

Lutheran Worship: What Now?

Further Conversation

Below are listed the specific proposals included in the keynote address. Our discussion can include, but need not be limited to, these proposals. For any of the proposals listed, feel free to ...

- **Question** if something is unclear.
- **Challenge** if you disagree with something.
- **Contribute** a thought, anecdote, or tangent.

You can also submit any of the above digitally by scanning the QR Code. I've said plenty. I'm happy to say more. I'm most interested in hearing from you.



For Now, Lutheran Worship Is Christ-Centered. (pp. 7–10)

1. For *now*, perhaps our great concern shouldn't be biblical illiteracy broadly speaking, but that the Son of Man has become a man of mystery to our world.
2. For *now*, the strength of Lutheran worship to be leveraged might not be that it offers people "the full counsel of God" but that it orbits around the Son of Man again and again.
3. For *now*, it may not be wise for preachers to think that a lectionary allows them to preach on a different text every Sunday for nine consecutive years.
4. For *now*, it may be better to help people get to know Matthew, Mark, Luke, and John, especially at a time when it's possible fewer know their names than know the names of the four houses of Hogwarts.
5. As we do, we don't turn Jesus into a second Moses, another lawgiver who helps people on their quest for moral improvement. For *now*, it is just as wise not to make Jesus people's second (or third, or fourth) therapist, who helps them on their quest for psychological wellness.

For now, Lutheran worship is prodigal. (pp. 10–12)

6. For *now*, we should make sure there isn't any disdain in our voice when we speak about the "one hour a week" some Christians spend with God.
7. For *now*, perhaps we ought to stress the importance of Christians spending time with Christians in the Word even more than we stress the importance of them spending time in the Word alone.
8. For *now*, even if we're not quite ready to bring back the kiss of peace, the church ought to be a place full of handshakes and hugs and all the attendant risks that come with them.
9. For *now*, it might be less important to emphasize the passive role we play in our services (i.e. we gather to receive God's gifts rather than to offer him ours) and more important to emphasize the active role we play (i.e. the gifts we receive from God are distributed through all the people who have gathered).
10. For *now*, we might want to turn down the microphones (and use them as little as possible) so that a whole host of faces rather than a few come to mind when Christians picture those who share the gospel with them.
11. For *now*, we might at least think about doing the unthinkable: cutting the cord on our livestream.
12. For *now*, we ought, if nothing else, demonstrate clarity in the way we speak about whatever offer via the cloud so that it doesn't cloud the fact that we'd much prefer to serve people prodigally.

For now, Lutheran worship aims at the heart. (pp. 12–15)

13. For *now*, Lutheran worship ought to be seen as an hour for formation as much as it is an hour for information.
14. For *now*, we need realize how everything we do during that hour shapes what people love as much as everything we say teaches people what to believe.
15. For *now*, even one of those hundred men planning his very first service in one of those hundred new missions ought to measure the value of what fills that hour not in terms of days or weeks or years, but in terms of decades and generations and lifetimes.
16. For *now*, we ought to give thanks for those in our church body who once found reason to say, “We are from the Wisconsin Synod, *wir machen kein ‘show’*” even if we might choose to wear a different badge of honor in our day.
17. For *now*, we ought to study the Scriptures mindful not only of the fact that they tell the story of real human events that took place in real human history, but that it’s a divinely beautiful story told in a divinely beautiful way.
18. For *now*, we need to make sure our preaching of Christ’s death and resurrection not only demonstrate that both happened, but why the acquittal given to humanity in Christ has opened the floodgates of forgiveness that can wear away the jagged edges of our cancel-culture world.
19. For *now*, our analysis of music needs to go a little deeper than a quick heresy check but instead needs to be able to tell what a song is doing in addition to what it is saying.

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A few bonus thoughts

Lutheran Worship and Me



Lutheran Worship and Me



Lutheran Worship and Me



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Lutheran Worship and Me



For now, Lutheran worship
is Christ-centered.

Lutheran worship is Christ-centered.

Acts 20:27 – “For I have not hesitated to proclaim to you the whole will of God.”

Acts 19:9–10 – So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. 10 This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

Lutheran worship is Christ-centered.



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1 Corinthians 2:2 – For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

Galatians 3:1 – Before your very eyes Jesus Christ was clearly portrayed as crucified.

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Mark 8:34-35 - Then he called the crowd to him along with his disciples and said: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.”

Colossians 3:3 – For you died, and your life is now hidden with Christ in God.

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Confession and Absolution

Lutheran worship is prodigal.

Online worship

Online community

Online campus

Join us at 8:00, 10:30, or online.

Visit us in City 1, City 2, or online.

Welcome to those who are joining us online.

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Episode 8

EXODUS-
DR
JORDAN
B
PETERSON



Lutheran worship aims at the heart.



Lutheran worship aims at the heart.



Lutheran worship aims at the heart.



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