

## AIDS TO UNDERSTANDING THE ORDER OF WORSHIP IN THE LUTHERAN CHURCH

The Lutheran order of worship is Biblical. Its content, including much of the phraseology, is taken directly from the Scriptures. Examples of this are:

The Invocation	Matthew 28:19
The Confession of Sins	Psalm 124:8, Psalm 32:5,
The Introit	Ps 119:137, 124:1 (17th Sunday after Trinity – Different verses each Sunday) *
Gloria Patri	I Pet. 1:2-3
The Kyrie	Psalm 33:22
The Gloria in Excelsis	Luke 2:14
The Epistle	Ephesians 4:1-6 *
Gradual	Ps. 33:12; Ps. 33:6, Ps. 118:15b-16a *
Hallelujah	Revelation 19
Gospel	Luke 14:1-11*
Glory be to You, O Lord	Hebrew. 13:21
Praise be to You, O Christ	Romans 15: 11
Creed	1 Cor. 15:3ff, Rom. 8:34, 1 Jn. 4:12, I Jn. 4:15, I Cor. 8,6; 1 Tim. 2:5f, I Tim. 6:13, II Tim. 4:1, 1 Cor. 12:4ff, II Cor. 1:21f, 13:14, I Pet. 1:2, Matt. 28:19
Sermon	An exposition of Bible Text *
Offertory	Psalm 51
General Prayer	I Tim. 2:1ff.
The Sanctus	Isaiah 6, Matt. 21:9
Lord's Prayer	Matt. 6:9-13
Words of Institution	I Cor. 11:23-25, Matt. 26:21-28, Luke 22:19-20
The Agnus Dei	Jn 1:29,36
The Distribution	See "Words of Institution" above.
The Nunc Dimittis	Luke 2:29-32
The Thanksgiving	Psalm 136:1
The Benediction	Numbers 6:24-26

The Lutheran approach to worship is orderly. There is a fixed framework or pattern which is followed each Sunday. Within this pattern, however, there are parts which change each Sunday. We call these parts "propers." They add freshness and variety to the service. Examples of these are the Introit, Collect, Gradual, Sermon, Hymns, Scripture Lessons, etc. In most cases the Propers on a given day express one central idea.

Lutheran worship is reverent. It heeds the admonition of Scripture which says, "Walk prudently when you go to the house of God; and draw near to hear rather than to give the sacrifice of fools, for they do not know that they do evil" (Eccl. 5:1). It is customary for the Lutheran worshiper to quietly enter the church, bow his head in prayer, read psalms or hymns, and sit in peaceful meditation until the worship service begins. When once the service begins, he wholeheartedly engages in all aspects of worship. He does not regard the service as entertaining; but, as engaging. He puts effort into his participation and takes seriously his involvement. He knows that he is worshipping the Lord of heaven and earth. He considers it a profound privilege to be among those who reverence the Holy, Almighty, and Everlasting God. And he acknowledges that life's greatest joy is found in the worship and service which he can render to Him to Whom he is indebted for all things pertaining both to this life and the life to come. To Him be the glory in the Church throughout all ages. Amen.