

Order of

Lutheran Worship

ORDER.  
OF  
LUTHERAN WORSHIP

by

A. SPAETH, D. D., LL. D.

Translated by H. Douglas Spaeth,

Pastor of the Church of the Redeemer, Albany, New York.

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# Introductory Remarks.

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## A. - Fundamental Principles.

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1. The oneness of the Church is, and must ever remain, essentially a oneness of doctrine and confession, independent of the identity or diversity of external forms and orders of worship (Augsburg Conf. Art. VII.)

2. The forms of worship of any church, although pertaining in their detail to the sphere of liberty, are nevertheless not fortuitous. A church which possesses the characteristics of a clear and outspoken confession, will necessarily receive therefrom the stamp of an individual and characteristic form of worship.

3. The historically conservative spirit which distinguishes our Church from all the other church organizations of the Reformation period, is fundamentally opposed to every break with the old and good and beautiful in customs and forms of worship inherited from the first centuries.

4. A well ordered service in fixed forms has an important pedagogical value. This is expressly acknowledged and stated in our confessions: "All the usual ceremonies are also preserved . . . for ceremonies are needed to this end alone, that the unlearned be taught." (Augsburg Confession XXIV.) "And the usual public ceremonies are observed, the

series of lessons, of prayers, vestments and other like things." (Apology XII.)

5. The true Lutheran principle of the universal priesthood of believers demands a co-operation of the congregation in all the acts of public worship, and not a mere hearing and looking on.

6. The conscious return to the old Lutheran confessional basis does and must lead logically always to the revival of the old Lutheran form of worship.

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### B.—Historical.

The Reformation of the sixteenth century was a quickening and transformation which, starting at the very heart of things, comprehended all parts and members of the ecclesiastical organism. It was necessary that cleansing, reforming hands be laid, not merely on the doctrine and confession, but also on the polity and worship of the Church. The spiritual priesthood of the congregation, justified by faith, and ruling supreme through Word and Spirit, could no longer tolerate a hierarchy which claimed to be the lord and ruler of the faith and the mediator of the faithful. And for the same reason it could tolerate no longer the mass, in the mediaeval sense of that word, when a special order of the priesthood pretended to atone again and again, with a bloodless sacrifice, for the sins of the people, meanwhile condemning the congregation to perfect silence, while it is called on to bring spiritual offerings of praise and thanksgiving to its Lord and Saviour. It was just in the task of ordering the divine service that the Reformation was called upon to enter the sphere of practical church life. Here first of all it must needs give proof of its enduring vitality; and

not only in opposition to the hollow ceremonies of the papal church, so empty of all true spirituality and so rich in all that appealed to the mere senses, clothed in a foreign, mysterious and for that very reason unedifying tongue—but also in opposition to the turbulent doings of wild fanatics and enthusiasts, who were beginning to overthrow every form and order of Christian worship, in unhistorical, arbitrary caprice. Here also, all that our fathers represented and accomplished in that momentous sixteenth century, is essentially Reformation, not Revolution, a true cleansing and restoration, not a new creation. Everything indeed must go that is plainly unscriptural, unevangelical, but everything may, nay *should* remain that is not opposed to the Scriptures, and especially to the Gospel of justification by faith, since its retention can only further the education, spiritual growth and well-being of the congregation—this was the wise and conservative principle on which our Reformers acted.

Even in his earliest reformatory publications Luther clearly recognized the essential point to be considered in the reformation of the service. This is the difference between the so-called *sacramental* and *sacrificial* side in the worship of the congregation, *i. e.*; between all that God does and gives and all that men do and give. These two must be found in every true act of worship. While they are to be clearly distinguished from each other, they must still never be separated. The sacramental, God's act and gift, is the fundamental part of the service. It is the potent offer and appropriation of the saving grace of God in Christ, through the means of grace, Word and Sacrament; and whenever the wonderful works of God are declared, and the gracious gifts of God are

offered, we, to whom they are declared and offered, must needs remain in a purely receptive attitude. Through these and these alone saving faith is wrought, nourished, preserved. Therein consists the appropriation and possession of our personal redemption by God, and our reconciliation with Him. But the motto of the truly redeemed is and must ever be: "I believed, therefore have I spoken." The sacrifice of our hearts and lips, in confession, prayer, praise and thanksgiving is the response which God's gift and word to us must ever call forth. The sacrificial acts of the congregation are the response to the sacramental acts of our God and Saviour. (See: "The Sacramental Idea in Christian Worship by Dr. A. Spaeth." *Memoirs of the Lutheran Liturgical Association*, Vol. VI., No. 6.)

The mediaeval church has confused this beautiful and fundamental relation completely, making man's work in worship the chief thing, yea, even turning the Testament of the Body and Blood of Christ in the Holy Supper, which obviously is the very summit of the Divine revelation and offer of grace, into a human work, a sacrifice continually repeated and offered to God by the priest.

As early as 1520 in his pamphlet "Concerning the Babylonian Captivity of the Church," Luther attacks the Romish doctrine of the sacrifice in the Mass, indicating that this is the heart and centre of her whole position. He calls it "the worst and most deceitful of offences," and finds in it an error of such far-reaching influence that to correct it the entire form of the Church must be abolished and a radically different kind of ecclesiastical ceremonies introduced.

The distinction between the sacramental and the sacrificial he examines and emphasizes with great

thoroughness in his "Sermon concerning the New Testament, that is the Holy Mass," (1520.)

"We must make a clear distinction," he says, "between what God gives in the service, the Sacrament or Testament, and the sacrifice (offering) we bring and give, which consists of our prayer. But God's word and work to and in us must come first, before man is able to offer any works to God. The Mass (The Holy Communion) is not a sacrifice which man offers God, but a Testament, through which the Lord offers and seals to us an unspeakable treasure, the forgiveness of sins." The Romish Mass has completely inverted this order and relation. "Those acts which belong exclusively to the Mass we appropriate to ourselves and determine to do; and those acts which properly belong to us we delegate to the Mass. . . . But the Mass must remain a Sacrament, else we lose the Gospel, Christ, and every comfort and grace of God." Compare also the amplification of the fundamental thoughts in the pamphlet: Concerning the adoration of the Sacrament of the Holy Body of Christ (1523, Erlangen vol. 28.) "How canst thou say to God: I give Thee Thy word? Neither then canst thou say to some one else: I offer God His word for thee; but this thou canst and must say: Dear Lord, because Thou hast said Thou wilt give it me, therefore with grateful joy I receive it. Just as little as thou canst make a sacrifice or work out of the Gospel, just as little canst thou make it out of this Sacrament: for this Sacrament is the Gospel." (See also Melancthon's treatment of the same subject in the Apology Art XXIV.)

But, during Luther's sojourn in the Wartburg, the practical execution of the reform of the service at Wittenberg, had fallen into the awkward hands of Carlstadt. Luther's presence was imperative, and

when he appeared in Wittenberg in March, 1522, he quieted the storm raised by the enthusiasts with his eight powerful sermons. First he restored the entire Mass, with the exception of that which contained the fundamental error of the Romish idea of sacrifice. Then, on Whitsunday, 1523, he published the first of his own liturgical writings: "Concerning the order of divine service in the congregation at Wittenberg," which contains merely general fundamental principles. This was followed in the fall of 1523 by the "*Formula Missae*," written in Latin and in the form of a letter, in answer to the request of his friend Hausmann, pastor in Zwickau. In this pamphlet he declares that it is not now nor ever was his purpose to abolish the service, but rather to cleanse the form of service in common use from its worst additions; that divine service, and especially the celebration of the Holy Communion, had been ordained by Christ Himself as a divine order, and that starting with the original and simple apostolic celebration, the service had gradually developed into a richer and fuller order, beginning with the praiseworthy additions of church-fathers like Athanasius and Cyprian who introduced one or two psalms before the consecration of the host. He also commends the use of the Kyrie, which had been in common use as early as the time of Basil, and the reading of Epistle and Gospel, his one objection being that this was not done in the vernacular. When singing came into vogue the psalms were concentrated in the Introits, and the other portions of the Liturgy were added: Gloria in Excelsis, Hallelujah, Nicene Creed, Sanctus, Agnus Dei. The character of these parts of the service is such that no possible objection can be made to them. Much later, however, the vicious canon of the Mass was introduced, whereby the Mass was treated as a sacrifice.

The Gospel has now clearly revealed what abominable things this Romish Mass contains. The proper solution of the whole question is to be found in the fundamental principle: Prove all things, hold fast that which is good, exercising great care to regard the Mass not as a human work and sacrifice, but as a Sacrament or Testament, *i e.*, as God's gift and ordinance for us.

Then follows in detail the order of the service, as he finds it profitable: Introits for every Sunday and Festival, although his personal preference is for the use of entire psalms. The Kyrie, with various musical settings corresponding to the different seasons of the church year, the Gloria in Excelsis following the Kyrie, and the Collect, but only one and that a pure one. Then in proper order Epistle and Gospel, though he freely criticises their selection. The Hallelujah is to be used always as *Vox Perpetua Ecclesiae*. Following this a Gradual consisting of not more than two verses; if any one desires to sing more, he may do it at home. The lighting of the candles at the reading of the Gospel is optional. Then follows the Nicene Creed and the Sermon; though the latter may also precede the Introit—a peculiar view of the sermon as a mission sermon, which, like the voice of one crying in the wilderness, is to gather together a band of believers, who then celebrate together the Communion beginning with the Introit, *Missæ Fidelium*. In the Communion everything is to be omitted that suggests the sacrifice of the Mass, and only that is to remain which is pure and evangelical, Preface, Consecration, Sanctus, Lord's Prayer, Pax and Distribution, after the minister has first himself communed. During the distribution the Agnus Dei is to be sung, and this is followed by the customary conclusion.

Now this was, as far as the liturgical parts are concerned, still a Latin service. Only the sermon was in German, while there were a few German hymns, (after 1524.) It is true that in a few cities and towns, Wittenberg, Strassburg, Basel, Nuernberg, Alstadt, Erfurt, Zuerich, and others, German orders of service had been published (1522-1525). The Wittenberg order was by Carlstadt, and that of Alstadt by Thomas Muenzer. None of them were of a nature which would make them generally useful and popular. Luther himself was compelled, therefore, to undertake the work of preparing a "German Mass," *i. e.*, a service that should be German throughout, offering the liturgical treasures of the old Church to the people in the vernacular, and giving every German congregation the opportunity to make its own, what had heretofore been the privilege of a separate order, and to join heartily and with intelligence in the singing of the ancient hymns of the Church. He began this work, with Bugenhagen and Jonas as his co-laborers, in October, 1525. The musical setting of the service was entrusted to the accomplished composer Johann Walther. On the 20th of October, this purely German service was first tried in the parish church at Wittenberg, and early in the following year it appeared in print bearing the title, "German Mass and Order of Service adopted at Wittenberg." In several of its features the ancient church service is here simplified and abbreviated, the most conspicuous and at the same time regrettable instance being the omission of the Gloria in Excelsis.

This feature of the "German Mass," was not followed in the best Lutheran services, although the Elector, by a special ordinance, made it normative for his territory. A far greater influence and popularity belongs to the orders published in the thirties

of the same century, *e. g.*, that of Brandenburg-Nuernberg (1533), Wittenberg (1533), Articles of Visitation in Saxony (1533), and the Order of Church Service of Duke Henry of Saxony (1539).

With these orders as models we find an essential harmony in the forms of service in Central and North Germany, (Pommerania, Mecklenburg, Luneburg, Calenberg, etc.) as also in Scandinavia and the Baltic Provinces, while Southwestern Germany rejected this liturgical type, in spite of the fact that the chief representative of Swabian Lutheranism, John Brenz, as one of the editors of the Brandenburg-Nuernberg Agenda, had decided for it most emphatically. The influence of Reformed Switzerland was here predominant in the sphere of public worship, even where, as in Wuerttemberg, in doctrine the strictest type of Lutheranism prevailed.

When, in the year 1748, Dr. Henry Melchior Muhlenberg organized the first Lutheran Synod in America, the Ministerium of Pennsylvania, an order of Divine Service, drawn up by himself and his co-laborers was formally adopted, and the various pastors bound themselves "to introduce no other ceremonies at the public service and administration of the sacraments than those ordained for use by the Collegio Pastorum of the united congregations." (Halle Reports, new ed. vol. I., page 135.)

This order agrees, with the exception of a few points, such as the omission of the *Introit de Tempore*, and the joining of the confession of sin with the Kyrie, altogether with the best liturgies of the sixteenth century. The liturgies of Saxony and North Germany, with which Muhlenberg had become familiar during his pastorate in Germany (Luneburg 1643, Calenberg 1569, Brandenburg-Mag-

deburg 1739, Saxony 1712) formed its basis. Up to 1786 this thoroughly Lutheran order existed in manuscript only. But when, in this year, there appeared the first printed Liturgy and Hymn Book of the Pennsylvania Synod, the earlier purely Lutheran type had already been altered and corrupted. A still greater deterioration is found in the Liturgy of 1818. Nor is there any appreciable improvement in that of the New York Synod, of 1834 (printed by the General Synod in 1837, as an appendix to its hymn book.) This is true also of the Pennsylvania Liturgy of 1842, in the preparation of which the Synods of New York and Ohio participated. This Liturgy was adopted by the General Synod and translated into English (1847). The revision of the Pennsylvania Liturgy (1855) shows a decided improvement, for here the service once more becomes truly responsive. In spite of this, however, this revision retained much unhealthy unliturgical leaven. The first order of service which really gets back to the sound old principles is the English Liturgy of the Pennsylvania Synod which appeared in 1860 (*Probedruck*). This service reveals a thorough study of the pure liturgies of the sixteenth century (especially by the expert liturgist Dr. Beale M. Schmucker), and a discriminating use of the best and most conservative new liturgical works of Germany, especially the Agenda of Bavaria and that of Loehe. This thorough work of revision gave birth to the Church Book of the General Council (1868), to be followed by the German Kirchenbuch (1877). The "Book of Worship" of the General Synod South (1864) was also a step in the right direction. The confessional Lutherans in the West (Synods of Missouri, Buffalo, Iowa), kept to the pure German Lutheran orders, especially those of Saxony and Pommerania,

and that of Loeche, which were universally used in their congregations.

The Lutherans in the South were the first to suggest the preparation of a common service to be used by all English speaking Lutherans. They requested the General Synod and the General Council to cooperate with them in this endeavor. The latter accepted the proposal in 1879, on this condition that the norm which was to decide all questions arising in this work of coloboration should be "The Common Consent of the pure Lutheran Liturgies of the Sixteenth Century; and, where there is not an entire agreement, the consent of the largest number of those of greatest weight" (See Preface to "Common Service" and General Council Church Book). Two years later, in 1881, the General Synod also accepted the proposal on the same basis. A joint committee of the General Synod, General Council, and United Synod South, was appointed to undertake this work and finished its labors in (1888) with the production of "The Common Service." This service was then adopted by the English congregations of the Missouri Synod. This work has to a certain extent proved the realization of the devout wish of the Patriarch Muhlenberg recorded in a letter written in 1783: "It would be a beautiful and glorious thing, if all Evangelical Lutheran congregations in North America were united by the use of one and the same form of service." This service, as the preface written by Dr. B. M. Schmucker declares, "is not new, nor have personal tastes or private preferences been allowed to govern its formation. The aim has been to give the Lutheran Service in its fullest form as approved and arranged by the men whom God raised up to reform the Service as well as the doctrine and

life of the Church, and whom He plenteously endowed for the purpose with the gifts of His Holy Spirit.

Its newest portions of any consequence are as old as the time of the Reformation. In the order of its parts, and in the great body of its contents, it gives the pure Service of the Christian Church of the West, dating back to very early times. It embraces all the essentials of worship from the establishment of the Christian Church on earth. It furnishes the forms in which the devotions of countless millions of believers have found expression. It can lay claim, as no other Order of Service now in use can, to be the completest embodiment of the Common Service of the pure Christian Church of all ages, and may be tendered to all Christians who use a fixed Order, as the service of the future as it has been of the past."

We shall now examine the Order of the Common Service in detail, giving special attention, as far as possible, to the various deviations from it as they are still found in some communities.

# I. The Chief Service.

(Communion, Morning Service)

*I*

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## Confession and Absolution.

The Chief Service is introduced by the Confession of sins and the Declaration of Grace which follows the same (Confiteor and Absolution.) We desire to approach the Holy God. But we are unholy, full of sin. Hence the introductory sentence: "I said I will confess my transgressions unto the Lord," with the hopeful and confident expectation of the gracious act of God's forgiveness so often experienced: "And Thou forgavest the iniquity of my sin."

The Confession of sin is followed by the Declaration of Divine Grace in the Absolution: "God hath had mercy upon us, given His Only Son to die for us, for His sake forgiveth us all our sins." Here already the final highest goal is set before our eyes. "Shall be saved"—but not yet as the completed act of Divine Grace, but still merely as the object of our earnest believing prayer: "Grant this, O Lord, unto us all." It is the sacramental work of Divine Grace embraced by the sacrificial act of human prayer.

This preparatory portion is not to be regarded as an essential, integral part of the normative Lutheran order of worship. It lacks the consensus of the majority of the ancient church orders. In the pre-reformation service of the Mass, the Confiteor has a private, personal significance. It is the preparation of

the priest or priests who are now to officiate in the service. This feature has been retained by the Lutheran order of Brandenburg-Nuernberg, 1533. ("When the priest approaches the altar, he may say the Confiteor, or whatever his devotion suggests.") The Confession of sins by the congregation is in several of our old orders, entrusted to the sexton or some other servant, "Kirchendiener." We also find the Confiteor in the orders of Bugenhagen, 1524; Pfalz-Neuburg, 1543 (The Confiteor or an appropriate penitential Psalm); Cologne, 1543; Mecklenburg, 1552; Wittenberg, 1559, and Austria, 1571; also among more recent orders in those of Bavaria, and Prussia, and in Loche's Agende.

The text found in the Common Service is a combination from the orders of Doeber 1525, and Wittenberg 1559, (Mecklenburg 1552.)

In the joint committee the representatives of the General Synod asked for the privilege of inserting in their edition of the Common Service a number of scripture passages (John 3, 16. 1 Tim 1, 15. 1 Joh. 2, 1.2) as parallel formulas for the Declaration of Grace (Absolution). A precedent for this is found in the Cologne Reformation. (See Richter K. O. II., p. 42.)

The omission of the Confession of sins in the majority of the best orders of the sixteenth century is explained by the fact that the private confession and absolution of the communicants always preceded the Chief Communion Service. And wherever the full Chief Service with the Communion is used and is immediately preceded by a special service of Confession and Absolution, this introductory portion of the service should be omitted. This is particularly the case in Conference and Synod Communion,

where the Chief Service is always preceded by the Service of Confession and hence should always begin with the Introit.

## The Introit.

The particular service of every Sunday or Festival really begins with the Introit. We trace its origin to the ancient custom of beginning congregational worship by the singing of one or more psalms. These were rendered either antiphonally (by two choirs responsively), or hypophonically (the precentor beginning and the congregation following), or epiphonically, (the congregation closing with the doxology). Ambrosius was especially active in introducing this form from the eastern into the western Church. Gregory the Great reduced the psalm portion to the contents of our present Introits, which consist of Antiphone, Verse and Gloria Patri. In so doing he gave recognition to the particular time of the church-year, and the regularly established lessons. (*Introitus de Tempore.*) This close connection is strongly emphasized in the ecclesiastical nomenclature of a number of Sundays derived from the opening sentence of the Introit for that particular day; in Lent, *Invocavit* to *Judica*; after Easter, *Quasimodogeniti* to *Exaudi*. These Latin names of the four Sundays after Easter thus form a beautiful and suggestive motto for that entire season: *Quasi modo geniti Misericordias Domini Jubilate Cantate!*

The Introit is usually reckoned among the sacrificial acts of the service, which seems to be fully justified by its character as psalmody. The ancient rubrics take this view, directing the officiating priest to face the altar here. And yet the Antiphone, which ordinarily strikes the keynote for the particular day

II  
The Introit very good.  
Schonquicks choir settings to Introit very good.  
choir singed, congregation, the Gloria Patri.

in the form of a greeting from God to the congregation has decidedly a more sacramental character. The most appropriate rendering of the Introit is therefore that which holds the first place in the rubric of the Common Service, *i. e.*, to let the choir sing it. It is also quite proper for the minister and the congregation to use the Introit responsively, as is suggested in the rubric of the Church Book. But in every case the congregation is to retain the Gloria Patri.

Luther endorsed the retention of the Introit (Formula Missae, 1523) but would prefer the use of the entire psalm from which the Introit is taken, rather than this mere fragment ("*Introitus dominicales et in feriis Christi—probamus et servamus, quamquam psalmos mallems unde sumpti sunt.*")

The experiment has been tried in several congregations of the Iowa Synod, following Loehe's recommendation, who, however, in his order gives the old Introits of the Church *de Tempore*. In his German Mass Luther substituted for the Introit "a spiritual hymn or a German Psalm *in primo Tono*." Gradually the ancient *de Tempore* Introits dropped out of use in the Lutheran service, although they had found a place in our best old Cantionals (Joh. Spangenberg Kirchengesaenge, 1545, from which Joh. Endlich has arranged the Festal Introits very beautifully for four part singing in his "Liturgie und Chorgesaenge zum Kirchenbuch"—Also Lucas Lossius, Psalmodia, 1561 and Nuernberg Officium Sacrum, 1664.)

The restoration of these old Introits of the Church, as found in the Common Service, has been recently championed in a very warm manner, especially by Freiherr R. von Liliencron, in his *Chorordnung*. Schoeberlein on the other hand is opposed to an Introit changing with each Sunday, while the excellent

Mecklenburg Cantional (Schwerin 1868) is content with but nine different Introits for the whole church-year, in this following the church-order of the Duchess Elizabeth of Braunschweig-Luneburg 1542.

The Liturgies of Missouri and Ohio did not retain the Introits *de Tempore* as was the case also with Muhlenberg's first Liturgy of 1748.

Very properly the Common Service retains the Gloria Patri during the whole church-year, while the German church-book of the General Council directs its omission during Holy Week. In the *Missale Romanum* it is excluded from Judica to Easter. But the Gloria Patri is to be regarded not merely as doxology, but, and pre-eminently, as trinitarian confession of the Christian congregation, with which every Old Testament psalm-word was solemnly concluded, thereby characterizing the same as part of the New Testament service, in distinction from the service of the Jewish Synagogue.

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## The Kyrie.

Freed from the burden of our sins (through the Confiteor) we have with the Introit, begun the service of this particular Lord's day, with joyful heart. And yet there are other burdens which must be removed, would we enter with perfect enjoyment on the day which the Lord has made. Behind us lies a week of toil with all its cares and troubles, and before us a new week, in which once more toils and trials and cares await us. Therefore we have here the Kyrie in which we lift our eyes and hearts and hands to the Triune God with the prayer that He might deliver us from all the evil of this world, both present and future, whether it affect the body or the soul. And

we utter this prayer in the words of Scripture: *Kyrie Eleison* (Lord have mercy upon us), which, together with the Hallelujah, Hosanna, and Amen has been retained in every language as *formula solemnis*, so-called.

As the Introit has its origin in the opening psalmody, so the Kyrie came from the responsive intercessory prayer of the congregation, which was found originally at the beginning of the service of the mass. To this day all musical compositions of the mass begin with the Kyrie. The change is again due to Gregory the Great who separated the Kyrie from the longer prayer, and made of it a special part of the service. He, too, is responsible for the trinitarian form of the Kyrie—but ordered a threefold repetition of the threefold Kyrie, thus making it ninefold. To this practice Luther strenuously objected, desiring to have the Kyrie repeated three times only. He expressly desires that the Greek words be retained, and this is the rule in our German orders, while unfortunately in the English orders the original words have been dropped.

A peculiar expansion of the Kyrie is found in the so-called Kyrie-hymns for festival seasons, especially those of Johann Spangenberg (1545) and of the Bohemian Brethren, Michael Weisse (1531) and Peter Herbert (1566), (see German Church-book of the General Council Nos. 407-413).

This is an echo of the mediaeval "*Leisen*," by which the people were occasionally permitted to join in the service of the Mass (*e. g.* "Christ ist erstanden.")

Several of the later orders, (*e. g.* that of the Ohio Synod) connect the Kyrie with the Confession of sins. This variation is found first, as far as we know, in the order of Hof (1605), and is strongly endorsed by Schoeberlein. However, the consensus of the Lu-

theran orders of the sixteenth century is decidedly opposed to it, and the original form of the chief service would thereby be materially changed. For this reason the Common Service was obliged to decide against it.

The order of the Missouri Synod opens the Chief Service with the Kyrie in the form of the Kyrie-hymn: "Kyrie, God, Father from Eternity."

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### Gloria In Excelsis.

Now, at last we can with true and sincere hearts worship, praise and bless the God of our salvation. We do this in the words of the Gloria in Excelsis, the angelic song of praise, which, as Luther truly says, was not composed on earth but came down from heaven. In this, *the* hymn of hymns, we have the grandest combination of all that human lips can say and sing to the praise and adoration of the divine glory as revealed in the incarnation of the only-begotten Son of God.

The song of the angels in the Christmas Gospel, Luke 2, 14, is the foundation of this matchless hymn. Its composition is attributed to the apostles themselves by the Apostolic Constitutions (VII., 47.) In all probability it originated in the eastern Church being translated into Latin by Hilary of Poitiers (368). As late as the time of Leo the Great it was used only at the Christmas season. Gregory the Great commanded its use in the mass on every Sunday and Festival. Our Lutheran orders have retained the Gloria in Excelsis, and emphasize its direct connection with the Kyrie, which is also evidenced in its earliest musical settings. In the practice of the German Lutheran churches we find at a very early period the hymn:

"All Glory be to God on High," by Nikolaus Decius (Von Hofe) 1526, substituted for the response of the Gloria by the congregation. So also in the orders of the Missouri and Ohio synods. The popular melody (found first in Val. Schumann's hymn-book 1539) was largely responsible for the acceptance of this substitute. (The tune was in all probability composed by the musically gifted poet himself, and is founded on the old liturgical *Et in Terra*). The rubric of the Common Service permits the substitution of a hymn or canticle in the place of the Gloria, except on festival days and when the Communion is celebrated.

Several of the Eastern Liturgies place the Gloria with Laudamus in the Communion Service proper (generally after the Consecration). In the Anglican church we find it after the distribution; Schoeberlein recommends its use after the words of Institution.

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### Collect and Salutation.

B Thus far our service has maintained principally a sacrificial character, human confession, prayer, praise and thanksgiving. Now the sacramental side, God's acting through Word and Sacrament, comes to the front. We prepared ourselves to hear the voice of the Lord in His Holy Word. But first comes a short prayer, the so-called Collect, introduced by a greeting, the Salutation. Pastor and people thus mutually bless each other with the ancient scripture words: "The Lord be with you—And with thy spirit," (Ruth 2, 4; 2 Tim. 4, 22; 2 Thess. 3, 16). And thereupon they bring to the throne of majesty the short, but comprehensive prayer, the Collect, which Loehe beautifully calls: "The breath of a soul, sprinkled with

the blood of Jesus, brought to the eternal Father in the name of His Son."

The etymology of the word Collect, by which these brief prayers are designated, has been variously interpreted. Perhaps the best definition is that it means the united prayer of the assembled congregation for common gifts in common need (*Gemeindegebet der versammelten Gemeinde um gemeinsame Gueter in gemeinsamer Not.*) *Orationes quas populus collectus collegit aut simul legit ac orat cum sacerdote pro communi bono ac necessitate* (*Calvoer*).

The collects originated in the time of Leo the Great, Gelasius, and Gregory the Great, *i. e.* the fifth and sixth centuries. The Gregorian Mass prescribed a special collect for each chief service. Frequently, however, more were used. The Lutheran orders are, almost without exception, in favor of but a single collect. Yet they did not retain the full number of the ancient church-collects, a new one for every Sunday in the church-year. This they were prevented from doing because of the lack of adequate German translations (see the Missal of Bamberg). "It is an art, not frequently found in the age of the Reformation, to translate one of these ancient Latin collects." (J. Deinzer in the third edition of Loehe's *Agende*.) To supply this want pious men like Veit Dietrich (1541) and John Matthesius (1568) composed so-called text-collects, which anticipated the contents of the Gospel lesson which was to follow. Thus also the Austrian order of 1571. However, these do not attain to the concise and massive style of the ancient church-collects. Loehe's translation of the ancient collects in his *Evangelienbuch*, can hardly be termed a success.

The Ohio Agenda furnishes text-collects for the en-

tire church-year for both the Gospel and Epistle, *i. e.*, two for every Sunday and Church Festival.

Our Common Service has very properly restored the ancient church-collects with a change for every Sunday. The source of the English text is found largely in the Book of Common Prayer. The German translation (much more difficult, because of the closer alliance of English and Latin) is the work of the *Kirchenbuch* Committee of the General Council, and has received the approbation of liturgical scholars in Germany. Thus Freiherr R. v. Liliencron, *Chorordnung*, page 127, says: "As between Schoeberlein and the translation of the American *Kirchenbuch*, I must give the latter the preference, for in my judgment, the American translation has generally been far more successful in reproducing the simple, popular style of the original. (See also J. Deinzer in the third edition of Loehe's *Agende*, pp. 54 ff.)

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### The Epistle.

And now follows the Word, and first of all in the form in which the Holy Spirit published it by the blessed apostles in their letters to the congregations, as Epistle. We are reminded here of the fact that certainly the epistles were the first and oldest written portions of the New Testament.

The rubric of the Common Service permits the reading of other portions of Scripture before the Pericopes of the day, but expressly directs that always the Epistle and Gospel for the day be read. Thus our order of service has very clearly taken its stand on the question concerning the relation of the so-called *Lectio Continua* and the *Lectio Selecta*. It demands the latter, by which the traditional course of the whole

church-year has been established. Yet it permits beside this a further reading of freely chosen scripture passages, which may well be a *Lectio Continua*, especially in congregations where no regular Sunday evening or mid-week services are held (Concerning the position of our older Lutheran orders to this question see "The Pericopes, by Dr. A. Spaeth. *Memoirs of the Liturgical Association IV, 4.*)

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### The Hallelujah.

The use of the Hallelujah immediately after the Epistle is very old, going back to the time of Damasus. Since the ninth century we find the custom of "burying" the Hallelujah from Septuagesima on, and then giving it a "resurrection" on Easter morning. The rubric of the Common Service prohibits its use during the whole passion season, while the German *Kirchenbuch* of the General Council limits its omission to Holy Week. (Compare Luther's *Formula Missae: Alleluja vox perpetua est Ecclesiae, sicut perpetua est memoria passionis et victoriae ejus.*)

To the Hallelujah may be added further songs of the choir or congregation such as the Sentences, Psalms, Hymns, for which the general name Gradual may be used, since the ancient usage was that during this song the priest ascended the steps to the Ambo where the Gospel was read.

In our Lutheran Service this is the proper place for truly churchly choir singing, but this choir-piece must of necessity be in thorough harmony with the central thought of the day, and therefore always strictly *de Tempore*. The majority of our older orders prescribe at this place a hymn to be sung by the congregation, even the principal hymn (*das Hauptlied.*) We

find this in Muhlenberg's Agenda 1748, and in the order of Missouri. Even where this is no more common usage, and the *Hauptlied*, as is the custom with nearly all of our congregations, follows the creed, it is advisable on festal occasions to introduce here beside the choir piece a hymn, *de Tempore*, to be sung by the congregation. The hymns used at this point should be the standard and objective hymns of the various church-festivals, well-known and popular.

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## The Gospel.

And now we hear in the Gospel the voice of our Lord in His own words (*Verba Ipsissima*). From the very beginning the reading of the Gospel was honored by special distinctions above that of the Epistle. The deacon kissed the gospel-book. The reading took place on the right side of the altar. The women put back their veils. The men removed their hats. The knights drew their swords. The candles on the altar were lit. The congregation rose. Of all this our Common Service has retained merely the rising of the congregation and its words of greeting and thanksgiving before and after the reading of the Gospel. The congregation greets its Lord with the reverent: "Glory be to Thee, O Lord," (*Gloria Tibi Domine*) and thanks Him with the devout, "Praise be to Thee, O Christ," (*Laus Tibi, Christe*).

The order of the Ohio Synod combines both these sentences and places them after the Gospel in this form: The pastor speaks or chants—Praise be to Thee, O Christ, and the congregation responds—Glory be to Thee, O Lord!

## The Creed.

God's Word as proclaimed by the Epistle and Gospel, is followed by the Church's Word as proclaimed in the Creed, the general confession of Christendom. In the Word God Himself has spoken to us. In the sermon yet to follow, His servant is to speak to us, as a personal witness of saving truth, having himself deeply experienced that truth in his own heart and life. The Word that has been heard, he is to interpret and apply to the congregation, and it is to be a timely message fitting the age in which he and his hearers live. But before he opens his lips to preach, and his personality is emphasized, the united Church is given the right to speak. With one accord, in the historic Creed, it gives the testimony of its faith, thereby signifying how from the very beginning it understood and accepted God's Word. The Lord has spoken, therefore we believe. We believe, therefore we speak and confess with our lips the faith of our hearts to the salvation of our souls.)

The most ancient form in which the Church incorporated the confession of her faith as a regular part of the service, was the Nicene-Constantinople Symbol (325 and 381). We find it thus in the Greek church as an integral part of the Mass since the fifth century. Its first appearance in the Occident is in the Gallican church in the eighth century, and last of all in Rome, in the eleventh century, Rome deeming the confession unnecessary, since that church claimed never to have been infected with heresies! In the German churches (so still in the Missouri order) the creed was generally paraphrased and sung in the form of a hymn (Luther's "Wir glauben all an einen Gott," 1524), and sometimes as a response of the

congregation to the intonation of the priest: *Credo In Unum Deum.*

When there is no Communion the order of the Common Service permits the use of the shorter Apostles' Creed. However, the more complete and solemn form is and always will be the Nicene. The order of the Ohio Synod prescribes: "One of the three ecumenical creeds."

Hereupon follows generally the chief hymn (sermon hymn) left optional in the rubric of the Common Service, while in the Kirchenbuch of the General Council it is obligatory.

2 Cor. 1:2  
2 Cor. 13:14

### The Sermon.

(The Sermon stands under the Creed even as the Creed stands under the Word of God.) The preacher is a member and servant of the church, which has just, in the Creed, confessed its faith. Her faith is his faith, her doctrine his doctrine. (He is to produce nothing of his own distinct from, or even contrary to that which the Church holds and believes, but rather the common faith as it is reflected in his own person, with its peculiar gifts and experiences. The sermon combines in one the sacramental and the sacrificial. Viewed as interpretation and appropriation of the Divine Word the sermon belongs to the sacramental part of the service. Viewed as a testimony of the congregation, through its spokesman, of all that God has done for it, the sermon is a sacrificial act.)

Phil. 4:7  
III

### The Offertory.

The sermon concludes with the Votum: "The peace of God," etc., to which the congregation re-

sponds with the psalm words of the Offertory, expressive of the complete surrender of the heart to the service of the living God, while at the same time the gifts of its hands are gathered and placed on the altar. It is evident that the Offertory, taken in this sense, rests on good scriptural authority, and this also corresponds with the ancient usage of the Church, that at this point the congregation in a formal act of worship, offered its gifts, and first among these bread and wine, as representing all the fruits of the earth. What was needed for the Sacrament was then consecrated, while the remainder was set aside for the service and needs of the congregation.

However, in the form taken by the Roman Mass in the middle ages, this sacrificial act became imbued with a meaning altogether unscriptural. The original thank-offering of the congregation was changed into a sin-offering brought by the priest alone (*Suscipe . . . . hanc immaculatam hostiam, quam ego . . . . offero Tibi . . . . pro innumerabilibus peccatis et offensionibus et negligentis meis et pro omnibus circumstantibus vivis atque defunctis,*" etc.) Luther is right when he says of the Romish canon of the Mass, "*Abhinc omnia fere sonant et olent oblationem.*"

This explains Luther's opposition to the so-called Offertory, in which the Lutheran Agenda have followed him. They exclude everything like an offering of the congregation at this place, filling the gap with various substitutes such as a hymn, Lord's Prayer, Psalm, public confession from the pulpit, (if no communicants be present.)

The order of Missouri prescribes the "General Confession and Absolution," after the conclusion of the sermon. That of Ohio proceeds at once from the sermon to the General Prayer, which is read from the pulpit, followed by congregational singing and the

collection. At the Communion Service both Missouri and Ohio prescribe, after the General Prayer, the singing of "Create in me a clean heart, O God," thereby again agreeing with the Common Service.

Our Common Service, in harmony with noted liturgists like F. Hommel and W. Loehe, has restored the sacrificial act of an offering on the part of the congregation, accompanied by the singing of a psalm-word at this point. And with very good reason: "Until the congregations learn to conceive their prayers and offerings as sacrifices, *i. e.*, of course, as sacrifices of praise and thanksgiving, their prayers and offerings in church must lack true consecration and true sincerity." (Loehe's *Agende*, 2d ed. p. 38.)

*Announcements here.*

### The General Prayer.

The liturgical activity of the spiritual priesthood of all Christians, is continued in the General Prayer, which is in a very special sense the sacrificial act of the congregation in its public worship. With it the congregation approaches its God as the assembly of spiritual priests, with its intercession for all states and conditions of men, and all their various needs. The prayer has its climax and conclusion in the Lord's Prayer, the filial and fraternal prayer of believing Christendom. And wherever there is a belfry the bell is rung, and carries its message over the streets and lanes, so that even the absent brethren, the sick at home, may be with the congregation and join in when they pray: Amen, Amen, it shall be so.

The structure of the General Prayer plainly indicates that it is composed of a number of smaller prayers in collect form. Loehe's proposition, to introduce a brief response by the congregation after

each section ("Hear us, good Lord!") after the mode of the ancient Greek liturgies, emphasizes the beautiful structure of the prayer, and appears to us most commendable. This form has been adopted by the German church book of the General Council, although its use there is not made obligatory. It is our firm conviction that the most important element in the liturgical education of a congregation consists in this, that, in the use of the General Prayer, it be taught to respond heartily and reverently, as *e. g.* in the Litany. The form of the General Prayer adopted by the Common Service rests on that of Cassel (1657) Baden (1556), Pfalz-Zweibruecken (1557). When the Communion is not celebrated the rubric permits the use of the Litany, or other prayers. The additional prayers found in the altar-copies of the English Church Book (General Council,) are not to be recommended, since their style is entirely too oratorical to harmonize with the concise and devout language which characterizes the prayers of the ancient Church.

III  
IV

*missae fidelium*

The Preface and Sanctus.

We have now reached the real goal and summit of the entire Chief Service; the Communion in the narrower sense, meaning the celebration of the Holy Supper. There is no manner of doubt that in this part of the service, especially in the introduction, we have the most ancient portions of the liturgical traditions of the Church, going back possibly as far as the apostolic age itself. After a hymn, during which the minister prepares the vessels on the Altar, the celebration is introduced by the sacrificial act of the Preface, which strikes the keynote of the

*spanno: Sursum corda Jan. 3141 III Antiph  
d. 11. in Commune*

whole service, *i. e.*, one of thanksgiving and adoration, (The Eucharist.) The special Prefaces, which go back as far as the fourth century, express in incomparably concise and massive style, the great fundamental facts of salvation, (Christmas, Easter, Pentecost, etc.) This introductory portion of the service closes with the Tris-Hagion of the Sanctus (Is. 6), the Benedictus and Hosanna (Ps. 118). The Lord is coming to His people in the Sacrament of His Body and Blood, and they greet Him in the song of loyal adoration in which the Old and New Testament join in harmonious symphony (Math. 21, 9).

Our Lutheran orders of the Reformation times, have, as a rule, preserved the Preface with the Sanctus. A regrettable exception is Luther's German Mass. In it he substitutes for the original Sanctus his own paraphrase of Isaiah 6, ("Jesaiah dem Propheten das geschah," German Kirchenbuch No. 441.) The beautiful tune set to the rather uncouth verse is Luther's own. Kliefoth, in the Mecklenburg Cational, as well as Loehle in his Agende, have properly not incorporated this versified form into the Liturgy of the Communion, but number it with the hymns which may be sung during the celebration.

The Common Service omits the Epiphany Preface. It is retained in the German Church-Book of the General Council and in the Missouri order, together with the other special Prefaces, Christmas, Lent, Easter, Ascension, Pentecost and Trinity.

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### The Exhortation.

In many of our older orders we find after the Sanctus a solemn Exhortation to the communicants. Such an Exhortation is found also in the Common

Service, although its use is not obligatory. The form there given is found as early as Doeber, 1525, Brandenburg-Nuernberg 1533 *et al.* Beautiful and impressive though this Exhortation be, its introduction in the Communion Service at this point disturbs our liturgical sense. It is too didactic and homiletic; and the proper order of the Communion Service should not be interrupted at this point by any homily, however edifying. We would recommend that all the communicants read this short address for themselves, before coming to the altar, and take its lessons well to heart.

The Missouri order omits the Exhortation entirely, while that of Ohio contains a different and somewhat briefer form.

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### Lord's Prayer and Words of Institution.

As every creature of God is sanctified through the Word of God and Prayer (I Tim. 4, 4.5,) so also are the earthly elements ordained for the administration of the Sacrament of the Altar. However the order in which the Lord's Prayer and the Words of Institution are to be used, differs in the various Lutheran orders, and in the preparation of the Common Service, the greatest difference of opinion manifested itself at this point, nor has the question been successfully and satisfactorily solved. The pre-Reformation Missales place the words of the Testament first, preceding the Prayer, but not in the very language of the simple words of institution of the New Testament. For they insert the offensive features of the canon of the Mass which represent the Romish doctrine of the sacrifice. Many of the most prominent Lutheran Liturgies of the time of the Reforma-

tion have retained the same order, placing the *Verba Testamenti* first, and then the Lord's Prayer; so also the Swedish order and that of Bavaria. And this arrangement is recommended by a number of later liturgists such as Schoeberlein, Loehe and Herold. But the consensus of the majority of the most prominent Lutheran orders of the sixteenth century, is without any doubt for the reverse, *i. e.*, the Lord's Prayer first, and then the *Verba*. In addition it is to be noted that many theologians and orders which were originally in favor of the first-named arrangement (placing the Words before the Prayer), and among these Luther himself and Bugenhagen, afterward changed their position. Accordingly the committee charged with preparing the Common Service, bound as it was by the rule of "the common consent of the pure Lutheran Liturgies of the sixteenth century," could arrive at no other decision but that which places the Lord's Prayer, as consecratory prayer of the officiating minister, before the Words of the Testament. (So also the Mecklenburg Cantional, Kliefoth's edition, and the orders of Missouri and Ohio.) The decision of the Joint Committee on the Common Service was reached by a vote of eight to one. Notwithstanding this almost unanimous vote, the General Synod was permitted to reverse the order in its edition of the Common Service, *i. e.*, *Verba*, Lord's Prayer, followed immediately by the *Pax*.

The weightiest section of the entire Communion Service is beyond doubt the Words of Institution. According to the fundamental doctrine: *Accedit Verbum ad Elementum et fit Sacramentum*, these Words positively insure the objective, real character of the Sacrament instituted by our Lord. In the Romish Mass these important Words are spoken by the priest

in a manner which makes it impossible for the congregation to understand or even to hear them.

In opposition to this our orders demand a clear, distinct and universally intelligible rendition of these essential Words in the vernacular. Luther demands, in direct contradiction to the Romish practice, that these Words be chanted, and took great pains to give them an appropriate musical setting in his German Mass.

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### **Agnus Dei and Pax.**

Now follows the Agnus Dei (O Christ, Thou Lamb of God), than which there is no hymn more beautiful and fitting for the congregation, as it prepares the communicants to approach the Table of the Lord. Grace and Peace from the sacrifice of the Lamb of God slain for us is sought and appropriated therewith. God's answer to this prayer is given in the *Pax* (The Peace of the Lord be with you alway). Here, as Luther says, is pure gospel, proclaiming the forgiveness of sin, the only right and worthy preparation for the Communion, where it is appropriated by faith. (*Vox plane Evangelica, unica illa et dignissima at mensam Domini praeformatio*).

The Missouri order omits the *Pax*. Ohio retains it after the Agnus Dei, as in the Common Service. In general, it may be stated that there is essential harmony in all our orders in the Communion Service.

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### **The Distribution.**

The Distribution of the Holy Supper is accompanied by the simple and continually repeated proclamation of the salvation won for us by Christ on the

Cross. The Body of Christ, given for thee—the Blood of the New Testament, shed for thy sins.

The Common Service is silent concerning the question of the self-communion of the officiating minister (*Suntio*). Luther, however, expressly prescribes it in his Formula Missae: *Deinde communicet tum sese, tum populum*. Many of the oldest orders follow him. We are convinced that from the Lutheran point of view no weighty reason can be urged against the propriety of self-communion. The well-known passage in the Smalcald Articles, which is at times quoted against it (Mueller p. 302), merely condemns the abuse of the minister's communing alone needlessly—“*extra ecclesiae communionem*.”

The Common Service prescribes no fixed form for the dismissal of the separate tables of communicants. In deference to the request of the Church-Book Committee of the General Council the *Votum* (The Body of Our Lord Jesus Christ, etc.) is placed in the text, its use being optional. The form accepted by the General Synod omits it. Missouri and Ohio connect the *Votum* with the words of distribution.

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### The Nunc Dimittis.

Simeon's song of praise, the Nunc Dimittis is also made merely permissive in the order of the Common Service. Its use is not endorsed by the consensus of the Lutheran orders of the sixteenth century. For this reason it is not included in the General Synod's order of service. However the Joint Committee, on request of the Church-Book Committee of the General Council, expressly permitted its use. It is found at this place in the service of Bugenhagen 1524, Doeber 1525, Strassburg 1525. Loche

warmly champions its use here and desires to have it sung by the congregation kneeling. He cites as authority a fine passage from Casaubon: "*In plerisque protestantium ecclesiis tota actio celebrationis sacrae coenae Domini clauditur hoc hymno, quem flexis genibus populus concinit, quod est pulcherrimum et sanctissimum institutum.*" It is accepted by Ohio while Missouri omits it.

We have reached the utmost summit of spiritual experience possible in this life. Here is the most perfect, most complete communion with our God and Saviour—His Salvation, His Peace, His Life sealed to us in the Testament of His Body and Blood. There remains for us, thus blest, nothing but a happy departure with Simeon's hymn of praise.

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### **The Thanksgiving and Conclusion.**

The Collect of Thanksgiving, with its Versicle, was received by nearly all of our orders unchanged from Luther's German Mass. So also the Benedicamus with introductory Salutation, although the Common Service makes the use of the latter optional. The order of the General Synod omits it, as does also the order of Missouri.

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### **The Benediction.**

The Aaronic Blessing of the Old Testament is the standing form of the Benediction in most of our Lutheran orders. The Common Service also adopts it, while permitting in its place the New Testament Benediction (2 Cor. 13, 14.)

Peace in the last word of the Agnus Dei, Peace in the Pax which replies to it, Peace in the Nunc

Dimittis, Peace in the last word of the Benediction—this is and ever remains the final goal of our entire service—and this Peace, not as a superficial, passing emotion but in the real, positive scriptural sense of the word, as genuine redemption, complete recovery, reconciliation and communion with God, forgiveness of sins, life and salvation.

The wondrous vision in Jacob's dream of old, has thus become a perfect living reality in our Service. Here is the ladder set on earth yet reaching with its top to heaven, and angels of God ascending and descending on it. God's messengers, His greetings and gifts to us in Word and Sacrament—our messengers, our greetings and sacrifices offered to God in our Prayers, Confession and Thanksgiving. Surely this is the gate of heaven and here we tarry awaiting the angel, whom Christ will send to bear us home to the blessed mansions prepared for us in the loving Father's House above.

## II. The Minor Services.

### Matins and Vespers.

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#### Introduction.

The co-operation of the congregation in divine service is by no means limited to the Chief Service (Communion). It finds a wide and extremely rich field in the so-called minor services ("Nebengottesdienste.") We cannot altogether endorse the choice of this name for these services, since it seems to indicate that they stand behind the Communion Service, on a lower grade, whereas in truth, the churchly order of the Matins and Vespers is just as old and just as characteristic and as rich as the liturgy of the Chief Service. Here also we behold a real work of churchly art, thoughtfully constructed in its sublime architecture, and deeply impressive from an aesthetic point of view, a perfect organism which with its constant reciprocity between liturgist, choir and congregation is full of life and most effective.

The Matins and Vespers have their root in the *Horae*, the hours of prayer in the ancient Church. There were eight of these divided into four pairs, viz: Matins and Lauds, Prime and Terce, Sext and Nones, Vespers and Completorium. They are a product of the whole history of Christian worship. All the centuries assisted in gathering for them liturgical material of great variety and beauty. While, in the main

service the Lutheran Reformation with all its conservatism, was obliged to use the critical pruning-knife against the Canon Missae with its sacrifice of the Mass, it was enabled to appropriate the rich material of the pre-Reformation Matin and Vesper with almost no changes, except an occasional abbreviation owing to the prolixity of liturgical material here presented.

Luther has expressed himself very decidedly for the retention of these services. (Order of Service in the congregation, 1523. Formula Missae, 1523. "*Matutinae et Vesperae nihil sunt nisi Scripturae Divinae Verba, et pulchrum, imo necessarium est, pueros assuescere legendis et audiendis Psalmis et Lectionibus Scripturarum sanctarum.*")

In place of the more dramatic course of the Communion with its sharp contrasts, we have in the Matins and Vespers more of an atmosphere of calm meditation. The sacramental element, culminating in the Chief Service in the celebration of the Holy Supper, is here decidedly overshadowed by the sacrificial. Song (Psalm and Hymn), Scripture lesson and Prayer form the essential features of these services. In each of these three spheres they reveal a wealth of treasures of which unfortunately most of our people have not the slightest idea. Here is given the amplest opportunity for a revival of the music of the ancient Church of both the pre-Reformation and the Reformation period, in the Psalmody, Choral, Antiphon, Responsory and artistic musical compositions for the choir. Here also is the place for fuller continuous scripture-reading, supplementing the Pericopes of the church-year as found in the Communion, instead of disturbing and mutilating the ancient usage of the Church by the introduction of new

sets of Gospel and Epistle lessons into the Chief Service. Here finally is the place and opportunity where the Church's unlimited treasure of prayers, the Collects, Morning and Evening Suffrages, Litany, etc., can and should be brought to the knowledge and intelligent use of the congregation.

We must strive most earnestly to regain for these services their former place in the public worship of the church. First of all, they must be restored in close connection with, and as integral portions of, the regular Sunday and Festival services: the Vespers on the evening preceding the Sunday or Festival, ringing in, so to speak, the Chief Service of the morrow; the Matins on the Festival Day itself, as they are gradually winning their place at least on great festivals like Christmas and Easter. Then there are the Vespers for the evening of the Sunday or Festival itself, in which the chief celebration finds its proper postlude and recessional. Our Sunday Schools also offer a place and opportunity for the revival of these beautiful services. Where these sessions are held in the morning the Matin service can and should be used, and, where in the evening, the Vesper service. The mid-week service, as it is commonly held in our town congregations would find its appropriate liturgical order in the Vesper service. The daily use of both Matins and Vespers should become the rule in our institutions of learning, our seminaries, colleges and parochial schools; and family worship, especially in the festival seasons of the church-year, might with profit be regulated by the intelligent use of these services.

Surely our American-Lutheran Church may deem herself richly blest, that in the course of her work of liturgical reconstruction, these glorious old services

have been restored to her. It is a most hopeful sign that at our Sunday School celebrations (Christmas, Easter, Anniversary) the programme is now generally framed on the basis of the ancient Vesper service, which is so peculiarly adapted for just such services.

The orders of the Synods of Missouri and Ohio have made no attempt to restore the Vespers and Matins of the ancient Church. Their form of service for the afternoon and evening is the simplest imaginable.

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## I. VESPERS. (Evening Service.)

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### Introduction.

For the opening of the Service our order indicates a hymn of invocation of the Holy Ghost, but this is optional. The Mecklenburg Cautional recommends a morning hymn at the Matins and an evening hymn at the Vespers, and for festival occasions a hymn *De Tempore*. In Loehc's order a brief confessional service precedes both Matins and Vespers.

Then follows the opening Versicle: *Deus in Adju-torium*—Make haste, O God, to deliver me; (Psalm 70, 2). Only the Matin service according to pre-Reformation usage has the *Domine Labia*, O Lord, open Thou my lips (Psalm 51) before the *Deus in Adju-torium*. The church-book of the General Council contains both versicles also in the Vesper service. These psalm-words, or Versicles, close with the Gloria Patri, just as do the Introit and the Psalm, since the Gloria Patri is conceived not so much as a doxology but rather as a Trinitarian confession of the New Testament Church.

The Gloria Patri is followed, except in Lent, by the Hallelujah. For the Passion season Loehle recommends in its place the *Laus Tibi Domine Rex aeternae gloriae* (Praise be to Thee, O Lord, Thou King of eternal glory.) The German church-book of the General Council has it at this place in the Matins.

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### The Psalm.

The Psalter is the oldest song and prayer-book of the people of God. In the services of the Temple and Synagogue the singing of the Psalms was of remarkable beauty and solemnity. In the time of Solomon the Psalms were sung responsively by large choirs of Levites, with interludes of instrumental music (Selah). Even before the Christian era certain Psalms are found selected for special festivals, as *e. g.* the Hallelujah-Psalms for the Passover season.

In the New Testament the Apostolic Epistles give explicit testimony of the fact that in its use of the Psalms the Christian Church followed the practice of the Old Testament. (Eph. 5, 19. Col. 3, 16. I Cor. 14, 26.) Benedict of Nursia established it as a rule for its convents to sing the entire Psalter every week.

Over against the Hymnody of the ancient Church, which was promoted especially by Ambrosius, and furnished with tunes of profane Greek origin, Gregory the Great developed the Psalmody of the western church into an elaborate system. But he excluded the lay members of the church from participation in the singing of the Psalms, which was performed by a choir composed exclusively of priests. (Gregorian Chants.)

While the Reformed Church in Switzerland, Germany, Holland and Scotland introduced a metric and rhymed version of the Psalms set to choral tune the Lutheran Church always held to a thorough conservative position with reference to the Psalmod of the ancient Church. The Psalms with their Gregorian tunes were retained in the Matin and Vespers services (Psalms 1-100 in the Matins, 110-150 in the Vespers; Psalm 119, in 22 sections in the Matins. The number of Psalms to be sung at one service was limited to three. This part of the service was naturally committed in the Lutheran services to choir composed of school boys. Where there were Latin schools the Psalms were sung in the ancient language of the Church, antiphonally by verses, and not, as we now more correctly use them, dividing each verse into its proper clauses. (*Parallelismus Membrorum*.) In the musical rendering of the Psalms the Lutheran Church therefore also retained, in all essentials, the mediaeval usage. She made use of the eight Gregorian tones and added one more, the ninth (*Tonus Peregrinus*) which was generally used with the Magnificat.

The singing of the Psalm is introduced and concluded by the Antiphon, a short Bible verse, taken either from the Psalm itself or else indicating in historical form the festival season of the church-year. From the musical point of view the Antiphon gives the tone in which the Psalm about to follow should be sung. The Antiphon should therefore not merely correspond to the Psalm or the character of the particular season of the church-year, but also to the music in which the Psalm is to be sung. It should be rendered before the Psalm by a solo voice of the choir and repeated after the Psalm by the entire choir, in four parts and *a capella*.

It is preferable, wherever possible, to have the Psalm sung responsively by choir and congregation. Winterfeld recommends that the first half of the verse be sung by the choir in four parts *a capella* and the second half in unison by the congregation with organ accompaniment. While this adds much to the beauty of the Psalm-song, it is certainly a modern way of rendering it, as the old Gregorian *Cantus* was throughout *unisono*.

In every Psalm tone we distinguish the following component parts: a) The Intonation; b) The Dominant; c) The Mediation; d) The Cadence (Finalis). *The Intonation* is a solemn opening form [Aufgesang] to be used only at high festivals, and then merely with the first verse of the Psalm (festal tone). When the Psalm is sung without the Intonation, as on ordinary Sundays and Holy days, it is called ferial. Should the Canticles be sung to Psalm tones, e. g., the Benedictus and Magnificat, the Intonation accompanies each verse. *The Dominant* expresses the key-note, to which the chief sentence of the phrase is sung. *The Mediation* is at the close of the first half of the Tone; the *Cadence* (Finalis) at the close of the second half of the verse. Both Mediation and Cadence are indicated in the German church-book of the General Council by the black letters or by bars.

In the rendering of the Psalm the rule to be observed is as follows: The Intonation slow and with solemnity; the Dominant in recitative time, (*Pronunciandi vicinior quam canenti*. Augustine), with dignity and ease, neither hurrying nor dragging; Mediation and Cadence with stronger emphasis, the Cadence slightly retarding, in choral time. (See my introduction to the Liturgical Songs in: Liturgie und Chor-

gesaenge zum Kirchenbuch der Allgemeinen Kirchenversammlung von J. Endlich, p. 4.)

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### The Lesson.

The Scripture Lesson forms the proper centre of the Vespers and Matins and represents the sacramental element in these services. The ancient Church has made the most ample provision for the reading of Scripture at the minor services, distributing among them as far as possible the entire contents of the Bible. The order of distribution was as follows: From Advent to Epiphany, Isaiah; from Epiphany to Septuagesima, Ezekiel and the Minor Prophets; during Lent the Pentateuch, Joshua, Judges, Ruth; from Passion-Sunday, (Judica) to Easter the Passion History, Jeremiah, Lamentations and Job; from Easter to Trinity, Acts, the General Epistles and Revelation; for the Sundays after Trinity the historical books of the Old Testament, beginning with Samuel and including the Apocrypha.

The Lutheran church in its selection of Scripture-lessons for the Minor Services follows the principle of the *Lectio Continua* ("in general a rather long lesson,") appointing the New Testament to the Matins and the Old Testament to the Vespers. Several orders interrupt the *Lectio Continua* with regard for the church-year, giving special selections for the festival seasons *de Tempore*. From one to three lessons should be used at each service. In Germany the reading was usually done by pupils, and on festivals by the Cantor or Clerk. In some places the lessons were still chanted in Latin by the boys, and then read in German. In the selection of the scripture to be read the Lectionary is to be followed.

At the close of each separate lesson may be sung or said the Response: *O Lord, have mercy upon us,* with the *Thanks be to Thee, O God,* of the congregation.

When all the lessons have been read the choir may sing a *Responsory*. The *Responsories* consist of scripture verses and the short *Gloria Patri*—Glory be to the Father, and to the Son, and to the Holy Ghost. The last sentence of the scripture verse is repeated. The *Responsories* are always *de Tempore i. e.*, with recognition of the current season of the church-year and the facts of salvation it emphasizes. While the *Lectio Continua* can obviously not always regard the special season of the church-year, this is always done with the *Responsory*. The *Responsories* belong to the most glorious treasures of ancient church-song, but are invariably to be consigned to the choir, although the Rubric of the Common Service does not expressly direct this. However their artistic construction as well as their entire musical character unfit them for congregational use. The beautiful arrangement of the *Festal-responsories* found in *Endlich, Liturgie und Chorgesänge*, most of which are taken from the Church Order of Pfalz-Zweibrücken, 1570, we would most earnestly recommend to our choirs and choristers as worthy of their diligent study. [Many of the most beautiful of these *Responsories* adapted from *Endlich* to suit the English text are found in Mrs. A. Spaeth's *Church-Book with Music* pp. 153-164. Translator's Note.]

As a substitute for the *Responsory*, sung by the choir, a hymn by the congregation may be introduced.

The *Responsory* may be followed by a *Sermon* or brief Address. And this will naturally be the rule for

the minor service in which the congregation participates on Sunday or some other Festival. Not, however, for daily services, *e. g.* in Holy Week. As soon as our congregations have attained a proper liturgical training, they will know how to be edified even by services that lack a sermon, but give the simple Scripture readings set in the frame of congregational song and prayer.

For the Sermon our fathers frequently substituted at this point the reading of so-called "Summaries," *i. e.*, brief expositions of the scripture that had been read. A number of collections containing the same *e. g.* the Wuerttemberg Summarien have recently been issued in new editions.

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### The Hymn.

In the Hymn which now follows, the congregation, which has heard the Word of Salvation of its God, praises its Saviour, the Giver of every good and perfect gift, the Fountain head of all Salvation. We must note here that in the Matins the Hymn precedes the Psalm and Lesson, by way of preparation for the latter. Already in the New Testament we find that "spiritual songs" are used besides the Psalms in the service, for the edification, encouragement and admonition of the congregation. Traces of the very songs used by the congregations of the era of the Apostles may be discovered in the New Testament itself. Compare especially 1 Tim. 3, 16, and the doxologies in Revelation 5, 12. 7, 12.

The Greek hymns of the oriental Church, with their heavy dogmatic and speculative contents, were very slow in gaining an entrance into the congregational worship. On the contrary the Latin hymns of Hilary

of Poitiers, Ambrosius, Prudentius Sedulius *et al.*, were constructed in a far more popular vein. The fact that their tunes frequently were adaptations of secular songs and the practice of rendering them antiphonically, helped to make them popular in the service of the congregation, until, as we have already seen, Gregory the Great objected to their use.

In the Matin and Vesper services of the Lutheran Church it was formerly quite customary to have the choir sing these ancient Latin hymns, whereon followed a German hymn by the congregation. The hymnologic treasure of our Lutheran Church has in the course of the centuries increased to such dimensions, that we have largely lost the taste for and the judgment of what really constitutes a genuine hymn. Since Paul Gerhardt the church-hymn has been more and more invaded by subjectivism, displacing the massive and objective classics of the sixteenth and seventeenth centuries. The latter should once more receive the attention they so richly deserve and be restored to congregational worship in their own ancient lively rythm. In the event of a richer musical development in our services much might be accomplished on this particular point to reveal the full original beauty of the hymn, if choir and congregation were to sing the stanzas responsively—the choir rendering the figured arrangements of our best Lutheran masters of song (Eccard, Praetorius, Schroeter, Hassler, *et al.*) *a capella*; the congregation following in unison with organ accompaniment.

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### The Canticle.

The singing of the Canticle is introduced by the Versicle: Let my prayer be set forth before Thee as

incense—And the lifting up of my hands as the evening sacrifice. (Ps. 141, 2.) On festal occasions a special Versicle, *de Tempore* is to be used here.

The Canticles are biblical songs of praise found in both the Old and the New Testament outside the Psalter, and are sung responsively by choir and congregation, with an Antiphone, *de Tempore*. We can trace their use back to the third century (Apostolic Constitutions.) Benedict of Nursia (529) and Gregory the Great (604) incorporated them in the daily services. The breviary of Rome contains seven Canticles taken from the Old Testament, and three from the New Testament. These are as follows: From the Old Testament—Exodus 15, Israel's song of triumph following the destruction of Pharaoh; Deuteronomy 32, the farewell song of Moses; Sam. 2, Hannah's song of praise; Isaiah 12, the prayer of the redeemed; Isaiah 38, Hezekiah's prayer; Habakkuk 3, the Prophet's lamentation, prayer and song of praise; and finally the song of the three men in the fiery furnace. From the New Testament:—Luke 1, 68-79, the Benedictus or Zachariah's song of praise; Luke 1, 46-55, the Magnificat, or Mary's song of praise; Luke 2, 29-32, the Nunc Dimittis, Simeon's song of praise. Besides these we find the Te Deum, which may be used at the Matin service in place of the Benedictus. In the Church of Rome the Canticles are sung to all the Psalm-tones, but somewhat slower and usually one tone higher.

All these Canticles were retained by the Lutheran Church and were at first sung usually in Latin. But very soon they were used also in German. The rule is: Benedictus and Te Deum at Matins; Magnificat and Nunc Dimittis at Vespers, with Antiphone *de Tempore*. As stated above, the most popular and

singable tune for the Magnificat was found to be the Tonus Peregrinus (sometimes called the Ninth Tone, also the Pilgrim's Tone.) At times the rendering of the Magnificat was varied by the introduction of verses from some hymn between those of the Canticle. As the treasure of German hymns increased, the ancient Canticles were at times rendered in rhymed form, as hymns, thus: Praise to the Lord, the God, a versified Benedictus by Erasmus Alber, (Schoeberlein I, 371); My soul, O God, must laud Thy name, a Magnificat of 1555, (German church-book of the General Council No. 161). In Peace and Joy I now depart, Luther's Nunc Dimittis (No. 540). Also another rhymed form of the Nunc Dimittis by J. English (Schoeberlein I, 392).

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### **The Prayer.**

At a very early period we find standard prayers in the services of the daily morning and evening worship (Apostolic Constitution). Benedict of Nursia prescribed for the close of the Matins the Lord's Prayer, recited by the Abbot, while the Monks join in at the fifth petition, at other services at the seventh petition (See the Suffrages).

At a later period the Lord's Prayer was preceded by the Kyrie. The Introduction of the Lord's Prayer was intoned by the priest, followed by the first five petitions in silent prayer and concluding with the last two petitions and Amen again intoned. This is to-day still the practice in the Church of Rome.

The Lutheran Church had no occasion to make any essential change in this arrangement. Luther's brief outline of the Vesper service (German Mass, 1526),

expressly prescribes: The Lord's Prayer silently ("Eyn Vaterunser heymlich.")\*

We prefer, however, the participation of the entire congregation in the Lord's Prayer at Vespers. Very appropriate and beautiful is the form adopted by the German book of the General Council, whereby the minister recites the seven petitions of the Lord's Prayer by himself, and the congregation joins in singing the doxology.

The Lord's Prayer is followed by the Collects and the Salutation. Ordinarily three Collects should be used. Their choice should be determined according to Herold as follows: The most special, first; the most general, last. According to this plan we would have first the Collect for the day, *de Festo*, followed by another *de Tempore*, and finally the Collect *pro Pace* or *Ecclesia*. The rubric of the Common Service reads as follows: Then shall be said the Collect for the day. The Collect for Sunday is said throughout the week, until Friday; and on Saturday the Collect for the ensuing Sunday is said. After the Collect for the day, other Collects may be said, followed by the Collect for Peace, with which a Versicle may be used.

In place of this order the Suffrages (Preces), the Litany or other Prayers may be used.

*The Suffrages* (Preces). It was right and proper for the Common Service, following Loehe's example

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\*"At Vespers they sing several of the Vesper Psalms, as they have been sung hitherto, in Latin with Antiphon, then a hymn if one be at hand; then they read in Latin, a whole or half a chapter from the Old Testament, according to its length; hereafter one of the boys reads the same chapter in German, then follows the Magnificat in Latin with an Antiphon, or else a hymn, thereupon the Lord's Prayer silently and the Collects with the Benedicamus. This is the order of daily worship throughout the week in all cities where there are schools.

and recommendation, to restore to our congregations and families these glorious prayers of the ancient Church, for use at public and family worship. They consist for the most part of the very words of Scripture in the Psalms, which, in a special sense embody the petition and intercession in our prayer. They begin with Kyrie and Lord's Prayer, the Matins containing the *De Profundis* (Psalm 130), the Vespers the *Miserere* (Psalm 51), and close with a selection of Collects. We have, besides, the special forms of Morning and Evening Suffrages (from *Prime* and *Completorium*), intended for daily worship, especially also for family prayer. These are much shorter and contain the Apostle's Creed, following the Lord's Prayer, concluding with the beautiful prayers for morning and evening from Luther's Small Catechism.

*The Litany.* Concerning the use of the Litany the rubrics of the Common Service declare that it may be used at Matins on Sundays when there is no Communion, and at Vespers on Sundays, Wednesdays and Fridays, and on Days of Humiliation and Prayer.

The Litany goes back to the earliest age of Christendom. Following the customary Litany-forms of the Romish Church, Luther with considerable freedom, and admirable tact, composed his Latin and German Litanies. In Luther's opinion the Litany was "after the Pater Noster the best Prayer given to mankind." His German Litany found a place in nearly all Lutheran orders and hymn-books. Loehe says: "The Litany, if spoken or sung by dead souls, is something terribly tiresome and dead; but what life, what reciprocity and motion, yea, what force is there when it is grasped by souls intensely alive and prayed thus in spirit and in truth by pastor and people, by the house-father and family! There are neither

means nor method by which the spirit of prayer may be brought where it exists not, nor is there any substitute for it, but where men can pray at all, let them forthwith rid themselves of the modern prejudice against the Litany, and try and pray."

The use of the Litany offers the best opportunity for the cultivation in our congregations of devout participation of the people in the prayer of the public worship.

The proper use of the Litany demands a responsive chanting by the minister (choir) and congregation, and that too without gathering the petitions into long groups, but by giving the congregation the opportunity to respond to each separate petition. Every other form in which the Litany may be used, is to be considered merely as a preparation for its proper ancient usage.

*The Benedicamus.* The Minor Services close with the Benedicamus: Bless we the Lord—Thanks be to God, which is usually introduced by the Salutation. The Common Service omits the latter in the Vespers, while containing it in the Matins.

Thereupon a Benedicamus-hymn (either *de Tempore* or an evening-hymn) may be sung followed by the Apostolic Benediction.

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## II. THE MATINS.

We have still briefly to consider those points in which the Matins differ from the Vespers, which are peculiar to the former, and have not been touched upon thus far in this treatise.

## The Invitatory with Venite Exultemus.

After the Versicles and Gloria Patri we find in the Matins the so-called Invitatory with the Venite Exultemus: O come, let us sing unto the Lord (Psalm 95). It is the congregation's admonition to itself to approach God with due reverence as well as its earnest petition that He may vouchsafe it His gracious presence.

The Venite-Psalm is the same throughout the entire church-year. Its Antiphon is the Invitatory proper: O come, let us worship the Lord—for He is our Maker. On Festival Days a special Invitatory is to be used, as with the Antiphons, before the Psalms. Thus the Venite receives its *de Tempore* character. The Invitatory, having the nature of an Antiphon, should also, like the latter, be repeated at the close of the Venite. This, however, is not expressly stated in the rubric of the Common Service.

In the Matins the Hymn is placed immediately after the Venite, and before the Psalm, a divergence from the order of the Vespers, where the hymn follows the Scripture-Lesson. This is a wise and practical arrangement, made for the purpose of interrupting the monotony of the psalm-chants, which would be the result were the Venite to be followed immediately by one or possibly three other psalms.

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## The Te Deum.

The Te Deum is prescribed as an alternative canticle for the Benedictus; it is usually sung without Antiphon. The Te Deum is one of the Church's oldest and most glorious songs of praise. There is of course no foundation for the ancient legend which narrates

that it was improvised by Ambrosius and Augustine on the occasion of the latter's Baptism in 387. Nor is Ambrosius himself to be designated as its composer, though the Te Deum is to-day still frequently called "Ambrose's Hymn of Praise." It is more likely that the Te Deum is based on a Greek morning hymn (Rambach's Anthology) and that its history thus corresponds with that of the Gloria in Excelsis with Laudamus.

German paraphrases of the Te Deum are found as early as the ninth century (Frankian: Thih Cot lope-mus.) The most popular German translation is that of Luther made in 1529.

The Lutheran Church uses the Te Deum as Canticle in the Matin Service especially on Sundays. At Festivals like those of St. Michael, Apostle's days, Harvest Home, it was also used as Gradual, or in place of the Gloria in Excelsis with Laudamus. Occasionally it was used even at Vespers, but not as substitute for the proper Vesper Canticles (Magnificat or Nunc Dimittis) but as a hymn by the congregation, before the sermon.

The Te Deum is to be sung always responsively, either by two choirs or by the minister and the congregation, or, by choir and congregation. As with all psalm singing so here the latter form seems to us the best. The original tune, adapted according to John Walter, by Luther himself, is rightly termed the queen of all church melodies.

It is a great pity that the ancient Te Deum with its mighty melody has been well-nigh lost by our Church, even the German branch of it. Our congregations seem to be no longer capable of singing this tune and must be satisfied with the simple "Now thank we all our God," of Martin Rinkart (1630) originally

a table song written for his children. And yet experience has demonstrated that it is not impossible, nay, not even particularly difficult, to re-introduce the old tune. It has been done and can be done by teaching it, first of all to the Sunday School, and having it sung before the congregation by Sunday School and choir responsively. Thus the congregation itself would soon become once more the possessor of this priceless treasure of ancient hymnody.