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THE LUTHERAN SOURCES OF THE COMMON SERVICE.

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The object of these pages is to exhibit the Lutheran sources of the Common Service. The libraries at Philadelphia and Gettysburg can furnish much additional matter, for I am compelled to depend on my own meagre collection and notes; but they will only confirm and reinforce my positions. Let me ask those who have an interest in the subject to patiently read a few dry pages, in order that they may see how completely the Common Service sets forth "the common consent of the pure Lutheran Liturgies of the Sixteenth Century, and when there is not entire agreement among them, the consent of the largest number of those of greatest weight."

I am concerned, however, lest any one should think its fidelity to the Lutheran type the only basis of the *Common Service*. Its foundation is deeper, wider and older; its claim is varied; its authority unimpeachable; but this paper is no more than an exhibition of some of the proof that the *Common Service* is a reproduction in English of "the old Lutheran Service, prepared 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 with the gifts of the Holy Ghost." I speak confidently : yet add, as it becomes us all to add, the words with which Cardinal Newman's brethren in the Oratory at Birmingham are said to conclude every remark, "But I speak under correction."

The *Common Service* is not the transcript of any Lutheran Service of the Sixteenth Century. The Orders from which it is derived afford precedents for many things, which it does not adopt. While it exhibits the *consensus* of the pure Lutheran Liturgies of that age, in strict accordance with the spirit of Christianity embodied in our Confessions it freely rejects what was temporary and adapts the whole to this new age.

I.

The Orders of the Sixteenth Century- recognize that we can make no Service binding on the congregation, and that no part of a Service should be used any longer than it serves to edification. These principles they establish and enforce. In accordance with all the authorities, therefore, these principles are announced in the *Preface*, of the book as part of the Service itself.

Again, it soon became the custom in the Reformation to-allow in villages and country places a simpler service than that which the larger cities and towns were able to maintain. In this German versifications were substituted for the older prose texts which a trained choir was needed to render, and some of the parts of the service were omitted. Different Orders also substituted alternate forms for some of the parts of the service. The *Common Service* recognizes this custom and principle, 1. by stating "the entire conformity with good Lutheran usage" of such a simpler service; 2. by permission of alternate forms ; and 3. by providing not the *minimum* of Lutheran service, but *the full Lutheran service with all its provisions* for all who wish to use it. We need no citations to prove that this is in accord with all the Lutheran Liturgies of greatest weight and with the sound Scriptural principles they urge.

II.

Having ascertained and observed the general principles which characterize every pure Lutheran Church Order, we next come to the question, What are the constituent parts of the normal Lutheran Service, and in what order should they appear? To answer this, we should know the parts and order of the Service before the Reformation, and the manner in which the typical Lutheran Orders dealt with them. As to the old Service, I shall take the liberty of referring my readers to my *Liturgies*, especially on pp. 117ss. As to Lutheran usage, we must first of all decide which are the typical or pure Liturgies, and then discover whether they do present one type of Service, and afford a *consensus* from which the "old Lutheran Service" maybe reproduced.

It is wrong to suppose that it is necessary to examine and put

on record the dictum of every one of the Church Orders of the Sixteenth Century. What this would amount to, I shall show further on, when we come to the question of the position of the Lord's Prayer in the Holy Supper. To throw light on the subject I have prepared a little chart which shows at a glance the relations of the principal and typical Lutheran Liturgies of that age to one another. It is based on the list given by Richter (*Ev. Kirchenordnungen des xvi. Jahrh.* II. 509ss.), and my own careful examination. It does not claim to be infallible: here also I speak under correction ; but I think it pretty faithfully sets forth the case. It does not include all Lutheran Orders, nor even all which belong to this type, but it is enough. It arranges these Orders on the basis of their *liturgical* relationship. Thus an order may derive its ecclesiastical constitution from one source, but its arrangement of the Service from another; my table would show simply its dependence on the latter. The table asserts the practical derivation of the Liturgical reformation from Luther's *v. Ordnung des Gottesdiensts* and *Formula Missae* of 1523, which his *German Mass* of 1526 was a tentative effort to carry into effect in the German tongue. A glance at the table shows the central importance of the Saxon group, including *Mecklenburg* 1552 repeated in *Wittenberg* 1557 and 1559. Hardly less important is what I am accustomed to call Bugenhagen's group, headed by *Brunswick* 1528, which, with *Hamburg* 1539 and *Pommern* 1535 (which Richter calls the living picture of the Reformation in North Germany), I shall often refer to. The lines show how the Saxon influence (especially of the typical Saxon (Duke Henry) of 1539, was sought and felt in ail later orders. The Prussian series (except 1557), while obedient to the general type, have a character of their own. On the other side of the page, *Brandenburg-Nürnberg* 1533 has originality. Through *Mecklenburg* 1540 (a transcript of it) it mingles with the *Saxon* 1539 in the Mecklenburg-Wittenberg group. Lines show other tendencies than those of the *Formula Missae* entering into *Schwäbisch-Hall* 1543 and *Cassel* 1539, to be perpetuated in the latter case in *Edward VI.* 1549, and to appear in *Austria* 1571.

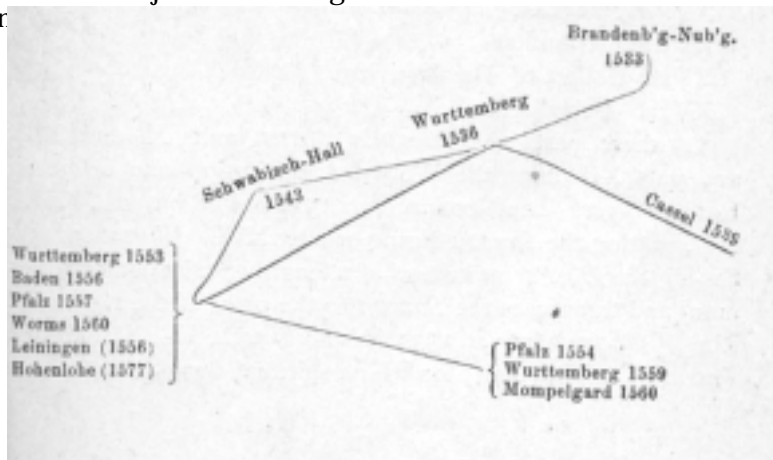
A subdivision would be made among these Orders by a strict

historian. *Brandenburg* 1540, *Pfalz-Neuberg* and *Austria* 1571 retain more of the old Service than the other groups do, though conforming to the general type; and are by some called "Romanizing." In some features, however, these go further than: the Saxon group, e. g. the *Pfalz-Neuberg* 1543 omits the traditional Gospels and Epistles, after the example of *Brandenburg-Nürnberg* 1533.

Again, the Reformation of Cologne 1543, cannot be appealed to with the same confidence we accord to the Saxon liturgies, because of un-Lutheran Protestant elements in it. But it is to be observed that the service of worship it gives does not depart from the Lutheran type, but furnishes much material; and it is especially valuable to us because the dependence upon it of the first Prayerbook of *Edward VI.* 1549 (whose place among Lutheran liturgies is shown in our chart) entitles us to free use of the inimitable English translations given in that book.*

Now, in reference to these Liturgies, it is evident that it is not necessary to cite every one of a group, such as "Bugenhagen's," or the "Saxon," which merely repeat one Service. The dictum of a few which all acknowledged as models, outweighs the agreement of many which copy one of them. Those few

*It will be observed that the Liturgies of S. W. Germany have no place on my chart. On this subject see my *Liturgics* pp. 120, 1, and, besides authorities there cited, Herzog, PRE. VII.722. The great importance of the Würtemberg Orders is not denied; but they do not follow the Lutheran type of Service. I subjoin a little diagram of mutual relations or Orders of S. W. Gerr



models we call the *Liturgies of greatest weight*. Such are Luther's Orders, the *Brandenburg-Nürnberg* 1533, the *Wittenberg* of 1533, which brought Bugenhagen's influence anew into the Saxon group, *Saxon* 1539, the *Mecklenburg* 1552 as repeated in *Wittenberg* 1559, and Bugenhagen's Orders already referred to. And it is evident that illustration and confirmation may be sought in the other Orders on our list, under the limitations we have indicated.

The first report of the joint Committee (Phila., May, 1885) promptly adopted by the three General Bodies, gave the parts and order of the Normal Lutheran Service thus:

- I. Introit
- II. Kyrie.
- III. Gloria in Excelsis.
- IV. Collect.
- V. Epistle.
- VI. Alleluia.
- VII. Gospel.
- VIII. Creed.
- IX. Sermon.
- X. General Prayer.
- XI. Preface.
- XII. Sanctus and Hosanna.
- XIII. Exhortation to Communicants.
- XIV. Lord's Prayer and Words of Institution or Words of Institution and Lord's Prayer.
- XV. Agnus Dei.
- XVI: Distribution.
- XVII.; Collect of Thanksgiving.
- XVIII. Benediction.

Of these parts the *Formula Missae*, omits X. and XIII., and puts XII. after the Words of Institution and before the Lord's Prayer. The *German Mass* 1526 has all but III., X., XI., XV., putting the *Sanctus* during or after XVI. *Wittenberg* 1533 has all (the *Da Pacem* instead of a lengthy prayer after the Sermon) and transposes the *Sanctus* to the place of the *Agnus Dei*. The *Visitation Articles* 1533 has all but II, VI., XI.; the *Da Pacem* as in foregoing; for VI. "a spiritual song;" and allows

the *Sanctus* instead of XV. *Brunswick* 1528 has all, putting XVI. before XV. and XIII. before XI. *Brandenburg-Nürnberg* 1533 has all but XI., thus: XIII., XIV., XII., XVI., XVII., the *Agnus Dei* during the *Distribution*, and inserts the *Pax* and *Benedicamus*. *Pommern* 1535 has all in order. *Saxon* 1539 has all but X. *Mecklenburg* 1552 has all, putting a Psalm in place of VI. and not prescribing XV. during the *Distribution*.

To these may be added: *Teutsch-Kirchenampt* 1525 has all; putting VIII., IX. and XIII. before XV. The *Prussian Landesordnung*, 1525, has all but the Sermon, and puts XIII. after XIV. *Schwäbisch-Hall*, 1526, omits the Epistle and *Agnus Dei* *Döber's Mass*, 1525, (in *Schlüter*, 1531) omits IX., X., puts XI I. after XIV. and XIII. after XV. *Giegnitz*, 1534, omitting only XV. and putting instead of the Creed a hymn to the Holy Ghost, puts the Lord's Prayer after the Sermon and VIII., XIII. before XI. *Bremen*, 1534, omits XI. and puts the Sermon before the Creed. *Nordheim*, 1539, omits XI. and XII. and puts the Creed after X. *Meissen Vis. Artt.*, 1539, omits XI-, XII., XV. *Hamburg*, 1539, has all, but puts the Exhortation before the Preface. *Brandenburg*, 1540, omits XIII. *Halle*, 1541, repeats *Wittenberg*, 1533. *Pommern*, 1542, has all but XV. *Osnabrück*, 1543, puts VIII. after X. and seems to omit XVII. XVIII. *Reformation of Cologne*, 1543, puts VIII. after X. and Omits XIII. *Prussia*, 1544, omits XI. *Ritzbüttel*, 1544, omits I., XI., XII., XV. and puts *Song* instead of VI. *Schwäbisch-Hall* 1543, omits IX., X., XI.; puts VIII. after XVI., while XII. takes the place of XV. *Pfalz-Neuberg*, 1543, has all. *Stralsund*, 1555, has all but the Exhortation and does not prescribe the *Agnus Dei*. *Edward VI.*, 1549, omits VI., XIII., X.

To summarize: the following Orders of those we have in stanced, HAVE ALL THE PARTS: W., 1533; Br., 1528; Pom., 1535; (Saxon, 1539); (Meckl., 1552); Strassburg *Kirchenampt*, 1525; (Prussia, 1525); Hamburg, 1539; Halle, 1541; (Pommern, 1542); Pf.-N., 1543; (Stralsund, 1555).

Döber's Nürnberg Spitalmesse, 1525, *BN*, 1533, *Liegnitz*, 1534, *Bremen*, 1534, OMIT ONLY ONE PART.

Nordheim, 1534, *B*, 1540, *Ref. Col.* 1543, *Form. Missae.*, 1523, HAVE ALL THE PARTS BUT TWO.

The *Meissen Vis. Artt.*, 1539, *S. H.*, 1526, and *Edward VI.*, OMIT ONLY THREE.

But let us more closely examine the omissions that occur. The two omissions of the *Formula Missae* are the *General Prayer*, and the Exhortation to the communicants; the latter a Lutheran addition to the Service, the former a Lutheran restoration. The *German Mass* also omits the General Prayer; it omits the *Gloria in Excelsis*, for which Luther had not yet German verse (though he might have had prose); puts German song in place of the Alleluia; lets the Exhortation (now freshly invented) take the place of the Preface; and omits the *Agnus Dei*. This is followed by the *Visitation Articles* of 1533, which puts "a spiritual song" instead of the *Alleluia* and the *Sanctus* for the *Agnus Dei*. *Saxon*, 1539, again omits only the General Prayer.

Prussia, 1525, omits only the Sermon, which was new, or just restored to the Service. So does Döber, omitting also the General Prayer. *Bremen*, 1534, follows the *German Mass* in substituting the Exhortation for the Preface: so does *Meissen Vis. Artt.*, 1539. The *Ref. of Cologne*, 1543, omits only the Exhortation. *Ritz*, 1544, omits the Introit, Preface and Sanctus. *S. H.*, 1543, omits Sermon, General Prayer and Preface. *Pr.*, 1544, again puts the Exhortation instead of the Preface. *Stralsund*, 1555, omits the Exhortation.

The true statement of the case then is: The new elements in the Lutheran Service are 1. the reintroduction of the Sermon, which had fallen out of the Roman Mass, 2. the restoration of the General Prayer, and 3. the insertion of an Exhortation before the Communion.

These are characteristic elements of the Lutheran Service, but the early Orders did not at first know how to assimilate them; some omitting one or the other; some, as *Pr.*, 1525, *S. H.*, 1526 (with implied approval of *F. M.*, 1523) letting the Sermon precede the whole, or as *S. H.*, 1543, letting the Sermon come after the Holy Supper; and others wavering as to whether the Preface and the Exhortation were compatible, the Exhortation being a sort of preface too. The historical significance of the Preface was not immediately seen. On one other point there

was diversity--some kept the *Agnus Dei* as the principal song in the Distribution of the Holy Supper; others thought it enough to require appropriate song; and some preferred another hymn, especially John Huss's *Jesus Christus unser Heitland*. *This explanation covers nearly every variation noted and greatly strengthens the authority for the Normal Service.*"

And now as to *the order of the parts* of the Service. At first it may seem to the bewildered reader that there is very little agreement among these liturgies. But let him turn back and look again. Of those we have examined, the following preserve the order given above: *Saxon*, 1539, *Meckl.*, 1552, *Pom.*, 1535, *S. H.*, 1526, (*Pomm.*, 1542, *Pr.*, 1544, *Pf. N.*, 1543, *Stralsund*, 1555 Edward VI., 1549.) The order is preserved in all cases but one, by *F. M.*, 1523, *G. M.*, 1526, *W.*, 1533, *Vis. Artt.*, 1533, *B. N.*, 1533. *Pr.*, 1526, *Bremen*, 1534, *Nord.*, 1539, *B.* 1540, *Halle*, 1541, *Ornabrück*, 1543; *Ref. Col.*, 1543, *Ritzbüttel*, 1544. and *Hamburg*, 1539. - It is preserved with two exceptions by *Br.* 1528, *Str. K'ampt*, 1525, *Döber*, 1525, *Liegnitz*; 1534, and *S. H.*, 1543.

We submit that any one examining these Orders with the simple purpose to find what the parts of a full Lutheran Service are, would be compelled to admit that every one given in our list belongs to it; and that, in spite of the variations in the order of the parts, the order given in the *Common Service* is established by Lutheran usage as well as by the pre-Reformation Service and sound liturgical principles.

III.

The Parts of the Service and their order having been ascertained, something remained to be done. Was anything to be added? Was anything to be taken from it? Were the old Orders to be modified in any respect or were they to be taken as they were. It is well-known that they directed the minister to sing the parts which belong to him; at certain points he was bidden *turn to the altar* and again to *turn to the people*; Luther retained the *Elevation** and so did the Prussian Orders until

*Done away in Wittenberg *Consistorial-Ordnung*, 1542.

1544. Some Orders began the Service with a Confession of Sins; Some put the *Benedicamus* before the *Benediction*; some inserted *The Peace of the Lord be with you* before the Distribution; and some *retained other prayers besides those* admitted into our service. It must be observed that the *Common Service* has omitted what was inapplicable or inexpedient; retained what is edifying; and avoided any prescriptions which were not needful to show the right use of the parts of the Service. In the following pages we will show on what authorities the amplifications of the Normal Order rest, and also the sources from which the texts given in the *Common Service* were derived.

As *additions*, not as integral parts of the historical Service, the Committee proposed (Phila. 1885; *Harrisburg Report*, p. 4) and the General Bodies approved 1. *At the beginning*: a Hymn of Invocation of the Holy Ghost; the words, In the name of the Father, and of the Son, and of the Holy Ghost; and the Confession of Sins. 2. *After the Creed*: the Principal Hymn. And 3. *After the General Prayer*: another Hymn.

As professed additions, considered and approved at that time, these require no Lutheran precedent; but they are 'not without it. No one will question the propriety of adding *Hymns* to the Order already given, or its entire conformity with good Lutheran usage. It is freely acknowledged that the historical position of the Principal Hymn is *between the Epistle and the Gospel*, and therefore the *Common Service* with its usual accuracy has provided that *instead of the simple Hallelujah, a sentence for the Season of the Church Year may be sung with it; or a Psalm or a Hymn may be sung after the Hallelujah*; but it was thought better not to divide the Lessons, nor to disturb the convenient Hymn before the Sermon, familiar to our people. This takes the place of the *Kanzellied*, sung after the Minister has gone into the pulpit and begun the liturgical introduction of his Sermon. *Liegnitz* 1534, and *Ritzebüttel* 1544, prescribed in this place a *Hymn to the Holy Ghost*. Another Hymn is put after the General Prayer. When there is no Communion it closes the Service; or if there be a Communion, the people sing while the Minister goes to the altar and makes ready for it. The permission to use before the whole Service a Hymn of Invocation

of the Holy Ghost, proper in itself, and accordant with the historical opening of all sorts of Christian Service, indicates what should be the nature of the singing which in many churches precedes the Service. My notes refer to Spangenberg, *Kirchengesaenge* for this. *Austria 1571* says, "At the beginning of every spiritual office earnest prayer must be offered to God for grace, enlightenment and help, and *Veni Sancte Spiritus* must be sung."

The words, *In the name of*, &c., occur in this place in the *Strassburg-Erfurt Kirchenampt* of 1525.

It was thought best to retain a *Confession of Sins*. While such a confession does not belong to the Normal Lutheran Service, it has good Lutheran authority. (See my Liturgies, pp. 107, 8.)

The question then arises concerning the text adopted by the *Common Service*. The form given in *Meckl. 1552*, *Wittenberg 1559* traced by Richter to John Riebling 1534, and repeated in *Austria 1571*, is the only one having authority among us: The address (founded on Heb. 10:22) and the opening versicle also are from *Meckl. 1552*; the second versicle is from *Döber's N'b'g. Spitalmesse, Strassb'g K'ampt, Cologne 1543* and *Austria 1571*. The original bids the people to say the confession with the Pastor, but assigns the second part of it to another Minister; and directs that it be said by people and minister kneeling towards the Altar. It is there given in the singular number, *I confess*. It has been adapted to our use by the rubrics, *Kneeling or standing, The congregation shall say with the Minister*, and the use of the plural instead of the singular. The *Declaration of Grace* is found in the same Order.

IV.

We now come to the parts of the Service, and will notice as we meet there certain minor additions which (upon good Lutheran authority) were made in the final arrangement of the Service. Such are the collection, the Pax, the Words of Dismissal, the *Nunc dimittis*, and the *Benedicamus*.

Those familiar with the Orders will recognize the propriety of

allowing instead of the Introit a Psalm or Hymn. This accords with Lutheran usage, and needs no further note. It will be remarked, however, that while the *Church-Book* prescribed the omission of the *Gloria Patri* in Lent, the *Common Service* has not such a direction. The Roman Missal does indeed omit it *from Judica* Sunday until Easter, and so does the Bamberg Missal, on which so many of our Orders were based; but *Lossius* gives it for Palm Sunday and has no Service for Holy Week; Spangenberg, *Edward VI.* and the Nürnberg *Officium Sacrum* retain the *Gloria Patri*. Therefore the *Common Service* retains it.

The Introits are given in full in *Lossius*,* Nürnberg *Officium Sacrum*, and in Spangenberg⁺ whenever a full Service is given ; *and the Bamberg Missal* gives those in use before the Reformation, to which our Orders refer. The Biblical sources of the Introits are given in Jacobs: *Lutheran Movement in England*, p. 294. Wherever the Introits as given vary from the texts of the *Church Book* (e. g. Second, Fourth, Seventh and Twentieth Sundays after Trinity) the change is in obedience to the originals. An alternative Introit for Easter is given suggested by Schoeberlein III. 148 and Loehe. The 27th after Trinity is based on the Bamberg Missal and *Lossius*. For the *Annunciation*, instead of that given, Bamberg, *Lossius* and Spangenberg gives the Introit for the 4th Sunday in Advent; while N'b'g. *Off. Sac.* gives the Introit for the 1st Sunday in Advent. For the *Visitation*, N'b'g. has the Introit for the 4th in Advent, *Lossius* has the *Gaudeamus*, and Spangenberg has Ps. 106 4, 5, 1. The Introit for *Evangelists*, etc., is the Roman for St. Paul's day. *Lossius*, Sp. and N'b'g. have Ps. 139:17,1, 2, but our English version does not agree with the Latin. The Introits are "marked" or "pointed" according to the latest English authority. The arrangement of the Sundays *after Trinity*

**Psalmodia, hoc est, Cantica sacra veteris ecclesiae selecta etc., per Lucam Lossium cum praefatione Phillipi Melanthonis. Viteb. Rhau 1561.*

⁺Kirchengesaenge Deutsch auf die Sonatage u. fürnemliche Feste, durchs ganze jar, etc., 1545.

These books were in the hands of the Sub-Committee.

(differing from the Roman, *after Pentecost*) accords with the Bamberg use, which the Reformers kept.

The *Kyrie* needs no further remark.

Nor does the *Gloria in excelsis*. The rubrical permission to use another Canticle or Hymn except on occasions when a full Service is desirable, accords with Lutheran usage. Many of our sources prescribe the versification of the *Gloria in excelsis* (by Nic. Decius, 1531) *Allein Gott in der Höh' sei Ehr*; some having both the Latin and the German hymn, though the Gloria was in German prose with notes as early as the Strassburg *Kirchenarnpt* 1525, and in Döber's *Spitalmesse* 1525 as given in *Schlüter* 1531. In the latter the Minister said, "Glory be to God on high," and the choir answered, "Peace on earth, etc.;" and this is the way in which it usually appears.

For the general purport and the origin of the *Salutation*, see my *Liturgies*, p. 62. Though no mention of it appears in the outline of many Orders, I do not think it was meant to be omitted, except, perhaps, in such a case as *Pommern* 1534, which says, "Let us pray,--without *turning to the people*." For instance in Richter's resumé of *Mecklenburg* 1552 while the *Salutation* is omitted from the outline of the full Service for the city, it is expressly given for the village and country churches. Music is provided for it in old Cationales, and it is prescribed in *BN.* 1533, *B.* 1540, *Prussia* 1544, *Ritzebüttel* 1544; *Waldeck* 1556, *Edward VI.* 1549.

The invaluable notes on the *Collects* of Dr. B. M. Schmucker doubtless are treasured in the Library of the Seminary at Philadelphia; and my notes are too incomplete to be of service.

As to the *Epistle*: It is hardly necessary to bring proof that while some of our Orders preferred the lectio continua, it became Lutheran usage to retain the traditional Epistles and Gospels. (*F. M.* 1523 omits them, advising the choice of better; *Prussia* 1525 omits on ordinary Sundays; *Riga* 1530, *BN.* 1533, *Meckl.* 1540, *Pfalz-Neuberg* 1543 omit, but the old use was afterwards restored. The *German Mass* 1526, *Prussia* 1544, (except at *Königsberg*), *Liefland* 1570, *Württemberg* 1553, *Cologne* 1543, *Saxon* 1539, *Nordlingen* 1539, *Brandenburg* 1540, *Brunswick* 1528, *Hamburg* 1539, *Lubeck* 1531, *Pommern* 1535,

Schl. Holstein 1542, Meckl. 1552, Calenberg-Göttingen 1542, Br. Wolfenbüttel 1543, Hadeln 1544, Hildeslaeirn 1544, Br. Lure= berg t6i9, 1643, 1647, Coburg 1626, Øeckl. i65o, Halle t6Ø,

Reuss t7Ø, Prussia 1822, retain them.) The rubrical permission of other Lessons from Holy Scripture and the prescription of the Epistle and Gospel for the day, therefore have good authority. It should be added that -Epistles and Gospels have been supplied to the days of Holy Week from the Comes Theotinchi, except the Epistle for Good Friday, which has good Lutheran authority.

For the Hallelujah see Liturgics pp. 61, 82, 108, tog. The rubrical permission of a Sentence, Psalm or Hymn after it may be justified by the multifold practice of our Church, which I must beg the reader patiently to consider.

i. Prescribe a Psalm. Meckl. 15 5 2. *Porn.* 15 3 5 a Psalm, or Latin Alleluia or Gradual.

2. A German Song, such as Nun bitten avir den heiligen Geist: G. M. t 526, *his. Ara* 1533; Ritzebüttel 1544.

3. Psalm or Sequence: Bremen 1534; on Festivals, Pom. 1535; Sequence or Spiritual song, Meissen This. *Ant.* 1539, Saxon 15 39

Hallelujah and Sequence or Psalm. *Nordh.* 1539, Hamb. 539- B. 1540, Cal G~tt. 1542, *Porn.* 1542, Osrtabrück t 5ç3, C01097M 1543. Wit. 1533 : "After the Epistle the children shall sing an usual Alleluia in Latin, at times also a Gradual, and then á German Song from Holy Scripture, which may be sung only to save time. On Christmas and until Purification the Sequence *Grates nunc* omnes shall be sung, the first verse three times and the last once, and, between its verses, verses of Gelobet seistu -7esu Christ, so that they both be sung through together.-On Easter and until Ascension in the same manner Tlictirrae Øaschali and Christ lag in Todespanden.-On Pentecost Tleni Sancte Spiritus and *Nun* bitten wir *den* heiligen Geist.-On the Nativity of John Baptist, Psäüite regi nostro. The Sequence, Laos tábi Çhriste may be sung once or twice in the year on a Sunday. But the Sequence de Sancta Trinitate as often as -it is wished." **Prussia 1544 has .Hallelujah** arranged to the melody to which

the German Psalm is to be sung. Special Psalms or Songs are assigned to the Festivals.

There is no question with reference to the Gospel, except as to the authority for the liturgical setting with which it is given. Until the Reformation, and still in the Roman Church, the Gospel was introduced by a prayer for the cleansing of the *lips* of the reader, a request to the priest for his Benediction, his Benediction, the Salutation and Response, and the announcement of the Gospel. To this is answered, Glory be to Thee, O God. And after the reading the response is, Praise be to Thee, O Christ. The people stand while the Gospel is read. This traditional posture is retained in many of our churches, and the Common Service, while not prescribing it, cannot but recognize and allow it. It omits all that precedes the announcement of the Gospel's; announces it (Br. 1528, BN, 15 33, Pom. 1535) and the Response, Glory be to Thee, O God, (Pom. in Kliefoth V. 33),

saying which the people may stand up; and after the Gospel prescribes the answer, Praise be to Thee, *O Christ*. That this was usual in some places, though it is not prescribed in the Orders, is rendered probable by the fact that it is given with music by Lossius and Vopelius* (Preface to Meckl. Cationale I. t.): Many of the Orders say simply, "The Gospel"; some, that it shall be sung in the usual tone, with face turned to the people, (G. 151., 1526; Wit. 1533); Pom. 1535 Mows it to be read if the Minister cannot sing. F. M., 1523 says it neither forbids nor prescribes candles and incense; and B. 1540 retains the usual Benediction and requires the Gospel to be sung in Latin, then read in German.

The Nicene Creed (called the Patrem) or its equivalent, *Ich glaube an alle*, is prescribed by all our authorities. Only *Döber* 1525 has the Apostles' Creed; and the Pomeranian Agenda (Kliefoth v. 45) puts the Athanasian Creed instead, at the *Opening* of Synods, on Trinity Sunday and once a month. It also allows the *Deum* to be sung instead.

We have mentioned the variations of early Orders in reference to the place of the Sermon. It must be added that in

***Neu Leipziger Gesangbuch, etc., von Gottfried Vopelius, Cantor ad D. Nicolai, 1681.**

German congregations the Sermon itself has a liturgical setting. In the Agenda of the Synod of Missouri; for instance, the

preacher is directed to go into the pulpit while the Creed-Hymn is being sung, and at the close of it say in the pulpit a free prayer on Festivals, but on ordinary Sundays the Apostolic Votum or greeting, after which he gives the introduction to his Sermon. After the introduction he announces his theme; a verse of a hymn is sung; then he and the congregation kneel and silently pray the Lord's Prayer; whereupon he again announces and reads the Gospel for the day, which also is the text, the congregation standing, and after stating the divisions of his Sermon on ordinary Sundays he offers another prayer. At the close of the Sermon come the General Confession and Absolution.

We have not found such minute directions in our authorities. Daniel (Cod. Lit. II. 143) gives the following from *BrunswickLüneberg* 1657: „Before the sermon the preacher shall say the customary *votum* or prayer, Grace, mercy and peace from God the heavenly Father, His Only-begotten .Son Jesus Christ, with the Holy Ghost, be and abide with us evermore. Then shall follow a silent prayer; then let *all* join with him in saying the Lord's Prayer. Then a Hymn. Then let the text be read and let him begin his sermon." '

Kliefoth v. 47 gives as a Teneral description 1. The Apostolic Greeting; 2. Exordium connecting the Sermon with the season and exhorting the people to prayer; 3. The Lord's Prayer or a prayer ending with it. *Lüneberg* 1598 and *herden* (he says) have the prayer immediately after the votum; *Pomsnern*, *Hoya*, *Lauenburg*- have a hymn before the call to prayer. *Löhe*.(Agenda 3rd ed., p. 21) has merely the Apostolic Greeting before the Sermon, and adds that if the Sermon end with the Gloria Patri or a similar Doxology, the people may say *Amea*. *Kliefoth* (v. 367) advises that the Sermon always end with. a prayer, closing with the Lord's Prayer and followed by the Apostolic Greeting.

Our Service, not bound to this elaborate arrangement, simply bids the Minister say at the close of his sermon: *The peace Of* God, etc.

In the first report of the Committee it was proposed to add

to the Normal Order given above the Collection of *the Offerings of the Congregation*, but the place into which it was to be inserted was not determined. For the reasons which connect our offerings with the General Prayer, I refer to- *Liturgics*, pp. 74 and t i i ; as also for the proof that our offerings ought to have a place in the Service, and had a place in the old Service, from which they were pushed by the false notion of the Sacrifice of the Mass and the consequent perversion of the Offertory. The Romish Offertory (described in *Liturgics*, p. 1 t o) had taken the place of the old-Christian Offertory and (though B. i 54 o retains it) was rightly excluded by the pure Orders, but nothing took its place. This want *RE-f.* Col. 1543 tries to supply by this provision: „After the General Prayer the whole congregation shall sing the Creed [omitted before the Sermon] for such confession of faith befits the whole people of Christ, who have just heard his holy Gospel together. And since every one has heard the holy Gospel with true faith, and therefrom has learned that God -out of his boundless love has given him His Son and with Him all things, and out of such faith gives himself to God and our Lord Jesus Christ as an offering, so while they sing the Creed believers ought to bring their freewill offerings, each as God in kindness has blessed him." Edward *hl 1549*, omitting the General Prayer at this place, says after the Sermon or Homily or Exhortation, -Then shall follow for the Offertory . one or more of these sentences of holy Scripture, to be sung while the people do offer; or else one of them inay be said by the minister immediately afore the offering. Where there be clerks,. they shall sing one or many of the sentences above written, according to the length and shortness of the time that the people be offering. In the meantime, whiles the clerks-do sing the Offertory, ` só many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind." The simple adoption from Schöberlein of passages from Ps. 51 to be sung as an Offertory in accordance with 2 Cor. 8 : 5, the permission of other suitable song, and the rubric *The ?fering-s shall be gathered*, which does not prescribe whether they shall be gathered before or after the Prayer, or during or after the Song; with the rejection of l_6he's doubtful. suggestion (too closely con-

nected with the old perversion) that during the song the elements of bread and wine may be put upon the altar or uncovered there, restore an essential part of the Service; interpret our contributions to the Church, and accord with the only precedents which the Orders of that age contain.

The *General Prayer* and the *Litany* have been fully illustrated in Dr. Jacobs' *Lutheran Movement in England* (pp. 303ff. 230241). The Litany, which is Luther's, retains a petition for travelers, which Luther's did not have:* The *N'b'g. O\$ Sacr.* prays for --perpetual victory over all *Thine eñemies,*" but --its" has been kept with Luther. It is not necessary to multiply authorities for our use of the Litany. *Saxon 1539*, for instance, ordained that it should be sung at the Ember-seasons daily for a week; in ,the cities every Wednesday and Friday after the Sermon; and in villages once every Sunday. *Neckl. 1552* has --,After the Sermon sing the Litany or Psalms."

The --,Bidding Prayer" is found in The Frankfort *Agendb5chlein 1565* (see Höling's *Urkurtdenbuch p. lol* ; see also Schw. *Hall 1526* in Richter 1. 43). Our Service omits a prayer for *women with child*, and in turn inserts the Collect for the Catechumens (one of the very few original translations which the book contains) and a prayer for our enemies. The General Prayer No. vii. is of Anglican origin. --,Though generally attributed to bp. Sanderson, the *General Thanksgiving* was certainly composed, and probably at the suggestion of the Presbyterians, by their representative Reynolds; who afterwards conformed and was made bp. of Norwich." (Trollope, *Liturgy and Ritual*, p. 147.) The prayers for the good *estate of the Church* and for all *conditions of men*, were composed by Gunning (1661) afterwards Bp. of Chichester and Ely, and are supposed to rest upon thé Bidding Prayer just described. (See Blunt, *Annotated Bk. of G: P.*, p. 238.)

The .manner in which the Reformation dealt with the Preface,

*Kliefoth v. 68 : It was natural for the seafaring iMecklenburgers and Pomeranians to pray also for --,all who travel by land or water." «Lossms says that when the Litany is sung at ordinations, all the petitions for the Church are to be sung *on bended knees*. The Afeckl. 17o8 *bade* the. boys kneel while intoning the words, *O Lamb of God.*"

the question being complicated with the introduction into the Service of an Exhortation to the communicants, will appear

from the following summary. (See *Liturgics*, pp. 46-49-Y

1. *Have the Preface without the Sanctus*, (the latter being introduced after the Words of Institution): F. FYI. 1523, Pr., 15 25 ; Il-ber 1525 ; Strassb. K'asrzt. 1525, .

2. *Like Pre-reformation Service* : Wit. . 1533 (if wished), Halle 1541 ; Col. 1543 ; Augustus of Saxony 1580; BL. 1657; Pr. 1821, Austria 1571, Regensburg 1630, Pom. 1563, Br. 1569, 1615, revers 1562, Stralsuad 1555

3. *Omit*: BA'. 1533 Sclaiv. H. 1526, Wiarttemberg 1536, Sclaw. H. 1543, Wiirt. 1553 Cobnrg 1626, Gótha 1645.

4. *Ornit, and replace witzl the Paraphrase of the Lord's Prayer*: G. M. 1526 (the Sanctus being sung during the Communion), Nordheim 1539, (Pr., 1558 and El Saxony 1580, Kliefolk).

5. *Retain Preface and direct priest to say certain prayers while the Sarretus is beinn sung*: B. r 54o, Eliz. of Br. Lüneberg.

6. *Ordinarily the -Exhortation instead, but on Great Feasts the Preface*: Saxon 1539, (Hadelñ and Sehlw.: K1.), Magd.-Halberstadt 1632, Mágdeburg 1653, 1740.

7. *Have both the Preface and the Exhortatcón*: Br. 1528, Hamb. 1529, 1539 Libeck 1531, Po'ñL. 1535, 1542, Schl. Holst. 1542, C:tingen 1530, ATeckl. 1552 (1534), W. 1559 Meckl. 165ò, BL. 161g, 1643 (the last three allowing the omission of both, if time presses).

The texts of the proper Prefaces are found in Daniel Cod. lit. . I. and in *Saxon 1539* or *Nreckl. 1552*. *The Trinity Preface* has been abbreviated. As an example of the questions which had to be met in the preparation of the text, I will give the translation of the *Preface for the Passion Season*. The original is

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique .gratias agere, Domine . sancte, Pater omnipotens, a:terne Deus qui salutem humani generis in ligno crucis constituisti, ut unde

Der Du das Heil des menschlichen Geschlechtes am Stamm des Kreuzes vollbracht hast, auf dasz vom Holz das Leben wieder entsprösze, wie der Tod vom Holze den Anfang genommen hat, und

mors oriebatur inde vitar esurgeret;
et qui in ligno vincebat, in ligno
quoque vinceretur, per Christum
Dominum nostrum, per quem.

der am Holze den Sieg genommen
ihn am Holze wieder verlöre durch
Christum, unsern Herren, durch
welchen-*

i. Of this the *Church-Book* gave the following rendering: Who for the redemption of our sinful race was lifted up upon the cross; to the end that where death began, there also .life might be restored; that he who overcame at the tree of the garden should also be overcome at the tree of the cross.

Then came these emendations

2. (Through Jesus Christ) Who for the redemption of our sinful race was lifted up upon the Cross; to the end that as death came from the tree, so life might. also shine from the same; that he who overcame at the tree of the garden, should be overcome on the tree of the Cross.

3. (Upon the Cross;) to the end that as death began at the tree, so from the tree life might again go forth; that he who overcame at the tree, should be overcome on the Cross,

Showing that the former versions rested on an error.

4. Who, by the Tree of the Cross, didst give salvation unto mankind: that whence death arose, thence Life also might rise again: and that he who by a tree once overcame, might likewise by a tree be overcome, through Christ our Lord; through whom etc.

This is from Shipley's *Ritual of the Altar*, and after many emendations, successively rejected, was adopted by the Committee.

The *Roman Missal in English* gives

5. Eternal God, who hast appointed that the salvation of mankind should be wrought on the tree of the Cross; that life might spring whence death had arisen: and that he who had overcome by a tree, might also by a tree be overcome; through Christ our Lord.

The *Exhortation* is a Lutheran addition to the Service. One form, composed by Luther and first published in the *German Mass* 1526, is a paraphrase of the Lord's Prayer and an Exhortation to the Supper. It was adopted by *Nordh.* 1539, N. Sax

*See a different form in *Mecklenburg Cationale I.* 1. p. x26.

ony 1580, *Coburg* 1626, *Saxon* 1539 *Olden* & 1 573. The form generally adopted is the composition of *Wolfgang hol*Øecht, the Augustinian Prior at Nürnberg. It is found in *BN*. 1,533, 64 91, 92, Veit *Dietrich* 1543, 44, 45, 69 ; *N'b'g. Agendbüchlein* 15 86, 1639, IØ 1. *Rotzenburg* 1668, *Frankfort Feld prdig er ordnung* 1734, El. *Brand'bg* 1540, 1542, *Pfalz* 1543, Schw. H. 1543, 1771 . *lyürternberg* Series, and so forth. It has been much abbreviated in the *Common Service*.

We have now come to the important question of the relative position of the *Lord's Prayer* and the Words of *Institution* in the Holy Supper. A full transcription of the evidence on the subject will show the whole field and give the student a notion of the families of Lutheran liturgies:

1. *In the Pre-reformation Missals the Words of Institution precede the Lord's Prayer and are not given simply but involved in the Canon of the Mass and the Offering of the Mass.*

2. Luther in *F. M.* 1523 and his *Weise der Mess*, 1524 places the Words before the *Lord's Prayer*. In this he is followed by Bugenhagen 1524, *D~ber* 1525, *Pr.* 1525, *Strassb'gKirchenampt* 1525, *Riga* 1530, *Schliiter* 1531, *BN.* 1533, *B. 1540.,Ref Col.* 1543, *Edward VL* 1549, *pfalz-Neuberg* 1543, Veit *Dietrich's Agend-büchlein* 1543 and subsequent editions, *N'b'g. Offwium Sacr.* 1664, *Rothenburg* 1668.

3. Luther in his *German Mass* 1526 has only a Paraphrase of the *Lord's Prayer* followed by the Words. So *Nordlz.* 1539, *Saxon* 1539 (see q.), *Pr.* 1544.

4. The *Lord's Prayer* (simple, not in paraphrase) precedes the Words in (a) Bugenhagen's *Group: Br.* 1528, *Hamb, 15 29, Lübeck* 1531, *Schl H.* 1542, *Porn.* 1535, *Br. Wolf.* 1543- *Myn den* 1530, *SOest* 1532, *Bargerdorp* 1544, *Hadeln* 1544. (b.). *Saxon his. Artt* 1533, *W* 1533, *Bremen* 1534, (e.) *Württemb'g.* 1536, 15 53, 1559, 1582, 1589, 1602, 1615, 1660, 1743, 1747, 1821-until now. (d.) *Saxon* 1539 (on festivals Preface, Sanctus, *Lord's Prayer*, Words; given with musical notes), 1624, 1771, 1712 ; 1580; *Coburg* 1626; *Saxon* 1685, *Gotha* 1682 ; El. *Saxoizy* 1557, 1594-and until now. (e.). *Augsburg Agen denbuch 1537.-Hamb- 1539.* (f.) *Pómmern* 1542, 1563,- 1568, i 661, 1691, 1731.-*Halle* 1541.-*Gating en* 1542.-*Schwa H.*

1543.-Osnabrück 1543: Bonn. 16.;2_Meckl. 1552, W. 1559. Stralsund 1555.-Pfalz 1556.-Yhaldeck 1556, 1731.--Pümpelgard 1560, 1571.-Erbach 1560.=Lossius 1561.--Levers 1562.-Pfalz 1563. Lüneberg 1564, 1598, 1619, 1643, and to our time. Frankfurt (a) M. 1565.-Calenberg 1569, 1612, 1734. bi'olfgang 1570.-Austria 1571.-Lippe 1571.-Oldenburg 1573.--Hohenlohe 1577.-Hanau 1573 1659.-Nassau 1576.-

Grubenhagen-Br. 1581.-Hoya 1581. Lower Saxony 1585: Liegnitz 1594 1598 Strassburg 1670-Schl. HoW. 1601, 1615. Nassau-Saarbrück 1762.-Verden 1602.-Regensburg 1630.-Mädgeburg 1673, 1692, 1739.-Br. 1657. Nordlingen 1676.-Limpurg 1666.

- After the Words of *Institution* the *Common Service* inserts the *Pax, The Peace of the Lord, etc.* This has the authority of 'the entire Niirnberg family of liturgies, besides F. AI. 1523 and Prussia 1525.

The Agnus *Dei* during the Distribution has the same authority as the Pax; and also Nordheim 1539, Saxon 1539, Meckl. 1552, W. 1559, Pom., B., Lossver Saxony, Oldenb., Saxon 1580, Coburg 1626, Nassau 1575, Austria 1571, and others, which also allow other appropriate Song.

The *Formula of Distribution* is taken from B1Y 1533. Saxon 1539, Meckl. 1542 and W. 1559 have no formula at all. *BN.* is followed by *BN. 1564, 92, Electoral Brandenburg* (whole series), Veit Dietrich's *Agendbüchlein, Mümpelgard, Oldenburg Austria*

1571. Other formulas occur. -*The True Body and Blood*' is found first in *BN: 1591*. The plural *Take ye*, first in *Hohenlohe 1688*. The words which the Southern book allows as a dismissal, are first found in *Augsburg-Strassburg (1565 ?)*. *Jesus said*" appears first in Ulm 1747. (See Höfling.)

The permissive use of the *Nunc dimittis* in this place is supported by *D'über 1525* and Bugenhagen 1524 (according to Löhe).

The *Thanksgiving Collect* is found first in Luther, and from him has been adopted by nearly all the Lutheran; Orders. It is in *Saxon 1539, Meckl. 1552, W. 1559, Spangenberg 1545 BN:*

1543 *pommern, Wuerttemberg* etc., etc.* Other Collects are sometimes given. The Versicle is found in Coburg 1626, *E. Fyisia* 1631, Hildburghausen 1685 (see *Kliefoth*, v. 140).

All of the Nbrnberg series and the Formula *Nissae* insert the *Benedicamus* as in the Southern edition.

All of the authorities agree in giving the Old Testament *Benediction* from Num.-vi. Some, as BN., Veit Dietrich, Schw. H. 1543 allowed alternative forms.

V.

In order to exhibit the authority for the Evening or Vesper Service and of the Early Morning or Matin Service, it may be best to give the scheme of several of our Church Orders, to which the reader may refer as we afterwards consider the parts.

I. STRASSB'G-ERFURT

KIRCHENAMPT. 1525.

Psalms.

Antiphon.

Lections.

Hymn.

JNagnofcat.

Salutation.

Collect.

Psalm 66.

Benediction.

2. GERMAN MASS. 1526.

MATINS

Psalms

Antiphon

Lections

Antiphon

Lections

Lord's Prayer

Collect

Benedicamus

VESPERS

Psalms.

Antiphon

Lections.

Magnificat

Antiphon.

Lord's Prayer

Collects

Benedicamus

3. PRUSSIAN 1526.

MATINS.

*O Lora, ' Open Thou**henite, (Ps. 95).*

Antiphon.

2 or 3 Psalms.

Lesson.

Explanation

Response

*But Thou, O Lord &c.**Thanks be, &c*

Collect of the Season.

Benediction

4. HESSE 1526.

MATINS.

Venite.

1, 2, or 3 Psalms

Rhythmical Psalm.

Lesson.

Interpretation.

Benedictus.

Salutation.

Lord's Prayer.

Prayer.

Benediction.

SCHWAEBISCH-HALL 1526.

VESPERS

*Make haste, &c**Gloria Patri.*

1, 2, or 3 Psalms

Lesson.

Explanation.

Magnificat

Versicles.

Collects.

Benediction.

VESPERS

As in morning, except

omit *Venite* and sing*Magnificat or Nunc**Dimittis* instead of*Benedictus*, On Sun-

days sing both of

them.

Make haste, &c

Latin Psalm.

Antiphon.

Sermon.

Magnificat.

Prayer.

Benediction.

'Since the publication of the Common *Service* I have found in Coverdale's Works, Cambridge, 1844, in an account of the **Order of the Church in Denmark**, I. 477, a translation of this Collect: «O Lord God Almighty, we thank Thee with all our hearts, that Thou hast fed our souls with the body and blood of Thy most dear Son. And we beseech Thee unfeignedly so to illuminate our minds with Thy Holy Spirit, that we may Øily increase in strength of faith to Thee, and in assuredness of hope-in Thy promises, and ferventness of love toward Thee and our neighbours, to the glory and praise of Thy holy name.»

6. SAXON VISITATION
1539.

ARTICLES 1528.

MATINS

MATINS

Three Psalms

Lesson

Lord's Prayer

Antiphon

German Song

Collect

VESPERS

VESPERS

Three Psalms

Antiphons

Hymns

Responses

Lectons

Lord's Prayer

*Te Deum, or Benedic-**Tus, or Quicunque**Vult, or pure Preces*

German Song

Collects

7. WITTENBERG 1533.

As in Vespers, singing
Te Deum, Benedictus,
or *Quicunque Vult*

2 or 3 Psalms with Antiphon

3 Lessons

Hymn

*

Sermon

Litany

Versicle

Collect

Benedicamus

8. SAXON

MATINS

1, 2, or 3 Psalms

Antiphon

Lesson

*Benedictus**with*

Collect

(The *Te Deum* may be sung)

VESPERS

1, 2, or 3 Psalms

Antiphon

Responsory or Hymn

Lesson

Magnificat

Antiphon

Collect

Benedicamus

*Te Deum on Sundays before Service; Magnificat and Nunc dimittis after it – Kyrie, Lord's Prayer, Collect
Benedicamus. *Vis. Artt.* 1533 have Psalm, Lesson Hymn, magnificat, Collect. *Sermon* before Magnificat.

9. NORDHEIM 1539
GOETTINGEN 1542

MATINS

MATINS

3 Psalms

Lesson

Responsory

Te Deum

Lesson

Benedictus

Collect

VESPERS

Psalms

Antiphon

Hymn

Magnificat

Catechism

10. HAMBURG 1539

Antiphon

Psalm

Lesson

Responsory

*Te Deum**Kyrie*

Lord's Prayer

Benedicamus

VESPERS

Antiphon

Psalm

Lesson

Responsory

Hymn

Magnificat

Antiphon

*Nunc dimittis**Kyrie*

Lord's Prayer

Versus

Collect

Benedicamus

11. CALENBERG-

MATINS

*Make haste, &c*Invitatory and *Venite*

3 Psalms with Antiphon

Lesson

Te Deum

Lesson

Benedictus with Antiphon

Collect

*Benedicamus**Da Pacem*

VESPERS

*Make haste, &c**Gloria Patri**Antiphon*

3 Psalms

Hymn *de tempore*

Versicle

Antiphon

Magnificat

Lesson

Exposition

Collect

Benediction

12. POMMERN 1542

MATINS

Antiphon

Psalm

Lesson

Responsory

Lesson in German

Te Deum

Collect

Benedicamus

VESPERS

VESPERS

Antiphon

Psalm

Responsory

Hymn

Lesson

Catechism

Antiphon

*Magnificat**Nunc dimittis*

early Service

Da pacem or Lesson

Responsories and

Festivals.

13. REF. COLOGNE 1543

MATINS

3 Psalms

*Te Deum**Benedictus*

With Antiphons and Responsories

VESPERS

Instead of the *Te Deum* a pure Hymn *Make haste, &c*
and the *Magnificat*

Catechism

A Lection from Holy Scripture

A General Prayer

A Song of Praise

Benediction

14. PRUSSIA 1544

MATINS

2 or 3 Psalms

Lesson

Exposition

Responsory

Versicle: But Thou, O

Collect of the Season

Benediction

1, 2, or 3 Psalms

Lessons

*Magnificat**Versicle*

Collects

Benediction

The *Te deum* to be sung at

on Sundays. Special

Hymns may be sung on the

Litany

Collect for the Church

*Benedicamus**Da pacem*

15: B1V. 1533 provides that Vespers shall *be at the usual bane* in the usual manner.

16. Schlüter's Rostock Gesangbuch > 53I gives us a picture of these services in process of development. Thus

The German Vespers.

Antiphon. *heni Sancta S.piritus-Komm heiliger Geist*. Collect (Col. for Whitsunday in Common Service). Ps. ixO-4x4*Magnificat*. Collect after Alagrz. (Collect for 5th Sunday after Easter).

The German *Coin* pletorium or Corrzpline. Psalms *ç*, 25, gt, 134. Nunc dimittzs. Two Collects (the second being the fifth of our Litany Collects).

The German Matins. Psalms t, 2, 3. A lesson out of the Old or New Testament. Responsory *Si bona suscepimus*. The *Te Deusn laudamus*.

Lauds. Psalms 93, *loo*, 63, 67, tç8. Benedictus. Collects (S. after Easter, 13. after Trinity, 18, after Trinity, Holy Thursday).

We have here seventeen outlines, repeated or modified in other Orders and reënfored by the abundant musical provision of the cantionales. What do they teach us concerning the Lutheran Matin and Vesper Service ? t. That it was modeled on the familiar old service. 2. That the service of Lauds was combined with Matins, and Vespers with Compline? 3. That they consisted of Psalmody, Lections, Hymn and Prayer, and generally were given in that order. ç. That a Sermon or Ex-`position or Summary of the lessons was added to them. by :the Reformation. 5. The only serious question *of* Order is caused by the Sermon. Is it to follow the Canticle or to precede it Is it to be put with the lessons or to form a separate and unas-

simulated part? 6. The parts were introduced, connected and interpreted by Antiphons, Responsories, Versicles. 8. The traditional opening versicles of the Matin Service (*Domine labia* and *Deus in adjutorirrrn*) and of the Vespers (*Dens in adjutoriram*) were not altogether discarded. 9. The Morning Service was distinguished from that of the Evening (a) in some cases, as formerly, by the Invitatory and Yénite (Ps. 95) or by the Tlenite only; (b) by the use of the Te Deurrz and Benedictrts instead of the *ITagngicrit* and *Nunc dimittis*; (c) sometimes by the use of Psalms r- t ib (*Dixit Dominus*) at Matins, t Fo-I5o at Vespers; (d) sometimes by the use of New Testament at Matins and Old Testament at Vespers in the Lessons. *io*. The characteristic ending is the Benedicarnus, sometimes followed by the Da pacerr.* i t. We have for the prayer the traditional Kyrie, Lord's Prayer, Collect (W. 1533, Hamburg r 53g), or pure Preces (his. Artt. r 5a8), or the Litany, or, a General Prayer, or simply Collects.

We submit that the Common Service sets forth this consensus, with all the freshness that might be expected of the living worship of the Church of Christ.

I will complete this paper by giving the sources of the minor parts of the Vesper and Mann Services, so far as my own notes permit.

Advent. Invitatory. Ibleckl. Cantioraale. Ludecus .1589: Antiphons: z Ps. 30 : 27 ; Ps. 72 : tg. 2. Ps. 90 and Ps. 70. 3. Zech. 9 : g Lossius for the Vigil of Christmas. *N'b'g. O, \$:*

*What is the *Da bacem* ? I give Luther's arrangement of it, as reprinted from Klug's Wittenberg *Gesangbuch* in Schliiter : .

Verleih uns gnaden gnädiglich Herr Gott zu unsern
Zeiten Es ist je keinen anderen nicht Der für uns
könnte straiten Als du unser Gott allein Gott gyff
frede zu dynem lande Cluck and heyl tho allem
stande.

Then the Collect for *Peace, as* in our Vespers. Observe that the verse reproduces the *Tlervicles* before that Collect as given in the Common Service at the end of the Suffrages and the Litany.

Sac. ☩. All our sources. Responsory: O~: .Sac. Lossius, Unoltz : i. e. Libellus continens Antiplzonas, Responsoria, In-, troitus, Sequential, Hyrnos, hersieulos et O,5eia Missae Germanicae, quae in Ecclesia Onoltzbacensi, et Heilsbronnensi deçantatur. 1627. Versicles: 1. Ps. 50 : 2, 3. 2. St. Luke 3 : ☩. 3. Is. ☩5 : 8. .

Christmas. Invitatory : Lossius, Ludecus : hesperale et, Illatutinale, &c., 1589, Gesangbuch of Bohemian Brethren 1606.

Antiphons : 1. Ps. 2 : 7 Lossius. 2. Ps. 1 t 1 : 9 Lossius, O~: Saer., Meckl. 3. Ps. 132 : 1 t Lossius. Responsory: John 1 1c, t. O~: Sac., Lossius. Versicles. 1. Ex. 16:6, 7. 2. Ps. 1g. 3. John t : t☩. ☩. Ps. 118 : 26, 27. 5. Is. g : 6. 6. Luke 2 : 11.

Epiphany. Invitatory: Ludeczts, Lossius Bohemian Book, Meckl.

Antiphons: 1. Ps. 29: 1, 2 O~: Saer. Sarum Breviary. 2. Lossius, Meckl. 3. Luke 2 : 32 Ib. Ib. ☩. Matt. 2 : 2 O: Sac. Responsory: Is. 60 : t, 3. O~: Sac., Lossius, SpangeØerg, Unóltz. Versicles: 1. Ys. 72 : to. 2. Ps. 72.

The Passion Season. Antiphons: Matt. ☩ : ☩ Lossius. MeckL

*Ludecus. 2. 2 Cor. 6 : 2 Meckl., Eler. Cantica Sacra * a Francisco Elero Hamburg, 1588. 3. Ps. 2 : 2. ☩. Is. 53 : 7.*

6. Responsory: Lossius, Eler, Meckl. Versicles : Ps. 22 : z I, 2. Phil. 2, 3. Is. 53.

Easter. Invitatory : Lossius. Antiphons: I . O~: Sac., Lossius, Meckl. 2. Ps. 3 : 5 Ludecus, Lossius, O~, Sac. 3. Matt28: 6 Ludecus, O~, Sac., Meckl. ☩. Lukè 2☩ : 29 Lossius, Meckl. Responsory: Rom.. 6 : g ; ☩ : 25 Off. Sac. Onoltz., Meckl. Versicles : 1. 2. John 20 : 20, 3. Ps. 118 : 2☩. 4. Luke z☩ : 3☩.

Ascension. Invitatory: Lassius, Ludecus, Meckl., Schoeberleitz: Antiphons: t. John 16: y Off: Sac. Lossizas. 2. Lossius, Her, Sclaoeberlein. 3. John 20 : 17. Lossius. Responsory: Mark 16: 15, 16. Lossius, Onoltz., Meckl. O~: Sac. Ludecus, Keuchentlaal 1573: Kirclzengesenge, Latinisclz a Deudsclz, sampt irlren Evangelien, Episteln and Collectn azrf die Sonntage uØ Feste .. nach Ordnung der Zeit dzirchs garzze .7cyr. Wittenberg 1573: Pfalz KO. 1573. Versicles; John 1c : 18, 28. Ps ☩7 : 5. .i

Whitsuntide. Invitatory : Ludecus, 1589. Antiphons: 1.

All the Sources: from the 11th Century. 2. Ps. 106 : 30 Off: Sac., Lossius, Eler. 3. John 1c : 18. Responsory: 0~: Sac., Onoltz, Lossius, Eler. MeckL Versicles 1. John 1c : 26. 2. Acts 2 : c. 3. Ps. 51.

Trinity. Invitatory.-Antiphons: t. All the sources. 2.

Same. 3. Rev. c : 8, 0.,~: Sac. Responsory: Off: Sac.

Reformation. Antiphon: Ps. 118 : c6. Versicles; Ps. 118: IoS. 2. 1 Kings 8 : 57. 3. Ps. 51 : 18- c. Gal. 5 : 1.

Humiliation. Antiphon. Ps. 86 : 3, t. Versicles : 1. Ps. 51 : 1. 2. Ps. 143. 3Ps. 103: 10- 4- Ps- 51 10- 5- P& Io6 : 6.

Clzircit Dedication. Antiphon: Ys. 11: c. Versicle : Ps. 93:5

Commemoration of the Dead. Antiphons: 1. Rev. 21 : c Lassius. 2. Lossius. Ludecus. Versicles: 1. Heb. 13 : 1c 2. Rev. 1c : t3.

For Other Times. Antiphons: t. Ps. 130 : 1. 2. Ps. 50 : 2.

3. Ps. 37: 5. c. Ps. 6c : t. 5, see Ps. 147: 1; 6. Ps- 138: 8.

7. Ys. 7 : 1. 8. PS. 110: 1. g. PS. 72 : 1 s. 10. PS. 131 : 2 1

11. PS. 72 : 1g. 12. PS. 122 : 1. . 13. See Ps. 8.6 : 7. 1c. Ys.

1c5 : 2. i5. PS. 16: II. 16.

77. PS. 112: II. Re

sponsorship: Ps. 118 : 89, 105, 26 : 8, **Luke II** : 28. Versicles:

t. Ps. 145 : 15. 2. Ps. 103 : 8. 3. Luke 10 : 2. c' John .16

24. 5- Ps- 136: 1. 6. PS. 92 : 1. 7. Ps. 10: 17- 8., Ps. 29: 11. g. Dan. 12 : 3. 10. Prov. 10 : 15. 11L

PS. 91 : 11. 12. Ps. 8c : 11. 13. John 17 : 17. 1c. . 15. Ps. 25 : q. t6. Ps. 28 : g. 1y. Ps. 79: g. 18.

Ps. 13 : 5. 1g. Mark 10 : 1c. 20. PS. 103 : 1, 2. 21. PS. 50 : 15. 22. PS. 119 : 27; 28.

The Suffrages are the Preces referred to by the Saxon hisiation Articles 1528.. The first. set given (No. II. of. General Prayers) is the Preces of the old Lauds and Vespers; the Morning Suffrages (No. III.) are the Prayers of Prime; the Evening Suffrages (No. Iv.) are the Prayers of Compjine; Luther's Morning and Evening Prayer given in the Catechism being given instead of the Collects of the original. Much has been cast out of these prayers to make them -pure" (see This. Artt. t528), and the Lord's Prayer and Creed, which in the Original were said silently (as "secretata") are said aloud.

VI.

The evidence I have presented seems to me abundantly to prove that the *Communion Service* does exactly what it was intended to do, and what it claims to do. It is the old Lutheran Service. It is not the copy of one of those liturgies, but it reproduces in English the *Consensats* of the pure Lutheran Liturgies. Very happily, by means of its rubrics, it incorporates with the Service itself the freedom, the variety, the adaptability to time and place, which are essential to Lutheran worship. There is no more flexible Service than this. Yet it is the full *Lutheran Service with all its provisions for all who wish to use it*. There is not an essential of Lutheran Worship which it omits; and if aught were omitted which it contains, while it might more closely agree with some one Liturgy, it would not be the full Lutheran Service with all its provisions.

In gathering these notes, I have turned over many letters which passed between members of the Committee while the work was in process or in press; they revived memories of delightful association and earnest, thorough labor, that stretched over twelve years; and chiefly did they remind me of the Chairman of the Committee, now called to a better worship of God. Letter after letter shows the patient and minute and deliberate and everlearning scholarship of Dr. Schmucker. They awakened my old wonder at the readiness with which he gave into our hands the notes of lifelong studies, and made ours what no one of the Committee could have got with equal devotion. And I remembered that his fairness and unselfishness in Committee and out of it revealed a beauty in his character that we had overlooked before, in our regard for the scholarly admiration of the churchman.