

Lay Service Guidelines

Preliminary Remarks

In the fifth chief part of the Small Catechism we read these words concerning the Office of the Keys: “The called ministers of Christ deal with us by His divine command.” What, however, if a congregation is without a called pastor? What are they to do? What is the role of elders in our congregations in light of this situation? It should be stated at the outset that the office of the ministry is not to be given out piecemeal so that elders possess and exercise some of it but not all of it; or that they stand over and above the pastoral office, as some might think. Nor is the office of elder divinely mandated, unlike that of the pastoral office which has been instituted and established by Christ.

Having said that, elders have a unique and important role, especially during a pastoral vacancy. Moreover, the church does have the right and responsibility to develop orders that are helpful to her . . . ‘auxiliary offices’ as C. F. W. Walther calls them. The fact that elders are established by human right doesn't mean that their role in a congregation is insignificant. It just means that the guidelines we establish concerning the task of elders is by human arrangement and consent. So our

Lutheran Confessions state in this regard: “It is proper for the Christian assembly to keep such ordinances for the sake of love and peace, to be obedient to the bishops and parish ministers in such matters, and to observe the regulations in such a way that one does not give offence to another and so that there may be no disorder or unbecoming conduct in the church” (AC XXVIII.55).

If some regular duties of the pastoral office are to be carried out by others, especially during times of a pastoral vacancy, then those who carry them out should conform as closely as possible to the biblical requirements of the pastoral office; namely, male, mature, well-respected, tested, etc. What 1 Timothy 2:8-13 says about deacons is helpful in this regard (i.e., elders are men who have been vetted on the basis of similar criteria).

If one were to object that the duties of the pastoral office should not be delegated at all, we would make this distinction: the exercise of the keys (in the narrow sense) should not and cannot be delegated; namely, absolution, writing sermons (i.e. authoritative teaching), presiding at the Sacrament of the Altar, and (except in the case of emergency) baptizing. These things should be reserved for when an ordained pastor can come to do them. Since, however, a congregation should not be deprived of God's Word and

corporate prayer, an orderly and proper way to delegate the pastor's wider duties (reading God's Word and leading public prayer and praise) is needed. Giving these duties to men who are, broadly speaking, fit for the pastoral office, is not only the most suitable solution; but such accords with the historic practice of the church that allowed the lower orders (e.g. lector, subdeacon, deacon) to prepare for elevation to the pastoral office by doing these very things. In Lutheran Church–Canada, for example, we give field workers and vicars from our seminaries similar duties for the same reason.

Relevant LCC Documents

Based on the Holy Scriptures and the Lutheran Confessions, the 1996 document of the Commission on Theology and Church Relations (CTCR) of Lutheran Church–Canada entitled ‘Theses on the Role of Women in the Church’ states: “If the tasks of deacons (commonly called elders in our congregations today) include assisting the pastor in those chief functions and duties of the pastoral office – distributing the Lord’s body and blood in the Sacrament, reading the Scripture lessons at divine services, or even preaching during a pastoral vacancy or when the pastor is on holiday; then only qualified men should be called to this office” (p. 8). This document can be accessed from LCC’s website (lutheranchurch.ca). At the top of the homepage, select **WHO WE ARE > THEOLOGICAL DOCUMENTS > under 1. Documents for “Reference and Guidance”** click on **“Theses on the Role of Women in the Church.”**

Likewise, the 2008 document of the Commission on Theology and Church Relations (CTCR) of Lutheran Church–Canada entitled ‘The Public Reading of Scripture in the Divine Service’ states: “The reading of the Scriptures is most properly the function of the pastoral office and should therefore not ordinarily be delegated to a lay person, woman or man. Of course, one must recognize that there may be emergencies which arise when no pastor is present. When no pastor is present, the congregation must choose between not hearing the Word of God at all and taking the unusual step of requesting a layman to read. Obviously, it is preferable not to have to make such a choice, but when one is faced with such a dilemma, one may need to make such a decision. Emergencies, however, do not determine the teaching or the practice of the church. Scripture and the Confessions do that, and ordinarily the pastor will officiate in the Divine Service” (pp. 1-2). The entire document can be accessed from LCC’s website (lutheranchurch.ca). At the top of the homepage, select **WHO WE ARE > THEOLOGICAL DOCUMENTS > under 2. Documents for “Study and Response”** click on **“The Public Reading of Scripture in the Divine Service.”**

So, too, the ‘Guidelines for Congregational and Pastoral Practice’ document, issued by the President’s Ministry Council (PMC) of Lutheran Church–Canada, says: “Ordinarily, worship services in a congregation are to be led by their called pastor(s). They may be assisted by elected or appointed male elders or seminarians. In exceptional circumstances, such as pastoral vacancies in remote locations, worship services may be led by qualified and duly appointed male elders, though Holy Communion should still only be celebrated by an ordained pastor. For good order, this should be arranged in

consultation with the Circuit Counsellor and the Regional Pastor” (p. 2). This document can also be accessed from LCC’s website (lutheranchurch.ca). At the top of the homepage, select **RESOURCES > CONGREGATIONAL RESOURCES > “Guidelines for Congregational and Pastoral Practice.”**

Concluding Remarks

In order to assist congregations in this matter, the PMC, in consultation with our synod’s Commission on Theology and Church Relations, has prepared the following guidelines and samples for worship services led by an elder and, if necessary, by a congregation member, along with a definition of some church building and worship terms.

Two orders of worship from the Lutheran Service Book are appropriate for services led by a male elder and are outlined below, along with directions or rubrics (red font). The third order is intended as a devotional service that could be led by a congregation member who is not an elder.

NOTE: For those congregations which are still using Lutheran Worship, one order is provided for services led by a male elder. In addition, one order is provided as a devotional service that could be led by a congregation member who is not an elder.

Definition of Terms

Vestments

While vestments are neither commanded nor forbidden in the New Testament, those who have been called or appointed to lead and or assist in the public worship service have traditionally worn special clothing for this purpose: It is meet, right and proper that those leading the worship service of God's people be so appropriately attired. Two options available for services led by an elder are:

Alb: From the Latin word for 'white,' the alb is a long white garment coming down to the ankles and usually girded around the waist with a 'cincture' – a type of belt either a white rope or cord or a white cloth band.

Cassock & Surplice: The cassock is a full-length black robe, either buttoned up the front or double-breasted with fastenings of buttons or snaps from collar to waist. The surplice is a loose white garment with flowing sleeves, worn over the cassock, and around knee to calf in length. If no surplice is available, the elder may wear only the cassock.

NOTE: The Stole—a long band of coloured cloth and worn around the neck—is only worn by called and ordained pastors.

Church Building

Narthex: The lobby or entryway of the church building just inside the main entrance.

Nave: The largest part of the church building, derived from the Latin word for 'ship', and the place where the people gather for worship.

Chancel: The part of a church building containing the altar, pulpit, and lectern; where the pastor (or elder) sits; and which is typically separated from the nave by steps.

Church Furnishings

Altar: The central furnishing and focal point of a church building. It serves as a table on which the bread and wine are consecrated by the pastor for communion services . . . and as a symbol of God's gracious presence in His church. It signifies primarily the sacrifice of our Lord Jesus Christ for the redemption of the world, as well as our sacrifice of self, prayer, praise, thanksgiving, and possessions to God through Christ our Mediator and High Priest. The most important ornament of the altar is the crucifix—a cross with a corpus on it . . . emphasizing the incarnation of Christ and His atoning

sacrifice for our sins; although many churches have only a plain cross.

NOTE: The altar is not used for services led by an elder, although both he and the people face the altar for the sacrificial parts of the worship service (i.e. hymns, prayers, and versicles or short responses).

Pulpit: A raised speaking platform in the chancel from which the pastor stands to preach a sermon.

NOTE: The pulpit is not used for services led by an elder.

Lectern: A stand in the chancel containing a Bible or lectionary (a book containing the appointed Scripture Readings for the particular days in the church year) from which the Word of God is read; and from which sermons are read by an elder.

Sedilia: A seat or chairs in the chancel for the pastor (or elder).

Service Lights: Candelabras with multiple arms (3, 5, or 7) located either on the floor on either side of the altar or on the ends of the altar itself. These candles are lit for all worship services.

Eucharistic Lights: Two larger candles on the altar which are lit only when Holy Communion is celebrated.

NOTE: In some churches there are only two eucharistic lights and no candelabras. In this case these two candles are lit for all services.

Credence Table (or Shelf): A table or shelf in the chancel upon which the offering plates may be placed.

Paraments: Cloth hangings, usually with appropriate symbols, that hang from the altar, pulpit, and lectern. The various colours of the paraments reflect the particular season of the church year.

General Information for a Lay Service led by an Elder

1. In the absence of a pastor, duly elected or appointed male elders should lead the congregation in worship.
2. If possible, they should be vested—with a black cassock and white surplice, or with a black cassock only, or with a white alb.
3. The service should be conducted from the chancel, but not at the altar. The Scripture readings and sermon are to be read from the lectern, not the pulpit.
4. The Scripture Readings and the Psalm are those appointed for the particular Sunday of the church year. A liturgical calendar for the church year, including appropriate colours of the paraments, is available from The Lutheran Church—Missouri Synod. Visit [lcms.org/worship/church-year](https://www.lcms.org/worship/church-year) for a PDF version of the appropriate year, which can then be printed.
5. Written sermons should be obtained from the congregation's vacancy pastor, circuit counsellor, or regional pastor. Written sermons for each Sunday of the church year are also available on the website of Lutheran Church—Canada ([lutheranchurch.ca](https://www.lutheranchurch.ca)). At the top of the homepage, click **RESOURCES > WRITTEN SERMONS**. Then, select the sermon for the appropriate day of the church year. A sermon, along with assigned Scripture Readings, appointed Psalm, suggested hymns, the Collect of the Day, and other prayers are all included, and may be printed.
6. A day or two prior to the service, the elder (deacon) should go through the entire service in order to familiarize himself with the readings, sermon, and prayers.

NOTE: For congregations using Lutheran Worship the appointed Scripture Readings, the Psalm, and the Collect of the Day are found on pages 10-123 of LW. Suggested hymns mentioned in #5 above are from LSB, but can easily be cross-referenced to the appropriate number in Lutheran Worship.

RESPONSIVE PRAYER 2 (LSB Page 285ff)

Prelude or Pre-service Music

During the Prelude the elder may light the candles in the chancel and, after a brief silent prayer, sit in the sedilia (chair) in the chancel. When the Prelude is finished, he should stand and from the centre of the chancel closest to the nave make any announcements, concluding with something along these lines: **“This morning we shall follow the order of ‘Responsive Prayer 2’ which begins on page 285 of the Lutheran Service Book. Please rise for the opening hymn – # ____.** He may then either turn and face the altar for the hymn, or return to his chair in the chancel for the hymn while remaining standing.

Opening Hymn – # ____

After the Opening Hymn, he turns to face the altar (either from the centre of the chancel or from his chair) for the Opening Versicles that are said responsively.

Opening Versicles – page 285

He then turns and announces to the congregation: **“The Psalm is Psalm ____, verses ____ to ____; which we will speak (or chant) in unison . . . (or ‘responsively whole verse by whole verse’ or ‘half verse by half verse’).”** The half verse is indicated by the asterisk *. He then faces the altar for the reading of the Psalm.

Psalm ____

After the Psalm, turn and say to the congregation, **“You may be seated.”** Then go to the lectern where the first reading is announced as follows: **“The Old Testament Reading for (the particular Sunday of the church year) is**

from—example: **“Jeremiah, chapter 5.”** If the congregation has an LSB Lectionary, the announcement of each reading, as well as the reading itself, is contained therein. If not, an English Standard Version of the Bible should be placed on the lectern and the appropriate readings bookmarked beforehand for this purpose.

Old Testament Reading (or ‘First Reading’ during the season of Easter)

After the reading: **L:** This is the Word of the Lord.

C: Thanks be to God.

The next reading is announced as follows: **“The Epistle is from”**—example: **“Romans, chapter 8.”**

Epistle (or ‘Second Reading’ on certain days during the year)

After the reading: **L:** This is the Word of the Lord.

C: Thanks be to God.

(The final reading is announced as follows: **“The Holy Gospel according to”**—example: **“St. Matthew, the 10th chapter.”**)

Holy Gospel

After the reading: **L:** This is the Word of the Lord.

C: Thanks be to God.

Then say: **“We sing Hymn #_____”** And then go to your chair in the chancel and sit for the hymn.

Hymn #_____ This is normally the suggested Hymn of the Day.

Sermon

After the hymn, go to the lectern to read the sermon. It may be introduced as follows: **“Grace, mercy, and peace be to you from God our Father and from our Lord and Saviour Jesus Christ. The Word of God that is the basis for our meditation is the appointed Gospel (or Epistle or Old Testament Reading) for today from (cite the reference; e.g. St. Matthew, the sixth chapter.”**

Following the sermon an Offering may be gathered. Offering plates should be placed on a small table in the nave, not on the altar.

Either from the centre of the chancel or standing at his chair, the elder should then say: **“Please stand for the prayers which begin with the Kyrie on page 285.”** He then turns and faces the altar for the prayers.

Kyrie – page 285

This is said responsively by the elder and congregation as indicated.

Lord’s Prayer – page 285 (said by all)

Apostles’ Creed – page 286 (said by all)

Versicles – page 286

These are said responsively by the elder and the people as indicated.

Collects

The Collect of the Day and other appropriate Collects are said by the elder. The Collect of the Day may be accessed from the website of Lutheran Church–Canada or from the back of the Altar Book for the Lutheran Service Book. Other collects that may be used are on pages 305-318 of the Lutheran Service Book and/or from pages 427-470 of the Altar Book of LSB. These should be prepared before the service. After the various Collects,

the elder then turns to the congregation and says, **“We pray in unison the Morning Prayer as printed on page 287.”**

Morning Prayer – page 287 (said by all)

The elder then goes to the centre of the chancel and faces the congregation for the Benedicamus and Blessing.

Benedicamus & Blessing – page 287

The elder may then say: **“We conclude our service with the closing hymn – #_____.**

Closing Hymn – #_____

Postlude or Post-service Music

During the Postlude, the elder extinguishes the candles.

SERVICE OF PRAYER AND PREACHING (LSB Page 260ff)

Prelude or Preservice Music

During the Prelude the elder may light the candles in the chancel and, after a brief silent prayer, sit in the sedilia (chair) in the chancel. When the Prelude is finished, he should stand and from the centre of the chancel closest to the nave make any announcements, concluding with something along these lines: **“This morning we shall follow the ‘Service of Prayer and Preaching’ which begins on page 260 of the Lutheran Service Book. Please rise for the opening hymn – #____.** He may then either turn and face the altar for the hymn, or return to his chair in the chancel for the hymn while remaining standing.

Opening Hymn – #_____

After the Opening Hymn, he faces the altar (either from the centre of the chancel or from his chair) for the appropriate Opening Versicles that are said responsively.

Opening Versicles – page 260

The elder then announces to the congregation: **“We sing the Old Testament Canticle on page 261”;** or **“In place of the Old Testament Canticle we sing Hymn _____**; or, if omitted, say, **“You may be seated for the ‘Readings From Holy Scripture.’”** The Old Testament Canticle, as well as the New Testament Canticle, may be omitted altogether if unfamiliar. A better option would be to substitute other canticles. Suggested are Hymns 933, 934, 940, or 941 for the Old Testament Canticle. During Advent, Hymn #338 could be substituted for the Old Testament Canticle; during Lent, Hymn #422 would be fitting; during Easter, Hymn #488 would be appropriate. The elder turns to face the altar for the canticle.

Old Testament Canticle – page 261

After the canticle, say, **“You may be seated for the ‘Readings From Holy Scripture’.”** The readings are done from the lectern. The first reading is announced as follows: **“The Old Testament Reading for (the particular Sunday of the church year) is from”**—example: **“Jeremiah, chapter 5.”** If the congregation has an LSB Lectionary, the announcement of each reading, as well as the reading itself, is contained therein. If not, an English Standard Version of the Bible should be placed on the lectern and the appropriate readings bookmarked beforehand for this purpose.

Old Testament Reading (or ‘First Reading’ during the season of Easter)

After the reading: **L:** This is the Word of the Lord.

C: Thanks be to God.

The next reading is announced as follows: **“The Epistle is from”** – example: **“Romans, chapter 8.”**

Epistle (or ‘Second Reading’ on certain days during the year)

After the reading: **L:** This is the Word of the Lord.

C: Thanks be to God.

The elder then says to the congregation: **“Please rise for the Psalm. The Psalm is Psalm _____, verses _____ to _____; which we will speak (or chant) in unison . . . (or ‘responsively whole verse by whole verse’ or ‘half verse by half verse’). Let us rise.”** From the lectern turn and face the altar for the reading of the Psalm. The half verse is indicated by the asterisk *.

Psalm _____

After the Psalm, turn and face the congregation and say, **“You may be seated.”** The third reading is then announced as follows: **“The Holy Gospel according to”**—example: **“St. Matthew, the 10th chapter.”**

Holy Gospel

After the reading: **L:** This is the Word of the Lord.

C: Thanks be to God.

After the Gospel Reading, the elder says: **“Our service continues with the Common Responary on page 263.”** (or, **“the Responary for Advent”** or **“the Responary for Lent”** as appropriate). From the lectern the elder turns to face the altar and then begins the Responary.

Responary – page 263

After the Responary say, **“Let us rise as we speak in unison the three chief parts of the Catechism as printed on page 264.”**

Catechism – page 264

The elder announces each part (i.e., **“the Ten Commandments”**) and then proceeds to lead the congregation in reading them. Then, he says, **“the Apostles’ Creed”** and again leads the congregation in reciting it. Then he says, **“the Lord’s Prayer”** and again leads the congregation in praying in the Lord’s Prayer. At the conclusion of which he says **“You may be seated.”** Then follows the sermon.

Sermon

The sermon is read from the lectern and may be introduced as follows: **“Grace, mercy, and peace be to you from God our Father and from our Lord and Saviour Jesus Christ. The Word of God that is the basis for our meditation is the appointed Gospel (or Epistle or Old Testament Reading) for today from (cite the reference; e.g. St. Matthew, the sixth chapter”).**

Following the sermon, say: **“We sing Hymn # ____.”** Then go to your chair in the chancel and sit for the hymn.

Hymn # ____ This is normally the suggested Hymn of the Day.

Following the hymn, an Offering may be gathered. Offering plates should be placed on a small table in the nave, not on the altar.

Either from the centre of the chancel or standing at his chair in the chancel, the elder should then say: **“Please rise for the prayers which begin on page 265.”** He then faces the altar for the prayers.

Prayer – page 265

The ‘additional bids for prayer’ may include other petitions related to the particular day of the church year that may be accessed from the website of LCC as noted above, from pages 305-318 of the Lutheran Service Book, or from pages 427-470 of the Altar Book of LSB. These should be prepared before the service. Then follows the two Collects.

Collect of the Day

This may be accessed from the website of LCC or at the back of the Altar Book of LSB. Then follows the Collect for the Word.

Collect for the Word – page 265

After the Collect for the Word, the elder says, **“We pray in unison the Morning Prayer on page 266.”**

Morning Prayer – page 266

The elder then turns and says to the congregation: **“We sing the New Testament Canticle on page 266”**; or **“In place of the New Testament Canticle we sing Hymn 937”**; or, if omitted, say, **“Our service continues with the Blessing on page 267.”** The elder turns to face the altar for the canticle.

New Testament Canticle – page 266

After the canticle, the elder goes to the centre of the chancel and faces the congregation for the Blessing.

Blessing – page 267

The blessing option on the right column should be used.

After the Blessing the elder may then say: **“We conclude our service with the Closing Hymn – #_____.**

Closing Hymn – #_____

Postlude or Post-service Music

During the Postlude, the elder/deacon extinguishes the candles.

RESPONSIVE PRAYER 1

Suffrages

(LW Page 270ff)

Prelude or Pre-service Music

During the Prelude the elder may light the candles in the chancel and, after a brief silent prayer, sit in the sedilia (chair) in the chancel. When the Prelude is finished, he should stand and from the centre of the chancel closest to the nave make any announcements, concluding with something along these lines: **“This morning we shall follow a ‘Brief Service of the Word’ which concludes with ‘Responsive Prayer 1’ on page 270 of Lutheran Worship. Please rise for the opening hymn – #____.** He may then either turn and face the altar for the hymn, or return to his chair in the chancel for the hymn while remaining standing.

Opening Hymn – #_____

After the Opening Hymn, he turns and announces to the congregation: **“The Psalm is Psalm _____, verses _____ to _____. It is printed on page _____ of Lutheran Worship. We will speak (or chant) it in unison . . . (or ‘responsively whole verse by whole verse’ or ‘half verse by half verse’).”** The half verse is indicated by the asterisk *. He then faces the altar for the reading of the Psalm.

Psalm _____

After the Psalm, turn and say to the congregation, **“You may be seated.”** Then go to the lectern where the first reading is announced as follows: **“The Old Testament Reading for (the particular Sunday of the church year) is from”**—example: **“Jeremiah, chapter 5.”** If there is no Lectionary, an English Standard Version of the Bible should be placed on the lectern and the appropriate readings bookmarked beforehand for this purpose.

Old Testament Reading (or 'First Reading' during the season of Easter)

After the reading say: **"This is the Word of the Lord."**

The next reading is announced as follows: **"The Epistle is from"** – example: **"Romans, chapter 8."**

Epistle (or 'Second Reading' on certain days during the year)

After the reading say: **"This is the Word of the Lord."**

The final reading is announced as follows: **"The Holy Gospel according to"**—example: **"St. Matthew, the 10th chapter."**

Holy Gospel

After the reading say: **"This is the Word of the Lord."**

Then say: **"We sing Hymn # ____"** Then go to your chair in the chancel and sit for the hymn.

Hymn # ____ This is normally the suggested Hymn of the Day.

Sermon

After the hymn, go to the lectern to read the sermon. It may be introduced as follows: **"Grace, mercy, and peace be to you from God our Father and from our Lord and Saviour Jesus Christ. The Word of God that is the basis for our meditation is the appointed Gospel (or Epistle or Old Testament Reading) for today from (cite the reference; e.g. St. Matthew, the sixth chapter)".**

Following the sermon an Offering may be gathered. Offering plates should be placed on a small table in the nave, not on the altar.

Either from the centre of the chancel or standing at his chair, the elder should then say: **“Please stand for the prayers which begin on page 270.”** He then turns and faces the altar for the prayers.

Versicle – page 270

This is said responsively by the elder (L) and congregation (C) as indicated.

Lord’s Prayer – page 270 (said by all)

Apostles’ Creed – pages 270-271 (said by all)

Versicles – page 271

These are said responsively by the elder and the people as indicated.

Collect Of The Day & Additional Prayers – page 271

After the ‘Salutation’ (L: **“The Lord be with you. C: “And also with you.”**), the **Collect of the Day** and other **additional prayers** are then said by the elder. The Collect of the Day is found on pages 10-123 of LW. Other prayers that may be used are on pages 124-133 of Lutheran Worship, as well as from the website of LCC (see #5 above under **‘General Information For A Lay Service Led By An Elder.’** These should be prepared before the service. The Morning Prayer at the top of page 272 concludes the prayers.

Morning Prayer – page 272 (said by the elder)

The elder then goes to the centre of the chancel and faces the congregation for the Benedicamus and Blessing.

Benedicamus & Blessing – page 272

The elder may then say: **“We conclude our service with the closing hymn – #_____.**

Closing Hymn – #_____

Postlude or Post-service Music

During the Postlude, the elder extinguishes the candles.

General Information for a Devotion led by a Member of the Congregation

1. In the absence of a pastor to preside at the Divine Service, and the absence of an elder to lead one of the above services; a congregation member may be appointed to lead a devotional service.
2. The chancel is not used for this devotional service. No candles are lit for this service. Nor does the leader face the altar for the prayers or any other part of the devotion.
3. A music stand or podium should be placed in the front of the nave, but not in the chancel. The leader should sit in the front pew and lead the devotion from the music stand or podium.
4. The leader is not vested, and should thus wear attire appropriate for the Lord's house.
5. Offering plates may be placed on a table at the back of the nave to receive offerings before or after the devotion.
6. The Scripture Readings and the Psalm are those appointed for the particular Sunday of the church year. A liturgical calendar for the church year, including appropriate colours of the paraments, is available from The Lutheran Church—Missouri Synod. Visit lcms.org/worship/church-year for a PDF version of the appropriate year, which can then be printed.
7. Written sermons or devotions should be obtained from the congregation's vacancy pastor, circuit counsellor, or regional pastor. Written sermons/devotions for each Sunday of the church year are also available on the website of Lutheran Church—Canada (lutheranchurch.ca). At the top of the homepage, click **RESOURCES > WRITTEN SERMONS**. Then, select the sermon for the appropriate day of the church year. A sermon, along with assigned Scripture Readings, appointed Psalm, suggested hymns, the Collect of the Day, and other prayers are all included, and may be printed.
8. A day or two prior to the service, the lay member who will be leading the devotion should go through it in order to be familiar with the readings, devotion, and prayers.

NOTE: For congregations using Lutheran Worship the appointed Scripture Readings, the Psalm, and the Collect of the Day are found on pages 10-123 of LW. Suggested hymns mentioned in #5 above are from LSB, but can easily be cross-referenced to the appropriate number in Lutheran Worship.

MORNING DEVOTION (LSB Page 295ff)

Prelude or Pre-devotion Music (if so desired and/or possible)

When the Prelude is finished, the leader should stand and from the music stand/podium make any announcements, concluding with something along these lines: **“For our worship today we shall follow the ‘Morning Devotion’ on page 295 of the Lutheran Service Book. Please rise for the opening hymn – #_____.**

Opening Hymn – #_____

After the Opening Hymn, the leader continues with the Invocation and Versicles. No announcement is necessary.

Invocation & Versicles – page 295

The leader then says to the assembly: **“The psalm is Psalm _____, verses _____ to _____; which we will speak in unison.”**

Psalm _____

After the Psalm say, **“You may be seated, as we sing Hymn #_____.”** This is normally the suggested Hymn of the Day.

Hymn – #_____

After the hymn, the leader should stand and from the music stand/podium say: **“The Old Testament Reading for (the particular Sunday of the church year) is from”**—example: **“Jeremiah, chapter 5.”** If the congregation has an LSB Lectionary, the announcement of each reading, as well as the reading itself is contained therein. If not, an English Standard Version of the Bible should be placed on the lectern and the appropriate readings bookmarked beforehand for this purpose.

Old Testament Reading (or ‘First Reading’ during the season of Easter)

After the reading the leader says: **“This is the Word of the Lord.”**

The next reading is announced as follows: **“The Epistle is from”**—example: **“Romans, chapter 8.”**

Epistle (or ‘Second Reading’ on certain days during the year)

After the reading the leader says: **“This is the Word of the Lord.”**

The third reading is announced as follows: **“The Holy Gospel according to”**—example: **“St. Matthew, the 10th chapter.”**

Holy Gospel

After the reading the leader says: **“This is the Word of the Lord.”**

Devotion

The devotion is then read from the lectern and may be introduced by the leader as follows: **“The Word of God that is the basis for our devotion is the appointed Gospel (or Epistle or Old Testament Reading) for today from (cite the reference; e.g. St. Matthew, the sixth chapter”).**

Following the reading of the devotion, the leader says: **“Let us rise as we confess our faith in the words of the Apostles’ Creed.”** The Apostles’ Creed, as well as the Lord’s Prayer, is printed on the inside of the back cover of the Lutheran Service Book.

Apostles’ Creed – page 295

After the Apostles’ Creed is said, the leader then says: **“We join together in praying the Lord’s Prayer.”**

Lord’s Prayer – page 295

After the Lord’s Prayer, the leader then says: **“Let us pray.”**

Prayers for others and ourselves – page 295

The **‘Prayers’** should include the Collect of the Day, other petitions related to the particular day of the church year that can be accessed from the website of LCC as noted above, along with any special petitions that may be found in pages 305-318 of the Lutheran Service Book. Each collect or petition may end with the leader saying: **“through Jesus Christ our Lord”** or **“Lord, in Your mercy; hear our prayer.”**

The leader then says, **“We join together in praying the Morning Prayer on page 295.”**

Concluding (Morning) Prayer – page 295

The Versicle is then said by the leader and the assembly. No announcement is necessary.

Versicle – page 295

The leader then says, **“Our Morning Devotion concludes with Hymn #_____.”**

Hymn – # _____

Postlude or Post-devotion Music (if so desired and/or possible)

DAILY DEVOTION FOR FAMILY OR INDIVIDUAL USE (LW Page 293)

Prelude or Pre-devotion Music (if so desired and/or possible)

When the Prelude is finished, the leader should stand and from the music stand/podium make any announcements, concluding with something along these lines: **“For our worship today we shall follow the ‘Daily Devotion’ on page 293 of Lutheran Worship. Please rise for the opening hymn – # ____.**

Opening Hymn – # ____

After the Opening Hymn, the leader stands at the music stand/podium and faces the congregation for the Invocation. No announcement is necessary.

Invocation – page 293

The leader then says to the assembly: **“The psalm is Psalm ____, verses ____ to ____; which we will speak in unison.”**

Psalm ____

After the Psalm say, **“You may be seated.”** Then say: **“Hear the Word of the Lord as recorded in—example: “Jeremiah, chapter 5.”** If the congregation has an LW Lectionary, the reading is contained therein. If not, an English Standard Version of the Bible should be placed on the lectern and the appropriate readings bookmarked beforehand for this purpose.

Old Testament Reading (or 'First Reading' during the season of Easter)

After the reading the leader says: **"This is the Word of the Lord."** The leader and congregation then say: **"Thanks be to God."**

The next reading is announced as follows: **"Hear the Word of the Lord as recorded in—example: "Romans, chapter 8."**

Epistle (or 'Second Reading' on certain days during the year)

After the reading the leader says: **"This is the Word of the Lord."** The leader and congregation then say: **"Thanks be to God."**

The third reading is announced as follows: **"Hear the Word of the Lord as recorded in—example: "the Gospel of St. Matthew, the 10th chapter."**

Holy Gospel

After the reading the leader says: **"This is the Word of the Lord."** The leader and congregation then say: **"Thanks be to God."**

Devotion

The devotion is then read from the music stand/podium and may be introduced by the leader as follows: **"The Word of God that is the basis for our devotion is the appointed Gospel (or Epistle or Old Testament Reading) for today from (cite the reference; e.g. St. Matthew, the sixth chapter)".**

Following the reading of the devotion, the leader says: **"We sing Hymn #_____."** This is normally the suggested Hymn of the Day. The leader sits in the front pew for the hymn.

Hymn – # _____

After the hymn the leader stands at the music stand/podium and says: **“Let us rise for prayer.”**

Prayers

The ‘Prayers’ should include the Collect of the Day (found on pages 10-123 of LW), other petitions related to the particular day of the church year that can be accessed from the website of LCC as noted above, along with any special petitions that may be found in pages 124-133 of Lutheran Worship. Each collect or petition may end with the leader saying: **“through Jesus Christ our Lord”** or **“Lord, in Your mercy; hear our prayer.”** These should be prepared before the service.

After the Prayers the Leader says: **“We join together in praying the Lord’s Prayer.”**

Lord’s Prayer – page 149

After the Lord’s Prayer, the leader then says the Blessing, with the people responding with the ‘Amen.’ :

Blessing – page 293

The leader then says, **“Our Devotion concludes with Hymn # _____.”**

Hymn – # _____

Postlude or Post-devotion Music (if so desired and/or possible)