



Worship and Liturgical Resources

Evangelical Lutheran Church in America

God's work. Our hands.

Scripture Shapes the Assembly

Leader's Guide

Revised: 5/2010

Notes for Leaders

Format

These modules were prepared by the churchwide worship staff and have been reviewed by a variety of reviewers around the church. Some of the sections have been carefully worded in response to ongoing debates about worship in the ELCA and comments and questions that are regularly fielded by the worship staff. Therefore, conversation with the worship staff about the content of the module is strongly advised, especially where there is confusion or disagreement with the assertions of the text.

A full text is provided. For the most natural and engaging presentation, you may choose to use the script as a guide putting the points into your own words. Take some time to consider your leadership and presentation style. You may decide create powerpoint presentation for visual support of the module.

Throughout the module, there is opportunity for the participants to discuss in small groups. Be prepared to assist people in forming those small groups and prepare for the movement between the large group and small groups when you set up the room.

Handouts have been developed that coordinate with the presentation. Be sure to make enough copies for all participants.

The modules include frequent examples based on hymns or liturgical music from *Evangelical Lutheran Worship*. Consider an invitation to a musician who can lead participants in singing those musical examples. If no musician is available, be sure to use hymns or songs that can be easily sung without musical accompaniment.

At the end of the module, there is time for participants to discuss “next steps” in their communities of faith. This is an important discussion that enables participants to make plans to act on their learning and lead positive change in their congregation. As you are leading the module, make sure to allow time for this discussion. It is better to edit or drop portions of the presentation prior to this discussion rather than to skip it.

Although this module was written to be completed in a 3 hour time frame, it may take longer especially if participants are given a lot of time for discussion. You may need to edit the content down to suit your needs and time frame or plan for a longer time to present the module.

Physical arrangement

The best arrangement will be a meeting space with moveable seating that facilitates the formation of small groups for conversation. Ideally the room will not feel cramped nor overly large. A comfortable temperature and ventilation are helpful to aid concentration and participation.

If projection will be used, make sure that the projection can be seen by all participants.

Group discussion

Group discussions work best in small groups of 4 to 8 people. It may be beneficial for the same group to meet together throughout the event. If there are people from multiple congregations, encourage people to be in conversation with people from different congregations. You may decide to “count off” by the number of groups and then have like numbers gather together.

Be prepared to facilitate times of “reporting” from the small groups. Some groups may need encouragement to stay on task and focus their comments on the question at hand.

This module has been prepared assuming that the audience will be from any member of the assembly, not only worship leaders, planners, musicians, and pastors. If you know that there will be a number of people for whom much of this module would be a review, you may enlist their assistance with small group leadership.

Fielding Questions

Before leading the module, take some time to reflect about how you will respond to questions from the participants. Feel free to provide that e-mail address during your presentation. Be prepared to stop unhelpful conversations in a way that validates diversity and redirects back to the topic at hand.

A good strategy for responding to ideas from the participants is to encourage other participants to comment, balancing both the positive aspects and challenges presented by the idea.

The Bible

This module intentionally does not address specific questions about biblical interpretation. Nor does it seek to offer a platform for one “right” or overarching “Lutheran” interpretation of scripture. Rather, it seeks to offer a brief foundation of interpretive issues insofar as it impacts worship practice. It is wise to be prepared to field questions about biblical interpretation by being clear about the objectives of the module and suggesting other opportunities for discussion about biblical interpretation. The “Book of

Faith” initiative recognizes that there are many interpretive approaches within the ELCA and encourages congregations to be in conversation surrounding our varying interpretations.

This module refers to many biblical passages. Participants may be guided through these passages in a variety of ways:

- participants may be encouraged to bring their bibles to the event
- Bibles may be made available for all participants to use at the event
- Scripture citations may be added to the power point presentation or printed on overhead slides to be projected onto a screen. Be sure to cite the translation you use and follow appropriate citation procedures. (Click on a particular translation at <http://www.biblegateway.com/versions/> for specific copyright information.)

Biblical literacy should not be assumed. Leaders should be clear about where biblical passages are located among the books of the bible and give ample opportunity for page turning if participants will be following along with a bible.

Evangelical Lutheran Worship

This module refers to a number of hymns and pieces of liturgical music from *Evangelical Lutheran Worship* (ELW) that include scriptural references and allusions. Participants may be urged to bring copies of ELW to the module. Alternatively, copies of ELW may be made available for use by the participants.

Questions about decisions made in the development of *Evangelical Lutheran Worship* may arise. These questions are best directed to the churchwide worship staff at worship@elca.org.

A scripture index of service music and hymns can be found beginning on page 906 of the *Leaders’ Edition of Evangelical Lutheran Worship*. For Sundays and Seasons online subscribers, you may use the “Hymns and Songs” search feature to search by scripture reference. Additionally, each hymn’s “Details” page lists its scripture references.

The “Scripture and Worship” list from *Evangelical Lutheran Worship* has been provided at the end of this document for your convenience. It can be found beginning on page 1155 of the pew edition of *Evangelical Lutheran Worship*.

FAQ: Fully Anticipated Questions

Children’s sermons

Children’s sermons were excluded from the module because of the many different traditions and approaches to them. If someone might ask about them, it is best to remind the group that children’s sermons are for children and not for the adults. They may or may not be biblical, depending on the tradition (resources are available for Lectionary-based children’s sermons at Augsburg Fortress.) It is recommended that people who provide these times for children within worship be in conversation with someone who knows about developmental understandings of the children who are coming forward in your congregation. Story telling is a good art to learn with regard to children and the bible.

ELW and the Trinitarian name of God

ELW maintains the “Father, Son, and Holy Spirit” name of God (from Matthew 28), especially in places where it is a direct connection to baptism. The language of the worship service is also intentionally Trinitarian in other places: Trinitarian invitation to Lord’s prayer, thanksgiving for baptism at the beginning of burial of the dead, etc. “Father, Son, and Holy Spirit” is in place as the first option. Also provided are other options for those who seek the expansiveness of language and to use a broader array of scriptural images. Some may make the argument that the invocation of the “Trinity” is a problem because the description is not biblical but doctrinal. Questions about these language issues can be directed toward the worship staff of the ELCA, most easily via email to worship@elca.org.

ELW Psalm version vs. translation

The psalter in ELW is an updated version that was examined by Hebrew scholars of the church. Once the version was developed, it was reexamined by scholars not involved in creating the version. The version in the ELW went through theological and liturgical review. Try not to get caught up in defending the ELW version of the psalms. NRSV translation is readily available and it is fine for congregations to use that translation instead of the ELW version. Again, more specific questions can be directed to the ELCA worship staff at worship@elca.org or the Augsburg Fortress worship editorial staff.

“Peace of Christ” changed from “Peace of the Lord” in ELW

This change in language brings the sharing of the peace into a more specific reference to the post-resurrection appearance of Christ in John 21:20. “Lord” is ambiguous.

Fear of “Bible-idolatry”

Be aware that there are those in the church who will be sensitive to worship practices that seem to worship a book rather than the living Word of God that is found within the book. Point to the simple fact that practice reveals what we believe and then lead the participants in conversation weighing the pros/cons of whatever practice is disputed.

Ecumenical Worship Texts

The ecumenical worship texts commonly used in Lutheran worship include the Kyrie Eleison, Gloria in Excelsis, Apostles’ Creed, Nicene Creed, Sursum Corda (Great Thanksgiving dialogue), Sanctus and Benedictus (Holy, Holy, Holy), Agnus Dei (Lamb of God), Gloria Patri, Benedictus (Song of Zechariah), Magnificat, and Nunc Dimittis (Song of Simeon). These texts underwent their most recent language update in 1988 by the English Language Liturgical Consultation (www.englishtexts.org) and are the texts used in ELW. For background on these texts and their translation issues, see the document “Praying Together” which is out of print but available as a pdf at <http://www.englishtexts.org/text.html>.

Resource Review

Before facilitating this module, it may be helpful to review the following resources:

The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament (1997) available online at <http://www.elca.org/Growing-In-Faith/Worship/Learning-Center/The-Use-of-the-Means-of-Grace.aspx> Pay particular attention to Part I: Proclamation and the Christian Assembly.

Renewing Worship 2: Principles for Worship (2002) available online at <http://www.elca.org/Growing-In-Faith/Worship/Learning-Center/Principles-of-Worship.aspx> or for \$15.00 at www.augsburgfortress.com. Although the chapters on Language and Preaching most directly address scripture in worship, the chapters on Music and Worship Space may also play a part in the conversation. The *Use of the Means of Grace* is an appendix in this volume.

Central Things: Worship in Word and Sacrament by Gordon Lathrop (2005). Available as part of the Worship Matters series for \$9.99 at www.augsburgfortress.com.

The historical documents of the “Book of Faith” initiative including the presentations, “The Living Power of Scripture in the Midst of Change” by Dr. Diane Jacobson, and “Scriptural Theology and the ELCA: Challenges and Resources” by Dr. Erik M. Heen, both available at http://www.bookoffaith.org/bof_new/historic.htm

Opening the Book of Faith: Lutheran Insights for Bible Study by Diane Jacobson, Mark Allan Powell, and Stanley N. Olson (Augsburg Fortress, 2008). This is the first published resource of the Book of Faith initiative.

Using Evangelical Lutheran Worship: The Sunday Assembly by Gordon Lathrop and Lorraine Brugh (Augsburg Fortress, 2008). In particular, it may be helpful to read the opening foundation chapters and the chapter on “Word” found on pages 137-175.

Questions

If you have questions about the content or presentation of this module, contact The Rev. Jennifer Phelps Ollikainen, Associate for Worship Resources, 773.380.2577, Jennifer.Ollikainen@elca.org.

Let us know how it goes! We would love to hear stories about how this material is being used, what can be improved, and what additional topics should be developed. Contact us at worship@elca.org.

Presentation Outline

(Introductions and opening worship)

Introduction

Scripture and the Worship Pattern

Scripture is Proclaimed in the Assembly

Scripture is Interpreted in the Assembly

Scripture Shapes Prayer and Praise

Scripture Shapes Space

Scripture Extends Out from the Assembly

Conclusion

GETTING STARTED

1. Begin with worship, such as:
 - Song and prayer
 - Responsive Prayer (ELW page 328) [perhaps with added scripture and a song]
 - Morning or Evening Prayer

Be contextual and show flexibility and freedom with forms. Use the “Pattern” pages at the beginning of the Daily Prayer section (page 296) as a guide.

Use *Evangelical Lutheran Worship* as a resource to find an appropriate reading for the day – be sure to check the church year section for possible festivals! When using the daily lectionary (beginning on page 1121), be aware that it may be best use flexibility, choosing a text from the list of texts for the week rather than sticking to the “correct” day. You can also find the lectionary prayer for the week in section of Propers for the church year (starting on page 18) and hymns that utilize biblical material. A scripture index for hymns can be found in the back of *Evangelical Lutheran Worship Leaders Desk Edition*.

2. Continue with introductions & logistics for the day, including:
 - Introduction of leaders and organizers
 - Thank local hosts
 - Information about registration
 - Restrooms
 - Meal or break information
3. Get to know who is present: pastors, musicians, lay, worship committees, others. . .

Scripture Shapes the Assembly

Presentation Text

Introduction

Worship is biblical.

In worship,

We read the Bible.

We use biblical speech, allusions, metaphors, images.

We participate in biblical actions:

Gathering, reading, baptism, sharing the meal, and missional sending.

The church is defined by worship shaped by scripture.

We talk of the “external marks of the church:” word and sacrament.

As is described in our confessional documents,

Word and Sacrament are

the teaching of the Gospel

and the administration of the sacraments

in harmony with the Gospel of Jesus Christ

That is, scripture maintains the integrity of the public proclamation of the gospel
and the administration of the sacraments.

That Gospel which we encounter in that proclamation and in the sacraments
is living and active

shaping and transforming our lives.

In the public proclamation of the Word of God,

being washed with water, and remembering the washing,

in the eating of the meal. . .

That is, in worship!

We are transformed so that we become the body of Christ.

In worship,

We are publicly connected as people of “the book” --

connected to all people of the book across time and space.

And being people of “the book” matters.

Our ELCA Constitution puts it this way:

“The canonical Scriptures of the Old and New Testaments are the written word of God. Inspired by God’s Spirit speaking through their authors, they record and announce God’s revelation centering in Jesus Christ. Through them God’s Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.” (2.02.c.)

Scripture is central to our lives of faith

as the primary written location of the foundation
and authority of our faith: the Word of God, Jesus Christ.

The words that are found in its pages are alive and active,
pointing us to the love of God in Jesus Christ.

The Bible teaches us the language of God.

It puts that language of God

into our mouths,
into our thoughts,
into our actions.

God’s Word is like a lens that helps us

see the world and our life in a real way.

Bishop Mark Hanson says,

“We know the power of the Word of God to change lives, reform churches, and reconcile the world. We know from past experience in this church and predecessor church bodies the renewal that comes from regularly hearing and reading God’s Word.”

And when we really come down to it,

the primary location for the Bible to come alive in us

– for us to hear and read God’s Word

is in the public presence of the Word

in the midst of the assembly at worship

where the Bible engages us from all sides with all of our senses.

The public life of the scriptures

transforms us into a new community of Christ –

the very body of Christ, living and breathing and active.

We are not the same before and after.

The living Word compels a response

“enters our hears calling for radical change.” (Dan Erlander, Baptized, We Live!)

We hear the living word.
We trust the Holy Spirit to open our ears to hear.
We believe the living word and
 illusions are shattered
 old ways are rejected
 new life is born
 enemies are reconciled
 a family is created
 and disciples heed the call, “follow me.”

In the assembly, in the public proclamation of the Word of God,
 we are drawn into God’s saving story
 as active and living participants in that story
The gospel of Jesus Christ becomes the story of those gathered –
 our story.

In worship, the written word of God is woven into
 liturgical language, images, stories, songs, actions, prayers and more.
Worship is a “Book of Faith” event where we are infused
 with the first language of our faith.

So today,
we will explore the many ways of how that happens –
 from the very shape of worship
 to the public reading of scripture within worship
 to Preaching
 to the Songs and Hymns
 to Liturgical language, addresses and responses, liturgical music
 to Actions – baptism, the meal, sharing the peace of Christ
 to Architecture – space and art

Today, we will look a bit deeper into each of these things
 to explore just how our Scripture shapes the assembly.
And to give ourselves the tools to examine our worship practice
 to see how what we do reflects what we believe
 and how we become living and active participants in God’s saving story.

Reflection/Discussion

Gather in small groups of 4-5 people. List as many different ways that your group can think of how scripture shapes your worshiping assembly. Think as broadly as possible there are many ways. To assist the participants, you may suggest that they think categorically: pattern, action, words, song, architecture. After a short time, encourage people to share their list, particularly things that are more creative and less obvious. You may decide to collect these things visually on a wipe-off board or newsprint at the front of the room. If you are able, you may make connections to the participants' thoughts during the presentation that follows, validating the knowledge and reflection they bring to this module.

Scripture and the worship pattern

You may choose to begin the section with a hymn/song about Word in general sense. For example: ELW #508 vs. 2 "As Rain from the Clouds" or ELW #515 "Break now the bread of life".

Lets look at how scripture shapes our patterns of worship.

Turn to pages 92-93 in ELW for the pattern of Holy Communion.

This pattern for the service of Holy Communion is a pattern about what God is doing:

Gathering - The Holy Spirit calls us together as the people of God.

Word - God speaks to us in scripture reading, preaching, and song.

Meal - God feeds us with the presence of Jesus Christ.

Sending - God blesses us and sends us in mission to the world.

One leads into the next

The pattern is not 4 distinct parts

but one unfolding story – a gospel story.

Think of how this shape for worship is the shape of the Gospel story:

At the start, Jesus is baptized.

Then there are stories upon stories of God's work in Jesus Christ

Word made flesh coming to expression.

Then there is the meal, the passion, and the resurrection.

And finally there is a command to the disciples to "go and tell"

in Mark, the women who discovered the empty tomb

are sent back to the beginning, to Galilee

in Matthew the resurrected Christ
gives the command to the disciples
to go teach and baptize remembering Christ's presence.
in Luke the disciples realize their encounter the risen Christ
on the road and in the breaking of bread.
in John the risen Christ commands Peter to "feed my sheep."

This shape for worship is also biblically evident in the earliest church
as described in the Acts of the Apostles: (Acts 2:42-47)

"They devoted themselves to the apostles' teaching and fellowship, to the
breaking of bread and the prayers. Awe came upon everyone, because many
wonders and signs were being done by the apostles. All who believed were
together and had all things in common; they would sell their possessions and
goods and distribute the proceeds to all, as any had need. Day by day, as
they spent much time together in the temple, they broke bread at home and
ate their food with glad and generous hearts, praising God and having the
goodwill of all the people. And day by day the Lord added to their number
those who were being saved." (NRSV)

So here was the shape of the gathering of Christians
Witnessed to in scripture based on scripture
devoting themselves to the apostles' teaching about Christ,
fellowship, meal, prayers
holding things in common
– distributing gifts where there was need.

Assembled together
around scripture, meal, bath, prayer, offering, mission.

There is a correspondence between the Jesus stories
and what we do in worship since the earliest Christian
and still today even if the details look different from place to place.

God draws us together.

God names us as beloved children when we are washed in the water.

We encounter the living word of God
through narrative and story, song and prayer.

God sets the table with bread and wine and bids us to eat.

We are transformed by the living presence of Christ
and then God sends us out – urges us out – to share the good news
only to be drawn back in again.

Turn to the “Scripture and Worship” section in ELW starting on page 1154.

This is a limited list of scripture citations
that shape and offer language for our worship
throughout the whole pattern.

You may want to note this page so that you can go back to it sometime
and read through the biblical citations
that shape the language, songs and actions of the liturgy.

This is not an exhaustive list –
but a guide,
a tool to help see just how foundational the Bible is to worship.

The citations are here, in the back of the resource
because, oftentimes, the way we use the Bible in worship
is not a citable quotation.

Our worship does not contain a strict string of quotations.

But as people of the Bible,
formed by the images, stories, and language of the Bible,
our worship reflects scripture in complex ways.

Biblical texts are paired, brought together by the movement of worship
and images are recalled and alluded to.

So much of what is scriptural in our worship
is pulled from multiple places.

For example,

Look to the Lord’s Prayer (*handout of LP in ELW, along with Matthew and Luke*).

We recognize this prayer as biblical
and yet the form which we use
is not really a direct quote from scripture.

(Work through the handout with participants highlighting the changes and discrepancies between the biblical accounts in Matthew and Luke and what we know as the Lord’s Prayer after centuries of liturgical use.)

We also mix our applications of Scripture in the songs of our liturgy.

The canticles in the settings of our liturgy are not direct quotations of scripture
but reflect a history of tradition of singing and use of biblical texts
in the assembly over the centuries.

Canticle: “Holy Holy Holy” (*Handout of Isaiah, Matthew, and setting one HHH*)
Isaiah 6, change of pronoun voice from third person to second person
Set with the Hosanna’s of the entrance of Jesus into Jerusalem.
Joins our voice with both seraphs and the people of Jerusalem
Praising God and Jesus Christ together.

So scripture shapes us, our song and our worship.
We might draw a line from these more complex uses of Scripture in worship
to the use of psalms.

The psalms have been considered the Bible’s prayer book or song book.
And with these designations, the psalms carry a tradition of use
that allows some freedom.

The psalm version that is included in *Evangelical Lutheran Worship*
shapes the language into language of direct address – of prayer
and is crafted for ease of singing by the assembly.

(More precise translations are readily available, too.)

Scripture is proclaimed in the assembly

As we turn to the particulars of worship,
we will begin with the most direct connection of scripture and worship:
the public reading of the Bible.

The impulse for establishing the canon,
the book of books we know as the Bible,
was for public proclamation in worship.

The canon was formed as a way of saying,
“These books are the content of what is acceptable to be read aloud in worship.”

If you went from place to place
church to church
community to community.

No matter what the worship approach
one of the clear marks that this is the church gathered for worship
is the public reading of this collection of writings we call the Bible.

However, even though all Christian churches read the Bible in worship,
they don’t all do it the same way.

Variations in how we read the Bible reveals underlying values and beliefs about scripture.

Reflection/Discussion:

Imagine these different values for the Bible. (*Disclaimer: These do not reflect “official” ELCA values about the Bible. They are examples of how the Bible might be viewed by a variety of people.) How would these values shape the practice and action of the worshiping assembly around reading the Bible? You may decide to assign a biblical value scenario to each small group and have them imagine actions and worship practices that reveal it. You may write each value on a card and hand it to a designee of the group without revealing the value to the other groups. With a smaller group of participants, you may decide not to split into small groups, working through a few examples of biblical values as time allots.

1. The Bible is a sacred and special book.
2. The Bible is a study text.
3. The Bible is a handbook for Christian living.
4. The Bible is the book of the people.
5. The Bible is a book that can only be interpreted by trained professionals.
6. The Bible is God’s words dictated to people who wrote it down.
7. The Bible is to be heard by new people and people who know it well.

Discuss these questions for each value:

Discuss how “the book” is treated during the time of worship. (Where is it? Is it adorned? Size? Etc.)

Describe the practice of reading from “the book.” (Who, when, how, where, etc.)

You may choose to have each group report their descriptions of worship practices and actions. The remainder of the participants may be asked to name the value based on the description.

What we do in worship surrounding the reading of scripture matters.

Our varied practices reveal our underlying values and beliefs concerning the bible.

So much of what we do around that reading in worship

points to the truth that

God is meeting us here, face to face with the risen Christ

with these words, stories, poems, songs

given to us by God to shape our faith.

We would do well to thoughtfully examine our practice
and continually ask the question:

Does what we do clearly proclaim what we believe?

We should challenge ourselves to consider our practice

To ask is this about “the book” or the living Word of God in our midst?

(If you have time, you may choose to add a discussion here about the practice of participants’ churches around the reading of the Bible and what it might intentionally and unintentionally proclaim about scripture.)

From where do we read?

One of the ways we proclaim the one Gospel of Jesus Christ in worship
is to provide a single location for the Bible in the assembly.

A central place of proclamation through reading and preaching
focuses the assembly on one book, one unified proclamation.

This challenges a long standing tradition of worship architecture
where there is a lectern or reading desk on the right side
from which the OT and NT readings are read
and a pulpit on the left side
from which the gospel is read and the pastor preaches.

This practice has its roots in a tradition where the gospel is processed to the north
in action and location separating (and preferencing) this reading from the others

Unfortunately,
that understanding is all but lost
and what is left in our architecture and practice
often relays a kind of unintended clericalism
whereby only the preacher can stand in that place.

It is as simple as this:
two focal points for the word can be confusing.

We have one word, one book, one proclamation.

We should ask how our practice – even our architecture – communicates that unity.

Consider using one reading desk (often called an ambo)
to focus on one book, one place of proclamation.

Or, consider using one book:

read lessons from the lectern and then carry the same book to the pulpit
or into procession into the midst of the assembly.

Or, perhaps the unity of proclamation is marked
with candles that stay with the Bible wherever it goes
signaling the presence of God in one proclamation.
(i.e. in procession, at lectern, in gospel procession, to pulpit during preaching (and
then to the altar for the meal?))

*Depending the time available, you may offer the chance for participants to reflect on the
place of the Word in the worship assembly in which they participate.*

What do we read?

Evangelical Lutheran Worship suggests the use of the Revised Common Lectionary
which is used by 94% of the congregation in the ELCA.
(This statistic is from the survey process of the Renewing Worship project.)

The Revised Common Lectionary is a three year series of Biblical readings
developed by an ecumenical group called the Consultation on Common Texts.
The RCL follows the shape of the church year,
includes a wide range of scripture
and connects the ecumenical community
with common readings on a particular Sunday.

On any given week,
Bible studies that cross denominational lines could happen around the RCL texts.
On any given Sunday,
the same texts could be used across town in the Roman Catholic church,
the Methodist Church, the Presbyterian church, and more.
The cycle of these common texts gathers together the whole church.

The Revised Common Lectionary presents multiple readings
which facilitates the connections we make within the biblical witness
and give voice to the breadth of the scriptures.

The first lesson is chosen from the Old Testament,
or from the Acts of the Apostles in the Easter season.
A psalm is appointed for the day as a reflection on the first lesson.
The Second Lesson is chosen from the New Testament letters
and is often a part of a through-reading of the letter over a period of weeks.

Gospel readings occur in a cycle:

Year A – from the Gospel of Matthew

Year B – from the Gospel of Mark

Year C – from the Gospel of Luke

And the Gospel of John is scattered throughout, especially on festivals.

All of these texts follow the rhythm of the church year
emphasizing different aspects of the gospel story at different times
beckoning us into the fullness of the gospel drama.

We are not bound by the Revised Common Lectionary.
There are certainly occasions where a congregation
may choose readings in another way.

In matters of Biblical translation,
it is best to use a widely available and easily understandable translation.
The most widely used translation in North American Lutheran churches
is the New Revised Standard Version published in 1989.
The predecessor church bodies of the ELCA participated in its development.
It is an accurate translation of the original languages based on current scholarship,
attuned to issues of inclusive language, and easily understood.
The NRSV is the version that is used most commonly in the worship resources
published by the ELCA.

*Again, depending on your time limitations, you may encourage participants to reflect on
the choice of Bible passages in their worship setting.*

How do we read?

The rubric in ELW for announcing the reading
suggests a simple form:

“A reading from Exodus.”

or “A reading from First Corinthians.”

Chapter and verse are not necessary – especially if they printed in the bulletin or
displayed.

This simple form brings attention to the fact that this is a reading from the Bible
not a paraphrase, not an interpretation, but the straight biblical witness.

The reading of scripture in the assembly is a vital part of the gathering.
It deserves careful preparation and intentionality with regard to how it is done.
Again, our practices reveal its importance and centrality.

Think about it,

What does it say about the reading

If the lector clearly has not seen the text before?

Or if the sound system doesn't work properly?

Or the reading is read so fast that you can't follow the details of the story?

In some way or another, all of these things detract and suggest that this is not as important to the community as it really is.

Readers should read with confidence and skill

Pass out the "10 tips for public reading of scripture" handout by Clay Schmidt.

These ten tips are fairly obvious but worth emphasizing:

1. Acknowledge that public Scripture reading is an important ministry.
2. See for yourself how interpretation makes a difference. Consider the words "Her name was Elizabeth." Say it aloud four times, each time emphasizing a different word. How does your emphasis change the meaning of that simple sentence?
3. Make sure you understand the meaning of the passage you will read during public worship.
4. Get comfortable with expressing an emotional range. Just for fun during practice, go overboard with gestures and vocal style. Read the same sentence in different ways to suggest different emotions.
5. Next read some children's books aloud. "When you're reading to kids or talking to kids, you sometimes become excessively expressive, don't you? Yes, you do.... Now back it off about a quarter and you'll have a good voice for reading Scripture in church," Schmit says.
6. Use pauses effectively. Note the difference in these readings of Luke 2:16:
They went with haste and found Mary and Joseph and the child lying in a manger.
They went with haste (pause) and found Mary and Joseph and the child lying in a manger.
They went with haste (pause) and found Mary and Joseph (pause) and the child lying in a manger.
7. Look up from your reading only to reinforce the message.
8. Read; don't act. Simply stand tall so your voice projects, use the mike, and read the text. However, do try to read so that your facial gestures are evident, even if you have to hold the Bible above the lectern.
9. Prepare ahead of time by reading aloud. Simply reading silently to yourself will not help you identify potential problems of pronunciation, pauses, and pacing.

10. Consider forming a small group of people to meet for six to eight weeks. Together you can practice reading aloud, critique each other (for the congregation's benefit), and gradually invite new people into your group.

Those who read the bible in worship
should know that their ministry is essential and central to the life of the church.
Therefore those who read the Bible in worship
are well trained,
attentive to the story in the text including sentence structure and pronunciation
have been in the lectern before and are familiar with how the appointed text is
marked and how to use the sound system well
and are confident in the care and prayers of the whole assembly
After all, they read on behalf of the whole community.

Again, depending on your time limitations, you may encourage participants to reflect the practice of training readers in their worshiping assembly.

How does the assembly participate in the reading?

The reader gives voice to the text in the assembly
the assembly listens and hears – and even more.
The assembly participates in the reading not just by listening, by hearing,
but also by responding
– recognizing that they are essential to this proclamation.

For example,
The assembly cries “Thanks be to God!”
after the bible is proclaimed to be
“The word of the Lord” or “Word of God, word of life.”
That is, the assembly verbally recognizes that these words are God’s words –
God’s saving story enacted in that moment.
Thanks be to God that we are invited into that saving story.

The assembly also welcomes the readings and responds to the readings
with songs and praise.
There is a rhythm based on synagogue tradition
of reading, song, reading, song, reading
Within the lectionary: Old testament, psalm, new testament, acclamation, gospel.
This works to focus our reflection
and also, quite frankly, to keep and hold our attention.

The assembly's song and praise in response to the readings
is a time of great flexibility and creativity.

Think of the many ways to understand and participate in the psalms in worship:
Perhaps the most ancient assembly use of the psalms is in song:
Responsive singing or hymn paraphrase.

There are many possibilities to reclaim the singing of the psalms in the assembly:
ELW includes 16 psalm tones for responsive singing
and additional resources for antiphons for each church year.
There are musical settings as hymns or songs, some with repetitive refrains.
A congregation might experiment with rhythmically spoken responses
Or, if it is appropriate to the setting,
some congregations may use rap music approaches.
The possibilities are as yet to be fully explored with regard to psalm singing
which put the language of these biblical songs
into the hearts and minds and onto the lips of the assembly.

You may ask if the group has other ideas.

The assembly may also find other ways to respond to Biblical readings:
Responsive reading
Dance
Visual images,
And more!

The other time for assembly response and acclamation amidst the readings
from the Bible is before the Gospel lesson,
The assembly stands to welcome Christ in our midst in this reading
singing an acclamation, a song alleluia or another appropriate song.
Again, the assembly in its posture and voice
acknowledges the presence of God in the biblical text that is read in their midst.
This is a high point of praise in the service.

The acclamation may include a pointed acclamation from one of the other readings
interweaving the language and narratives in a way that reinforces the connections
and increases use of scripture.

Example: this Sunday, the verse is from the second lesson.

Gospel Acclamation

Alleluia. I am not ashamed | of the gospel;

it is the power of God | for salvation. (Rom. 1:16)

Set in the middle of setting 1 “Alleluia” on ELW page 102.

(Use the one for the upcoming week – see lectionary resource at www.elca.org for the suggested Gospel acclamation verse.)

Perhaps at this time, a procession proceeds from that focal point of the word into the assembly to recognize the presence of the risen Christ in the midst assembly.

When all turn toward the procession,

the view of the assembly changes –

word of God in center and the assembly sees one another

gathered around that central word

rather than simply facing front.

Maybe the assembly might even dance –

--not just to get the stoic Lutherans to move individually--

but to gather the assembly together, moving as one around the Word.

If the space will allow, try out the three steps forward, one step back dance to a simple-to-learn-without-paper alleluia like ELW #171 or 173. Gather in a circle with each person facing to the right, each person places their right hand on the shoulder of the person in front of them. To four slow beats all do the following four steps: step forward with the right foot, step forward with the left foot, step forward with the right foot, step back with the left foot. For ELW #171, each step happens on the half note. For ELW #173, each step happens on the measure. As the community sings, it moves as one around the center where the Gospel will be read.

When the reading is announced and concluded,

The assembly shouts (says) “Glory to you, O Lord!” and “Praise to you, O Christ.”

in direct address to Jesus Christ.

Again, the assembly by its actions and words

welcomes, acknowledges, and praises Christ in its midst.

Bells could be added for more acclamation.

(Participants might have other ideas!)

Is reading solely an oral/aural event?

Bible reading in the community involves many senses.

We talked about a visual focal point of the word – place, reader.

We talked a lot about the reading itself, how we speak the words and listen as a community.

We also talked about song and dance to praise Christ in our midst in the reading of scripture.

What about our senses of sight and touch:

For example, what about the books?

Pew bibles are certainly a tool to help the assembly “own” the text

But they are also a way of individualizing the text –

each with their own book can, in some ways,

detract away from the focus of the one book.

Or bulletins/bulletin inserts –

Printing the texts is a helpful tool –

especially for those who cannot hear the reading well enough

yet there is a disposable quality to these off-prints that can be troubling.

And they can be seen to fragment the Bible –

It is as if pericopes are literally “taken from” Isaiah

rather than read from Isaiah as a whole.

The decisions about how the Bible lives in the community

must be made by each community

depending on the priorities of that community.

Thoughtful consideration is necessary

weighing the pros/cons of each option

to come to a best practice for that community at that moment

And still, each community should continue to evaluate and discern

if the choices made at one time need to be changed as time goes on.

In some places, at some times,

congregations may want to consider nothing in the hands of the worshipers.

Members of the assembly attend to something differently

if there is nothing in hand - listening without seeing words-

imagining the story instead of seeing words.

Those who listen might just hear it anew.

There is also the consideration of visual images:
art or images that might draw worshipers into the story.

Of any worship practice, we should always ask:
does this add to the assembly's experience of the presence of Christ
in the reading of the Bible or detract from that presence?

Individual congregations have different worship practices
that have developed and evolved over time.

Assemblies would do well to continually evaluate and examine
their worship practices asking:

Do we know what we are doing and why?

And assemblies would benefit from carefully crafted opportunities for discussion
that include the pastor, worship planners, musicians and others who are involved in
shaping the worship life of the congregation.

Ultimately, that means that eventually,
the conversation about the word of God in worship
includes all of those who worship.

As you hear ideas that challenge your congregation's current practice
or excite your creativity about the Bible in worship,

You may also want to begin to think about the next steps:

What is the first thing you might like to introduce or shape in a new way?

Who will you talk to and work with to do it?

How will a full discussion about it happen?

How might you present a new idea for worship?

(More on how to do that at the end of the module.)

This may be a good place for a break.

Scripture is interpreted in the assembly

Depending on the time and group, you may begin with a hymn that relies on biblical images. For example, ELW #342 "There in God's Garden" with the tree of life image from Revelation 22:1-5 and 1 Peter 2:21-25.

We can't talk about how scripture shapes assembly
without spending a few moments on the sermon.

It can't be emphasized enough that the sermon is **biblical**.

The sermon is a time where we set the reality of God's love for us in Jesus Christ next to the reality of our lives in this day and age so that we can observe and describe how God works in the connections between the two.

The sermon is not simply about God

--although it may certainly describe things of God.

Rather, the sermon participates in the creating and transforming power of God's word.

God is not only the subject.

God is the agent.

It is not only a message, but the means of grace of God.

So preaching is a communal event whereby the grace of God is communicated between people in a certain time and place. Again, the assembly does not passively observe or objectively listen.

That being said,

There are many different styles and patterns of preaching.

We don't have the time to address preaching in more detail today.

In *Evangelical Lutheran Worship*,

there is the suggestion for "silence for reflection" following the sermon.

Although counter-cultural to the way we tend to live our noisy and cluttered lives,

consider adding this silence which allows time for the Spirit to move

for the presence of Christ to reach deeper into our experience.

Some direction/education may be necessary for the community.

It may be useful to use a gong or bells

to mark the beginning and end of a time for reflection.

That simple sound gives an aural cue that something (not nothing!)

is going on in this time.

The hymn of the Day follows the sermon.

At the Hymn of the Day, the rubric in ELW states:

"The assembly stands to proclaim the word of God in Song." (page 103)

The Hymn of the Day is chosen to reflect the readings of the day

therefore placing putting the word of God on the lips of the whole assembly –

not just a representative person from the assembly.

There is a profound difference between hearing and speaking or singing.

Hearing can be passive – (although not necessarily so)
singing engages the body, breath, and mind of the one who sings.

The word of God is more deeply embedded in the heart of the one worshipper
while at the same time
the assembly is made one in voice, proclaiming the same Gospel.

Scripture shapes prayer and praise

Language shapes us, our actions, our beliefs, our reality.

Think of the difference between these two greetings:

Good morning (*while shaking hands*)

and

“The peace of Christ be with you.” (*While shaking hands*)

Using the words of scripture and recalling the words of Jesus Christ
profoundly shapes an interaction - a simple gesture
with the fullness of the word of God

Just as Jesus came to the disciples in that locked room described in John 20:21,
so Jesus is present in this moment in worship
shaped by the very words that Jesus says.

This simple handshake with those words from a scriptural
make this not just between you and me –
but about something more.

With those words – the peace we share is not ours – but Christ’s.

With those words – we are the presence of Christ to one another.

With those words – we are not just a bunch of folk – but the community of Christ.

The use of biblical language – not just readings from scriptures
connects with whole community of Christ across time and space.

Biblical language shapes our identity and guides our lives.

The use of biblical language

gathers us together with God-given images and stories,

that move us beyond ourselves and draws us into God’s saving action.

We use that biblical language in many ways throughout worship.

Greetings

(Turn to page 97 of ELW)

“In the name of the Father, and of the Son, and of the Holy Spirit.”

This is the name of God by which we baptize at Jesus’ command from Matthew 28:19

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, . . .”

This name of God is called upon in worship especially in times where we recall the name into which we were baptized:

As we see here at the very beginning of the service in the Confession and Forgiveness and the Thanksgiving for Baptism.

Another greeting is also offered drawing on images of God from the Old Testament thereby speaking to the continuity of God’s saving story.

“Fountain of living water”: Jeremiah 17:13

“Rock who gave us birth”: Deuteronomy 32:18

“Our light and our salvation”: Psalm 27:1

(The full verse citations are listed in the “Scripture and Worship” list under Thanksgiving for Baptism, ELW page 1155.)

During the time of gathering,

the leader greets the assembly, and the assembly greets the leader with Paul’s words from 2 Corinthians 13:13:

“The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.”

The assembly responds back to the leader: “And also with you.”

This construction serves not as a prayer

asking for this grace, love and communion of God.

Rather, it is a recognition that the grace, love, and communion of God is present in this moment in the assembly.

Prayer

Throughout the worship service,

the language of our prayer is infused with scriptural language and imagery.

The prayers around confession and forgiveness are rich with biblical language.

The prayer of thanksgiving over the water recalls
the great saving narratives of the Bible.

The many options (11 in all within the ELW Leaders' edition) for the
Thanksgiving at the Table often recalls the great stories of salvation
from creation to the Exodus,
Abraham and Sarah,
the prayers often draw a line through God's saving works in history
to the narrative of the passion of Jesus Christ
culminating in the Words of Institution
(which are not a direct Bible quote, but help us recall the story well.)

This naming of biblical stories and use of biblical language
draws us into the witness of scriptures
by naming our present experience as part of God's ongoing story
and by rousing our curiosity about the scriptures.

We dance along a line here:

Recognizing the age old stories that connect us to God's story
while also recognizing that not everyone in our assembly may know these stories.

Perhaps in the "Book of Faith" initiative,

Congregations might use the opportunity to study the stories and sources of
language

that are regularly recalled in the language of worship:

Creation,

Abraham and Sarah,

Noah,

The Exodus,

The prophet Isaiah,

Paul's words which we recall in confession, forgiveness, and greetings

And of course, the gospel stories themselves.

Study then informs worship

and shapes the worship experience of those who are gathered.

With study and connection to these stories,

our interaction with the Word of God in worship

goes deeper, becomes more complex, informs our lives in new ways.

Even the more changeable prayers have their roots in scripture:
The prayer of the day anticipates the Bible readings of the day
 creating a hinge point in the liturgy
 that connects the gathering to the readings from Scripture.
Drawing upon the language and images from the texts for the day,
 the language of prayer plants seeds of expectation
 that grow when the scripture is read.

Likewise, the community's prayers of intercession
 respond to the grace within the readings of the day.
When these prayers recall language from the readings
 either directly or by a kind of allusion to key phrases and theological constructs
 the word of God finds its way into our faith life in a new way

Blessing

At the end of the worship service,
 we are sent with words of blessing and a command to service.
By now we should not be surprised that these words of blessing are biblical:
 Trinitarian name (Matthew 28)

 "The Lord bless you and keep you. . ."
 We recall the words of Aaron from Numbers 6:23-26

 Or Romans 15:5, 13
 "The God of steadfastness and encouragement. . .

It is important to note that like the greeting,
 these words are not precisely asking for something we don't have
 but rather recognizing the present reality of our lives in the presence of God.

We are blessed.
The God of steadfastness and encouragement will grant us to live in harmony.
We have joy and peace in believing.

We could be here all day centering on the language of the spoken word in worship
But, we need to also touch on another central way
 that the Bible gives voice to our praise: Song.

(This may be a place for a short break.)

Song

The psalmist urges, “Sing to the Lord a new song.”
And so we do in our worship
especially in Lutheran churches.

Music is common across all cultures in all time.
In our bodies as human beings there is music
our hearts beat in rhythm,
our steps mark time in a musical way.
It seems natural for a parent to comfort an infant with song.
We memorize with music (sing: A, B, C, D, E, F, G, . . . to the tune of “Twinkle,
Twinkle Little Star”)

Music is both profoundly common
and at the same time,
reaches toward things we cannot express with words,
expresses emotion in ways that speech cannot
and draws us together in community in a way
that includes words, emotions, and our physical breath in song.

There is not enough time in this module
To talk about all the different ways the language of the Bible
Finds expression in song and hymns.

Rather than a complete understanding or overview of scripture and music,
let’s walk through the kinds of music that make up our worship
and examine some resources so that you can explore yourself.

Liturgical music

We already looked at the “Holy Holy Holy” briefly,
It is an example of a repertoire of liturgical music used throughout the centuries
Which calls upon biblical text.

Most of our liturgical music that you find in the worship settings in ELW
utilize ecumenically used texts.

That is, these liturgical music texts are shared among Christian denominations.
The words connect congregation to congregation,
denomination to denomination
as a sign of the visible unity of the church.

These texts do not necessarily quote the Bible word for word –
but they use the language
and the theological movement of the narrative behind the language
to move through the shape of worship
focusing the assembly’s attention on how God is working in this moment.
As you well know, there are many different musical approaches to the same music
In the ELW alone, there are 10 settings of the Holy Communion service
plus additional options in the service music section.

Psalms

We already spoke quite a bit about the songbook of the Bible: the Psalms.
And so now,
we turn our attention on how psalms are voiced in psalms in songs/hymns.
That is, psalm paraphrases in songs and hymns.

There is a Psalm paraphrase index in *Indexes to ELW* on page 266.

Quickly look at how the Psalm language
is sometimes transformed in paraphrase for music.

Example – Psalm 98 and the very familiar ELW #267 “Joy to the World”
(or Psalm 137 and ELW #701 “Once we sang and danced”)

These paraphrases are not quotations, but the hymn captures the gist of the psalm
in other words and in the character of the music.

Hymns/songs

We’ve been experiencing this all along in the hymns and songs we have sung together.

Music gets into our bones
and therefore gets the word into our hearts and minds.

I am sure that we have all had the experience of a song following us all day.

Hymns and songs are powerful means of proclaiming the Word of God

Words and melody combine in a way
that creates something more than its separate parts.

Let’s turn to the tools available for you to work through the hymns and songs of ELW
And see where and how scripture shapes the texts.

Tools:

Scripture Index

Page 906 of *Leaders' Desk Edition* or page 267 in *Indexes*.

This is an index of the hymns and songs that is ordered by biblical citation.

There is also a searchable index on SundaysandSeasons.com

Whereby you can search by text citation or the lectionary readings for a week.

Example: Lectionary 9A (June 1, 2008)

Deuteronomy 11:18-21, 26-28

Psalm 31:1-5, 19-24

Romans 1:16-17, 3:22b-28 (justified not by law)

Matthew 7:21-29 (building a house on rock)

The search suggests: ELW #596 or 597 "My hope is built on nothing less,"
or #598 "For by grace you have been saved"

Scriptures shape space

Tell your own story, such as:

At St. Paul's in Ardmore, PA,

Just above the cross in the chancel,

There is a round window

On which is depicted Jesus in the garden of Gethsemane.

That window has shaped the faith life of generations by its presence and location.

That picture depicting Jesus, praying and looking to God

(from Matthew 26 or Mark 14)

in some ways characterizes the faith expression of the community.

In pastoral visits at times of crisis,

I was surprised at how many people spoke of that window, of Jesus' prayer.

Principles for Worship, developed for study and conversation as part of the Renewing Worship project suggests this application to a principle about worship space:

Principle S-2, Application E

"Worship forms people for Christian ministry. Space shares in the formation of those called to be Christ's body in the world, proclaiming the word through nonverbal means, teaching the faith through image and symbol, and offering their own witness to the gospel."

It emphasizes that there are nonverbal and non-audible means

by which the scripture shapes worship and the life of the worshiping community.

Biblical images and symbols surround us
in stained glass windows,
on banners and paraments,
through carvings on furniture,
and other art forms.

Perhaps the most pervasive biblical image in the Christian church is the cross.
But there are other biblical images in our worship spaces, too –
(*Can you think of any?*)

Vine, shepherd, water, rainbow, rose, fire, water, etc.

These symbols and images remind us of stories and assurances of God's love
in subtle and sometimes, complex ways.
They surround us with the Word of God in a different way than the words in the book.

There are permanent reminders in the architecture of the space –
and changeable reminders throughout the seasons of the church.

We adorn our worship space with things that point to and proclaim the biblical story
visually and even by scent:

Crèche scenes bring our attention to story of the nativity

Flames at Pentecost remind us of the presence of the Holy Spirit

Easter lilies fill the sanctuary with praise-filled scent.

Even incense at evening prayer recalls the Bible:

Psalm 141 begins “Let my prayer rise before you as incense. . .”

The space draws us in by our senses
Calling us again to the witness of scripture
Making it our own story
Filling us with delight,
And shaping the community.

Reflection/Discussion:

Bethel Lutheran Church in Rolling Meadows, Illinois prominently displays Romans 12:1-2 on the wall directly behind the altar (I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.) and the song of the angels, Luke 2:14, ("Glory to God in the highest heaven, and on earth peace among those whom he favors!"), around the communion rail. This certainly says something about the commitments of the congregation – at least the congregation at the time the worship space was designed. (Or describe a worship space known to you that uses biblical language/images to shape the community.)

Communities of faith choose symbols and portions of bible that define who they are. In small groups of 4 to 5 (preferably including people from different congregations) discuss how the bible impacts the art and symbols of your community. Are the uses of art and symbols effective in your congregation? What is being communicated to children, long-time members, visitors, and those new to the faith?

After groups have shared, you may invite people to share their stories and descriptions with the larger group.

Scripture extends out from the assembly

Whether it is the hymn text that sticks in your mind,
a phrase of biblical text that follows our thoughts,
a new insight on the biblical text from the sermon that gives you a new lens for life,
or the biblical words on the door of the church that send you on your way in mission,
Our engagement with scripture in our life of faith
(hopefully) doesn't end as we leave worship.

The Book of Faith initiative encourages us to continue the conversation
about the Bible outside of the assembly.

However, continuing conversation is not separate from what happens in worship.

We can continue that conversation, in connection to the assembly

There are a few tools that can help structure

and shape our Bible study in relationship to the Sunday assembly.

For example,

Augsburg Fortress publishes a study edition of the Sunday lectionary. In addition to pronunciation aids, each lesson includes some basic information about the text: its historical background, sentence structure, and helpful connections. Lectors could use this resource to become more informed about the biblical texts they will be reading in the assembly. This preparation helps both the reader and those who will listen as the reader's preparation will guide the assembly's listening.

There is also a daily lectionary that is centered in the Sunday texts in ELW (starting on page 1121).

This daily lectionary provides two texts and a psalm for each day other than Sunday. The texts for Monday, Tuesday, and Wednesday reflect back on Sunday's readings while the texts for Thursday, Friday, and Saturday anticipate the next Sunday's readings.

There are many uses for these texts.

They might be used for a person's daily devotion to deepen the reception of Sunday's text in the life of the community. Groups that meet during the week might use these texts to connect their devotional time, and by extension their ministry to the Sunday assembly.

Although these texts are not necessarily set up for the assembly they might be adapted for use in a mid-week worship service.

In that case, do not be restricted by the "day" designation, Rather, if you are going to "dip" into the daily lectionary for one reading, choose one that makes sense even if you don't read all the texts for the week. If you are planning a mid-week Holy Communion service, where there would always be a reading from one of the Gospels, you can look to the lessons listed for Wednesday or Saturday which always include a gospel lesson from a gospel other than the appointed year's gospel.

Don't assume that everyone is familiar with the lectionary system. You will have to help folks know what year we are in: A, B or C.

They will also need to be aware of how the church year works
and how readings are assigned each week.

You also need to be aware that there are two systems of Old Testament readings in the season after Pentecost:

A complementary system that pairs Old Testament and Gospel readings
And a semi-continuous system that reads through large portions of the Old Testament throughout the season.

There is a lot to learn about the lectionary,
but once a community becomes familiar with the system,
it is a great tool to bring the assembly's non-Sunday life
in relationship to the Sunday assembly.

For children and families,

A Lectionary Story Bible is available at Augsburg Fortress starting with year B.

Imagine a family using this resource

for story time at home so that the children might be
more connected to the reading of scripture on Sunday in worship.

The participants may also have resources/tools that may be helpful in connecting our scripturally shaped and grounded worship with everyday life. If you feel comfortable, you may encourage participants to share their ideas in the large group. If there is time, you may also decide to break into small groups to creatively think of other ideas.

Conclusion

We began by remember that in worship,

The written witness of the Bible

weaves through worship

in language, image, action, songs, and prayers

engaging the assembly in the Living Word of God.

In the public proclamation of the Word of God that is worship,

we are drawn into God's saving story

as active and living participants in that story

The gospel of Jesus Christ becomes the story of those gathered –

our story continuing in the life of faith of the community of Christ.

Again, assemblies would do well to continually evaluate and examine
their worship practices asking:

Do we know what we are doing and why?

But how do you go about that discussion?

That depends on your community.

First, ask a few questions about your community:

How is the congregation engaged in scripture already?

As you answer this question, you might find logical places to add to the engagement of scripture:

maybe you could walk through the liturgy noting
and examining the scriptural citations

maybe someone could craft a study of favorite hymns/songs
and their scriptural allusions.

(This could be located in newsletter articles, too.)

You will also ask:

How does the congregation engage in the conversation about worship?

How are decisions made about worship?

Find out and talk to whomever is involved, starting with the pastor.

How can we thoughtfully try one thing,

Clearly articulating why and teaching the congregation at the same time.

Finally ask,

How do we engage more people in the discussion about scripture and worship?

Ultimately this is the “Book of Faith” initiative’s goal
and the goal of the ongoing renewal of worship in the church.

To close today, lets take some time to talk in small groups about your congregation and what might be one next step to take.

Reflection/Discussion:

If there are multiple participants from one congregation, you may encourage them to gather together for this final small group time.

In your small groups discuss what might be logical next steps in your congregation. What kind of a committee or taskforce, congregational worship summit, gathering of assisting ministers, etc. would help a congregation to think creatively about its engagement with the Word? What would hinder us from doing this in our congregation? How do we engage more people in this discussion?

After groups have discussed, you may invite people to share their ideas with the large group.

You may choose to close with a hymn or prayer. Thank the participants and the hosts.

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Scripture Shapes the Assembly

Resources

ELCA Worship Resources

The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament, adopted for practice and guidance by the Fifth Biennial Churchwide Assembly of the Evangelical Lutheran Church in America, August 19, 1997. Download at <http://www.elca.org/Growing-In-Faith/Worship/Learning-Center/The-Use-of-the-Means-of-Grace.aspx>

Principles for Worship (Renewing Worship Volume 2) (Augsburg Fortress, 2002) purchase for \$15 at <http://www.augsburgfortress.org/> or free download at <http://www.elca.org/Growing-In-Faith/Worship/Learning-Center/Principles-of-Worship.aspx>

Using Evangelical Lutheran Worship: The Sunday Assembly by Gordon Lathrop and Lorraine Brugh (Augsburg Fortress, 2008) \$35.00. Page 137-174 includes reflection on “the Word” in the Sunday Assembly.

Using Evangelical Lutheran Worship: The Christian Life, Baptism and Life Passages by Dennis Bushkofsky and Craig Satterlee (Augsburg Fortress, June 2008) \$35.00.

Using Evangelical Lutheran Worship: Keeping Time, the Church's Years by Gail Ramshaw and Mons Teig (Augsburg Fortress, August 15, 2008) \$35.00.

ELCA Book of Faith Initiative

Book of Faith website: <http://www.augsburgfortress.org/bookoffaith/>.

Opening the Book of Faith: Lutheran Insights for Bible Study by Diane Jacobson, Mark Allan Powell, and Stanley N. Olson (Augsburg Fortress, 2008). Purchase for \$12.99 at <http://www.augsburgfortress.org/store/item.jsp?clsid=194453&isbn=0806680563>.

Ecumenical Worship Texts

See the website of the English Language Liturgical Consultation at www.englishtexts.org. Especially see the pdf document, “Praying Together” which outlines biblical translation and language issues of the ecumenical texts at <http://www.englishtexts.org/text.html>.



Biblical Foundations for Worship

Central Things: Worship in Word and Sacrament by Gordon Lathrop (Augsburg Fortress, 2005) \$9.99 at www.augsburgfortress.org/

Holy Things: A Liturgical Theology by Gordon Lathrop (Augsburg Fortress, 1998) \$17.60 at www.augsburgfortress.org/

In its three parts, this book (1) proposes that an ecumenical pattern or *ordo* of worship can be discerned which is also a pattern of meaning, (2) discusses the ways in which meaning occurs in the meeting for worship itself, and (3) draws practical conclusions about the organization of that meeting and its importance to current human need. Throughout, Lathrop undertakes to do theology, that is, to say what the liturgy actually says about God.

For Preachers

Preaching from the Lectionary: An Exegetical Commentary with CD-ROM by Gerard S. Sloyan (Augsburg Fortress, 2003) \$32.00.

www.workingpreacher.com This new website from Luther Seminary offers preachers weekly sermon preparation articles based on the RCL readings and articles about the craft and theology of preaching.

For Lectors

Reading the Lessons: A Lector's Guide to Pronunciation (Augsburg Fortress, 1993) \$4.50

Lectionary for Worship, Year A, Study Edition (Augsburg Fortress, 2007) \$27.50

This study edition of the Ritual Edition contains all of the same texts, but in a smaller and more convenient format. Pronunciation aids and convenient summaries help lectors prepare with confidence.

Public Reading of Scripture by Clayton Schmit (Abingdon Press, 2002) \$16.00

Included are a brief overview of the meaning and importance of the spoken word in worship, practical, detailed instructions on how to understand the text for reading, practice reading it aloud with proper emphasis, and deliver it in such a way that it becomes alive to the congregation. The book concludes with several appendices, including a pronunciation guide for biblical words and an annotated bibliography that will point the reader in the direction of further study.

Fine Art based on Biblical Passages

Look at the art index at www.textweek.com for fine art representations of biblical texts.

The St. John's Bible is a contemporary illuminated Bible being created for the St. John's Abbey and University in Collegeville, Minnesota. www.stjohnsbible.org



Revised Common Lectionary (RCL)

Lectionary for Worship, Year A, Ritual Edition (Augsburg Fortress, 2007) \$115.00

Lectionary for Worship, Year A, Study Edition (Augsburg Fortress, 2007) \$27.50

This study edition of the Ritual Edition contains all of the same texts, but in a smaller and more convenient format. Pronunciation aids and convenient summaries help lectors prepare with confidence.

Look at the website for Consultation on Common Texts at www.commontexts.org. This is the ecumenical group which creates RCL materials.

The Revised Common Lectionary: Consultation on Common Texts: Includes Complete Lists of Lections for Years A, B, and C. (Abingdon Press, 1992) \$10.20

Revised Common Lectionary Daily Readings: Consultation on the Common Texts (Augsburg Fortress, 2005) \$30.00

Revised Common Lectionary Prayers: Proposed by the Consultation on Common Texts (Augsburg Fortress, 2002) \$25.00

The ecumenical consultation responsible for the Revised Common Lectionary released a set of proposed prayers specifically designed for use with the calendar of readings in the RCL. The Consultation on Common Texts sought to prepare a truly ecumenical set of prayers that represent the full spectrum of Christian tradition in all its diverse richness.

Treasures Old and New: Images in the Lectionary by Gail Ramshaw (Augsburg Fortress, 2002) \$35.00

This resource illuminates forty primary images from the three-year lectionary. Extensively indexed to support the Revised Common Lectionary.

For Children, based on the Revised Common Lectionary

Lectionary Story Bible, Year A, by Ralph Milton (Author); Margaret Kyle (Illustrator) (Augsburg Fortress, 2007) \$30.00

The *Lectionary Story Bible* includes at least one, but usually two stories from the lections for each Sunday of the church year making *Lectionary Story Bible* a lectionary resource for Christian educators, camp leaders, worship leaders, and families who want to share their faith at home. The book also includes a scripture index of the stories included in the collection, for non-lectionary settings and uses.

Cows in Church: 80 Biblically Based Children's Sermons by B. Kathleen Fannin (Augsburg Fortress, 2000) \$23.95

The Giant Book of Children's Sermons: Matthew to Revelation: 260 Children's Object Lessons with CDROM by Wesley T. Runk (CSS Publishing Co., 2006) \$49.95

See the "Children's Bulletin" and "For Children" sections for each week of the lectionary at www.textweek.com



Scripture Shapes the Assembly

Note Taking Outline

Introduction

Scripture Patterns Worship

Scripture is Read in the Assembly

- From where do we read?
- What do we read?
- How do we read?
- How does the assembly participate in the reading?
- Is reading solely an aural/oral event?



Scripture is Interpreted in the Assembly

Scripture Shapes Prayer and Praise

Scripture Shapes Space

Scripture Extends Out from the Assembly

Conclusion



Scripture Shapes the Assembly

The Lord's Prayer

Evangelical Lutheran Worship

(English Language Liturgical Consultation © 1988)

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those
who sin against us.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

Matthew 6:9-15

- 9 "Pray then in this way: Our Father in heaven, hallowed be your name.
10 Your kingdom come. Your will be done, on earth as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts, as we also have forgiven our debtors.
13 And do not bring us to the time of trial, but rescue us from the evil one.
14 For if you forgive others their trespasses, your heavenly Father will also forgive you;
15 but if you do not forgive others, neither will your Father forgive your trespasses. (NRSV)

Luke 11:2-4

- 2 He said to them, "When you pray, say: Father, hallowed be your name. Your kingdom come.
3 Give us each day our daily bread.
4 And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial." (NRSV)

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Scripture Shapes the Assembly

Comparing Scripture and Liturgical Song

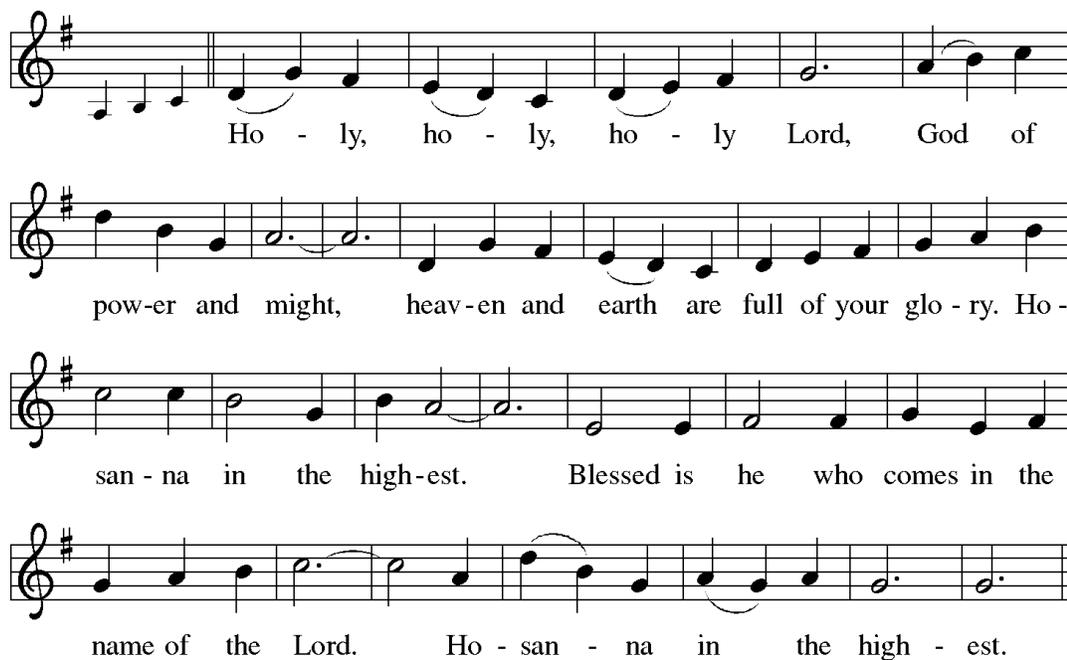
Isaiah 6:1-3

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory." (NRSV)

Matthew 21:8-9

A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" (NRSV)

Evangelical Lutheran Worship, Setting One



Ho - ly, ho - ly, ho - ly Lord, God of
pow-er and might, heav-en and earth are full of your glo - ry. Ho -
san - na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

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Scripture Shapes the Assembly

Ten Tips for Reading Scripture in Worship

This article was first published by the Calvin Institute of Christian Worship, <http://www.calvin.edu/worship/>.

In his book *Public Reading of Scripture: A Handbook* (Abingdon Press, 2002), Clay Schmit, a Lutheran pastor and Fuller Theological Seminary professor, offers practical tips and exercises for public reading of Scripture.

- Acknowledge that public Scripture reading is an important ministry. If you are asked to do so, say no if you don't have the gift or have no time to get ready. If you accept, be sure to prepare. If you are in charge of finding Scripture readers, look for people who are comfortable working a mike, have an emotional range in their own personality, and are confident in front of a group. "If God hasn't placed such a gift in your church, you might pray it arrives in a new person," Schmit says.
- See for yourself how interpretation makes a difference. Consider the words "Her name was Elizabeth." Say it aloud four times, each time emphasizing a different word. How does your emphasis change the meaning of that simple sentence?
- Make sure you understand the meaning of the passage you will read. Your pastor can suggest commentaries that have the right take for your denomination and congregation.
- Get comfortable with expressing an emotional range. Just for fun during practice, go overboard with gestures and vocal style. Read the same sentence in different ways to suggest different emotions. Try falsetto, trilled "r" sounds, deep, sing-song, staccato, chanted, fake foreign accent, disgusted, whiny, ultra smooth, monotone, and other voices.
- Next read some children's books aloud. "When you're reading to kids or talking to kids, you sometimes become *excessively expressive*, don't you? *Yes, you do....* Now back it off about a quarter and you'll have a good voice for reading Scripture in church," Schmit says.
- Use pauses effectively. Note the difference in these readings of Luke 2:16:
 - They went with haste and found Mary and Joseph and the child lying in a manger.
 - They went with haste (pause) and found Mary and Joseph and the child lying in a manger.
 - They went with haste (pause) and found Mary and Joseph (pause) and the child lying in a manger.
- Look up from your reading only to reinforce the message. "Avoid the bobbing head effect," Schmit says. "The eyes are the mirror of thought and imagination, so it's fine to look off into space as you're thinking of an image, say when the father looked up and saw the Prodigal Son at a great distance...or the Psalmist says 'I lift my eyes to the hills.' If you do this, look far off, not at individual people." Other good times to look at worshipers would be on a sentence such as Jesus asking his storm-tossed disciples, "Where is your faith?" or Paul's admonitions in Colossians 3 to "set your minds on things that are above, not on things that are on earth."
- Read; don't act. "People understand you are reading, so don't think you have to move your body or gesture a lot," Schmit says. Simply stand tall so your voice projects, use the mike, and read the text. However, do try to read so that your facial gestures are evident, even if you have to hold the Bible above the lectern.
- Prepare ahead of time by reading aloud. Simply reading silently to yourself will not help you identify potential problems of pronunciation, pauses, and pacing.
- Consider forming a small group of people to meet for six to eight weeks. Together you can practice reading aloud, critique each other (for the congregation's benefit), and gradually invite new people into your group. Schmit says such groups sometimes become ongoing small groups that bond and pray together.



Scripture Shapes the Assembly

Biblical Citations

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ELW 624 Jesus Still Lead On – Biblical References

1 Corinthians 10:13

No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Hebrews 4:9

So then, a sabbath rest still remains for the people of God;

Job 7:1-7

Then Bildad the Shuhite answered: "How long will you say these things, and the words of your mouth be a great wind? Does God pervert justice? Or does the Almighty pervert the right? If your children sinned against him, he delivered them into the power of their transgression. If you will seek God and make supplication to the Almighty, if you are pure and upright, surely then he will rouse himself for you and restore to you your rightful place. Though your beginning was small, your latter days will be very great.

Psalms 31:3

You are indeed my rock and my fortress; for your name's sake lead me and guide me,

Zephaniah 3:14-20

Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! The LORD has taken away the judgments against you, he has turned away your enemies. The king of Israel, the LORD, is in your midst; you shall fear disaster no more. On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak. The LORD, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival. I will remove disaster from you, so that you will not bear reproach for it. I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the LORD.



ELW 342 – There in God’s Garden – Biblical References

Revelation 22:1-5

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

1 Peter 2:21-25

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps. "He committed no sin, and no deceit was found in his mouth." When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.



Evangelical Lutheran Worship

Scripture and Worship

HOLY COMMUNION

GATHERING

Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people.... *(Joel 2:15-17)*

For where two or three are gathered in my name, I am there among them. *(Matthew 18:20)*

When the day of Pentecost had come, they were all together in one place. *(Acts 2:1-13)*

Confession and Forgiveness

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. *(Matthew 28:19)*

Bless the LORD, O my soul; who forgives all your sins and heals all your diseases. *(Psalm 103:2-3)*

God's mercy endures forever. *(Psalm 136:1)*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, [God] who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. *(1 John 1:8-9)*

Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin." *(John 8:34)*

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind ... You shall love your neighbor as yourself. *(Matthew 22:37-39)*

I will delight in your commandments. *(Psalm 119:47)*

Show me your ways, O LORD. *(Psalm 25:4)*

[Jesus] breathed on [the disciples] and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." *(John 20:22-23)*

But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved... I pray, that according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. *(Ephesians 2:4-5; 3:16-17)*

Thanksgiving for Baptism

...the fountain of living water, the LORD. *(Jeremiah 17:13)*

You were unmindful of the Rock that bore you; you forgot the God who gave you birth. *(Deuteronomy 32:18)*



The LORD is my light and my salvation. (*Psalms 27:1*)

Gathering Song

Sing to the Lord a new song, God's praise in the assembly of the faithful. (*Psalms 149:1-4*)

They called out, saying, "Jesus, Master, have mercy on us!" (*Luke 17:13*)

Glory to God in the highest heaven, and on earth peace among those whom he favors! (*Luke 2:14*)

Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (*Philippians 2:11*)

On this mountain the LORD of hosts will make for all peoples a feast... Let us be glad and rejoice in his salvation. (*Isaiah 25:6-9*)

Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing! ? To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever! (*Revelation 5:12-13*)

Greeting

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you. (*2 Corinthians 13:13*)

[The angel] came to [Mary] and said, "Greetings, favored one! The Lord is with you." (*Luke 1:28*)

WORD

Readings and Responses

So shall my word be that goes out from my mouth; it shall not return to me empty. (*Isaiah 55:10-11*)

In the beginning was the Word... And the Word became flesh and lived among us. (*John 1:1-5, 14*)

Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. (*Colossians 3:16*)

Hear the word of the LORD. (*Jeremiah 2:4*)

Give attention to the public reading of scripture, to exhorting, to teaching. (*1 Timothy 4:13*)

No prophecy of scripture is a matter of one's own interpretation. (*2 Peter 1:20-21*)

From the throne came a voice saying, "Praise our God..." Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying out, "Hallelujah!" (*Revelation 19:5-6*)

Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life." (*John 6:68*)



Let your steadfast love come to me, O LORD, and your salvation according to your promise... I trust in your word. (*Psalm 119:41, 42*)

The LORD is slow to anger, and abounding in steadfast love. (*Numbers 14:18*)

Prayers of Intercession

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. (*1 Timothy 2:1-2*)

Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." (*Luke 23:46*)

Peace

So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. (*Matthew 5:23-24*)

On that day, the first day of the week... Jesus came and stood among them and said, "Peace be with you." (*John 20:19*)

Greet one another with a holy kiss. All the churches of Christ greet you. (*Romans 16:16*)

MEAL

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. (*Acts 2:42*)

Offering

Is not this the fast I choose ... to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? (*Isaiah 58:6-7*)

For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me. (*Matthew 25:35*)

Thanksgiving at the Table

Let us lift up our hearts as well as our hands to God in heaven. (*Lamentations 3:41*)

We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly. (*2 Thessalonians 1:3*)

[The seraphs] called to one another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory." (*Isaiah 6:3*)

The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" (*Matthew 21:9*)

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was



betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (*1 Corinthians 11:23-26*)

Pray then in this way: Our Father in heaven... (*Matthew 6:9-13*)

Communion Song

The next day [John] saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world!" (*John 1:29*)

When [Jesus] was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him. (*Luke 24:30-31*)

Simeon took [Jesus] in his arms and praised God, saying, "Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel." (*Luke 2:28-32*)

SENDING

Go therefore and make disciples of all nations. (*Matthew 28:19*)

As the Father has sent me, so I send you. (*John 20:21*)

So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. (*John 13:1-15*)

You shall say to them, the LORD bless you and keep you; the LORD make his face to shine upon you, and be gracious to you; the LORD lift up his countenance upon you, and give you peace. (*Numbers 6:23-26*)

May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus.? May the God of hope fill you with all joy and peace in believing. (*Romans 15:5, 13*)

[Jesus] said to the woman, "Your faith has saved you; go in peace." (*Luke 7:50*)

Do not lag in zeal, be ardent in spirit, serve the Lord. (*Romans 12:11*)

They asked only one thing, that we remember the poor. (*Galatians 2:10*)

As you go, proclaim the good news, "The kingdom of heaven has come near." (*Matthew 10:7*)

Thanks be to God, who gives us the victory through our Lord Jesus Christ. (*1 Corinthians 15:57*)

HOLY BAPTISM

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?



Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. (*Romans 6:3-4*)

[God] is the source of your life in Christ Jesus. (*1 Corinthians 1:30*)

You belong to Christ, and Christ belongs to God. (*1 Corinthians 3:23*)

As many of you as were baptized into Christ have clothed yourselves with Christ. (*Galatians 3:27*)

The spirit of the LORD shall rest on [the promised one], the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. (*Isaiah 11:2*)

In [Christ] you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit. (*Ephesians 1:13-14*)

Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." (*John 8:12*)

Let your light shine before others, so that they may see your good works and give glory to your Father in heaven. (*Matthew 5:16*)

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