

ANSWERING A FEW QUESTIONS ABOUT WORSHIP

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I want to express appreciation that these questions were actually brought to me, rather than allowed to fester and cause disruption in the Church. St. Paul wrote to St. Timothy, "Remind [the people] of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers.... Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels" (2 Tim. 2:14, 23). When we refer to things that are a matter of choice or tradition, things neither commanded nor forbidden in Scripture, we call these things "adiaphora" (AH-dee-ah-for-ah). The form of worship (or liturgy) as well as the hymns, the rites and ceremonies, the vestments and paraments and church decorations and furniture, are all just such adiaphora.

However, using the term "adiaphora" does not mean we should be indifferent about such things. Calling a thing "adiaphoron" is the beginning of the conversation. Once a thing is determined to be adiaphoron, it is the responsibility of the church to decide the best way to do a thing, so that God's Word and Sacraments may be given central importance in communicating Christ and his grace to the people of God. For this purpose, the office of the pastoral ministry is put in place, to lead the congregation by preaching the Word and administering the Sacraments. When questions are asked about "why" a thing is done a certain way, it is important for the Pastor to be able to answer that question. If he cannot satisfactorily answer the question, a better method of doing things in the church's worship ought to be examined.

Therefore, I'll answer all the questions I received to the best of my ability. One additional note ought to be made: Everything I do in leading the church's worship is done deliberately, with the intent of teaching the people what our faith holds true, and strengthening that faith, shoring up the foundation that is accosted daily by the Devil, the world, and the sinful flesh that dwells in each one of us. This teaching is not an instantaneous accomplishment (see Appendix 1: The Value of Liturgy). It is accomplished through patience (Eph. 4:2; Gal. 6:9). I beg the same patience from the people in the pews, that all would be willing to learn and grow in faith, for this will help not only me, but your fellow Christians.

TABLE OF CONTENTS

1. Our Savior’s is unused to a Christmas Eve service. Why are we having one?..... 3

2. Why has there been so much emphasis on Law instead of Gospel?..... 5

3. Why do we stand when the Pastor approaches the altar?..... 9

Glossary 11

Appendix 1: The Value of Liturgy..... 12

Appendix 2: Comparing Luther’s Mass to Our Liturgies 15

Appendix 3: The Church Year..... 16

1. Our Savior's is unused to a Christmas Eve service. Why are we having one?

In fact, this question can be lumped in with any other “extra” services that we have been offering lately at Our Savior's. Briefly, we can say that having these services doesn't hurt anyone. In fact, the opportunity for worship beyond what one is used to can only be a good thing. No one is obligated to attend any of these services (any more than they are obligated to attend on Sunday or Thursday).

There may be financial concerns about paying musical accompanists for these services, and the Council has the right not to pay to have a keyboardist for any specific service, but I am also comfortable leading many of these acapella or with digital music. I would submit, however, that the mission of the Church is not a business mission (of course it would be good if we could keep the lights on), but a mission of the Gospel. In my professional opinion as a called and ordained servant of the Word, the services we offer during the week are invaluable.

There is a trend in our nation to believe that religion is something that happens once a week, maybe with the addition of Christmas Day. But our religion is a matter of our whole lives. Having services at the times of special feasts and festivals emphasizes the fact that our lives are not dictated by our work schedules, our school schedules, or our lunch dates, but by God himself. Observance of the Church Year in its entirety permits us as Christians to be immersed in the Word of God throughout the year, to settle into a rhythm that is not of this world, but is of the kingdom of God.

The Church Year “is divided into two halves: the festival half...and the Trinity season” (Bruce R. Backer, *Lutheran Worship*, 4th edition [1988], 21). See Appendix 3: The Church Year. The festival half (top half) “centers about the incarnation, the suffering, death, and resurrection of the Lord, and concludes with the gift of the Holy Spirit.” Advent tells of the Messiah who was coming, still comes, and will come again; Christmas tells of the birth of the Savior, the one who was true God becoming true Man (incarnation). Epiphany shows how Jesus was revealed to be the Messiah and Savior throughout his life, beginning with the coming of the magi and concluding with his Transfiguration. “Gesimatide,” also called “Pre-Lent” “is our ‘narthex,’ our entrance, into the season of Lent, a time for us to pause before we begin our pilgrimage to Calvary and the empty tomb. The names of the three Sundays in this mini-season are markers telling us about how many days there are until our celebration of Easter: Septuagesima (70), Sexagesima (60), and Quinquagesima (50)” (Nils Jakob Laache, *Book of Family Prayer*, trans. Mark DeGarmeaux [Mankato, MN: ELS, 2000], 162). “The first three Sundays in Lent celebrate victory: the victory of Jesus, the victory by faith of the Church, a victory to be guarded at all costs. The second triad of Lent Sundays celebrates grace and judgment: the grace of Jesus Christ as revealed to 5000 people, as revealed to the citizens of Jerusalem as he entered to complete his mission. It reveals judgment upon those who have permanently rejected him. Holy Week celebrates the focal events of our Christian faith: the celebration of Jesus' death, his death, burial, and resurrection. The Easter

season celebrates the outpouring of gifts upon the Church: the gifts of peace, perspectives, values, prayer, witnessing, the Holy Spirit and faith. The festivals of the Resurrection and Ascension present God the Father's stamp of approval upon the work of his one and only Son: Behold, it was very good" (Backer, 21).

The festival half of the Church Year revolves around the life of Christ. One may say then that the Trinity Season revolves around the life of the Christian, which is *derived* from the life of Christ, who said, "I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5).

Speaking specifically of Christmas Eve (and offering 2 services on Christmas Day), there is an ancient Christian practice that is reflected in our Synod's hymn-book (see pp. 202-203 of *ELH*). The highest three Christian festivals (Christmas, Easter, Pentecost) have traditionally, since ancient times, been celebrated by 3 Divine Services: a Vigil, an early Service, and a later Service. Thus for Christmas are "Christmas Vigil", "Christmas Day: 1st", and "Christmas Day: 2nd" – and the same goes for Easter and Pentecost. By this practice, the Church emphasizes the importance of these three days; and we also subtly confess the Trinity by a trifacta of services. The "Eve" or "Vigil" service of each is also appropriately part of the day (i.e., Christmas Eve is the first part of Christmas Day), because the ancient Jewish way of counting a day (as Jesus did) was that it would begin and end at sundown. Therefore, when the sun sets on December 24th, it is liturgically to be considered Christmas.

We may say also, what better way to celebrate a holiday ("holy day") than by hearing the Word and receiving the Sacrament?

2. Why has there been so much emphasis on Law instead of Gospel?

I sincerely hope that this point is not true. If my sermons have been too dominated by the Law without the consolation of the Gospel, then I am neglecting my work as shepherd of your souls. Great Lutheran theologian and pastor C. F. W. Walther famously said that “the Word of God is not rightly divided when the person teaching it does not allow the Gospel to have a general predominance in his teaching” (*Law and Gospel* [St. Louis: CPH, 1986], 4).

I suspect one (or more) of three possibilities is causing this objection:

- 1) *I am actually preaching the Law and preventing the Gospel from reaching hearers; or*
- 2) *Some of the hearers have a misunderstanding of what the Law is and how it differs from the Gospel; or*
- 3) *When the Law is preached, it pricks consciences (as it should), but causes some hearers to react defensively so that they do not hear the Gospel when it is preached.*

1)–First of all, I firmly believe that I have indeed been preaching predominantly Gospel sermons. If, however, I have erred in my preaching, I will be more attentive to the preaching of the Gospel, and I beg forgiveness for neglect up to this point.

2)–If there is a misunderstanding of what the Law is and how it differs from the Gospel, then this becomes a more significant task for me as Pastor. I will need to teach more clearly what the Law is, and what the Gospel is.

I should mention at this point that there is a sizeable misunderstanding in the landscape of American Christianity today regarding Law and Gospel. That is that some have the misguided conception that the Law is anything *outside me*, while the Gospel is all that has to do with *spiritual matters*. Some are raised to believe (and convinced of this teaching by false teachers among other denominations of Christianity, including radio and T.V. programs, and the influence of friends and relatives) that emphasis on Baptism or Holy Communion is Law. Correct, biblical, Lutheran teaching, on the contrary, marks these, together with the Word of God, as the means of *grace*, and grace is only a work of the Gospel.

This same false teaching believes that the good feelings in me, my experience and relationship with God, is all Gospel. This is also patently false, because feelings are not Gospel, but human things, and frequently those feelings lie and change. Furthermore, our experience with God must be both Law and Gospel, because that is how God speaks to us: he speaks his Law to condemn us and show us our sin, and he speaks his Gospel to console us and show us our salvation in Jesus Christ.

Briefly, some more instruction here from Walther's supreme lectures on *Law and Gospel*¹:

The point of difference between the Law and the Gospel is not this, that the Gospel is a divine and the Law a human doctrine, resting on the reason of man. Not at all; whatever of either doctrine is contained in the Scriptures is the Word of the living God Himself.

Nor is this the difference, that only the Gospel is necessary, not the Law, as if the latter were a mere addition that could be dispensed with in a strait. No, both are equally necessary. Without the Law the Gospel is not understood; without the Gospel the Law benefits us nothing.

Nor can this naïve, yet quite current, distinction be admitted, that the Law is the teaching of the Old while the Gospel is the teaching of the New Testament. By no means; there are Gospel contents in the Old and Law contents in the New Testament. Moreover, in the New Testament the Lord has broken the seal of the Law by purging it from Jewish ordinances.

Nor do the Law and Gospel differ as regards their final aim, as though the Gospel aimed at men's salvation, the Law at men's condemnation. No, both have for their final aim man's salvation; only the Law, ever since the Fall, cannot lead us to salvation; it can only prepare us for the Gospel. Furthermore, it is through the Gospel that we obtain the ability to fulfil the Law to a certain extent.

Nor can we establish a difference by claiming that the Law and the Gospel contradict each other. There are no contradictions in Scripture. Each is distinct from the other, but both are in the most perfect harmony with one another.

Finally, the difference is not this, that only one of these doctrines is meant for Christians. Even for the Christian the Law still retains its significance. Indeed, when a person ceases to employ either of these two doctrines, he is no longer a true Christian....

The Law tells us what we are to do. No such instruction is contained in the Gospel. On the contrary, the Gospel reveals to us only what God is doing. The Law is speaking concerning our works; the Gospel, concerning the great works of God....

¹ Pages 6-7, 9, 13-14, 15-16, 17, 21.

What is the effect of the preaching of the Law? It is threefold. In the first place, the Law tells us what to do, but does not enable us to comply with its commands; it rather causes us to become more unwilling to keep the Law.... In the second place, the Law uncovers to man his sins, but offers him no help to get out of them and thus hurls man into despair. In the third place, the Law does indeed produce contrition. It conjures up the terrors of hell, of death, of the wrath of God. But it has not a drop of comfort to offer the sinner....

The effects of the Gospel are of an entirely different nature. They consist in this, that, in the first place, the Gospel, when demanding faith, offers and gives us faith in that very demand.... The second effect of the Gospel is that it does not at all reprove the sinner, but takes all terror, all fear, all anguish, from him and fills him with peace and joy in the Holy Ghost.... In the third place, the Gospel does not require anything good that man must furnish: not a good heart, not a good disposition, no improvement of his condition, no godliness, no love either of God or men. It issues no orders, but it changes man. It plants love in his heart and makes him capable of all good works. It demands nothing, but it gives all....

The Law is to be preached to secure sinners and the Gospel to alarmed sinners....

The Law must be preached in all its severity, but the hearers must get this impression: This sermon will help those still secure in their sins towards their salvation. Whenever the Gospel is preached, this is the impression that the hearers are to receive: This sermon applies only to those who have been smitten by the Law and are in need of comfort.

See therefore that I *must* preach the Law, because each of us is a sinner, and among our congregation may indeed be some who are “secure sinners,” i.e. people who do not wish to repent of their sins. The Law is the tool that causes us all to see our need for the Savior.

And therefore I must also preach the Gospel, because once the conscience is pricked, once our souls are terrified of the condemnation we deserve, the Gospel provides the answer, and we are comforted to know that our Savior has rescued us and offers the repentant sinner forgiveness.

3)– This also reveals the problem of those who may object to the preaching of the Law on the basis that it makes them uncomfortable. That is in fact the precisely correct

function of the Law. Each of us should, when a sermon is preached, feel uncomfortable when the sermon is preaching Law. It is God's Word, and he intends it to be preached to startle sleeping consciences awake. Therefore consciences should be ready to admit that the Law is correct when it is preached, and to find the Gospel as the sweet remedy in its proclamation of Jesus Christ and what he has done for us in taking the punishment for our sins upon himself, so that we, through Baptism, Lord's Supper, and Word, are covered in his righteousness.

Once more, I do believe that my sermons are Gospel-dominated. This does not mean I do not preach the Law – I do, and I must, or I am not doing my job. I will seek to continue to instruct the people in what the Law and Gospel are, so that it can be more clearly stated to me if I do in fact preach a Law-dominated sermon.

3. Why do we stand when the Pastor approaches the altar?

An excellent question about our Church practice. This is a matter, once again, of adiaphora, and therefore it remains for the Church to employ the option that is best for teaching the Gospel.

I may say as a prelude to the answer here that I did not know this was unusual for Our Savior's, since it is historic Christian practice.

First, a brief word about standing in the Service in general (from Paul H. D. Lang, *Ceremony and Celebration* [Ft. Wayne: Emmanuel Press, 2012], 66-67):

Standing was the normal position for worship in the early church and remained so for a thousand years. It symbolized the fact that Christians had risen with Christ and for that reason could stand up before God. It was also regarded as an expression of joy and, therefore, the most becoming posture on Sundays, festivals, and during the Easter Season, the fifty days from Easter to Pentecost. Already St. Irenaeus (A.D. 180) mentions this custom of standing for worship on Sundays and during Eastertide and derives it from apostolic authority [i.e., the apostle John taught Irenaeus' teacher to worship this way]. In our liturgical worship today, it is desirable that standing should be the most usual posture. One of the general rubrics of the *Service Book and Hymnal* also seems to indicate this when it directs, 'The congregation shall rise at the beginning of every service.'

Sometimes standing is an expression of respect. When, for example, the clergy and their assistants enter the church during the chanting of the Introit, the people show their respect for the ministers of God by standing. This custom is based on common practice in our social life. In law courts all the people rise when the judge enters.

So yes, part of the reason for standing when the Pastor approaches the altar is out of respect for his position, as one shows respect for other authorities (note: the man does not matter, only the office). But even more so, when the Pastor approaches the altar, he is stepping into the presence of God as the representative of the congregation. When the congregation stands, therefore, that is effectively each person saying, "Amen. I also wish to come before God in the life I have in Christ." It is ultimately respect more for God, as we all enter his presence, than for any human being.

This touches on the reason the Pastor faces two different directions during the service. At any given point he will face either 1) the altar, or 2) the people. When he faces the altar, he stands as the representative of the people, offering prayer, praise, and thanksgiving to God. When he faces the people, he stands as the representative of

Jesus, offering instruction, grace, forgiveness, love, and righteousness to the people. This gets to the idea of the service being comprised of both *sacramental* and *sacrificial* portions.

“Some words and actions proceed from God to the worshiper; they are called sacramental words and actions. Other words and actions proceed from the worshiper to God; they are called sacrificial words and actions” (Backer, 45). It is beneficial for the worshiper in the pew to know whether they are giving something to God or God is giving something to them in the service. We will find that the majority – and the most important parts – of the service are sacramental, that God is giving his service to us. This has massive implications for how we conduct our worship in the Lutheran church.

Glossary

adiaphora – things neither commanded nor forbidden in God’s Word, but in the realm of Christian freedom (*the singular is “adiaphoron”*)

feasts & festivals – high and holy days during the Church Year: Christmas, Easter, and Pentecost are the three *highest* feasts and festivals, and some lesser days are also observed by the Church throughout the Year (many of the Church’s holy days are listed on pp. 5 and 6 in the *Hymnary*)

Gospel – the teaching in God’s Word of what God has done and still does for our salvation; the Gospel shows us our Savior and the grace of God

Law – the teaching in God’s Word of what we must do; the Law shows us our sin and condemns us for it

liturgy – the church’s worship, in distinction from private and group devotions (in the *Hymnary*, each order of service on p. 41, 60, 88, 107, 108, 109, 120, 128, etc.)

ordinary – the parts of the service that usually will not change week-to-week (i.e., one will *ordinarily* hear these parts during each Divine Service, no matter the day)

paraments – cloths that cover the sacred furniture (especially the altar, and in Our Savior’s also the pulpit and lectern); these cloths will conform to the colors

appropriate to the seasons of the Church Year

propers – the parts of the service that changes week-to-week (i.e., the portions of the service that are *proper* to use on specific days); e.g. the Gospel Lesson for the second Sunday of Advent will be different from the Gospel Lesson for the twelfth Sunday after Trinity

vestments – sacred clothing worn by the Pastor and other participants (acolytes, assistants, etc.) during the services of the church; parts of these (stole and chasuble, etc.) will also conform to the colors appropriate to the seasons of the Church Year

Appendix 1: The Value of Liturgy

Bruce R. Backer, *Lutheran Worship*, 4th edition (1988), 44-45:

The Mass², or Order of Holy Communion [Rites One through Four in *ELH*, pp. 41, 60, 88, 107], is a gift of incomparable worth, which God has given to his worshiping community of believers. When it is used as God gave it to the church in the historical process, all the gifts of the Holy Spirit can be exercised in an orderly way and in a way that highlights the Means of Grace. Therefore, when the Order of Holy Communion is carried out as it developed in history and in accordance with God's word, his holy name will be glorified and the community of believers will grow in faith and knowledge of him and of his word.

Consider the use of spiritual gifts. The Order of Holy Communion highlights the Means of Grace whereby the Holy Spirit gathers the community of believers and strengthens it in faith and holy living. This order highlights the reading and preaching of God's word. Everything that happens before this point [the Gospel and the sermon] leads to it. The events after the preaching of the word bridge to celebration of the Lord's Supper. Outwardly this second chief event of the service seems different from the preaching of the word, but really the Lord's Supper in its unique way offers the very same gifts as the reading and preaching of God's word: forgiveness of sins, life, and salvation....

The liturgy should also be considered a work of art. By this we mean 1) that people have used their heart and mind, body, soul, and imagination to produce it, and 2) that a consideration of the final product reveals that it is greater than the sum of its parts. Furthermore, the liturgy invites us to apply to it principles of continuity, focus, proportion, and contrast. CONTINUITY. From the Invocation to the final Blessing the Order of Holy Communion proclaims and praises the Father as Creator and Preserver, the Son Jesus Christ as Redeemer, and the Holy Spirit as the Giver of faith and a holy life. Consider also the simple flow from Introit through the *Kyrie* and *Gloria in excelsis* and Collect to the Ministry of the Word. There are no ungainly moves; there are no gaps; there are no elements that work against each other. Each step carries out its part to lead the worshiper to God's word. FOCUS. The Ministry of the Word and the Lord's Supper are focal points in the liturgy. Worshipers are

² While this term "Mass" is commonly used by the Roman Catholic Church and has fallen out of use in the Lutheran Church, Martin Luther and generations of Lutherans after him retained the term for the Communion Liturgy, and it is perfectly acceptable, simply referring to the fact that the people are *sent out* into the world ("Mass" comes from Latin "missus"=sent), having the power of the Word covering them anew.

prepared for these events by a carefully designed series of prayer, praise, and thanks. Consider the preparation for the Lord's Supper. After a mutual greeting [The Preface, p. 50] worshipers join angels and archangels, the saints in heaven and on earth, together with the entire creation, in praising the holy God, who has made his people holy through him who comes in the name of the Lord [The General Preface and The Sanctus, pp. 51-52]. But then the liturgy gradually becomes quiet through the Lord's Prayer, the Words of Institution, and the Agnus Dei. After this intimate prayer for help to the Lamb, who has taken away the sin of the world, they receive, in a most solemn moment, the Body and Blood of Jesus Christ in full assurance that their sins are indeed forgiven. The movement to this high point is perfect. PROPORTION. Worshipers experience regularly the balance in the Order of Holy Communion. A proportionate time is given to hearing God's word, and an equally proportionate time is given to celebrating the Lord's Supper. CONTRAST. The path to the Ministry of the Word has contrasting songs: the Kyrie is quiet and concise; the Gloria in excelsis is jubilant and expansive. The path to the Lord's Supper has similar contrast: the Sanctus is jubilant and all-embracing; the Agnus Dei is quiet and intimate.

The Order of Communion is a great gift of God to the community of believers. Therefore it has the duty to respect the order by careful and thoughtful study. Such an approach to worship is not popular among people who want instant understanding. [How often do we complain about upcoming generations who are all about instant gratification?] The Order of Holy Communion we have has endured the test of time. Although many people have put their minds to it with the intent of changing it, this order has proved to be of such enduring value that very little fruitful change has ever been accomplished. The liturgy is an enduring work of art. It invites the worshiper to enter it as one enters a masterpiece of architecture. It invites composers to set the songs of the Ordinary [the parts of the liturgy that do not change week to week] and Propers [the parts of the liturgy that do change week to week] to new music and thereby bring the ageless, priceless treasures into the present. It invites questions. It invites study. It begs to be taught – in Bible classes, in instruction classes, in the Lutheran elementary school, in Sunday school, in every agency at the congregation's disposal. The religious discourse of worship is closer to the hearts and minds and bodies and souls of believers than any other religious language. Open this treasure to God, and show it to all who will look and listen.

Rites and ceremonies are an outward expression of what a church believes and teaches. An ancient Latin formula puts it this way: *Lex orandi lex credendi*. "As we worship so we believe" or "as we believe so we worship." The externals in worship are a means of communication which people understand and by which they are often affected more readily and powerfully than by words.... Rites and ceremonies may not only be an unreflected testimony of what is believed and taught, but they may also be a valuable safeguard for the retention of purity in doctrine among the people, even after a church has departed from the truth in its doctrinal position. The history of the churches shows that the right traditional rites and ceremonies have had a good effect. Sometimes they have helped churches over religious crises and at other times they have influenced the restoration of truth from a lapse into error.... *On the other hand, the lack of traditional and conservative rites and ceremonies in the Protestant and some Lutheran churches made them an easy prey to Pietism, Rationalism, and Modernism.* [Emphasis added]

Conservative ceremonial represents the great truths of the Christian faith and is a constant reminder of what the universal church teaches and believes. Reverencing toward the altar [i.e. bowing] on entering and leaving the church is a reminder of God's special presence in the house dedicated to the administration of the means of grace and prayer. Making the sign of the cross is a perpetual reminder of one's Baptism, in which the sign of the cross was placed on the forehead and breast, and that Holy Baptism has an ongoing meaning every day of one's life. These are but a few examples of the relationship between rites and ceremonies and the Christian faith and life. Rites and ceremonies have a very real and practical value in teaching, preserving, recalling, familiarizing, and impressing the truths of our holy Christian faith....

The very idea of liturgy excludes individualism and self-will. In private worship every person may follow his individualistic way of worship. But in public or corporate worship this is impossible. There the congregation can only worship in a common and prescribed form. And a group of congregations, a synod, and a larger church body should show its unity of faith by adhering to common rites and ceremonies. If a congregation uses a rite different from the church's service books, it is generally the result of the personal preference of its pastor or some of its members who have imposed this upon the people.

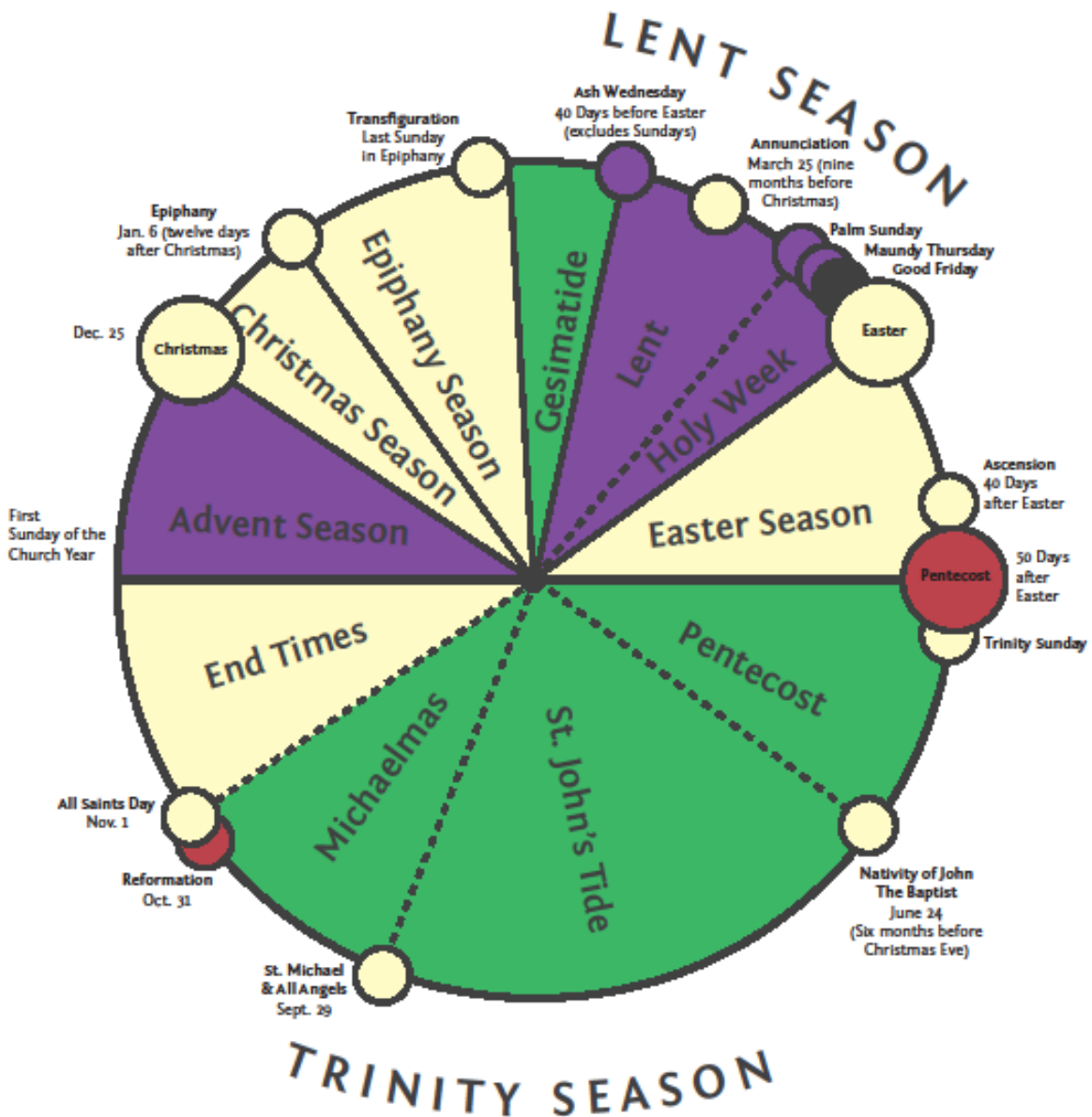
Appendix 2: Comparing Luther's Mass to Our Liturgies

<i>Formula Missae</i> (Luther's Latin Mass)	Divine Service Rite One (p. 41)	Divine Service Rite Two (p. 60)	Divine Service Rite Three (p. 88)
	1. <i>Opening Prayer</i>		
1. Introit (The whole Psalm is better)	2. Hymn or Introit		1. Hymn or Introit
		1. Invocation	2. Invocation
	3. Confession of Sin	2. Confession <i>and</i> <i>Absolution</i>	3. Confession of Sin
		3. <i>Introit & Gloria Patri</i>	
2. Kyrie eleison (with various melodies per season)	4. Kyrie eleison	4. Kyrie eleison	4. Kyrie eleison
	5. Absolution		5. Absolution
3. Gloria in Excelsis	6. Gloria in Excelsis	5. Gloria in Excelsis	6. Gloria in Excelsis
	7. Salutation	6. Salutation	
4. Collect	8. Collect	7. Collect	7. Collect
	9. Lesson	8. Lesson	8. Lesson
		9. Gradual	9. Gradual
5. Epistle	10. <i>Psalm</i>	10. Epistle	10. Epistle
6. Gradual and/or Alleluia	11. <i>Epistle</i>	11. Alleluia	11. Alleluia
7. Gospel	12. Gospel	12. Gospel	12. Gospel
8. Nicene Creed (optionally sung)	13. Creed	13. Creed	13. Creed
9. Sermon (perhaps at the beginning of the service - Matt. 3:3)	14. Sermon	14. Sermon	14. Sermon
10. Preparation of the elements	15. Prayer & Benediction	15. <i>Offering</i>	15. Prayer & Benediction
11. Preface & Proper Preface	16. Offering	16. <i>Prayer</i>	16. Offering
12. Words of Institution, chanted	17. Preface & Proper Preface	17. Preface & Proper Preface	17. <i>Exhortation</i>
13. Sanctus	18. Sanctus	18. Sanctus	18. <i>Preface & Proper Preface</i>
	19. Exhortation	19. Exhortation	19. <i>Sanctus</i>
14. Lord's Prayer, chanted	20. Lord's Prayer	20. Lord's Prayer	20. Lord's Prayer
	21. Words of Institution	21. Words of Institution	21. Words of Institution
15. Pax Domini		22. Pax Domini	
	22. Agnus Dei	23. Agnus Dei	22. Agnus Dei
16. Distribution during Agnus Dei	23. Distribution	24. Distribution	23. Distribution
		25. Nunc Dimittis	
17. Collect	24. Collect	26. Collect	24. Collect
		27. <i>Salutation</i>	
18. Benedicamus		28. Benedicamus	
19. Benediction	25. Benediction	29. Benediction	25. Benediction
	26. <i>Closing Prayer</i>		

Rite Four (p. 107) can be demonstrated to be the closest of our liturgies to Luther's Formula Missae.

THE HISTORIC CHURCH YEAR

Festival Half



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