

Click here to open service webpage for: 2015/02/01/

## ✠ TODAY AT GRACE ✠

Organist: Sue Nelson                      Elder: Frank Radichel  
Ushers: Paul Lentz, Brad Kitzman, Rick Nelson, Keith Radichel,  
 Bob Vandever, Bobby Vandever, Matt Vandever  
Counting Team 4: Ed Lentz; Roger Ochsner; Al Rosendahl;  
 Dave Rust; Lynn Sandhoefner  
Hospitality Team 5: Pat & Dawn Paplow; Mike & Pat Dick;  
 Frank & Ann Radichel

Church Cleaners: Dick                      School: A. Baker

## ✠ NEXT WEEK AT GRACE ✠

Ushers: Benno Sydow, Gary Gunther, Larry Nelson, Jacob  
 Rhinesmith, Rich Rhinesmith, Jeff Stifter  
Counting Team 1: Dan Degnan; Larry Nelson; Phil Radichel;  
 Pat Paplow  
Hospitality Team 6: Richard & Shauna Rhinesmith; Brian &  
 Maureen Eichstadt; Brandt & Teresa Wendland  
Church Cleaners: Dick                      School: K. Baker

## ✠ OUR SCHEDULE ✠

**Sun., Feb. 1:** 9:00 am – Sunday School and Bible Class  
 10:00 am – Worship Service w/Lord's Supper  
 11:15 am – Hospitality  
**Wed., Feb. 4:** 4:30 pm – Catechism for Public School Students  
 7:00 pm – Midweek Bible Class (Angels)  
**Sat., Feb. 7:** 11:00 am – Bridal Shower for Christina Hein  
**Sun., Feb. 8:** 8:30 am – Choir Practice  
 9:00 am – Sunday School and Bible Class  
 10:00 am – Worship Service  
 11:15 am – Hospitality  
 12:00 pm – Council Meeting  
**Sun., Feb. 15:** 3:00-6:30 pm – Evangelism Worship @ Eau Claire, WI  
**Wed., Feb. 18:** 6:00 pm – Lenten Soup Suppers Begin  
 7:00 pm – Midweek Lenten Worship Services Begin

**Last Week's Stats:** Jan. 25, 2015 Sun.: 113 S.S.: 16 B.Cl.: 40 Wed.: 21

Sun. Offering:	Grace:	\$2,027.40	CLC:	\$795.00	
Weekly Need:	Grace:	3,340.00	CLC:	1,060.00	
-Under / +Over:	Grace:	-1,312.60	CLC:	-265.00	
Year-to-Date Offering:	Grace:	\$10,702.03	CLC:	\$2,796.60	
Year-to-Date Need:	Grace:	13,360.00	CLC:	4,240.00	
Year-to-Date (+/-)	Grace:	-2,657.97	CLC:	-1,443.40	
GLC Other:	1962.61*	Living Faith:	0.00	Tuition Aid:	50.00
SAF Endowment:	0.00	MDF:	50.00	Kinship:	50.00
ILC Student Aid:	10.00	ILC Bldg.	100.00	IIF: 0.00	CEF: 0.00
Current Balances:	Parking Lot:	+3,920.00	Tuition Aid:	+7,149.12	

\* \$1,670 Pal Dauer Memorial

## Grace Lutheran Church & School



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 Fridley, MN 55432



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Home Page: [www.CLGraceLutheranChurch.org](http://www.CLGraceLutheranChurch.org)

Member: CHURCH OF THE LUTHERAN CONFESSION

**Pastor:** John Hein (Cell 612-408-1635)

**Phone:** 763-784-8784

**School Phone:** 763-784-6340

**Grades:** Kindergarten-8<sup>th</sup>

**Church Year:** Epiphany 4

**Date:** February 1, 2015

## ✠ WORSHIP INFORMATION ✠

### Hymns:

TLH 27: Oh, Bless the Lord, My Soul  
 TLH 17, st. 1-2, 5-6: Oh, Worship the King  
 TLH 30, st. 1-2, 5-6: Oh, That I Had a Thousand Voices  
 Distribution: TLH 305  
 TLH 309: O Jesus, Blessed Lord to Thee  
 Listening assistance is available. Please ask an usher.

### Worship Prep:

Psalm 100, TLH p. 144 f.

### Liturgy:

TLH, p. 15 (Communion)  
 Gloria: TLH p. 17-19

### Scripture Readings:

Psalm 100  
 John 4:19-26

### Sermon: Psalm 27:4-6

Note: Our sermon today is an explanation of the liturgy throughout the worship service. After the introduction by the Pastor, a narrator will help explain each part of the liturgy.

(Psalm 27:4-6) One *thing* I have desired of the LORD, That will I seek: That I may dwell in the house of the LORD All the days of my life, To behold the beauty of the LORD, And to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle He shall hide me; He shall set me high upon a rock. And now my head shall be lifted up above my enemies all around me; Therefore I will offer sacrifices of joy in His tabernacle; I will sing, yes, I will sing praises to the LORD. (NKJV<sup>TM</sup>)

### Liturgy Explanation

1. We prepare to meet our Lord.
2. We welcome and praise our Lord.
3. Our Lord speaks to us.
4. We offer ourselves to the Lord.
5. Our Lord gives himself to us.
6. We thank our Lord.
7. Our Lord dismisses us with his blessing.



*Today we will take the time to consider an explanation of our Lutheran liturgy. The word "liturgy" means "service." Our whole life as Christians is to be our service (liturgy) to God. It is in the Sunday service, however, that the liturgy of our whole Christian life comes into a joyful focus. We gather together for an intimate communion with our Lord. He comes to us, speaks to us, and blesses us through His Word and Sacrament. We come to Him and speak to Him in prayer, praise, and thanksgiving. The Sunday worship service is the recurring moment of high splendor in our earthly lives, a God-given foretaste of the heavenly life to come.*

*Welcome to our guests and visitors. We appreciate the opportunity to share God's Word with you today. Please come again! Those interested in learning more about the Scriptures and our doctrinal position, please speak with Pastor Hein. He would be delighted to visit with you!*

## ✠ THE ANNOUNCEMENTS ✠

- ◆ **Close Communion:** In obedience to God's Word, and out of concern for the welfare of souls (1 Corinthians 11:29), and finally that we may honestly express the unity of faith and hope that binds us, we ask that only such as have identified with Grace through public confession of faith or another CLC congregation, approach the altar at the usher's direction.
- ◆ **Lord's Supper:** Just as a reminder, communicants are to examine themselves prior to communing. 1 Corinthians 11:27: "But let a man examine himself, and so let him eat of the bread and drink of the cup." Our hymnal has a few helps for this. Please see the prayers listed on pages 118-119 for before and after receiving the sacrament. There is also the wonderful preparation found in the Catechism with Luther's Christian Questions. This is something that could be read in the morning or even on the way to church. Hymns 304 to 316 can also serve as helpful preparation prayers, in particular Hymn 310.
- ◆ **Worship:** During this Epiphany season, we have been considering the various things that make our worship meaningful and significant.
  - ➔ Epiphany 1: Meaning and significance of hymns and singing
  - ➔ Epiphany 2: Meaning and significance of items in the church
  - ➔ Epiphany 3: Meaning and significance of sermons
  - ➔ Epiphany 4: Meaning and significance of liturgy

The hope of your Pastor is that this series has led you to a greater appreciation for the entirety of our worship experience.
- ◆ **Thanks:** To our former vicar, Seminarian Rob Sauers, for helping us explain the liturgy today. May the remaining months of his seminary training be blessed as he awaits a call to service in the ministry.

- ◆ **Thanks:** Don Auel wants to thank the congregation for the cards, prayers, and support in response to his mother's passing. We thank the Lord for His Word which provides comfort at all times.
- ◆ **Directory:** Please check your contact information in the draft copy of the directory located in the narthex and make any necessary edits.
- ◆ **Anniversaries:** The newsletter team would like to include wedding anniversaries on the calendar. Please be sure to add yours on the sheet on the narthex table. Thanks!
- ◆ **Midweek Lenten Services:** This year our midweek services will begin on Ash Wednesday, Feb. 18, 7 pm.
- ◆ **Lenten Soup Suppers:** These start on Feb. 18, 6 pm. There is a sign-up sheet for soup, setup, and cleanup.
- ◆ **2015 Cleaning:** A lot of slots are still open for the year!
- ◆ **Bridal Shower:** A bridal shower will be held for Christina Hein this coming Sat., Feb. 7 at 11:00 am here at the church. See the invitation on bulletin board for details. Please RSVP to Heidi Nelson by today.
- ◆ **Grade School Tournament:** The basketball tournament for our CLC youth is held on the Immanuel campus in Eau Claire, WI. This year it will be held on March 13-15. This includes grades 5<sup>th</sup> through 8<sup>th</sup>. Those who are interested in playing may speak with Pastor Hein.
- ◆ **Evangelism Workshop:** All are invited to participate in this year's Evangelism Workshop on Sun., Feb. 15, 3:00 to 6:30 pm at Messiah, Eau Claire. The theme this year is "Prepared to Answer!" Questions come your way when people know you are a practicing Christian. Will you know what to say? Do you know how to use questions as an opportunity to share your faith in Christ? This workshop will leave you better equipped to serve the Lord, who first served you, by being His witness. Our format will feature presentations, as well as break-out sessions for discussion and application. A soup and chili fellowship supper will follow. Come and learn – Come and share!
- ◆ **Visitation to Myanmar:** Missionary David Koenig (part-time visiting missionary to Myanmar) and Pastor Todd Ohlmann (CLC Board of Missions Chairman) will be working with the leaders and pastors of our sister church-bodies in Myanmar from January 27-February 10. Plans are to conduct pastoral training seminars in two different locations and to visit as many congregations as possible while they are there. Please keep this visitation and teaching trip in your prayers. You can follow the trip blog at: <http://2015-clc-myanmar-visit.blogspot.com/>
- ◆ **CLC News:** Pastor Richard Kanzenbach of Morning Star in Fairchild and Peace with God in Onalaska, WI, has returned the call to Calvary in Marquette, MI.
- ◆ **Sunday School Memory Work:** #15 – First Article



# Appreciating our Lutheran Liturgy as a Confessional Tool

## Introduction

The congregations of our synod almost exclusively use *The Lutheran Hymnal* as the hymnal of choice for corporate worship. Printed in 1941, this hymnal is still a wonderful treasure in both hymnody and liturgy for those who use it. In recent years there has been a great deal of discussion on liturgy at our pastoral conferences, and many pastors and congregations of the CLC have been seeking liturgical alternatives to what is presented in *TLH* for varying reasons. This is evidenced by the CLC's production of *Worship Supplement 2000* and the general acceptance of this resource throughout our synod. But where do we go from here? Some of our churches are considering replacing *TLH* with one of the new Lutheran hymnals that have been produced. Other pastors develop their own liturgies, either regularly or for special services on occasion.

The history of our Lutheran liturgy is an interesting and very complicated one, tracing its history back through several centuries, countries, and languages. But it is a valuable study in that it helps us to see the theological confession of our liturgy in the face of the influence of rationalism. In short, it teaches us to have a greater appreciation for what we have in our midst – and often take for granted. In presenting this paper, it is my prayer that this study will help us understand the vital importance of our liturgy in worship, to reflect on the proclamation of our Lutheran liturgy, and to take great care in the selection of alternative liturgies. ...

## The Nature of Liturgy

The word "liturgy" is derived from the Greek and means "service" (see Acts 13:2). Throughout Christian history the term has been used to refer to the standard order of events within a worship service. Consider how many people in our time refer to churches as either "liturgical" or "non-liturgical" depending on the formality or complexity of their worship service. There is certainly a huge gulf between the order of service in a Catholic church and that of a Baptist church. The Catholic service is very structured and purposeful, while the Baptist service is very free and superficial.

Sadly, since the time of the Reformation, many churches have come to see the liturgy as mere decoration instead of an essential part of the worship service. To a growing number of churches the liturgy is seen only as "window-dressing" for preaching. The result is that the real substance of the liturgy has been altogether removed by many churches. When liturgy is seen as simply decorative, then it becomes basically trivial and of no value. But liturgy is much more than ritual form. Before anything else, liturgy is (or should be) theological substance serving to instruct and teach. Our Lutheran liturgy is confessional. The liturgy we use serves a specific purpose and is based directly on the words of Scripture. As we move through our worship service we are on a spiritual journey – not of emotion, but of substance.

Throughout its history the orthodox Lutheran church has had to fight to keep a truly orthodox Lutheran liturgy. It has had to resist pietistic and rationalistic influences and has had to purge them at times. Kurt Marquart comments on our Lutheran forefathers' understanding of the liturgy as a confessional tool and their struggle to keep it as such:

The orthodox fathers of the Lutheran Church believed that the confession of the church was at stake in its liturgy. They therefore resisted persistent nibbling away at the liturgy by degrees (p. 70).

Generally, this has been understood in our Lutheran heritage. While we realize that there is no divinely given law that mandates a specific form of worship for New Testament believers, this is still an issue of the utmost importance. Marquart adds:

The fact that such decisions are not divinely prescribed does not make them unimportant. Already the Formula of Concord insisted that even "indifferent" matters could, in certain situations, have strong doctrinal implications, in which case they were no longer indifferent (p.63).

## Lutheran Hymnal History

The smallest changes in a liturgy can reveal that there are serious doctrinal issues being compromised, whether knowingly or unknowingly. This has repeatedly been the case throughout the history of Lutheran hymnals in America. During the dawn of Lutheranism in America the New York Ministerium produced a confessional Lutheran liturgy which was very quickly corrupted by rationalism. Describing this period of history Precht writes:

Sad to state, as the Lutheran churches gradually began worshiping in English, the Lutheran liturgical forms suffered erosion, and congregational participation waned to the point that many congregations became almost indistinguishable from their Reformed neighbors (p. 101).

The tide of rationalism in the liturgy was stemmed thanks to the efforts of Charles Porterfield Krauth and Beale Schmucker who edited an earlier liturgy and included it in their *Church Book* of 1868. Both of these men were instrumental in developing the Common Service, which is the foundation for the order of service that is found in *TLH*. This order of service was based "on the liturgies contained in the conservative church orders of Saxony and North Germany" and was "reflective of Luther's reform of the Latin Mass in his *Formula Missae* of 1523" (Precht, p. 101). ....

Liturgies are confessional and, as such, they play a crucial role in the Scriptural education and instruction of those who worship. The examples that we have seen within Lutheranism should serve as a warning to us today. We should not be eager to give up our orthodox Lutheran liturgies for the so-called success of theologically "watered-down" liturgies. We should strive to avoid falling into the errors of others by learning from their mistakes.

## The Confessional Nature of our TLH Liturgy

Let's begin by stating that there is no such thing as a perfect hymnal or a perfect liturgy. As edifying as many hymnals may be, none will ever be perfect. Some of this is due to overlooking theological implications of certain words or hymns. Much of this may also depend on the geographical perspective of the congregation or pastor. ... But, in spite of these shortcomings, we still find in *TLH* a liturgical and confessional treasure. A study of other Lutheran church bodies reveals that they are no longer accurately teaching essential Christian doctrines like the Inspiration of Scripture, the Deity of Christ, the Vicarious Atonement of Christ, Original sin, and forgiveness of sin through the grace of God in Christ. A look at many liturgies from our Lutheran and Protestant neighbors will show these doctrines to be slighted if not neglected completely. With this in mind, let's consider the rich confessional nature of our Lutheran liturgy in *TLH*.

► **The Trinity** - The Common Services (pages 5ff, 15ff) contain regular and repeated references to the Trinity. These can be found in the Invocation,

Absolution, Gloria Patri, Gloria in Excelsis, Collect, Triple Hallelujah, Creed, Prayers, Nunc Dimittis, Benediction, and Triple Amen. These services are replete with specific references to the unity and persons of the Triune God.

► **Original sin** - ... When the doctrine of sin is weakened, the doctrine of salvation through Jesus Christ is also diluted. Consequently our liturgy is full of references to our inherent sinfulness and the resulting truth that we deserve nothing but God's condemnation. We confess that we "are by nature sinful and unclean and that we have sinned against You in thought, word and deed" and that we "justly deserved Your temporal and eternal punishment." This is reiterated in the Gloria in Excelsis, Offertory, Lord's Prayer and Agnus Dei where we plead for forgiveness and ask the LORD to have mercy on us in Christ.

► **The Vicarious Atonement of Christ** - In an age where an increasing number of churches are teaching that God did not punish Jesus for our sins it is essential that the atonement for sin be clearly confessed in our liturgy. In the Confession and Absolution of our liturgy we acknowledge "the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ" and "Your only begotten Son to die for us." The atonement of Christ is clearly presented in the Apostles' and Nicene Creeds.

► **Forgiveness by the Grace of God through Christ** - This also is an important aspect of our proclamation. One pastor commented: "More and more, liturgies emphasize our offering of thanks and praise to God, rather than God's Word coming to us to justify the ungodly. Our worship should clearly confess that it is in Christ alone that forgiveness from sin can be found. This is again clearly announced in our liturgy through the Confession and Absolution, Gloria in Excelsis, Creeds, Agnus Dei, Nunc Dimittis, and Benediction.

What a clear and joyful expression of our Lutheran confession can be found in our Lutheran liturgy! One pastor, commenting on the grandeur and substance of the Trinitarian Lutheran liturgy, stated that it is "so full of Gospel that if one fell over on the spot he could have died hearing the Gospel, with the praise of the Lord on his lips." What a blessing indeed!

### Challenges

At this point we should all agree that the liturgy serves as a very important confessional tool through which we proclaim faithfully the teachings of Scripture. The Common Service found in *TLH* is a fine example of such faithful proclamation. But there are challenges that confront us. Within the congregations of our synod there are many minor differences in the use of the Common Service. This is due in part to congregational custom and history. However, as a result of these changes it can be difficult for those unfamiliar with the liturgy to follow along. There are also those who struggle to understand parts of our liturgy due to its archaic wording. There are those who think that we should change our liturgy to make it appealing to the unchurched. Recognizing that the Lutheran liturgy is a confessional tool, we should not ascribe to such philosophies! Marquart writes:

In this view, the church meets in solemn public assembly not to conduct pep rallies for worthy causes, or to boost a religious talk with publicity stunts, but to transact the awesome and life-giving "mysteries of God" (1 Cor. 4:1) (p. 59f). ...

The apostle Paul spoke to the elders of Ephesus saying:

*For I have not shunned to declare to you the whole counsel of God. Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves (Acts 20: 27-30).*

As undershepherds of Christ, how can we deal with the challenges facing the people of our congregations?

► **Liturgical Instruction** - First and foremost we should make a continual point to explain the meaning and history of our liturgy to our members. This can be done through individual instruction, Bible Class studies, and even narrative worship services. When our people understand the liturgy, they will appreciate its clear confessional nature.

► **Update the Language** - Some of the new hymnals and supplements have produced revisions of the Common Service with updated language. In these services the archaic words have been replaced by words more easily understood. ... The LC-MS's *Lutheran Service Book* setting 3 is another revision of the Common Service which has retained the melodies found in *TLH*. ...

► **Use alternate liturgies** - The *Worship Supplement 2000* setting 2 is a strong alternative liturgy which can be easily learned by congregations. There are also various other liturgies that have been put together by various CLC pastors that are well constructed and can be used for occasional services.

With this let me add a word of caution. Sometimes change is brought about because the words of the liturgy are so familiar that it can be done without thinking about it. Some have responded to this problem by using a different liturgy every week. While this may keep your members on their toes, there is a major problem with such a response. One of the most important benefits of repetition in our worship is learning formularies by heart. This is an aspect which should not be overlooked or minimized. This is a benefit for all age groups, but especially the young who cannot read and the elderly who lose their sight. Through the repetition of our confessional Lutheran liturgy, we become more versed in the teachings of God's Word especially when we consider how much of our Lutheran liturgy is based directly on specific passages of Scripture.

### Conclusion

As pastors we need to recognize that our Lutheran liturgy is a confessional tool. We also need to emphasize this point to our people, and explain why it is vital for our church to have a solid, Scriptural, liturgical foundation. We should also learn from the history of our Lutheran forefathers, and avoid slipping into the errors of many Lutheran (and non-Lutheran) liturgies. We should review liturgies critically and be careful in our use of new ones, remembering that the liturgies we use do much to shape the theology of our members. At the same time we should learn to imitate that which is clearly and solidly confessional in our Lutheran liturgy. In short we should value and appreciate the confessional nature of our Lutheran liturgy and not be eager to set it aside for something new. May God grant that we continue to proclaim His Word in its truth and purity by means of our preaching and our liturgy. As we strive to make faithful confession of His saving Word to all the world, may He also help us to realize that only His Word brings about results according to His divine will! Lord, keep us faithful stewards of that Word!