do not in themselves possess. Statements of faith are to be found not only in catechisms but also in liturgies, and this association with worship gives them an emotional tinge which helps to make the idea behind them more easily assimilated.[13]

Buszin wrote concerning the relationship between the catechism and worship:

> Catechetical instruction will be richer and more meaningful if it is related to the practice of worship on the part of the Christian; this applies not only to teaching the Third Commandment and its meaning, but it applies also to teaching the entire catechism in all its parts.[14]

A. W. Martin in 1930 devoted an entire book to the value of worship in the Sunday school. He maintained that,

> Worship is in itself an effective means of training persons in the Christian way of life. In helping people to learn to live as Christians the Sunday school must provide ways and means of helping them to practice the thinking of Christian thoughts, to practice Christian attitudes toward all men, and to share in acts of love and sacrificial service.
>
> Men are brought face to face with these fundamental issues of life in Christian worship. That is, in the worship experience the emphasis is placed not upon telling a man how he ought to feel and act toward God and his fellowmen, but upon helping him to feel and act as he ought.

---

[13]Victor A. Murray, Education into Religion (New York: Harper & Brothers, 1953), pp. 142-143.

[14]Walter E. Buszin, "Teaching Worship and Liturgics in Our Schools" Lutheran Education, LXXXIX (September, 1953), 70.

> Worship is, therefore, an experience in which persons actually learn the fundamentals of Christian living just as effectively as in the more commonly recognized ways of teaching. No Sunday school worker can afford to overlook the opportunities of character development through Christian worship both in his own life and in the lives of his pupils.[15]

One further value of worship in the process of confirmation instruction is the high spiritual tone it gives to the whole learning situation. The sights of both the leader and the class are raised toward the ultimate Christian goals of the instruction. Lessons receive a deeper meaning that carries over into an education for life "in the Lord." Erdman Frenk made this point,

> Experience again proves that where, in the thinking of the catechumen, confirmation instruction becomes related to the school, the instruction invariably suffers in more than one respect. If on the other hand, confirmation instruction becomes related to the church and in the thinking of the catechumen prepares him for participation in the corporate worship of the church, the tone and level of that instruction will be definitely spiritual, a matter of constant growth, and carry its own spiritual appeal down to the very close of the instruction period.[16]

---

[15]A. W. Martin, Worship in the Sunday School (Nashville: Cokesbury Press, c.1930), p. 24.

[16]Erdman Frenk, "Improving Confirmation Instruction," Lutheran Education, LXXXV (September, 1949), 123.

CHAPTER V

WORSHIP AND THE CHILD OF CONFIRMATION AGE

Physical Characteristics

The years of late childhood and early adolescence are the most popular period for confirmation instruction in the Lutheran Church. The usual practice is a one or two year course of training. The children enter the class when they have reached the seventh or eighth grade in elementary school, and their confirmation studies continue until the time of their graduation. At this time they receive the rite of confirmation. The age-span of catechumens, then, is roughly from the late eleventh to the early fourteenth years.

Children in this age bracket have normally reached a leveling-off in physical growth, a period of relatively slower development which extends from about the ninth year until the beginning of adolescence.[1] The well known Gesell studies have shown that at ten years the child almost seems to be a completed product after the second major growth period from the sixth to the tenth years. Gradually in the eleventh year a new stage of development begins as childhood gives way to adolescence.[2]

Although these pre-adolescent years are relatively untroubled mentally and spiritually, the child is characterized by physical

---

[1]M. Reu, Catechetics (3rd edition; Chicago: Wartburg Publishing House, 1931), p. 254.

[2]Arnold Gesell, Francis Ilg and Louise Ames, Youth: The Years from Ten to Sixteen (New York: Harper & Brothers, c.1956), pp. 66, 68.

restlessness. He has tremendous and continuous energy. He wants to be doing things. When he is forced to sit still for long periods he expresses his annoyance by wiggling and squirming in his seat.[3]

For some of the children, chiefly among the girls, puberty will make an appearance toward the middle or end of this age period. With puberty come the great physical developments, growth, external sex characteristics, voice changing, and the like, as the child--now no longer a child--becomes an adolescent.

Mental Development

Reu has given detailed study to the mental development of the child from the educational viewpoint, and much of his work is appropriate in this connection with worship and training in worship. He said:

> As regards the mental life of the children, the absorption of things and concepts approaching them from without still occupies the foreground. However, now the soul is not only capable of much more copious absorption, but also of a more thorough and accurate examination of the things absorbed--a step of progress which, in turn, results in a great improvement of the intuition. The organs of sense have not only become more delicate and discriminating, but the mental possessions acquired also prove an efficient key to the apprehension of the new and its coordination with the old. The multitude of the impressions and concepts of which the soul at this time is capable, provided they are presented with concrete vividness, is astounding. Even more surprising, perhaps, is the ability to retain them.[4]

The child's thinking activity increases greatly during this period. He is learning how to think along constructive and logical lines, and he is able to fashion concepts.

> The thinking activity is marked by decided progress during these years. In the same measure in which the child becomes able to

---

[3] Ibid., p. 68.

[4] Reu, op. cit., p. 255.

> observe the objects of the external world with greater accuracy, and to distinguish the essential from the unessential and accidental, he learns to coordinate the essential marks and to form conceptions, to affirm judgements, and to draw conclusions.[5]

The development of feelings and the ability to appreciate justice and beauty continue at a rapid pace through these years.

> there is a strengthening in these years of the intellectual feelings. The esthetic feelings, too, under proper guidance, awake at this time. The ethical emotions assume more definite forms; whenever the development has been normal, conscience now enters as a strong factor although suggestion and the example of adults are as yet still more powerful.[6]

These years see the beginning of the great social urge. Increasingly groups and society play a significant role in the child's life. It is at this age of confirmation instruction that the "herd-instinct" takes meaning. The peer-group becomes all-important until the latter years of adolescence. The Gesell studies describe it in a year by year account: At eleven the child likes to be with his family;[7] at twelve the group situation becomes quite important and the child enjoys group participation;[8] at thirteen he glories in his peer-group.[9]

As the child enters adolescence most of these mental factors take on additional meaning.

Spiritual Development and Worship

"A child's idea of God is constantly changing, expanding,

---

[5]Ibid., pp. 256-257.

[6]Ibid., p. 257.

[7]Gesell, op. cit., p. 69.

[8]Ibid., p. 131.

[9]Ibid., p. 144.

developing. . . ."[10] The Christian educator should understand that outside the element of faith planted by the Holy Spirit in Baptism a child's conception of God is entirely limited by what he is able to comprehend. He must be viewed as morally and spiritually immature from the adult way of thinking.

The faith of the catechumen, on the other hand, is clear and untroubled. While his complete conception of God may be limited, if he has had proper religious instruction he will have a confidence in God's love and in Jesus Christ that would put many adults to shame. The work of God's Spirit in connection with the teaching of His Word dare never be minimized. As Reu pointed out,

> God, especially by boys, is felt as Law and Power; but He can be experienced also as Holy Love, especially by the baptized child, so that he does not only view God with awe but surrenders to Him with all the power of his youthful emotions.[11]

The child of this age is not troubled with doubts and problems as occasionally his adolescent brothers and parents may be troubled. However, as the catechumen reaches the early stages of adolescence the picture begins to get cloudy. His basic question is no longer "What?" but "Why?" As Lumb wrote,

> The characteristic question of the adolescent, the 14 and 15 plus, is "Why?" Everything that touches his life intimately is under review. During the years of infancy and early childhood he accepted the authority of parents and teachers, and at 11 plus and for a few years afterwards (unless he was precocious) he accepted the group-answer. Now he wants to "know for himself." Can the answers that have been given be harmonized with what he sees in the world around him, what he reads in books and newspapers and hears on the

---

[10]George Herbert Betts and Marion O. Hawthorne, Method in Teaching Religion (New York: Abingdon Press, c.1925), p. 449.

[11]Reu, op. cit., p. 257.

wireless, what his friends say, and above all with his own as yet unanalysed intuitions?[12]

The adolescent becomes increasingly aware of his own person. Personality is a large topic of conversation. He comes to realize conflicts and problems within himself, not the least of which is sin and his own shortcoming. He is idealistic and holds great hopes for his own future contribution to society. He loves beauty. He admires truth and reality, but despises sham and pretense. All about him he sees a world that seems to deny every truth and value he has been taught in childhood and the ideals he himself has come to maintain.

Experience in worship can be very beneficial to such catechumens. For the pre-adolescent it will help to enlarge his idea of God. It will give him the living reality of communion with his God. Worship will help the adolescent find an anchor in the troubled and turbulent process of reaching maturity. Even from the Christless viewpoint of deterministic psychology this is important, for Paul Landis wrote, "God in a stable religious system is the one fixed point in the individual's universe about which he may build confidently and with assurance."[13] The worship experience will enable him to bring his conflicts and doubts into the presence of God in the intimacy of prayer.

Learning to worship effectively, therefore, is of vital importance for the children in the confirmation class. George H. Betts and Marion O. Hawthorne have this to say in Method in Teaching Religion:

Later childhood and youth, though lacking the credulity of early

---

[12]J. Reginald Lumb, The Education of Souls (London: The Faith Press, LTD., 1952), p. 120.

[13]Paul H. Landis, Adolescence and Youth (2nd edition; New York: McGraw-Hill, c.1952), p. 174.

> or middle childhood, is characterized by a driving search for truth, for new ideas, for new experience. Religion for this group must be on a concrete plain. God to them must be made intensely real. For the adolescent, worship must be personal, and effectual in meeting daily needs, in solving life problems. Training in worship during these unfolding years makes possible an intelligent and increasingly satisfying experience of God in the life, and a growing sense of spiritual values.[14]

Furthermore, education in worship can be carried on quite successfully with children of this age. They are naturally enthusiastic and gladly accept the challenge of a new experience. They are at a stage of real religious concern.[15] They are active, imaginative, and creative. They will welcome the opportunity to learn what worship is all about. If the nature and purpose of their confirmation instruction has been made clear to them, they will want to become full participants in the corporate worship of the congregation.

In addition, as Reu mentioned, these are/years of acquiring habits, and the Church should do its best to give them good habits instead of the poor habits they will pick up if they are left to their own devices.

> Veneration for age, respect for the powers that be, obedience, conciliatoriness and self-control, sympathy with others, helpfulness, self-denial, devotion, sacrifice, consecration before the eyes of the omniscient and omnipresent One, prayer to the great heavenly Friend, all these attitudes must become fixed matters of habit, now more than ever they were before. The practice of church attendance must now begin. Salutary even before this age, there are particular reasons why it should now become habitual. While the children are not likely to understand the sermon as a whole, they will understand sections of it. To this factor must be added the sight of the congregation at worship, the solemn liturgy, the power of song, and the impressions gained from the pictures that may belong to the equipment of the church--all this can not but permanently affect the soul.[16]

---

[14]Betts, op. cit., p. 451.

[15]Gesell, op. cit., pp. 131, 137.

[16]Reu, op. cit., p. 261.

This is an excellent age in which to instruct children in the meaning and use of the liturgy. Murray stated,

> They [children] are ritualistic in play as in other activities, and like things done not only in order but in the same order. That which appears to the adult to be mere formalism is often to children full of suggestiveness.[17]

Not only are children ritualists by nature, but they will accept the Liturgy and liturgical arts without prejudice. As Buszin said:

> While it is often very difficult to remove anti-liturgical prejudices and misgivings from adults and to teach them to think and to function liturgically, it is rarely difficult to give liturgical instruction to the youth of the church. Children and young people have more open minds and hearts than do adults.[18]

---

[17]Victor A. Murray, Education into Religion (New York: Harper & Brothers, 1953), p. 207.

[18]Walter E. Buszin, "Teaching Worship and Liturgics in Our Schools," Lutheran Education, LXXXIX (September, 1953), 71.

CHAPTER VI

EDUCATION IN MEANINGFUL WORSHIP

Meaningful Worship

Paulsen has suggested two basic reasons for lack of interest in worship: Incapacity for worship on the part of worshippers and the failure of the worship itself to satisfy spiritual hunger. The solution to these problems is education.[1]

For this first section of chapter six Paulsen's second reason is the subject under consideration. Sperry told an anecdote that illustrates the problem of meaningless worship:

> Höffding, in one of his books, tells of a Danish Protestant church in which the worshipers, passing down the aisle, always turned and bowed towards a blank white space on the side wall. No valid reason for this practice could be given, save that it was the custom of the local church-goers to bow in that direction. No other and better reason was forthcoming until a thorough restoration of the interior of the fabric discovered beneath the whitewash on the walls a pre-Reformation mural painting of the Virgin Mary. The Catholic custom of obeisance to the Virgin had survived three hundred years of obliterating Protestant whitewash.[2]

That this liturgical custom of the Danish congregation was meaningless is easily seen in this, that if the people had known the meaning they as Protestants would certainly have put an end to the custom. The point is simply that meaningful worship first of all must have significant liturgies and practices. Sperry set down a sound principle when

---

[1]Irwin G. Paulsen, The Church School and Worship (Nashville: Abingdon Press, c.1940), p. 105.

[2]Willard L. Sperry, Reality in Worship (New York: Macmillan Company, c.1928), p. 48.

he said,

> It may be laid down as a sound canon for the ordering and conduct of public worship that the service should give to the worshiper a strong impression of truthfulness and sincerity in its total transaction. No ingenuity of factitious interest which may be aroused can do permanent and equivalent duty for this basic intimation of reality. To say that the natural man cannot discern spiritual things may be the ultimate wisdom. But it is the last resort, to be invoked only when we are sure that everything we do and say in church represents our devotion to truth and is the best we can do to open the way to reality.[3]

A rather typical example of the abuse of reality in worship is the Sunday school "opening exercise." Even in Lutheran circles these exercises are often "dull, monotonous, unprepared, and conducted without much thought of their educational value or even their religious significance."[4] Almost every writer on Sunday schools and Sunday school worship brings the same charge in one form or another.

Here, however, the concern is for the confirmation class and training in the Lutheran Liturgy. The Liturgy is full of meaning, both in its logical sequence and in its individual parts. Liturgical arts and symbols all have a rich inspirational value, provided that their meaning is known and applied by the worshipper. All these, however, depart from reality when the worshipper is unaware of their significance. For the child or adult who cannot see the meaning the result is exactly identical to the obeisance toward a blank wall. Thoughtless repetition of the Lord's Prayer, mere formality in the Liturgy and prayers, "going through the motions" in any way makes worship a sham. And sham worship

---

[3] Ibid., p. 206.

[4] Ralph D. Heim, Leading a Sunday Church School (Philadelphia: Muhlenberg Press, c.1950), p. 215.

said Gerrit Verkuyl, is fatal.[5]

The first goal of education in worship, therefore, is to make worship meaningful.

Training the Worshipper

Paulsen's first reason for lack of interest, the worshippers' inability to worship, points to the second area of education, namely, that of conditioning the worshipper. L. David Miller, writing in the United Lutheran Church periodical, Parish School, pointed to this need:

> Some adults who have attended the Lutheran Church week after week since they were children are unable to enter effectively into the liturgical worship of the Lutheran Church. Their minds wander. They lose track of what the pastor is saying. Often they are tempted to stay at home.
>
> Generally these habits began when they were children. Although their parents conscientiously took them to church every Sunday, the children received no guidance or explanation of the Service. They needed an interpretation to carry the experience to fulfillment. Since it wasn't provided, their worship was handicapped for many years, and bad habits merely increased.[6]

The Lutheran Liturgy itself is a reason for this need. It is couched in language which is antiquated and obselete in all except churchly usage. Its thought patterns are far removed from the average worshipper. Its Latin and Greek nomenclature is certainly out of reach for most and more than likely a cause of disturbance to the non-Lutheran visitor or thoughtful child. The greatest difficulty comes with the continued use of things that have no meaning--again like obeisance to the whitewashed wall. The people become set in their ways of unreality.

---

[5]Gerrit Verkuyl, Enriching Teen-age Worship (Chicago: Moody Press, c.1950), p. 11.

[6]L. David Miller, "Prepare Children for Liturgical Worship," Parish School, XXXVIII (April, 1958), 17.

As Steinberg wrote,

> The Christian church year and the Morning and Communion services receive wide usage in the Missouri Synod. Usability does not, however, necessarily imply intelligibility. . . . for the church to develop a liturgy is one thing; for the congregation to participate intelligently is quite another.[7]

The blame does not lie entirely upon a difficult liturgy, however. As Klausler suggested, comparing the current situation with earlier periods in church history,

> Today some of that early church excitement of danger and the Reformation enthusiasm for worshiping in a group seems to have faded into a halfhearted performance on the part of a group of people who regard attending church as a dismal chore. Who is to blame? Some critics point to the clergy who have forgotten the essential reason for worship; other critics complain that choirs, organists, and even a return to the elaborate liturgical practices of another era have turned the congregation into an audience. Perhaps no one is specifically to blame. Perhaps the hidden disease of spectatoritis has subtly infected clergy and people alike; for this is an age when people sit back impatiently waiting to be amused, enlightened, depressed, excited, or enthralled.
>
> The truth is Christians must realize once more that they are not merely an audience in the church. They do assemble on Sunday morning not to hear of the world nor what the choirmaster has managed to concoct for their edification, but the Gospel of Jesus Christ. Born of God, they want to hear His Word and worship Him Who, though unseen, is nevertheless present and waiting for the confessions, the praise, and the prayers of His children. Thus every hymn that is sung, every prayer, spoken or unspoken, every Scripture lesson, and every sermon keeps in mind the centrality of God.[8]

What Klausler implied is training--that the worshipper must be conditioned to the whole process of worship. As Buszin said, he may have "amassed a wealth of religious knowledge and yet be unable to worship."[9]

---

[7]Alan Steinberg, "The Church Year and the Parish School," Lutheran Education, LXL (November, 1954), 105.

[8]Alfred P. Klausler, Christ and Your Job (St. Louis: Concordia Publishing House, c.1956), pp. 95-96.

[9]Walter E. Buszin, "Teaching Worship and Liturgics in Our Schools," Lutheran Education, LXXXIX (September, 1953), 69.

Erdman Frenk in an article on confirmation instruction described the tremendous loss to the church of the newly confirmed:

> The loss of catechumens from the roster of the church within a year of confirmation is staggering. In some congregations as many as 50 per cent of a class may be lost in five years.[10]

He suggested improvements for the instruction to offset this loss, and among these improvements he included education in worship.

> But the manner of public worship must be learned, especially in the formal, historic, and liturgical Lutheran Church with its rich ritualistic heritage. The orders of service must be interpreted. And since most of our congregations in their extreme individualism and democratic freedom must have their own ways of doing things, these ways must be taught to the catechumen.[11]

Obviously, then, the second task of Christian education in this regard is to instruct worshippers in the meaning of worship and the Liturgy and to train them in the art of worship.

Planning an Educational Program in Worship

A program of education in worship for the confirmation class would seem to be the solution. This is not to deny the validity nor the effectiveness of training in worship at either earlier or later stages in parish education. An overall program for people of every age is not only advisable but necessary. The complete program should begin with worship and worship training in the home and then together with the family in the congregation's corporate worship. The Sunday school--from the nursery to the Bible class for adults--should provide for instruction and experience in worship. Organizations may well include such training. Few Sundays should pass without some explanation of the propers and their

---

[10]Erdman Frenk, "Confirmation Instruction," Lutheran Education, LXLIII (November, 1957), 112.

[11]Ibid., p. 117.

relation to a central theme for the service. Occasionally an entire service may be devoted to instruction in the Liturgy.

Here the concern with this program of education in worship is only in its association with one particular phase of parish education, the confirmation class. Such a program is especially appropriate for confirmation instruction, since it is bound so closely to the total objectives of that instruction. However, a difficulty lies in securing materials directed specifically to such a program on the confirmation level. While writers on confirmation speak of the need and value of training in worship and a few may suggest the liturgical material to be used in such training, none have taken the trouble to attempt an actual program of instruction.

Sunday school educators have shown an interest in this phase of education in worship, and many have devoted sections or chapters or even whole books to the subject. Ralph D. Heim, a Lutheran, in his Leading a Sunday Church School wrote concerning worship activities that always, "they are to be properly related to one another and to study and instruction so as to provide a unified program which, further, is integrated with the total work of the church."[12] He suggested that such a program should begin with a planning session to consider the whole situation in the congregation in regard to purpose and practice. In this planning, he said,

> the Church School people should represent the educational ideal of growth through, in, and for worship. Out of the planning should come a clear-cut understanding of the mutual relationships and special emphases of the common congregational services and all other services of worship, especially those in the educational agencies.

---

[12] Heim, op. cit., p. 214.

> A total program would provide for a variety of satisfying worship experiences to meet the needs of every member and result in the three types of growth mentioned above. The Church School leaders, doubtless, would be made responsible for a stress on variety of worship, worship of the more informal type, worship adapted to the immediate circumstances of the pupils, worship graded to the various ages, and worship planned and conducted by the pupils themselves.[13]

Irwin Paulsen pointed out that the church school must provide not only experiences in worship but a definite "program of training in worship" which would ultimately relate boys and girls to the practice of corporate worship with the congregation.

> To rear a generation so schooled is dependent on a curriculum of worship in the church school, a curriculum that makes conscious and systematic provision for experiences of worship, training in worship and the relating of the boy and girl at a given age to the common worship of the church. . . .[14]

The function of this curriculum of worship would be as follows:

1. To assist in developing awareness of the existence of God as an objective reality and to begin to do it with the little child.

2. To develop those inner drives and compulsions which send us out to live in the daily round of experience in home, school, leisure and the world of work, the Christian attitudes and principles taught in the classroom.

3. To make provision for the element of decision, commitment, even conversion when that is the basic need.

4. To help persons appropriate spiritual resources for living.

5. To prepare the young ultimately to take their place as permanent and as worshipping members of the adult congregation.[15]

This training in worship would include, as Paulsen saw it, the meaning and function of worship--what happens in worship, why things are

---

[13] Ibid., pp. 215-216.

[14] Paulsen, op. cit., p. 11.

[15] Ibid., pp. 28-36.

done in certain ways. There would be instruction in prayer, the necessary background of all worship. The training would also include the meaning of reverence.[16]

Smart, in his section on training in worship, spoke of an overall program of education for everyone. The worship in the church school, he said, is to be taken as seriously as the worship of the adults in the common service.[17]

In setting up aims for such education in worship Betts and Hawthorne wrote:

> The aim for training childhood and youth in worship is so to motivate worship that the experience may be characterized by such feelings and attitudes as will enrich and clarify the worshiper's consciousness of God, and vitalize his consciousness of social relationships, through releasing to him an unfailing source of spiritual dynamic.
>
> Training in worship should establish the individual in such vital and personal relationship with God that he may be made increasingly conscious of the responsibilities which that relationship entails and be made increasingly able to discharge it.[18]

R. C. Rein wrote in his article "Worship in the Sunday School" for Lutheran Education:

> Such worship training implies cultivating in our pupils a deep appreciation of, and a love for, the musical heritage of the Church, its hymns, its liturgy, and its prayers. . . .
>
> It also implies an attitude of reverence for holy things. . . .
>
> An additional element of worship training is that of training the pupils in a personal prayer life and in the practice of personal and family worship in the home.

---

[16] Ibid., pp. 101-102.

[17] James D. Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, c.1954), pp. 120-121.

[18] George Herbert Betts and Marion O. Hawthorne, Method in Teaching Religion (New York: Abingdon Press, c.1925), p. 451.

> We suggest: A. That the Sunday school curriculum offer one or more units each year dealing with subjects on worship instruction and training, e.g., the liturgy of the Church; the church year; private and public worship; church symbolism; Christian hymns; reverence for holy things; Christian fellowship; the Christian sermon, etc. B. That guidelines for teachers be developed. . . .[19]

In recent years Lutheran Education has published articles about worship training and devotions in the Christian day school. These articles occasionally have something that applies to the program for the confirmation class. For example, this list of objectives by Velma Schmidt and L. G. Bickel is helpful:

1. To create a worshipful attitude in the child.
2. To promote in the child a realization of the importance of beginning the day with God.
3. To train the child to utilize devotions in actual life situations.
4. To appreciate the opportunity for worshipping God with others.
5. To make every devotion meaningful to each child.[20]

In planning a program of education in worship for the confirmation class, therefore, many things are involved. First is the matter of setting goals or objectives. Secondly, a curriculum must be devised through which the objectives will be reached. Finally, there is the operation of the program--how it will function and the methods to be employed.

---

[19]R. C. Rein, "Worship in the Sunday School," Lutheran Education, LXXXIV (May, 1949), 521.

[20]Velma Schmidt and L. G. Bickel, "Devotions for Christian Day Schools, Lutheran School Journal, LXXIX (January, 1944), 204.

Setting the Objectives

Two rather obvious objectives have been considered earlier in the chapter in their relation to the need for education in worship--meaningful worship and conditioned worshippers. These may be combined into a single statement for the first goal: that worship in general, the Lutheran Liturgy, liturgical arts, and liturgical practices are made meaningful to the catechumen through instruction.

The second objective is closely tied to the first: that the catechumen through training and practice is able to participate fully and intelligently in the corporate worship of his church.

The third lies in the area of the catechumen's experience in corporate worship: that he has come to know the value of corporate worship in his own life and finds joy in it.

The fourth objective: that the catechumen has developed a sense of reverence and respect for the sanctuary and for holy things.

The fifth: that the catechumen knows and feels the relationship between his training in worship and the life he will lead in his church.

CHAPTER VII

CURRICULUM--PRINCIPLES OF WORSHIP

Building a Curriculum

The curriculum is built on the basis of objectives and needs. In this program therefore, a curriculum is desired that will make worship and the Liturgy meaningful to the confirmation class. It should allow for experience and practice in the liturgical forms themselves, and in such a way that it will interest the children and give them joy in doing it. The curriculum should aim at teaching reverence before God's altar and should foster the feeling that this training is for life in the corporate worship of the Church.

Such a curriculum will include, first of all, a study of Christian worship itself--what it is and how it functions. These principles of worship will be taught with the worshipper in mind and the part he is to play. Secondly, the curriculum will provide instruction in the forms used in corporate worship--the Lutheran Liturgy. The children will study Christian symbols, thirdly, and all the liturgical arts used to enrich the devotional life. And finally, the curriculum will include all the other apsects of learning which have a bearing upon what is taught.

Since there is virtually nothing written for the curriculum in the confirmation class, the process of building will be largely one of selecting and adapting materials from other sources. These materials are to be found in general works on worship, studies of the Lutheran Liturgy, and various articles and books about worship training in the Sunday school and Christian day school.

In this chapter the principles of worship will be the subject under consideration. The Liturgy and other curricular matters will receive treatment in the following chapters.

Understanding Worship Itself

Worship itself is difficult to define, since it is so deeply involved with the inner man and his relation to God. Some writers have attempted a definition in terms of man's response to the almighty God. Klausler, for example, said, "The idea back of worship is response, the response which man makes to God. This response may take a variety of forms--from the simple worship of a small mission church to the surging dynamism of a great Christian congregation, singing praise on Easter morning."[1] Andrew Blackwood, the well-known Protestant writer on homiletics and practical theology, spoke of worship as a fine art which is essentially "man's response to God's revelation of Himself."[2] Again, in the classic statement of Evelyn Underhill, "Worship, in all its grades and kinds, is the response of the creature to the Eternal. . . ." For, she continued,

> worship is an acknowledgment of Transcendance; that is to say, of a Reality independent of the worshipper, which is always more or less coloured by mystery, and which is there first.[3]

Paulsen called worship "first of all, a personal experience into which God enters and which enriches life in some fashion." Concerning

---

[1]Alfred P. Klausler, Christ and Your Job (St. Louis: Concordia Publishing House, c.1956), p. 96.

[2]Andrew W. Blackwood, The Fine Art of Public Worship (Nashville: Cokesbury Press, c.1939), p. 14.

[3]Evelyn Underhill, Worship (Torchbook edition; New York: Harper & Brothers, 1957), p. 3.

these experiences he wrote:

1. They are inner experiences for each person concerned.

2. In each there is an external point of reference, God, or at least the sensing of spiritual reality.

3. Life is modified as a result, sometimes radically, sometimes imperceptibly.[4]

Edna Crandall gave her definition as contact and communion with God, and said the purpose of worship programs for children is to bring the group into a realization of God's presence and a sense of being in touch with Him.[5]

Others have sought definitions in terms of worship's function. A. W. Martin, following a thought of Brother Lawrence, spoke of it as the "practise of the presence of God."[6] Edna Baker in her book on worship for little children said worship is "both the passive contemplation in which the self meets and recognizes God . . . and it is the active response of the individual to the consciousness of the presence of God."[7]

Perhaps the best outlook on definition is that of Carl Halter who said,

> Finally, it cannot be defined; it can only be experienced and, perhaps, described. If, however, we seek to penetrate to the essence of true worship, we shall probably arrive at some synthesis such as this, from whichever divergent viewpoint we may begin:

---

[4]Irwin G. Paulsen, The Church School and Worship (Nashville: Abingdon Press, c.1940), p. 17.

[5]Edna M. Crandall, A Curriculum of Worship for the Junior Church School (New York: The Century Co., c.1925), pp. 3, 10.

[6]A. W. Martin, Worship in the Sunday School (Nashville: Cokesbury Press, c.1930), p. 20.

[7]Edna Dean Baker, The Worship of the Little Child (Nashville: Cokesbury Press, 1927), p. 13.

Worship is joyful concern with God through Christ.[8]

As Halter pointed out, worship is above definition. All the attempts at definition quoted above are really descriptions. Response, communion, contact, experience, and contemplation--each in its own way describes what transpires in worship, and together they give a rather complete picture of the process. It is best to leave it at that, remembering, as Halter said, that,

> Worship has been experienced in many ways, and all these ways can be and are useful in illuminating the subject. The very multiplicity of experiences reveals the essential subjectivity of worship. Not all men can and do worship God in the same manner. . . . Because of the great variety of experiences possible, worship is not subject to pat definition, or close and exact analysis. Worship is a growing, emerging force, not an accomplished and codified method safely embalmed in rules.[9]

The Focus of Worship

The focus of Christian worship lies correctly in two places--on God first of all and then on man. What has been called "objective worship" or the objective aspect of worship is essentially this, that God is present as an objective fact. This involves the virile Christian doctrine that God IS, the all-powerful I AM THAT I AM. He is the ultimate goal of worship. As Reed wrote:

> The Christian believes in a reality which includes the spiritual. He believes in a great objective Reality, a Wholly Other apart from himself, a divine Being who in Jesus Christ has revealed Himself as the eternal God and Father of mankind.
>
> Faith presupposes revelation. It is not mere aspiration, pious wish, or beautiful ideal. It rests upon something objective. Christianity is essentially a revealed religion. Faith is an

---

[8]Carl Halter, The Practice of Sacred Music (St. Louis: Concordia Publishing House, c.1955), p. 2.

[9]Ibid.

> adventure, but an adventure with map in hand, compass in heart, and a Voice to guide. God lives and loves and speaks first of all. Because He is, we are; because He first loved us, we love Him; because He has spoken, we believe.[10]

Subjective worship, on the other hand, is focused on man, his sin and need, and the well-being he feels as a redeemed child of God. While this is necessary in worship, it presents an ever-present danger. An over-emphasis upon man may lead to feeling-worship, syrupy and sticky with sentiment. Then God will no longer be the object of man's response, but instead worship will become man's emotional response to his own spiritual feeling. Such an over-emphasis may lead to a neglect of the objective truths that are the only source of man's subjective justification.

Therefore, as Blackwood suggested, a balance is needed with objective worship prevailing. God's character must be the determining factor.[11] Klausler said, "Worship must help us see Jesus, must help us grow in Him, and must knit us together in Christ."[12] Klausler also wrote in another place that worship must involve a very personal and subjective response to the objective reality of God. Offering advice to the man who has difficulties entering honest worship he said:

> Forget for a moment the congregation, those hundreds of others gathered for the same ostensible purpose. Forget the intonations and inflections of the clergyman in the chancel. Forget the hacking and coughing of the congregation. Think first of the personal relationship to God.

---

[10]Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenberg Press, c.1947), p. 5.

[11]Blackwood, op. cit., pp. 19-20.

[12]Alfred P. Klausler, Growth in Worship (St. Louis: Concordia Publishing House, c.1956), p. 4.

> Once submerged in such an attitude, inevitably there comes the moment when the worshiper is aware that others also are doing exactly as he is, that these others also feel their unworthiness, and are awaiting the announcement of grace.
>
> As the worshiper joins the congregation in the chanting of the responses, in the glorious hymns, and in the reverent silence of the prayers, he will find a strength entering his being which comes from the knowledge of peace with God.[13]

Sacramental and Sacrificial Aspects

Describing the nature of worship Underhill named ritual, symbol, sacrifice, and sacrament as the four chief elements.[14] The first two, ritual and symbol, will be considered in later chapters on curriculum. Sacrament and sacrifice in their relation to the Christian cultus are to be treated in this section. Defining these two elements Paul Z. Strodach has written:

> In this worship two things stand out:--what God gives to us; what we give to Him. Let us not forget that giving means receiving. Other holy consequences are bound to follow, but all true worship is nothing more and nothing less than just these two elements.[14]

Jahsmann commented on these two elements as they are found in Lutheran worship in particular. He said that worship is

> essentially communion with God, in which God either comes to man with His Spirit or man approaches God with his spirit.
>
> God's Spirit comes to man only through the means of grace, the Word of God and the Sacraments, particularly through the Gospel in both. Man's spirit can approach God through meditation, thoughts of adoration, prayer, songs of praise, and offerings of gifts, the greatest gift being one's whole self.[15]

---

[13]Klausler, Christ and Your Job, pp. 97-98.

[14]Paul Z. Strodach, A Manual on Worship (revised edition; Philadelphia: Muhlenberg Press, c.1946), p. xxix.

[15]Allan Hart Jahsmann, "The Foundations of Lutheran Education," unpublished Doctor's Thesis (St. Louis University, St. Louis, 1956), pp. 260-261.

The sacramental aspects of worship, then, are those through which God comes to man. Particularly they are the elements of worship which emphasize what God has done and is doing for man. They show what God gives to man. Sacramental elements in worship often employ symbolic methods, said Underhill, but with this distinction:

> A symbol is a significant image, which helps the worshipping soul to apprehend spiritual reality. A sacrament is a significant deed, a particular use of temporal things, which gives to them the value of eternal things and thus incorporates and conveys spiritual reality. Hence sacraments involve an incarnational philosophy; a belief that the Supernatural draws near to man in and through the natural.

Farther along she continued,

> Generally speaking, however, it is true to say that from the point of view of cultus, symbols represent and suggest, whilst sacraments work. Effective action is essential to them; and this action is from God to man, not from man to God. . . .
>
> A valid sacrament, therefore, always leaves the situation different from what it was before. By means of the natural needs and actions of men, it effects a communication of the Wholly Other, over against men. . . .[16]

Sacrificial elements in worship are those in which man offers something to God. Man cannot be passive in communion with God. In a service of worship man is active. He has a definite part in the transaction. This participation of man--his response of adoration, confession, and thanksgiving--is well summed up in the word "sacrifice." This thought is expressed in the Lutheran Confessions when they distinguish "Sacrament" from "sacrifice."

> A Sacrament is a ceremony or work in which God presents to us that which the promise annexed to the ceremony offers; as, Baptism is a work, not which we offer to God, but in which God baptizes us . . . and God here offers and presents the remission of sins, etc., according to the promise. . . . A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor.

---

[16]Underhill, op. cit., pp. 42-43.

> Moreover, the proximate species of sacrifice are two, and there are no more. One is the propitiatory sacrifice, i.e., a work which makes satisfaction for guilt and punishment, i.e., one that reconciles God, or appeases God's wrath, or which merits the remission of sins for others. The other species is the eucharistic sacrifice, which does not merit the remission of sins or reconciliation, but is rendered by those who have been reconciled, in order that we may give thanks or return gratitude for the remission of sins that has been received, or for other benefits received.
>
> . . . . . .
>
> But in fact there has been only one propitiatory sacrifice in the world, namely, the death of Christ. . . .
>
> Now the rest are eucharistic sacrifices, which are called sacrifices of praise . . . namely, the preaching of the Gospel, faith, prayer, thanksgiving, confession, the afflictions of saints, yea, all good works of saints. These sacrifices are not satisfactions for those making them, or applicable on behalf of others, so as to merit for these, ex opere operato, the remission of sins or reconciliation. For they are made by those who have been reconciled.[17]

Prayer--The Basic Form

The simplest and fundamental form of worship in the sacrificial sense of response is prayer. "Prayer is the Christian child's vital breath."[18] It should pervade all of life--"without ceasing," as St. Paul said. Even though the program is primarily designed for the teaching of public worship, the prayer life of the individual must be given consideration because it is a vital part of life and a prerequisite for all worship. As Constance Garrett has said in her book on prayer, "The greater part of our prayer life is individual and private. If we depended upon our public worship for our relationship with God, we would

---

[17]"Apology of the Augsburg Confession," Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1950), pp. 117-118.

[18]Alta Mae Erb, The Christian Nurture of Children (Scottsdale, Pa.: Herald Press, 1949), p. 136.

be poor indeed. . . ."[19]

That prayer is basic to all worship is easily seen in this fine description of Garrett:

> Prayer is the response of the soul in its longing to be reunited with God. Prayer is being in the Presence of God. However and whenever the spirit is lifted to God to be rekindled by contact with him, this is prayer. Prayer is the recognition of the power of God, and the realization that we can get power from no other source. It is recognizing that we have no power within ourselves to help ourselves, knowing our utter dependence on God for every good thing. Prayer is opening the heart to God that he may come in. . . .[20]

She gave such excellent treatment to the spirit of prayer that it is included here in its entirety. Taking the example of Jesus, she wrote:

> Jesus prayed first of all in the spirit of humility. Jesus, the very Word of God made flesh, prayed with humility, seeking the wisdom and strength of God. He did nothing of himself; "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. My doctrine is not mine, but his that sent me. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say."
>
> This humility is the basic spirit of all true prayer: it keeps the eyes fixed steadfastly upon God. Humility keeps us from many words, high sounding phrases, and rambling figures of speech. It keeps us from sitting in judgment on others in our prayers, from instructing the Lord, from wasting his time and ours on trivialities and half-formed thoughts. Humility brings us as "very young children of the most high God" before our Lord and King, the all-wise and all-holy Ruler of the Universe, to be directed and formed by him, by his grace, as we hold up to him our needs and the needs of others.
>
> Jesus prayed with complete faith. "Father, I thank thee that thou has heard me. And I knew that thou hearest me always." He taught his disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "If ye then, being evil, know how to give good gifts unto your children, how much more

---

[19]Constance Garrett, Growth in Prayer (3rd printing; New York: Macmillan Co., 1951), p. 115.

[20]Ibid., p. 4.

shall your Father which is in heaven give good things to them that ask him?"

We too can pray in faith, knowing that God is more ready to give than we are to receive, and that he has all wisdom and all power in giving. Jesus has taught us to believe that when we pray we have--not will have--that for which we pray, whether it be strength, or wisdom, or love, or healing, or whatever it be. If it is something we can pray for in the name of Jesus, we know that we shall receive, and receive in the way which in the great wisdom and love of God is best.

Jesus prayed with a will wholly surrendered to God. Because he knew God through complete obedience and by constantly abiding in his Presence, he knew that God is all wisdom and love. No man, not even the Son of Man, has the wisdom of God. He sees the end from the beginning; he knows all the factors. God's wisdom is composed of complete knowledge and perfect understanding warmed by everlasting love. He wills nothing but complete good. Because Jesus knew this experimentally as well as factually, he prayed, "Not my will, but thine be done."

Do we really want the will of God rather than our own? Are we willing to trust ourselves completely unto God, willing to have, to do, and to be whatsoever God wills, willing to suffer with him and for him, willing to be made a saint and in his own way? If so, then we are able to pray in the spirit of Jesus. If not, we need yet more teaching in the art of prayer.[21]

This is the spirit of prayer which must be included in the curriculum. Children need instruction in the correct Christian philosophy of prayer, for their prayer without training is nearly always selfish, lacking the sense of adoration, thanksgiving, confession, and intercession for others. Quite possibly it may never grow beyond the simple prayer of childhood. So instruction and practice is needed in the art of private prayer, its form and function in life.

Secondly, as the fundamental form for all worship, prayer should be taught with a view toward understanding the sacrificial response of corporate worship. The basic concepts of adoration, thanksgiving, confession, and supplication are found in both private and corporate prayer.

---

[21] Ibid., pp. 10-12.

When the child has learned to follow these four types of prayer in his own devotion, he will be prepared to utilize them as they appear in the liturgies of common worship.

The Power of Corporate Worship

Speaking of the value of corporate prayer, Garrett wrote,

> We people, in general, are gregarious. None of us lives to himself alone. We depend upon one another for the necessities of this life, for pleasure, for much of our inspiration and courage and for our very thinking. Many people begin their personal relationship with God through public worship and are shy and uncertain about approaching God directly and individually.
>
> If we think of individual prayer as a solo which we offer to God, then public worship is a great symphony in which every person plays some instrument, individual in tone and operation, yet all playing the same tune and offering up to God a great burst of music of praise and thanksgiving and petition. The prayer of the individual is caught up with that of others and the whole sweeps up to God in perfect harmony.[22]

Corporate worship enables the individual to incorporate his own devotion with that of the entire Christian fellowship. As Strodach wrote, the Christian does not go to church for the sake of his own spiritual profit alone but as an integral part of the congregation. He worships in the communion of saints.[23] Murray too mentioned this fellowship experience as a special fruit of worship.

> The highest experience of that fellowship is to be found . . . in worship. And worship is not simply bowing down to someone whom we acknowledge to be higher than ourselves; it is belonging to a community created by Him and through which He is made known by name to the world of men. It is, therefore, an <u>activity</u> and is rightly called "service."[24]

---

[22] <u>Ibid</u>., p. 115.

[23] Strodach, <u>op. cit</u>., p. ix.

[24] Victor A. Murray, <u>Education into Religion</u> (New York: Harper & Brothers, 1953), p. 32.

In the worship of children and adolescents this force of fellowship is especially important. At the age of twelve and thirteen the social urge has already begun, and group worship builds effectively upon that social spirit. It fosters solidarity and cooperation and raises loyalty for Christ and each other.[25] Concerning this power Klausler stated:

> Thus worship, as a force which builds the sense of group strength, is of high value. It unifies, and it strengthens. It gives the individual the feeling of being in an army perfectly equipped and ready to do battle when the time comes. It provides morale or esprit de corps.
>
> Worship in a group has a way of melting away the jagged edges present in almost every group, of submerging the powerful personality, of welding even the most craggy kind of individual into the fellowship.[26]

Here is the spirit of corporate worship children will understand and appreciate, and through which they will grow toward full participation in the liturgical worship of the church. It is the spirit of person-to-person communication--that each individual in the congregation not only adds his response to the combined response of all, but actually communicates one man to the next his faith in and love for God. It is a third activity in worship which flows in and through the sacrificial response of man to God and the sacramental giving of God. The congregation, for example, as it speaks its faith and loyalty to God in the Creed also speaks person to person, edifying and uplifting the brother worshipper. As the pastor reads God's Word or applies it in a sermon, he speaks not only from God to the people, but also as the called

---

[25]Gerrit Verkuyl, Enriching Teen-age Worship (Chicago: Moody Press, c.1950), pp. 61-62.

[26]Alfred P. Klausler, Growth in Worship, p. 3.

spokesman of the people he speaks man to man.

With such a foundation in the principles of worship, prayer, and corporate worship the catechumens will be prepared for the Lutheran Liturgy.

CHAPTER VIII

CURRICULUM--THE LUTHERAN LITURGY

Ritual and Form in Corporate Worship

It should be quite obvious that there must be form and ritual in corporate worship, if for no other reason than to make group action possible. Underhill made this clear in speaking of the common characteristics of ritual, symbol, sacrament, and sacrifice.

> When we take together the four chief elements of Cultus--that is to say, the deliberate activity in which man expresses his worship--at once we see that Ritual, Symbol, Sacrament, and Sacrifice have certain common characteristics. First, they possess a marked social quality. They all make it possible for men to do things together. . . . namely the agreed symbols, and the established formulas and rites, which make concerted religious action and even concerted religious emotion possible, and so create the worshipping group.[1]

And some pages later she said, concerning the liturgy in the worship of the group:

> The Christian liturgy--taking this word now in its most general sense--is the artistic embodiment of this social yet personal life. Here we are not concerned with its historic origins, its doctrinal implications, or the chief forms it has assumed in the course of its development: but simply with its here-and-now existence, value, and meaning as the ordered framework of the Church's corporate worship, the classic medium by which the ceaseless adoring action of the Bride of Christ is given visible and audible expression.[2]

Ritual and form played an important part in corporate worship from the beginning of the Church. St. Paul gave liturgical advice to the Corinthian congregation where disorganization was the order of worship--

---

[1]Evelyn Underhill, Worship (Torchbook edition; New York: Harper & Brothers, 1957), p. 22.

[2]Ibid., p. 85.

individuals speaking in tongues, prophesying, and preaching at will.

> How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
>
> If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
>
> Let the prophets speak two or three, and let the other judge. If any thing be revealed to another sitting by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted.
>
> And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.[3]

Here is a primitive order of worship, given to correct the confusion which a lack of order permits. St. Paul concluded his instructions with the verse that has come to be the principle for all liturgical formulation, "Let all things be done decently and in order."[4]

In the final analysis any and all orders of worship constitute a liturgy, and so long as they lead to decency and order they are fully legitimate and allowable.

The formal Christian Liturgy of the Western tradition grew out of this need for order. Gradually it became fixed in the form that has survived to this day. Its value--outside of the order it brings--is chiefly this, that it enables the individual to participate in the worship of the group. Without a form corporate worship would hardly be possible. As Halter wrote,

> There is a sense of confidence experienced in the use of familiar and beloved liturgical forms, hymns, and music. The possibilities

---

[3] 1 Cor. 14:26-33

[4] 1 Cor. 14:40

> in worship are enlarged by the use of ideas and modes of expression all of which would not occur to any one individual. And then there is present that heightened sense of awareness which comes only when people willingly co-operate in any activity. The average worshiper sings with more enthusiasm and with less self-consciousness when he can sing with the whole community of believers.[5]

Garrett offered this thought about form in corporate prayer:

> Formal prayers not only give us words and phrases to use, and teach us what to pray for, but they also give us a form of prayer. . . . Of course this does not mean that every prayer has to be fitted into this form. But it does mean that, by learning the form, prayer is made easier, more effective, and more beautiful. Form is particularly important for public prayer, and the form once learned can be used in endless variety. . . .
>
> Formal prayers make possible united public prayer in which those who hear may take part with as much sincerity and devotion as the one who leads.[6]

This value of fixed forms should be made part of the instruction. The catechumens will appreciate the liturgical ritual for its purpose, once they have learned that it is more than merely a form for the sake of form.

The Lutheran Liturgy as Curricular Material

Because the Liturgy plays such an important role in the worship life of the Church and its individual members, said Buszin, "it is quite necessary that Christian teachers acquaint the youth of the Church with her liturgies and teach them how to use these liturgies intelligently for hearty and sincere worship purposes."[7] Instruction in the

---

[5]Carl Halter, The Practice of Sacred Music (St. Louis: Concordia Publishing House, c.1955), p. 4.

[6]Constance Garrett, Growth in Prayer (3rd printing; New York: Macmillan Co., 1951), pp. 20-21.

[7]Walter E. Buszin, "Teaching Worship and Liturgics in Our Schools," Lutheran Education, LXXXIX (September, 1953), 71.

Liturgy thus embraces two aspects, learning its meaning and learning its use through practice.

The Liturgy itself, as it has been shown, is basically the product of many centuries. It represents a virtually unbroken scheme of devotion from the early days of the Church down to the present. Even more significant than its form is the content, as Reed stated:

> Its essential significance, however, lies in its content rather than in its form. It presents a complete and well organized summary of the Christian faith and life as a basis for common meditation, prayer, and thanksgiving. It is an exposition of the Creed and the Catechism in devotional form. In the full round of the Liturgical Year it unfolds God's eternal plan of salvation in the life, teaching, death, and resurrection of Jesus Christ our Lord. It regularly reviews the "things most surely believed among us." It reminds us of the history of the Church and of the purifying and enabling power of the Holy Spirit in the lives and conduct of believers. Unlike many privately ordered worship programs, it omits no essential part of the Gospel. It includes nothing insignificant or unworthy. Because of its confessional character and its careful preparation, it is a living, truthful expression of the Church's fundamental beliefs.[8]

The Lutheran Liturgy is inseparably tied to Lutheran theology. As Karl Haase wrote in Lutheran Education, the Liturgy represents "not merely a form of worship, but is a confession of faith."[9] F. H. Knubel in his introduction to the first edition of Strodach's Manual on Worship stated that this distinctive faith of the Lutheran Church is its justification for recommending a definite liturgy.[10] Stelzer has also commented on this relation between faith and the Liturgy: "The Lutheran

---

[8]Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenberg Press, c.1947), p. 21.

[9]Karl Haase, "The Lutheran Teacher and the Liturgy," Lutheran School Journal, LXXI (January, 1936), 277.

[10]Paul Z. Strodach, A Manual on Worship (revised edition; Philadelphia: Muhlenberg Press, c.1946), p. x.

Liturgy is based upon a living faith, its theology is well defined, and though its liturgy is not a ritual, the rhetoric thereof is formal, conforming to such theology and faith."[11]

The Liturgy is completely based on Scripture and saturated with Biblical thoughts and words. Reed wrote:

> The scriptural content and tone of the Liturgy is one of its greatest distinctions. Gems from the Psalms, the Prophets, the four Gospels and many other books of the New Testament are set in the golden fabric of its text surrounded by pure pearls of devotion in confessions and thanksgivings, canticles and collects. These too are scriptural in tone and feeling. "The Word of the Lord endureth forever." Embodied in letter and spirit in the historic and beautiful services of the universal Church, it glows with glory unquenchable and gives spiritual grace and power to all who hear and heed it.[12]

Finally, the Liturgy is closely bound to the doctrines which the catechumens study, as Buszin stated: "It is distinctly doctrinal in character and is related therefore very directly to the doctrines presented in the Lutheran Catechism."[13]

In teaching children the Liturgy one must first give them a view of the Liturgy in its full perspective. Buszin wrote,

> Knowing a liturgy as a unit and as an entity helps people to gain this perspective. We find in all great liturgies . . . a graduated development and logic which arouse our admiration. . . .
>
> The various parts of the Christian liturgy are related to one another, and pointing out these interrelationships to his students can afford the Christian teacher a great deal of satisfaction and joy.[14]

---

[11]Theodore G. Stelzer, "Worship," Lutheran Education, LXXXVII (March, 1952), 347.

[12]Reed, op. cit., p. 21.

[13]Buszin, op. cit., p. 71.

[14]Ibid., p. 72.

Reu gave this overall statement on instruction in the Liturgy:

> The first task in this connection will be the introduction of the children to the structure and meaning of the common service and the communion service. Let the teacher make clear to the pupils that we here deal with things sacred through use for the purpose of worship for over fifteen centuries; that here the adoration of God is the object in view and that we join the throng of suppliants of every time and clime. Let him make clear everything that requires elucidation, carefully practice the musical parts, arouse enthusiasm for the participation of all members of the congregation in the divine service, and especially in the liturgical part, in contrast to Rome which condemns its laity to silence. How should an active and spontaneous participation in these things be possible, if there has never been any introduction to them? From the communion service it is easy to go back to confession and its liturgical setting. Especially the instruction of the catechumens with its pastoral character affords occasion to cast the necessary light on these acts, to discuss the salutary character of confession and the custom of announcement for communion, the principles of Lutheran worship, of Lutheran practice, and of Lutheran customs and Lutheran usage in general.[15]

Secondly, education in the Liturgy will include explanation of the various parts. As Lewis A. Convis suggested in his approach to membership instruction of children from the general Protestant viewpoint:

> Above all, explain the meaning and value of the various parts of the public worship of the church. . . . What is the purpose and value of the Invocation? Why do we sing hymns at particular places in the service? Is the choir just showing off when it sings an anthem? Do we take a collection or make an offering? Give them some sense of the rhythm of worship, of its systole and diastole, its steady climb toward God.[16]

The Structure of the Liturgy

An extremely interesting little document appeared as an article in an early issue of Pro Ecclesia Lutherana titled "A Catechism of the

---

[15] M. Reu, Catechetics (3rd edition; Chicago: Wartburg Publishing House, 1931), p. 381.

[16] Lewis Albert Convis, Adventuring into the Church (New York: Harper & Brothers, c.1951), p. 30.

Common Service," in which the underlying Lutheran principle of liturgical structure was well stated:

> 9. What determines liturgy? The things with which we have to do in a service, the Word, the Sacrament, the prayer and adoration of the believers assembled for worship.
>
> 10. How might this principle which underlies liturgy be expressed? Function determines form.
>
> 11. What liturgy or order of service is prescribed in the New Testament? None.
>
> 12. What liturgy is prescribed by the Book of Concord? None.
>
> 13. What general rule concerning the ordering of a service does the New Testament offer? "Let all things be done decently and in order." 1 Cor. 14,40.
>
> 14. What is each congregation free to do since the Bible does not prescribe any fixed order? It is free to make its own order of service.
>
> 15. What is the only requirement to be met in an order of service? That all things are done decently and in order.[17]

The function of worship determines the form and structure, and in the case of the Lutheran Liturgy--though it is not prescribed and is in the nature of an adiaphoron--the prescribed and most necessary Word and Sacrament constitute the basic structure. As Reed said,

> The proclamation of the Word and the administration of the Sacrament determine the structure of The Service. Devotional introductions and conclusions, and a preliminary service of Confession, are built into the liturgical framework.[18]

Thus the Liturgy is built around twin emphases of Word and Sacrament, the spoken Word and its visible application. The order follows this very simple outline: (1) Confessional preparation; (2) Office of the Word; (3) Office of the Holy Communion.

---

[17] "A Catechism of the Common Service," Pro Ecclesia Lutherana, IV (December, 1936), 26.

[18] Reed, op. cit., p. 234.

Concerning the relative value of the spoken as against the visible Word of the Gospel, it would be best to leave them as equals, since they are each means of grace in their own right and since they mutually enhance the proclamation of grace in each other. Each is done in obedience to the command of Christ, and each enjoys the accompanying activity of the Holy Spirit. They both have been part of the way of worship since their very beginning.

Both the Office of the Word and Office of the Holy Communion have a necessary place in the educational program. The catechumens will need an understanding of sermons and Scripture lessons--how they are to listen and apply them. The Holy Communion needs full explanation, not only doctrinally but in its use and reception. The dominant note is really thanksgiving, as the name Eucharist implies, and not the deeply penitential spirit that has crept into the celebration. An excellent study of Holy Communion was made by Yngve Brilioth in his Eucharistic Faith and Practice: Evangelical and Catholic. The spirit of thanksgiving, he wrote, was lost to penitence in medieval piety, and the Lutheran Church in general has failed to restore it. A major objective of Lutheran liturgical revival, he said, should be the recovery of thanksgiving as an emphasis in the Eucharist. The concept of communion and fellowship has also lost ground in the Lutheran Church because of its doctrinal stress on God's grace to the individual. This, too, wrote Brilioth, should be regained since one really cannot become a member of Christ's Body without at the same time becoming fellow-member to others in the Body. The idea of commemoration--showing the Lord's death--must be prominent. "In the Christian Mystery the past is

realized as present to faith. But it is necessary for the appreciation of its true significance as Mystery that the past should also be contemplated as past, and as belonging to history."[19] The Eucharistic sacrifice is likewise important--not that such sacrifice influences God, but in the symbolic sense the sacrifice of praise and thanksgiving in a spontaneous act of worship represents the total oblation of self which is a necessary part of living faith. In this sense, he wrote, the Christian is able to participate with the great High Priest in His self-sacrifice. Finally Brilioth pointed to the concept of mystery as necessary for the understanding of the Eucharist. There is an element of the uncomprehendable in this means by which Christ makes Himself known personally in the breaking of bread.[20]

With this understanding of the Holy Communion, its celebration will become what Reed called "the Church's supreme act of worship, its highest, holiest endeavor to realize actual communion with God."[21]

The climax of the Liturgy should receive some attention, perhaps from two points of view--sacramental and sacrificial. Sacramentally speaking, the climax will be the application of the Gospel in both sermon and Sacrament. The absence of the Sacrament in the service or the Gospel in the sermon will, of course, limit climactic action. The climax of sacrificial worship lies in the Eucharistic sacrifice of praise and thanksgiving. The focal point of this climax might well be

---

[19]Yngve Brilioth, Eucharistic Faith and Practise: Evangelical and Catholic, translated from the Swedish by A. G. Hebert (London: Society for Promoting Christian Knowledge, 1939), p. 282.

[20]Ibid., pp. 277-286.

[21]Reed, op. cit., p. 231.

made in the offering, as von Schenk suggested:

> If the member of the congregation understands the true meaning of the Offering, the need of the giver to give, and his self-identification with the greatest Sacrifice ever brought, which is shown forth at the Eucharist, he will indeed fill the water pots to overflowing with what he has. He knows that here he cannot give a token gift, or participate in a mere collection when the plate is passed. It must always be an offering, and there can only be an offering at the Eucharist.[22]

Ordinaries, Propers, and the Church Year

As the pastor undertakes the explanation of individual parts in the Liturgy he will do well to follow several basic lines of thought. Since this training in the liturgical forms applies to the worship principles already learned, it is best that the forms are taught in their relation to sacrificial and sacramental concepts, prayer, corporate worship dynamics, and the like.

The ordinaries are the great hymns and responses of the Church, most of them dating far back into Church history. These are used in worship every Sunday and festival because they aptly and beautifully express the faithful response of God's people. They represent the "great unchanging beliefs, needs, aspirations, and consolations of believers."[23] These fixed forms used singly or in combination provide excellent devotional material for the program of training in worship.

The propers and the Church Year, so to speak, represent the marching order of the Church, the plan of action that develops week by week for the Church Militant. Set in the fixed framework of the Service,

---

[22]Berthold von Schenk, "Blueprint for Your Catholic Parish," Seminarian, IL (March, 1958), 11.

[23]Reed, op. cit., p. 234.

each proper in its place presents a different message or prayer every Sunday and festival, and together they build a logical "theme-for-the-day." Reed wrote,

> The Gospel for the Day usually presents the central objective thought. The Epistle expands or impresses this in a practical way. The Collect sums up the whole in a brief but pertinent prayer. The Introit strikes the keynote and indicates the mood and spirit of the day. The Gradual provides a transition from the Epistle to the Gospel or links the thought of the two.[24]

The sermon and hymns are parts of this theme-scheme and should be written and selected in relation to the central thought of the day.

A vitally important part of the training will be involved in the meaning and use of liturgical language. This will also be one of the more difficult parts of instruction. Words like "praise" and "adoration" almost defy definition on the elementary level. The pastor will have to extend real effort to bring his own concepts to the level of the twelve-year-old.

Since information about each of the liturgical forms abounds in Reed's The Lutheran Liturgy and Strodach's Manual on Worship and similar books which are available to Lutheran pastors, further detail is unnecessary at this point.

Other Liturgies

Study and use of other liturgies is quite valuable, particularly where the congregation employs them for its corporate worship. The principles considered in training for the Common Service will apply also to Matins, Vespers, Suffrages, Litanies, and the like.

---

[24] Ibid., p. 235.

CHAPTER IX

CURRUCULUM--LITURGICAL ARTS

Art and Worship

Art has always enjoyed a prominent position in the devotional life of the Church. Some church groups, to be sure, have adopted puritanic attitudes over against art through the years, as also they rejected the formal Christian Liturgy itself, largely because they would not appreciate the objective truth proclaimed by religious art. As others sentimentalized their worship, they substituted subjective art for the great objective liturgical arts. To some extent American Protestantism still suffers this latter deficiency. The trend today, however, seems to be toward a new appreciation of Christian art.

Art deserves the place it holds in Christian worship. It enriches man's response and heightens his devotion. As Underhill wrote,

> Since Christian belief, and Christian experience, declare the richness and variousness of the simple Divine Nature--the triune Reality of God Transcendent, God Manifest, and God Immanent--so they endorse the richness and variousness of man's response. They have a place, and should have a great place, for the absolute, the non-utilitarian, the utterly adoring temper of the soul: the alabaster vase broken, and the precious ointment poured out. No human approach to the Eternal Love can truly claim to be worship, where this essential element is suppressed, and less than our best is given. So the great service, the incense, all that is finest in music, colour, and light, are true expressions of worship. They do not exist for the sake of the congregation, or because of their devotional appeal. They are the inadequate offerings of creaturely love, as much in place in some remote and unvisited sanctuary as in the crowded aisles of a great parish church.[1]

---

[1]Evelyn Underhill, Worship (Torchbook edition; New York: Harper & Brothers, 1957), pp. 70-71.

Art works as the handmaiden of religion, said Paulsen. Its beauty lifts the soul toward God and helps human beings to feel and express spiritual reality.[2] Reed spoke of this value in art when he compared its function to that of religion itself:

> In the liturgical field it is art which enables the truth and goodness of the Christian faith to express themselves significantly and beautifully.
>
> Art has supreme powers of expression. Science is statistical. It assembles, states, and explains facts. It has to do primarily with the extent, the quantity of things. Art, like religion itself, is concerned primarily with the inner spirit, with relationships, with moral and spiritual values. It is descriptive, representational, interpretative. It perceives and interprets quality in life.
>
> Philosophy and science discuss universal truth impersonally. Great art is objective too, but, perceiving quality in persons and things, it expresses truth with feeling and discerns values even in specific truths. Liturgical art derives its inspiration from the Christian faith and its emotional power quickened by that faith heightens its spiritual perceptions and intensifies and ennobles its formal expressions.[3]

For meaningful worship art must be intelligible. It should have something to say to the worshipper. Normally Lutheran churches abound in symbols and artistic windows, which, if they speak a message and the worshipper understands, add much to corporate worship. Meaningless decorations or art in bad taste detract. Even the best of liturgical arts are only a pretense if the worshipper is uninstructed in their function.

While learning to appreciate art for its own sake is important, the instruction in liturgical arts should give first place to their

---

[2]Irwin G. Paulsen, The Church School and Worship (Nashville: Abingdon Press, c.1940), p. 95.

[3]Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenberg Press, c.1947), p. 17.

value for worship and devotion. The catechumens, therefore, should study the message that underlies liturgical symbolism and learn how to apply its meaning to their own lives. In the final analysis the objective of liturgical art is the enrichment of worship, and that is the educational goal as well.

Music

Music is one of the most used liturgical arts, even in non-liturgical churches. Its value for worship lies in several areas, according to Carl Halter:

> We may distinguish a number of functions which music performs in carrying out its service to God and man in the Church. At the very lowest level it serves a purely practical purpose in aiding the congregation to proceed with greater unanimity through the liturgy or form used in the service. It is easier to have a congregation sing a hymn than it is to have the same group of people read in chorus a prose or even poetic selection. The rhythm of the music is easily apprehended and serves to unite all the individuals worshiping. So also the almost constant flow of music during the liturgical portions of the service tends to knit the service together and to provide continuity.
>
> Secondly, we must recognize a didactic purpose in the use of music by the Church. The educational value of music in connection with words has been one of the main reasons for the creation and use of hymns by the Church.[4]

Halter warned of the danger if only these two functions of music are recognized as he introduced his third value:

> When music is looked upon by musicians, clergy, or people merely as a handy tool to be called upon when needed for some purely practical reason, the chief functions of music are denied it. Music's chief value for worship lies in the realm of the spirit. Music has the power to move the soul of man for good or ill. When music is used in the praise of God and for the edification of

---

[4]Carl Halter, The Practice of Sacred Music (St. Louis: Concordia Publishing House, c.1955), p. 8.

man, it has the power to lift man's soul to greater appreciation of God and His love for man.[5]

In a further treatment of this spiritual value of music he said that, while music like preaching and other arts can never make God's love greater than it is or add anything to God, it does afford "the most direct and effective avenue into the human heart of any of the arts, an avenue which God is pleased to use and encourage."[6] And in a final statement of this value he added, quoting Luther,

> "I am not pleased with those who, like all the fanatics, despise music. Music is a gift of God, not of men. Music drives away the devil and makes people happy; in the presence of music one forgets all hate, unchastity, pride, and other vices. After theology I accord to music the highest place and the greatest honor."
>
> The church which neglects its music or assigns to it a purely pedestrian function, robs itself outrageously, and it flies in the face not only of the experience of the Church, but also of the will of God.[7]

Paulsen commented briefly upon this value of music and hymnody. It is one of the chief aids to worship in that it invokes a dual response of the worshipper--emotionally to the beauty of musical art and Christian verse and intellectually to the message of the words.[8]

Liturgical music should be the best the Church has to offer, the principle which applies to all the arts. The thought that children must sing only hymns that are "on their level" leads to the use of childish, insipid tunes and texts that are an insult to the children and God as well. Music and hymns are to be understandable, but never

---

[5]Ibid., pp. 9-10.

[6]Ibid., p. 10.

[7]Ibid., p. 11.

[8]Paulsen, op. cit., p. 88.

of inferior quality or theology. Buszin spoke of this need for good music in Concordia Theological Monthly, describing the views of the reformers:

> Luther and others realized from the very outset that not only the text, but also the tune is important and that a poor and inferior hymn tune will not fit well into a good liturgical service. Luther and others never argued, as do some today, that only the text is important and that the quality of music is unimportant and irrelevant. Hymn tunes were to be volkstuemlich, but they too, had to fit into a good service of worship if they were to be used at all.[9]

John G. Williams wrote an exceptionally fine paragraph about the use of good hymns for the worship of children:

> With children over the age of seven or eight I should feel perfectly free myself to use only the great hymns of the Christian tradition. For very tiny children, who find the mere articulation of words difficult, there is plenty of admirable material like "Praise Him, praise Him, all ye little children", depending on simplicity and repetition. But as soon as they can begin to get their tongues round the actual words (that is the real test) start them off on some of the great Christian hymns--yes, the adult ones, not those monstrosities so often included in hymn books under the heading "For the Young." (Many of those, by the way, express sentiments which adults think children ought to feel, though in fact they don't. What healthy-minded child could pray, without compromising his integrity, "Pity my simplicity" or subscribe to the sentiment, "We are but little children weak"?) As soon as a child emerges from babyhood, his one ambition is to be grown up, and it is good for him to get some grown-up ideas about religion by singing grown-up hymns. Never mind if they do not understand the words, as long as the words are theologically and emotionally healthy and true. God is a "mystery" still even to the wisest theologian, and children must be given the opportunity of realizing in their worship that God is great and powerful and wise beyond their tiny understanding. Whenever we approach God in prayer, we ought to do so with awe, because we know we are standing in the presence of mystery. The disastrous thing--and so many poor hymns and prayers for children try to do this--is to attempt to water down great religious truths within their limited grasp (like the woman who wrote and asked me how she could "explain" the Trinity to her little girl of five!). Children find the right kind of delight in

---

[9]Walter E. Buszin, "The Integration of the Lutheran Service of Worship," reprint of an article in the September, 1948, issue of the Concordia Theological Monthly, published by Concordia Seminary Mimeo, St. Louis, n.d. (mimeographed), p. 5.

> singing some of the great mysterious hymns of adoration ("Immortal, invisible", for example, and "Holy, Holy, Holy, Lord God Almighty") and it is the words that intrigue them as well as the tune, make no mistake about it. But do not try to explain the thing away to them--let them experience it at their own level without any undue interference from us. The only question we need ask about a hymn is not, "Will the children understand it?" but "Does this hymn express sound Christian truth?"--because the theology of it will seep into their minds and shape their whole attitude to God. The only limit I myself would set in choosing hymns for children is this--avoid sentimental ones (that is obvious) and avoid ones that express emotions or subjective experiences (such as profound penitence for sin) which children cannot be expected to know. Go for the great objective hymns, with good clean tunes, and you cannot go far wrong.[10]

This argument of Williams is acceptable with but one reservation. In using the great hymns of the Church for children and particularly in the program of worship training, care must be taken that these hymns are not taught just for their own sake as great art. Their value as worship is far more important and must be emphasized. As Buszin asked,

> Do we teach the youth of the Church to worship when we acquaint them with Christian hymnody, or do we focus their attention rather on tunes, poetry, words, rhymes, and meters? Although an acquaintance with the mechanics has great value, Christian worship suffers when men and women ignore the worship values of Christian hymnody. . . .[11]

This temptation to teach art for its own sake is especially strong in the Lutheran Church with its great musical heritage. The children should learn to appreciate good music, but not at the expense of worship.

The art of listening devotionally to the music of organ and choir should be developed as part of the education in worship. Here worship tends to be a sort of corporate personal devotion as the music leads the

---

[10]John G. Williams, Leading School Worship (London: S.P.C.K., National Society, 1953), pp. 10-11.

[11]Walter E. Buszin, "Teaching Worship and Liturgics in Our Schools," Lutheran Education, LXXXIX (September, 1953), 70.

worshippers one by one through thoughts of God and response.

The training will include practice in singing hymns and liturgical forms, toward the goal of full participation in corporate worship and the use of these hymns and forms in private devotions. Drill and practice are involved, but only after instruction in the meaning and never during the worship itself.

Symbolism and Other Liturgical Arts

Symbolism plays a large role in worship. Strictly speaking, a symbol is a natural picture or image which implies a spiritual truth. What is an allegory in the art of words is a symbol in the visual arts. Perhaps the simplest example of an effective symbol and its use is the cross or crucifix. As an aid to worship or a focus of worship the image in itself is not worshipped, but rather the Christ whom the image represents. Such simple things as the color of paraments contain symbolic meaning. Klausler wrote, speaking of the worship value of symbols and their abundance:

> The design of the church building serves as a constant reminder of the crucifixion; for the chancel, the nave, and the transepts form one gigantic cross within which the congregation assembles. No church is so poor but has at least a series of symbols which spell out pictorially various aspects of the faith. The lamb, the descending dove, the all-seeing eye serve as reminders of the three persons of the Trinity. The symbol of the fish reminds the worshiper of the days when it served as a signal or announcement for the underground church. . . . Fixing the eye on these symbols provides the worshiper with one more opportunity to remind himself that he belongs to the long train of faithful who also worshiped. He is in a vast company of the faithful whose prayers have preceded his to the throne of eternal mercy. No thinking Christian can remain unmoved by these reminders.[12]

---

[12]Alfred P. Klausler, Christ and Your Job (St. Louis: Concordia Publishing House, c.1956), pp. 98-99.

These symbols form an important part of worship training. The catechumens should learn how to "read" the symbols in their own sanctuary, so that the underlying message may enhance their worship. Within the framework of a worship experience a symbol or series of symbols might serve well as the focal point.

Church architecture should receive some attention in the training, particularly in connection with the symbolic features of a given church. The design, as Klausler mentioned above, may have the significant shape of the cross. The "liturgical east"--whether it is literally true or not as the case may be--is a concept that deserves explanation. The windows with whatever picture or symbol they may contain, the external symbols on the steeple, and the church building itself should be made familiar to the class so that they come to think of it as their own church.

Chancel appointments also may be explained. The altar, pulpit, lectern, candles, crucifix, paraments, and other appointments offer a profitable lesson for the class, again particularly in their symbolic meaning.

The pastor's vestments may be interpreted symbolically and in their historic significance.

Liturgical customs and practices also, especially those peculiar to the local congregation, require instruction to make them meaningful.

CHAPTER X

CURRICULUM--CONCOMITANT FACTORS

The Leader of Worship

Most writers on worship in the Sunday school mention the importance of character and a personal example of reverence on the part of the leader. While it is taken for granted that the pastor is aware of these aspects of the learning situation in his confirmation class, it will not hurt to mention them. In a chapter on "Your Influence in Worship" Victor Hoag stated:

> The unfailing attitude of the teacher toward holy things, shown in the simplest words and actions, is one of the most subtle teaching methods in our book. If you are really reverent, it shows itself, in all kinds of ways.
>
> Thus, a manual may say, "Why do we bow to the altar?" The answer may be printed, "Because it is the place where Christ comes to bless us; it is His throne." You may drill on the answer, get it back again on the written examination, and thus equip the pupil so that he may recall the explanation at some future day. But the realization and deepest feeling of the fact can come only from some other person who has come to believe it from years of Christian worship, and who shows it.[1]

Heim wrote:

> There are many personal characteristics which an ideal leader of worship possesses. Some of them are: reverence, dignity, self-command, sincerity, good voice, pleasing appearance, friendly disposition, quietness, religious enthusiasm, positiveness. Most of all, however, the ideal leader of worship is one who can be, while leading others, the chief worshiper himself.[2]

---

[1]Victor Hoag, It's Fun to Teach (abridged edition; New York: Morehouse-Gorham Co., c.1951), pp. 49-50.

[2]Ralph D. Heim, Leading a Sunday Church School (Philadelphia: Muhlenberg Press, C.1950), p. 225.

Paulsen also mentioned the leader's example of reverence and added this thought, that the leader must be a person who can keep his own personality from intruding into the group's worship.[3] Speaking specifically about the pastor and his relation to the confirmation class, Frenk said,

> His pastoral personality determines the character and worth of the instruction in the eyes of the catechumens. His techniques may be faulty, but if his personality is good, the confirmation instruction will in all probability register. Here love, not the law, must shine through his personality as the great motivating force. If, on the other hand, the pastor's approach to his class is negative, his pupils can develop a definite distaste for confirmation instruction and all that goes with it.[4]

In his approach the pastor will do well to follow the advice of Paulsen and avoid platitudes, exhortation, and stereotyped phrases. Instead he should use concrete word-pictures and concepts. Rather than talking at the catechumens or down to them, he will speak with them.[5]

Betts and Hawthorne suggested that the leader of Sunday school worship continue in a program of training of his own:

> Worship can be made a vital and integral part of youth's religious training only when the leaders of youth (1) come to study, to interpret, and better to understand the religious needs and capacities of their pupils; (2) when they come to understand the nature of worship and its function in the religious development of their pupils; and (3) when they develop skill in selecting materials and directing activities necessary to worship.[6]

Paulsen spoke of an on-going, on the job training for leaders that

---

[3]Irwin G. Paulsen, The Church School and Worship (Nashville: Abingdon Press, c.1940), pp. 76-77.

[4]Erdman Frenk, "Confirmation Instruction," Lutheran Education, LXLIII (November, 1957), 120.

[5]Paulsen, op. cit., p. 62.

[6]George Herbert Betts and Marion O. Hawthorne, Method in Teaching Religion (New York: Abingdon Press, c.1925), p. 348.

includes constant improvement through self-study.[7] So also the pastor will want to spend time in his study with worship materials and materials on worship.

Environment of Worship

The place where worship is to be held has a definite bearing upon the effectiveness of the worship. For the program of training in worship this would also hold true. Heim described the ideal setting for Sunday school worship in these words:

> "Atmosphere" is an indescribable but very real part of it. There is a quality in the leader's manner, the pupils' demeanor, and the very physical effect of the room which can inspire or frustrate worship. Good architecture, decorations, equipment, furniture, heating, lighting, pictures, and symbols are the more tangible parts of the effective setting.[8]

This setting for effective worship should include an atmosphere of silent, but active, anticipation, according to LeBar. "As they enter the door of their Bible school room," she wrote, "they should feel that something of a spiritual nature has always happened in the past, something worth waiting for . . . and today also something will happen."[9] The development of this spirit of quiet anticipation involves training, assisting them to a point of self-preparation for worship. From the leader's point of view this involves preparing the children by freeing their minds of all foreign and unrelated ideas, thus inducing a spirit of mental freedom and receptivity. The leader should help them focus

---

[7]Paulsen, op. cit., pp. 78-79.

[8]Heim, op. cit., p. 216.

[9]Lois E. LeBar, Children in the Bible School (Westwood, N. J.: Fleming H. Revell Co., c.1952), p. 297.

their attention upon God and their own relation to Him in meditation.[10]

For the purpose of the confirmation program envisioned in this study the church sanctuary itself would seem to be the best place for training in worship. Velma Schmidt and L. G. Bickel suggested the church as the best worship center for Christian day school devotions, because its environment "aids greatly in making the child realize that he is in communion with his God and has the special opportunity to glorify God and express his love toward Him."[11] This would apply to the catechumen with special force when he knows that this training in the church is for a life of worship there.

Influence of Adults

While this factor of concomitant learning has little to do with the training of catechumens itself, it does apply in an oblique manner. All the pastor's efforts in this program will be hindered if the adult congregation has little feeling for worship. The influence of surrounding worshippers on a Sunday morning is far greater than that of mere instruction, according to Hilda Moeller:

> It will do very little good to tell the class about worshipful attitudes in church. Little children learn basic attitudes and behavior patterns from adults with whom they participate in public worship.[12]

Paulsen found the solution to this problem in the following procedure: formulation of the program in writing in the official policy

---

[10]Betts, op. cit., pp. 461-462.

[11]Velma Schmidt and L. G. Bickel, "Devotions for Christian Day Schools," Lutheran School Journal, LXXIX (January, 1944), 205.

[12]Hilda Moeller, "The Young Child Worships," Lutheran Education, LXL (November, 1954), 112.

of the church; promotion of the program to gain the support of parents and all adults; an effort to bring unchurched parents into the worshipping membership; and a program of education in worship for adults.[13] L. David Miller wrote in support of a congregation-wide program of training:

> The pastor must find time somewhere in his busy schedule to train his parishioners in the essentials of worship. He may devote a few minutes at each service to an explanation of the liturgy. He may discuss worship in a sermon, or at a meeting of one of the church organizations. He may invite all church members to refresh their learning by visiting new-member classes in worship, liturgy, and doctrine. It may conceivably be the first time some members will have heard these fundamentals of church membership.
>
> Regular meetings with church school superintendents and teachers can provide time for the pastor to explain The Service and principles of worship. Lay leaders will then have a better background from which to lead others. Certainly good resource materials are always helpful.[14]

The Holy Spirit

It is a sorry thing to see the Holy Spirit as the last item in a curriculum, for the part He plays in Christian education is of first importance. Real Christian worship can take place only where there are people who have been brought to faith by God's Spirit. It is the Holy Spirit who moves men in and through worship. And in the final analysis, if the education of confirmation children is to achieve true success in that it brings them into a life of full communion with God through Jesus Christ, it is the Holy Spirit who must achieve it.

---

[13]Paulsen, op. cit., p. 123.

[14]L. David Miller, "Prepare Children for School Devotions," Parish School, XXXVIII (April, 1958), 18.

CHAPTER XI

THE APPROACH

Approaches Now in Use

Historically, it would seem, training in corporate worship and the Liturgy has been largely an incidental part of confirmation instruction. An overview of the catechisms used by Lutherans in America through the last seventy-five years revealed a minor interest in the subject, little more than hymn verses, prayers, a page or two on the Church Year, and in one instance certain chants and canticles. Instruction in worship to this day has been left in the hands of individual pastors to deal with it at their discretion.

Many still use the incidental approach. Generally this approach includes a consideration of worship as it relates to four doctrines in the Small Catechism of Luther. The Third Commandment and Luther's explanation provide an opportunity for an explanation of worship in terms of duty and honor toward preaching and God's Word. The First Article of the Creed gives a second emphasis toward the life of worship in the broad sense of the word--"for all which it is my duty to thank and to praise, serve and obey Him." The Lord's Prayer gives occasion to a consideration of prayer and its technique. The fourth opportunity is in the Sixth Chief Part, The Sacrament of the Altar, which offers a direct contact with Christian corporate worship.

Where the unit method is used there usually is a development of worship in a single unit or in a combined unit with the Third Commandment.

The extra session approach is sometimes used in connection with either the incidental or unit method. In the closing months of confirmation instruction the class will meet in the church for the specific purpose of learning worship and the Liturgy, this session often replacing the regular Sunday school hour. The length of the instruction in worship may vary from a week or two to a period of months.

In some churches the final section of the confirmation instruction itself may be devoted to training in worship, perhaps lasting several weeks.

H. J. Boettcher's Instructor's Manual for Luther's Small Catechism contains an excellent, continuing emphasis upon education in worship. Besides a good unit on worship under the Third Commandment he includes in all his units related liturgical material in the section titled "Music."[1] Those who make use of this material have the foundation for a comprehensive program of training in worship.

Berthold von Schenk's handbook for catechumens, Lively Stones, deserves special mention.[2] It is the product of a man closely associated with liturgical revival for many years, and it has a strong liturgical orientation. Its outline of units gives comprehensive treatment to Christian theology and includes seven full units out of a total thirty-three on the function of the Christian in corporate worship and the Liturgy. The lessons themselves, however, are presented in what appears to be a difficult style for children--although an attempt is made

---

[1]H. J. Boettcher, Instructor's Manual for Luther's Small Catechism (St. Louis: Concordia Publishing House, c.1946).

[2]Berthold von Schenk, Lively Stones (New York: The Lutheran Church of Our Saviour, c.1951)..

to raise it from the usually dull, stilted style of catechisms and workbooks.

The Devotional Approach

What is needed is an on-going educational program in worship, one that provides for a good development of understanding and experience in the Lutheran Liturgy. Frenk stated the need for this continuing emphasis:

> They [orders of service, the Liturgy] should not come as an afterthought or an incidental appendage to the interpretation of the Third Commandment but rather as a major subject essential to the faith and life of the catechumen. His urge to worship must be fed and led. What is more, he must acquire certain worship disciplines and techniques in the course of his instruction. He must be definitely habituated in the art of worship. (Oh how much we have yet to learn from the Roman Catholic Church.) He must learn to understand the character and inner progression of our various services (including baptismal, marriage, and burial services), the church year, our more common liturgical terms, and the like.[3]

A continuous program is necessary, one that will give the confirmand the liturgical equipment he will need, both in knowledge and skills, for a life of corporate worship in the Church. To meet this need a devotional approach would seem to be the most suitable--an approach that utilizes the class devotional period for the training.[4] Hilda Moeller suggested this type of approach for the Christian day school:

> Why not use the church as a classroom to teach worship and proper conduct? Why not use the church building, its symbols, and its liturgy? We go to God's house to sing, and to pray, and to hear God's Word, and to show our love to God by bringing an offering.

---

[3]Erdman Frenk, "Confirmation Instruction," Lutheran Education, LXLIII (November, 1957), 117-118.

[4]This is basically the approach suggested by George Hoyer in "570 Child and Youth in Worship," Concordia Seminary, St. Louis, 1956.

> We cannot accomplish these things by touring the building several times a year. We can make church worship a whole year's project.[5]

Paulsen spoke of a similar program for the Sunday school to make provision for training in worship as conscientiously and systematically as any other part of the Sunday school curriculum.[6]

The idea of using liturgical forms for the devotional exercises of classes and small groups is not new. Youth groups have used forms from the Common Service and other liturgies in their devotions for many years. Nor is the idea of a combined instruction and worship session new, for Paulsen suggested a similar program for Sunday schools eighteen years ago. For the confirmation class, however, the approach is new.

The Devotional Approach in Detail

The devotional approach makes use of the standard opening or closing devotion of the class for a brief period of training in worship and follows immediately with an experience of worship based upon the previous instruction. It employs the educational principle that knowledge must be turned into action. Worship is not just learned but experienced, and the worship experience becomes a learning experience as well. Martin spoke of the value in such an approach:

> The best training for worship is, of course, training in worship. Every time a person takes part in a helpful and wholesome worship service, the more certain he is to want to repeat the experience.[7]

---

[5]Hilda Moeller, "The Young Child Worships," Lutheran Education, LXL (November, 1954), 112.

[6]Irwin G. Paulsen, The Church School and Worship (Nashville: Abingdon Press, c.1940), p. 86.

[7]A. W. Martin, Worship in the Sunday School (Nashville: Cokesbury Press, c.1930), p. 110.

And on the following page he added,

> Many schools have found it helpful to give the first ten minutes of the Sunday school hour to a fellowship period in which the entire school may prepare for the worship service to follow. This is an excellent time for practicing songs, the reading of Scripture passages, and the learning of other worship materials.[8]

The training is not part of the worship itself, but leads and prepares the class for the devotion. The approach *from* the point-of-view of worship is quite informal. Class participation is aroused through explanation and discussion. The children are encouraged to ask questions. The pastor leads the class into the principle of worship or the liturgical concept for the day, and then together they hold their devotion.

Either the opening or closing devotion may be used for this purpose, or perhaps a devotion in the middle of the class period. These times may be interchanged for variety or for the sake of some particular emphasis. The length of time for the teaching-worshipping process is more important. Paulsen offered several suggestions for this program in the Sunday school: ten or fifteen minutes of worship; a full thirty minutes of training with no worship; combinations of these two; or a carefully worked out combination of training for twelve minutes and worship for eighteen minutes.[9] For a confirmation class that meets only one hour a week the devotional period will have to be shorter. There is too much material to cover in the whole curriculum of confirmation instruction to allow more than fifteen minutes at the most for worship. Where the confirmation class has more than one hour a week at

---

[8] Ibid., p. 111.

[9] Paulsen, op. cit., p. 87.

its disposal the period for worship may be a little longer. It should be divided with about ten minutes for training and five for worship itself.

On the basis of all that has been said up to this point, it is obvious that the most suitable place for the training and devotion is the church sanctuary itself. Here the children may be seated in the first few pews while the pastor leads them from the aisle or immediately before them in the nave. Informality should mark the instruction, and the children should be free to discuss worship material with the pastor or ask questions. The worship itself is formal, and the pastor may lead the group from the nave or chancel.

The instruction and the devotion should be well organized into a single, simple theme. Where the devotion is to be composed of more than one part careful directions will give the children certainty in their worship. For, as Murray said,

> It needs careful preparation and arrangement, although the greatest art here, as everywhere else, is to conceal art. It is a matter not so much of adornment as of things done decently and in order, and this is most necessary with children. They dislike uncertainty, a sense of not being sure of what is going to happen. Those who arrange worship, therefore, not only should have a plan themselves but should ensure that the worshipper understands it. . . .[10]

Arranging a Two Year Schedule

The two year schedule will have to be comprehensive in its scope and yet concise and simple in its individual devotions. The principles involved in scheduling are: (1) that the schedule covers

---

[10]Victor A. Murray, Education into Religion (New York: Harper & Brothers, 1953), p. 207.

principles of worship, the Lutheran Liturgy and its parts, and other aspects of liturgical worship thoroughly; (2) that each devotion is a step toward growth in the individual worshippers and builds upon what has been previously experienced; (3) that each devotion will include explanation, practice, and opportunity for worship; and (4) that every class meeting for devotion is understood to be part of the preparation for a life of corporate worship in the Church.

The schedule might be arranged in this fashion:

I. First Year (Thirty-six Devotions)

A. Principles of Worship (Five Sessions)

1. Worship, Our Response to God
   The actions that take place in worship.
   Devotion: formulation of a simple prayer.

2. Sacramental Worship
   God's action toward the worshipper.
   Devotion: the Apostolic Benediction after a simple prayer.

3. Sacrificial Worship
   The response of adoration and thanksgiving.
   Devotion: a simple prayer of thanks and praise.

4. Corporate Action in Worship
   The dynamics of group worship, the sharing of faith.
   Devotion: John 3:16 read or recited together, followed by a simple prayer.

5. Review
   Devotion: John 3:16, a prayer including adoration and thanksgiving, the Benediction.

B. Prayer and Its Form in Worship (Five Sessions)

1. Adoration
   What it means to praise God.
   Devotion: children suggest prayer thoughts of praise.

2. Confession
   Why confession of sins and how God forgives.
   Devotion: children suggest prayer thoughts of confession.

3. Thanksgiving
   Why and how thanksgiving is offered to God.
   Devotion: children suggest prayer thoughts of thanksgiving.

4. Supplication
   Praying for others as well as oneself.
   Devotion: children suggest prayer thoughts of supplication.

5. Review
   Devotion: children suggest prayer thoughts of adoration, confession, thanksgiving, and supplication. The Benediction follows.

C. Sacramental Aspects of Public Worship (Four Sessions)

1. Absolution
   God's answer to confession.
   Devotion: Declaration of Grace from the Order of the Holy Communion follows a prayer of confession.

2. Teaching
   General introduction to the function of lessons and sermon in public worship.
   Devotion: children suggest thoughts for prayer of thanks for the preaching of God's Word and prayer for the help of God's Spirit to listen and learn.

3. The Sacraments
   How God works in Holy Baptism and Holy Communion.
   Devotion: class formulates prayer of thanksgiving for God's gifts in the Sacraments, particularly their own Baptism. The Benediction follows.

4. Review.
   Devotion: confessional prayer, Declaration of Grace, prayer of thanks for God's gifts and blessings, Benediction.

D. Songs of Worship (Four Sessions)

1. Singing Praise to God
   Study good hymn of praise such as "Praise to the Lord the Almighty."
   Devotion: sing the hymn as adoration, Benediction.

2. Objective Hymn of Faith
   Study hymn such as "Built on the Rock the Church Doth Stand."
   Devotion: use hymn to share faith.

3. Hymn of Confession
   Study hymn such as the musical setting of Psalm 130, No. 664 in the Lutheran Hymnal.
   Devotion: use hymn.

4. Review
   Devotion: arrange worship with three hymns above, Benediction.

E. My Church (Three Sessions)

1. Architecture and Chancel Appointments
Explain meaning and use.
Devotion: children suggest prayer thoughts of thanks to God for their house of worship.

2. Symbols
Explain their use.
Devotion: use a prominent symbol in the church building as focus of worship.

3. Paraments and Vestments
Explain meaning and use.
Devotion: prayer thoughts on symbolic lesson of seasonal color.

F. Liturgical Worship (Four Sessions)

1. The Meaning of Liturgy
What a liturgy is, liturgical principles.
Devotion: form a simple order of service with Confession, Absolution, Scripture lesson, hymn, prayer, Benediction. Use material learned previously.

2. Background of Lutheran Liturgy
Its history, meaning, and relation to liturgical principles.
Devotion: use liturgical forms from early Church, Hallelujah and Kyrie.

3. Structure of the Liturgy
The great sacramental framework of Word and Sacrament.
Devotion: Gospel for the coming Sunday, prayer of thanks for the Liturgy, Benediction.

4. The Great Liturgical Hymns of Response
Gloria in Excelsis.
Devotion: Gloria in Excelsis, Gospel for coming Sunday with responses.

G. Section One of the Order of the Holy Communion (Three Sessions)

1. Invocation
Explain meaning and use.
Devotion: Invocation, followed by simple service of hymn and prayer.

2. Versicles and Confession, Absolution
Explanation.
Devotion: Versicles, Confession, Absolution.

3. Review
Devotion: use above in brief liturgical service.

H. The Church Year (Two Sessions)

1. Overall Structure of Church Year
Explanation.
Devotion: prayer of thanks for Church Year.

2. Church Year and the Propers
The relationship of seasons and Propers.
Devotion: Propers for nearest festival in a liturgical setting of Invocation, Confession and Absolution, Introit, and Gloria Patri, Kyrie, Gloria in Excelsis, Collect, Epistle, Gradual, Gospel and responses, closing prayer, Benediction. This also will serve as review of first year's devotions.

I. Festivals (Six Sessions)

Throughout the year at the appropriate times a session is devoted to the themes and colors of Advent, Christmas, Epiphany, Lent, Holy Week and Easter, Ascension.
Devotions: Collect for the respective festivals.

II. Second Year (Thirty-six Devotions)

A. Review (Four Sessions)

1. Principles of Worship
Devotion: class suggests prayer thoughts of adoration, confession, thanksgiving, supplication.

2. Section One of the Liturgy
Devotion: liturgical service including the Preparation.

3. The Church Year
Devotion: Propers for the coming Sunday.

4. Review
Devotion: use liturgical service, Invocation to the Gospel, Propers for coming Sunday.

B. Section Two of Lutheran Liturgy, the Office of the Word (Twelve Sessions)

1. Introit and Gloria Patri
Explain meaning and use.
Devotion: Introit for the coming Sunday followed by Gloria Patri.

2. Salutation and Response
Explanation.
Devotion: Introit and Gloria Patri, Gloria in Excelsis, Salutation and Response.

3. Collect
   Explanation.
   Devotion: Collect for coming Sunday.

4. Epistle
   Explanation.
   Devotion: Gloria in Excelsis, Collect, Epistle for coming Sunday.

5. Gradual and Gospel, with Responses
   Explanation.
   Devotion: Introit, Gloria Patri, Kyrie, Gloria in Excelsis, Salutation, Collect, Epistle, Gradual, Gospel, (Propers for coming Sunday).

6. Creed
   Explanation.
   Devotion: Gospel for coming Sunday and responses, Creed.

7. Review
   Devotion: full Liturgy from opening hymn to Creed.

8. Sermon
   Explanation of what it is, how it is related to service and Propers, and how to use it for worship.
   Devotion: brief sermonette, hymn prayer.

9. Offertory
   The offering of one's self, the offering of gifts.
   Devotion: Offertory.

10. General Prayer
    Explanation.
    Devotion: General Prayer.

11. Review
    Discuss sermon for coming Sunday.
    Devotion: Offertory, General Prayer.

12. Overall Review
    Devotion: full Liturgy from Introit to General Prayer.

C. Part Three of Lutheran Liturgy, the Office of the Holy Communion (Nine Sessions)

1. Salutation, Sursum Corde
   Exlpanation.
   Devotion: Salutation, Sursum Corde.

2. Eucharistic Prayer and Proper Preface
   Explanation
   Devotion: Salutation, Sursum Corde, Eucharistic Prayer, Preface.

3. The Sanctus
   Explain and practice.
   Devotion: Sanctus.

4. Lord's Prayer
   Explanation of its use in the liturgy.
   Devotion: Salutation to Lord's Prayer.

5. Institution, Pax, Agnus Dei
   Explain and practice.
   Devotion: Pax, Agnus Dei.

6. Distribution, Blessing, Communion Hymn
   Explanation.
   Devotion: Agnus Dei, communion hymn.

7. Nunc Dimittis
   Explain and practice.
   Devotion: Nunc Dimittis.

8. Thanksgiving, Salutation, Benedicamus, Benediction
   Explanation.
   Devotion: Thanksgiving, Salutation, Benedicamus, Benediction.

9. Overall Review
   Devotion: the Office of the Holy Communion.

D. Other Liturgies (Three Sessions)

1. Litany
   Explanation.
   Devotion: Litany.

2. Suffrages
   Explanation.
   Devotion: Morning Suffrages.

3. Matins
   Explain and practice.
   Devotion: Matins.

E. Overall Review in Preparation for the Rite of Confirmation (Two Sessions)

1. Baptism and Confirmation
   Explain relationship.
   Devotion: Liturgy from opening hymn to General Prayer, sermonette on confirmation, (Pentecost Propers).

2. Holy Communion
   Review meaning, encourage frequency.
   Devotion: Liturgy from Salutation to Benediction in the Office of the Holy Communion.

F. Festivals (Six Sessions)

Throughout the year at the appropriate times a session is devoted to the themes and colors of Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Ascension.
Devotions: Liturgy with Propers.

CHAPTER XII

METHODS

Methods in the Devotional Approach

The primary method in the devotional approach is worship itself. While explanation and drill play an important part, the real learning of worship takes place in activities of worship. Arthur C. Piepkorn gave recognition to this value in the ritual of the Lutheran Liturgy:

> One of the values of ritual recognized by the Lutheran Church in its retention is the ability of adoring worship to call forth adoration in the very practice of it. . . . The use of a liturgy which embodies the time-tested forms not of one man, nor of a few men, but of generations of men, accommodates all men, and opens up for all unlimited possibilities for developing the grace of worship.[1]

Worship itself is combined with other methods for explanation and instruction. A form of the lecture method may be used to explain a principle of worship or the meaning of a liturgical form. Stories or object lessons are very effective. Class discussion and participation may be aroused by the use of provoking questions. The children should be encouraged to ask questions of their own. In learning the use of hymns and liturgical forms both the words and purposes should be understood in terms of the principles of worship before the worship itself begins. All drill and practice should be held to the period of instruction and not be allowed to intrude into the worship itself.

Paulsen suggested this procedure for the study of hymns, which may

---

[1]Arthur Carl Piepkorn, "The Norm of Lutheran Piety," Una Sancta, VI (Lent, 1946 and Easter, 1946), 3-9, 10-15.

be applied also to the study of liturgical forms in the devotional approach: after a discussion of the background, author, circumstances, structure, and the like, (1) the piano or organ plays the melody; (2) children hum melody; (3) children sing words; (4) children sing words to full accompaniment; (5) leader coaches them in phrasing, expression, volume, and climaxes.[2] Betts and Hawthorne added these thoughts to a similar process of learning: describe how the hymn has been used effectively by others; use a story to explain the meaning; discuss each line; read each line silently and aloud; and study each stanza used as well as the first.[3]

John G. Williams offered a simple mnemonic device for the principles of worship--the word "ACTS." In sacrificial worship these letters stand for "Adoration, Confession, Thanksgiving, and Supplication."[4] George Hoyer has developed this device for sacramental worship aspects also. Here "ACTS" reminds the student of "Absolving, Confirming, Teaching, and Sacraments." The word "ACTS" is also useful in this, that it gives force to the concept of activity in worship. Sacramental worship is God's "action" towards the worshipper. Sacrificial worship is the "action" of response toward God on the worshipper's part.[5]

The spirit of corporate unity may be fostered not only by the

---

[2]Irwin G. Paulsen, The Church School and Worship (Nashville: Abingdon Press, c.1940), pp. 88-89.

[3]George Herbert Betts and Marion O. Hawthorne, Method in Teaching Religion (New York: Abingdon Press, c.1925), p. 459.

[4]John G. Williams, Leading School Worship (London: S.P.C.K., National Society, 1953), p. 8.

[5]George Hoyer, Faith's First Response, Teacher's Manual to the Adult Bible Class Discussion Guide of the same title (St. Louis: Concordia Publishing House, c.1956), pp. 19-20.

explanation of group dynamics in worship, but also by a few practical methods. The suggestion of Bonhoeffer concerning unison singing is very good:

> Because it is bound wholly to the Word, the singing of the congregation . . . is essentially singing in unison. Here words and music combine in a unique way. The soaring tone of unison singing finds its sole and essential support in the words that are sung and therefore does not need the musical support of other voices. . . . The purity of unison singing, unaffected by alien motives of musical techniques, the clarity, unspoiled by the attempt to give the musical art an autonomy of its own apart from the words, the simplicity and frugality, the humaneness and warmth of this way of singing is the essence of all congregational singing.[6]

Group spirit may be fostered in the preparation for devotion. The children as a group should be taken into the pastor's confidence with the arranging of the devotion, thus helping them to feel it is their worship.[7]

Class participation in worship is aided by inviting their contribution of thoughts for the formulation of prayers. Methods like the circle prayer are excellent, although in a large group they may be awkward for a formal devotion.

Reverence in God's house is better "caught" than taught. The example of the pastor and the others at worship will do far more than direct instruction to convince the child. A processional hymn as the children enter will set the spiritual tone of reverence for the devotion.

Visual methods will be used particularly in the study of the church building, its symbols and windows, and the colored paraments and vestments. Occasionally a good object of art in the church may serve as

---

[6]Dietrich Bonhoeffer, Life Together, translated from the German by John W. Doberstein (New York: Harper & Brothers, c.1954), pp. 59-60.

[7]Paulsen, op. cit., p. 104.

the focal point for instruction and worship.

Methods in the Classroom

Part of the training in worship and the liturgy will be done during the regular class sessions or at home. Many methods have been suggested for this phase of the program:

1. Church attendance project: class attendance in a body, records of attendance, report cards, class worship chart.
2. Sermon study: class submits theme and outline of previous Sunday's sermon.
3. Prayer study: individuals submit prayers, offer them in devotion.
4. Term paper: on subject like "What Worship Means to Me."
5. Field trips: visits to beautiful churches of city.
6. Visual aids: symbols studied in class, filmstrips on worship.
7. Guest speakers: sexton, organist, and head usher explain their part in worship.
8. Bible study: Bible content in Liturgy.
9. Handicraft: symbols, worship objects (crucifix, plaque) for family altar.
10. Family worship project: to encourage children in instituting family devotions at home.
11. Service project: helping to beautify the church or its grounds.
12. Class gift: to purchase gift for sanctuary or chancel.
13. Audio methods: listening to good sacred music.
14. Worship in the classroom: "spontaneous worship," devotions, prayers.

CHAPTER XIII

TEXTBOOKS AND HELPS

Textbooks

Horn, Edward T., III. The Church at Worship. Philadelphia: Muhlenberg Press, c.1957. Paperback of forty-six pages, treating worship, the church building, liturgical terms and words, liturgical actions, customs, and vestments, the Liturgy, symbols, and Church Year.

Lang, Paul H. D. The Lutheran Order of Services. St. Louis: Concordia Publishing House, c.1952. Fifty-eight pages on the Lutheran orders of worship.

Little Service Book, The. New York: The School Press, Our Saviour Lutheran School, 1954. Fifty pages for children on worship, the Liturgy, and the Church Year.

Lutheran Hymnal, The. St. Louis: Concordia Publishing House, c.1941.

Visual Aids

Christian Prayer. Filmstrip. Church-Craft. The doctrine of prayer. Available at Concordia Publishing House.

Christian Symbols. Filmstrip. Evangelical and Reformed Church. Describes symbolism used in Christian literature, architecture, and decorations. Available at Concordia Publishing House.

Lord's Supper, The. Filmstrip. Church-Craft. Doctrinal basis of Holy Communion. Available at Concordia Publishing House.

Lost Symbols, The. Sound Filmstrip. Cathedral Films. Symbols no longer in use. Available at Concordia Publishing House.

Order of the Holy Communion, The. Filmstrip. Luther-Craft. Visual treatment of the Liturgy suitable for introduction to detailed study or review. Available at Carroll Good, New York City, New York.

Sunday Around the World. Filmstrip. Broadcasting and Film Commission--National Council of Churches. Treatment of worship practices in other lands. Available at Concordia Publishing House.

Symbols of Faith. Sound Filmstrip. Cathedral Films. Available at Concordia Publishing House.

Symbols of the Cross. Sound Filmstrip. Cathedral Films. The Cross in many forms and the meaning. Available at Concordia Publishing House.

Symbols of the House of God. Sound Filmstrip. Cathedral Films. Symbols in church architecture and design. Available at Concordia Publishing House.

Symbols of the New Testament. Sound Filmstrip. Cathedral Films. Symbols trace the life of Christ. Available at Concordia Publishing House.

Symbols of the Old Testament. Sound Filmstrip. Cathedral Films. Symbols of the faith of Israel, Old Testament origin, prophecy. Available at Concordia Publishing House.

You Belong. Sound Filmstrip. Concordia Publishing House. Treats membership in the congregation, Synod, and the Holy Christian Church, and what that membership involves.

Helps for the Pastor

Boettcher, H. J. Instructor's Manual for Luther's Small Catechism. St. Louis: Concordia Publishing House, c.1946. Contains excellent material on the relation between doctrines and liturgical forms.

Hoyer, George. Faith's First Response. St. Louis: Concordia Publishing House, c.1956. Bible class series on the art of worship. Teacher's Manual includes helpful material.

Kretzmann, Adalbert R. Symbols. Chicago: Walther League, c.1944. Very extensive handbook on Christian symbols in relation to Scripture references and hymns.

Reed, Luther D. The Lutheran Liturgy. Philadelphia: Muhlenberg Press, c.1947. The classic on the Liturgy.

Strodach, Paul Z. A Manual on Worship. Revised edition. Philadelphia: Muhlenberg Press, c.1946. Shorter treatment of Liturgy, long on the externals of worship, chancel appointments, architecture, etc.

Underhill, Evelyn. Worship. New York: Harper & Brothers, c.1936. 1957 reprint in inexpensive Harper Torchbook Series, deep consideration of the principles of worship.

Other Worship Forms

Coates, Thomas. Handbook of Worship. Portland Oregon: Concordia College, (mimeographed), n.d. Includes many litanies and prayers.

Klausler, Alfred P. Growth in Worship. St. Louis: Concordia Publishing House, c.1956. Includes many suggestions and a variety of worship forms for youth groups.

Glossaries of Liturgical Terminology

Lists of terms and their definitions may be found in:

Coates, Thomas. Handbook of Worship. pp. 105ff.

Lutheran Hymnal, The. p. 168.

Reed, Luther D. The Lutheran Liturgy. pp. 641ff.

Strodach, Paul Z. A Manual on Worship. pp. 319ff.

CHAPTER XIV

CONCLUDING REMARKS

In summary, the study has revealed that, while worship is vital to the life of the Church and many educators acknowledge its rightful place in the curriculum of Christian education, in practice not a great deal has been done about it to this date. In the area of confirmation instruction the need for training in worship and the Liturgy is felt keenly and described vividly, but materials for this purpose have been slow in appearing.

As an answer to the problem, this study has endeavored to select and adapt materials from the few existing sources on worship training and to arrange them in an organized program of education for the particular needs of the confirmation class. It set as its objectives: (1) that worship in general, the Lutheran Liturgy, liturgical arts, and liturgical practices are made meaningful to the catechumen through instruction; (2) that the catechumen through training and practice is enabled to participate fully and intelligently in the corporate worship of his church; (3) that the catechumen has come to know the value of corporate worship and finds joy in it; (4) that the catechumen has developed a sense of reverence and respect for the sanctuary and for holy things; and (5) that the catechumen has understood and felt the relationship between his training in worship and the life he will lead in his church.

To fulfill these objectives a curriculum was established which included: (1) the principles of worship; (2) the Lutheran Liturgy;

(3) liturgical arts; and (4) concomitant factors.

Finally the pastor's approach to worship training was considered, centering upon a devotional approach. This approach was examined in detail as one which would provide both instruction in worship and the opportunity to experience worship in a class devotion.

To the reader this approach to the problem may seem somewhat idealistic, and indeed it has not been the intention of the author to suggest that the mere addition of a program will end all problems. Like the Liturgy itself the program is only a tool, a means toward the goal of meaningful, sincere worship for Lutheran people. Its success depends to a large degree upon the spirit of those who would use it. Experience has shown the practicability of the devotional approach, for the author has seen it employed to great success in the Christian day school and has himself found gratifying results with its use in a confirmation situation. Its value is chiefly this, that it is simple, continuous, life-related, growth-conscious, and that it puts into practice what it preaches.

The program was presented with a view towards the congregation which has no present program of worship training for children on any level. It starts from "scratch," in other words. For that congregation where such a program is already in operation in the Sunday school or parochial school, a more advanced curriculum may be used in the confirmation class.

Since the scope of the study was limited to Protestant writers and Lutherans in particular, additional research in Roman Catholic sources would be fruitful.

The question of revised, up-to-date English in the Liturgy--raised

so eloquently by Elmer Kettner--would be another good area of inquiry.[1] It is the opinion of this observer, however, that a simple revision would fall short of its goal of meaningful worship unless a program of education were added.

The thesis here presented has satisfied this inquirer in that positive results were achieved and a workable program developed. It is his hope that those who use it will discover the same joy he has found in leading children to meaningful worship.

---

[1]Elmer A. Kettner, "An Indigenous Church in America," Advance, V (January, 1958), 30-31.

BIBLIOGRAPHY

Baar, William H. "Trends in Children's Worship," Una Sancta, XI (October, 1952), 10-16, 16-21.

Baker, Edna Dean. The Worship of the Little Child. Nashville: Cokesbury Press, 1927.

Betts, George Herbert, and Marion O. Hawthorne. Method in Teaching Religion. New York: Abingdon Press, c.1925.

Blackwood, Andrew W. The Fine Art of Public Worship. Nashville: Cokesbury Press, c.1939.

Boettcher, H. J. Instructor's Manual for Luther's Small Catechism. St. Louis: Concordia Publishing House, c.1946.

Bonhoeffer, Dietrich. Life Together. Translated from the German by John W. Doberstein. New York: Harper & Brothers, c.1954.

Book of Concord: The Symbols of the Evangelical Lutheran Church. St. Louis: Concordia Publishing House, 1950.

Bowman, Clarice M. Ways Youth Learn. New York: Harper & Brothers, c.1952.

Brenner, Scott Francis. The Way of Worship. New York: Macmillan Co., 1944.

Brilioth, Yngve. Eucharistic Faith and Practice: Evangelical and Catholic. Translated from the Swedish by A. G. Hebert. London: Society for Promoting Christian Knowledge, 1939.

Brunner, Peter. "Zur Lehre vom Gottesdienst der im Namen Jesu versammelten Gemeinde," Geschichte und Lehre des Evangelischen Gottesdienstes. Vol. I in Leiturgia: Handbuch des Evangelischen Gottesdienstes. Edited by Karl Ferdinand Müller and Walter Blankenburg. Kassel: Johannes Stauda-Verlag, 1954.

Buszin, Walter E. The Doctrine of the Universal Priesthood and Its Influence upon the Liturgies and Music of the Lutheran Church. St. Louis: Concordia Publishing House, n.d.

-----. "The Genius of Lutheran Corporate Worship," Concordia Theological Monthly, XXI (April, 1950), 260-275.

-----. "The Integration of the Lutheran Service of Worship." Reprint of an article in the September, 1948, issue of the Concordia Theological Monthly, XIX. St. Louis: Concordia Mimeo Co., n.d. (mimeographed).

-----. "Leiturgia--an Opus Magnus in the Making," Concordia Theological Monthly, XXIV (June, 1953), 404-417.

-----. "Teaching Worship and Liturgics in Our Schools," Lutheran Education, LXXXIX (September, 1953), 69-73.

"Catechism of the Common Service, A," Pro Ecclesia Lutherana, IV (December, 1936), 26-32.

Coates, Thomas, editor. Handbook of Worship. Portland Oregon: Concordia College, n.d. (mimeographed).

Convis, Lewis Albert. Adventuring into the Church. New York: Harper & Brothers, c.1951.

Crandall, Edna M. A Curriculum of Worship for the Junior Church School. New York: The Century Co., c.1925.

Davison, Archibald T. Church Music: Illusion and Reality. Cambridge: Harvard University Press, c.1952.

Dearmer, Percy. The Art of Public Worship. London: A. R. Mowbray & Co., 1919.

-----. The Parson's Handbook. 12th edition. London: Geoffrey Cumberlege, 1932.

Dell, J. A. Senior Catechism. Columbus, Ohio: Lutheran Book Concern, c.1939.

Dickenson, Edward. Music in the History of the Western Church. New York: Charles Scribner's Sons, c.1902.

Dietrich, J. C. Dr. Martin Luther's Small Catechism. Abridged edition. St. Louis: Concordia Publishing House, 1888.

Dix, Gregory. The Shape of the Liturgy. 3rd impression. Westminster: Dacre Press, 1947.

Dr. Martin Luther's Small Catechism. Chicago: Wartburg Publishing House, 1919.

Dr. Martin Luther's Small Catechism for Intermediates. St. Louis: Concordia Publishing House, c.1948.

Dorn, Harold. "The Confirmation Instruction of Children, a Survey," Concordia Theological Monthly, XXIV (March, 1953), 177-193.

Enchiridion: The Small Catechism. St. Louis: Concordia Publishing House, n.d.

Erb, Alta Mae. The Christian Nurture of Children. Scottsdale, Pennsylvania: Herald Press, 1949.

Explanation of Luther's Small Catechism. Decorah, Iowa: Lutheran Publishing House, 1924.

Feucht, Oscar E. "Worship," Lutheran School Journal, LXXVIII (September, 1942), 26-31.

Frenk, Erdman. "Confirmation Instruction," Lutheran Education, LXLIII (November, 1957), 111-121.

-----. "Improving Confirmation Instruction," Lutheran Education, LXXXV (September, 1949), 119-129.

Fuerbringer, L. "Die rechte Mitte in der Liturgie und Ordnung des Gottesdienstes," Concordia Theological Monthly, V (April, May, and June, 1934), 257-266, 337-343, 417-424.

Garrett, Constance. Growth in Prayer. 3rd printing. New York: Macmillan Company, 1951.

Gesell, Arnold, Francis Ilg and Louise Ames. Youth: The Years from Ten to Sixteen. New York: Harper & Brothers, c.1956.

Giertz, Bo. Liturgy and Spiritual Awakening. Translated from the Swedish by Clifford Ansgar Nelson. Rock Island, Illinois: Augustana Book Concern, c.1950.

Glawe, H. "The Devotional Exercise in School," Lutheran School Journal, LXXIII (June, 1938), 451-459.

Griffin, Dale E. "Our Children Worship," Advance, V (April, 1958), 3-4.

Growing in Christ, an Exposition of Luther's Small Catechism. St. Louis: Concordia Publishing House, c.1953.

Haase, Karl. "The Lutheran Teacher and the Liturgy," Lutheran School Journal, LXXI (January, 1936), 228-230.

Haertling, Daniel C. Witnessing Through Symbols. Long Beach, California: Economy Printing, 1957.

Halter, Carl. The Practice of Sacred Music. St. Louis: Concordia Publishing House, c.1955.

Hartshorne, Hugh. Manual for Training in Worship. New York: Charles Scribner's Sons, 1927.

Hedley, George. Christian Worship. New York: Macmillan Company, 1953.

Heim, Ralph D. Leading a Sunday Church School. Philadelphia: Muhlenberg Press, c.1950.

Hoag, Victor. It's Fun to Teach. Abridged edition. New York: Morehouse-Gorham Co., c.1951.

Horn, Edward T. Outlines of Liturgics. Philadelphia: Lutheran Publication Society, c.1890.

Horn, Edward T., III. The Church at Worship. Philadelphia: Muhlenberg Press, c.1957.

Hoyer, George. Faith's First Response. Teacher's Manual to the Adult Bible Class Discussion Guide of the same title. St. Louis: Concordia Publishing House, c.1956.

Jahsmann, Allan Hart. "The Foundations of Lutheran Education." Unpublished Doctor's Thesis, Saint Louis University, St. Louis, 1956.

-----. "Let's Teach Our Children to Sing," Advance, V (April, 1958), 7-8.

Kettner, Elmer. "Heartfelt Worship." (mimeographed by the author), 1955.

-----. "An Indigenous Church in America," Advance, V (January, 1958), 30-31.

-----. "We Must Use or Lose Good Hymns," Advance, III (November, 1956), 30-31.

Klann, Richard H. "The Relation of the Liturgy to the Word," Concordia Theological Monthly, XXIII (May, 1952), 321-341.

Klausler, Alfred P. Christ and Your Job. St. Louis: Concordia Publishing House, c.1956.

-----. Growth in Worship. St. Louis: Concordia Publishing House, c.1956.

Koenig, Paul. "Objectives of Confirmation Instruction." Unpublished list of objectives included in syllabus of course "575 Confirmation in the Lutheran Church," Arthur C. Repp, Concordia Seminary, St. Louis, 1957 (mimeographed).

Koppelmann, Herman H. "The School at Worship in Church," Parish Education, XXVI (May, 1948), 70-71.

Kramer, William, editor. Teen-agers Pray. St. Louis: Concordia Publishing House, c.1955.

Kretzmann, Adelbert R. Symbols. Chicago: Walther League, c.1944.

-----. "Worship." Unpublished outline for the annual Youth Workshop, Concordia Seminary, St. Louis, April 6, 1951 (mimeographed).

Kretzmann, P. E. The Religion of the Child and Other Essays. St. Louis: Concordia Publishing House, 1929.

Krey, Peter C. The Devotional Catechism. Milwaukee: Northwestern Publishing House, c.1952.

Landis, Paul H. Adolescence and Youth. 2nd edition. New York: McGraw-Hill, c.1952.

Lang, Paul H. D. The Lutheran Order of Services. St. Louis: Concordia Publishing House, c.1952.

LeBar, Lois E. Children in the Bible School. Westwood, N. J.: Fleming H. Revell Company, c.1952.

Little, Sara. Learning Together in the Christian Fellowship. 3rd edition. Richmond, Virginia: John Knox Press, c.1956.

Little Service Book, The. New York: The School Press, Our Saviour Lutheran School, 1954.

Lumb, J. Reginald. The Education of Souls. London: The Faith Press, LTD., 1952.

-----. A Year With the Catechism. London: The Faith Press, LTD., 1944.

Lutheran Church--Missouri Synod, The. Proceedings of the Forty-third Regular Convention, June 20-29, 1956. St. Louis: Concordia Publishing House, 1956.

Lutheran Hymnal, The. St. Louis: Concordia Publishing House, c.1941.

Luther's Small Catechism. Philadelphia: The Lutheran Bookstore, 1874.

Luther's Small Catechism. Philadelphia: The Lutheran Bookstore, 1882.

Luther's Small Catechism Developed and Explained. Philadelphia: Lutheran Publication Society, c.1893.

Martin, A. W. Worship in the Sunday School. Nashville: Cokesbury Press, c.1930.

Meyer, Carl S. "Liturgical Forms for School Devotions," Lutheran Education, LXXXVIII (February, 1953), 288-290.

Miller, L. David. "Prepare Children for Liturgical Worship," Parish School, XXXVIII (April, 1958), 17-19.

Moeller, Hilda. "The Young Child Worships," Lutheran Education, LXL (November, 1954), 111-114.

Morsch, Vivian Sharp. The Use of Music in Christian Education. Philadelphia: The Westminster Press, c.1956.

Murray, A. Victor. Education into Religion. New York: Harper & Brothers, 1953.

Otto, Rudolph. The Idea of the Holy. Translated from the German by John Harvey. London: Oxford University Press, 1950.

Paulsen, Irwin G. The Church School and Worship. Nashville: Abingdon Press, c.1940.

Piepkorn, Arthur Carl. "The Norm of Lutheran Piety," Una Sancta, VI (Lent, 1946 and Easter, 1946), 3-9, 10-15.

Piepkorn, Arthur Carl, et al. "The Common Service Adapted According to R.S.V. Principles," Concordia Theological Monthly, XXIV (May, 1953), 357-368.

-----. What the Symbolical Books of the Lutheran Church Have to Say About Worship and the Sacraments. St. Louis: Concordia Publishing House, 1952.

Polack, W. G. Handbook to the Lutheran Hymnal. St. Louis, Concordia Publishing House, c.1942.

Preus, Herman Amberg. The Communion of Saints. Minneapolis: Augsburg Publishing House, c.1948.

Reed, Luther D. The Lutheran Liturgy. Philadelphia: Muhlenberg Press, c.1947.

Rein, R. C. "Worship in the Sunday School," Lutheran Education, LXXXIV (May, 1949), 520-521.

Repp, Arthur C. "Manual for the Confirmation Instruction of Children," Concordia Theological Monthly, XXII (August, 1951), 600-607.

-----. "Objectives of Parish Education," Concordia Theological Monthly, XIX (July, 1948), 481-498.

-----. "The Need and the Meaning of a Philosophy of Christian Education," Concordia Theological Monthly, XXV (February, 1954), 138-146.

Reu, M. Catechetics. 3rd edition. Chicago: Wartburg Publishing House, 1931.

Reu, J. M. Explanation of Dr. Martin Luther's Small Catechism. Chicago: Wartburg Publishing House, 1921.

Schenk, Berthold von. "Blueprint for Your Catholic Parish," Seminarian, IL (March, 1958), 7-13.

-----. Lively Stones. New York: The Lutheran Church of Our Saviour, c.1951.

-----. The Presence. New York: Ernst Kaufmann, Inc., c.1945.

Schmidt, Velma, and L. G. Bickel. "Devotions for Christian Day Schools," Lutheran School Journal, LXXIX (January, 1944), 204-208.

Schnabel, R. V. "You Must Become as These," Una Sancta, VI (Trinity, 1946), 12-15.

Shepherd, Massey H., Junior. The Worship of the Church. Greenwich, Conn.: Seabury Press, c.1952.

Short Explanation of Dr. Martin Luther's Small Catechism, A. St. Louis: Concordia Publishing House, c.1943.

Small Catechism of Dr. Martin Luther, The. Decorah, Iowa: Lutheran Publishing House, 1882.

Smart, James D. The Teaching Ministry of the Church. Philadelphia: The Westminster Press, c.1954.

Sperry, Willard L. Reality in Worship. New York: Macmillan Company, c.1928.

Steinberg, Alan. "The Church Year and the Parish School," Lutheran Education, LXL (November, 1954), 105-110.

Stelzer, Theodore G. "Training Children to Worship," Lutheran School Journal, LXXXII (September, 1946), 26-29.

-----. "Worship," Lutheran Education, LXXXVII (March, 1952), 344-347.

Strodach, Paul Z. "General Introduction to Luther's Liturgical Writings," Works of Martin Luther. VI. The Philadelphia Edition. Philadelphia: Muhlenberg Press, c.1932. Pp. 11-36.

-----. A Manual on Worship. Revised edition. Philadelphia: Muhlenberg Press, c.1946.

Stump, Joseph. An Explanation of Luther's Small Catechism. Revised edition. Philadelphia: United Lutheran Publication House, c.1935.

Underhill, Evelyn. Worship. Torchbook edition. New York: Harper & Brothers, 1957.

Verkuyl, Gerrit. Enriching Teen-age Worship. Chicago: Moody Press, c.1950.

Webber, F. R. "The Art of Worship," Pro Ecclesia Lutherana, I (1933), 43-65.

Williams, John G. Leading School Worship. London: S.P.C.K., National Society, 1953.