

WORSHIP

GOD GATHERS

CHRISTIANS

TO WORSHIP HIM

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BAND

C

PLANNING GUIDE

WORSHIP



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This planning guide is a part of LIFE, a Christian Studies curriculum developed for Lutheran schools.

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God gathers Christians to worship him is one of twelve concepts covered by LIFE curriculum. This BAND C planning guide contains model units for three years covering the transition from primary to secondary school.

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TO WORSHIP HIM

AIMS

The ultimate aim of LIFE curriculum is that

- students will come to know God as Father, Son and Holy Spirit
- students will have faith in God as their Father, Saviour, and Helper.

We understand that faith is entirely a gift of the Holy Spirit.

We teach in obedience to Jesus' command to go and teach.

*How can people have faith in the Lord
and ask him to save them,
if they have never heard about him?
And how can they hear,
unless someone tells them?
Romans 10:14 (CEV)*

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As Christians we believe this and are compelled to tell others.

Our aim in teaching this concept is that students

- hear,
- explore and
- reflect on

these faith statements:

1. In Christian worship God comes to his people in word and sacrament and they respond
2. Christians worship regularly and on special occasions
3. Christians worship in a variety of ways

BACKGROUND NOTES FOR TEACHERS

GOD GATHERS CHRISTIANS TO WORSHIP HIM

WHAT IS CHRISTIAN WORSHIP?

The word 'worship' is related to 'worth-ship'. Worship deals with the question: What is of worth? In worship God's worth is proclaimed or revealed and God's worth is acknowledged.

GOD COMES TO US In the first instance Christian worship is God's revelation of himself by his word and actions. In worship God comes to his people and reveals his worth to them by what he says (the word) and by what he does (the sacraments). The focus of Christian worship is the Lord Jesus Christ because through Jesus God most clearly shows his worth to human beings as the God who loves us, accepts us, forgives us and cares for us.

WE RESPOND The second aspect of Christian worship is our response to God's words and actions. We recognise and acknowledge God's worth. Our response indicates what God is worth to us; we show by our words and actions that we believe God is worthy of praise, honour, loving obedience and willing service. We can pray to God for mercy and for all our needs. At the same time we acknowledge our own unworthiness (confession of sins).

We sometimes call our worship 'divine service' because in worship God serves us and this prompts us in turn to serve him. This highlights an essential difference between Christian and non-Christian worship: in non-Christian worship the initiative tends to be with the worshippers who try to establish the connection with their god and demonstrate their own worthiness by the earnestness and intensity of their prayers and other ritual acts (contrast the worship of the prophets of Baal with that of Elijah, 1 Kings 18:16–39; also the Pharisee and the tax collector in Luke 18:9–14).

WORSHIP IN THE BIBLE The basic pattern of worship outlined above can be seen already in the Old Testament. When people like Noah and Abraham build altars and 'call on the name of the Lord', this follows some gracious action of God (saving Noah, calling Abraham). In the Old Testament times the

special places of worship were places where God had 'appeared' — made himself known. Although the people of God knew that God could not be confined to a building (2 Chronicles 6:18), God nevertheless instructed them to erect first the tabernacle and later the temple as his 'house' where he would graciously come to be with them. The Israelites were also given special times for worship. On the sabbath day they were to put aside their work and remember the mighty work of God as their Creator and Rescuer (Exodus 20:8–11; Deuteronomy 5:12–15). Every day by their sacrifices they were to honour the God who had set them apart to be his own covenant people. There also were special worship festivals which focused on God's merciful deliverance (eg Passover, Day of Atonement).

In worship God comes to his people to strengthen them, prepare them to be his servants, and encourage them to love one another and share his gifts.

Theological Foundations of LIFE curriculum

The New Testament begins with Jesus and his disciples observing the worship pattern of Israel. However, like the prophets in the Old Testament, Jesus called for worship that was not mere empty

ritual but was sincere devotion (Matthew 6:5–13; 15:1–9), 'in spirit and in truth' (John 4:24). As God in human flesh, Jesus himself is the New Testament tabernacle and temple — the 'place' where God's glory is fully revealed (John 1:14; 2:19–21). Jesus promised his followers that he would be present even when only two or three of them came together in his name (Matthew 18:20). Christian worship is not restricted to certain rituals at particular places and times (Colossians 2:16). The sabbath having fulfilled its purpose, Sunday came to be observed as 'the Lord's day'. On this day Christians celebrate God's supreme work of deliverance through the death and resurrection of Christ. Luther explains what the third commandment means for Christians:

... we should not despise God's word or refuse to hear it. Instead, we should recognise that God's word is holy and be glad to hear and learn it. (*Luther's Small Catechism*, Openbook edition 1996)

The 'church year', arranged around the festivals of Christmas, Easter and Pentecost,

helps Christians to celebrate the mighty works of God for the salvation of all people.

For God’s people all of life is worship — listening to the word of the Lord and responding in service to him and to other people (see Romans 12).

FORMS OF WORSHIP The essentials of Christian worship consist in God coming to people through word and sacrament and people responding through adoration, confession, thanksgiving and supplication. There are various ways of worshipping. Over the years many Christians have valued a set liturgy which they believe maintains the proper focus of worship. The value of good liturgy is that it allows worship to be carried on ‘in a fitting and orderly way’ (1 Corinthians 14:40), and enables the church to confess its doctrine clearly. The danger some Christians see in set liturgy is that it can easily become mechanical and thoughtless routine.

The Lutheran confessions stress, however, that neither liturgy nor any other form or style of worship is commanded by God. For example:

We further believe, teach and confess that the community of God in every place and at every time has the right, authority and power to change, to reduce, or to increase ceremonies according to its circumstances, as long as it does so without frivolity and offence but in an orderly and appropriate way, as at any time may seem to be most profitable, beneficial and salutary for good order, Christian discipline, evangelical decorum, and the edification of the church. Formula of Concord, Solid Declaration Article X, 9.

Christians are free to choose in the area of forms of worship. Decisions about worship forms, however, must be made in genuine concern for the welfare and unity of the body of Christ and in Christian love for all members of the body. In all our worship — whether in our congregations or schools or classrooms or homes — our concern must surely be to use forms that best help us and fellow Christians (young and old) to recognise, express and respond to God’s worth revealed in Jesus Christ.

FOR REFLECTION AND/OR DISCUSSION

1. What questions do the Background Notes raise for you? What questions do you think your students will have on the topic of worship?
2. Why is this an important topic to teach to your students? What implications might the topic have for the life of your school?
3. More important than teaching children **forms** of worship (eg to understand the liturgy) is to teach children to **worship** (to understand what worship is all about). Comment. What can be done to enrich the worship in your school?
4. How do we handle the problem of children saying that worship is boring? (See *Good Question*, ed B Schwarz, Openbook Publishers, p 132)
5. Should worship be compulsory in a Christian school? Is it appropriate to expect non-Christian children (including children of other religious backgrounds) to participate in Christian worship?

FOR FURTHER READING

- Our Lutheran Heritage* (What is distinctive about Christian worship particularly from the Lutheran point of view?) by E W Janetzki in *Praise God in His Sanctuary* Vol II
- A Lutheran Approach to the Theology of Worship* (LCA Commission on Worship) in *Doctrinal Statements and Theological Opinions* Vol 2
- Luther’s Large Catechism: The Third Commandment*
- Augsburg Confession* VII, XV, XXVI.40ff; XXVIII.30 *Apology of the Augsburg Confession* Article IV, 49

BAND C STUDENTS

The ultimate aim of Christian education is that students will enjoy a personal relationship with Jesus and respond in worship. In this concept the focus is on worship. The aim of the concept is to assist students to understand why Christians worship, how they worship and what takes place during worship.

Students' experiences of worship outside of school will vary. Use the common experience of school and class worship as a basis for the study and experience of worship.

The students in your class may have experienced regular whole-school worship and daily class devotions and therefore be familiar with certain rituals of worship. This does not necessarily mean that they understand the reason for worship.

Already students may have developed negative attitudes to worship, eg 'It's boring' or 'I don't understand what's happening'.

Use statements like this as an opportunity for examining the worship practices of your school, with a view to making worship a meaningful experience for all students.

DEVELOPMENTAL CHARACTERISTICS	IMPLICATIONS FOR TEACHING
Students may consider that worship is boring.	<p>➔ Acknowledge students' negative views</p> <p>Assist students to understand the meaning of worship, the liturgy and rituals associated with it.</p> <p>Provide opportunities for students to experience contemporary worship.</p> <p>In class worship times consider listening to contemporary songs rather than having the daily struggle of 'making students sing'.</p>
<p>School worship may be some students' only experience of Christian worship.</p> <p>Students may be unfamiliar with religious language, such as grace, absolution, justification, and religious traditions, such as the lighting of candles, pastor's robes.</p>	<p>➔ Provide opportunities for students to ask questions about things which they don't understand. The teacher or pastor may explain the meaning and significance of religious language and traditions to students.</p> <p>Expose students to a variety of Christian worship experiences. View videos of a variety of worship styles and encourage students to attend different worship services.</p>
Students are beginning to think through their personal response to the Christian faith.	<p>➔ Provide opportunities for open discussion of faith issues. Encourage students to explore the benefits of both private and public worship.</p>
The peer group exerts increasing pressure.	<p>➔ Encourage students to work in groups to prepare class or school worship experiences.</p> <p>Consider arranging a time for the class to worship together at a contemporary service in a local congregation.</p>

NOTES