



Worship the Lord

No. 41, March 2010

Sharing worship ideas with WELS pastors

Articles on key worship concepts may be valuable for analysis in a pastors' study group, board of elders, or worship committee. As WELS parishes work with these concepts, our worship will be enriched for the sake of both members and guests. It will be faithful to Scripture, to our Lutheran heritage, and to our challenges and opportunities as 21st century followers of Jesus. Jon Buchholz serves Emmanuel, Tempe, AZ and is the AZ-CA district president. He has served the Board for World Missions with special focus on Latin and South America.

Accuracy Urban Legends in Our Churches?

By Jon Buchholz

We've all received those forwarded e-mails urging us to pass on vital information to protect or inform our friends. Don't do it! You don't need to worry about getting poked by needles in pay phones, becoming a victim of a gang initiation if you flash your headlights at someone driving without his lights on, or running into organ harvesters at parties. Those are urban legends. A quick visit to snopes.com can help you sort out fact from fiction, truth from culture-inspired myth.

Myths and urban legends persist also in our church culture. They are perpetuated by well-intentioned efforts to explain why we do certain things. Worship myths and urban legends propagate themselves when sincere individuals pass along what they've heard and don't independently check the facts.

As Christians committed to the truth, it behooves us to know what's true and what's not. The matters in question are not in every case doctrinal. But they are myths nonetheless, and we don't want to perpetuate fallacies. The following is a short compendium of myths that may persist in our midst; there are more. Since each of these could be a whole article in itself, the goal here is not to provide exhaustive references to refute each misconception, but rather to spur you on to dig deeper to uncover the whole story for yourself.

MUSIC

Myth: Luther used bar tunes and popular folk music for his hymns.

Reality: Luther composed many hymns using a "bar form" that has nothing to do with taverns or drinking songs.

This myth has been thoroughly discredited by scholarly research, but it persists in some circles to justify the use of secular or pop music in the church (if Luther did it, shouldn't we?). Rick Warren even states that Luther would use karaoke tunes if he were alive today! Let's set the record straight and refrain from perpetuating this fallacy.

There is no question that Luther wanted to place God's Word onto the lips of the people. He wanted them to proclaim the gospel in song, and he regarded his music and hymnody as instruments for gospel proclamation. He wanted his music to be sung and enjoyed by common Christian folk. It was to be singable.

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WORSHIP WORDS TO WRESTLE WITH

Purpose

Sacraments

Tradition

Variety

Catholicity

Accuracy

Excellence

Contemporary

Time

Love

Evangelism

Culture

Accuracy

The form that Luther and others chose for many of their hymns was known as *bar form*. This derives from a medieval verse form, *bar*, consisting of three lines having the form A-A-B. The metrical and melodic pattern in “A” is repeated, followed by the “B” section which may include a portion of “A.” An example is *A Mighty Fortress*:

A mighty fortress is our God, A trusty shield and weapon; (A)
He helps us free from every need (A)
That has us now o’ertaken.
The old evil foe Now means deadly woe; (B)
Deep guile and great might Are his dread arms in fight;
On earth is not his equal. (segment of A)

A Mighty Fortress is a *bar tune* that found no origin in taverns or even in popular, secular music. It wasn’t *pop* music. It was *art* music in the German *Meistersinger* tradition.

Of the 37 hymn (chorale) compositions Luther authored, 15 were original compositions by Luther, 13 came from Latin church music, four originated in German religious music, two were religious pilgrims’ songs, and one was originally adapted from a secular folk tune. For this last song, the original melody for *From Heaven Above to Earth I Come* was replaced by the tune we use today, because Luther didn’t appreciate hearing his sacred text sung to the secular melody.¹ Luther wanted his music to be singable, but it was also to be sacred and set apart from worldly, popular culture.

Myths persist in our church culture,
perpetuated by well-intentioned efforts to
explain why we do certain things.

CULTURE

Myth: *Worship styles and forms are an extension and reflection of our culture.*

Reality: *Worship throughout history transcends popular culture, is a separate culture, and is in many respects counter-cultural.*

In the desire to “meet people where they’re at” and make visitors feel comfortable with worship, a growing trend makes what happens inside the church look more and more like what people are used to outside the church. James Dobson uses the phrase “engaging the culture” not only to encourage Christian involvement in secular and political affairs, but also to encourage eliminating internal cultural barriers that might make the Christian experience appear strange to outsiders.

While local church practice has always been shaped to some degree by local customs, an overview of worship practices through the ages and around the globe reveals that Christianity has consistently maintained a healthy separation from popular culture and resisted influences from popular culture. At the same time, the Christian church has developed its own culture, which transcends national, linguistic, and cultural boundaries. At the time of the apostles, the Greco-Roman world was remarkably diverse in ethnicity, language, and local custom. One would expect that local culture and preferences would impact worship style and customs – and in

limited measure it did. But a survey of worship practices and liturgical forms from the early church reveals a remarkable consistency among Christians in diverse parts of the world. The church in Alexandria worshiped in a way similar to the church in Jerusalem – and the church in Rome, and the church in Persia – in spite of broad cultural differences between the regions. A study of early liturgies reveals that the customs of the local church developed primarily as an extension of the wider church and not, making the point anachronistically, from the customs of local *popular* culture.

There is a reason for this: Christians are in the world but not of the world. The *sanctuary* is a place that is set apart from the world. It is a refuge from the world, its pressures and its temptations. Forms and instrumentation may vary from place to place, but the dignity, the reverence, the joy of worshiping the Lord in the beauty of his holiness, meeting him in his Word, and receiving him in the Sacrament is consistent. The pattern of divine dialog, proclamation and response, is consistent. The understanding that proclamation is praise, and that Christ, not the worshiper and his experience, is the focus and center of worship, is common across Christian worship through the ages.

A recent article in *US News and World Report* highlights the dissatisfaction that can result when worship becomes too much an extension of popular culture.

Daniel Wallace, a professor of New Testament studies at Dallas Theological Seminary, which trains pastors for interdenominational or nondenominational churches, says there is a growing appetite for something more than “worship that is a glorified Bible class in some ways.”²

Carl Anderson describes changes at Trinity Fellowship Church, Richardson, Texas.

The entrepreneurial model adopted by so many evangelical churches, with its emphasis on seeker-friendly nontraditional services and programs, had been successful in helping Trinity build its congregation, Anderson explains. But it was less successful in holding on to church members and deepening their faith or their ties with fellow congregants. Searching for more rootedness, Anderson sought to reconnect with the historical church.... Anderson and others tried to emphasize the power of liturgy to direct worship toward God and “not be all about me,” he says.³

Likewise, *Christianity Today*, with its finger on the pulse of movements within the church, notes a shift among some Evangelicals away from the superficiality of pop-culture worship, toward a desire for something deeper.

Many 20- and 30-something evangelicals are uneasy and alienated in mall-like church environments; high-energy, entertainment-oriented worship; and boomer-era ministry strategies and structures modeled on the business world. Increasingly, they are asking just how these culturally camouflaged churches can help them rise above the values of the consumerist world around them.⁴

The pop-culture mindset pushes songs to the top of the charts and then abandons them for the next big hit. That same mindset in the church drives restless expectations for things always new and different – the latest cool music, the Order of Service *du jour* –

always looking for the television land-like stimulation that will hold the worshippers' attention and keep them from getting bored.

Our worship practices are not shaped by the latest trends borrowed from the world. The Christian experience in the house of God has always transcended culture and is, in fact, counter-cultural. Our worship ties us to and extends a 2,000-year continuum of Christian culture in a cross-cultural community which circles the globe and spans the millennia.

The Christian church has developed its own culture, which transcends national, linguistic, and cultural boundaries.

SACRAMENTS

Myth: *Celebrating Communion infrequently makes it more special.*

Reality: *Infrequent Communion is a departure from Lutheran practice that originated with pietism.*

Even a cursory read of the Augsburg Confession of 1530 reveals the high regard the reformers had for the Sacrament of the Altar:

Our churches are falsely accused of abolishing the Mass. The Mass is held among us and celebrated with the highest reverence.... Because the Mass is for the purpose of giving the Sacrament, we have Communion every holy day, and if anyone desires the sacrament, we also offer it on other days, when it is given to all who ask for it.⁵

I grew up in a church which subscribed to the Unaltered Augsburg Confession, but Communion was celebrated only once a month, on "Communion Sunday." Why this departure from the practice detailed in the Augsburg Confession?

Every-Sunday Communion was the practice of the reformers and the Evangelical Lutheran Church throughout the Age of Orthodoxy that spanned two centuries. The change to infrequent Communion came with Pietism in the 1700s. Pietism's emphasis on subjective experience and other well-intended efforts to increase devotion and piety brought outcomes that were often destructive of orthodox Lutheran theology and practice. The pietistic movement downplayed the role of the church, the clergy, and the sacraments. Where Luther had pointed people to the Sacrament for forgiveness, pietists pointed people to "the cross" and to their own inner wrestlings and feelings for the assurance of their forgiveness.⁶

Communion was downplayed to the point where it was not uncommon to offer the Sacrament only once every three months or so. Luther himself had said that he couldn't fathom how anyone could commune fewer than four times per year and remain a Christian,⁷ so four times per year became an accepted but unintended norm. This practice continued in some circles into the twentieth century.

As we continue to struggle to shake off the residuals of pietism, there is a hopeful trend toward more frequent celebration of the Sacrament. I hope that the practice described by the Augsburg Confession will again become the norm.⁸ Contrary to the notion

that infrequent Communion makes it more special, the experience of this burdened sinner can testify that the more Communion is received, the more it is desired. We celebrate Communion as a special and precious gift, not by reserving it on the shelf for infrequent occasions but by receiving it often for the forgiveness of our sins and the consolation of our souls.

Myth: *Baptism by immersion isn't Lutheran.*

Reality: *Luther, Melancthon, Chemnitz and other reformers advocated baptism by immersion.*

Two things are required for a valid baptism: water and the Word of God. The mode of application of the water isn't material to the validity or efficacy of the Sacrament of Baptism. The common mode of application among us is pouring or sprinkling (aspersion). Immersion is typically associated with the practice of Baptists. It surprises most Lutherans to learn that Luther advocated baptism by immersion.

Baptism [*die Taufe*] is *baptismos* in Greek, and *mersio* in Latin, and means to plunge something completely into the water, so that the water covers it. Although in many places it is no longer customary to thrust and dip infants into the font, but only with the hand to pour baptismal water upon them out of the font, nevertheless the former is what should be done. It would be proper, according to the meaning of the word *Taufe*, that the infant, or whoever is to be baptized, should be put in and sunk completely into the water and then drawn out again. For even in the German tongue the word *Taufe* comes undoubtedly from the word *tief* [deep] and means that what is baptized is sunk deeply into the water.⁹

Martin Chemnitz quotes Philip Melancthon:

Immersion in water was instituted by the Son of God with the declaration of the words: I baptize thee in the name of the Father and of the Son and of the Holy Spirit, testifying that since this testimony was divinely instituted, he who is immersed with the declaration of these words is reconciled to God for Christ's sake and is sanctified by the Holy Spirit to life eternal.¹⁰

Note well: neither Luther nor Chemnitz tied the validity of the sacrament to the mode of application. Rather, Luther's preference is a pastoral one. He sees immersion as the most complete picture of the drowning and rebirth of the old sinful nature in Baptism:

It is therefore indeed correct to say that baptism is a washing away of sins, but the expression is too mild and weak to bring out the full significance of baptism, which is rather a symbol of death and resurrection. For this reason I would have those who are to be baptized completely immersed in the water, as the word says and as the mystery indicates. Not because I deem this necessary, but because it would be well to give to a thing so perfect and complete a sign that is also complete and perfect.¹¹

PREACHING

Myth: *All sins are the same.*

Reality: *This statement misses important distinctions and creates confusion about sin.*

The phrase "all sins are the same" is heard frequently from parishioners, teachers, and preachers alike. An examination of the phrase reveals that in some respects it's true, while in other respects it's misleading.

All sins are the same in several respects:

- All sins are a violation of God's will and cause a person to fall short of the glory of God (Romans 3:23).
- A sin against one commandment is a sin against all the commandments (James 2:10).
- Any sin separates a human being from God temporally and eternally (Isaiah 59:2).
- Every sin requires payment to remove the guilt of the sin. Every sin has been atoned for by the blood of Jesus, the sacrificial Lamb (1 John 2:2). There is no sin so great or small that it has not been atoned for.

At the same time, the phrase "all sins are the same" is misleading, because it overlooks some obvious scriptural and practical realities:

- Sins may be either voluntary or involuntary. They may be carried out with deliberate intent, with the assent and activity of the will (Hebrews 10:26), or they may be committed unwillingly in weakness, rashness, ignorance, or in unavoidable circumstances (Matthew 26:41; Acts 3:17; 1 Timothy 1:13).
- Sins that are deliberate and persistent create grave danger of losing saving faith (1 John 3:6).
- Sins are different in their consequences. Both hatred and physical murder equate to murder in God's eyes, but the latter ends a person's time of grace and leaves behind grieving family and friends.
- One sin alone is labeled "unforgivable," setting the sin against the Holy Spirit apart from all other sins in its eternal consequences. This is not due to the quality of the sin itself but due to the special gravity and danger of persisting in this sin of stubbornness that obdurately despises the Means of Grace.

Together may our conversation about worship and its practices be guided by a powerful combination of biblical integrity, confessional solidarity, and yes, even historical accuracy.

Martin Chemnitz observed, "All sins are not equal; some are more grievous and greater than others."¹² Jesus himself referred to those who handed him over to Pilate as being "guilty of a greater sin" (John 19:11). Chemnitz used the terms *mortal* and *venial* sin to describe not the quality of the sin itself but the nature and effect of sin upon those who are reborn:

Why are some sins in the reborn called venial, some mortal?

This should be well and carefully explained, so that each Christian can know and determine if he is living in mortal or venial sin. The explanation consists essentially in this, that everyone examine himself as to whether or not he has true repentance and faith. Original sin, which still dwells in the flesh of the reborn, is not idle, but is the restless law of sin in our members, enticing, tempting, driving to sin with various suggestions and evil lusts. Since, then, one who is reborn does not delight in this kind

of carnal lusts, and is neither led by them nor follows, but earnestly represses and crucifies them as sins and mortifies through the Spirit, lest they rule or be performed, this very thing is a very sure sign of true and earnest repentance.... In this way there are and occur these venial sins in the reborn, for which they are not condemned, because, as Augustine says, they live under grace

But what if we indulge and delight in evil lusts and seek occasions to give them free rein?

Then they become mortal sins, because there surely is no room for true repentance and faith where the lusts of the flesh are served and given rein, so that they break out into action. It is the nature and particular character of true faith that it does not seek how to commit, continue, and heap up sins freely, but rather hungers and thirsts after the righteousness that releases and frees from sins.... As a result of this, therefore, and for this reason mortal sins occur in the reborn, namely when repentance, faith, Christ, and the Holy Spirit are driven out and lost.¹³

The phrase "all sins are the same" can cause people not to take sin seriously, and a cavalier attitude toward sin can result in behavior that is destructive to our bodies, our lives, our faith, and to others. Because of the confusion it creates, we would do well to remove the phrase "all sins are the same" from casual conversations and sermons alike.

CUSTOMS

Myth: *Making the sign of the cross is a Catholic superstition.*

Reality: *The sign of the cross is a way for Christians to remember their baptism.*

We worship in the name of the Father and of the ✠ Son and of the Holy Spirit. The rubric calls for the pastor to make the sign of the cross over the people. Some in the congregation make the sign of the cross over themselves at the same time, and people think, "Hmm, Catholic visitors today?"

The sign of the cross itself, the proper way to hold one's hand when making it, whether to go from right to left or left to right, and all the different times to make it are subjects for deeper exploration elsewhere.¹⁴ Suffice to say that making the sign of the cross is an ancient practice that serves a very simple purpose: It is a memory device to help Christians find comfort and strength in their baptism.

Did you think about your baptism today? Would it be helpful if you had a simple tool to help you recall each day that your old self was drowned and put to death in the waters of Baptism and that now you have been resurrected as a new creation, clothed with Christ, forgiven, and given a new identity as a child of God? Recalling our baptism gives us strength in the face of temptation, comfort in affliction, and joy in all of God's promises sealed to us in his covenant of grace.

When you were baptized, the pastor said, "Receive the sign of the holy cross, both upon the head and upon the heart, to mark you as a redeemed child of Christ." Then he baptized you into the name of the Triune God. The sign of the cross at the invocation can tangibly recall the name into which we were baptized and in which we worship. At the *Incarnatus* we remember Jesus, our brother,

sharing our humanity to fulfill all righteousness. As the pastor dismisses us from the Lord's Table, we remember that through Baptism are we worthy to receive the precious gifts of Jesus' true body and blood. As we are dismissed with the blessing, we go in the power of Baptism, to bear Christ's name in the world.

Certainly the sign of the cross can become a superstitious device, like an amulet or a charm; anything good can be perverted. But the simple sign of the cross can be a powerful reminder of something that we want to remember often.

Bless yourself with the holy cross, and as you do so, recall all the gifts of God's grace!

WHY BOTHER?

As stated above, most of these myths and urban legends are not of a doctrinal nature. Millions of souls have reached their heavenly home without having been baptized by immersion. Debunking myths, however, is important. We were taught with a liberal arts approach in college. We recognize that history is important. Passing on false facts to buttress current practice may be done with no malice or even knowledge. But false facts cannot buttress practices. Myths can only lead to misunderstanding. One may choose to make the sign of the cross or not; baptize by immersion or not; use the terms venial and mortal or not. But one ought not make any of these decisions based upon fiction. Together may our conversation about worship and its practices be guided by a powerful combination of biblical integrity, confessional solidarity, and yes, even historical accuracy.

Celebrating the Climax of the Church Year

By Aaron Christie

Easter: A Day or a Season?

The last installment of *Worship the Lord* featured Pastor Steve Lange offering time-honored suggestions on making the most of your Holy Week. Holy Week, ending with Easter, is certainly the high point of our Christian year. Sadly, Easter has suffered the same fate as Christmas. It is primarily viewed as a specific *day*. Obviously, it is that. It is the celebration of Jesus' resurrection, sin's defeat, the sinner's justification (Rom. 4:25), and Christ's triumph over sin's wages – death! But note well: Easter is also a SEASON of seven Sundays, a “week of weeks.” Investing time and planning in the entire season of Easter will help congregations avoid the feelings of a “post-Easter plunge” in worship. (From the mountaintop to life-as-usual in one week!)

- If you do not have one, consider the use of a Paschal candle. This ancient symbol of Christ can be placed in the center of the chancel during the weeks of Easter, recessed at the close of the Ascension service, and placed next to the baptismal font for the remainder of the year where it continually recalls Romans 6. We are baptized into the resurrection of Jesus!
- Consider substituting the canticle “Thanks Be to God!” (CWS #788) or “This Is the Feast of Victory” (CW #265) for the *Gloria*. Initially the congregation can sing the refrain and a choir, soloist, or pastor can sing the verses until the entire tune becomes familiar.

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WELS TEEN SURVEY

In 2007 the Commission on Youth Discipleship surveyed the worship preferences of WELS teens.

When it comes to weekly group/public worship, what would you like your church to offer?

- 12% Historic worship using only the orders of service and hymns from the hymnal, led by an organ.
- 50.5% Creative worship using the hymnal along with a variety of other resources, led often by an organ but also regularly involving other instruments.
- 21% Contemporary worship, informal, with nothing from the hymnal, with praise choruses and a praise band involving other instruments.
- 16.7% I am not sure.

These results, a surprise in some respects, raise several questions.

Why might 21% choose the third option? Matters of personal preference and the “wisdom of youth” are partial explanations. How common is the frequency and quality of the second option in WELS churches? If it were more common, would more choose it? What is the level of worship catechesis among us, both in formal modes like Bible classes and in other modes like worship folder notes or sermon comments?

Another question: Is it beneficial to survey people on the basis of stylistic preference? How might teens respond if options such as these are included?

- Worship that best reflects Lutheran theology, with a clear focus on Christ, Word and Sacrament, Law and Gospel.
- Worship that involves a wide variety of people – different ages, ethnic backgrounds, etc. – into a shared experience of receiving God's gifts and responding to them.

A stylistic preference survey suffers because the terms traditional and contemporary beg definition and can suggest polarization, disunity, rigidity, or lack of creativity. Surveying for stylistic preference can subtly bias the thinking of those filling out the survey. Such an approach can reinforce the idea that worship is more about personal preference than community, what believers do together. In too many churches outside WELS the “worship wars” have devolved into factions that dislike each other's music. In an event that displays our love and unity – public worship – this should not be!

A Bible study on worship with some faculty members from a WELS high school reviewed the CYD statistics. A participant who has worked with teens for many years offered this comment: “Those who understand Law and Gospel appreciate liturgical worship forms.”

- Leave the sanctuary decorated for Easter (lilies included, as long as they last) for the entire season of Easter.

The Ascension of Our Lord

Ascension is an afterthought in many parishes, especially when schools are ending their year with a flurry of banquets and special events. Ascension deserves better! It is the grand finale to Christ's saving work. Sadly, it is a grand finale often whispered at best, forgotten at worst.

- Resist the temptation to review the entire life of Christ at Ascension. Ascension is a specific day and deed in the ministry of Christ. Preach and plan it as such.
- Plan ahead for the use of children, choirs, and special musicians in the service.
- The Service of Light (CW p. 54) is preferable to Prayer at the Close of Day (Compline). The Service of Light is more festive. Compline is more repentant and meditative in tone.
- If your parish has a paschal candle, recess it during the final hymn. We recess it on stanza 4 of CW #171 "You see him now, ascending high up to the portals of the sky.... Hereafter Jesus you shall see returning in great victory...."
- Don't sweat attendance. Several years ago our Ascension service had 90 in attendance (counting the classrooms singing). After a decade of dedication to offering our best in that service, attendance is regularly around 300 in a parish that averaged 545/weekend in 2009.
- If you are looking for a place to begin enriching your worship offering, begin with reestablishing Ascension in your people's piety.

Pentecost: More Than a Birthday

Ascension recognizes the withdrawal of Jesus' visible presence among his people. Pentecost celebrates the sending of the Holy Spirit to his people. Ascension and Pentecost go together like ham and eggs.

Pentecost is often described as the "birthday of the Church." It is this, but it is more. It is the third and final of the great church year festivals: Christmas, Easter, and Pentecost. Spend the day focusing on the quiet work of the Spirit. He still works his miracles every day in the midst of every nation, tribe, people, and language.

- Because Pentecost is one of the chief festivals of the year, consider celebrating Holy Communion, even if it is not a "communion Sunday."
- On the day of Pentecost, the Holy Spirit reversed Babel. Pentecost is a perfect opportunity to use music with an *international flavor*. Can the children sing a song in Spanish? How about a piece from Africa? Something with a Caribbean

beat? Gospel? For example: go to giamusic.com and under PRODUCTS you will find the African American Church Music Series with 179 items. The point? There is an abundance of literature to choose from.

May our dear Lord richly bless your preaching, teaching, and planning as you unfold the meaning of Jesus' resurrection for your flocks!

Notes for Accuracy

¹ See Joseph Herl, *Worship Wars in Early Lutheranism*. Oxford, 2008. p. 21. Historian Paul Nettl states: "Luther was embarrassed to hear the tune of his Christmas hymn sung in inns and dance halls." (*Luther and Music*. Muhlenberg Press, 1948.)

² *US News and World Report*, December 24, 2007, "A Return to Tradition."

³ *ibid.*

⁴ *Christianity Today*, February, 2008, "The Future Lies in the Past."

⁵ Augsburg Confession, Article XXIV, 1, 34.

⁶ LW, vol. 40, "Against the Heavenly Prophets," p. 213-214.

We treat of the forgiveness of sins in two ways. First, how it is achieved and won. Second, how it is distributed and given to us. Christ has achieved it on the cross, it is true. But he has not distributed or given it on the cross. He has not won it in the supper or sacrament. There he has distributed and given it through the Word, as also in the gospel, where it is preached. He has won it once for all on the cross. But the distribution takes place continuously, before and after [through the gospel in Word and Sacrament]....

If now I seek the forgiveness of sins, *I do not run to the cross, for I will not find it given there*. Nor must I hold to the suffering of Christ, as Dr. Karlstadt trifles, in knowledge or remembrance, for I will not find it there either. But I will find in the sacrament or gospel the word which distributes, presents, offers, and gives to me that forgiveness which was won on the cross. Therefore, Luther has rightly taught that whoever has a bad conscience from his sins *should go to the sacrament* and obtain comfort.... [emphasis added]

⁷ Preface to the Small Catechism.

⁸ See Kenneth Wieting, *The Blessings of Weekly Communion*. CPH, 2006.

⁹ LW, Vol. 35, "The Holy and Blessed Sacrament of Baptism," p. 29.

¹⁰ Chemnitz, Martin. *Ministry, Word and Sacraments: An Enchiridion*. CPH, 1981. p. 112.

¹¹ LW, Vol. 36, "The Babylonian Captivity of the Church," p. 68.

¹² Chemnitz, p. 103.

¹³ Chemnitz, p. 104.

¹⁴ Luther's morning and evening prayers in the Small Catechism include an enjoiner to bless oneself with the holy cross. In corporate worship, appropriate times to make the sign of the cross include at the invocation, the *Incarnatus* (in the Nicene Creed, when we say, "And became fully human"), after receiving the Sacrament of the Altar, and at the benediction.

