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**EVALUATION OF CURRENT LUTHERAN MATERIALS  
TRAINING THE CONGREGATION  
TO WORSHIP**

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**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**

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by  
**Duane Brunette**  
April 1970

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CHAPTER I  
INTRODUCTION  
**TABLE OF CONTENTS**

	<b>Page</b>
<b>Chapter</b>	
<b>I. INTRODUCTION . . . . .</b>	<b>1</b>
<b>II. AN ANALYSIS OF THE LITURGY'S PROVISION FOR THE ACTION OF WORSHIP . . . . .</b>	<b>5</b>
<b>Worship is Man's Response to God . . . . .</b>	<b>5</b>
<b>The Liturgy of the Mass is designed to     Assist and make possible the Response of     Worship . . . . .</b>	<b>27</b>
<b>III. AN EVALUATION OF MATERIALS AS TO THEIR HELP IN GUIDING THE PASTOR AND PEOPLE TO PREPARE TO WORSHIP IN THE MASS . . . . .</b>	<b>60</b>
<b>The Materials for the Pastor to Prepare     for his conduction of the Mass . . . . .</b>	<b>61</b>
<b>Materials for Adult's Personal Life . . . . .</b>	<b>83</b>
<b>Materials that help Prepare for Adult     Membership . . . . .</b>	<b>93</b>
<b>Materials that are Designed to Assist the     Family for Worship . . . . .</b>	<b>96</b>
<b>Materials that help the Youth Prepare for     Worship in the Church . . . . .</b>	<b>104</b>
<b>CONCLUSION . . . . .</b>	<b>113</b>
<b>BIBLIOGRAPHY . . . . .</b>	<b>117</b>

## CHAPTER I

### INTRODUCTION

This paper is the report of an examination of the materials printed by Concordia Publishing House designed to train the congregation to worship in the liturgy of the Holy Communion. This publishing house is the official printing agency of The Lutheran Church--Missouri Synod. An analysis of its worship material could therefore be expected to provide some pertinent evidence of the actual status of the theology of worship and of the Holy Communion within that denomination. Obviously such an examination could not be decisive since purchase of materials by pastors and parishes is not restricted to this publisher. It is doubtless equally true that the printing program of the house is at least to some degree determined by what materials are already available from other houses in the general church publishing field. It is also true, however, that the program of publication would be effected by what the marketing research department has become convinced would be purchased by the parishes of Synod. Within limitations such as these evaluation of the worship materials which Concordia offers to their Church market could be expected to provide data as to whether the synod takes seriously the need for the preparation of its people for participation in the liturgy of the Holy Communion.

A study such as this is not focused on an unimportant detail of Synod's practice. The worship of the Christian in its broad sense has always included his appropriation of the power of God expressed in the scripture and the sacraments, in his response of prayer in all its forms, in his sharing with his fellow-believers, and finally in his living out his life as service to God through the neighbor.

An analysis of the relative stress on these elements in published materials of a church body should present data that would help to make clear what the group of Christians regards as important for its life. If the liturgy of the Holy Communion is the common pattern within which the church body observes the command of Jesus Christ to celebrate the Sacrament of the Altar in remembrance of Him, then an analysis of the extent to which worship materials help to prepare members to participate in service would be significant. Moreover, when the tradition of Christendom is taken seriously that the participation in this sacramental service is the specifically new element which has come into the worshiping life of the people of God in the New Testament times, the degree to which worship in the liturgy is promoted would seem to be indicated of a basic element in the theology of the groups responsible for the publications.

An examination of the parallel publication programs in the Roman Catholic Church would indicate something of the worship stress that is prominent in that branch of Christendom. Obviously the Roman Church does take the worshiper

seriously, and its publishing houses and orders outdo one another in producing materials designed to assist the people in the action of worship in all its aspects. As we look at these materials there is one element of worship that is primary and that is the celebration of the Eucharist. The Eucharist is central in their liturgy to the exclusion of anything like the ante-communion service which exists in various non-Roman groups. Moreover the Eucharist colors all the non-eucharistic devotions, is of vital importance in their renewed stress on the realization of their status as the people of God, and is regarded as the significant source of strength for their sanctified living out of the faith. Obviously a significantly different publishing program of a Lutheran house would be expected in areas in which the theology of the two bodies is divided by the same issues which resulted in the cleavage of the Church at the time of the Reformation. If the difference exists in a different area or to an extent that would suggest that the theological difference have changed since the time of the Reformation, these facts would be significant.

The topic is specific enough, but the amount of material to be examined made necessary very definite limitations in the scope of this thesis. The investigation does not include children's worship materials whether for weekday or Sunday Schools. Materials written for Christian Day School are not included. The entire area of hymns and music published has been omitted from this investigation, with the

exception of reference to certain items on hymns as they refer to praise and adoration. Tracts were not covered in this paper. Periodicals, newspapers and magazines were too numerous and too temporary to be included in the investigation. With these limitations this paper does include investigation of materials written for pastors, adults, young people and families produced by and listed in the 1970 Catalog of Concordia Publishing House.

The initial approach of this paper is to define worship as a basis for the evaluation of the materials. Its premise is that worship is an action on the part of the Christian. The general definition of the areas of worship action includes four divisions:

1. Worship is the appropriation of the Word of God.
2. Worship is the offering of praise, thanksgiving, confession and prayer to God.
3. Worship is the sharing of God's life with others.
4. Worship is living all of life to the glory of God.

The paper then proceeds to demonstrate the importance of the liturgy as the service for celebrating the Holy Communion and to indicate that the four basic elements of worship may be accomplished in the Liturgy of the Holy Communion.

The paper then takes the definition of worship as it is reflected through the Sacrament of Holy Communion and on that basis investigates the reference books published by the official publishing house of the Lutheran Church--Missouri Synod to discuss to what extent it is guiding its members toward more relevant participation in worship with that liturgy.

## CHAPTER II

### AN ANALYSIS OF THE LITURGY'S PROVISION FOR THE ACTION OF WORSHIP

#### Worship is Man's Response to God

#### The appropriation of the thrust of the Word

This section of the paper proposes four basic activities which make up worship. Each of these activities will be described in terms of action by the Christian. In this section of the chapter the paper will not deal with the liturgy of the mass, but with Christian worship in general. Worship is here considered in its widest definition, including not only the inter-relationship between God and men, but the relationships between man and man, both within and outside the Church. The first of the activities of worship is the appropriation of the thrust of the Word of God.

Worship begins with God. God first speaks and then man responds. God spoke in creation (Gen. 1:3,6,9,14,15, 20,24). God gives gifts and man receives these gifts and responds. God rescues and man responds just as he delivered Israel and Moses and his followers responded (Exodus 14, 15). In Psalm 119 the author thanks God for His law, testimonies, precepts, commandments, statutes and ordinances, and praises Him for them. God had given to man His word and man responds in praise. The heavens open and God pours out salvation. (Is. 12:2).

God acts through His Word. That Word appears in more than one expression. It is a creative power by which the heavens were made. The Word is judgment and condemning law. It convicts all men of sin. So serious is this sinful condition that man's only help lies in God's action in Christ. The Word is God's dynamic proclamation that not only tells of the way of rescue from judgment but gives new life. The Gospel is, according to Rom. 1:16 much more than simply an agglomeration of words; it is dynamic, "the very power of God working for the salvation of everyone who believes."<sup>1</sup>

The angels sang the Word of God, "Glory to God in the highest and on earth peace, good will toward men!"<sup>2</sup> "Unto you is born a Savior which is Christ the Lord."<sup>3</sup> What they were announcing was the actual birth of the Word of God. "The Word became flesh and dwelt among us."<sup>4</sup> That the life lived for men was itself the Word of God in action. "But when the time had fully come, God sent forth His Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons."<sup>5</sup> The Spirit of God blowing where He "lists" and giving a new birth, brings the power of the Word into the Water of Holy

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<sup>1</sup>Rom. 1:16.

<sup>2</sup>Luke 2:14.

<sup>3</sup>Luke 2:11.

<sup>4</sup>John 1:14.

<sup>5</sup>Gal. 4:4,5.

Baptism as Luther describes it in the Small Catechism.

That Word is a saving power for "according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost which He shed on us abundantly."<sup>6</sup> God gives the Spirit as a teaching power to reveal to us all we need to know for salvation and to help us remember His ways.

"The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things, and bring to your remembrance all that I have said to you."<sup>7</sup>

In all His work as Father, as Son, as Holy Spirit God works on men to make him a worshiper. The object of worship is God, but the ability to worship is just as certainly only from God. The place of Holy Scripture is God's reach to man is of unique importance both as the revelation of His love and as the thrust of His saving power in each days worship.

Luther gave the Holy Scripture the central place in the Reformation and particularly in worship. The word was all important. Vilmos Vajta says, "Holy Scripture is the one and only foundation of Luther's theology of worship. The fact is vital."<sup>8</sup> In a pamphlet written in 1523 called "On the Order of Public Worship" Luther called the neglect of the Word the worst abuse of medieval worship. He says,

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<sup>6</sup>Titus 3:5.

<sup>7</sup>John 14:26.

<sup>8</sup>Vilmos Vajta, Luther on Worship (Philadelphia: Muhlenberg Press, 1958), p. 67.

Three great abuses have befallen worship. The first is that God's Word was muffled, and reading and singing alone were left in the churches. This is the worst abuse. This is the sum of the matter. Let everything be done so that the Word may have free course instead of the prattling and rattling that has been the rule up to now. We can spare everything except the Word.<sup>9</sup>

In another place, Luther is cited by Vajta when he says,

Christ himself says, "One thing is needful" namely, that Mary sit at the feet of Christ and hear His Word daily. This is the best part to choose which shall not be taken away forever. It is an eternal Word. Everything else must pass away, no matter how much care and trouble it may give to Martha.<sup>10</sup>

Yet in another place, "God's Word is so fully equal to Him that His whole Godhead is in it, and he who has the Word, has the whole Godhead."<sup>11</sup>

This mighty Word that Luther clings so closely to is not without enemies.

God's Word must have no mean enemies but the mightiest ones, so as to prove its power in defeating them. Such as these four companions; the flesh, the world, death, and the devil. This is why Christ is named the Lord Sabaoth, i.e. a God of hosts or of warfare, who is always at war and contends within us.<sup>12</sup>

God's Word is not something static, but active. As Ernest Koenker says,

The everliving, ever-active God Himself is present and active in the proclamation. Man's life is separation from God, is more a search for life than true constructive life. By His Word He takes men whose lives

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<sup>9</sup>Ibid., p. 67.

<sup>10</sup>Ibid., p. 68.

<sup>11</sup>Ibid., p. 69.

<sup>12</sup>Ibid., p. 69.

are "careful" and centered in themselves, and He pushes His own life into these "dead lives."<sup>13</sup>

How he remains in and through His Word can never be fully understood. It merely must be accepted, as Brunner says:

God's presence in His Word belongs to the mysteries of worship by reason of the fact that God's own utterance enters into the creature world of man and still remains God's Word.<sup>14</sup>

Worship begins with God and with His Word coming to man. It is apparent in all of these accents that the action of the Word of God can achieve its complete work only as it is received by men. The Word is needful, but all men together with Mary must choose the good part, must sit at the feet of Christ and appropriate the thrust of the Word. The Word becomes an element in the action called worship when men actively appropriate what it has to say and what its power achieves in their lives. George W. Hoyer analyzes the nature of the thrust of the power of God in four categories, including both scripture and sacraments. In each case the description of the power of the Word is phrased in terms of the action of man as he appropriates the thrust of God's power in a worship situation.

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<sup>13</sup>Ernest B. Koenker, Worship in Word and Sacrament (St. Louis: Concordia Publishing House, 1959), p. 25.

<sup>14</sup>Peter Brunner, Worship in the Name of Jesus (St. Louis: Concordia Publishing House, 1968), p. 51.

First, catch God's absolving action. By His Son on Calvary, by His spirit in Holy Baptism, water and the Word God caught you up by His atoning love. And now He pours out that same absolving Word for you to catch, to feel its power anew in your life. When you hear how God was in Christ reconciling the world unto Himself, that is God's absolving action declaring you righteous. When Christ is lifted up on His cross before your eyes and you are drawn to Him, when that same body with His blood is given to you in the Eucharist, that is God's absolving word at work in you. Don't miss it. Catch it!

Second, catch God's confirming action. God is constantly at work building you up to the fullness of the stature of Christ. He shows you what to do and empowers you to the doing of it. He does not suffer you to be tempted above that you are able, but with the temptation provides a way to escape—not to get out of it, but to bear it, to bear it and to beat it. Catch His confirming power!

Third, catch God's teaching action. What would we know of Him if He would not reveal Himself to us? And how much the Scriptures reveal of His will and ways! How they teach us to know Him in the face of Jesus Christ. Catch their teaching!

Fourth, catch God's sacramental Word in action. This water, this bread and wine, are they any more marvelous than that God's power can move in sound vibrations which trip the hammer and the anvil of the ear and carry conviction in impulses that reach the brain so that men know God and Jesus Christ whom He has sent. Are the sacraments any more marvelous than that? They are that marvelous! God works in your Baptism and your Communion - catch that sacramental Word!<sup>15</sup>

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<sup>15</sup>George W. Hoyer, "Worship God and Rejoice in Jesus Christ," Keynote address at Lutheran Laymen's League International Convention, Minneapolis, Minn., 1960. pp. 3,4.

The giving of praise, thanks and confession and prayer to God

The second characteristic of Christian worship is that man responds to God by giving praise, and thanks to God and by confessing his own sinful condition. A worshiper is not only expected to catch the thrust of the Wordpower but also to do something specifically toward God. He is expected to give back to God, the Creator, the homage which is His due from the created ones. Included in this response is the entire area of supplication, of prayer. Even though this category of request seems to indicate man's search for something for himself the action is from man to God. He prays in obedience to the divine instruction and even in asking for self he ascribes all glory to God as he prays in the name of Lord Jesus and in submission to the divine will.

For worship to be a reality one must be firmly convinced that God is worthy to be praised for his own sake. The Old and New Testament tradition of worship doesn't teach that before the Holy One, the righteous God, man is of no account. In realistic humility man ascribes to God the glory and honor that are His due. Noah built an altar to the Lord. (Gen. 8:20). Abraham was constantly building altars to praise God and call upon His name (Gen. 12:7,8; 13:4,18; 22:9; 26:25; 33:20; 35:1,3,7). Moses also was an altar builder.

God's people have always given praise to God, and their praise is reflected in the Psalms as they were written down and as they have been voiced in the churches' services. "I will give to the Lord the thanks due to his righteousness, and I will sing praise to the name of the Lord, the Most High."<sup>16</sup> "Sing praise to God, sing praises! Sing praises to our King, sing praises! For God is the king of all the earth; sing praise with a psalm."<sup>17</sup>

In Psalm 103 the Psalmist not only summons the worshiper to praise God but helps him to remember why he should praise God.

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the Pit, who crowns you with steadfast love and mercy, who satisfies you with good as long as you live so that your youth is renewed like the eagle's.<sup>18</sup>

Mary realized that she was to become the Mother of God and turned and praised God. "My soul magnifies the Lord, and my spirit rejoices in God my Savior."<sup>19</sup> Zechariah, filled with the Holy Spirit praised God for sending a son who was to be the forerunner of the Messiah. (Luke 1:68-79) Simeon offered praise when he held that Messiah in his arms. (Luke 2:29-35) The shepherds received Christ's birth announcement from the praises of the angels. (Luke 2:14-20)

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<sup>16</sup>Ps., 7:17.

<sup>17</sup>Ps., 47:6,7.

<sup>18</sup>Ps., 103:1-5.

<sup>19</sup>Luke 1:46,47.

The Apostle Paul never began an epistle without some form of praise. In the letter to the Philippians he wrote:

Rejoice in the Lord always; again I will say, rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety, about anything, but in everything by praise and supplication with thanksgiving let your request be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.<sup>20</sup>

Every book that Paul wrote picks up the theme of praise and thanksgiving as man's natural response to God.

The praises of God's creatures have not been limited to this earth, but are offered as well by the whole company of heaven. Those voices are given words in the Revelation of St. John:

Worthy is the Lamb who was slain, to receive power and riches and wisdom and strength and honor and glory and blessing. Then I heard the voice of everything created in heaven, upon earth, under the earth, and upon the sea, and all that are in them, saying: Blessing and honor and glory and power be given to Him who sits upon the throne, and to the Lamb, for timeless ages.<sup>21</sup>

If it is truly to be worship the praise and thanksgiving man offers to God arises out of a contrite heart which has forgiveness. The sacrifice of praise and thanksgiving can never be regarded as something of worth which gains merit for him who offers it. Arthur Carl Piepkorn abstracts statements from the Lutheran confessional books that bear on this and he sets down this statement, "In Christ our worship is a sacrifice of praise and thanksgiving."

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<sup>20</sup>Phil. 4:4-7.

<sup>21</sup>Rev. 5:12,13.

A sacrifice is a ceremony or work which we render to God in order to afford Him honor. But the proximate species of sacrifice are two, and there are no more. One is the propitiatory sacrifice, namely, a work which makes satisfaction for guilt and punishment, that is, reconciles God or appeases God's wrath, or merits the remission of sins for others. The other kind is the sacrifice of thanksgiving, which does not merit the remission of sins.<sup>22</sup>

This would suggest that the element of confession is present in all true praise and thanksgiving. The God the Christian worships is the God who has redeemed him by Christ Jesus and given him life and the ability to offer the sacrifice of praise through gracious justification. This makes very clear the relationship which exists between that action of worship in which man appropriates the thrust of God's Word and this aspect of worship in which man responds with praise and thanksgiving. Vatja brings these two elements together in Luther's theology of worship as he quotes him in saying, "The office of preaching the grace of God is praise, and that is to offer praise and thanksgiving."<sup>23</sup> Luther describes the relationship in a dramatic way as he pictures the response of the leper who was healed and gave thanks as the complete pattern of true worship. Vatja quotes Luther still another place about the parable of the cleansing of the lepers and says, "True worship is to run back and with a loud voice glorify the Lord. This is the

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<sup>22</sup>Arthur C. Piepkorn, Worship and the Sacraments (St. Louis: Concordia Publishing House, 1952), p. 5.

<sup>23</sup>Vatja, p. 158.

great work in heaven and earth, indeed the only one that we may give to God, for He needs no other and accepts nothing from us but love and praise."<sup>24</sup>

As all of this response of man is analyzed it becomes apparent that in its most specific sense the word worship can be applied to adoration. Vajta quotes Luther when he wrote in his "Treatise on Christian Liberty" that the highest worship of God is that we ascribe to Him truthfulness, righteousness and whatever else ought to be ascribed to one who is trusted. Massey Shepherd asserts that adoration is not merely one of the aspects of worship but is the primary one. "Adoration is the primary impulse of worship. It is also its chief end fulfillment."<sup>25</sup> Evelyn Underhill calls adoration the central act of religion.

It points steadily towards the Reality of God: gives, expresses, and maintains that which is the essence of all sane religion--theocentric basis to life. The first or central act of religion is adoration, sense of God, His otherness though nearness, His distinctness from all finite beings, though not separateness - aloofness - from them.<sup>26</sup>

George Hoyer has it summarized that man's response to God is to give and this is action.

First, adore. Give to God the adoration due His name. What button do you press to adore? It is even simpler than that for those in whom the love of God dwells. There's nothing extra you need to do before you can

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<sup>24</sup>Ibid., p. 158.

<sup>25</sup>Massey H. Shepherd, Jr., The Worship of the Church (Greenwich, Conn.: The Seabury Press, 1952), p. 26.

<sup>26</sup>Evelyn Underhill, Worship (New York: Harper & Bros., 1936), p. 5.

adore, with awe and love bow down before the holy, loving God. Just do it.

Give Him something. That's what you'll do for your family. You'll get gifts to give to them. In giving you'll express your love. That's why we use words in worship, and sometimes the same words over and over again. "We praise Thee, we worship Thee, we give thanks to Thee"--not to say we do, but to do what we say! And we do it deliberately, we give the gift, we offer the words, actually to bring the love we feel into our lives and to give the love to God in living worship.

Second, confess. Give a broken and contrite heart to Him who is faithful and just to forgive all our sins and to cleanse us from all unrighteousness.

What else can come to our lips when to our mind has come the holiness of God and His steadfast love? "I am a sinful man, O Lord." The only button that needs to be pressed God has pressed, "Behold, the Lamb of God that taketh away the sins of the world." "O Christ, Thou Lamb of God, that takes away the sin of the world, have mercy upon us." The confession is spoken, not that we might hear the person, but that we might be the person who confesses.

Third, thank. Give thanks always and for all things through Jesus Christ to God the Father.

What other pressure do we need than our baskets pressed down, shaken together and running over? He is good and His mercy endureth. And we know that all things will work together for good to them that love God, to them who are the called according to His purpose. Everything in our overflowing baskets is cause for thanksgiving. But we need to act--lift up your baskets and count your blessing before the Giver.

Fourth, supplicate. Let your request be made known to God. Give Him your supplications. Lift into the presence of God the needs of others and your own needs, not as to one who does not know, but to One who both knows and cares, knows both the anguish and the answers. Is this not cause enough for intercession and petition? Add to that His urgent invitation, "Ask, seek, knock." And His promise, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15:17)<sup>27</sup>

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<sup>27</sup>Hoyer, pp. 10,11.

Worship is the sharing of God's life in us with others

The third ingredient of worship is the sharing of God's life from Christians to Christians. God's blessings are given to all and all are expected to share them. The church is people whom God has assembled. The author of Heb. 10:24,25 encourages the Christians to come together and stir one another up to love and do good works.

The individual does not remain an item in the cosmic mass, but in worship a new relationship which has been established by the Spirit is acknowledged over against fellow worshipers. People in the pew are bound to each other as they stand in allegiance to the Lord. God's people minister to the weaknesses of one another's faith. The Christian Church is the fellowship of those who are righteous in Christ, who have been called out from a dying, loveless world into the community of those who are being transformed and are engaged in the transforming of the world through His Son. The bonds of love that unite God's people are created by God's Word. The Christian never lives in solitary, unrelated existence; he is always strengthened, comforted, and encouraged by the fellow members of the body. Fellowship is an essential element of the Church and essential in its worship.

The New Testament shows that these congregational meetings for worship were the focal point for the Christians' every thought and action. The assembling for worship is necessary for the Christian von Allmen summarizes because:

- a. It was instituted by Jesus Christ. Jesus told His disciples to "Do this in remembrance of me." 1 Cor. 1:24,25.
- b. It is the work of the Holy Spirit. Salvation gives rise to praise, as is stated in 2 Cor. 1:22; 5:4; and Rom. 8:23.
- c. It is the way in which the historical process of salvation is realized. In Jesus the salvation of the whole world has a sufficient foundation. In His body, the church, it is carried on.
- d. The Kingdom of God is not yet established with power.

The church shows by its worship that the world has been visited and continues to be visited by the Lord, that men in Christ no longer are alone and lost, that a place has been granted where God waits for men, to give Himself to them, and to permit them to appear before Him as man appeared before Him before the fall, and as the redeemed shall all appear before Him after the parousia.<sup>28</sup>

God wants us to admonish one another in the church.

When the early church gathered together they were to address one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all their hearts, always and for everything giving thanks in the name of the Lord Jesus Christ to God the Father (Eph. 5:18,19,20,21). The commands were clear:

Be subject to one another out of reverence for Christ. Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as

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<sup>28</sup>J. J. von Allmen, Worship: Its Theology and Practice (London: Lutherworth Press, 1965), pp. 111-116.

you sing psalms, and hymns and spiritual songs with thankfulness in your hearts to God.<sup>29</sup>

God's people are in a new relationship to Him and to each other. In this new relationship in worship they are to share the power of the Gospel and to admonish one another.

God calls His people together by His mercy so that He can comfort them. They in turn with the same mercy are to comfort one another. The Apostle Paul shares these thoughts,

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.<sup>30</sup>

The Christians comfort one another when they speak the Word of life to one another. The same Word of Comfort that Jesus spoke to Mary and Martha about their brother is the Word that comforts the church. Jesus said, "I am the resurrection and the life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."<sup>31</sup> Paul admits that his fellowmen have been a great comfort to him in these words, "These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me."<sup>32</sup>

Still another act of sharing in worship is that of edifying by mutual teaching. God's people gather together

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<sup>29</sup>Col. 3:16.

<sup>30</sup>2 Cor. 1:3-4.

<sup>31</sup>John 11:25,26.

<sup>32</sup>Col. 4:11.

to teach one another God's ways. Jesus commands the Church to do: "teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."<sup>33</sup> As Jesus found it necessary to teach his disciples about himself and His way, so in the gathering of God's people they find it necessary to do so today. "For he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."<sup>34</sup> The early church found it necessary to do the same. "Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also."<sup>35</sup> Apollos had been instructed in the way of the Lord and he in turn "taught accurately the things concerning Jesus, though he knew only the baptism of John."<sup>36</sup> The early Christians were encouraged to "encourage one another and build one another up, just as you are doing."

There is more than intellectual sharing going on in the Christian assemblies. There is a great emotional element involved in the Church's gathered worship. Singing as a corporate action illustrates this. Singing is another way of sharing as reflected in the Bible words: "addressing

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<sup>33</sup>Matt. 28:20.

<sup>34</sup>Mark 9:31.

<sup>35</sup>Acts 15:35.

<sup>36</sup>Acts 18:25.

one another in psalms and hymns and spiritual songs, singing, and making melody to the Lord with all your heart." The Christian sings the life-giving message of the Gospel for and to his neighbor. Ernest Koenker quotes Luther as saying this is a "reciprocal conversation and consolation of brethren by means of the Gospel." "There is nothing here that one has or does for himself alone. But what each has belongs to the others too."<sup>38</sup>

The unity of the early Christian community was grounded in its common worship, and this worship was grounded in Christ's presence in the worshiping community. The Church gathers together to share and it does so specifically as Christians admonish one another; comfort one another; teach one another and make melody to the Lord with all their hearts. As Oscar Cullmann describes the unity of the Eucharistic gathering, he indicates the objective of the sharing fellowship as well:

The idea of fellowship realized through the presence of Christ, which is pushed far too much into the background in our present-day communion services, is particularly emphasized in the beautiful prayer in the Didache which, following Jewish models, runs thus: "As this broken Bread was scattered upon the mountains, but was brought together and become one, so let thy Church be gathered together from the ends of the earth into thy kingdom."<sup>39</sup>

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<sup>38</sup>Koenker, p. 35.

<sup>39</sup>Oscar Cullman, Early Christian Worship, Studies in Biblical Theology No. 10, translated from German 1950 (London: SCM Press, 1953), pp. 18,19.

Worship is living all of life to the glory of God

The first three aspects of worship are described as the actions of Christians in the company of fellow-Christians. They describe specific acts relating to God such as praise and prayer, and specific acts by which Christians appropriate and share the means of the spirit, the scriptures and sacraments. There remain large spheres of the lives of Christians as groups and the lives of Christians lived individually in the world in which they relate to non-Christians. These activities become an apparent part of worship in its broad sense when they are consciously done out of love to God. In such cases the conscious relating of the act to God is itself an expression of adoration, thanksgiving or supplication, but the act in itself is a distinct and a most significant part of worship. In these areas of Christian living there will also be a great deal of good done without consciously relating it to God as an act of worship. The story which Jesus told of the last judgment suggests that Christians will not be conscious of the many things which they did "as unto Christ." The verdict of Jesus remains, however, that what has been done for the least of His brothers has been done for him--and therefore is an act of worship. All of these activities are summed up in the fourth element of worship in the broader sense which can be phrased as "living all of life to the glory of God." Saint Paul could make this appeal to the church in Rome:

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy, and acceptable to God, which is your spiritual worship.<sup>40</sup>

In still another place Saint Paul wrote: "So, whether you eat or drink, or whatever you do, do all to the glory of God."<sup>41</sup>

The Word was made flesh and was in the world. Christ still lives in the world through His followers. Man is tempted to take this relationship and set it apart from life and from where his entire life is lived, the world. Christianity is a secular movement, and this fact is basic for an understanding of it. Neither the church nor any Christian should try to make it merely "religious" again. The Christian is a man who is in the process of being restored to normal human manhood. John A. T. Robinson shares this about Christianity and its worship:

It is not concerned with a special world of its own, but with the making sacred of the secular. But this is not what our services say. They appear to people to be taking them out of this world (even if only to return them to it,) instead of bringing this world (in all its<sup>42</sup> secularity) into the power and presence of Christ.

John A. T. Robinson states the reason for his interest in worship and liturgy and thereby underlines an objective of the church at worship:

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<sup>40</sup>Rom. 12:1.

<sup>41</sup>1 Cor. 10:31.

<sup>42</sup>John A. T. Robinson, Liturgy Coming to Life (Philadelphia: Westminster Press, 1960), p. xi.

I am interested in liturgy only as the clue to the transfiguration of life of the Kingdom of God. And this I believe is the perspective of the New Testament.<sup>43</sup>

Worship radiates into all areas of everyday activity. Each Christian has a unique calling in which specific things are expected. His life entails "the obedience of faith" (Rom. 16:26). Service to the neighbor is just as indissoluble a part of divine service as preaching or singing a hymn, and the elements in no way exclude one another. When one has the forgiveness of sins by Christ's body and blood, he also has the new life Christ brings. At the same time that the Holy Spirit calls believers by the Gospel He gives Christians the power to live a different kind of life. In the circles of family, work and friendships the Christian brings Christ's patience, justice, forgiveness, fortitude and love to bear. These are all fruits of the spirit.

Jesus came to "make all things new." He did this by calling men from their own self-centeredness and by freeing them for unselfish love of their neighbor. The Christian's worship enables him to be prepared for the failures and ineffectiveness he will experience in everyday life. Jesus tells his disciples, "In the world ye shall have tribulation. But be of good cheer; I have overcome the world."<sup>44</sup> Part of the calling to Christ is the calling to suffer. The life of

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<sup>43</sup>Ibid., p. xii.

<sup>44</sup>John 16:33.

the Christian through faith is to conform to the shape of Christ's life. The Christian is buried with Him in Baptism, he is to share in His sufferings, and he is raised with Him through faith by the working of God. St. Paul's advice to Timothy is that he take his "share of sufferings as a good soldier of Christ Jesus."<sup>45</sup> The Christian actually participates in Christ's suffering, death, and resurrection.

Jesus Christ enables the Christian to face life with thanksgiving and celebration also by all that makes up Christian worship. Ernest Koenker quotes Ignatious of Antioch on his way to Roman martyrdom who wrote to the congregation there:

I am the wheat of God, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God . . . Entreat the Lord for me that by these instruments I may be found a sacrifice to God.<sup>46</sup>

Peter Brunner says,

For in this particular worship of the church the imperishable element is already present, which will one day swallow up and absorb the second manner of worship, the believer's everyday life of obedience. It is precisely this particular worship of the congregation assembled in the name of Jesus that already reaches out beyond the preliminary and the perishable into the eternal, the enduring. In this worship a part of the ultimate and enduring worship already appears, while the Christian's worship by life is bound to the conditions of this world and will pass away with them.<sup>47</sup>

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<sup>45</sup>2 Tim. 2:3.

<sup>46</sup>Koenker, p. 109.

<sup>47</sup>Brunner, pp. 120,121.

This chapter has not dealt with the liturgy of the mass, but with Christian worship in general. Worship is here considered in its widest definition, including not only the inter-relationship between God and men, but the relationship between man and man, both within and outside of the church. The four basic aspects of worship considered are:

1. The approximation of the power which God gives through his dynamic Word to man;
2. Man responding to this Word through praise, thanks and confession and prayer;
3. Man sharing the many blessings as he responds with his fellowmen and shares his gifts with them.
4. Man's total living which is shaped by what God has done for him.

All of these activities are summed up in the fourth element of worship in the broader sense which can be phrased as "living all of life to the glory of God."

The Liturgy of the Mass is designed to  
assist and make possible the  
response of worship

"Liturgy is the name given ever since the days of the Apostles (Acts 13:2) to the act of taking part in the solemn corporate worship of God by the priestly society (1 Peter 2:5) or Christians, who are 'the Body of Christ,' the church."<sup>48</sup>

In the Liturgy of the Mass the successive presentation of all the phases of the soul's response to the Holy, its alternative use of history and oratory, drama and rhythm, its appeal to feeling, thought, and will, the individual is educated and gathered into the great movement of the church. Here intellect as well as emotion has its part to play in stirring to activity the deeper levels of the soul.

Liturgy does not refer to every kind of worship. It can be better understood by differentiating the three types of worship. First, going to a church open to the public as an individual kneeling down and worshiping God, is not liturgy. It is private prayer. It is God-pleasing and good, but it is not liturgy. Second, when an organizational meeting is opened with prayer and a hymn, that is not liturgy. It is merely a public devotion. Third, the celebration of the Holy Eucharist, or the administration of Holy Baptism, or Holy Absolution, or Matins, or Vespers--it does

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<sup>48</sup>Dom Gregory Dix, The Shape of the Liturgy (London: Dacre Press, Adam and Charles Black, 1945), p. 1.

not matter whether many or few take part in the service-- that is liturgy. Dom Gregory Dix narrows the meaning of liturgy to these words:

The Liturgy is the term which covers generally all that worship which is officially organized by the church, and which is open to and offered by, or in the name of, all who are members of the church, and even from the common prayer or selected or voluntary groups within the church, e.g. guilds or societies. The Liturgy has come to be particularly applied to the performance of rite which was instituted by our Lord Jesus Christ Himself to be the peculiar and distinctive worship of those who should be "His own"; and which has ever since been the heart and core of Christian worship and Christian living--the Eucharist or Breaking of Bread.<sup>49</sup>

While the word Liturgy, therefore, can mean the whole sequence of official services of the church, it is generally come to mean the eucharist in particular. Evelyn Underhill says:

Through the word liturgy can rightly be given to the whole ordered devotion of the Church, Scriptural and sacramental, it belongs in a special sense to the Eucharist which has been from the beginning her central act of worship, obligatory on all believers.<sup>50</sup>

The Liturgy of the Holy Communion, or the Mass, as it is called in both Roman Catholic and Lutheran literature has developed over the centuries and been revised in various ways to reach its present form. There are differences which have arisen in different traditions and the sixteenth century reformation has resulted in major differences between the Lutheran and the Roman formulation and theology in the

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<sup>49</sup>Ibid., p. 1.

<sup>50</sup>Underhill, p. 121.

service. But the celebration of the Sacrament, and to a great extent this form of that celebration has over the centuries been the means by which the individual has been educated and gathered into the great movement of the Church's worship. In the liturgy can be found successive presentation of the opportunities for all the phases of the Christians response to the Holy. In each celebration are included the opportunity for the individual to appropriate the thrust of the Word--the entire first part of the service is that of response, and specifically the prayers and the offerings offer opportunity for the giving of praise, thanks, confession and supplication to God. The rite that surrounds the actual consecrating and eating and drinking of the body and the blood of the Lord is traditionally cast in the form of prayer and praise and thanksgiving--Eucharist. The service is designed to enable the people of God, increased in numbers beyond the possibility of intimate acquaintance, to be able to share the Word together as members of the one body. The accent in the best years of the church has always been that people gather together to do this liturgy in order to sustain one another and to be strengthened themselves in order to go out and live as living sacrifices to God in all of life. But all of these elements are included in a pattern which with its alternative use of history and oratory, drama and rhythm results not only in intellectual impact but in appeals to feeling, emotion and will. Both intellect and

emotion have their part to play in stirring to activity the worshiper.

Authors in the field of liturgical study have adopted various ways to describe and develop the various categories of worship included in the liturgy. Yngve Brillioth characterizes the eucharist in five categories.

1. Thanksgiving or adoration has been associated with rite from the very beginning. In the Gospels the Word eucharist has been used to describe the blessing over food; it is so used at the feeding of multitudes, at the Last Supper at Emmaus and similarly by Paul on board ship (Rom. 14:6). By the second century writers used the word eucharist for the name of the rite. "From the third century onwards the Greek Fathers use the word eucharist no longer of the whole service, but only of eucharistic prayer, or else of the sacred elements."<sup>51</sup>

2. The eucharist has from the beginning been seen as means of fellowship, both between each Christian and his Lord, and a communion of Christians with one another. In Acts 2:42 the word fellowship occurs in connection with the "breaking of the bread." Paul develops the thought of fellowship into the doctrine of the body of Christ, "we being many are one bread, one body; for we are all partakers of the one bread" (1 Cor. 10:17) and this is something very

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<sup>51</sup>Yngve Brillioth, Eucharistic Faith and Practice, Evangelical and Catholic Authorized Translation by A. G. Hebert (London: SPCK, 1961) p. 31.

much deeper than a mere symbolical description of the association of Christians in the church.

But the act of communion was from the very beginning the chief expression of the sense of Christian fellowship, and the act itself was more expressive than any words. During the whole of the period before Constantine, it seems that the communion of all the people was an integral part of every mass, just as it was quite exceptional for the sacrament to be received outside the service, when the deacons in Justine's account take the sacrament to the sick, this means that they also share in the fellowship of the public service.<sup>52</sup>

3. The sacrament is also called a commemoration, a memorial of Christ, especially of His passion, death and resurrection. The occurrence in the Lukan account of the institution of the words "Do this in remembrance of me" shows that the idea of commemoration was consciously present to the Apostolic church; and their absence from Matthew and Mark can hardly have any real significance.

The fact that these evangelists give the record of the institution shows that they believed Jesus to be the founder of the eucharist; and they must necessarily have thought of it as celebrated in memory of him, his passion and death.<sup>53</sup>

4. The worship element of sacrifice has always been recognized in the service. For Christianity there is but one sacrifice, it would seem to follow that the one sacrifice is somehow being repeated. But even in contemporary Roman explanation this interpretation is not stressed. The reformation interpretation is the sacrifice of praise and

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<sup>52</sup>Ibid., p. 32.

<sup>53</sup>Ibid., pp. 34, 35.

of the offered life as urged in Rom. 12:1. It can also be described as an offered or enacted prayer.

5. The term "mystery" is used to include a number of the more difficult to describe aspects of the Sacrament. By the word mystery in the Eucharist he means that there is experienced the presence of the Lord and of communion with him. This presence is associated with the bread and wine.

We, too, like the early church have received from the Gospel the universal form of the eucharistic mystery: the presence of the Lord, associated with bread and wine which are the symbols of his passion and death. Holding fast to this, we do well to follow the example of the early church in avoiding definitions of the mystery, which can never be adequate to the fullness of Christian experience. The real presence is true, not indeed as a physical fact apprehended by the sense, but as a spiritual fact apprehended by faith; and it symbolizes and mediates, as no order form can do, the union of the faithful with their Lord, which is the central experience of faith.<sup>54</sup>

Evelyn Underhill uses basically the same five elements as Brilioth to describe the worship elements in the sacramental service, but adds a sixth, the supplication of the church.

1. Adoration and thanksgiving; the setting within which the whole action is to be developed, and which is given supreme expression in the Preface and Sanctus.

In the primitive Eucharistic prayer, the heart of the liturgy, is a twofold act of adoration and thanksgiving which effects a consecration. First, it is a thanksgiving for the mysterious splendor of God's total creative action through His Word; the "glory that fills heaven and earth." Next, for that Word's supreme act of creative love; the "stooping down" of the Holy to

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<sup>54</sup>Ibid., p. 68.

the redemption of humanity, His entrance into history, His incarnation and continued self-giving for the feeding of man.<sup>55</sup>

2. The service is also the remembrance before God of the saving acts of the Passion, the memorial of Christ's death and this has been from the beginning an essential part of Eucharistic worship.

Moreover, this calling to mind and remembering before God of the sacrificial death of Jesus, as a central interest for Christian worship, has an importance which goes far beyond its Jewish origins. For it means the anchoring of man's faith and love on specific divine acts accomplished with history; God's revelation by and in concrete happenings in space and time, vouchsafed to creatures who are themselves conditioned by space and time.<sup>56</sup>

3. The element of sacrifice is the Church's representation before God of the perfect self-offering of Christ, that three-fold oblation of the Upper Room, Gethsemane, and Calvary. Secondly, it is her own self-offering and that of each of her members, in and with Christ, since His sacrifice "once for all in fact externalized on Calvary, is ever real in the inward and heavenly sphere."<sup>57</sup>

4. The supplications of the Church, made in and with this "prevailing sacrifice."

From every point of view it is plain that the Church's unceasing supplication to God and remembrance before Him of all her members--her "great intercession" for their needs and the needs of the world--must form an essential part of her liturgical life.

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<sup>55</sup>Underhill, pp. 140,141,142.

<sup>56</sup>Ibid., p. 145.

<sup>57</sup>Ibid., p. 148.

For the Intercession of the Liturgy, though no detailed petition or individual need is too homely to be brought within its radius, is always a corporate action; a reminder of the fact that Communion of Sinners is one Body, and that within that Body the true interests of one are also the interests of all.<sup>58</sup>

5. The real starting point of the Christian Mystery is not the memorial of a Death but the recognition of an enduring Life. In the Eucharist the disciples experienced a continuing real Presence among them of the living Lord. His living Presence had two implications: (a) That the New Testament Canon was produced within the Church, by persons whose chief religious practice and experience was Eucharistic, and whose most sacred belief was the continued presence with that Church of the Risen Christ; (b) That there was for that Apostolic Church no break between the mysterious experiences for the Forty Days and the primitive Eucharistic practice.

6. The Eucharist was from the first a sacramental meal: giving to those who took part in it a share in that Life which was self-offered for the world.

The mystery of Eucharistic communion does not stand alone; but comes on the crest of a great wave. The feeding of the Four Thousand, and of the Five Thousand, by means of the little stock of common food which was offered, accepted, and "eucharisticized," and thus made to suffice and more than suffice for the hungry crowds - and the deliberate emphasis on something of deep significance there done--all this prepares the way for it, and is part of the same economy.<sup>59</sup>

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<sup>58</sup>Ibid., pp. 150, 151.

<sup>59</sup>Ibid., p. 157.

Luther Reed characterized the liturgy of the Holy Communion with five elements of worship. Basically these five elements add nothing new to the preceding authors.

1. Thanksgiving was the dominant note in the Lord's Supper of the early Church. Reed quotes Justin's Apology and "expressly calls the Sacrament the Eucharist, or Thanksgiving." The lengthy Anaphoras of many liturgies testified to "gladness of heart" for the blessings of the natural creation and came to majestic climaxes in thanksgiving for the objective facts of redemption. Reed has this to say about Luther:

Luther recognized the importance of "the sacrifice of praise." The choral portions of the Mass (Gloria in Excelsis, Alleluia, Creed, Preface, Sanctus, etc.) which he labored to preserve had their chief significance as acts of praise and thanksgiving. His leadership and encouragement led to a great development of hymnody which struck the same lofty notes in more personal and individualistic fashion than did the medieval Latin hymns.<sup>60</sup>

2. The Reformation greatly increased the frequency of communion by the people and strengthened the idea of communion-fellowship. The Lutheran liturgy preserves quite full the thought of communion fellowship. Its whole spirit tends to make worshipers conscious of their membership in the Christian society.

Individuals unite with others in expressing common beliefs in the Creed and common petitions in the

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<sup>60</sup>Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenberg Press, 1947), p. 222.

"Our Father"; together they sing: "We lift up our hearts unto the Lord" and "We laud and magnify Thy glorious Name."<sup>61</sup>

3. The idea of commemoration is satisfactorily represented in the Lutheran liturgy. The Evangelists record the Lord's Supper, but St. Paul specifically connects it with Christ's Passion and death.

The early liturgies elaborate the entire story of redemption as the ultimate reason for the Church's thanksgiving. They also include in diptychs and prayers historic commemorations drawn from the life of the Church.<sup>62</sup>

4. The idea of sacrifice cannot be disassociated from the Sacrament, for the memorial which our Lord commanded His disciples to make centers in the thought of His body given and His blood shed for the salvation of men.

This sacrifice is in no sense propitiatory. It is commemorative, eucharistic, and necessary for the realization of Christ's promises to His disciples of every time and clime. In the high solemnity of this corporate action, the Church claims before God and men its faith and obedience, and brings the Christ of Galilee and Calvary into the midst of the disciples of today.

In addition to this objective, ceremonial sacrifice, we also recognize a subjective, personal sacrifice. We must bring more than bread and wine to the altar. We must offer ourselves in love and devotion, in self-denial and consecrated service, in an action which is the fruit and the proof of our faith.<sup>63</sup>

5. Mystery is a convenient term which includes the things which pass understanding the manifestations of

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<sup>61</sup>Ibid., p. 224.

<sup>62</sup>Ibid., p. 224.

<sup>63</sup>Ibid., pp. 227, 228.

divinity and infinity which defy explanation and excite our wonder, awe, and reverence.

Beyond the sense of historic continuity and high appreciation of reverence and honor due the almighty were truly expressed by the inner spirit and purified forms of the historic service culminating in the Sacrament. Not only the Preface with its exalted phrases, and the sanctus with its praise to the Holiest, but the reverence before the altar and the kneeling communion--all expressed the sense of mystery which centered in the Real Presence and which declared with Augustine and Paul and John that in some mystic but real way we are incorporated in Christ and Christ in us.<sup>64</sup>

Edgar S. Brown, Jr. divides the liturgy for action in three parts.

1. The first involves preparation. "For a long time this was made privately by people before they came to church, and includes everything from the Invocation to the Introit."<sup>65</sup>

2. The second part has two historic divisions: begins with the Introit and concludes with the sermon. It is the teaching part of the Liturgy. This part has sometimes been called the Liturgy of the Word. The name is not entirely accurate because the Word is also present in other portions of the liturgy.

3. The liturgy of the Upper Room is the part of the service restricted to the initiated or baptized. It was a solemn and for a long time secret celebration of the events of the Lord's last meal with his disciples.

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<sup>64</sup>Ibid., p. 231.

<sup>65</sup>Edgar S. Brown, Jr., Living the Liturgy (Philadelphia: Muhlenberg Press, 1961), p. 9.

In summary of this section, the paper has tried to develop a narrow sense of Liturgy as meaning the Liturgy of the Mass. Various writers have attempted to define the various elements of the liturgy. Most of these writers hold most things in common, even though they do not use the same language. The argument will now proceed to develop the fact that the various aspects of worship action described in the first part of the paper can be expected of the worshiper as he does the Liturgy.

The Liturgy gives the opportunity to catch the Word of God

As the Word recounts the great events of Christ's life, so the liturgy reenacts these redemptive acts. The Word illuminates the liturgy. If the Liturgy mirrors Scripture it presents the whole Christ. When the Word is presented in such a way in its wholeness it calls forth the response of faith and love. Gospel and Epistle as well as the exposition of Scripture by the preacher prevent liturgical forms from hardening into beautiful phrases or traditional forms formulas. Dynamic preaching must sensitize the congregation to the great themes common to both Bible and liturgy.

Preaching that is relevant will cause the entire service to come alive; it will apply the Word to the life-situation of members of the particular congregation.<sup>66</sup>

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<sup>66</sup>Koenker, pp. 8,9.

The pronouncements of Vatican II stress that in the liturgy there must be an intimate connection between words and rites. The Word is to receive proper stress

in the sacred celebrations . . . there is to be more reading from Holy Scripture and it is to be more varied and suitable. The sermon is to take preferred place and is to draw its content from the Scripture and liturgical sources.<sup>67</sup>

For Luther, Holy Scripture is the one and only foundation of the theology of worship. Luther's greatest concern in the reform of worship was the restoration of the Word to its rightful place. In his pamphlet of 1523, "On the Order of Public Worship,"

He called the neglect of the Word the worst abuse of medieval worship. His main thrust was to let everything be done so that the Word might have free course instead of "the prattling and rattling that has been the rule up to now."<sup>68</sup>

The Word of God is an essential constituent of Christian worship. The whole act of worship is sustained by the Word of God. It forms the texture of the liturgy, it is the light which illuminates the Eucharist, it assures the faithful that the divine presence is not illusory, but real. This word remains in various forms. Peter Brunner gives six forms of the Word in liturgy: the reading of scripture, preaching, the absolution, the greeting and the blessing, the psalmody of the Church, and those indirect forms of the Word such as

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<sup>67</sup>Walter M. Abbott, The Documents of Vatican II (New York: S. J. Guild Press, 1966), p. 149.

<sup>68</sup>Vajta, p. 67.

hymns, confessions of faith, doxologies and the collects. It is through the Word that the living community is nourished.

Luther was so insistent on this point that he had this to say, "Where the Word of God is not preached, it is better neither to sing, nor to read, nor to meet for worship."<sup>69</sup>

#### Liturgy gives opportunity for man's response to God of Thanksgiving and Praise

Worship before God is an exciting, joyful, and inspiring event. The gladness that characterized Old Testament psalmody and eucharistic banquet ought once again return as God's people do the liturgy. Then worship becomes a celebration. The faithful are actually given the "perpetual gladness" for which they pray. The note of joy and thanksgiving that accompanies the assurance of sins forgiven sounds throughout the liturgy. Brillioth observes

The early Church reflected this gladness as it gathered itself together in the acts of thanksgiving around the Christian Eucharist which frequently resembled a modern harvest thanksgiving.<sup>70</sup>

The element of praise is present even when the Word is being received or the creed is confessed. All our prayers in worship are acts of adoration. When God's people catch His blessings, they naturally respond as Massey Shepherd says,

As flowers break forth into blossom from the warmth and nourishment of sun and rain and fertile soil, so

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<sup>69</sup>von Allmen, p. 145.

<sup>70</sup>Brillioth, p. 26.

adoration and praise spring from our awareness of the sustaining presence of a God who loves us. Adoration is the primary impulse of worship. It is also its chief end and fulfillment.<sup>71</sup>

To know God truly, who He is and what He does, in so far as human mind and heart can comprehend Him; to ponder upon His infinite power and wisdom that brought all things that exist into being out of nothing; to contemplate the unsearchable reaches of love that move a hardened sinner to repentance and faith; to glimpse the possibilities of life that issue from obedience to His commandments--to be alive to such presence and power and promise is to adore God.

Adoration is the apex of the worship in the liturgy. Adoration and worship are really one and the same thing. Adoration is the frame in which the Church's corporate offices of worship are set. Morning and Evening Prayer open with a psalm of praise and close with thanksgiving "for all the blessing of this life." "The Holy Communion is exactly what its most ancient title implies--a Eucharist, that is to say, Thanksgiving."<sup>72</sup> In the Anglican origin the Eucharist is framed by an opening response, called the Kyrie, wherein we acknowledge God's sovereign lordship over us. It closes with this same response in the great doxology, "Glory be to God on High." In the very midst of these services the

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<sup>71</sup>Shepherd, p. 26.

<sup>72</sup>Ibid., p. 27.

purest hymn of adoration ever conceived breaks through:  
The Sanctus of the Te Deum and the Consecration Prayer:

Holy, Holy, Holy Lord God of Hosts  
Heaven and earth are full of thy glory.

We must not think of adoration in our worship solely in terms of the more formal hymns and canticles of praise. Adoration is expressed in many ways and in many forms. "Whenever we read the Holy Scriptures or recite the Creeds in our worship we are adoring God."<sup>73</sup> For though these words are read for our edification and profit, they are read no less to the glory of God. They are recitals of His mighty acts for man's redemption, how He has worked in us and for us that which no man of his own sufficiency and power can do, either for himself or for another.

In prayer we adore. We ask things of God as children who adore a Father who is ever ready to give more than they desire or deserve.

All the prayers of our common worship are acts of adoration. Almost invariably they open with an ascription of praise. Whether directly in their address to God, or in some qualifying clause, they state an attribute of His nature or describe an aspect of His character and work.<sup>74</sup>

"When the church praises God in its worship it is a representative voice of God's entire creation, both the visible and the invisible, the animate and inanimate."<sup>75</sup>

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<sup>73</sup>Ibid., p. 27.

<sup>74</sup>Ibid., p. 27.

<sup>75</sup>Ibid., p. 28.

The Psalmist catches the thought in these words:

There is neither speech nor language;  
but their voices are heard among them.  
Their sound is gone out into all lands;  
and their words into the ends of the world.  
(Ps. 19:3,4)

The Church's worship in the Liturgy is one strain of melody in this larger chorus. The Pharisees asked the Lord to rebuke His disciples for their acclamations of praise to Him as He rode triumphantly into Jerusalem, He replied: "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40).

When the Church praises God in the Liturgy it joins with the whole chorus of heaven as well as of earth. Again and again the Church's worship enters within the veil that separates the things that are seen from the things that are not seen.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, Holy, Holy.<sup>76</sup>

The Church lifts its heart to join in heaven's praise. For though sinners, unworthy of that company, "we have an Advocate with the Father." By His Ascension the Lord and Saviour has taken men's humanity into heaven itself, "now to appear in the presence of God for us" (Heb. 9:24). He makes man one with him to have access to God. "Through Him

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<sup>76</sup>The Lutheran Hymnal (St. Louis: Concordia Publishing House, 1941) pp. 25, 26.

we have a share in the glory that He offers to the Father eternally, throughout all ages and world without end."<sup>77</sup>

When the Church gathers for worship in the Mass its response of praise and thanksgiving is also expressed by ceremony and symbol. These things are not helpfully discussed as being required or an adiaphora, but as additional elements by which the human being can express his joy in the divine blessings and presence, and because of the Word that gives the Christian life his gestures and ceremonial actions are also filled with life. Brunner suggests that "also where this response involves a physical gesture, this gesture is not a must, but vital through the words accompanying it."<sup>78</sup> This responding, confessing, thanking, and glorifying word of the congregation which always recalls the great and saving deeds of God's might which acknowledges, lauds, and glorifies them prayerfully in this manner also proclaims and presents them to others. It is precisely the priestly service of the congregation that they become a proclamation of the wonderful deeds of God (1 Peter 2:9). Above all, the "Eucharist" will become a grateful proclamation of the Lord's death, especially in the consecration of the bread and wine (1 Cor. 11:26). It is particularly in the Lord's Supper that we find God's gift and congregation's devotion united into an indissoluble union. Brunner states:

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<sup>77</sup>Shepherd, p. 30.

<sup>78</sup>Brunner, p. 125.

Every worship is response from the very beginning, response to the gifts received in Baptism and in confirmation and in every preceding worship service. And yet also the form of worship will reflect a bit of the fact that prayer, confession, thanksgiving, and praise arise in response to the newly granted presence of God.<sup>79</sup>

It is not the Church which is invited to enter into the praises sung by the world (which is too distracted to have any certainty of reaching God) it is the world which is invited to enter into the worship offered by the Church.

What the world does offer is time and space to the Church.

First, it must be clearly realized that it is not the Church which participates in praises and the doxology of the world, but the latter which participates in the praises and doxology of the Church.<sup>80</sup>

Everytime that the church celebrates the Sacrament God's glory is shown as Brunner states,

By our acceptance of the gift of salvation, our poor and imperfect commemoration of Jesus Christ enhances the manifestation of God's glory. By the administration of the salvation-event in Holy Communion, our celebration becomes a mirror which reflects our God's power and glory of love as it appeared in Jesus. Assuredly, God's power and glory are not diminished by His giving Himself to us. But God expects to see His power and glory shine forth also on this earth and increase also in us and through us. Every celebration of Holy Communion is hidden under the veil of the end-time mystery-an epiphany of God's sacrificial love in the sacrificial body of His Son, which is also the pneumatic body of His ekklesia. Therefore every obedient administration of the anamnesis of Christ in Holy Communion materializes the glory of the Triune God here on earth and one as men, the glory of the Father, who sent the Son into our flesh for our reconciliation, the glory of the Incarnate One, whose sacrificial death is His glorification, the glory of the

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<sup>79</sup>Brunner, p. 125.

<sup>80</sup>von Allmen, p. 209.

Eternal Spirit, who, as agape, enlivens the sacrifice of the Son in His <sup>81</sup>ekklesia-body and preserves it live in all eternity.

No analysis of the liturgy as an opportunity for the offering of thanks, praise and adoration to God would be complete without reference to the Christian Hymn as a Form of Praise. Hymns have always been important to the Christian Church. "They mirror the life and character of the Church and her people and reflect either their integrity or their infirmity. The Christian Church may be said to have started on its way singing."<sup>82</sup>

Praise for the Christian is different from that of the pagans. It does not belong to the realm of nature, but to the great act of God. Then as Gerhard Delling says:

The subject of praise in the list of excellences does not belong to the realm of nature, but is a great act of God in history; saving history is history which is complete eschatologically. Christian praise is addressed to a God who is known; that is why the glow of words does not issue from such uncertainty and yearning, but from an adoring amazement at the richness of what has been bestowed; not from a groping search but from a joyful certainty. The term "spiritual sons" itself indicates the fundamental difference between Christian and pagan hymns.<sup>83</sup>

Hymns were taken from the Bible and were incorporated as church liturgies such as The Magnificat. Then as Gerhard Delling says:

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<sup>81</sup>Brunner, p. 196.

<sup>82</sup>Walter E. Buszin, Christian Hymnody (Minneapolis: Lutheran Brotherhood, 1961), p. 12.

<sup>83</sup>Gerhard Delling, Worship in the New Testament (Philadelphia: Westminster Press, 1962), p. 85.

The Bible particularly the Gospel of Luke, reflects the hymns of praise. The song of Simeon is an individual psalm of thanks, prayed by a believer as an expression of praise in his joy at the fulfillment which has been granted. The Magnificat, in its first part, on the other hand, may be a song of rejoicing by the congregation, which in the Old Testament refer to the meek, have been fulfilled in Christ. Zechariah's song of praise also derives from Jewish-Christian soul; the old covenant is stressed, the Messiah is only mentioned in a mysterious way; the emphasis rests on the coming of God.<sup>84</sup>

Jesus and His disciples sang hymns as they departed at the Mount of Olives. St. Paul speaks of the singing character of the early church in Co. 3:16 and Eph. 5:19. Walter Buszin maintains that Luther was aware of the potentials of music and did not go to extremes as did other reformers. "Luther's hymns are Christological, that is, Christ is their center."<sup>85</sup> The entire Lutheran Reformation used hymns as it related itself to the Christology of Christian worship. Luther's first hymn was the Gospel in song. Christian hymns differ from the pagan hymns in this one respect. Pagan praise is frequently self-seeking or in some other way has an ulterior motive. "Christian praise springs from altogether different sources: from gratitude to God for the fulness of His grace in Christ."<sup>86</sup>

Underhill helps us see the place of the Hymn and the effect it has had on worship.

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<sup>84</sup>Delling, p. 87.

<sup>85</sup>Buszin, p. 12.

<sup>86</sup>Delling, p. 85.

Whether religious feeling be embodied in great poetry or in doggerel, its corporate expression will always be a suggestive power more closely connected with sound than with sense; and along with many of the noblest expressions of the spirit of worship, some of our most cherished and lest defensible devotional images and prejudices have entered our minds through the rhythm of our popular hymns.<sup>87</sup>

It is in hymns above all that we hear the accent of the people's worship; for the greatest religious poetry has little chance of acceptance by them, unless it expresses a devotional attitude which they love and understand, and the worst of doggerel achieves a certain homely beauty when it becomes the channel of love and confidence of simple souls.<sup>88</sup>

John Wesley in a preface of The Methodist Hymnal gives directions for singing in the congregational service.

1. Learn these tunes before you learn any others afterwards learn as many as you please.
2. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise unlearn it as soon as you can.
3. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.
4. Sing modestly. Do not bawl, so as to hear above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.
5. Sing lustily and with good courage. Beware of singing as if you were half dead, or half asleep but lift up your voice with strength, be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan.
6. Sing in Time. Whatever time is sung be sure to keep it. Do not run before nor stay behind it but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and its high time to drive it

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<sup>87</sup>Underhill, p. 104.

<sup>88</sup>Ibid., pp. 107,108.

out from us, and sing all our tunes just as quick as we did at first.

7. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when he cometh in the clouds of heaven.<sup>89</sup>

Music has developed into the church through various cultures over the years. The Greek Church took their musical ability from the Egyptians and the Romans from the Greeks.

Music brought joy and praise and a new life to worship.

The Greeks use of music in the Mass consists of:

(1) a solemn processional entry of the bishop and clergy to the singing of a chant of some kind (Eisodikon) followed at once by the old opening greeting (A). Then follows (2) a litany and (3) a hymn before the lections (b). The history of the Roman rite is better documented in the fifth-sixth centuries than that of other Western rites, and since Roman exercised an influence of its own in the West, it is convenient to begin with them. When we look at the developed Roman singing: (1) Introit or Entrance Chant, (2) Litany, later replaced by the Kyries, (3) Hymn (Gloria, followed by the Greeting and Prayer or Collect, it is clear that it consists structurally of the Greek Introduction. (III) followed by the Egyptian one (II) as a sort of double prelude to the lection to the lections.<sup>90</sup>

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<sup>89</sup>The Methodist Hymnal (Nashville: The Methodist Publishing House, 1966), Preface.

<sup>90</sup>Dix, pp. 448, 452.

The Liturgy is the sharing of God's life with others

The liturgy of the Mass gives opportunity to share God's gifts. In the liturgy the church is "addressing one another in psalms, hymns and spiritual songs, singing and making melody to the Lord with all your heart" (Eph. 5:19). But more than hymnody is in use in the liturgy. Baptized into the body of Christ, an individual becomes part of God's family. The family of God is responsible for him and he for the rest of the family. The Christian church is the fellowship of those whose righteousness is Christ's who have been called out from the world into the community of those who are being transformed and are engaged on transforming the world through His Son. The Christian never lives a solitary, unrelated existence; he is strengthened, comforted, and encouraged by fellow members of the body. Fellowship is an essential element of the Christ. The Christian does not eat the Lord's Supper privately or in cliques, but as a shared meal of the fellowship.

In the Church, the Christian exercises the office of the universal priesthood in interceding for his neighbor; he sings the life giving message of the Gospel and to his neighbor. From the first Pentecost to the last Judgment the Church is a unity, bound into that unity by the Holy Spirit, who calls men from their own bypaths to the service of the living God and their neighbor's need. Ernest B.

Koenker quotes Luther as reminding us constantly, "Therefore they all pray, sing, and give thanks together. There is nothing here that one has or does for himself alone. But what each has belongs to the others too."<sup>91</sup>

The fellowship of the church is distinguished from all social and political organizations as it gathers around the source of God's grace. This is the force of the term "communion of saints" in the Apostle's Creed. As Ernest B. Koenker says, "Here one confesses the communion, the sharing, or taking part with his fellow Christians in the holy things, the gifts of grace, which bind into one body."<sup>92</sup>

It is interesting to note that what John Wesley wrote in the preface of his hymn-book is directly opposite to the Gospel of God.

"Holy solitaries" is a phrase no more consistent with Gospel than "holy adulterers". The Gospel of Christ knows of no religion but social; no holiness but social holiness. No where is this truth focused more sharply than in Communion, where it is impossible for us to be united to our Head except as we are prepared to be made one with his members. For to participate or share in the Body of Christ is ipso facto to be built up into His Body the Church. There can be no communion without community, without that community.<sup>93</sup>

There is another side to all this, however. Robinson says,

We cannot be united to our fellow members except as we are united to our Head. It is through participation

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<sup>91</sup>Koenker, p. 35.

<sup>92</sup>Ibid., p. 35.

<sup>93</sup>Robinson, p. 29.

in Christ that we are one with each other, and not the other way around. The great New Testament word koinonia, which combines what we are forced to differentiate as "communion" and "community" has as its primary reference in virtually every occurrence, not our fellowship with each other, but our participation in God or Christ or the Spirit. The New Testament knows nothing of generating a feeling of fellowship as a way to God. We are built up into the Body of Christ by feeding upon his supernatural life and in no other way. A religion of fellowship is as much an abomination as solitary Christianity--a truth which Wesley has had quite as much success in impressing upon some of his latter-day disciples.<sup>94</sup>

The church does not do anything that creates this oneness. The teachings of the New Testament give evidence that oneness comes through His one body. As John A. T. Robinson says:

The corporeity is something created, or rather recreated, by our participation in one loaf. "By ourselves, even as a group, we are man, fragmented; it is the unity which Christ makes of us, first in Baptism and then in the Eucharist, the unity of the rights to say "we". It was in the breaking of the bread that Jesus was known to the friends at Emmaus and, together with the element of thanksgiving or Eucharist, the breaking of the bread was a dominate part of the Action that it could naturally hope to stand as name for the whole.<sup>95</sup>

There are many other parts of the mass that celebrate this fellowship. The offertory as a confession of faith is a positive sign of self dedication to the Lord's service by all people involved. When the offering plates are brought to the altar it is the coming together of the people's gifts for the blessing of all. J. J. von Allmen says:

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<sup>94</sup>Ibid., p. 29.

<sup>95</sup>Robinson, p. 30.

Here we might think of the importance which St. Paul attached to the collection he made in the churches he founded, a collection intended for the benefit of the mother Church of Jerusalem. So important was it for him that he gladly risked his life in order to bring in person and offer it to Jerusalem in Acts 21:4, 11-14; or again we might remember the theological importance of the community of goods which marked the life of the first Jerusalem Church, as described in Acts. In fact such an offering, serving the spirit of brotherhood, has normally been a part of Christian worship from the beginnings up to the present day.<sup>96</sup>

In the liturgy of a Mass there are many exhortations and encouragements that express Christian fellowship. The antiphons were a form of prayer which in a remarkable way bears witness to church fellowship, for then "the one so to speak takes the words out of the other's mouth." Both parties are animated by the same Spirit, both are caught up in the same impulse of confession and praise. As J. J. von Allmen says:

The idea that the congregation should confess and praise God with one mouth is perfectly realized not when they sing the same words together but only when there is this alternating chant and response. All the more so the antiphons, more perhaps even than the Lord's prayer, the Creed and the Amens, carry an implicit protest against the clericalization of the cult. The antiphons were a mutual spiritual aid in which, again Christians as it were greet each other during the course of the service and give each other their marching orders: "Lift up your hearts; we lift them up unto the Lord. Let us give thanks unto our Lord God; The Lord be with you; And with thy spirit," which often forms a prelude to the prayers.<sup>97</sup>

A ceremony, the kiss of peace, that has fallen into disuse since the Middle Ages (at least in the West) but

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<sup>96</sup> von Allmen, pp. 171, 172.

<sup>97</sup> Ibid., p. 173.

which was taken for granted in apostolic time (Rom. 16:16, 1 Co. 16:20, 2 Cor. 13:12, 1 Thess. 5:26, 1 Peter 5:14) strikingly shows the unity and brotherhood of worshipers. The kiss of peace has its place in the communion service either before the preface, as in the East; after the Lord's Prayer as in the West; or after the offertory as in the Gallican liturgies. Doubtless originally it was a sign of mutual reconciliation and unity rather than a means of transmitting life.

It is somewhat surprising that stress is laid by some liturgically minded men on elements that seem so informal as to interrupt the liturgy. One such element is the matter of parish announcements. Many feel that the unity might be destroyed so do not know where to place the announcements. Von Allmen regards them as one area in which the fellowship of Christians in worship is expressed. These notices should not be pushed aside nor should they be over emphasized.

The Announcements are placed after the sermon and before the Great Prayer of Intercession as proof that if the church disperses between the Sundays it does not therefore disappear, but that it continues to pray, to bear witness, to hear the word of the Lord, to live and to die under His watchful gaze.<sup>98</sup>

In any case it is clear that the sharing aspect of worship comes in for considerable expression in the Liturgy of Holy Communion.

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<sup>98</sup>Ibid., p. 175.

The worship in the Mass helps us to live all of a life as worship

The Mass and its celebration enables the Christian to move forward toward living all life as worship. In the action of the Eucharist it is Christ that takes, He that blesses, He that breaks, He that gives, or it is nothing. But for any of that to happen, Christians themselves must be in action. And once this action is sincerely begun, it will move on into other areas of life.

Perhaps the best way of expressing it is to say that the Eucharist is the action of Christ in His Body, His action through us for the world. We are the company chosen for His command performance, and in this performance each of us has his part, or as first century Christian writer describes it, his liturgy, or piece of public service.<sup>99</sup>

The reason that Christians come together is to find the Master Carpenter in action refashioning matter and men, forming and tooling the Body which is the instrument for His mission. He chisels and renews all those Christians present at His bench for their life's purpose. God gives Himself in Word and Sacrament and man responds with his entire life. "God serves us by the Word and Eucharist; and we serve God by obedience, prayer, confession and aspiration towards the Kingdom."<sup>100</sup>

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<sup>99</sup>Robinson, p. 56.

<sup>100</sup>von Allmen, p. 180.

Luther confessed that unless a person is willing to change his life Godward he should not partake of the sacrament.

There are those indeed who would share the benefits but not the cost, that is, who gladly hear in the Sacrament that the help, fellowship and assistance of all the saints are promised and given to them but who, because they fear the world, are unwilling in their turn to contribute to this fellowship, to help the poor, to endure sin, to care for the sick, to suffer with suffering, to intercede for others, to defend the truth, to seek the reformation of the Church . . . they are self-seeking persons, whom this Sacrament does not benefit. Unless love grows daily and the Sacrament changes a man there is no blessing and significance to it.<sup>101</sup>

Luther says the sacrament is one of love to us and through us to others.

There your heart must go out in devotion and learn that this Sacrament is a Sacrament of love, and that love and service are given you, you again must render love and service to Christ and His needy ones . . . You must fight, work, and pray and if you cannot do more, have heartfelt sympathy.<sup>102</sup>

The Liturgy of the Mass includes the Kyrie which is not a cry for the forgiveness of sin but a cry for help in daily life. As Luther says:

The cry of Kyrie is not the cry for confession of sins, but a prayer for grace and help in time of need--"the ardent cry of the Church for assistance." These words are echoes of blind men: Matthew 9:27, lepers: Luke 17:13, the Canaanitish woman: Matthew 15:22. Even though our sins are forgiven and our souls are at peace, we are conscious of our weak mortality and of many infirmities.

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<sup>101</sup>Reed, pp. 226, 227.

<sup>102</sup>Ibid., p. 227.

The Church Fathers have used this cry and have explained it as our help from all our afflictions, wrath, danger and necessity . . . for the king . . . for the archbishop . . . for the whole city and country . . . for the faithfulness of air, plenty of fruits of the earth and peaceful times . . . for them that voyage, that journey, that are sick, that labor, that are in bonds cry for daily life.<sup>103</sup>

Perhaps more obviously than at any other place the sermon in the liturgy includes specific reference to daily life. Richard R. Caemmerer speaks about the sermon and life in these words:

The relation of the sermon to the service grows out the fact that it speaks not only to the church but for the Church. It brings the Word of God to the people, the Word of God's judgment and God's forgiveness in Christ. It also speaks the response for praise and adoration, of the new life and the works of love, of the worshiping group.<sup>104</sup>

A clear goal of Christian preaching is that men should live their lives under God. With His powers Christians who have been reclaimed for that life should be fruitful for God. God has set them apart for His service and purposes. All of the purposes of God sum up in this that men should love as He loves.

Love reaches its peak in the attempt to convey the life and love of God to others, through forgiveness, nurture and witness. "The sermon is designed to bridge which connects man in his modern hurried, consuming life with the eternal Word of God, Jesus Christ."<sup>105</sup>

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<sup>103</sup>Ibid., pp. 255, 256.

<sup>104</sup>Richard R. Caemmerer, Preaching for the Church (St. Louis: Concordia Publishing House, 1959), p. 59.

<sup>105</sup>Brown, p. 81.

Explicit demonstration of love for others was evident in the offering as Brown says:

The offering in the service was designed to meet people's needs. Foodstuff including bread and wine, as well as money, were carried by the worshipers in procession to a table placed near the altar. The deacons then took gifts, arranging for their distribution to the poor, and a portion of the bread and wine was set aside for the Sacrament which followed immediately.<sup>106</sup>

In prayer one is touchy all of life:

One of the objections of ex corde prayer is that it is repetitious and it develops eventually becoming more tedious than a regular reading of the prayer of the Church. Truly the prayer is comprehensive. All areas of the Christian life are touched by this petition.<sup>107</sup>

The entire service must make an impression on us through the week. The churchgoer must make the forms his, from his heart. Words from a book become words from our hearts. Words from a pulpit are words spoken to us. And bread and wine are food of heaven given for us.

This then is our liturgy, a constantly burning flame before the altar of God which keeps alive within us the flame which God enkindled there. Day by day we are awakened, pricked by the Spirit, and day by day in our liturgy we blaze anew.<sup>108</sup>

Wunderlich associates fellowship in corporate worship with daily life.

Our awareness of the fellowship helps us in our daily life. An awareness of the corporate nature of Christian daily living. Our worship with the church

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<sup>106</sup>Ibid., p. 83.

<sup>107</sup>Ibid., p. 92.

<sup>108</sup>Ibid., p. 140.

assembled must be carried over into our lives when we are church dispersed.<sup>109</sup>

Underhill feels that Eucharist is not a death expression as much as an expression of enduring life.

The mystery of the Eucharist is not the memorial of a death, but the recognition of an enduring Life. In the primitive Eucharist, it would seem that the disciples experienced, in a specially vivid manner, that continuing real presence among them of the living Lord "working with them" as the conclusion of St. Mark's Gospel says--which is accepted as an established fact by the New Testament writers, and was specially known in the "breaking of the bread."<sup>110</sup>

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<sup>109</sup>Robert E. Wunderlich, Worship and the Arts (St. Louis: Concordia Publishing House, 1966), p. 29.

<sup>110</sup>Underhill, p. 152.

### CHAPTER III

#### AN EVALUATION OF MATERIALS AS TO THEIR HELP IN GUIDING THE PASTOR AND PEOPLE TO PREPARE TO WORSHIP IN THE MASS

This paper has discussed the four elements of worship.

They are:

1. The appropriation of the thrust of the Word.
2. The giving of praise, thanks, confession and petition to God.
3. The sharing of God's life in us with others.
4. The living of all of life to the glory of God.

These four elements which are present in worship in its broad sense were found to be present in the liturgy of the Holy Communion. Stated in another way, it has been asserted that when worshipers engage in the action of the liturgy they will be catching the thrust of the Word; they will respond to that power by their praise, confession, thanksgiving and supplication; they will by deliberate thought, participation and by attendance itself share the Gospel and the faith with others in the Body of Christ; and they will be both focusing on the opportunities for larger service beyond the limits of the liturgy and the company of the Church and resolving with God's help to be about those tasks.

**The materials for the Pastor to prepare  
for his conducting of the Mass**

The pastor's role in the policy of the Lutheran Church-Missouri Synod is crucial for the people's worship in the mass and for their growing in an understanding of worship and an ability to do the acts of worship expected of them. If the congregation is to grow in worship, it must be led by the pastor. If the pastor is to lead, he also must grow. Every pastor in the parish needs repeated reminders that the doing of his worship is really the beating heart of his faith and Christian life, and the doing of their individual worship and their corporate devotion is the beating heart of a community of Christians organized as a congregation. It is fundamental and vital that the pastor utilize his knowledge of worship and liturgiology to the end of doing the liturgy. The question, then, that this section asks is: To what degree the books that Concordia Publishing House produces assist the pastor to prepare for his conducting of the Mass? The following section will deal with the pastor's growth in worship.

Concordia Publishing House has published many books for the pastor as leader in liturgy. This section has grouped the books according to various subjects which they discuss. These categories are:

1. The central place of the Gottesdienst, that is, the liturgy of the Holy Communion in the church and congregational life.
2. The understanding of the liturgy of the Mass in the history of the church.
3. Practical materials to help the pastor guide the people in worship of Holy Communion.
4. Miscellaneous materials that help the pastor for worship.

The central place of Gottesdienst in the church and congregational life.

The first group of books were published to assist the pastor in dealing with the liturgy of mass as central to worship in the congregation.

Peter Brunner's Worship in the Name of Jesus accents the central place of Gottesdienst in the church and congregational life. Brunner defines Gottesdienst "in the narrower sense of an assembly for divine worship; to assemble in order to hear and to discuss God's Word, and then to praise God, to sing, and to pray."<sup>1</sup> Brunner quotes Luther's definition of Gottesdienst:

In the Deutsche Messe (1526) the term Gottesdienst is used collectively for all forms of assembly for worship in the congregation, and then again it approaches the meaning of 'mass' very closely, becoming nearly synonymous with it.<sup>2</sup>

The author addresses himself to the analysis of significant values of the congregational participation in the service of Holy Communion.

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<sup>1</sup>Peter Brunner, Worship in the Name of Jesus (St. Louis: Concordia Publishing House, 1968), pp. 21,22.

<sup>2</sup>Ibid., p. 22.

Brunner insists that the worshiper catch the thrust of the Word of God in these words:

The congregation assembled for worship is called and gathered by the proclamation of the apostolic Gospel of Jesus Christ. Its members spring from their acceptance of the kingly call of Jesus addressed to the nations of the world. They spring from their baptism, which made them members of the one body of the crucified and exalted Lord. Now it is all important that they remain in Christ. And that implies, first all, that they remain in that Word which saved and recreated them. Therefore the intra-congregational proclamation of the Word is first and foremost the continuing call to the one Gospel which transformed everything in their life.<sup>3</sup>

Peter Brunner also insists that there must be a response. He describes the purpose of the gathering of God's people as "to assemble in order to hear and to discuss God's Word, and then to praise God, to sing, and to pray."<sup>4</sup>

The man in Christ gathers together with His fellowmen in order to share God's Word.

Thus the intra-congregational proclamation of the Word in worship, is, no less than the missionary proclamation of the Gospel to the world's nations, actually "a two-edged sword" (Heb. 4:12) "a fragrance from death to death" or "from life to life" (2 Cor. 2:16). The congregation assembled about the apostolic voice of the Gospel is the place where eternal life and eternal death are at stake; for this proclamation is end-time salvation-event. Therefore, it is the end-time crisis for all who encounter it.<sup>5</sup>

Brunner insists that worship must be translated into life.

The congregation's service before God becomes real by reason of the fact that God Himself presents the congregation with the act of service as His gift. If God does

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<sup>3</sup>Ibid., p. 143.

<sup>4</sup>Ibid., pp. 21,22.

<sup>5</sup>Ibid., p. 156.

not arouse us to His service through the Holy Spirit, all that we do in worship remains dead.<sup>6</sup>

This book will urge the pastor to see the place which the salvation event assumes in the form of worship in which the Eucharist is celebrated. On the basis of Scripture and the Lutheran Confessions Brunner affirms that the congregation assembled for worship stands at the center of God's plan for man's salvation. Central to church's worship is the salvation event of Jesus Christ. Brunner calls the Lord's Supper the conveyor of that event and therefore the vibrant center of all worship. This book is the most thorough theological treatment of worship by a Lutheran theologian.

F. Kalb's Theology of Worship in 17th Century

Lutheranism is designed to help the pastor investigate the orthodox Lutheran understanding of worship and its relationship to the whole of Christian life and faith. The author places the sacrament as central to the worship of the church and describes the importance placed on it. The early church had an awareness of its responsibility of "guarding the table" of the Lord. The pastor in this book will discover the genesis of a "close communion" practice in the church. This book assists the Lutheran theologian to evaluate current worship reform movements in the church.

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<sup>6</sup>Ibid., p. 197.

P. H. D. Lang's Ceremony and Celebration attempts a basic guide for the conduct of the service on the basis of rubrics and sixteenth century "presidents". He emphasizes the principles of reverence, love, order, humility and respect which guide the use of the ceremony and the acts of the worshiping congregation.

To help the pastor toward a relevant theology of worship, The Lively Function of the Gospel has a chapter on "The Church at Worship" written by Kenneth Korby. In this chapter the author seeks to help the pastor appreciate the power of God's Word and Sacrament in the church's worship for all of life.

God calls men into this work of Christ by the proclamation issuing out of the mouth of His people. The living Lord shares Himself in the plenitude of His grace and gifts through His distribution of the Lord's Supper and through Baptism in His name, which things are done through human hands. Where and when the Spirit wills, He works these works. The heart of all worship by the church is to receive this Christ with His benefits. The response which seizes upon the quickening forgiveness of sins given by God in the spoken story of Christ for us is the celebration of the triumph of God in Christ. God is most exquisitely glorified as God precisely as the church at worship abandons her own life, sinks her own sins in Christ's death and burial, and celebrates in Christ's resurrection the sure fact of her own new life.<sup>7</sup>

This author helps the pastor see the significance of what happens as the church is at worship. God is at work and affecting His people in the world. In worship that keeps Christ central, God is worshiped in spirit and in truth.

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<sup>7</sup>Kenneth Korby, The Lively Function of the Gospel, edited by Robert Bertram (St. Louis: Concordia Publishing House, 1966), p. 63.

In worship the catholicity of the church is effected, practiced and disclosed. God's will in Christ is to make the called blessed "with every spiritual blessing in the heavenly places" (Eph. 1:3). The wholeness which God confers in the fullness of His love in Christ is by the redemption through the blood of Jesus Christ. All wisdom and insight are disclosed in Christ to illuminate the mystery of God's will "to unite all things in Him (Christ), things in heaven and things on earth" (Eph. 1:10). The revelation of this purpose and its achievement in and through the church actually happen as God's work when the Gospel is heard and believed (Eph. 1:11-13) and those believing hearers are sealed by the promised Holy Spirit. It is this receiving the Gospel in the zeal of the Spirit that is worship, worship in spirit and truth.<sup>8</sup>

The church at worship is engaged with God as He works on the world, as Korby states:

The church at worship is ruled by the call of God's Gospel. In her life in the world the church joins God in exercising rule over the created world by calling it God's and offering it freely in God's name to do God's assigned task in the world.<sup>9</sup>

Wilhelm Stahlin's The Mystery of God is a definitive work on Word and Sacrament. The value of this book to the pastor is in the understanding of God's presence "in and under" all forms and areas of life which it develops. Stahlin writes in the 1930's in which there is a conservative climate. He spells out the mystery of the Word and Sacrament in the midst of Protestant communions.

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<sup>8</sup>Ibid., pp. 67, 68.

<sup>9</sup>Ibid., p. 78.

The place of liturgy of Mass in the history of the church.

Concordia has published a group of books on the history of the church which include chapters on worship and its development in the church.

Walter Oetting's The Church of the Catacombs examines that part of the church's history from the apostles to A.D. 250 based on the first hand accounts. Before the Christians had buildings for their worship, they worshiped in the catacombs. The early Christians did place the sacrament and word as central in their worship and very early began the development of a pattern for their assembling. He states:

The worship of the early church was not as fixed and formal as was later to become. But it did not lack forms either. Many parts of the traditional liturgical framework are not found in the documents from this period. The Eucharistic liturgy contained no confession and absolution, and there is no explicit reference to the Kyrie, Creed, nor the Our Father. Prayers, hymns, and responses, slowly accumulated by the worshipping communities all over the world, give us the many ingredients of worship that are known in Christendom today.<sup>10</sup>

The early church did read the scriptures. "The Sunday service included readings from the Old Testament, the 'memoirs' of the apostles (most likely a reference to the Gospels), the letters of Peter and Paul, and other material."<sup>11</sup>

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<sup>10</sup>Walter Oetting, The Church of the Catacombs (St. Louis: Concordia Publishing House, 1964), p. 39.

<sup>11</sup>Ibid., p. 32.

Oetting emphasizes that the Eucharist was the most important element in their worship.

The wealth of liturgical material that remains from the celebration of the Eucharist by early Christians supports the thesis that the Eucharist was the most important element in their worship every Lord's Day.<sup>12</sup>

Concordia has published two books on the liturgical reform and renewal of the Roman Catholic Church. These two books help the pastor view the changes in the form of worship within the Roman Church and to see how they will eventually effect worship in the Lutheran tradition. Ernest B. Koenker in The Liturgical Renaissance in the Roman Catholic Church states in his preface

The power of the Gospel is present in the Roman Catholic Church, reshaping and renovating static forms and structures in a way quite unimaginable a decade ago. The movement has become of immense significance for the entire Roman Catholic Church, and for Christendom and society as a whole.<sup>13</sup>

One cannot study the history of the church and worship in particular and overlook the impact of Vatican II. He states the reason he feels the Vatican has had such an impact.

This is due first of all to its openness to the world as God's world and to the other Christian communities as truly churches; but even more fundamentally its impact stems from its Christocentric and biblical orientation, and its consequent recovery of the corporate nature of the Church and her worship and of the calling priesthood of the laity. The spirit of dynamic

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<sup>12</sup>Ibid., p. 38.

<sup>13</sup>Ernest B. Koenker, The Liturgical Renaissance in the Roman Catholic Church (St. Louis: Concordia Publishing House, 1966) Preface, p. vii.

renewal animating the Roman Catholic Communion brings strength to the entire Christian Church and is a challenge to us all.<sup>14</sup>

People within the Roman Church can hardly believe what is happening.

I might have projected fifty or a hundred years for the realization of revisions and reform. Yet, suddenly and dramatically, quiet Pope John convened a Council and cut off scores of years from the anticipated slow pace.<sup>15</sup>

An Australian Jesuit working in Rome in connection with Vatican II declared in November 1965, "We have seen more changes in the past three weeks than in the previous 1600 years."<sup>16</sup> He states clearly the primary objective of the liturgical movement today, which is popular participation in the liturgy. He calls this new awakening a "Liturgical Springtime" of the Roman Catholic Church.

James Manz's Vatican II Renewal or Reform discusses the results of the Vatican II Council. One of the great works of the Holy Spirit in the Roman Church is that Jesus Christ is being exalted as man's only Savior and Mediator.

The powerful manifestations of the work of the Holy Spirit within the Roman Catholic Church should be a cause for joy and thanksgiving on the part of all believers. Jesus Christ is being exalted as man's only Savior and Mediator; Holy Scripture is regarded by very many as the primary source of revelation.

A significant manifestation of the beginning of a new type of evangelical unity is seen in the fact that Roman Catholics and Protestants now can use the same

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

<sup>15</sup>Ibid., Preface, p. viii.

<sup>16</sup>Ibid., Preface, p. vi.

editions of Holy Scripture. There is great stress in that which all believers have in Jesus Christ and in their Baptism. Joint worship services have been held in which all believers have in Jesus Christ and in their Baptism. Joint worship services have been held in which it would be difficult for any Christian to find anything false or wrong. The uniqueness of this last factor is seen when we realize that Pope John XXIII was the first pontiff who publicly prayed with non-Catholic Christians.

The Second Vatican Council has already accomplished a renewal within Roman Catholic Christendom. Will the Word and Spirit of God now evolve a reformation which will make possible true and lasting unity among all Christians? The answer depends more upon the faith, work, and prayer of Christians than on the council itself.<sup>17</sup>

<sup>Warren</sup> Warren Elert's Eucharist and Church Fellowship in the First Four Centuries is a scholarly work assisting the pastor toward understanding the early history of the church's worship. The author makes no attempt to apply the actions and confessions of the early church to the contemporary situation, but the pastor cannot escape the implicit challenge to see the liturgy as a way of healing modern divisions. This author has caught the four basic elements of worship and has demonstrated how the early church reflected them in the eucharist. The author also stresses the centrality of the eucharist and the influence this sacrament has had on the church's worship and life.

The first two groups of materials written in this section for the pastors to help guide them in worship do catch the four basic elements of worship and do place them

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<sup>17</sup>James G. Manz, Vatican II Renewal or Reform (St. Louis: Concordia Publishing House, 1966), Introduction.

in the liturgy of the Mass. Concordia Publishing House has offered to the church substantial material to guide the pastor in meaningful worship in the liturgy of the Mass.

Material offered to the Pastor to help guide the people to Worship.

The previous materials dealt with the theology and history of the liturgy of the Mass and of worship in general. These materials are directed to the pastor specifically to assist him in working with the service itself and various aspects of it. Carl W. Berner's book Spiritual Power for Your Congregation appropriates the four elements of worship in the Liturgy of the Holy Communion and aids the pastor in guiding the congregation in worship. The author feels that the Divine Service is the heartbeat of the church's life because:

1. It is the congregation's confession of the Word of God. Though the pastor is in the pulpit, at the altar, and at the font, the divine service is the congregations service. The office of the holy ministry exists for the sake of the congregation. Through the pastor the members of the royal priesthood preach, teach, baptize, and administer the Sacraments. The church is not the pastor's church, it is the people's church.
2. In the divine service the Lord Jesus Christ, the Head of the Church, meets His people in His own appointed way. He is the divine Liturgist who, through Word and Sacrament, is there in the fullness of His presence, grace, power and love.
3. The divine service offers the chief opportunity for the united prayers of God's people. A special promise of God rests upon united prayers. Jesus said that the united prayer of God's children constitutes their mightiest prayer appeal (Matt. 18:19).
4. The divine service expresses the mightiest praise of God's children this side of heaven. "Enter into His gates with thanksgiving and into His courts with praise; be thankful unto Him, and bless His name." (Ps. 100:4)

If the public divine service is to constitute a mighty impact upon the community, if it is to give to each worshiper a foretaste of the worship in heaven, if it is to be warm and friendly in its mood, stately in its reverence, if it is fully to achieve its divine purpose, it will embrace and express many of the talents God has given to the individual members. No service in the Kingdom can be higher or better than that which strengthens the corporate congregational worship.<sup>18</sup>

The Pastor must realize the blessings of Holy Communion so that he can teach his congregation.

Priests of God will cherish Holy Communion when they realize the precious treasure of Christ's merits placed into this blessed Sacrament. Our Communions will be heavenly refreshments if we remain mindful that in the Lord's Supper

1. We receive Christ's body and blood for the forgiveness of our sins. "This is My body, which is given for you . . . This is My blood . . . which is shed for many for the remission of sins." Luke 22:19; Matt. 26:28.
2. We remember how much He paid for our salvation. "This do ye . . . in remembrance of Me." 1 Cor. 11:26.
3. We proclaim our faith in His holy sacrifice for the forgiveness of our sins. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26.
4. We express our oneness with one another in faith and love. "We, being many, are one bread and one body, for we are all partakers of that one bread." 1 Cor. 10:17.
5. We receive a foretaste of our heavenly communion with the Lord. "I drink it new with you in My Father's kingdom." Matt. 26:29.
6. We receive strength for a deeper and truer love of God and of our neighbor. "They which live should not henceforth live unto themselves, but unto Him which died for them . . . If any man be in Christ, he is a new creature." 2 Cor. 5:15,17.<sup>19</sup>

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<sup>18</sup>Carl Walter Berner, Spiritual Power for Your Congregation (St. Louis: Concordia Publishing House, 1966), p. 35.

<sup>19</sup>Ibid., p. 36.

Ernest B. Koenker's book Worship in Word and Sacrament assist the pastor as well as people to prepare for the Mass. This book presents in a clear manner the unity of Word and Sacrament, of the Bible and liturgical forms. It accepts the aspects of sharing and fellowship in corporate worship and aids the reader in understanding how worship and the Word permeate his daily life. He says:

Through the centuries the Christian Church as a worshiping community has lived on the preached and sacramental Word. Individual Christians may not always be able to explain precisely what they are singing and doing or praying, but they are certain that in divine worship they are engaged in something supremely important.<sup>20</sup>

Koenker does not stop with an explanation of worship, the Eucharist, but helps the reader to see worship as a way of life.

Worship and Word, Bible and liturgy, belong together in the Christian Community. Worship dare never be rote performance, and the Word must not be subordinated to the Sacrament in the Service. Together, worship, Word, and Sacrament embody the living Christ, who we encounter in the service; when and where this occurs, tired, harassed people experience the joy, the renewal, the edification, that comes only from the life of God. We pray God the Holy Spirit, whose work both worship and the Word actually are, to strengthen Christ's body, the church, through a renewed attachment to what occurs in the common service.<sup>21</sup>

In this book pastor and laymen will find the four elements of worship related to the celebration of Eucharist and focused to the good out of God's will in daily life.

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<sup>20</sup>Koenker, p. 5.

<sup>21</sup>Ibid., 7, 8.

Koenker's book does stress the need to appropriate the Word, to give the response, to share and to get set for the living out of the faith. It ties all these actions into the liturgy since that is his definition of worship.

Robert E. Wunderlich's Worship and the Arts is designed to assist the pastor as well as Sunday School teachers to understand the historical background of art and music in the church. The author sees the liturgy as art in itself in these words:

The Liturgy of the church is really a great work of art in its own right, a beautiful and meaningful structure of corporate worship that takes into itself the individual arts of poetry and prose, of drama, of music, or visual arts, and of architecture and fuses them into a profound human experience that can be appreciated aesthetically as well as in other ways . . . Art and liturgy are then means of communication, and we would wonder about the sanity of a person who gets so enraptured over the aesthetic qualities of a telephone that he ignores the voice of the loved one speaking at the other end of the line. The arts in the service of God's church can be effective adds to worship, and the liturgy likewise can be a uniquely effective instrument for sharing the life of God.<sup>22</sup>

This author is aware of the need to appropriate the Word and to make a response, to share and to get set for the living out of the faith.

We have indicated that worship is not merely something we do on Sunday morning. It is a way of living, a way of looking at life and of acting in life. It is our offering of self to God who has offered Himself for us. This way of life is indicated in Paul's letter to the Romans 11:33, 12:2.<sup>23</sup>

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<sup>22</sup>Robert E. Wunderlich, Worship and the Arts (St. Louis: Concordia Publishing House, 1966), pp. 140, 141.

<sup>23</sup>Ibid., pp. 23, 24.

The Liturgy of the Mass, however, does not receive a central position in worship in this book. He does not discuss the impact the Liturgy of the Mass has made on the arts. While the author has a great deal to say about the Church Year and its benefits, he does not develop the form and art that the Sacrament has created.

Miscellaneous materials that help Pastor for Worship.

There are some books that fit no category. One such book is Ralph Gehrke's Planning the Service. This book was designed to assist the pastor to prepare for Sunday worship. The propers for each Sunday of the church year are discussed with a theme, hymns for the week, suggestions for the choir and organist.

The first nine pages of this manual are particularly helpful giving the pastor hints and direct guidelines in training the congregation to worship.

Ralph Gehrke's Planning the Service is a manual the pastor can use especially in choosing the hymns and in summarizing the service for himself and the people. This does not stress the Sacrament as such but its accent on the Liturgy of the Mass and specific preparation for its celebration obviously underlines its importance. This book accents the thrust of the Word and careful preparations toward receiving it more than it accents the thrust of the Eucharist.

Fred H. Lindemann's four volumes, The Sermon and the Propers can assist the pastor to see the relation of the sermon to the Mass. The purpose of these volumes is to encourage preaching according to the church year and in harmony with appointed Propers.

The Lutheran Hauptgottesdienst is the Communion. It begins with the Introit and ends with Thanksgiving. The Propers are parts of the Communion, also the Epistles and the Gospels. Of liturgical necessity the celebration must be presupposed in every Hauptgottesdienst. Therefore this study includes brief notes that may prove helpful to the preacher in connecting the sermon and the Lord's Supper . . . . For a time it may be necessary to direct attention to the blessed fruits of forgiveness, until the faithful have learned to make practical and comforting applications without assistance.<sup>24</sup>

Lindemann makes a strong point in his book that Word and Sacrament cannot be separated.

Strictly speaking, the expression "Word and Sacrament" does not allow us to separate the two and to think of one or the other as superior . . . . It is impossible to divide the Means of Grace and to separate Word and Sacrament.<sup>25</sup>

The value of these volumes is their clarifying the relationship of the church year, the sermon, and the Mass. The author has summarized the major cycles of the church year for the Pastor, given him helpful hints for preaching either the Gospel or the Epistle and unites the themes of the Propers. The author also ties in the meaning of the Mass with every Sunday's propers for the pastor.

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<sup>24</sup>Fred H. Lindemann, The Sermon and the Propers (St. Louis: Concordia Publishing House, 1958), p. 9.

<sup>25</sup>Ibid., p. 11.

Richard R. Caemmerer's Preaching for the Church helps the pastor see the sermon in relationship to the entire service.

He should learn to appreciate the relation of the sermon to the rest of the service and to grow in the skill of achieving a harmony among all the components of the service. . . . Even if sermon and service are to be unified, the worshipers must see how all the worship, from beginning to end, sounds this Word of God and response to the Word of God. Every service of worship speaks the Word and brings the sacrifice of prayer and praise.<sup>26</sup>

Caemmerer suggests that sharing is best achieved in Holy Communion.

One of the most common impediments for achieving mutual sharing in worship is the tendency of people to individualism; they imagine themselves in lone communion with God, though sitting with others. Here the "one body" of Col. 3:15, the "one another" of v. 16, the "edifying of the church" of 1 Cor. 14:12, the "let us consider one another" of Heb. 10:24, become calls to fellowship. The preacher will know how to train for the sharing the Word with one another also in those portions of worship most easily disfigured by individualism, namely, listening to preaching and receiving Holy Communion. (Note: 1 Cor. 14:15 coupled with 15:1ff and 15:58; 1 Cor. 10:16, 17 and 11:18-33)<sup>27</sup>

Richard Caemmerer's thrust is on the Word and man's response to it and the sharing that continues in worship. He also stresses the living out of one's faith. Preaching for the Church does not stress the eucharist as central to worship nor as central to the service or to preaching, but he understands the Word as central to service and sacrament. The church year is made very important and becomes the

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<sup>26</sup>Richard R. Caemmerer, Preaching for the Church (St. Louis: Concordia Publishing House, 1959), pp. 58, 59.

<sup>27</sup>Ibid., p. 193.

unifying factor in the service. While Caemmerer does not ignore the celebration of Holy Communion he does not concentrate on it.

Another unique book that Concordia publishes is Roland H. Seboldt's God and Our Parish. This book is a collection of responsive prayers as well as suggestions for prayers around the church year and prayers covering all of life in the average parish. This book helps bridge the gulf between work and worship, and offers worship resources for groups and departments of church life. It also contains meditations, responsive readings, Bible sections, and prayer thoughts. Litanies offer variety for chairman or worship leaders of church meetings. This book does make use of the church year and has prayers including the Lord's Supper. In a meditation the editor has this to say about Holy Communion.

I rejoice when I receive the blessed sacrament because I declare the death of the Lord. I become a preacher to herald the amazing love of God in His Son. My sermon is one of confession. . . . My sermon is not one that begins and ends with this present hour of worship. It may begin in time, but I know it ends in eternity. I preach this sermon in highest expectation for I know that my Savior, who comes with grace and benevolence in this sacrament, will come with glory to claim His own and to receive those that love and serve Him. However beautiful my sermon, yet I am unworthy to preach it with any of my goodness. It is the goodness of my Lord that permits me to join the fellowship of His redeemed and show forth His mercy. . . . all in the Sacrament of the Altar.<sup>28</sup>

While this book was not written for use in the liturgy it does grasp the four elements of worship and does

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<sup>28</sup>Roland Seboldt, God and Our Parish (St. Louis: Concordia Publishing House, 1963), pp. 162, 163.

encourage the use of the Liturgy of the Mass as one of highest means of worship.

The Worship Supplement, authorized by the Commission on Worship is designed to supply the worship needs of church until a long-range project can produce an inter-Lutheran, more permanent hymnal. The supplement has new forms of worship which, by meeting the demands of changing times and situations, seeks to serve as a modern experiment to give voice to today's Christian in contemporary patterns.

It is the hope of the Commission that the worship materials presented in this booklet may be a God pleasing addition to existing hymnals, serve the present needs of the Church and be a helpful contribution to service books of the future. Throughout its work of expanding the church's worship resources, the commission made every effort to preserve the church's<sup>29</sup> dedication to true worship and Biblical doctrine.

The supplement offers the worshiper three other Communion Services, two of them quite distinct from the traditional, along with suggested minor preaching services. This book has caught the four elements of worship and in giving the church other forms for the liturgy of the Mass undergirds its centrality.

The Narrative Communion Service by W. J. Fields, offers a teaching device for the congregation. Additional helps in making the worship more meaningful for the people are also suggested. Included are a tract explaining the liturgy and an insert explaining further some elements of Lutheran

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<sup>29</sup>The Worship Supplement (authorized by the Commission on Worship, 1969), p. 10.

worship, such as the vestment, chancel furnishings and use of symbolism in the church.

In the beginning of the service the Narrator is given the following to speak:

Fellow members in Christ: We are soon to have a part in the most sublime act on earth. We have come together as Christians, because we know that through His Holy Word and blessed Sacrament our loving God will come to us and be with us. We know that God will reach into our lives in these moments of worship and bring us faith and strength and peace.

Through the years Christians have worshiped in different ways. The Bible does not tell us what forms our worship should take. The Lutheran Church uses a formal worship structure, not because it considers this the only right way to worship but because it believes that this ancient and proven manner of worship enables each of us to partake in a more beautiful, vital, and significant worship experience.

This morning our worship will be in the form of a Narrative Communion Service. The purpose of this special service is to help us to derive more meaning and benefit from our church worship together. It should be said that our Service this morning is not intended to be merely a "demonstration." The explanatory remarks should not detract from the atmosphere conducive to worship but they should rather emphasize and bring that atmosphere into clearer focus.<sup>30</sup>

The service also provides a place for Baptisms. The author inserts baptism right after the Gospel in the service.

Throughout the service there are explanatory notes directing the congregation toward meaning for them in the worship service. The author concludes with these words:

With the sign of the cross he then reminds us that all this is ours through the cross and merits of Jesus Christ, our Lord, in whom we trust and for whom we

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<sup>30</sup>W. J. Fields and R. E. Wunderlich, The Narrative Communion Service (St. Louis: Concordia Publishing House, n.d.)

live. After a moment of silent prayer we leave the church, refreshed and strengthened, to take up again the task of our God-given vocation in life.<sup>31</sup>

The service and its many suggestions can help the pastor guide the congregation into the action of the service, to appropriate the Word, give response, and to share, and to suggest ways in which to see the relation of life to the liturgy of the Mass.

A book that assists the pastor in locating hymns in the Lutheran Hymnal is E. V. Haserodt's The Concordance to the Lutheran Hymnal. There is another such aid, The Handbook to the Lutheran Hymnal by W. G. Plack (now out of print). Besides giving short histories of many authors and histories of the hymns the books also suggest hymns for various Sundays of the church year and include an Index of Biblical references for all the hymns. The relation to the importance of the Holy Communion is obviously only indirect in books like these.

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<sup>31</sup>Ibid.

## Pastor's Personal and Private Life

The Daily Office by Herbert Lindemann, is an attempt to serve those who desire a prayer book incorporating some of the tradition usually found in a breviary. In this book Psalms and Scripture readings, ancient canticles and hymns, and some newer litanies and collects are arranged in the traditional liturgical patterns. Luther realized that most Christians could not keep the daily house so he encouraged the churches to have Matins and Vespers. Where the people cannot be gathered, pastors can be helped to individual use of these.

Those who wish to discipline themselves according to the intention of this book will pray Matins every morning and Vespers every evening throughout the year. This can best be done by two or more persons agreeing to do it together.<sup>32</sup>

The book appropriates the Word around the seasons of the church year. There are major festivals as well as the minor ones. In addition to the obvious worship value, the pastor can by using this book develop more ideas around the basic themes of each Sunday.

While this book does appropriate the Word and offers response with others and translates this worship into life; there is not much in this book that suggests the centrality of Eucharist, except that it is a strong recommendation for the significant relation of the liturgy in an inclusive sense to all of daily life.

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<sup>32</sup>Herbert Lindemann, The Daily Office (St. Louis: Concordia Publishing House, 1965), p. viii.

The Materials for Adult's  
Personal Life

This section will apply the principles of worship to books published by Concordia Publishing House for adults, designed to aid them in their individual life of worship. The number of volumes actually devoted to a consideration of participation in the Holy Communion is small, and the analysis can therefore reflect only the understanding of the basic elements of worship and indicate where some recognition is given to the fact the Church gathers to "Do this in remembrance of Him."

The Year of the Lord by Theodore J. Kleinahans concerns itself chiefly with the church year--the year of the Lord. The author gives as reason for following the church year, "The church year, as it recites the experience of others who knew God in their lives, is intended to help us experience Him in our own."<sup>33</sup> This author does deal with the mass as a service of the church and concerns itself with other elements of faith that are connected with the church year--worship in general, liturgy, the propers, vestments, hymnody, folklore, architecture, and customs. The author reflects his attitude toward the Eucharist by saying:

The New Covenant He had made with them focused on the Holy Supper, and here Christ most intimately lived with the faithful. To help them in their remembering,

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<sup>33</sup>Theodore J. Kleinahans, The Year of the Lord (St. Louis: Concordia Publishing House, 1967), p. 2.

they began to put together verses of Scriptures and a primitive liturgy, based on His words and actions.<sup>34</sup>

While this author does deal with the Mass as the service of the church, he does not place it as central in worship, but rather the church year.

W. J. Field's book Communion with Christ presents the meaning of Holy Communion in the life of the Christian in relationship to the liturgy. Holy Communion seals the fellowship with God achieved through Jesus Christ. It also binds the Christian with fellow believers in the fellowship of Christ's body. Shared forgiveness in Christ transcends all human expression of unity in Christ and the means to strengthen this unity. Fields helps the reader see Communion touch all life.

Incidentally, our Lord's use of these ordinary earthly elements teaches us something about our material universe. Correctly understood, the Christian religion is a very material religion. It believes that God has made the universe and all that is in it and that it is therefore essentially good. It is our misuse of material things, not the material things themselves, that is bad. God meant for us to use all material things of the universe for His glory and to His purposes. Thus they become means of serving Him. It is when the material things become ends in themselves, or means to serve only ourselves that we become materialistic. By God-glorifying use, all material things are sanctified.<sup>35</sup>

Edward W. Wessling's, What's the Good Word, uses a dictionary approach to define many of the Christian concepts.

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<sup>34</sup>Ibid., p. 114.

<sup>35</sup>W. J. Fields, Communion with Christ (St. Louis: Concordia Publishing House, 1964), p. 21.

He includes brief comments on Sacraments, Liturgy and Worship and on Church that can assist the adult in a greater understanding in worship.

The Liturgy stops being a dry "commercial" when we understand what's going on, when we are alerted to see how all its parts dovetail together like an architect's house-sketch.<sup>36</sup>

These three books have been written specifically to help the adult to learn more about worship and Holy Communion. These books mention the eucharist and liturgy but they do not see any relationship to the other nor to the church year.

The many devotional booklets are written particularly to train or teach about worship. What is significant to this study is the realization that there is little or no reference to the celebration of the Sacrament, and that there is no acceptance on its centrality of the Sunday service of the church. This is a typical handling of the area taken from Happiness can be Yours by Wm. A. Kramer:

1. Think of churchgoing as a privilege, not as a duty.
2. Come to church to hear the good news that your sins are forgiven through the merit of your savior Jesus Christ and to gain strength of faith for the days ahead.
3. Go in the spirit of enjoyment, not with a long face. Since God wants to bless you with His grace and love, the least you can do is to look the part.
4. Go to church regularly. The habit will grow on you, and the worship forms will become more meaningful as time goes on.
5. Get ready for Sunday on Saturday. If possible, spend a quiet Saturday evening at home in preparation for Sunday.
6. When you have found your pew, relax and say a brief prayer. To be able to do this properly, be on time.

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<sup>36</sup>Edward W. Wessling, What's the Good Word (St. Louis: Concordia Publishing House, 1961) p. 72.

7. Read through the hymns if you have time. This will help to put you into the proper mood and will give you a cue to the day's emphasis in the service.
8. Don't bring your worries and problems along. If there is one place where they should not plague you, it is in church. Remember that, in part, you are coming to church to get rid of them.
9. Do not bring ill will to church. You cannot worship with enmity in your heart.
10. Expect great blessings to come to you. As you receive the flow of mercy and energy that comes from God, you will experience a surge of faith, assurance, and confidence that will strengthen and revitalize your drooping spirit and soothe your jumpy nerves.
11. Do not be surprised if the revitalization is not always perfect. That is not God's fault, but our own. Because we are sinners, our reception is imperfect. But remember that you can always come back for more blessings.
12. Apply the sermon to yourself, not to the others who worship with you or to those who chose to stay at home.<sup>37</sup>

Many authors mention God's Word but they do not develop the fact that the reason we are to accept His Word is to move us to action of worshiping Him. The responding of praise and adoration in most of the devotional literature is missing. The closest the author comes to such a thrust is that we should be thankful. The sharing that is reflected is that God has made us brother one to the other and we are to live and forgive another, but no mention of the oneness that comes from the Eucharist and the forgiveness that this Sacrament gives. There is no use of the Holy Communion as enabling the Christian to see all of life under God's care and strength to use it for Him.

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<sup>37</sup>Wm. A. Kramer, Happiness Can Be Yours (St. Louis: Concordia Publishing House, 1952), pp. 74-75.

Even when the devotions talk about worship and going to school there is no hint that sometimes there is a communion Sunday. The aspects of sharing and of getting your life, its problems, and the way one ought to serve others into the context of the service are totally missing.

While many authors mention God's Word, prayer, and even life in Christ, many hesitate to bring into their devotions worship, liturgy, the power that comes from the Sacraments. The following devotion does bring the sacrament into the devotion, but it is rare. This is taken from Power Through Prayer by Ronald W. Goetsch.

Once a week, and at other stated times, we go to a building whose counterpart the psalmist and the prophets called "the house of God" (Psalm 42:4; Isaiah 2:3; Micah 4:2), and Isaiah and Jesus after him called "the house of prayer" (Isaiah 56:7; Matthew 21:13)--our beloved church. We go to worship and to pray.

Participation in public worship begins before we leave home. "Keep thy foot when thou goest to the house of God, and be more ready to hear" (Ecclesiastes 5:1). As for private prayer, so must we also prepare for group worship, perhaps even more so. The spirit of leisureliness where at all possible, and especially the spirit the spirit of anticipation should dominate the early morning hours. The temptation to lie late in bed is an evil temptation on a Sunday morning, for it can lead only to hurry and confusion and to an evil habit of arriving at the portals of the house of God all in a flurry wholly out of harmony with the purpose of the vesper bells which pealed forth their invitation the evening before (cp. Garrett, p. 117). Take time, even if it takes some effort, to prepare your spirit and to adorn yourself outwardly according to the custom of the community, and go to church with your family, ready to participate fully in the worship. As you enter, if you have not done so before, pray, "Send forth Thy Holy Spirit O God, upon him who speaks and upon all who worship here, that we may praise Thee in our hearts and in our lives, to the glory of Thy holy name. Amen." Join in the singing of the hymns. Pray with the pastor and through him. Listen to the sermon in the spirit of prayer, for

God is speaking to you through the preacher, according to His promise, "He that heareth you heareth Me" (Luke 10:16). As you kneel at the Lord's altar to receive the bread and the wine, touched by the presence of Jesus, who is giving you His body to eat and His blood to drink, remember how He died for you and for others and rose again that you might have life. And if then for the rest of the day you return from time to time to the thoughts which were instilled in you at the service, it will have been a day that could not have been better spent. You will be among those who say, "I was glad when they said unto me, Let us go into the house of the Lord. (Psalm 122:1).

But why go to the house of prayer? Is not God everywhere? Yes, indeed; therefore also in church. Does not also the sun shine from horizon to horizon, and yet the lens can concentrate the rays of the sun for greater light and heat? It was when the disciples "were all with one accord in one place" that the Holy Spirit was given them in fulfillment of the promise given them by Jesus (Acts 2). Group worship, apart from being a part of the Christian's prayer life, has a most salutary effect on it. It is in the house of prayer that we learn not to pray alone. Our Lord taught us this same lesson when He gave us instructions on how to pray. All the appeals of the Lord's Prayer are put in the plural form. Jesus did not teach us to say, "My Father," but, "Our Father"; He did not teach us to say, "Give me my daily bread," but, "Give us our daily bread." Of this unification of prayer desires we have an actual demonstration in group prayer. Ours is even the privilege of participating in it. Group prayer, then, is a great factor in cementing the bond of union between pastor and people, between believer and fellow believers, and all with the souls that have gone before--the church of the ages. The people become more precious to their pastor as he prays for them, and the pastor becomes dearer to his people as they hear him pouring out his intercessions for them and for others. Each becomes more concerned for the highest welfare of the other. Prayer binds them together in a beautiful covenant of faith and affection, each to each, and all to God.

Before our Father's throne  
 We pour our ardent prayers,  
 Our fears, our hopes, our aims, are one,  
 Our comfort and our cares.

(John Fawcett)

The prayer which each of us prays ascends, not as the lonely, solitary voice of one selfish individual but as a tiny part of that vast cloud of incense which rises

from the heart of the universal church of God. And if God appreciates the individual prayer solo, certainly He will appreciate the symphony of public prayer.<sup>38</sup>

There is a large group of devotional materials that do not deal with worship, liturgy, Communion or Baptism. Most of these are written to bring the thrust of the Word to the various situations of life. Richard R. Caemmerer writes in the foreward of The Psalms for Today and summarizes the purpose of most of the devotional books. He says:

As the reader thinks each one of them through, he is drawn into communication with God and receives the stimulus for faith and life which God Himself has in store. Devotional writing must help the reader confront God, who is greater than all our joys and pains. Devotional writing must be Biblical. If it should bring God to the heart, it must speak as God speaks.<sup>39</sup>

While these books bring to its readers the thrust of the Word and urges a response for faith and life, it omits the power of the sacraments and fails to encourage the reader for worship. The devotional books that T. C. Coates has written are:

The Psalms for Today - 1957  
The Proverbs for Today - 1960  
The Prophet for Today - 1965  
Gospel of John for Today - 1968

Herman W. Gockel's numerous books have been written most for viewers of the television program, This is the Life. The thrust of Gospel calls forth a response of faith and prayer. Gockel does not mention worship nor sacraments. His books are:

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<sup>38</sup>Ronald W. Goetsch, Power Through Prayer (St. Louis: Concordia Publishing House, 1959) pp. 138, 139, 140, 141.

<sup>39</sup>T. C. Coates, The Psalms for Today (St. Louis: Concordia Publishing House, 1957) Foreward.

Answer to Anxiety - 1965  
The Cross and the Common Man - 1955  
But How Can I Know - 1950  
Give Your Life a Lift - 1968  
My Father's World - 1966  
My Hand in His - 1961  
What Jesus Means to Me - 1965

Seven Days by Ewald Bash, Conversation with Giants by Phyllis Prokop, Conversation with Prophets by Phyllis Prokop, Alone with God by Theodore J. Kleinhans, Hosanna in the Whirlwind by O. P. Kretzmann and the Road Back to God by O. P. Kretzmann all fulfill the function of Richard Caemmerer but none of them discuss the worship, sacraments nor liturgy.

Most all of the adult devotional materials do not mention the liturgy of the Mass, the thrust of Baptism as a Christian source of God's strength for life.

One of the responses to God's Word in life is prayer. Concordia Publishing House has produced prayers that ask God's aid to accept his Word and Sacrament throughout the church year. In Lutheran Books of Prayer we read this prayer:

I praise and thank Thee, let the message of the Gospel and the power of the Sacrament increase my faith. As Thou wilt grant me opportunity to worship Thee in Thy sanctuary tomorrow, graciously prepare my heart to receive Thy Word with meekness and the Spirit's work with joy.<sup>40</sup>

It is evident that any analysis of prayer books published by Concordia Publishing House will make its obvious beginning in the fact that the area of response to God is an accepted

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<sup>40</sup>The Lutheran Book of Prayer (St. Louis: Concordia Publishing House, 1951), p. 37.

premise. The prayers do accept the brotherhood of the Christians and they are related to worshipping life in the eucharistic gathering. My Prayer Book written by various authors centers many prayers around the church year. There is recognition of the Sacramental life through prayer concerning the Lord's Prayer, Communion and Baptism.

The introduction of Dear Father in Heaven written by Robert H. Schlesselman and Luella Spitzack Ahrens states that there are five kinds of prayers.

These five kinds of prayer are called: petition (asking), Matthew 7:7; thanksgiving, Ephesians 5:20; intercession (asking God to help others), Matthew 15:22-28; confession (admitting your sins) Luke 18:13; adoration of praise, Psalm 100.<sup>41</sup>

These five kinds of prayer are man's response to God in worship as well. This book has a large portion where the reader is directed to read a large portion of scripture and a prayer based on that portion. In this way the reader responds immediately to God in praise and prayer. This book helps guide the person into the church year and reflect upon the Sacraments.

Leslie F. Brandt has written two books: God is Here, Let's Celebrate which is a paraphrase of the psalms for around the church year and Good Lord, Where are You? which contains prayers based on the first book. He has not merely reworded forty-seven Psalms, but he writes as if he were a modern-day psalmist facing the anxiety-filled, depersonalized

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<sup>41</sup>Robert H. Schlesselman and Luella Spitzack Ahrens, Dear Father in Heaven (St. Louis: Concordia Publishing House, 1963), Introduction.

and often lonely world of the twentieth century. In this manner the reader is helped to catch the thrust of God's Word and appropriate it in a responsive way to adore and praise God and bring his petitions to Him. Much of the liturgy comes from the psalms, the worshiper would be more acceptable to the language of God's Word.

There is another group of prayer books in which the author has chosen not to use either the church year, baptism, communion, or worship. R. G. Gesch has written these prayer books: A Husband Prays, A Wife Prays, Parents Pray and Men at Prayer.

The adult devotional booklets that are offered to the church through Concordia Publishing House are the weakest when it comes to worship in general and the liturgy of the Holy Communion specifically. Most of the authors could be writing for any protestant publishing house.

In the current adult Bible Class material called "The Gate," there are no materials planned in worship for 1970. There is no specific course offered on worship in the catalog. This dilemma could be solved by dipping into the young adult materials where there are two courses offered. Scattered on the Mountains-A Study on the Sacramental Life which is not out now and Life in the Liturgy-A Study of Christian Worship are both by George Hoyer. He has this to say about the liturgy and Holy Communion:

The liturgy has been shaped over centuries. People wanted a way to express their worship of God together. They wanted ways to interact with one another. The liturgy does that. The Scriptures carry God's life,

and the liturgy makes room for them to be read. The liturgy is also a setting for the Sacrament to be celebrated. There is life in the liturgy.<sup>42</sup>

George Hoyer catches and appropriates the thrust of God's Word in the liturgy of the Mass and demands a response. Man's response is praise, adoration, confession and supplication. God has unified man with Himself and this fellowship is spilled out to those within the fellowship. Man's worship life is reflected as he lives all of his life as worship.

#### Materials that help Prepare for Adult Membership

While all adult instructional materials deal generally with worship, the Holy Communion and Baptism, not all have the same assistance for the people in placing centrality of Eucharist in worship and life.

Martin E. Marty's The Hidden Discipline develops the chief parts around the life as worship with the Sacraments in the center. He has this to say about the Third Commandment:

But if on the day the Word of God breaks the accoustical barrier and the sacrament of sound waves re-creates the assembly of believers, then everything is thrown into a new dimension. Who owns time? He who shapes the day with His Word.<sup>43</sup>

Milton L. Rudnick's Christianity is For You places central the celebration of the Sacrament, the liturgy and

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<sup>42</sup>George W. Hoyer, Life in the Liturgy--A Study of Christian Worship (St. Louis: Concordia Publishing House, 1969), p. 4.

<sup>43</sup>Martin E. Marty, The Hidden Discipline (St. Louis: Concordia Publishing House, 1962), p. 10.

worship for the Christian. God has spoken through His Word and man responds to all of God in all of life. Erwin Kurth's Catechetical Helps does not place worship as an umbrella over the entire catechism. He does discuss it under the third commandment; gives an outline and description of the church year and relates it to worship. In the back of the book, the entire liturgy of the Holy Communion is described and explained in detail. This may be helpful for the adult to see the biblical quotes that have been used in the liturgy of the Sacrament.

The above catechism can be helpful to the pastor in teaching the adult more about worship and its central place in the new Christian Lutheran life.

There is another group produced that simply mention the chief part and does not relate it to worship nor worship to all of life. Alfred W. Koehler's Light From Above describes the sacrament like this:

Since there are currently several meanings attached to the word "sacrament," it is well to state here what we understand by it and how we use the term. By a sacrament we mean a sacred act of God, instituted by God Himself, carried out by the church, in which there are certain visible means connected with the use of God's Word, by which God offers, gives, and seals to us the forgiveness of sins which Christ has earned for us. The sacrament offers the same grace of God and the same blessings which are offered in the Gospel. Faith in Christ as the Savior is required to obtain these blessings.<sup>44</sup>

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<sup>44</sup> Alfred W. Koehler, Light from Above (St. Louis: Concordia Publishing House, 1960), p. 137.

F. Keller's Studies in Lutheran Doctrine describes the third commandment and worship like this:

God's Word is food for our souls. Without His Word we die. God's Word is preached by the pastor from the pulpit every Sunday. The church service is built on the Word of God. Therefore preaching and the other parts of the service may be compared to a banquet or a dinner. It is food. It can help give you life. But if you despise it by not taking it you break the Third Commandment and you hurt yourself.<sup>45</sup>

This author discusses worship, preaching, giving of life, but does not mention the Sacrament, nor the Church year nor its meaning for the student.

William F. Beck's Bible Truth merely discusses the six chief parts, but has no mention to worship, liturgy nor church year. It does not help the student see the part of the service related to the whole nor the Sacrament of Holy Communion related to life.

The materials that Concordia Publishing House produces for Adult Confirmation Classes is few. While a student can learn about the Sacraments in general, there are very few books he can read to see the Eucharist central to Lutheran teachings and see it related to the entire liturgy and life. This seems to be a very important area if this method is the one the church uses to train adult converts for Christian life and worship.

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<sup>45</sup>F. Keller, Studies in Lutheran Doctrine (St. Louis: Concordia Publishing House, 1960), p. 76.

**Materials that are Designed to Assist  
the Family for Worship**

The Christian family is the central element in the church and the means by which this group grows is very vital to the church. There is great value when the family worship relates in the corporal worship in the congregation. As long as the family lives in the Lutheran Church the church year will be reviewed annually. Repetition being the mother of all learning, the blocks of knowledge and experience can be increased meaningfully toward God and the world of people and things. When the church and family use the same themes for the year, there is one central thrust of God's Word encouraging a response for faith and life.

This section of the paper will begin with those books that see family worship around the church year with the Eucharist central appropriating it to all of life. These books merely deal with Christian subject using none or little plan in relation to the rest of the Church.

Harry N. Huxhold's Bless We the Lord defines what a liturgical parish is and what it does in relationship to the family. His book attempts to time the Propers of the church year into the family circle meaningfully. He has this to say about weekday worship:

These weekday worship aids have been compiled for us in a liturgical parish. The liturgical parish is not necessarily one which conforms rigidly to outward forms and ceremonials. In the better sense of the term the truly liturgical parish is the parish which has deep

concern for the Word and Sacrament. The Word and Sacraments are the true liturgy of the Church and prescribe their devotion, whatever outward form it may take. The Word and Sacraments must define the life and worship of the church. Where the parish takes the Word and Sacraments seriously, the congregation is truly liturgical and can afford to exercise its greatest freedom in matters of form and ceremonial.<sup>46</sup>

On every page one will find: Theme for the week, hymns of the week, antiphon, bible readings for morning and night, part of Luther's Catechism, collects and suggestions for special intercessions and benedicamus. Here is an opportunity to incorporate liturgical worship traditions into family devotion.

Great Days for the Family by Harold J. Belgum is trying to make worship celebration fun and tie it into the whole of life around the church year. While the Eucharist is not central throughout, it is discussed and some teaching toward the entire family is offered for celebration. He is addressing himself to the Second Sunday after Easter:

In this week let us try to improve the quality of our family mealtimes. Before we begin eating, let each think: "This food is a gift of God. This food keeps us alive." Say grace. Think: "Eating together shows that we love each other." Put complaints and quarrels under the table. Show good will and concern and interest while eating. Be glad. Have fun. It is Eastertide. A time of joy.<sup>47</sup>

The symbol this author suggest to make is chalice and host. He had this to say about it:

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<sup>46</sup>Harry N. Huxhold, Bless We the Lord (St. Louis: Concordia Publishing House, 1963), p. 3.

<sup>47</sup>Harold J. Belgum, Great Days for the Family (St. Louis: Concordia Publishing House, 1969), p. 87.

Bread in the Lord's Prayer means all the necessities of life. The bread we eat is a tangible symbol of God's love for us. For small children it symbolizes our parental love for them. As they grow older, we must help them sense the meaning and the mystery of the Sacrament of the Lord's Supper. It connects us to the risen Christ, and it can connect us in fresh and refreshing ways with each other.<sup>48</sup>

Undoubtedly this man is a father and has been grounded in the worship of the church around the Word and Sacrament. He reflects this:

Just as Christendom is greater than the Christian family, so are the Christian festivals greater than the family festivals. Festival means a time to remember and celebrate something remarkable. It has deep meaning. Family festivals--birthday and anniversaries--are of great importance to us. Christian festivals are of great importance to all families in the church . . . all persons in all of Christendom. We celebrate in them the mighty works of God for the salvation of all people in all places in all times. This is why the Christian festivals have the power to unite children and grown-ups, men and women, employers, and employees, educated and uneducated, rich and poor. The Christian festivals highlight the great moments in the life of God's Son, Jesus Christ.<sup>49</sup>

Harry N. Huxhold, Responsive Table Prayers for Families has a variety of family table prayers around the liturgical church year and helps the family grasp that all of life is a gift from God and man's response is one of adoration, supplication and confession to Him.

Family Altar by F. W. Herzberger generally follows the church year and does not inform anyone that he is doing so. This book is geared to older children. He does have devotions

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<sup>48</sup>Ibid., p. 89.

<sup>49</sup>Ibid., pp. 15, 16.

on Baptism and one on Holy Communion. He also has one on church going and none on worship as such. Toward the back of his book, one can find several prayers around the church year and prayers around other family occasions.

The Family Worship Idea Book by Edward C. May is a devotion book to encourage and stimulate more creative devotions in the family.

As worship becomes more meaningful, families may begin to look forward to "devotion time" with keen anticipation of being strengthened for victorious living.<sup>50</sup>

He says that the family is built around four basic ideas, and they are:

1. The basic unity in marriage and family.
2. The sharing of life in the home on a daily basis.
3. The need for speaking forgiveness many times daily in the family.
4. The key role of the family in fostering children's basic attitudes toward God, man and themselves.

This book is based on the church year and helps one to describe and teach it to their family. The writer of this paper feels that this is a very fine worship book. It lacks any preparations for the family to partake of Holy Communion and does not make use of Baptism.

There is a good series of devotions called the Family Worship Series (4 books). God and Your Family by Lois Vogel is geared to families with children from age 4-9. Every devotion is Beginning Together, Listening Together, Talking Together, and Praying Together. Not once is Baptism

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<sup>50</sup>Edward C. May, The Family Worship Idea Book (St. Louis: Concordia Publishing House, 1965), p. 3.

mentioned. There is a devotion on thanksgiving and one on singing. The eucharist does not exist in this book.

God's Wonderful World of Words by Charles S. Mueller contains devotions for children from ages 9-13. He says:

Turn God's Word loose in your family gatherings and He will work wonders through it. Strive for variety. One of Satan's best tools for breaking down good Christian intent is monotony and dull forms.<sup>51</sup>

This devotional book helps prepare the family for worship. It has all of its devotions around biblical words, has a devotion on worship and has several prayers in the back of the book. There is nothing about the sacrament of Holy Communion.

Another devotional book, Design for Family Living by Roy Blumhorst helps the family worship.

The Christian family realizes that Jesus is Lord. Its hopes, its goals, its problems all revolve around Him. He sees even the little problems and the minor irritations that are so typical of family living. He brings the great message of the Gospel to bear on these little daily matters.<sup>52</sup>

This author has a devotion on confessing your sins one to another, prays and praises. His book is based on the Book of James so Blumhorst does not talk about Holy Communion.

Another series for the family is the "Parent Guidance Series." Your Child and You (#1) and has an article called "Fostering Spiritual Growth" by Martin Maehr in which he says this about worship:

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<sup>51</sup>Charles S. Mueller, God's Wonderful World of Words (St. Louis: Concordia Publishing House, 1963), p. 7.

<sup>52</sup>Roy Blumhorst, Design For Family Living (St. Louis: Concordia Publishing House, 1963), p. 3.

Christian growth is best where parents are regular in attendance at church, frequently at the Lord's table, and active in the affairs of the church; interested in mission and missionaries, and in all their work; supporting with time, talents and treasures all Kingdom work.<sup>53</sup>

Making Home Life Christian (#2) Carl W. Berner, the author has this to say about worship:

Plan your home Worship. Have a fixed time for your family worship. Keep this period informal yet reverent. Use a suitable portion of Scripture. Change the pattern to fit the needs of the family at various stages of its growth--small children, school-age children, young people, adults. Make comments on the Scriptures. Read and ask questions. Relate to daily living. Let your prayer grow out of your Bible reading. Train the members of the family to participate, also to make spontaneous prayers. Take time to introduce the devotions and connect them with events of the day. Bring family problems under the light of God's Word. Vary the program with Psalms, hymns, sentence prayers. Find the favorite verse, the thought most meaningful to each member of the family. Make family worship a rich experience that goes along with Christianity. Let God speak directly to you out of His Word.<sup>54</sup>

There is not one lesson encouraging or explaining worship in the Church as meaningful in the home. Once again the church responds as if there were no Baptism or Communion.

In Parents and Teachers (#6) the article "Making Worship Meaningful" David S. Schuller says this about worship and the child:

Worship in the home can be meaningful to the child. It begins with putting the infant's hand into your hands and speaking in simple language to God. Table prayers, a morning hymn, a bible story simply told, a bedtime

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<sup>53</sup>Martin Maehr, Your Child and You (St. Louis: Concordia Publishing House, n.d.), p. 13.

<sup>54</sup>Carl W. Berner, Making Home Life Christian (St. Louis: Concordia Publishing House, n.d.), p. 24.

devotion and evening prayer are the means by which the child's worship of God in the family grows from year to year. Let the children participate in family devotions by suggesting a hymn verse or a prayer thought, by asking questions and answering your questions on the bible lesson, or by sharing their memory verses. There are many patterns. Therefore you can vary the worship period and keep interest and benefits growing from infancy through adolescence.<sup>55</sup>

In Worship in the Family (#13) the entire book is dedicated to worship. Oscar E. Feucht, "The Word in Your House," in which most of the articles are trying to carry the thrust of the Word. He says this about the Word:

As we receive the Gospel, whether by hearing or reading, it is not the word of man but the Word of God which works effectively in the believers by the Holy Spirit.<sup>56</sup>

He does mention the saving power that comes to us through Baptism. "We were buried therefore with Him in Baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Gal. 3:26, 27). This article does not mention worship in Church, the liturgy, nor attempt to tie home worship into the liturgy on Sunday.

Edward C. May, Forms that Help Us Recover Worship, states that one of those forms is the Order of Service.

Does the order always follow Scripture reading, meditation, prayer, or is it varied? Are all elements present every period or is there enough freedom to omit one or the other? Is music a feature of devotion as a

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<sup>55</sup>David S. Schuller, Parents and Teachers (St. Louis: Concordia Publishing House, n.d.), pp. 35, 36.

<sup>56</sup>Oscar E. Feucht, Worship in the Family (St. Louis: Concordia Publishing House, n.d.), p. 2.

separate part, or in background, or as a prelude while other activity (such as eating) the form of Bread and wine in Holy Communion.<sup>57</sup>

This author does not mention the form of Water in Baptism, the form of Bread and Wine in Holy Communion.

The books Little Visits with God and More Little Visits with God by A. H. Jahsmann and M. P. Simon are geared toward the family for children four to ten years. The devotions include a life related story. Nothing is ever said about Baptism, the Church Year, Communion or Worship. These subjects are not important.

Another book in the same category is Bible Readings for the Family Hour by M. P. Simon.

A book that is helpful to the family at a special time is Family Vacation Idea Book by Harold J. Belgum. This book's content is celebrating creation and all that goes with it.

Vacations can provide a kind of renewal. If the vacation is too wild it can be damaging. If it is too mild, it can be damaging. We all need the tonic of wildness. But wildness can pull us apart.

The sacramental use of water in Baptism would, it seems to me, be peculiarly interesting for families who have a little baby just baptized.<sup>58</sup>

There is still another book The Christian Family Prepares for Christmas by C. S. Mueller. This is a devotional guide

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<sup>57</sup>Edward C. May, Forms that Help Us Recover Worship (St. Louis: Concordia Publishing House, 1966), p. 24.

<sup>58</sup>Harold J. Belgum, Family Vacation Idea Book (St. Louis: Concordia Publishing House, 1966), pp. 7, 37.

to help families prepare their hearts and homes for Christmas Eve and Christmas Day. Also included are patterns for making Christmas decorations.

Concordia Publishing House is producing much material and in some cases better material for the family worship. In general the materials have been geared toward various age levels, but most of it has omitted the liturgy, worship and praise as subjects and the Sacraments. There has been very little training in the materials for the family to participate meaningfully in the Eucharistic service. Compared to the Roman Catholic publishing houses, Concordia has done almost nothing. There seems to be a trend back to the value of the church year, but for the family to experience the Sacraments as central in worship and the value of Holy Communion for daily life this has not been evidenced.

**Materials that help the Youth Prepare  
for Worship in the Church**

The action among the youth today is doing. The Liturgy of the Mass is designed for just that. Much has been published to guide and assist the young people in worship.

Walter Riess has had many of his books published for the youth. They are:

- They Start to Leave - 1967
- For You, Teen-ager in Love - 1960
- Prayers For a Time of Crisis - 1966
- Teen-Ager, Christ is for You - 1957
- Teen-Ager, Christ's Love Will Make You Live - 1962
- Teen-Ager, the Bible Speaks to You - 1959
- Teen-Ager, Your Church is for You - 1961
- The Teen-Ager Your're Dating - 1964

This author does not fail to stress worship for young persons in almost everyone of his books. He sees worship as part of the whole Christian life. In Teen-Ager, Your Church is For You, he asks the reader if he really expects anything to happen.

Funny how many of us don't anymore. Maybe we once did. But singing that same liturgy over and over, hearing the same preacher in the same pulpit say so many of the same words, wading through the same hymns Sunday after Sunday--all this kind of adds up to a downtwist in our churchgoing.<sup>59</sup>

To worship is like taking a cold drink of spring water on a long, hot summer day. Or like looking out from a factory window to the night stars in the heavens. Or like seeing the smile of your best friend in the morning. Worship is all this, and a lot more. Worship is refreshing yourself--with God.<sup>60</sup>

In another section of the same book about Communion the author says this:

You can be glad that, even when you don't feel forgiven, you can know you are forgiven even when you don't feel His presence, you can know He is present.

That is faith. And that is exactly what you want when you go to the altar. Not a happiness pit, not an emotional tug, but this: I believe--even when I cannot see or feel. Yet I believe.<sup>61</sup>

Baptism is the way to be sure because Jesus Christ is the center of Baptism.

Remember? You're baptized! And that--just that alone--works forgiveness of sins, delivers from death and the devil, and give eternal salvation to all who believe

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<sup>59</sup>Walter Riess, Teen-Ager, Your Church is For You (St. Louis: Concordia Publishing House, 1961), pp. 37, 38.

<sup>60</sup>Ibid., p. 40.

<sup>61</sup>Ibid., p. 46.

this . . . ' Do you believe it? Really? I hope so.  
For right here your life starts.<sup>62</sup>

In the book Teen-Agers Pray, W. A. Kramer has prayer for the church year. He has several for the Christian life and one about Communion.

Lord Jesus, as You say, "Take eat, this is My body" I stand in awe, How can my lips of sin receive Your holy body? As you invite, Lord Jesus, Take, Drink, this is My blood," I shake within. This is the blood given and shed for my sin. Open to me the mystery of the Blessed Sacrament, not with words of men but with faith from above. Enable me to take the body and bread and wine for welfare of my life. Keep me from fear of unworthiness by building my trust in Your Word and promise. Stimulate my desire to partake frequently at this heavenly banquet. In remembrance of Your holy, innocent, bitter sufferings and death may I through the grace and power of the Holy Supper witness to Your love until You come. Amen.<sup>63</sup>

While this author's books are devotional in character they do deal with worship, catching what God has to say to them in all of life through Word and Sacrament. There is nothing that deals with the liturgy nor the Eucharist in its relationship.

90 Meditations for Youth by Alfred P. Klausler. In the forward of the book we read:

Those young people who through God's grace are members of our Christian Church will find this book of meditations especially meaningful. Between its covers are interesting, educational, and relevant helps to devotion and contemplation on the Church Year, the Disciples, numerous characters of the Scriptures, of friends and relations, and of things and possessions.<sup>64</sup>

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<sup>62</sup>Ibid., p. 52.

<sup>63</sup>W. A. Kramer, Teen-Agers Pray (St. Louis: Concordia Publishing House, 1960), p. 77.

<sup>64</sup>Alfred P. Klausler, 90 Meditations for Youth (St. Louis: Concordia Publishing House, 1959), forward.

Alfred P. Klausler's approach speaks of worship and sacraments as Walter Riess.

This Faith Is Mine by R. Z. Meyer is a dedication for youth on Luther's Catechism. This little book could be helpful for a young person to read after confirmation. The author has this to say under the Third Commandment.

You see, there is no excuse for not worshipping God. No excuse at all! For in neglecting or failing to worship Him you are saying, "God doesn't love me any more, and I don't love Him. There is no purpose in our meeting together." God knows better. He knows that we need to worship Him. Worship centers in the new life of the Son of God, who makes all things new because He has redeemed us by His blood. Therefore we hold God's Word sacred and gladly hear and learn it.<sup>65</sup>

They were written by people who understand the needs of young people, and some were written by teen-agers. There are prayers for many needs, for Special Days of the Church year, Prayers on the Commandments, Lord's Prayer, for each day of the Week, Table Prayer and for blessing through Baptism and before and after the Sacrament.

There is a group of books out called the "Perspective Series" written by various authors. To date there are eight books published and they are:

Heading For the Center of the Universe, C. Sauer - 1965  
Wait a Minute, Moses, N. Habel - 1965  
Worlds of Youth, H. Brokering - 1967  
Are You Joking Jeremiah, N. Habel - 1967  
Visit to Five Brothers and other Double Exposures,  
 E. J. Bash - 1968  
Say Yes, R. P. Firnhaber - 1968

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<sup>65</sup>R. Z. Meyer, This Faith Is Mine (St. Louis: Concordia Publishing House, 1960), p. 41.

I'll let You Taste My Wine If I can Taste Yours,  
 R. P. Firnhaber - 1969  
Operation Overlord, E. J. Bash - 1969

Various forms have been used in these books such as drama, poetry, and stories to attract and hold the young person.

In the book, Heading for the Center of the Universe the first chapter deals with having a nightmare and waking up and discussing the feeling. God moves into his life and brings him to church. There he finds his world turned upside down. There he finds some answers to some of his vital questions. There he hears what liturgy is all about.

The first portion of the liturgy was not constructed by accident. It has its roots deep in the soil of Christian history and experience and reflects the continuing encounter of God's people with His Word.

The Liturgy of the Word begins with a some or celebration and praise.

The sermon is simply this: The good news of Jesus Christ in all its power is made present for the sons of God today within the context of our lives. The Word of God confronts the world of men. Dialog takes place. God speaks and we listen. We speak, and God listens.

In the Lord's Supper Jesus Christ really is present in the bread and wine with His power for forgiveness.  
 "Take eat; this is My body."

In the Sacrament we learn one more thing about sonship and servanthood. Christ is interested in the whole world. He didn't come to save only the church. He came to save the world. The church is His agent of salvation for all men. The world is signified by the bread and wine. The bread and wine links us to Jesus Christ, but it also links us to the world. We cannot have one without the other.

We are given this task. We are to bring this life to the world. This is why we are redeemed. This is why we were created. As once the will and life of the

Father passes into creation through Adam, so once again  
His life shall pass into the world through His servants.  
This is our worship.<sup>66</sup>

Obviously one does not get this thrust of worship in every one of these books, but taking the series one can catch the whole of God for the whole of life. In the sixth book, Say Yes, it explores the meaning of Holy Communion by using a poetic collage of images, signs, slogans and words from everyday experiences. The visuals help sensitize eyes and ears to the signs of God's presence in today's world and lead youth to see the celebration of the eucharist as the touchstone for affirmation of life.

In Operation Overlord there is a chapter on how a Pastor visits a home of one of the parishioners and gives her communion and the entire family responds and shows how much they appreciate it.

This series of books goes deeper into liturgy than the others that have been produced at this time for the young. It seems to catch the thrust of the whole plan of God on Word and Sacrament in the service and tries to make this event relative to the young people. They do truly Catch, Give, Share and Live the Living Lord in them.

While the Adult Bible Class material offers little or nothing on worship (pages 16, 17 Concordia Publishing House 1970 Catalog Footnote) the Young Adult Study guides do.

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<sup>66</sup>C. Sauer, Heading for the Center of the Universe (St. Louis: Concordia Publishing House, 1965), pp. 48, 52, 54, 59, 60, 61.

Presently there are two study books offered: Life in the Liturgy--A study of Christian Worship and Scattered on the Mountain--A study of the Sacramental Life.

Life in the Liturgy is a revision or redoing of "Faith's First Response" reading style. In this book we read there are truths that perhaps are not self-evident.

1. Some people are thinking more about liturgy these days than every before;
2. There are more liturgies in different sorts of church than ever before to think about;
3. As a result of much speaking and thinking, more people than ever before are doing rather than merely enduring the liturgies they use;
4. The net result of all this has been an increased application of the liturgy.

The author helps catch the gifts of God, leads the worshiper give God praise and adoration, share God's life with those next to him and live all of God's life. Today at the end of his manual, we read about the liturgy coming to life.

An ever present danger for every group of Christians is that their liturgy might fail to get out of the church into the world. Not all the "catching," "giving," and "sharing" in the church can make up for the lack of "living" the liturgy in the world.

A group which has concentrated for this many weeks on what is going on in the inside of the church building could helpfully dramatize for themselves what its impact must be in their lives. They may agree to do together some project that cries out for doing in their neighborhood.<sup>67</sup>

In summary of the material written for youth it seems that these materials have gotten closer to the liturgy of the

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<sup>67</sup>Hoyer, p. 24.

the historical church by calling attention to the whole celebration of worship in the eucharist and responding with the whole of life. Except for the material of the "Concordia Weekday Series" and "The New Concordia Catechism Series," the teen-age material ranks next.

Help, I'm In College by Roy G. Gesch. The author offers the college students informal student-to-God talks to help them express their thoughts and feelings to God on thirty of their most pressing concerns. His use of unstuffy, unconventional prayer forms, together with his personal, direct, honest use of language, makes this book appealing to the many students who have turned to the traditional prayer forms. Here is a sampling,

Everybody knows college is not all homecomings and pep rallies, dates and parties. Nor is it all an automatic routine of lectures, library and study hours. It is a time of learning to think for oneself; a time of being confronted with the good and bad of the world of thought; a time of learning to evaluate and then take a stand on the basis of personal judgment.

It is a time to appreciate freedom without taking liberties; a time to dare to be different without becoming offensively rebellious.

It is also a time to deepen your personal acquaintances with your loving God; a time for faith to become strong conviction; a time to prove your courage by not being coward about Christ.<sup>68</sup>

On Active Duty by Roy G. Gesch is a Gospel resource geared to the man with few opportunities to worship in a Christian group. It is designed to help the recruit or the

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<sup>68</sup>Roy G. Gesch, Help, I'm in College (St. Louis: Concordia Publishing House, 1969), p. 9.

veteran to talk honestly, in service jargon, with His God. Each prayer invites a man to express his thoughts and feelings on a variety of situations.

Meditations for College Students by Donald Deffner, W. J. Fields, Ronald Gross, Edward Wessling. These devotions are directed toward the college student. There are no devotions dealing with subjects of worship, liturgy or Holy Communion.

In summary the materials that have been directed for the Teen-ager are getting better. Most of the youth materials have always discussed the Sacraments and their meaning for the persons life. The new youth materials are not tying the thrust into worship and particularly into the Worship service itself. The authors are catching the thrust of the Word as it is offered in Eucharistic celebration on Sunday morning and trying to make it meaningful for the young person all through the week. Not all the materials are this way, but the latest ones are leaning more and more in this direction.

## CONCLUSION

The people of God have always been involved in the process of developing and using liturgy. For the last fifteen hundred years the pattern of worship in the Western Church has been fixed. Since Vatican II, millions of people have been caught up in countless discussions about the liturgy. These discussions are not peculiar to the Roman Catholic Church, but are prevalent in almost every denomination. In addition to the revised forms developed by Vatican II many new liturgies are being proposed. This too has resulted in an increased interest and appreciation of the liturgy.

All of this renewed thought about liturgy means an awareness of the Lord's Supper's importance in the life of the church which is greater than ever before. Today, more and more, churches of various denominations are using some form of liturgy. As a result of much discussion and thought and much publication effort more people are doing, rather than merely enduring, the liturgies they use. The net result of all this has been an increased interest and appreciation of the liturgy.

What the writer has undertaken in this paper is an investigation of the extent to which the basic elements of the action of worship and the participation in the liturgy of Holy Communion as it is designed to assist and make

possible the response of worship are represented in the publication program of the Lutheran Church--Missouri Synod as represented by the material published and currently offered for sale by its publishing house. Worship of God has always been recognized by Christians as beginning with God and then resulting in the response of man. While not all authors use the same vocabulary, most authors seem to be saying that worship has these characteristics:

1. God gives us His Word.
2. Man responds to God with praise, thanksgiving, and supplication.
3. This new relationship must be shared.
4. The new relationship must be expressed in all of life.

By using these four characteristics, the writer has evaluated the materials that have been written for pastor and people in this synod to determine what the data would reveal about theological stress in the Lutheran Church--Missouri Synod in regard to the thrust of worship and toward participation in the service of Holy Communion.

The materials that have been prepared for the pastor to aid him in conducting the liturgy of the Holy Communion are numerous. The church's publishing house has served its pastors well in giving them materials representative of a confessional theology of worship and undersigning the significance of the celebration of the Mass in particular. However, materials suggesting practical methods of teaching the liturgy to the people are lacking.

The materials geared toward worship by adults are many, if all the devotional materials are taken into account. It was noted in the examination, however, that the subject of worship in the specific sense of praise in Holy Communion is not significantly stressed as the force of the Christian life and that participation, in particular, and of Baptism as a basis of Christian living is seldom discussed by the authors. Many deal with the aspect of worship's action that concerns the use of the Scriptures as the Word of God and encourage going to worship services. There seems to be almost a total lack of devotional material citing the Sacraments as the center of God's power for people in their respective tasks in life.

The materials written for youth include a stronger stress on worship and recognition of the place of Holy Communion. They do, in general, mention the Sacraments and deal with the subject of worship, and give special attention to the liturgy of the Mass in relationship to life. The New Catechism materials indicated that from the preschool age through the ninth grade, a new stress on a strong worship training and guidance in doing the liturgy is current.

Concordia Publishing House has printed only one aid designed to train the congregation to the actual use of the liturgy: The Narrative Communion Service by W. J. Fields. This would appear to be an area in which the church has failed its people.

Some questions of interest with which this paper has not dealt could be listed. Does the publishing program of this Synod's printer receive its direction from its theology or are there more influential guiding forces that are determinative? An examination of the publishing programs of other Lutheran Publishing Houses as to the educational materials they produce which attempt to prepare their people to receive the sacrament and a comparison with the conclusions of this thesis would be of interest. The question of whether materials written for children help them to prepare for worship in the Mass could be raised and the resulting answers would be important. The Lutheran Church confesses its belief in the power of the Sacrament, and the equivalent recognition of the significance of the Sacrament could be expected to be central in its materials.

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