

Liturgy: Yesterday, Today, Tomorrow

Session 2

The Structure of Liturgy

1. Where did the liturgy come from?
 - a. The Holy Spirit brought it with Him on the Day of Pentecost.
 - b. Early Christians worshiped as they thought best.

2. Jesus was a _____ and early Christians were _____ Christians; Jesus Himself was not a Christian but He is the _____, the Savior of the whole _____.

3. Lookup Mark 10:45; Luke 12:37; 22:27; John 13:4-5, 12-15.
 - a. Would those words lead the early Christians to understand their worship as a continuation of the Lord's service to them? Y N

 - b. Though worship is primarily God serving us, does God compel us through Christ-centered worship to go and serve others by sharing God's holy word? Y N

4. What does the term "seder" mean? _____

5. What three different kinds of structures do we find in our order of worship today?
 - a. Rite: The _____ of the liturgy; the _____ in which we come together to receive the eternal gifts of God – the Lord's _____.
 - i. Why did it begin simple? _____
 - ii. Why has it become more complex? _____

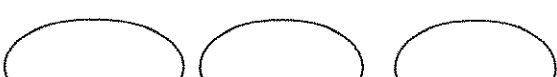
 - b. Space: The _____ of the liturgy; the _____ in which we come together to receive the eternal gifts of God – the Lord's _____.

 - c. Time: The _____ of the liturgy; the _____ on which we come together to receive the eternal gifts of God – the Lord's _____.
 - i. What day is the Sabbath day? _____
 - ii. What day became important for early Christians? _____
 1. Why? _____
 2. What are other names for that day? _____

6. The following of the Church Year allows us to continuously remember God's promise to _____ the Savior, the Savior's _____, the Savior's _____, the Savior's _____, the Savior's _____, and the Savior's promise to _____.

7. What are the two fundamental structures of the rite of the liturgy?
 - a. Name the most important part of each: _____

 - b. Why are those the most important part of each? _____

8. Name the three lesser parts, which are times of movement: 

9. List the ordinaries, parts ordinarily included in worship every Sunday: _____

10. The various periods of worship:
- The Domestic Period, 30-313, included only the two fundamental structures of the rite of the liturgy when most worship took place in _____.
 - The Imperial Period, 313-600, included all five structures of the rite of the liturgy as noted above, which are also known as the _____ Liturgy; as the _____ of worship grew, so did the structures of the rite of the liturgy.
 - The Medieval Period, 600-1500, was a time when the rite of the liturgy became even more _____.
11. The Lutheran Liturgy is the Historic Liturgy expressed in a Lutheran _____.
12. What are some key factors regarding the history of the liturgy?
- The Domestic Period was a time of _____.
 - The Imperial Period was a time of _____.
 - The Medieval Period was a time of _____.
 - The Reformation Era was a time of _____.
 - The Age of Pietism and Rationalism was a time of _____.
 - The time of Lutherans in America up to today is a time of _____.
13. Though liturgy has changed over the years, going from times of simplicity to complexity and richness to disintegration to restoration, the Lord has remained present among us in the _____ and the _____.
14. What is our Lutheran liturgy (and why)? _____
- Just a museum piece.
 - A living connection with our Lord and His saints.
15. Questions for thought or discussion – How can the life of Jesus and the “eighth day” He has begun, help us when:
- We are so busy that we don’t have time for the Lord’s Supper in the Lord’s House on the Lord’s Day? _____
 - We begin to worry that the Sunday worship will last longer than an hour? _____

 - We live each day by the clock and calendar, with little thought toward Christ, His Word, and prayer? _____
 - We pass through a session like Advent or Lent, too busy with holiday plans and other activities, to attend mid-week services? _____
 - We live our lives more in view of retirement than in view of heaven? _____
