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Lutheran Book of Worship



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Lutheran Book of Worship

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MANUAL ON THE LITURGY—LUTHERAN BOOK OF WORSHIP

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This Manual offers commentary on *Lutheran Book of Worship*, a major work developed by four church bodies participating in the Inter-Lutheran Commission on Worship. The Manual has been developed by one publisher at the request of ILCW and with help from individuals involved in the work of ILCW.

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PREFACE

There are three levels of comment on the services in the *Lutheran Book of Worship*. First, within the text of the services themselves there are rubrics—printed in red as the Latin *ruber* implies—which give necessary information concerning the liturgical actions. Second, there are in the Ministers Edition more elaborate “Notes on the Services,” which expand the concise rubrics and give further directions about doing the services. This Manual is a third level of comment. It incorporates most of the notes and rubrics from the other two books within its text in order to expand upon what they suggest. (Quotation marks, a different type face, or other indications of borrowing from the *Lutheran Book of Worship* have been avoided in order not to clutter the page and to facilitate the reading of this Manual.) Moreover, relevant material from the *Contemporary Worship* series of booklets which introduced new services to the Lutheran Churches in North America has been incorporated into this book.

The primary audience that this Manual addresses is pastors, seminarians, and church musicians—those who together help shape a particular liturgical celebration. In addition, assisting ministers and the members of the parish worship planning committee ought to have a knowledge of the history, form, and celebration of Christian worship as it comes to a focus in the *Lutheran Book of Worship*.

The purpose of this Manual is basically to discuss some ways in which the liturgy of the *Lutheran Book of Worship* might be done, reflecting the breadth of Lutheran practice and opening a variety of possibilities for doing the services. The Manual attempts to set these options within the basic point of view, assumptions, and common understandings that inform this liturgy. In doing so, it sketches briefly the changes in approach and mood which have developed since the predecessor books—*The Lutheran Hymnal* (1941) and the *Service Book and Hymnal* (1958). Those books

indicated where Lutherans were at midcentury; the *Lutheran Book of Worship* shows where they are in the last quarter of the twentieth century. This Manual, then, is designed to assist the various leaders of corporate worship to understand, plan, and carry out their several tasks so that the richness of the *Lutheran Book of Worship* might nourish and enhance the public prayer of the church.

In the preparation of this book, Carlos Messerli wrote Chapter 3, "Music and Worship," and made comments on music throughout the book. Philip Pfatteicher is responsible for the rest of the writing. The authors are grateful for the comments and suggestions of those who read the manuscript of the book, whole or in part: Michael Aune, John Becker, Eugene Brand, Brian Helge, Richard Hillert, Gordon Lathrop, Carl Schalk, S. Anita Stauffer, Mons Teig, Ralph Van Loon. Their often painstaking work has not only rescued the book from several instances of error and awkwardness but has led to its enrichment as well. Ruth Garchow assisted in the preparation of several indexes in Chapter 3, Richard Hillert composed the melodies and accompaniments of the Refrain-Antiphons appearing in the Manual, and Edward Klammer adapted the traditional Hymn of the Day (*de tempore*) concept for use with the hymns of the *Lutheran Book of Worship* (Appendixes I-III of Chapter 3). Herbert F. Lindemann has in many ways and for a great number of years contributed to the development of liturgical understanding in the Lutheran Church and beyond and by his pastoral leadership, writing, and membership on numerous liturgical commissions has earned the gratitude of the entire church.

1

LUTHERAN WORSHIP TODAY

THE LUTHERAN TRADITION

When Lutherans came to North America a new opportunity presented itself. In Europe, both on the Continent and in Scandinavia, Lutherans were a homogeneous population in each of the many countries where the Reformation flourished. In North America the situation was different. No longer was there a unified population in a relatively small country. Instead, on a vast continent with two nations, both of which spoke English (Lutherans generally did not settle in French Canada), people who were the inheritors of the Lutheran Reformation were thrown together with those of different national and linguistic traditions. There were Germans, Swedes, Norwegians, Danes, Finns, Slovaks, and others all calling themselves Lutheran yet all speaking different languages. This situation had no parallel in any other Protestant group that came to this continent.

Besides this great diversity, the Lutherans of various nationalities settled near people of other denominations and backgrounds. From these neighbors, the Lutherans learned new ways of living and worshiping that many thought were "American." As Lutherans sought to accommodate themselves to the English language and to the traditions of Canada and the United States, they were faced with problems never faced by Lutherans in Europe. A new continent with new possibilities lay before them. It was of course a source of confusion and a handicap to them, but it was an unparalleled opportunity as well. The opportunity was to develop here on this continent a rich, broadly representative liturgy drawing on the resources of the several traditions of the past.

2 LUTHERAN WORSHIP TODAY

Following the Danish exploration of Hudson Bay by Jens Munck and the chaplain Rasmus Jensen in 1619-1620, the first Lutheran settlements in North America were those of the Dutch who settled along the Hudson River in 1623 and 1625 and the Swedes who settled along the Delaware beginning in 1638. Four of the Swedish church buildings are still in use, although the congregations have passed from the Lutheran to the Episcopal church. The liturgy in those churches was that of the Church of Sweden.

The first Lutheran pastor to be ordained in the New World was Justus Falckner, and the service of ordination was an impressive testimony to the international character of Lutheranism as it appeared in North America. Falckner was a German; the church was Gloria Dei ("Old Swedes") Church in Philadelphia; the ordinator, Andrew Rudman, was acting as suffragan of the Archbishop of Uppsala; a men's choir sang in Latin.

Conditions in the New World remained primitive for a long time. Church order was chaotic, and many denominations competed for adherents. Clerical impostors abounded. Henry Melchior Muhlenberg, together with his assistants Peter Brunnholtz and John Handschuh, prepared a liturgy, which was adopted by the Ministerium of Pennsylvania at its inaugural convention in 1748. Muhlenberg writes that he had considered using the Swedish liturgy, but it was too unfamiliar to the German congregations who "considered the singing of collects to be papistical." Moreover, the Germans had come from many provinces, and Muhlenberg notes that "almost every country town and village had its own liturgy." He therefore took as a model the liturgy of St. Mary's Lutheran Church in the Savoy, London, where he had served before coming to America, and adapted it to the circumstances in North America for provisional use until a better direction for an American liturgy became clear. Some dissidents complained that the liturgy was unsatisfactory, that they should have adopted some other German church order, that the authors had betrayed pure doctrine. Nonetheless, the liturgy was adopted, and the Ministerium of Pennsylvania resolved to use it exclusively. It was never printed but circulated in manuscript, and pastors had to copy out the text for use. Rather bare by modern standards, it was for its time a careful preservation of a representative German Lutheran liturgy. A notable feature was the form of the Benediction, which followed the Swedish practice by adding to the Aaronic blessing "In the name of the Father and of the Son and of the Holy Spirit." The form was restored in the *Service Book and Hymnal* of 1958.

A revision of the 1748 Muhlenberg liturgy was printed in 1786; the New

York Synod printed an English translation in 1795. A German liturgy of 1818 marked a decline to a pastor-centered service and reflected the Rationalism of the time. (One formula for the distribution of Holy Communion was, "Jesus says, 'Take, eat. . .'" Candidates for ordination were not required to subscribe to the Lutheran Confessions.) The Joint Synod of Ohio published an English liturgy in 1830. In 1847 the Ministerium of Pennsylvania authorized an English translation of the liturgy.

Meanwhile in Germany liturgical development was under way with a recovery of more historic Lutheran forms as part of a revival of interest in the Lutheran Confessions. In 1844, Wilhelm Loehe's *Agenda for Christian Congregations of the Lutheran Confession* (a liturgy for North America) appeared and gave impetus to numerous liturgies in the provincial churches, which restored many elements of the sixteenth-century church orders. In America in 1855 a new German liturgy was prepared which reflected the new interest in Germany in the historic order; an English translation was published in 1860 as *A Liturgy for the Use of the English Lutheran Church*. A notable advance in Lutheran liturgy in America was the publication of the *Church Book* of 1868 by the General Council, which restored forms and usages that had been obscured by Rationalism and by the conditions of the frontier. It was an extremely important book that established the basic model for the *Common Service Book* and the *Service Book and Hymnal*.

The Augustana Church used the liturgy of the Church of Sweden of 1811, and adopted various changes in 1870. In 1895 it adopted a complete liturgy based on the revised liturgy of the Church of Sweden.

Among the Danes and the Norwegians a great variety of liturgies and of attitudes toward liturgy appeared. Pastors and congregations exercised great freedom with regard to liturgical forms, picking and choosing as they would. Some saw the Danish-Norwegian liturgy (1887-1889) as the proper model for ordering worship; others saw liturgy as a sign of a formalism which hindered the free movement of the Holy Spirit. Among Norwegian Americans worship basically took two forms: the liturgy of the Church of Norway and the informal service of those influenced by the pietistic revival of Hans Nielsen Hauge.

In 1878 the General Synod South proposed to the General Synod and the General Council that they unite in the preparation of a common service book for all English-speaking Lutherans in America. The proposal was accepted. The guiding rule of the work was "the common consent of the pure Lutheran Liturgies of the 16th century, and when there is not entire

agreement among them, the consent of the largest number of those of greatest weight." The Common Service appeared in 1888 and, according to its Preface, reproduced "in English the *consensus* of these pure Lutheran Liturgies. It is therefore no new Service, such as the personal tastes of those who have prepared it would have selected and arranged; but it is the old Lutheran Service. . . ."

This Common Service had enormous influence. Increasingly it appeared in the service books of the Danes and Norwegians, even though it was understood to be one among several liturgies churches might choose from. It was subsequently adopted by the Augustana Church as an alternate form and included in the *Hymnal* of 1924. The English Synod of Missouri (for a time part of the Lutheran Church—Missouri Synod) adopted the Common Service in 1899, and *The Lutheran Hymnal* of 1941 of the Lutheran Church—Missouri Synod adopted the service. It had become indeed the common service of Lutherans in North America.¹

In 1944 an invitation was extended by the United Lutheran Church in America to the other Lutheran churches in the United States to join in the production of a new service book. The churches which came to form the American Lutheran Church and the Lutheran Church in America accepted the invitation. (The Lutheran Church—Missouri Synod, having just published *The Lutheran Hymnal* in 1941, declined to participate.) The result of this cooperative work was the *Service Book and Hymnal* of 1958. Its basis was broader than that of the Common Service. The Common Liturgy, as it was called, was "grounded upon both the *Common Service* and upon other forms significant to American Lutherans, especially those of Scandinavian origin." Beyond the creation of broadly representative Lutheran liturgy, there was a desire also to reflect "the rich treasury of ecumenical liturgy, especially in the ancient Greek tradition antedating the Roman Rite from which European usage has been derived." Moreover, it recovered some elements lost in the controversies of the Reformation, such as the Prayer of Thanksgiving and the use of the term "catholic" in the creeds. The collects and prayers and the variety in the musical settings of the liturgy reflected a growth in congregational devotion. The Common Liturgy then was "rooted in the developed worship of the ancient and medieval Christian Church, both East and West, and grounded on the historic German, Scandinavian, and American uses of the post-reformation centuries."

In 1965, the Lutheran Church—Missouri Synod, at work on a revision of *The Lutheran Hymnal*, issued an invitation to the other Lutheran bodies

in North America "to pursue a co-operative venture with other Lutheran bodies as soon as possible in working toward under a single cover:

- a) a common liturgical section in rite, rubric, and music;
- b) a common core of hymn texts and musical settings; and
- c) a variant selection of hymns, if necessary."

The *Service Book and Hymnal* of the American Lutheran Church and the Lutheran Church in America had just been published seven years earlier, in 1958, but times had changed rapidly and both churches accepted the invitation of the Missouri Synod. A preliminary meeting was convened in Chicago in 1966.² Upon its formation, the Evangelical Lutheran Church of Canada joined the work. A representative commission of 24 members was created that eventually included one delegate from the Evangelical Lutheran Church of Canada and one from the Synod of Evangelical Lutheran Churches (Slovak Synod). There were four standing committees: liturgical text, liturgical music, hymn text, hymn music. This Inter-Lutheran Commission on Worship held its first meeting in November 1966.

In 1969 the Missouri Synod added to the worship resources of *The Lutheran Hymnal* with the publication of *Worship Supplement*. This book, which included, for the most part, material already prepared before the 1965 invitation, offered three forms of the Holy Eucharist with propers, services for morning and evening, as well as for prime, noonday, and compline; three services of prayer and preaching; together with a supplementary hymnal. It was a Missouri Synod supplement to its own existing hymnal, but its influence extended beyond that denomination.

The Inter-Lutheran Commission on Worship began the publication of a series of exploratory booklets with provisional services for trial use, "designed to broaden the scope of currently available liturgical resources." The booklets were produced through the cooperation of the three publishing houses (Augsburg, Concordia, Fortress). The books were:

Contemporary Worship 1: Hymns (1969). Twenty-one hymns, some old, most new.

Contemporary Worship 2: The Holy Communion (1970). Four musical settings of the new text: contemporary, hymnic, chant, folk.

Contemporary Worship 3: The Marriage Service (1972). One form within the context of Holy Communion; a second to stand alone.

Contemporary Worship 4: Hymns for Baptism and Holy Communion (1972). Thirty hymns, some old, some new.

Contemporary Worship 5: Services of the Word (1972). For Advent, Christmas-Epiphany, Lent, Easter, two for general use.

Contemporary Worship 6: The Church Year, Calendar and Lectionary (1973).

Contemporary Worship 7: Holy Baptism (1974). One form for use with the Holy Communion, one for use with other services.

Contemporary Worship 8: Affirmation of the Baptismal Covenant (1975). One form for use with Holy Baptism; one for use when Baptism is not celebrated.

Contemporary Worship 01: The Great Thanksgiving (1975). Introductory essays and eight eucharistic prayers.

Contemporary Worship 9: Daily Prayer of the Church (1976). Morning Prayer, Evening Prayer, Prayer at the Close of the Day, Responsive Prayer, the Litany.

Contemporary Worship 10: Burial of the Dead (1976). The service, with optional inclusion within Holy Communion, and the committal.

The Inter-Lutheran Commission on Worship reviewed the responses and reactions to these booklets, and on the basis of these comments revised the services. Official review committees in each of the participating churches were appointed, and they examined the emerging body of liturgical material with great care. The liturgy was revised in the light of this review. The *Lutheran Book of Worship* of 1978 is thus the result of a widely representative cooperative effort. That book is a step in the unending process of liturgical revision and reform as the church seeks continually to shape its worship in responsible historic and relevant ways, reflecting the best of contemporary scholarship about where the church has been, where it is now, and where it is to go in the years to come.

THE ECUMENICAL CONTEXT

All of this Lutheran liturgical history was not happening in isolation. Many other Christian denominations were also experiencing a similar development. In the middle of the twentieth century a series of movements—historical, biblical, theological—began to acknowledge their mutual interdependence and began to converge.

An important step toward Christian unity was the formation in 1947 of the Church of South India, which united former Anglicans, Presbyterians, Congregationalists, and Methodists. Soon after its formation, the Church of South India began to work out and test common forms of worship. These appeared in a series of separate booklets from 1950-1962. The best

known order was the highly-regarded *Order for The Lord's Supper*. All the services were revised and authorized for general use in 1962.

In 1950 the Standing Liturgical Commission of the Episcopal Church began to publish a notable series of Prayer Book Studies, which examined the Anglican liturgical tradition looking toward a revision of the *Book of Common Prayer*. Various experimental and provisional rites were published, tested, and revised. Eventually from these studies the *Proposed Book of Common Prayer* came into being and was approved by the general convention of the Episcopal Church in 1977.

In the Roman Catholic Church a continuing history of liturgical scholarship and work toward liturgical reform had a two-fold focus in the United States. The first aspect was the journal, *Worship*, published by the Benedictines at St. John's Abbey in Collegeville, Minnesota. The second aspect was the formation of the Liturgical Conference, which inaugurated its influential Liturgical Weeks in 1940. These annual weeks studied liturgical reforms and enacted them in impressive celebrations, giving those who attended a glimpse of what the liturgy could be. At a large meeting in St. Louis in 1964 the mass was first sung in English and, to the surprise of some, Luther's hymn "A mighty fortress is our God" was used. Rome had begun the reform of the liturgical rites in 1956, and the Second Vatican Council (1962-1965) and the resulting Constitution on the Sacred Liturgy (1963) approved far-reaching and even revolutionary changes: increased participation of the people, the reform of the lectionary to the three-year cycle of three lessons for the Eucharist, the presiding priest facing the people across a freestanding altar, simplification of ceremonial, a required sermon at all masses on Sundays and Feast Days, communion under the forms of both bread and wine on certain occasions.

In the Presbyterian Church a renewed interest in liturgy was evidenced in the *Book of Common Worship: Provisional Services and Lectionary for the Christian Year*, published in 1966 by the Cumberland Presbyterian Church, the Presbyterian Church in the United States, and the United Presbyterian Church in the United States of America. The first task, the preface said, was to provide an order for the public worship of God to guide the churches as the people assemble for worship on the Lord's Day. A booklet, *Service for the Lord's Day*, had been published in 1964 and revised in the provisional services. In 1970 the *Worshipbook* containing services and hymns was published. The basic service for the Lord's Day, as in the previous publications, was the celebration of the Holy Communion. ("It is fitting that the Lord's Supper be celebrated as often as each Lord's Day,"

the rubric reads.)³ The Service included a Preface and a Prayer of Thanksgiving followed by the Lord's Prayer and the Words of Institution.

In 1968 the churches cooperating in the Consultation on Church Union (Disciples of Christ, Episcopal, Methodist, Presbyterian, United Church of Christ) published *An Order of Worship for the Proclamation of the Word of God and the Celebration of The Lord's Supper* to enrich the worship traditions of the several churches.

Clearly a consensus was growing with regard to both the content and the form of Christian worship. Sensing this, a group of pastors from the large Lutheran bodies in the United States came together in 1966 with representatives of the Roman Catholic and Episcopal Churches and one minister of the Evangelical and Reformed Church, for an informal discussion of what might be done to pool the thinking of liturgical scholars of all denominations. Out of the discussion evolved the Ecumenical Days which were held for some years just prior to the annual Liturgical Week. People interested in Christian worship came to know one another across denominational lines and began to realize, through exchange of materials and personal conversations, how parallel their respective work had become. The groundwork was laid for convoking the (American) Consultation on Common Texts and subsequently the International Consultation on English Texts.

At the invitation of the Inter-Lutheran Commission on Worship, representatives of various interested churches met in 1968 to begin work on new formulations of liturgical texts which were in common usage. The representatives attending the meeting agreed that the fundamental texts which were the common property of Christendom should appear in language agreed to by all. The first results of the work of this Consultation on Common Texts were used in the *Worship Supplement* of 1969.

It was soon obvious that the project need not be limited to North America but should have wider scope. Already the Roman Catholic Church had formed the International Consultation on English in the Liturgy. The International Consultation on English Texts met in London in 1969, a meeting of representatives of English-speaking churches all over the world. This group, which met several times, published as its final report a booklet called *Prayers We Have in Common* (second revised edition, 1975), which gave both the texts and an explanation of the translation of each. These commonly agreed upon texts are now being used in Roman Catholic liturgies, the new *Book of Common Prayer of the Episcopal Church*, the *Lutheran Book of Worship*, and worship orders of other denominations. English-speaking Christians all over the world have the

opportunity to address God in the same words. The goal is that no longer need there be confusion over, for example, whether it is “debts” or “trespasses” in the Lord’s Prayer and whether it ends “for ever” or “for ever and ever.” It is, not unexpectedly, the Lord’s Prayer that still is treasured by people in the form in which they learned it and which they are reluctant to abandon. So the Episcopal and Lutheran Churches in their books have chosen to place the traditional version in parallel columns with the new translation whenever the prayer appears. The Roman Catholic Church published its English Liturgy prior to the work of the International Consultation on English Texts and so retains the traditional version.

THE WORK OF THE PEOPLE

Liturgy means “work of the people,” but too often in the past the liturgy gave the impression that it was the work of the pastor. It seemed as though the minister (usually singular) did the work—he (always male) preached, he celebrated the sacraments, he “conducted the service.” But the liturgy has always been the responsibility of all of the people of God. Sometimes congregations were trained by conscientious pastors to participate intelligently in the service, knowing why they sang the song of the angels, why they stood for the Gospel, how they silently should add their own petitions and intercessions in the Prayer of the Church, what it meant to share in the bread and the cup of the Eucharist.

The German Church Orders which led to the formation of the Common Service all stemmed from Luther’s revision of the mass and ultimately from the Latin historic Eucharist of the church of western Europe. In addition to this continental tradition, there is in Lutheranism in North America the strong influence of a Scandinavian tradition of lay participation in worship, indeed of lay leadership and preaching. Hauge in Norway, Rosenius in Sweden, and Ruotsalainen in Finland are examples of laymen who revitalized the church. Hauge and Ruotsalainen remained basically within the historic pattern, Rosenius moved somewhat outside of it.

This tradition that recognized that the presiding pastor was not the only leader of worship has been embraced not only by other Lutheran bodies in North America but by other denominations as well. One feature of contemporary worship is the emphasis on shared leadership to indicate that the service is not something that the pastor does while the people watch but is something which is an action shared by all who assemble to worship and over which one is called to preside. Moreover, the people are

encouraged to provide all of the petitions for the prayers of intercession in the Eucharist, and the presiding minister gathers all of them together in the concluding paragraph.

The role of the clergy is therefore to preside at the worship of God. The ordained ministers are those specially trained and called to preach the Gospel and administer the sacraments. Only one who is ordained presides at the Eucharistic celebration of the people of God. Such has been the church's regard for the Gospel and for the sacraments—those means by which the Word of God is imparted to the people—that the function of presiding was reserved exclusively for the ordained servants of the church. By restricting the presidential function at the Eucharist to those who have been ordained, the church exercises a measure of control over the celebration. The restriction of presiding at the Eucharist to ordained clergy is based on an understanding of the variety of gifts in the body of Christ in which not all members have the same office or function (Romans 12:3-8). "Nobody should publicly teach or preach or administer the sacraments in the church without a regular call" (Augsburg Confession XIV).

Moreover, the restriction depends on an understanding of the sacraments as the God-given property of the church, which are to be guarded against abuse. The church controls the "right use" of the sacraments by committing them to its ministers, who are under the authority of the church organization—congregation and synod or district, who are trained by the church and pledged at ordination to the Scriptures and to the Confessions. The clergy are not only representatives of the denomination but of the ministry of the whole Christian church, and the presidency of the liturgy is given to those who are in communion with the whole church. Thus the local community is in contact with the larger Christian community. An inevitable tension results: The need to maintain this ecumenical communion is balanced by the necessity of avoiding a clergy-dominated liturgy. To these specially commissioned servants of the people of God the church entrusts the preaching of the Gospel and the celebration of the sacraments, and these ministers are accountable to the church which ordained them for fulfilling their responsibility.⁴ Those who preside, therefore, must do so not only with fidelity to the traditions but also with attention to people, and this requires warmth and grace.

The leadership role is expanded in modern liturgies. In the absence of clergy, laypeople are encouraged to lead the daily prayer services—Morning and Evening Prayer, Prayer at the Close of the Day. In the Holy Communion the leadership ought to be shared by several people: the Presiding Minister who must be ordained and the assisting ministers who

need not be ordained. (These assisting ministers are not to be confused with assistant or associate pastors. At a celebration of the Holy Communion, the pastor of a parish might be an assisting minister and the assistant pastor might be the presiding minister.) Laypeople—women as well as men—ought to be encouraged to share in the assisting roles as their abilities allow, in addition to the clergy of the parish. They are not just helpers in the absence of ordained people; they have their own rightful role to fulfill. A parish with five pastors, for example, ought not let that deter them from the use of lay leadership. All five pastors and laypeople as well should be involved in the service. Laypeople ought to be given roles in the service as a matter of principle to show the broadened understanding of leading worship.

THE NEW STYLE OF LANGUAGE

There is evident in the liturgies produced by Christian denominations in North America a marked change in language style. From the middle of the seventeenth century to the middle of the twentieth century,—300 years—there was, at least for Protestants, one common, universally known Bible translation, the Authorized Version, called the King James Version, of 1611. That was the Bible nearly everyone owned, read, and memorized. It was therefore natural that the language of worship reflect that archaic (even when it was made, it was deliberately a bit archaic), elevated, noble prose.

A second influence on the style of worship in English was the sonorous prose of the *Book of Common Prayer* of the Anglican Communion. Many denominations, even those which had little use for liturgical forms, when they provided a form at all, would echo with remarkable fidelity the language of the Anglican Prayer Book. It was thought that that book and the King James Bible were together the two great monuments of English religious prose and so ought to be regarded as models for the language of all worship.

But language, like all living organisms, changes. It cannot remain static. The Authorized Version of the Bible became increasingly obscure as the old verb forms and the pronouns were lost in everyday speech. More and more people found the old expressions difficult to imitate and sometimes hard to understand. Protestantism, which had begun protesting the use of an archaic and largely unknown language, Latin, in the Roman Catholic Church, now found itself in the position of using an increasingly obscure language. It was time, more and more people admitted, to use con-

temporary expression. Paradoxically, what had begun as a form of intimate address, “thou,” as opposed to the formal and respectful “you” had become itself a form of reverent address reserved for God alone. God was called “thou” and in ordinary speech everyone—family, friends, superiors, strangers—were all called “you.” Moreover the Roman Catholic Church in translating the mass into English had no such tradition as the *Book of Common Prayer* to draw upon and so chose ordinary (some would say flat) colloquial English to render the Latin into the vernacular. Increasingly then, the distance from the language of the King James Bible and the Tudor style made itself felt, and there was a growing concern to speak to the world outside as well as to the people inside the church.

Recognizing the damage language can do in preserving and encouraging racial stereotypes and sexist assumptions, pleas were made for a careful examination of religious language, and especially the language used in worship, to eliminate damaging expressions.⁵ The line in the hymn “And now, O Father, mindful of the love” (*SBH* 278) that prays “From tainting mischief keep them white and clear” was obviously inappropriate for a black congregation to sing or for that matter for a white congregation to sing since it reinforces the notion that white is good and pure and desirable and that black is evil and sinful and undesirable. There were, it came to be recognized, racist implications in the language of the liturgy, often innocently unperceived by generations of worshipers but subtly and powerfully reinforcing existing stereotypes and assumptions. The evening prayer “Lighten our darkness, we beseech thee, O Lord” was understood to be a phrase that a sensitive congregation might choose to avoid.

The sexist implications of much of the traditional language also became clear under the impact of the women’s movement. Why, it was increasingly asked, must the English language assume that male is the normal condition and that female is either a deviation from the norm or a derivation from it? Must we always say “man” when speaking about all of humankind, male and female? Cannot this be avoided in at least many instances? And with the ordination of women in Lutheran churches the constant reference to the pastor as “he” became obsolete and incorrect.

Behind this concern for language lay a deepened concern for the inclusiveness of the Gospel as the Lutheran Church moved out of its ethnic ghettos. First, slowly, Germans and Swedes and Danes and Norwegians and Finns came to talk together and eventually merge with one another in the formation of the American Lutheran Church and the Lutheran Church in America and the Evangelical Lutheran Church of Canada. The next step was for a new multi-ethnic Lutheran church to expand its view and become

aware of other non-European groups it had not traditionally had much association with. And then, at last, the increasingly sensitive churches became aware of the pervasive prejudices against women and also against the young and the old. Church and society together were discovering a new respect for the richness of humanity in its diversity and in its unity.

THE EASTER FOCUS

From the time of Luther, Baptism has been a basic emphasis in Lutheran theology. It is central to Luther's understanding of daily repentance and renewal as the way we make use of our Baptism day by day. Luther says in the fourth part of the *Small Catechism* that baptizing with water "signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death, and that the new man should come forth daily and rise up, cleansed and righteous, to live forever in God's presence." Baptism also underlies Luther's advice in the *Small Catechism* to begin one's prayers upon rising in the morning and upon retiring at night by making the sign of the cross and saying "In the name of the Father and of the Son and of the Holy Spirit." It is an effective reminder that one has been made a Christian by Baptism and "marked with the cross of Christ forever."

Baptism is central to Lutheran theology—not to mention Christian theology—because Baptism is rooted in the Easter mystery of death and resurrection. The two facets of the one event—death and new life—must be held together as in the rites of Maundy Thursday, Good Friday, and the Easter Vigil. Luther's "theology of the cross," which opposed the prevailing "theology of glory" of the church of his time, was an effort at restoring this ancient dialectic. The theologian of the cross, he says, is one who speaks of God crucified and hidden in his sufferings.

In Christ, suffering and triumphant, He has decisively asserted His Godhead in the midst of a hostile world; and in the Incarnate and Crucified Saviour we behold the supreme majesty of that 'uncreated love, which is God Himself.'⁶

Easter is the central feast of the Christian year. Christmas and Epiphany are preparations for it; Pentecost is its culmination. Lent prepares for Easter and the seven weeks of Easter celebrate the rich mystery of life out of death, cross and resurrection, renewal by the Spirit of God. Every Sunday is a celebration of Christ's mighty rising "on the first day of the week." It is a

time of glad and joyful celebration marked not by obligation and duty but by willing and eager participation in the recreation of the universe. The centrality of Easter leads to the primacy of Sunday over other days and other festivals. It also is seen and felt in the rich liturgy for Holy Baptism which the *Lutheran Book of Worship* provides; and it is echoed in the Paschal Blessing with which Morning Prayer may conclude. The orders for confession and forgiveness, the Service of the Word, and the Burial of the Dead also underscore the centrality of Easter. Christians are reminded again and again that they are the baptized people of God and that their Baptism is not just for this time and this world but forever.

As Passover is central to Judaism, so the Christian Passover, Easter, is central to the church. And it is the passage through the waters of Baptism and in the sharing of the Christian Meal that the church celebrates the Passover in the context of the new covenant. In the celebration of Sunday, especially when the ancient joining of the Lord's Day and the Lord's Supper is experienced, the Christian, in company with other renewed people, finds contact with the risen Christ.

The fullness of the church and the union of Christ with his people at no other time and in no other way become so real and so dynamic as in the celebration of the Holy Communion. It is there that the church really becomes the church, the body of Christ, and that Christ and his people are joined together. Easter thus becomes a continuing experience. Sunday is not just a commemoration of a historical event but a realization (both an awareness and a making real) of union with the risen and reigning Christ by the power of the Holy Spirit.

2

THE LUTHERAN BOOK OF WORSHIP

The *Lutheran Book of Worship* is an indication of where Lutherans in North America are now in their liturgical development. It has been a dream of Lutherans since Muhlenberg's time that Lutherans on this continent might be one people using one book. The time of unity has not yet arrived, and, although the *Lutheran Book of Worship* is the nearest that Lutherans have come to one common service, the book is so rich that it needs two books to incorporate all of its material, with an accompaniment edition besides. There is a Pew Edition with the materials needed for congregational worship and a Ministers Edition with additional items needed by leaders of worship. The framers of the *Lutheran Book of Worship* intended the book for congregational worship. Therefore forms and prayers for private or family devotion were not included, nor were documents such as the Small Catechism or the Augsburg Confession included as some had proposed. The forms of Morning and Evening Prayer are, however, suitable for family devotions, as are the Responsive Prayers.

PRESERVATION AND CHANGE

The *Lutheran Book of Worship* is a broadly representative book which draws upon all the traditions of Lutherans in North America and which moreover has been sampled and tested and revised in the light of the testing and which has been reviewed by official committees of all four participating churches. A clear effort has been made to respond carefully to all of the criticisms of the work and

suggestions for correction and refinement. Never before in Lutheran history has a service book been given such wide and careful testing. The earlier practice had been for a select committee to prepare a book and then present it to the church for approval or rejection. The more open preparation of the *Lutheran Book of Worship* indicates a clear advance in the democratization of the church, and this was not achieved by sacrificing quality. The book is the product of sound historical, confessional, theological, and liturgical scholarship reflecting the best traditions of the participating churches.

The framers of the *Lutheran Book of Worship* had as an unwritten guiding principle the view that the book must be no less rich than its predecessors, *The Lutheran Hymnal* and the *Service Book and Hymnal*. For example, the Litany, while in many ways an old fashioned prayer difficult to modernize without destroying its character, has been a standard feature of Lutheran service books for centuries. To eliminate that prayer, for which Luther had high regard, would impoverish the book and abandon a part of the Lutheran liturgical heritage. The services of marriage and burial are not regularly scheduled congregational services and sometimes take place at locations other than in the church building. It might have seemed sensible not to include them in the book in order to save space. Users of the *Service Book and Hymnal* and the *Common Service Book* before it, however, expect to find these acts of the church included in the book and would miss them if they were not there. (Moreover, including these services in the official service book of the church indicates their status as part of the church's liturgy, and that can be helpful to pastors engaged in struggles with over-zealous undertakers and directors of weddings.) The *Quicumque Vult*, commonly called the Athanasian Creed, is together with the Apostles' and the Nicene Creed one of the three ecumenical creeds of Christianity. This creed is in *The Lutheran Hymnal*, and while not in common liturgical use it is included in the *Lutheran Book of Worship*. *The Lutheran Hymnal* permitted its use instead of the Psalmody at Matins on Trinity Sunday. (It is not used liturgically by the Roman Catholic Church anymore.)

But the *Lutheran Book of Worship* is not simply a compilation of what has been done before. It is a book which in some ways is notably different from the predecessor books. The first service in *The Lutheran Hymnal*, for example, is "The Order of Morning Service without Communion." The second service is "The Order of Holy Communion." The first service in the *Lutheran Book of Worship* is the Holy Communion in its three musical settings (four including the chorale service). To some, therefore, this

indicates a new emphasis on the centrality of the Eucharist in the life of the congregation. To users of the *Service Book and Hymnal*, however, this is not at all unusual, for in the *SBH* the first worship order is called simply "The Service," and while it is often—even usually—abbreviated as ante-communion, The Service means the Holy Communion.

Holy Baptism immediately follows the settings of Holy Communion. This suggests a recognition of the importance of the sacrament of initiation not found in either *The Lutheran Hymnal* (which includes on its last page only "A Short Form for Holy Baptism in Cases of Necessity") or in the *Service Book and Hymnal* (which includes "The Order for the Baptism of Infants" as the first of the Occasional Services).

THE LANGUAGE OF WORSHIP

It may well be that the most striking change in the *Lutheran Book of Worship* from all the books that preceded it is in the language of worship. Increasingly people had found the Tudor language with its archaic pronouns and verb forms awkward. Less and less were people upset by calling God "you." The language has therefore been modernized. Compare the collect for the First Sunday in Advent with the Prayer of the Day for Advent I.

Stir up, we beseech thee, thy power, O Lord, and come; that by thy protection we may be rescued from the threatening perils of our sins, and saved by thy mighty deliverance; who livest and reignest with the Father and the Holy Ghost, one God, world without end.

Stir up your power, O Lord, and come. Protect us by your strength and save us from the threatening dangers of our sins, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

The thought of the old prayer is essentially unchanged, but the style and spirit are markedly different. The excessively humble and archaic "we beseech thee" is eliminated; "thy" becomes "you." The punctuation is simplified: five commas and two periods replace seven commas, two semi-colons, and one period. The gracious (but obscure) "that by thy protection we may be rescued . . ." becomes the more direct "Protect us by your strength . . ." "And saved by thy mighty deliverance" becomes simply "and save us." The concluding doxology changes "Ghost" to "Spirit" regularly,

and the final phrase in that odd and misleading Tudor translation “world without end” becomes the more simple and accurate “now and forever.”

But the changes in language are not just modernizations and simplifications. There is a far more basic shift in the language of the *Lutheran Book of Worship* away from philosophical concepts and toward evocative images. Compare, for example, the preparatory confession that has traditionally begun the Service with the confession in the Brief Order for Confession and Forgiveness in the *Lutheran Book of Worship*.

Almighty God, our Maker and Redeemer, we poor sinners confess unto thee that we are by nature sinful and unclean . . .

Most merciful God, we confess that we are in bondage to sin and cannot free ourselves.

Instead of the (some say misleading) conceptual phrase “by nature sinful and unclean,” which appeals to the intellect, the *Lutheran Book of Worship* uses “we are in bondage to sin and cannot free ourselves,” and the appeal is to the imagination. One can picture what it is to be in bondage, one can feel slavery and its chains. Studies of black history have made painfully vivid the agony of bondage and the hopelessness of slavery.

Yet more powerful is the gathering of biblical images in the baptismal service. The older baptismal rites abounded in theological phrases that carried little evocative impact: “Forasmuch as all men are born in sin,” “bestow upon *him* the gift of thy baptism and thine everlasting grace by the washing of regeneration.” It was a comparatively barren rite. Baptism in the *Lutheran Book of Worship* consciously draws upon the richness of biblical imagery of water and washing and new life, especially as it is found in Luther’s Flood-Prayer, reviewing the principal events of biblical history: creation, Noah and the flood, the Exodus and the passage through the Red Sea, the baptism of Jesus, his death and resurrection, the pouring out of the Spirit.

Most of all it is in the services for Ash Wednesday and Holy Week that one encounters in both words and actions powerful and evocative imagery: the Ash Wednesday exhortation to spiritual struggle and warfare against everything that leads us away from the love of God and of neighbor; the signing of penitents with ashes; the Palm Sunday procession in which worshipers participate ritually in the procession which welcomed Jesus into Jerusalem; the Maundy Thursday reconciliation and perhaps the washing of the feet; the adoration of the crucified on Good Friday; the enormous richness of the ancient symbols of fire, light, water, bread and

wine in the Easter Vigil. In the Vigil, the words that draw out the meaning of these images are those of the magnificent song of praise, the Exsultet, "Rejoice, now, all heavenly choirs of angels." Words, symbols, actions, and music all combine to evoke ancient and archetypal responses from the depths of our being.

The language of the liturgy is not poetry, and the often heard lament that modern liturgies have taken the poetry away is not quite to the point. The liturgy is prose, or perhaps more precisely, not quite prose either but a third kind of language—ritual—in which words and gestures are joined in a flowing, moving, suggestive action which celebrates and proclaims the central affirmations of the Christian faith. The wholeness of words and music and movement meets and involves the wholeness of human life—mind, body, and spirit.

There has, then, been a significant shift in language away from intellectual and conceptual language and toward images that evoke emotional involvement and encourage a more complete participation in the concepts which are proclaimed. It is not a matter of rejecting thought for feeling in any cheap or simplistic way, but a more faithful following of the biblical pattern and approach which invites a sharing in ideas with one's whole being rather than with the mind alone. It is another way of doing theology and a better way of doing liturgy.

This new evocative language should encourage those who lead worship to read deliberately and with care so that the images can register and form in the minds of the hearers.

THE REDISCOVERY OF THE PSALTER

A second major difference in the *Lutheran Book of Worship* from its predecessor books is its rediscovery of the Psalter. Lutheran liturgy has long retained the historic fragments of Psalmody in the Eucharist—Introit and Gradual (and sometimes Offertory)—and has called for the use of Psalms in Matins and Vespers. The *Lutheran Book of Worship*, however, explores the richness of the Psalter with remarkable thoroughness. All 150 Psalms are in the Ministers Edition; 122 are in the Pew Edition. This latter number represents all the Psalms appointed in the Lectionary and services of the church. The fragmentary Introits are abandoned in favor of the use of larger portions of a Psalm or a whole Psalm as a possible entrance hymn. A Psalm or a portion of a Psalm is also used as a bridge between the First and Second Lesson in the Holy communion.

Through many centuries the Psalms have served God's people as they

joyfully recounted his blessings and prayed for forgiveness and continued mercy. The Psalms have served both Jews and Christians as their most popular vehicle of private devotion and also as the first and most enduring of hymnbooks for public worship. The Psalms have continued to serve as a rich source of liturgical material because they speak to so many different aspects of the human condition. Luther called the Psalter "a little Bible" for "In it is comprehended most beautifully and briefly everything that is in the entire Bible."¹ "There you look into the hearts of all the saints" and learn how they speak with God and how they pray.²

The translation of the Psalter used in the *Lutheran Book of Worship* is that of the *Proposed Book of Common Prayer*. It is a revision of Miles Coverdale's Psalter which was preserved in the Great Bible of 1539, and which has the weight of nearly half a millenium of English use and which has been carefully revised in the light of modern scholarship and linguistic study. This translation is vigorous, reads well, and is suitable to a variety of musical treatments. Thus two English-speaking churches, Episcopal and Lutheran, now use a common Psalm translation, and musical settings done in one church will be available to the other.

The singing of Psalms is to be encouraged, not only because of its traditional value and because it is implicit in the nature of the original poetic form, but chiefly because by this means a lively interest in one of the greatest spiritual and artistic treasures of the church can be encouraged. It is important that the congregation first be led to appreciate the importance of the Psalm texts in the liturgy. It will also be helpful to explain that Psalms were originally intended to be sung and that congregations the world over have successfully sung them after one method or another. It is best to select a single melody for congregational use for several weeks, because it is important for the congregation to master the technique before proceeding to other tones. Perhaps the simplest method of implementing the singing of Psalms in the congregation is to have a cantor or choir sing the Psalm verses and have the people sing only the repeated antiphon as a refrain. In the Eucharistic liturgy of *The Lutheran Book of Worship* one verse of the appointed psalmody is designated as a refrain (antiphon). This verse may be used as an antiphon both before and after the Psalm, or it may be repeated after each verse or group of verses. Printing the musical refrain in the service folder would increase the ease of participation by the congregation. Such use of a repeated refrain is not only relatively easy for a congregation to sing, it also helps fix the refrain in the memory of the people.

Antiphonal Psalm singing (between two segments of the congregation) or responsorial Psalm singing (between a leader and the congregation) can

be most effectively carried out by alternation of full verses. The practice of reciting by half-verses is choppy. The asterisk in each verse of a Psalm is a musical indication, not an indication for responsive reading.

Although it is not possible everywhere, the singing of complete Psalms by the congregation provides the people with an excellent contact with large sections of Scripture. When long Psalms are assigned, the burden of singing the lengthy texts may be relieved by a division of the group. The congregation may be divided into two groups of approximately equal size for alternate singing of verses, or the choir may sing in alternation with the congregation. If the congregation sings the entire Psalm to one of the chant formulas, the choir may sing the antiphon in a more elaborate setting.

Sometimes the Psalms can be read effectively by a single voice or by alternating voices, perhaps male and female. This will provide additional variety and encourage careful attention to the text of the Psalm. But this is not to be the regular practice; normally the Psalms ought to be sung.

Metrical hymn paraphrases have been hallowed by widespread use since the sixteenth century. The inadequacy of the texts of many paraphrases and the infidelity of some of the poetry to the original, commend the form today for occasional use only, for use in alternation with other forms when more than one Psalm is sung, and for congregations with meager musical resources.

THE CHURCH YEAR: SUNDAYS AND SEASONS

A third characteristic of the *Lutheran Book of Worship* is its modest revision of the Christian year. The basic focus is the resurrection. (See Church Year chart, Appendix III, p. 77.)

The church year is a representation of the life of Christ in a yearly pattern with two principal centers: one is the Christmas event and the other is the Easter event, which consists of the death, resurrection, ascension, sending of the Spirit, and return of Christ. Both of these centers are elaborations of Sunday, the earliest Christian festival, observed since the days of the New Testament church, first in addition to the Sabbath (Saturday) and then in place of it. Sunday is the weekly commemoration of the resurrection, the "eighth day" of the week marking the beginning of the new creation. It is, therefore, always a day of celebration, even in Lent.

There are four classes of days in the calendar. There are *Principal Festivals* (Easter Day, Ascension, Pentecost, Trinity Sunday, Christmas Day, the Epiphany), which always have precedence over any other day or observance. There are *Sundays and Days of Special Devotion* (Ash

Wednesday and the days of Holy Week). There are *Lesser Festivals* (basically the days of the Apostles, Evangelists, and certain other New Testament people and events). There are the *Commemorations*, which celebrate additional people from biblical and later times.

The year begins with Advent, a season of preparation that looks toward both Bethlehem and the consummation. The traditional color of Advent is purple,³ the royal color of the coming King. The preferred color in the *Lutheran Book of Worship*, however, is blue, which has a precedent in the Swedish Church and in the Mozarabic rite. Blue suggests hope, a primary theme of Advent. In any case, the Advent paraments should not be the same as those used for Lent, for the character of the two seasons is quite different, and the only symbol common to both seasons is the Lamb of God.

To allow Advent to have its fullest dramatic impact, congregations must be encouraged to defer Christmas music, decorations, and parties until the 12 days of Christmas (December 24-January 5). The richness of the symbols and themes of Advent must not be obscured by the Christmas preparations.

The first two Sundays in Advent center on the Parousia, the second coming of Jesus, or as the New Testament prefers to call it, his appearing. The Third Sunday in Advent centers on John the Baptist as the herald of Christ, and the Fourth Sunday on the Virgin Mary as the obedient servant chosen to bear God's anointed one. The alternate Gospels for the First Sunday retain the theme of the entry into Jerusalem by Jesus, which was the traditional reading for the beginning of Advent and which understood the entrance on Palm Sunday as a foreshadowing of the second coming. Many Advent hymns, especially from the Lutheran tradition, employ that imagery.

The Advent wreath (or another arrangement of four candles, as in an Advent log) symbolizing the approach of the Lord is helpful. The use of a "Christ candle" in association with the Advent wreath is a liturgical novelty and may confuse the Easter and the Christmas cycles especially if the same candle on the same stand is used for both festivals. Let the Paschal candle remain associated with Easter and baptisms (and funerals), and let the Advent wreath count the weeks to Christmas. Moreover, it is the nature of a wreath to be hung, not placed flat on a table or stand.

The Christmas season follows as the fulfillment of the Advent expectation. Three sets of propers are provided for the Nativity of Our Lord (Christmas Day), and congregations are encouraged to have several Christmas services, not only for the convenience of the people but also that

the birth of Christ might be seen from several perspectives. The traditional times for the services of Christmas Day have been at midnight, the Mass of the Angels (with the lessons Titus 2:11-14 and Luke 2:1-14); at dawn, the Mass of the Shepherds (with the lessons Titus 3:4-7 and Luke 2:15-20); and later in the morning, the Mass of the People (with the lessons from Hebrews 1:1-9 and John 1:1-14). The mass at midnight was a historical commemoration of the event with overtones of the Parousia (see the reading from Titus 2). The mass at dawn drew out the ethical implications of the coming of Christ. The mass during the day set forth the theology of the incarnation.

The color of the Christmas season is white, a color associated with festivals of Christ, traditionally suggesting gladness, light, joy. The Christmas season lasts twelve days, from the evening of December 24 through January 5. This is the time for Christmas hymns and anthems, decorations, and parties.

The Epiphany season serves as a bridge between the birth of Jesus and his passion. The season begins with an ancient celebration that originally drew together several themes: the birth of Jesus, the coming of the Magi, his baptism in the Jordan, his first miracle at Cana in Galilee. In the west, the Epiphany came to be associated with the Magi alone, who were seen to be the representatives of the nations who come to worship Jesus. (So the Epiphany season in Lutheran practice has often been a time for an emphasis on world missions.) The First Sunday after the Epiphany is the celebration of the Baptism of Jesus. This event is worthy of considerable attention since it marks the beginning of his ministry. In the current Lutheran, Roman Catholic, and Episcopal calendars the Epiphany season extends to Ash Wednesday, thus giving more time for emphasizing Jesus' public ministry. As has been customary for Lutherans, the Last Sunday after the Epiphany each year is observed as The Transfiguration of Our Lord, the remembrance of an epiphany which brings the Old Testament into Jesus' time. Providing a glimpse of Jesus in all his splendor, this festival offers a preview of his glory which is to come. The rubric allows the observance of the Transfiguration on the traditional date, August 6, as in the *Service Book and Hymnal*, Roman Catholic, and Episcopal practice. The *Proposed Book of Common Prayer* uses the Propers for Transfiguration also on the Last Sunday after the Epiphany and the Roman Catholic lectionary uses them on the Second Sunday in Lent as well as on August 6.

The color for the feast of The Epiphany of Our Lord and the days following, through the week that begins with The Baptism of Our Lord, is

white, a continuation of the Christmas spirit and mood. Gold has been used in some churches instead of white on certain festivals, and gold is a possible option for January 6 to symbolize the kingly divinity of Christ to whom the Magi offered their gifts.

From the Second Sunday after the Epiphany until the Transfiguration of Our Lord the liturgical color is green, the church's neutral color for times when festive or penitential colors are not appropriate. Green is frequently explained to be the color of living, growing plants, suggestive of spiritual growth. Some churches use a tapestry of floral design on a neutral background for the "green seasons" after Epiphany and after Pentecost, as a way of suggesting vigorous spiritual growth and maturation.

The color of The Transfiguration of Our Lord and the two days following is white.

The pre-Lenten season—Septuagesima, Sexagesima, and Quinquagesima—has been dropped from the calendars of the Lutheran, Roman Catholic, and Episcopal churches. Previous Lutheran calendars had not been consistent in presenting the meaning of this period. The Missouri Synod practice was to use the penitential violet; the *Service Book and Hymnal* prescribed the neutral color green. A 40-day Lent seems to be an adequate period to cover the themes of renewal, and the pre-Lenten season seems an unnecessary prolongation of an already extensive season of soberness. Moreover, if Lent is a time of preparation for Easter, it seems somewhat redundant to have an introduction to Lent—a preparation for a preparation.

The Lenten season begins on Ash Wednesday and lasts 40 days (excluding Sundays which are always feast days celebrating the resurrection). Lent—the word originally meant "spring"—is to be understood as a time to reflect on Baptism and its basis in the death and resurrection of Jesus. Lent is, therefore, a time for rebirth and a renewal in preparation for the celebration of Easter. In the Gospels one finds a constant conjunction of cross and discipleship. See, for example, the passion predictions in Mark. The consideration of the suffering and death of Christ is primarily concentrated in the week beginning with the Sunday of the Passion (popularly called Palm Sunday). Palms play a part in the introductory rites of the Sunday, but the dominant theme of the service for the day is the passion of our Lord. This Sunday begins Holy Week, and the week should be given great emphasis as a time to consider the meaning of the death of Christ.

The traditional color of Lent is purple, to suggest somberness and solemnity. An English tradition is to use plain, unbleached linen (to

distinguish it from the white of Easter) from Ash Wednesday through the Saturday before the Sunday of the Passion. Veils of the same unbleached linen are draped over crosses, pictures, and statues in the church throughout these days. The white linen blends the furnishings of the church into the white walls of the building and by this austerity shows that Lent is a time to give attention to purification, spiritual cleansing, and deepening of the devotional life of the mind and heart. This “Lenten array” is sometimes decorated with a trace of red in a simple cross or edging.

For Ash Wednesday the preferred color is black, suggesting the ashes to which all things must eventually return. (Purple is an alternate.) The starkness of black is more appropriate to Ash Wednesday—the most solemn day of the year—than it is to Good Friday, when the mood is one of subdued rejoicing in the victory won on the cross. The color for the remainder of Lent, purple, would be used from Thursday until the Sunday of the Passion.

The Sunday of the Passion begins Holy Week. To indicate the change in mood to one of deeper intensity, the color should be changed from purple to scarlet, a color anciently associated with the passion. Scarlet, the color of blood, is also the color of triumph, for the passion of Christ was not a defeat but a victory. Death died, and God’s original purpose for the world was vindicated. The scarlet used for Holy Week should be of a deeper shade than the bright red used for Pentecost. Moreover, the symbols on the Pentecost paraments would probably not be appropriate for Holy Week.

The color for Maundy Thursday should remain scarlet as on the previous days of Holy Week. An alternate is white, which suggests the gladness of the establishment of the Lord’s Supper. But unless a congregation has an old white set of paraments for Thursday and a newer, brighter set for Easter, it is best to stay with scarlet for the whole week (except for Good Friday when properly no paraments are used).

On Good Friday paraments should not be used at all. The altar, pulpit, lectern are stripped after the services on Thursday and are left bare until the first service of Easter. If paraments are used they should be either scarlet (the preferred color) or black.

An imaginative congregation can relieve what might appear to be the drabness of Lent and the more than six weeks of purple and indicate something of the richness of the themes of Lent by using black for Ash Wednesday, unbleached linen or purple for Lent, scarlet for Holy Week, bare furnishings for Good Friday.

Easter is to be understood as the crown of the whole year, the queen of feasts, and as such it lasts not for a day, not for a week, but for a week of

weeks—a week made up not of seven days but of seven weeks. So the Sundays of this season are called the Sundays *of* Easter. It is one extended feast. The Ascension and the following Sunday are understood not as a separate season, as in the past (“Ascensioentide”), but as a continuation of the Easter celebration within the week of weeks. The 40-day period of preparation for Easter is thus succeeded by the 50 days of rejoicing. The Gospels for the Sundays of Easter present the themes of resurrection, ascension, and the sending of the Holy Spirit as aspects or stages of the Easter mystery.

Proper for the themes associated with the Rogation Days (Monday, Tuesday, Wednesday before Ascension Day) are found under the heading, Stewardship of Creation.

The Paschal candle burns near the altar (traditionally on the Gospel side⁴—the left side as one faces the altar from the congregation) throughout the Easter season as a sign of the presence of the risen Christ. It has been the custom to extinguish the candle at the reading of the Gospel on Ascension Day as a sign of the end of the appearances of the risen Jesus at that time. In many places, however, it remains burning through the Day of Pentecost as an indication of the unity of the Easter festival. Then the candle is placed by the font and lighted for baptisms.

The color of Easter is white. Gold is a possible alternate for the Resurrection of Our Lord (Easter Day), to give special prominence to this highest holy day of the Christian year.

The Day of Pentecost is the culmination of the Easter celebration: the risen Christ, having shown himself to his disciples and having ascended, sends the promised gift of the Spirit to the expectant church. The coming of the Spirit gives the church the power and the necessary gifts to carry the glad news of the resurrection from Jerusalem to Galilee to the ends of the earth. The color of the Day of Pentecost is bright red, symbolizing the fire of the Holy Spirit. The Roman Catholic practice is to change to green paraments and vestments on the Monday after Pentecost as an indication that with the Day of Pentecost, the fiftieth day of Easter, the Easter feast is concluded. There is logic to that, but since Lutheran practice is to let the Sunday proper govern the weekdays following, the use of red all week would be more usual.

The long season which follows is called the season after Pentecost, and the Sundays are numbered “after Pentecost” rather than the older designation “after Trinity.” Since Pentecost is implied in the Easter event, the Sundays after Pentecost are related to Easter also and form a kind of post-Easter season. (Hence, the designation is “Sundays after” rather than

“Sundays of” Pentecost.) The Sundays after Pentecost are often said to represent the time of the church—the time between the earthly ministry of Jesus, which is past, and the consummation, which lies ahead (Advent is its sign). In the pilgrim state in which the church lives and exercises its ministry, it is the Spirit of God who leads and accompanies into all truth.

The First Sunday after Pentecost is the Feast of the Holy Trinity, which celebrates not so much a doctrine as the mystery of God. The color for this Sunday is white, but beginning with the following Sunday or more properly with the following day, green is used for the “after Pentecost” season, a time of growth in the Spirit as the risen Christ is formed in his people.⁵

The last Sunday of the church year is observed as the festival of Christ the King. This Sunday looks back to the Ascension and behind that to the Transfiguration, and it also points ahead to the appearing in glory of the King of kings and Lord of lords. The color for the day is white, the color of the festivals of the Lord Jesus Christ. Thus the two green seasons, after the Epiphany and after Pentecost, both begin and end with a festival: Baptism and Transfiguration, Holy Trinity and Christ the King.

All Sundays of the year are festivals of Jesus Christ, for they are the weekly celebration of his resurrection. The ideal practice therefore would be to allow no other festival to supercede the celebration of Sunday. Lutherans, however, are not generally accustomed to have church services other than on Sunday, except for mid-week services in Lent (and perhaps in Advent), and if the Lesser Festivals could not replace Sundays the Lesser Festivals in most places might not be observed at all. To encourage the observance of the Lesser Festivals, they are permitted to take the place of the celebration of the Sunday during the green seasons and the Sundays after Christmas. The Sundays in Advent, Lent, and Easter are of such a character that they may not under any circumstances be replaced by other observances.

THE CHURCH YEAR: LESSER FESTIVALS

At the time of the Reformation the list of saints who were commemorated on the calendar was enormous. The Reformers drastically simplified the calendar and out of the welter of names and events of the medieval calendar retained the days of the 12 apostles, the evangelists, the Name of Jesus, the Presentation of Our Lord, the Annunciation of Our Lord, the Visitation (of Elizabeth by the Virgin Mary), the Nativity of John the Baptist, St. Michael and All Angels, the

Conversion of St. Paul, and All Saints' Day. Also included in various places were festivals devoted to Mary, Mother of Our Lord, Mary Magdalene, Stephen, the Holy Innocents, the Holy Cross, and the Reformation.

New to both *The Lutheran Hymnal* and the *Service Book and Hymnal* traditions are the days in honor of Mary, Mother of Our Lord (August 15), the Confession of St. Peter (January 18), St. Barnabas (June 11), and Holy Cross (September 14). Holy Cross Day has been a popular Lutheran celebration and has been on many calendars through the centuries. In one form or another it is also a popular name for Lutheran churches. The feast day of Mary, Mother of Our Lord was retained on several early Lutheran calendars but had dropped out in recent centuries. It has been restored because the mother of Jesus deserves a day of her own; more is known about her than about most of the apostles. Holy Cross Day and Mary, Mother of Our Lord are thus restorations to the Lutheran calendar, as is St. Barnabas, the companion of St. Paul, who was on some early Lutheran calendars. The Confession of St. Peter is a borrowing from the *Proposed Book of Common Prayer*, which reshaped this ancient festival and set it at the beginning of the Week of Prayer for Christian Unity; the end of this week is marked by the Conversion of St. Paul. Mary Magdalene was on the calendar of *The Lutheran Hymnal* but not that of the *Service Book and Hymnal*. It was she who brought the news of the resurrection to the Eleven, and so she is honored as "the apostle to the Apostles."

Congregations not in the habit of celebrating all of these festivals (or any of them) should be encouraged to observe some of them as local custom and conditions suggest. A logical place to begin is with the celebration of the Epiphany (January 6) and Ascension Day. Moreover, the name day of the church (such as St. Paul or St. John) should be observed. It is a way of calling attention to the importance of the title of the church and of considering each year the relevance of the title for the contemporary mission of the congregation. Such an observance helps give a congregation a clearer identity and is a yearly occasion for a congregation to consider who and what it is. It is a useful task for a congregation to find a suitable festival for its name day. If the church is St. Paul's, will it observe his conversion (January 25) or his death day (June 29)? If the congregation is St. John's, will it observe December 27 or will it keep the day of the birthday of John the Baptist (June 24)? If it is Zion Church, what day or Sunday of the year speaks about Jerusalem as the sign of the coming kingdom?

A minimum list of Lesser Festivals might next be considered as a way of introducing them to the congregation. There should be a day for the

Apostles (Peter and Paul, June 29); a day for the evangelist of that year of the lectionary cycle (year A, Matthew, September 21; year B, Mark, April 25; year C, Luke, October 18); a martyr's day (St. Stephen, December 26.) This last festival might seem too close to Christmas, but it provides a valuable opportunity for a consideration of the relationship between the birth of Christ and the death of his saints.) The Nativity of St. John the Baptist (June 24) could be added as a day to remember all the saints of the Old Testament who looked for the coming of the Messiah.

The celebration of the Reformation and of All Saints' Day is usually shifted to Sunday. All too often the result is that having these two festival Sundays in succession tends to blunt the impact of All Saints, which is the more universal festival. The festival of All Saints directs attention to the richness of Christian history and the varied experiences of the grace of God. It is also an appropriate time to remember members of the congregation who have died during the past year, but this remembrance must not be allowed to make the remembrance of all the saints of God a mere parochial observance.

THE CHURCH YEAR: COMMEMORATIONS AND OCCASIONS

Another classification of observance is the commemorations which enrich the list of saints and days inherited from the Reformation period and which expand the exemplary lives and witness of the saints through all the centuries of Christian history. Traditional Lutheran calendars, which included the biblical saints' days and Reformation Day, sometimes left the impression that nothing worth attention happened between biblical times and 1517, and that there have been no worthy examples of the Christian life since the Reformation. The commemorations provide a more balanced reflection of the richness of Christian history and a fuller sense of the communion of saints. Churches, schools, colleges, and seminaries which have daily services would be able to make use of the whole list. Other congregations need to be encouraged to use the locally appropriate days. A saint representative of the congregation's ethnic character should be chosen. A Slovak congregation, for example, might choose to commemorate Juraj Tranovsky (May 29). A congregation with a mission to a medical school or community might perhaps choose Florence Nightingale and Clara Maass (August 13) for special emphasis. Congregations in and around Seattle could choose to remember Chief Seattle (June 7), in San Francisco the day of St. Francis

(October 4). In some cases, a saint not on the calendar of the *Lutheran Book of Worship* suggests commemoration in particular areas. Churches in St. Louis would naturally choose to remember St. Louis, the King of France (August 25).

The list of saintly people need not be confined to use for services of worship. It appropriately forms a basis for a course of study in a class, or for private devotion. The principal value of these days, whether observed publicly or privately, is to invite the study of Christian history as a way of learning more of what the church is.

Finally the calendar provides for certain occasions which may occur either regularly or occasionally in the life of a congregation: Christian Unity, the Dedication or Anniversary of a Church, the Festival of Harvest, a Day of Penitence, a National Holiday, Peace, A Day of Thanksgiving, the Stewardship of Creation, and New Year's Eve. The observance of Unity, Harvest, National Holiday, Peace, and Stewardship of Creation, because these are not specifically church holidays, does not affect the color of the season. The Dedication and Anniversary of a church uses red, the color associated with Pentecost and the Holy Spirit. The Day of Penitence uses purple, a color traditionally associated with repentance. Thanksgiving is white to show special joy. New Year's Eve is white because it is the color of the Christmas season.

THE LECTIONARY

The lectionary revision had met with remarkable success even before the publication of the *Lutheran Book of Worship*. In 1969 the Roman Catholic Church published its revised lectionary for mass (*Ordo Lectionum Missae*). The Presbyterian Church made a revision of the Roman system. The Episcopal Church in the United States used the Roman order as the basis for its lectionary which appeared in 1970. The Consultation on Church Union made a revision of the three-year lectionary drawing upon all the previous work, including the Lutheran revisions. A revision was also adopted by the United Church of Christ.

European Lutherans are committed to a one-year series of pericopes, but North American Christian bodies are committed increasingly to a three-year cycle of readings. The Inter-Lutheran Commission on Worship therefore chose to follow the emerging American pattern and express solidarity with church bodies close at hand rather than to share a less immediate fellowship with European Lutherans in the cycle of readings.

In selecting Gospels, Matthew is assigned to Series A, Mark to Series B, and Luke to Series C. Since Mark is shorter than the other synoptics and contains less teaching material, Series B is filled in with passages from the Gospel of John. The Fourth Gospel is not used merely to fill the gaps, however. It is used in certain natural places: from the Second Sunday of Easter through Pentecost in all three years (with two exceptions), making John the Gospel of the Easter season; in Series B for the Tenth through the Fourteenth Sundays after Pentecost when John 6 (the miracle of the loaves and the Bread of Life) is used to connect with the Markan account of the feeding of the five thousand; for certain Sundays in Lent in Series A and B; on Christmas Day, the Second Sunday after Christmas, and Monday and Tuesday in Holy Week, and Good Friday; the Second Sunday after the Epiphany and the Third Sunday in Advent.

Congregations, as never before, get an acquaintance with one Gospel for an entire year, and preachers should familiarize themselves with the literary features and theological emphases of that evangelist. Congregational Bible studies on the year's Gospel might be arranged so that the people can see how study issues in proclamation.

Long readings are employed when there is a dramatic sweep to them, for example the Fifth Sunday in Lent of Series A: healing the man born blind. This reading and others like it can be assigned to several readers, representing various speakers and narrator. Careful preparation must be made for this sort of dramatic reading if it is to be effective.

The Second Lesson was formerly called the Epistle. The term "Second Lesson" is now commonly used by the Roman Catholic, Episcopal, and Lutheran churches as a more accurate title since not all the appointed Second Lessons are from the Epistles. They may be from Acts or Revelation.

The selections for the Second Lesson are basically continuous readings. Readings from a single Epistle for certain portions of the church year extend over a period of three to sixteen weeks, but they are selective, not mechanically continuous. Thus, Advent and Lent traditionally have their own thematic choice of Second Lessons, while two great blocks of the church, after the Epiphany and after Pentecost, have Second Lessons assigned by books. Older lectionaries emphasized the ethical portions of the Epistles. The three-year lectionary presents a more balanced selection of doctrinal and kerygmatic portions as well as the ethical sections.

The term "First Lesson" is used instead of "The Lesson" (as in the *Service Book and Hymnal*) since there are two lessons appointed (or three, if one includes the Gospel). Moreover, it is not always an "Old Testament

Lesson." The First Lessons for the Sundays of Easter, for example, are drawn from Acts.

The First Lesson in almost every case was chosen because it relates to the Gospel. Sometimes it relates to the Second Lesson as well. The selections come primarily from Isaiah (especially Second Isaiah). Jeremiah, Deuteronomy, Genesis, Exodus, Kings, Ezekiel, Numbers, Daniel, and Proverbs are the books next most commonly used. Historical books like Judges, Ezra, and Esther, and minor prophets like Obadiah, Nahum, and Haggai do not appear at all. The Book of Acts is employed as the First Lesson throughout the Easter season, except in Series B and C for Easter Day. These readings present chiefly sermons about the risen Christ.

The *Lutheran Book of Worship* provides also a revision of the traditional one-year lectionary for those congregations that prefer this system, but the experience with the volume which introduced the three-year cycle to Lutherans (*Contemporary Worship* 6) indicates very little interest in continuing the use of this tradition.

APPENDIX I: THE LESSER FESTIVALS

ALL SAINTS

NOVEMBER 1

The custom of commemorating all of the martyrs of the church on a single day goes back at least to the third century. In the East, the celebration is still on the Sunday after Pentecost (which is Trinity Sunday in the West). When the festival was introduced in the West it was kept first on May 13, the date of the dedication of the rebuilt Roman Pantheon to St. Mary and All Martyrs. In modern practice, All Saints' Day commemorates not only all the martyrs but all the people of God, living and dead, who form the mystical body of Christ, as the Prayer of the Day makes clear. The feast is, in effect, a feast of the church.

ST. ANDREW, APOSTLE

NOVEMBER 30

Andrew was born in Bethsaida, a village in Galilee. He was a fisherman, the brother of Simon Peter, and the first apostle to follow Jesus (John 1:35-40). He then brought his brother to Christ. Tradition claims that he was martyred at Patras in Achaia on November 30. The tradition that he was crucified on an x-shaped cross seems to be no older than the fourteenth century. The celebration of his martyrdom began in the East in perhaps the fourth century, and by the sixth century it had spread to Rome. He is held in particular honor in Scotland, Greece, and Russia.

THE ANNUNCIATION OF OUR LORD

MARCH 25

The angelic announcement to Mary of the birth of Jesus was observed in the East in the fifth century. By the eighth century the observance had become general in the West. The date is determined by Christmas, being exactly nine months before the birth. For many centuries The Annunciation of Our Lord marked the beginning of the New Year since it was the supposed date of "the conception of our Lord"—an early title for the day.

ST. BARNABAS, APOSTLE

JUNE 11

Barnabas, one of the earliest Christian disciples, was originally called Joseph. After Paul's conversion, it was Barnabas who introduced the former persecutor of Christians to the apostles. With Paul he organized the first missionary journey, but he was soon overshadowed by Paul. At the council of Jerusalem he defended the claims of Gentile Christians. In the Eastern church Barnabas is commemorated as one of the seventy

commissioned by Jesus, and the observance dates from the fifth century. Tradition asserts that he was martyred at Salamis, Cyprus, in A.D. 61. He is regarded as the founder of the church on Cyprus.

ST. BARTHOLOMEW, APOSTLE

AUGUST 24

Bartholomew is included in the lists of the apostles in all but John's gospel (where the name Nathaniel replaces Bartholomew). Beyond this nothing is known of his life. His day has been on Western calendars since the eighth century. Tradition says he was flayed—skinned alive—and so he is symbolically shown holding a knife.

THE CONFESSION OF ST. PETER

JANUARY 18

The date and the title have been suggested by the Episcopal calendar. The martyrdoms of Peter and Paul are jointly commemorated on June 29. Paul has a separate festival on January 25, marking his conversion, and it seems logical, therefore, to have a separate day for Peter as well. Since the Week of Prayer for Christian Unity concludes on January 25, The Conversion of St. Paul, the Episcopal church has introduced a festival of Peter's confession that Jesus is "the Christ, the Son of the living God." With this confession the Week of Prayer for Christian Unity begins.

THE CONVERSION OF ST. PAUL

JANUARY 25

The observance of this festival, commemorating a momentous event in the life of the early church, began in Gaul in the sixth century. It spread throughout the Western church and achieved such popularity that both the Anglican and Lutheran reformers retained the day on their calendars. The day has never been observed in the Eastern church. This day marks the end of the Week of Prayer for Christian Unity.

HOLY CROSS DAY

SEPTEMBER 14

The celebration of this day dates from the dedication, in 335, of a basilica built by Constantine in Jerusalem. The day became very popular, being observed in both East and West. It remained on many Lutheran calendars and is a popular title for Lutheran churches. Since Holy Cross Day comes near the beginning of the academic year, it presents the opportunity for relating schools and colleges to the cross of Christ. In the Roman calendar this day is called the Triumph of the Cross.

THE HOLY INNOCENTS, MARTYRS

DECEMBER 28

The Innocents were the children of Bethlehem, two years old and under, killed by King Herod in his attempt to destroy the infant Jesus. Since they were killed for the sake of Christ, the church very early honored these Jewish babies as "the buds of the martyrs," killed by the frost of hate as soon as they appeared.

On this day one might choose to remember also the innocents of all ages killed in the slaughters of recent history, such as: Sand Creek, Colo. (November 29, 1864), slaughter of 450 unarmed Cheyenne men, women, and children; Wounded Knee, S.D. (December 29, 1890), slaughter of nearly 300 Sioux men, women, and children; Guernica (April 26, 1937), destruction of a Spanish town by German and Italian aircraft in the first mass bombing of an urban community; Lidice (June 10, 1942), obliteration of a village by the Nazis in reprisal for the death of Reinhard Heydrich; Oradour (June 10, 1944), obliteration of a French town and all but 10 of its inhabitants by the Nazis; Auschwitz and the extermination camps; Dresden (February 13, 1945), fire bombed by the Allies; Hiroshima (August 6, 1945), the first atomic bomb in warfare; Nagasaki (August 9, 1945), the second atomic bomb in warfare; the martyrs behind the Iron Curtain.

ST. JAMES THE ELDER, APOSTLE

JULY 25

James, a fisherman, son of Zebedee and brother of John, is the only apostle whose martyrdom is recorded in Scripture (Acts 12:2). He was beheaded by Herod Agrippa near Easter in 43 or 44, and in the Eastern Church he has been commemorated on dates near Easter. In the ninth century his relics were believed to have been moved to Compostela in Spain, and that shrine was a popular place of pilgrimage in the Middle Ages.

ST. JOHN, APOSTLE AND EVANGELIST

DECEMBER 27

John the Divine (i.e., the theologian), with his brother James and with Peter, formed the inner circle of the apostles. From a school of John, if not from the apostle himself, came the Fourth Gospel, the three epistles that bear his name, and Revelation. John is assumed to be the "beloved disciple" of the Fourth Gospel to whose care Jesus at the crucifixion entrusted his mother. Tradition says that John lived at Ephesus and there,

in advanced age, died a natural death, the only one of the apostles not to die a martyr's death. John is usually symbolized by an eagle.

ST. LUKE, EVANGELIST

OCTOBER 18

Luke was a Gentile physician, a follower of Christ, and a companion of Paul. Little else is known of his life. The two-volume work, the third gospel and Acts, is attributed to him. Tradition says that he was one of the seventy disciples commissioned by Jesus, that he was perhaps the other disciple with Cleopas on the road to Emmaus, that he was a painter, that he preached in Bithynia, and that he died at the age of 84 in Boetia. He is commemorated in both East and West on October 18. His symbol is a winged ox, suggested by Ezekiel 1:1-10 and 10:8-14.

ST. MARK, EVANGELIST

APRIL 25

John Mark, after breaking an association with Paul, became the companion of Peter. Papias, writing c. 140, calls Mark the interpreter of Peter. According to tradition, Mark was martyred at Alexandria, and in 829 his relics were moved to Venice. Mark's symbol is a winged lion (suggested by Ezekiel 1:1-10).

MARY, MOTHER OF OUR LORD

AUGUST 15

According to the Scriptures, Mary was present at all of the important events of her Son's life: in the birth cycle, at the first miracle at Cana, at the cross, at the tomb, with the apostles after the ascension waiting for the Spirit. Except for traditions, nothing is known of her parentage or the place or date of her death. August 15 has been observed since early times as the day of what the Eastern church calls her "falling asleep," i.e., her death. Luther retained a special affection for Mary and wrote a splendid exposition of the Magnificat. The other days on the calendar associated with Mary—The Presentation of Our Lord, The Annunciation of Our Lord, The Visitation—are festivals of our Lord Jesus Christ.

ST. MARY MAGDALENE

JULY 22

Mary Magdalene has been identified (probably mistakenly) with the repentant sinner who anointed Jesus' feet (Luke 7:36-50) and with the sister of Martha of Bethany. What is more certain is that Jesus cured her of possession by seven demons, that she was present at the crucifixion and

burial, and that she was a principal witness to the resurrection. In the gospels of Mark and John she is the first one to see the risen Christ. July 22 is observed by both the East and the West.

ST. MATTHEW, APOSTLE AND EVANGELIST

SEPTEMBER 21

Matthew (the son of Alphaeus, according to Mark) was a tax collector for the Roman government in Capernaum. He is called Levi in the accounts of his call to discipleship, although in the lists of the Twelve he is always called Matthew. It is frequently believed that Levi was his original name and that Matthew (Hebrew, "gift from God") was given to him after he became a disciple. Since the second century the authorship of the first gospel has been attributed to Matthew. He is usually represented in art by a winged man (suggested by Ezekiel 1:1-10 and 10:8-14). His feast day in the East is November 16.

Luther's German translation of the New Testament was published on this day in 1522.

ST. MATTHIAS, APOSTLE

FEBRUARY 24

Matthias was chosen by lot to fill the vacancy in the Twelve left by the death of Judas Iscariot. Although he is not mentioned elsewhere in the New Testament, the account of his election (Acts 1:15-26) implies he was a follower of Jesus from the beginning of his ministry. Tradition locates his missionary labor in Ethiopia. His feast day in the Greek church is August 9, but the Roman calendar has moved his day to May 14 to avoid conflict with Lent. The Episcopal calendar has retained the traditional date.

ST. MICHAEL AND ALL ANGELS

SEPTEMBER 29

Michael is a popular archangel among both Jews and Christians. According to Revelation 12, he led the heavenly army against Lucifer before the creation of the world, and according to a very old belief, it is Michael who receives the souls of the departed. His festival has its fifth century origin in the dedication to him of a small basilica six miles from Rome, the first church so dedicated. The day became especially popular in northern Europe and England and was of such importance that it marked the beginning of the last cycle of the Pentecost season. In England, Michaelmas still marks the beginning of the fall term in the law courts and

the fall academic terms at Oxford and Cambridge. In the Roman calendar the archangels Michael, Gabriel, and Raphael are commemorated together on this day.

THE NAME OF JESUS

JANUARY 1

The observation of this festival, originally called the Octave (that is, the eighth day) of Christmas, goes back to the sixth century. It was established in Rome in the ninth century. The festival was introduced relatively late into the church year, apparently because of the unwillingness of the church to keep a festival on New Year's Day which was a time of license. The celebration of the Name of Jesus was part of the celebration of the Circumcision, and so the name remained on Lutheran calendars as "The Circumcision and the Name of Jesus." In the Roman Calendar, January 1 is called "Octave of Christmas: Solemnity of Mary, the Mother of God," though the traditional lessons are kept. In the Episcopal calendar the day is called "The Holy Name of Our Lord Jesus Christ." The office hymns ascribed to Bernard of Clairvaux are still popular: "Jesus, the very thought of you," and "O Jesus, King most wonderful."

THE NATIVITY OF ST. JOHN THE BAPTIST

JUNE 24

John the Baptist was highly revered by the early Christians, and the Eastern church especially has accorded him an important place in its devotion. The celebration of his birthday is one of the earliest festivals in the calendar of the church. Augustine, in the fourth century, relates the words of John about Jesus, "He must increase, but I must decrease," to the shortening of the days after the summer solstice since after the birthday of Jesus and the winter solstice, the days become longer. On the birthday of John, the last of the prophets, the Old Testament prophets might well also be remembered.

ST. PETER AND ST. PAUL, APOSTLES

JUNE 29

The two great apostles whose ministry embraced the whole Jewish and Gentile world have been associated in Christian devotion since earliest times. The date chosen to commemorate the two apostles seems to be not the day of their martyrdom but the anniversary of a joint observance in their honor. The day of Peter and Paul is one of the oldest of the saints' days, having been observed at least since 258. Tradition says that Peter went to Rome and was martyred there (c. 64) by being crucified upside

down. The Scriptures leave Paul in Rome but tradition asserts that he went to Spain and returned to Rome where he was beheaded in the persecution under Nero. The ecumenical significance of this dual foundation of the church at Rome, the mother church of the West, is worth pondering, for it suggests the vocation to be both Petrine and Pauline, both "catholic" and "evangelical."

ST. PHILIP AND ST. JAMES, APOSTLES

MAY 1

Philip, like Peter and Andrew, was born at Bethsaida and was one of the first disciples of Jesus. After he became an apostle, he brought Nathaniel to Jesus. Philip may have been of Greek ancestry (his name is Greek), for when "certain Greeks" wanted to see Jesus, they came to Philip. He is apparently not to be confused with Philip the evangelist and deacon of Acts 6:5. According to tradition, Philip was martyred in Phrygia.

James, the son of Alphaeus, is traditionally entitled "the less" to distinguish him from James, the brother of John, and from James, the brother of the Lord. Philip and James are commemorated together because the remains of the two saints were placed in the Church of the Apostles in Rome on this day in 561.

THE PRESENTATION OF OUR LORD

FEBRUARY 2

The presentation of Jesus in the temple by his parents is, in its origins, a festival of the Lord, although it also is the occasion of the purification of the Virgin Mary in accordance with the Law. This day is called in the Eastern churches "The Meeting" (of Christ with Simeon, of God with humanity). It was observed in Jerusalem at the end of the fourth century and was introduced into Constantinople by Justinian in 542. Traditionally, this was often called Candlemas, the day when the candles for the year were blessed ("a light to lighten the Gentiles," Simeon sings of Christ in the Gospel; the Old Testament reading also speaks of light). It is the time for a candlelight service, and since the Gospel tells of Simeon and Anna, the day is a logical time to show concern for the aged.

REFORMATION DAY

OCTOBER 31

This is the anniversary of Luther's posting his Ninety-five Theses concerning the sale of indulgences. In the sixteenth century various dates were suggested in various places for an annual commemoration of the reform of the church. The Thirty Years' War disrupted these observances

and provoked anti-Roman sentiment. In 1667, Elector John George II of Saxony reestablished the festival and appointed it for October 31. The celebration of the day spread among Lutherans, but the observance is not widely kept by Protestant Christians, nor is it universal among world Lutherans. It is the only day on the calendar peculiar to the Lutheran Church.

ST. SIMON AND ST. JUDE, APOSTLES

OCTOBER 28

Simon and Jude are paired in the apostolic lists in Luke 6:14-16 and Acts 1:13. The Lukan passage calls Simon a Zealot; beyond that, nothing further is known of them. Jude is often thought to be the brother of James the Younger ("the Less"). A tradition says that Simon and Jude labored together in Persia and were martyred there on the same day.

ST. STEPHEN, DEACON AND MARTYR

DECEMBER 26

Stephen, the "protomartyr," was one of the seven deacons ordained by the apostles, and he was the first to die for his faith. In his death he closely imitated the death of Christ, praying for his executioners and commending his soul to the hands of God. The celebration of this feast was established very early in the church's life, and it is possible that the commemoration occurs on the actual day of Stephen's martyrdom. Medieval commentators suggest that the three days following Christmas reveal the three faces of martyrdom: Stephen, martyr in deed and in will; John, martyr in will but not in deed; the Innocents, martyrs in deed but not in will. The commemoration of the first Christian martyr the day after Christmas is a good antidote for the sentimentality about Jesus which all too easily marks that festival.

ST. THOMAS, APOSTLE

DECEMBER 21

Thomas, called Didymus (Thomas is Aramaic for "twin;" Didymus is the Greek for "twin"), is referred to four times in the New Testament. The biographical information from the Fourth Gospel presents Thomas as slow to understand. But for all his doubt, it is Thomas who makes the confession which is the climax of John's gospel. Legend associates Thomas, Bartholomew, Matthew, Simon, and Jude, the five "Apostles of the East," and tells of Thomas's missionary journey to India and his martyrdom at Madras. The Roman calendar has moved St. Thomas's Day to July 3 to get it out of Advent; the new Episcopal calendar retains the traditional date, December 21.

THE VISITATION

MAY 31

The visit by Mary to Elizabeth is a comparatively recent festival. It was first observed by the Franciscans in the thirteenth century, was added to the Roman calendar in 1389, and was extended to the whole church in 1441 at the Council of Basel. It is not observed in the East. The festival celebrates the occasion of the Magnificat, the Song of Mary. The day is principally a feast of our Lord, celebrating an early moment in the incarnation. In the Roman Catholic and the Episcopal revisions of the calendar this festival is moved from its traditional date of July 2 to this date in May so that it will come before the birthday of John the Baptizer and so make better chronological sense.

APPENDIX II: THE COMMEMORATIONS

MIKAEL AGRICOLA

APRIL 10

Agricola was born in Uusimaa, Finland. He was a good student and was sent to study under Luther and Melanchthon at Wittenberg. After receiving his master's degree, he returned to Finland and became the rector of the cathedral school and then assistant to the Bishop of Turku. Upon the death of the bishop, Agricola was consecrated his successor and gradually carried out a thoroughgoing evangelical reformation. He devised an orthography which is the basis for modern Finnish spelling, prepared an

ABC book and a prayer book, and translated the New Testament and the liturgy. He is remembered as a learned man, moderate and conciliatory, concerned for the well-being of his people.

AIDAN. See COLUMBA

AMBROSE

DECEMBER 7

Ambrose, one of the greatest and most beloved of church leaders (born at Trier c. 339), was the son of the Praetorian Prefect of Gaul. He became a lawyer and governor of Aemilia-Liguria with a seat at Milan. Upon the death of the bishop of Milan, the people demanded that Ambrose succeed him, although he was not yet baptized and only a catechumen. He agreed, however, and was baptized, ordained, and consecrated bishop on December 7, 374. As bishop, he was a famous preacher and defender of orthodoxy. He is partly responsible for the conversion of Augustine and, because he knew Greek, introduced Eastern theology to the West. He was one of the first to write Latin metrical hymns, and his hymns are still sung. He died Easter Eve, April 4, 397. With Jerome, Augustine, and Gregory the Great, Ambrose is one of the four doctors (i.e., teachers) of the Western church.

LANCELOT ANDREWES. See JOHN DONNE

ANSELM

APRIL 21

Anselm was born in Lombardy, c. 1033. He went to a humanistic school in France and became a monk, achieving a reputation as a teacher and spiritual director. When he visited England, he was persuaded to become Archbishop of Canterbury. For much of his career, he was caught in the conflict between church and state. A leading theologian and philosopher, he was the brightest light of learning between Augustine and Thomas Aquinas.

ANSGAR

FEBRUARY 3

Ansgar, a man of great personal piety, was born in 801 near Amiens, France. He was the first missionary to northwestern Europe, first going to Denmark in 826 but meeting with little success. In 829 he went to Sweden and in Birka built the first church in Scandinavia. In 831 he was consecrated Archbishop of Hamburg, with a view to making this a base for his missionary operations. When the Danes destroyed Hamburg in 845,

Ansgar was made Archbishop of Bremen and Hamburg. He returned to Sweden and Denmark and labored hard, but shortly after his death in 865, the work he had begun came to a halt; it was not resumed for two centuries. Ansgar is held in respect by Scandinavian Lutherans today, especially by the Danes. Numerous churches, societies, and educational institutions are named for him.

ANTHONY. See BENEDICT OF NURSIA

AQUINAS, THOMAS. See THOMAS AQUINAS

ATHANASIUS

MAY 2

Athanasius was born in Alexandria, c. 295. At the Council of Nicaea in 325, while still a deacon, he defended the divinity of Christ, and from that time on championed Christian orthodoxy against Arianism. Consecrated Bishop of Alexandria in 328, his 45-year episcopate was one of turmoil caused by civil authorities and heretical clergy. By his tireless defense of the faith, he earned the title, Father of Orthodoxy. The Athanasian Creed is named for him.

On this day one might also commemorate HILARY, Bishop of Poitiers (died c. 367), the Athanasius of the West, whose aim in life was the victory of orthodoxy over Arianism. His traditional feast day is January 14.

AUGUSTINE

AUGUST 28

Augustine, one of the great teachers of the church, was born in North Africa in 364. His mother, Monica, was a Christian and she tried without success to raise her son to be a Christian. Augustine studied at Carthage where he lived with a woman who bore him a son. In 384 he went to Milan to teach. There, under the influence of Bishop Ambrose, he was baptized at Easter, 387. In 391, on a visit to the city of Hippo, North Africa, he was chosen by the Christians there to be their pastor. He spent the rest of his life there, living in a community with his cathedral clergy under strict rule. His monastic rule has been adopted by numerous orders of men and women; Luther was a member of the Augustinian order.

JOHANN SEBASTIAN BACH, HEINRICH SCHUETZ, GEORGE FREDERICK
HANDEL

JULY 28

This day is given to the commemoration of the makers of music in the

church, specifically three German musicians. BACH was born in Eisenach in 1685. By the age of 18 he already had a considerable reputation as a composer, organist, and violinist. In 1708 he became organist in Weimar, and after 1723 he worked in Leipzig at the famous St. Thomas school. There he practiced his art of proclaiming the gospel through music. Bach remains one of the greatest figures in music and a principal ornament of the church of the Reformation. He died July 28, 1750, and is buried in St. Thomas Church, Leipzig.

SCHUETZ, the greatest German composer of his century and an inspiring figure in the history of music, was born in Koestritz a century before Bach, October 8, 1585. He studied in Venice and served as *Kappelmeister* at the court of the Elector of Saxony in Dresden. His choral settings of biblical texts shows a mastery never surpassed. He also introduced the opera to the German language. He died on November 6, 1672.

HANDEL, an exact contemporary of Bach, was born in 1685 at Halle, Germany. He studied law and music, and in 1710 he was appointed *Kappelmeister* to the Elector of Hanover. In 1712 he was invited to London where he remained for the rest of his life. Though his music is not church music in the strictest sense, his oratorios have been memorable proclamations of the Scriptures. His special significance lies in his ability to unite perfect artistry with the element of popularity, depth with sensuous beauty. He died April 14, 1759.

BARTOLOME DE LAS CASAS. See LAS CASAS

BASIL THE GREAT, GREGORY OF NAZIANZUS, AND GREGORY OF NYSSA
JUNE 14

This day commemorates the three Cappadocian fathers. BASIL (born c. 330) was educated in the best pagan and Christian culture of his day. He decided to become a monk and settled as a hermit by the river Iris, traveling on preaching missions with Gregory of Nazianzus. He was called (c. 364) by his bishop to defend orthodoxy against the Arian emperor Valens. In 370 Basil succeeded the bishop in the see of Caesarea. In addition to his eloquence and learning, Basil was renowned for his great personal holiness and is regarded as the father of Eastern communal monasticism. Monastic life in the Orthodox church is still based upon the principles which he laid down. He died at Caesarea on January 1, 379, but his traditional feast day is June 14.

GREGORY OF NAZIANZUS, called "The Theologian" in the East, was born in 329. He studied in Alexandria and Athens, became a monk, was or-

ained against his will, and in 372 was consecrated Bishop of Sasima. He never visited his see but remained in Nazianzus as suffragan to his father. In 379 he was called to Constantinople and, by his preaching, restored the Nicene faith. He was appointed Bishop of Constantinople, but resigned to retire to Nazianzus and then to his estate where he died.

GREGORY OF NYSSA, a younger brother of Basil, was born c. 330. He left his occupation as rhetorician to enter a monastery founded by his brother. He was consecrated Bishop of Nyssa, c. 371, and was deposed for a time by the Arians. An eloquent champion of the Nicene faith, he traveled considerably and was in demand as a preacher. He was a thinker and theologian of great originality and learning.

BEDE. See COLUMBA

BENEDICT OF NURSIA

JULY 11

The patriarch of Western monasticism was educated at Rome where the licentiousness of society led him to retire to a cave to live as a hermit. A community gradually grew around him, and he moved to Monte Cassino. There he elaborated plans for a reform movement and wrote his famous Rule. It seems that he was not ordained nor did he contemplate founding an order for clergy. The Roman Catholic and Episcopal calendars have moved his commemoration from the traditional March 21 to July 11 to avoid conflict with Lent.

ANTONY (c. 251-356) might also be remembered on this day. He was a hermit, the classic representative of the "desert fathers," and is regarded as the founder of monasticism because he gathered hermits into communities. Antony was highly regarded for his wisdom and integrity. Athanasius, who knew him personally, wrote his biography. His traditional feast day is January 17.

EIVIND JOSEF BERGGRAV

JANUARY 14

Berggrav (BEAR-grahf) was born in 1884 and was ordained by the Church of Norway in 1908. He was a teacher, then pastor of a rural parish in 1918, and became a prison chaplain in 1924. Elected Bishop of Tromsø in 1928, he was transferred to Oslo in 1937 where he served until his retirement in 1950. He was editor of the theological review, *Kirke og Kultur* (Church and Culture), the title of which indicates the field of his scholarship. The chief author of the declarations and confessional documents of the Norwegian resistance during World War II, he was

arrested on Good Friday 1942, and was imprisoned until the liberation of Norway in 1945. Until his death in 1959, he was a leader in the World Council of Churches and in the Lutheran World Federation.

BERNARD

AUGUST 20

“The honey-sweet teacher” (*doctor mellifluus*) was born near Dijon in 1090, one of the six brilliant sons of a Burgundian nobleman. In 1113 Bernard joined a new monastery at Citeaux, and two years later he was sent to start a new house at Clairvaux. It prospered, grew, and established some 68 daughter houses. Bernard was characterized by charity and attractiveness, nonetheless he attacked luxury among the clergy, the persecution of the Jews, and abuses of the Roman Curia. He was renowned as a great preacher. Sometimes called “the last of the Fathers,” he brought the prescholastic era to an end.

BIRGITTA OF SWEDEN

JULY 23

Birgitta (born c. 1303) was married at 13. Her father and her father-in-law were governors of provinces, important positions in the government of the country. Birgitta, therefore, moved easily in the highest circles of the royal court, where she denounced the wickedness she found. Her criticisms and warnings to kings and popes continued, and she tried to make peace between warring rulers. She founded the Order of the Holy Savior at Vadstena, an order consisting of both monks and nuns governed by an abbess. The cloister was one of the most important cultural and religious centers of Sweden during the Middle Ages. She made many pilgrimages to the principal shrines of Christendom, and while returning from a pilgrimage to the Holy Land, Birgitta died in Rome on July 23, 1373. Her feast day has traditionally been October 8, the date of her canonization in 1391, but the Roman Catholic calendar now commemorates her on July 23.

DIETRICH BONHOEFFER

APRIL 9

Bonhoeffer was born in 1906 in Breslau, the son of a psychiatrist at Berlin University, where the son began his university studies in 1924. He was a pastor briefly in Barcelona (1928-29) and then studied at Union Theological Seminary in New York. In 1930 he returned to Berlin and taught until his work was forbidden by the National Socialists. He directed a seminary in Pomerania and had great influence on the students there. He was arrested in 1943 for anti-war activities and imprisoned. On Sunday, April 8, 1945, in Flossenburg prison, after conducting a service, he was

taken away to be hanged. As he was taken away, he said to Payne Best, an English prisoner, "This is the end, but for me the beginning of life."

BONIFACE

JUNE 5

The apostle of Germany and perhaps the greatest Christian missionary of the Dark Ages was born in 680 at Crediton, Devonshire, England, and was originally called Wynfrith. He made an unsuccessful missionary journey to Frisia in 716, but returned and, in 719, went to Bavaria and Thuringia, where he laid the foundations of a settled church organization in Germany. He founded the famous Abbey of Fulda. In c. 747 he became Archbishop of Mainz, but resigned the see a few years later to return to his old mission in Frisia where he met with martyrdom at the hands of pagan attackers.

Together with Boniface, one might also remember WILLIBRORD (died 738), the apostle to Frisia, who with Boniface laid the foundations of Christianity in western Europe. Willibrord's traditional feast day is November 7.

JOHN BUNYAN

AUGUST 31

Bunyan is one of the most remarkable figures in seventeenth-century literature. Born in 1628, he was the son of a poor English tinker. He received only meager schooling and learned his father's craft. His *Grace Abounding to the Chief of Sinners*, which tells of his conversion, is one of the most enthralling autobiographies in the English language. Following his conversion in 1653, he joined a Baptist group and became a preacher. He spent many years in jail because of his dissenting religious views. A prolific and skilled writer, his *Pilgrim's Progress* is the most successful allegory in English literature and was, for centuries, standard religious reading.

JOHN CALVIN

MAY 27

CALVIN, the French reformer and theologian, was born in Picardy in 1509. He studied theology at Paris. He came to have doubts about his priestly vocation and about matters of faith, and so he began to study law at Orleans and Bourges. His final break with the Roman Catholic Church appears to have come in 1533, after a religious experience in which he believed he had received a mission to restore the church to its original purity. The first edition of his *Institutes of the Christian Religion* was

published in 1536. He organized the reform in Geneva and became a preacher and professor of theology there, giving himself to the establishment of a theocratic regime along Old Testament lines. By 1555 he was the uncontested master of the city which became a place of strictest morality. A logical and systematic organizer, Calvin is often described as lacking Luther's human warmth.

JOHN CAMPANIUS. See RASMUS JENSEN

CATHERINE OF SIENA

APRIL 29

Catherine was born in Siena in 1346. At an early age she had visions of Christ and decided to devote her life to God. After living in a closed-off room in her family's house for three years, she emerged to involve herself in a life of doing good works. She carried on a voluminous correspondence with leaders of church and state, persuading Gregory XI to return from Avignon to Rome. She was a woman of boundless energy who dealt effectively with rulers, diplomats, and leaders of all kinds and was also loved by the common people. She died in Rome at the age of 33. Highly regarded in northern Europe, her name was retained on a number of Lutheran calendars. The Roman Catholic calendar now observes her feast day on April 29, the day of her death.

CHRYSOSTOM, JOHN. See JOHN CHRYSOSTOM

CLARE. See FRANCIS OF ASSISI

CLEMENT

NOVEMBER 23

Very little is known of the life of Clement, sometimes considered the third successor of Peter as leader of the church at Rome. Irenaeus reports that Clement "had seen and consorted with the blessed apostles," but there is no proof of this. He is famous for the letter he sent as head of the church at Rome to the church at Corinth when some Corinthian Christians were in revolt against the leaders of their church. The letter is a model of pastoral concern and was well received by the Corinthians, read in their religious meetings for many years. On the strength of this letter, Clement is accounted the first of the Apostolic Fathers. According to tradition he died a martyr's death.

COLUMBA, AIDAN, AND BEDE

JUNE 9

Three confessors who kept alive the light of learning and piety in the British Isles during the Dark Ages are commemorated on this day. COLUMBA, abbot and missionary, came from a noble Irish family and founded several churches and monasteries in his native country. In 563, with 12 companions, he established a community on the island of Iona. He lived there 34 years, evangelizing the mainland and establishing monasteries on the islands nearby. His traditional feast day is June 9.

AIDAN, a monk of Iona, was sent to revive missionary work in England. Consecrated a bishop in 635, he established his headquarters on the island of Lindisfarne. From there he made long journeys to the mainland, strengthening Christian communities, founding new missionary outposts, and teaching the practices of the Celtic church. He was admired both for his asceticism and his gentleness. Aidan is said to have died of grief at the murder of St. Oswin (King Oswald of Northumbria) who had become a Christian at Iona and who was his companion in missionary travels. Aidan's traditional feast day is August 31.

BEDE, called "the Venerable," was a biblical scholar and the father of English history. At seven years of age he was sent to the monastery of Wearmouth and from there went to the monastery at Jarrow c. 681. He was made a deacon at the early age of 19 and a priest at 30. He traveled little and devoted himself to study, teaching, and writing. In the Roman Catholic and Episcopal calendars his feast day is May 25.

NICOLAUS COPERNICUS

MAY 24

Copernicus was born Mikolaj Kopernik, February 19, 1473, in Torun, Poland. Like many of his time, he latinized his name. He was a notable Renaissance man whose interests were universal and whose thirst for knowledge was insatiable. He gave himself to the study of mathematics, law, astronomy, and medicine at the universities of Cracow, Bologna, Padua, and Ferrara, and was, in addition, a canon of the Frauenburg Cathedral. He made his most lasting contribution in astronomy, going back to a theory first advanced by Aristarchus of Samos that the earth went around the sun. Removing the earth from the center of the picture of the universe was a bold break with the ideas accepted in his time. This intellectual revolutionary was also a humble and compassionate man.

LUCAS CRANACH. See ALBRECHT DUERER

CYRIL AND METHODIUS

FEBRUARY 14

These two brothers are known as the apostles to the (southern) Slavs. Cyril, the younger (born in 827), taught at the University of Constantinople; and Methodius (born 815) was governor of a province. They became priests and were sent by the emperor, Michael III, to preach the gospel in Moravia. They took an immediate interest in the vernacular language, and Cyril invented an alphabet, called Glagolitic or Cyrillic. In 869, on a visit to Rome, Cyril died. Methodius returned to his mission field and, despite opposition from the German bishops, labored there until his death in 885. The Czechs, Slovaks, Croats, Serbs, and Bulgars revere the memory of Cyril and Methodius as founders of their alphabet, translators of the liturgy into Slavonic, and builders of the foundation of Slavonic literature.

JOHN DONNE

MARCH 31

Born in 1573, and raised in a Roman Catholic family, Donne later became a member of the Church of England. After leading the life of a courtier, he lived in great poverty after his marriage. Following intense struggles of conscience, he gave in to the urging of the king and was ordained in 1615. In 1621 he was named Dean of St. Paul's Cathedral, London, and became the most celebrated preacher of his day. He was, in addition, a remarkable poet who mixed sensual passion, intellectual austerity, and fervent devotion.

On this day one might also remember LANCELOT ANDREWES (1555-1626), a learned preacher and patristic scholar and a translator of the Old Testament portion of the King James Bible.

DORCAS

JANUARY 27

Dorcas (or Tabitha) was a Christian at Joppa, who was known for her charitable works and her skill and generosity in making clothing. She was raised from death by Peter (Acts 9:36-42). Her name is perpetuated in the later Dorcas Societies of church women devoted to good works.

ALBRECHT DUERER

APRIL 6

Duerer, a painter and engraver, was the leader of the German Renaissance school who, after a period of travel, settled in his native Nuremberg. His work is a close examination of the splendor of creation—the human body, animals, grasses, and flowers. He never renounced the Catholic faith but was sympathetic with the Reformation; Luther, learning of his death, wrote, "Affection bids us mourn for one who was the best of

men, yet you may well consider him happy that he has made so good an end, and that Christ has taken him from the midst of this time of trouble . . . May he rest in peace with his fathers. Amen.”

LUCAS CRANACH (died 1553), the portraitist of the Reformers, might also be remembered on this day.

DUNSTAN

MAY 19

Dunstan, born c. 909, was attached for a time to the court. He became a monk at Glastonbury and was made abbot, c. 943. A strict ascetic, he completely reformed the monastery and made it famous for its learning. He was made Archbishop of Canterbury in 959, and with the king carried out a thorough reform of church and state. He supported the cause of learning and almost single-handedly revived monasticism in England, virtually extinct by the middle of the tenth century. He was also known as a musician, an illuminator, and metalworker.

JONATHAN EDWARDS

MARCH 22

Edwards was one of the most brilliant men America has produced. He was born in 1703 and at age 13 enrolled at Yale. In 1727, after a conversion experience, he was ordained to the ministry of the Congregational Church. In his congregation at Northampton, Massachusetts, he struggled to restore Calvinism against a drift toward Arminianism. He was a powerful preacher, and a widespread religious revival resulted. His continued struggle with his congregation led to his dismissal in 1750, however, and he became a missionary to the Indians in western Massachusetts. At Stockbridge he wrote his most important theological and psychological works. In 1757 he was elected president of the College of New Jersey (now Princeton), but within three months of assuming office he died as the result of an inoculation against smallpox.

JOHN ELIOT

MAY 21

Eliot came from Cambridge to America in 1631 and was called at once to the ministry at Roxbury, Massachusetts. As an Indian missionary he established 14 villages, inhabited by at least 1100 converted Indians, and founded the Society for the Propagation of the Gospel. His Indian translation was the first complete Bible printed in the colonies. The Puritan embodiment of gentle piety and sainthood, he died in 1690 at the age of 86.

DANIEL TAKAWAMBAIT, the first Indian minister, was ordained at Natick, Massachusetts, in 1681, and might also be remembered on this day.

ELIZABETH

NOVEMBER 17

Elizabeth, daughter of King Andrew II of Hungary, was born in the summer of 1207. At the age of 14 she was married to Louis IV, the Landgrave of Thuringia, to seal a political alliance. The marriage was a happy one and the parents lived with their three children in the Wartburg Castle near Eisenach. Elizabeth was generous to the poor and, with her husband, she founded two hospitals and sought work for the unemployed. Louis died of the plague September 11, 1227, while going to join a crusade. Elizabeth left the Wartburg and, having provided for her children, formally renounced the world on Good Friday 1228, joining the third order of St. Francis. She submitted wholly to the orders of a confessor, whose care of her was ruthless, and she lived her last years in unnatural austerity. She died November 17, 1231, at the age of 24, and is buried at Marburg. She has been one of the most beloved saints of the German people, and countless hospitals have been named for her.

ERIK

MAY 18

Erik IX ruled Sweden from c. 1150 until his death in 1160. On an expedition to Finland (c. 1155) he was accompanied by Henry of Uppsala who founded the church in Finland. Erik, a man of great personal goodness, was killed by a Danish pagan prince assisted by rebels. Erik has come to be recognized as the principal patron saint of Sweden. His body was interred in the cathedral at Uppsala, and his relics were not disturbed during the turmoil of the Reformation.

LEONHARD EULER

MAY 24

Euler (OY-ler) was born at Basle, April 15, 1707, the son of a Calvinist pastor. He studied theology, then turned to mathematics at which his father was also talented. He was called by Catherine I of Russia to teach physics and mathematics. In 1741 he was recalled to Berlin by Frederick the Great. At the age of 28 he lost the sight of his right eye and three years later was totally blind. He continued his enormously productive work nonetheless. He returned to Russia in 1766 and died at Petrograd September 18, 1783. Euler is regarded as one of the founders of the science of pure mathematics and made important contributions to mechanics, hydrodynamics, astronomy, optics, and acoustics as well.

JUSTUS FALCKNER. See RASMUS JENSEN

ELIZABETH FEDDE

FEBRUARY 25

Elizabeth Fedde was born on Christmas Day 1850 at Feda in Norway. She was trained as a deaconess, and in 1882 was asked to come to New York to minister to the poor and to Norwegian seamen. She established the Norwegian Relief Society in 1883, and in 1885 opened the Deaconess House in Brooklyn. Her influence was wide-ranging, and she established the Deaconess House and Hospital of the Lutheran Free Church in Minneapolis in 1889. She returned to Norway in 1895 and died there February 25, 1921.

THEODORE FLIEDNER

OCTOBER 4

Fliedner (FLEED-ner), the renewer of the diaconate, was born in 1800. His first parish (1822) was a small and poor congregation at Kaiserwerth near Düsseldorf. While on tours through Holland and England to collect funds for his parish, he came in contact with Mennonite deaconesses. (The female diaconate had died out nearly everywhere by the seventh century.) In 1826 he founded the Rhenish-Westphalian Prison Society, in 1833 the Magdalen Home for unwed mothers, and in 1835 the first German nursery school. He founded the Rhenish-Westphalian Deaconess Society, and on October 13, 1836, the first motherhouse was opened. By 1849 Fliedner was able to devote himself fully to deaconess work. Other motherhouses followed in France and Germany; his nurses served the public hospital in Berlin. He brought four deaconesses to the United States and founded the Pittsburgh motherhouse in 1849. In 1851 he laid the groundwork for a hospital and nurses' training school in Jerusalem. He died at Kaiserworth October 4, 1864.

GEORGE FOX

JANUARY 13

Fox, the founder of the Society of Friends, was born in Leicestershire, England, in 1624. In 1643 he felt a call to forsake all ties of family and friendship and travel in search of enlightenment. After long inner struggle, in 1646 he found relief in reliance upon the inner light of the living Christ. From then on he abandoned church attendance and began to preach this inner voice of God. He was frequently imprisoned for his preaching. He married and made his home at Swarthmore Hall but made frequent missionary journeys to Ireland, the West Indies, North America, and Holland. A magnetic personality of great spiritual power, he is an example of selfless devotion, patience in persecution, and ability in organization.

His followers called themselves "The Religious Society of Friends," but they were nicknamed "Quakers." Fox died at the age of 67.

FRANCIS OF ASSISI

OCTOBER 4

"The one saint whom all succeeding generations have agreed in canonizing" was born in 1182, the son of a wealthy cloth merchant. Francis assisted his father in business until the age of 20 when, during a border dispute, he was taken prisoner. Upon his return to Assisi he became seriously ill and dissatisfied with worldly life. After inner struggle, he decided to devote himself to prayer and the service of the poor. On February 24, 1209, he heard a reading of the Gospel appointed for St. Matthias's Day (Matthew 10:7-19) and interpreted the bidding as a personal call to leave everything. He gathered followers and drew up a simple rule of life. Francis traveled widely, preaching. He died on October 3, 1226. Francis's generosity, simple and unaffected faith, passionate devotion to God and humanity, his love of nature and his deep humility have made him one of the most cherished saints in the history of the church.

In 1212 CLARE, a noble lady of Assisi, accepted Francis's ideals and founded a similar society for women. She died in 1253 and her traditional feast day is August 12.

FRANCIS XAVIER. See XAVIER, FRANCIS.

PAUL GERHARDT

OCTOBER 26

Gerhardt, after studying theology at Wittenberg, was pastor of St. Nikolaikirche in Berlin from 1657 until his resignation in 1666. In 1669 he became archdeacon at Luebben. A thoroughgoing Lutheran in theology, he nevertheless was influenced by Catholic mysticism. He combined deep piety and trust in God with love of nature, and he ranks as one of the greatest hymn-writers of the Lutheran tradition. He died May 27, 1676.

GREGORY OF NAZIANZUS. See BASIL.

GREGORY OF NYSSA. See BASIL.

GREGORY THE GREAT

MARCH 12

Gregory was an important and wealthy political figure until he decided to sell his vast property, give the proceeds to the poor, and enter one of the

seven monasteries he had founded. He accepted election to the papacy only after great inner struggle and was a tower of strength to the church in a time of famine, flood, pestilence, invasion, and political struggle. He sent Augustine of Canterbury to England as a missionary, wrote on theological subjects, and effected important changes in the liturgy. His description of his role as pope was "servant of the servants of Christ." The Roman Catholic calendar has moved his commemoration to September 3 to avoid conflict with Lent. The Episcopal calendar retains the traditional March 12 date.

NIKOLAI FREDERIK SEVERIN GRUNDTVIG

SEPTEMBER 2

Together with Kierkegaard, Grundtvig is the most notable figure in Danish theology in the nineteenth century. He was born in 1783. Beginning with his ordination sermon in 1810, he attacked rationalism and was, therefore, not given a parish until 1821. Three years later, in 1824, he began a reforming movement, continuing his assault on rationalism and state domination of religion. With the Apostles' Creed as the standard of faith, he sought to restore orthodoxy and to renew the understanding of the church and the sacraments. He was the founder of folk high schools, an authority on Anglo-Saxon and Norse literature, and a hymn-writer. From 1839 to his death he was preacher at Vartov hospital in Copenhagen. He was given the rank and title of bishop in 1861, although without a diocese.

DAG HAMMARSKJÖLD

SEPTEMBER 18

Hammarskjöld was born in Jönköping, Sweden, 1905, the son of the Swedish prime minister. He studied law and economics at Uppsala and Stockholm. Gaining prominence as the chairman of the board of governors of the Bank of Sweden, he joined the foreign ministry as a financial advisor. In 1952 he was named chairman of the Swedish delegation to the United Nations and in 1953 was elected secretary-general, with reelection following in 1957. Hammarskjöld was killed in a plane crash September 18, 1961, near Ndola, Zambia (then Northern Rhodesia), while flying there to negotiate a cease-fire. Well-read in literature and philosophy, he kept a diary devoted to the study of his own soul and its relation to God. This remarkable book is considered by many as a classic of religious devotion.

GEORGE FREDERICK HANDEL. See BACH.

HANS NIELSEN HAUGE

MARCH 29

Hauge was a lay preacher who left a deep mark on Norwegian church life and piety. He had a religious experience on April 5, 1796, which convinced him of God's call to arouse his sleeping country. He began preaching in his own parish, then preached throughout the country. Itinerant preaching was against the law, and he was frequently arrested. Eventually he settled on a farm near Oslo and gained the respect of many church leaders. In his writings he emphasized a person's vocation as a service to God, warned against separatism, and urged his followers to remain faithful to the national church.

JOHANN HEERMANN

OCTOBER 26

Johann Heermann, the greatest hymnwriter between Luther and Paul Gerhardt, was born in 1585 at Raudten, Silesia. He showed interest in poetry while in school and published some poetic works in 1609. He became pastor at Koeben in 1611. He contracted tuberculosis in 1634, and resigned his pastorate in 1638, moving to Lissa in Poland. He died there February 17, 1647. His hymns are marked by a pastoral and mystical warmth which some have called "Jesus mysticism." His finest work is his "Ah, holy Jesus, how hast thou offended."

HENRY

JANUARY 19

Henrik, as he is called throughout Scandinavia, is the national saint of Finland. Born in England early in the twelfth century, he became Bishop of Uppsala, Sweden, in 1152. In 1155 Henry joined King Erik IX of Sweden on his crusade in Finland and, after the king returned home, remained behind to organize the church. Henry was killed by a Finnish farmer, but his cult spread rapidly through Sweden and Finland and was carried across Europe. Henry's epitaph is at Nousiainen, Finland, but his relics were removed to the cathedral in Abo (Turku) in 1300. He is regarded as the patron saint of Turku.

GEORGE HERBERT

MARCH 1

Born in 1593, Herbert became an orphan when he was young. The death of his patron, James I, together with the influence of his friend, Nicholas Ferrar, led him to the study of theology, though he excelled in classical scholarship and music at Cambridge and seemed destined for high political office. He was ordained a priest in 1630 and served as rector of Fugglestone with Bemerton near Salisbury for three years. He rebuilt the

church from his own funds and, known as "holy Mr. Herbert," was respected throughout the region. His poems breathe a gentle freshness and grace with a profound love of virtue, and some of his hymns are still sung ("Teach me, my God and King," "The King of love my shepherd is," "Let all the world in every corner sing"). He also wrote *A Priest to the Temple; or the Country Parson*, which describes the clergyman as well-read, temperate, given to prayer, and devoted to his flock. Herbert died of consumption March 1, 1633, at the age of 40.

JOHN CHRISTIAN FREDERICK HEYER

NOVEMBER 7

Father Hoyer was born in Helmstedt, Germany, in 1793. Because of the turmoil of the Napoleonic wars, he was sent, after his confirmation, to stay with an uncle in Philadelphia, where he delivered his first sermon at Zion Church in 1813 as a layman. He studied theology in Philadelphia and then in Goettingen, returning to the United States to be licensed as a missionary. Ordained a pastor by the Ministerium of Pennsylvania in 1819, he traveled extensively and was active in the work of Gettysburg College and Seminary. On July 31, 1842, he began his missionary work in the Telugu-speaking region of Andhra, India, establishing mission stations that became the basis of the Lutheran Church there. In 1857 he returned to America to evangelize and reorganize parishes and schools in Minnesota. In 1869 Father Hoyer, as he was now called (the title was not uncommon for respected Protestant clergymen in those days), returned to India for two years. He came home to Philadelphia for the last time to serve as chaplain of Mt. Airy Seminary and died November 7, 1873, at 81.

HILARY. See ATHANASIUS

JAN HUS

JULY 6

Hus was born of peasant parents in Bohemia, probably in 1371. Ordained a priest in 1401, in the following year Hus was named preacher in the Chapel of the Holy Innocents, a large church in which the preaching was in the Czech language. Deeply influenced by the writings of Wycliffe, Hus increasingly began to consider church abuses. His doctrinal statements were largely on matters of church discipline rather than on basic theological issues, but he was excommunicated in 1409. In 1414 he was summoned to the Council of Constance. There he refused to recant and was burned at the stake July 6, 1415. He is honored by Lutherans, Moravians, and Presbyterians.

IGNATIUS

OCTOBER 17

Ignatius of Antioch was probably of Syrian origin and became the second or third bishop of Antioch. Sentenced to death, he was sent to Rome for execution. During his journey to Rome, he wrote his celebrated letters which shed light on Christian faith and practice less than a century after Jesus' ascension. He urges his readers to unity and to faithfulness to the Eucharist. He was thrown to the beasts in Rome, probably in the Colosseum, but the details of his death are not known. A gentle, patient man, he was passionately devoted to Christ, anxious to imitate him in death.

IRENAEUS

JUNE 28

Irenaeus, "the first great Catholic theologian," forms an important link between East and West. Little is known of his life. He was born, perhaps at Smyrna, c. 130, and was strongly influenced by Polycarp. After studying in Rome, he was elected Bishop of Lyons, c. 178. His principal writing is a treatise against the Gnostics.

JAMES OF JERUSALEM

OCTOBER 23

The traditional Western identification of James, the brother of the Lord, with James the Younger (the Less) is rejected by nearly all New Testament scholars, since there is no evidence in the gospels that Jesus' brother was a disciple until he became a witness to the resurrection. The Eastern church commemorates James on this date and the festival has been accepted by several Anglican calendars. St. Paul and the book of Acts both testify to James's presence in the church at Jerusalem and his diplomatic resolution of the dispute between Jew and Gentile at the Council of Jerusalem (Galatians 2; Acts 15). According to church traditions and the Jewish historian Josephus, he was stoned to death, c. 62.

RASMUS JENSEN

FEBRUARY 20

Jensen, the first Lutheran pastor to North America, came in 1619 with an expedition sent by King Christian IV of Denmark. The expedition took possession of the Hudson Bay area, naming it *Nova Dania*. Within a few months of their arrival, most of the members of the expedition died, including Jensen.

On this day commemorations of three others may be observed. REORUS TORKILLUS was the first Lutheran pastor to organize a congregation in North America. He arrived in 1639 at Fort Christina (Wilmington, Delaware). He died September 7, 1643.

JUSTUS FALCKNER (1672-1723) was the first Lutheran pastor ordained in America (November 24, 1703). Falckner, a Halle pietist, was ordained in a full Latin service at Gloria Dei Church in Philadelphia by Andrew Rudman who was acting as suffragan of the Archbishop of Uppsala.

JOHN CAMPANIUS, in 1646 on Tinicum Island below Philadelphia, built the first Lutheran church building in America. He was in America from 1643 to 1648 and did missionary work among the Delaware Indians, translating the Small Catechism into the Indian language. He died in Sweden on September 17, 1683, at the age of 82.

JEROME

SEPTEMBER 30

Jerome was born Eusebius Hieronymus Sophronius (c. 342) at Stridon near Aquileia. He studied in Rome and was baptized there. After traveling, he devoted himself to the ascetic life with his friends at Aquileia. In 374 he went to Palestine, settling as a hermit in the Syrian desert for four or five years, where he learned Hebrew. He was ordained a priest at Antioch and spent time in Constantinople and Rome. In 386 he settled in Bethlehem. Working in a large rock-hewn cell, he translated the Bible into Latin, then the language of the people. This translation, the Vulgate, remained the standard Latin version for fifteen centuries. Jerome died September 30, 420, and was buried in the Church of the Nativity in Bethlehem. His body was later removed to Rome.

JOHN CHRYSOSTOM

SEPTEMBER 13

John Chrysostom (KRIS-iss-tum) was educated in law and in theology. He was ordained a deacon in 381 and a priest in 386, devoting himself to preaching in which he was skilled. (Chrysostom is Greek for "golden-mouthed.") He directed his preaching to the instruction and moral reform of Antioch; and proved to be an expert expositor of Scripture, able to see both the author's meaning and the practical application of the message, and opposing the allegorical interpretation common at the time. His *On the Priesthood* is a moving description of the responsibilities of the Christian minister. He was made Patriarch of Constantinople against his wishes in

398. In that office, he set about reforming the city, court, and clergy. His honesty, asceticism, and tactlessness earned him condemnation by the Synod of the Oak in 403. He was removed from office, restored, then removed again. Despite support from the people of Constantinople, the pope, and the entire Western church, he was exiled and deliberately killed by forced travel on foot in severe weather.

JOHN XXIII

JUNE 3

Angelo Roncalli was born in 1881 at Sotto il Monte in northern Italy to a family of farmers. He was ordained in 1904 and worked as a secretary to a bishop and professor at Bergamo Seminary. In 1926 he was made an archbishop and then the apostolic delegate in Istanbul. There, during World War II, he helped to arrange safe conduct for a boatload of refugee Jews. There also he made contacts with the Eastern church. He was named Nuncio to France in 1945; in 1953 he was made Cardinal and then Patriarch of Venice. At the age of 76 he was elected pope on October 28, 1958. He filled the few years of his pontificate with achievement, convening the Second Vatican Council in 1962 to "open the windows of the church" to let in the fresh air of the modern world. He was remarkable in his humility, and his death in 1963 was mourned by the whole world.

JOHN OF THE CROSS

DECEMBER 14

John of the Cross was born in 1542 of a poor family of noble origin. He entered a Carmelite monastery and was ordained a priest in 1567. Dissatisfied with the laxity of the order, he introduced the reform of Theresa of Avila. He was imprisoned by his superior, but he escaped and the separation between the Calced (shod) and the Discalced (barefoot) Carmelites took place. In 1581 he went to Granada where he became acquainted with the Arabian mystics. From 1588 he was the prior at Segovia. Again he became involved in a dispute with his superiors, fell ill, and died at Ubeda in 1591. His writings expound his mystical thought and personal experience, nourished by Scripture and psychological insight.

JOSEPH

MARCH 19

The husband of the Virgin Mary was a carpenter who is portrayed in Scripture as a devout and honest man, concerned for his wife and the Child. It seems that he was no longer living when Jesus began his ministry. The special remembrance of Joseph appears to have begun in the East and developed comparatively late in the West; the earliest commemoration was

held in the ninth century. The major emphasis on his commemoration was during the fifteenth century.

JUSTIN

JUNE 1

Justin was born (c. 100) of pagan parents. After a long search for the truth, he became a Christian and taught at Ephesus and at Rome. He and some of his students were denounced as Christians and, upon their refusal to make a pagan sacrifice, were scourged and beheaded. The record of their martyrdom, based on an official court report, survives. Justin, while possessing no great philosophical or literary skill, was the first Christian thinker to attempt to reconcile the claims of faith and reason.

TOYOHICO KAGAWA

APRIL 23

From a wealthy Japanese family, Kagawa (Kah-GAH-wah) was disinherited by his family when he became a Christian. He studied at the Presbyterian Seminary at Kobe, became aware of Christian responsibility in the face of social evils, and spent several years in the slums of Shinkawa. After studying modern social techniques at Princeton, he returned to Japan to devote himself to the improvement of social conditions. Imprisoned in 1940 as a pacifist, he was a leader in the movement for democracy in Japan after the war.

SOREN AABYE KIERKEGAARD

NOVEMBER 11

The father of the existentialist school of philosophy and theology was born in 1813 and lived a secluded and unhappy childhood. He passed his theological examination in 1840 but was never ordained. In 1854 he began his assault upon the established church, accusing it of accommodating the Christian revelation to human desires. His thought, deeply original and ascetic in mood, reveals his Lutheran heritage in its basic concerns and emphases. Many of his writings are of great devotional value and reveal a profound understanding of the redemptive work of Christ and the significance of the cross. He died at the age of 42.

MARTIN LUTHER KING, JR.

JANUARY 15

This Baptist minister was born in Atlanta, Georgia, in 1929. After graduate study at the University of Pennsylvania, Harvard, and Boston University, he became a pastor in Montgomery, Alabama, later returning to Atlanta. Influenced by the teaching of Thoreau and Gandhi, he

organized the "non-violent army" in the South to implement federal civil rights laws. In a crisis in Montgomery he enunciated a principle from which he never wavered: "We will not resort to violence. We will not degrade ourselves with hatred. Love will be returned for hate." In January 1957, he organized the Southern Christian Leadership Conference. He was awarded the Nobel Peace Prize in 1964. In 1968 he went to Memphis to lead a demonstration of striking sanitation workers and there, on April 4, on a motel balcony, was killed by an assassin. In some parts of the United States his birthday, January 15, has become a holiday, and his commemoration is therefore observed on that day rather than the day of his death.

MAGNUS BROSTRUP LANDSTAD. See WALLIN

BARTOLOME DE LAS CASAS

JULY 17

Originally a lawyer, Las Casas, the apostle of the Indies, accompanied the Spanish governor to Hispaniola in 1502. In 1510 he was ordained a priest, probably the first person ordained in the New World. He became a missionary and defended the interests of the Indians against exploitation by the Spanish settlers, despite the resentment of his compatriots. He was made Bishop of Chiapa, Mexico, in 1543, but in 1551 he retired to Valladolid where he continued to champion the Indian cause in his writings. He died at the age of 93.

LAWRENCE

AUGUST 10

Lawrence was born, probably of Spanish parents, early in the third century. As a young man he went to Rome and was made chief of the seven deacons of Rome responsible for handling the charities of the church and the properties used in worship. In an attempt to gain the treasures of the church, the emperor arrested, tortured, and killed Sixtus, the Bishop of Rome, and Lawrence. Lawrence's behavior in prison is said to have led to the conversion and Baptism of his jailer and his family. Lawrence was killed, it is said, by being roasted on a gridiron. The torture and execution of a Roman citizen by Roman authorities made a deep impression on the young church, and his martyrdom was one of the first to be observed by the church. St. Lawrence's day and those of St. Peter and St. Paul and of St. Michael were the three feasts dividing the Pentecost season.

LAZARUS OF BETHANY. See MARY OF BETHANY

DAVID LIVINGSTONE. See ALBERT SCHWEITZER

JOHANN KONRAD WILHELM LOEHE

JANUARY 2

Wilhelm Loehe (LAY-eh) was born at Fuerth, Germany, in 1808. When he was eight years old his father died. Young Loehe studied in Erlangen, there discovering the Lutheran Confessions. In 1837 he became pastor in a small village, Neuendettelsau. His efforts at getting a city parish were unavailing, and he remained there the rest of his life. He was a model parish pastor. He founded the Neuendettelsau Foreign Mission Society, sending pastors to North America, Australia, and Brazil, and assisted in the founding of the Missouri Synod. He fought for a clear confessional basis for the Bavarian church and was sometimes in conflict with the ecclesiastical bureaucracy. He founded the Society for Inner Missions and established a deaconess motherhouse at Neuendettelsau that had widespread influence. A student of the liturgy and its practical application in the life of his people, he saw Holy Communion as the center of congregational life.

MARTIN LUTHER

FEBRUARY 18

Born in Eisleben in 1483, Luther was ordained a priest in 1507. He taught biblical exegesis at Wittenberg from 1511 until his death. He posted his thesis concerning indulgences in 1517. In 1525 he married Katherine von Bora. He wrote voluminously, and of his written work his two Catechisms, his Bible translation, and his hymns (and thus the founding of German literature) are remembered most widely.

LYDIA

JANUARY 27

Lydia was a woman from Thyatira in Asia Minor, whose story is told in Acts 16:11-40. She was perhaps Jewish. She sold purple-dyed goods and was apparently well-to-do since that trade required considerable capital. She and her household were baptized by Paul, who with his companions stayed for a time at her house.

CLARA MAASS

AUGUST 13

Clara Maass was born in East Orange, New Jersey in 1876. She graduated from the new nursing school of the Newark German Hospital and served as a nurse in the Spanish-American War in 1898-1899 in Cuba. She volunteered to be a subject of experiments seeking the cause of yellow

fever. She survived her first attack but died of a second attack in 1901. In 1952 the Newark German Hospital changed its name to Clara Maass Memorial Hospital to honor her.

MARTHA OF BETHANY. See MARY OF BETHANY

MARTIN

NOVEMBER 11

Martin of Tours was born (c. 316) of a pagan family in the Roman province in what is now Hungary. He grew up in Lombardy and, at the age of 10, decided to become a catechumen. He served as a soldier in the Roman army but found it increasingly difficult to reconcile Christianity with the military life. Leaving the army (not without accusations of cowardice), he became a hermit. In 360 he went to Hilary, Bishop of Poitiers, and lived in a sort of monastic community. He was consecrated Bishop of Tours in 371, and chose to live not in the episcopal palace but in a cave, with his office in a nearby hut. He traveled widely, evangelizing rural Gaul and founding monasteries. He died November 8, 397, at a distant outpost of his diocese and was buried November 11. Martin Luther was baptized on St. Martin's day and given the name of this saint. Martin was one of the first holy men who was not a martyr to be publicly honored as a saint, and his influence was felt from Ireland to Africa and Asia.

THE MARTYRS OF JAPAN

FEBRUARY 5

In 1597 twenty-six Christians (six European Franciscan missionaries, a Japanese Jesuit priest, a Korean layman, fifteen Japanese laymen, and three young boys) were killed by crucifixion at Nagasaki. The Nippon Sei Ko Kai (the Holy Catholic Church of Japan) adopted this commemoration in its calendar in 1959 as a festival of all those who have given their lives for the Christian faith in Japan. The Episcopal church has also included this day on its calendar.

MARY, MARTHA, AND LAZARUS OF BETHANY

JULY 29

The members of this little family of Bethany were the friends of Jesus who provided a home for him where he found refreshment, especially before the passion. Their names, on differing dates, appear on lists of martyrs of the seventh and eighth centuries. MARY is identified in the Fourth Gospel as the woman who anointed Jesus before the passion. Traditionally, following the characterization drawn by Luke (Luke 10:38-42), MARTHA typifies the active life and Mary the contemplative. LAZARUS,

raised from the dead by Jesus, is, in the Fourth Gospel, a sign of the eternal life possessed by those who believe. The Roman Catholic calendar commemorates Martha alone on July 29 and Mary, together with Mary the wife of Cleopas and Mary the mother of James, on May 25. The Episcopal church commemorates Mary and Martha together on July 29.

PHILIPP MELANCHTHON

JUNE 25

Melanchthon was born in 1497 and, after study at Heidelberg and Tubingen, became professor of Greek at Wittenberg in 1518. His attitude toward Christianity was far more humanistic than that of most reformers. He had a deep love of learning. His biblical criticism broke new ground by abandoning the medieval four senses and by treating the Bible like the classics, emphasizing the need of history and archeology for understanding. Always conciliatory, he has at times been accused of undue compromise. He died April 19, 1560.

METHODIUS. See CYRIL AND METHODIUS

MICHELANGELO BUONARROTI

APRIL 6

Born in 1475, Michelangelo became the most influential late Renaissance artist, earning fame as a painter, sculptor, architect, and poet. His writings disclose a profound piety; his art embodies a new concept of human dignity, projecting the human body on a new scale of grandeur. His contemporaries believed him to be divinely inspired, and he saw in sculpture an allegory of divine creativity and human salvation. Some of his noblest works are the Sistine Chapel, the David, the Moses, the Pieta, the Medici Chapel, and the library of San Lorenzo. He was one of the architects of St. Peter's Basilica. Michelangelo died February 18, 1564 at the age of 89.

MONICA

MAY 4

Monica (the oldest spelling is Monnica), the mother of Augustine, apparently was a native of Tugaste, North Africa. At the age of 40 she was left a widow with three children. She prayed earnestly for the conversion of the eldest, Augustine, following him to Rome and then to Milan. There she witnessed her son's conversion. She died returning to Africa. In Book IX of his *Confessions*, Augustine writes tenderly of her and of her dying wish to be remembered at the altar of the Lord. Her commemoration developed late in the Middle Ages. Those congregations which observe Mother's Day

can give it a more historical and liturgical turn by commemorating Monica. The Roman Catholic calendar has moved her commemoration to August 27, the day before the commemoration of her son.

HENRY MELCHIOR MUHLENBERG

OCTOBER 7

Muhlenberg was born in Einbeck, Germany, in 1711. He graduated from Goettingen University, studied at Halle, and was sent to America in response to the request of congregations there for a pastor. He arrived in Charleston, South Carolina, September 23, 1742, and labored 45 years in America, traveling incessantly, corresponding widely, keeping a valuable journal, and setting the course of Lutheranism for generations to come. He established the first Lutheran synod in America, the Ministerium of Pennsylvania, on August 26, 1748, when delegates met in Philadelphia. He submitted a liturgy to the synod which was ratified and remained the only authorized American Lutheran liturgy for 40 years. The pastoral concern of the patriarch of the Lutheran church in America enabled Lutherans to make the transition from the state churches of Europe to the independent churches of America.

KAJ MUNK

JANUARY 5

This Danish pastor, patriot, and playwright (his first name rhymes with "high") was born in 1898 and orphaned at the age of six. He was ordained in 1924 and became pastor at Vederso, one of the smallest parishes in Denmark. His writings discuss a wide variety of topics. His plays frequently deal with the eventual victory of the Christian faith despite its ineffective presentation by a weak church. Feared by the Nazis because his patriotic articles and sermons helped to strengthen the Danish resistance movement, he was arrested on January 4, 1944; the next day his body was found in a ditch. His martyrdom only increased the determination of the resistance movement.

JOHN MASON NEALE

JULY 1

Neale was born in London, January 24, 1818. He studied classics at Cambridge and was associated there with the movement for church renewal. Ill health prevented him from being rector of a parish and so his life was spent as warden of Sackville College in East Grinstead. He was the founder of the Sisterhood of St. Margaret. He is remembered today for his translations of the great hymns of Christian antiquity, making them

available to English-speaking churches. He died on the Feast of the Transfiguration, August 6, 1866.

NESIB, ONESIMOS. See ONESIMOS

NICHOLAS

DECEMBER 6

Nicholas is a most popular saint about whom very little is known historically. Tradition reports that he was religious from infancy, devoted his life to good works, was generous to the poor, and died peacefully. He was much loved for his kindness, and perhaps more churches have been dedicated to him than to any other saint. He is regarded as the patron of sailors, children (he is the prototype of Santa Claus), and of Russia.

PHILIPP NICOLAI

OCTOBER 26

Nicolai was born in 1556 in a parsonage in Mengerlinghausen, Germany. After studying theology at Erfurt and Wittenberg, he became pastor in Herdeke, where his father had introduced the Reformation. In 1586 he served secretly in Cologne, meeting for worship in members' houses. He was called to Unna, in Westphalia, and ministered there amid the plague which killed 1300 of his parishioners. During this dreadful time he wrote a book of meditations based on St. Augustine which included in an appendix "Wake, awake for night is flying" and "How brightly beams the morning star." His tunes for these texts have been called the king and queen of chorales. In 1601 he became pastor of St. Catherine's Church, Hamburg, and was a skillful preacher. He died October 26, 1608.

FLORENCE NIGHTINGALE

AUGUST 13

Florence Nightingale was born in 1820 in Florence, Italy, from which she received her name. She was interested in nursing from an early age and began regular hospital visiting, c. 1844. She studied nursing at Alexandria, and visited Fliedner's deaconesses at Kaiserwerth and trained there in 1851. She headed a hospital in London in 1853, and the following year she went to the Crimea to organize the care of wounded English soldiers. She returned to England in 1856 in weakened health, but continued to advise on health care in the American Civil War and the Franco-Prussian War (1870-1871).

LUDWIG NOMMENSEN

MAY 23

The apostle to the Bataks was a man of deep faith, courage, and prophetic vision. Born in 1834 in Schleswig-Holstein, he left in 1861 for Sumatra and labored there among the Bataks, a large tribal group then untouched by either Islam or Christianity. The developing church had a thoroughly Batak flavor—a Bible translation, acceptance of features of customary law, and training of Batak Christians as evangelists, pastors, and teachers. The Batak church of today is his living memorial.

OLAF

JULY 29

Olaf Haraldsson (born c. 995) while still young went on Viking raids with his foster father. After a dream and Baptism (or confirmation) in France in 1015, Olaf sailed for Norway and in the next year had made himself king of his country. From this time on, Christianity was the dominant religion of the realm. He revised the laws of the nation, and his "Laws of St. Olaf" became the basis of all later Norwegian jurisprudence. He enforced the laws with strict impartiality and thereby alienated some of the aristocracy. He was driven from the country by the combined forces of Denmark and Sweden. In 1030, during an attempt to regain his kingdom, Olaf was killed in the battle of Stiklestad. He was buried in Trondheim where a splendid cathedral now rises over his burial place. Soon after his death, Olaf was recognized as patron and "eternal king of Norway," and his deeds were celebrated in saga, painting, and sculpture.

OLGA

JULY 15

Olga, Princess of Kiev, was born in Pskov, Russia c. 890. She was probably of Slavic descent. She married Igor, Prince of Kiev in 905 and after his death on a campaign in 945 acted as regent for their son. She was praised for her courage and ability as a ruler. She became a Christian and visited Constantinople. Her son resisted all efforts at his conversion to Christianity, but her grandson, Vladimir, effected the Christianization of his people c. 988. Olga died at Kiev July 11, 969 and was given a Christian burial by her son.

ONESIMOS NESIB

JUNE 21

Onesimos, born 1855, was captured by slave traders and taken from his Galla homeland in western Ethiopia to Eritrea where he was bought and freed by Swedish missionaries. They educated, baptized, and shared with him their concern for the evangelizing of the Galla. Onesimos became an evangelist, translated the entire Bible into Galla, and, in spite of difficulties, returned to preach the gospel in his homeland. He died at Nekemte,

Wollega Province, Ethiopia, according to the Ethiopian calendar on Sunday, Sene 25, 1923 (the Gregorian date is June 21, 1931). According to the diary of Olle Eriksson, a missionary who conducted the funeral service, Onesimos fell ill just before he reached the present Mekane Yesus Church at Nekemte where he was to preach. He died peacefully in the evening. His tombstone reads, "O land, O land, hear the Word of the Lord."

PATRICK

MARCH 17

Patrick was born in Britain or Gaul and was captured as a slave at the age of 16. He was taken to Ireland and served as a herdsman there. After six years he escaped and returned to his family and home; there he studied and was ordained. In 432 he was consecrated bishop and went back to Ireland preaching, establishing churches and religious communities, organizing the scattered Christian communities he found in the north, and bringing the country much closer to the Western church.

PERPETUA AND HER COMPANIONS

MARCH 7

In 202 Lucius Septimus Severus, Roman emperor, forbade conversions to Christianity. Perpetua and other African catechumens were imprisoned and, after their Baptism, were condemned to execution in the arena at Carthage. According to the contemporary account of the martyrdom, Perpetua and Felicity survived the wild beasts and were killed by the sword, having first exchanged the kiss of peace.

OLAVUS AND LAURENTIUS PETRI

APRIL 19

These brothers were instrumental in the Reformation in Sweden. Olavus was born in 1493, Laurentius in 1499, both at Orebro. Both were educated at Wittenberg. OLAVUS was ordained a deacon, later a priest. He prepared a Swedish translation of the New Testament based on the Latin Vulgate, but with some reference to Luther's translation from the Greek. In 1531 he prepared a Swedish mass, and in 1536 he prepared a collection of hymns in Swedish. He died on April 19, 1552.

LAURENTIUS was appointed to a professorship at Uppsala in 1527. He was ordained a priest and four years later (September 22, 1531) was consecrated Archbishop of Uppsala, the first evangelical primate of Sweden. In 1561, at the coronation of King Erik XIV, Archbishop Petri preached a sermon setting forth the principles of the Reformation. He assisted his brother in the translation of the Bible and in the revision of the liturgy. He died September 22, 1573.

PHOEBE

JANUARY 27

Phoebe was a “deaconess” or helper of the church at Cenchreae, the eastern seaport of Corinth. St. Paul praises her as one who has looked after a great many people (Romans 16:1). She may have been the bearer of the letter to the Romans, and since she was free to travel, may perhaps have been a widow.

POLYCARP

FEBRUARY 23

Polycarp, born c. 69, is an important link between the apostolic age and the great Christian writers who flourished at the end of the second century. Irenaeus reports that Polycarp had conversation with John “and with the rest of those who had seen the Lord.” His epistle to the Philippians quotes I John 4:3, and thus is important for its testimony to the New Testament. A stalwart defender of orthodoxy, Polycarp was arrested during a public pagan festival, refused to recant his faith, and was burned to death. The *Martyrdom of Polycarp* is an eyewitness account of his death and gives this date as the day of his martyrdom. His followers expressed their intention to celebrate annually “the birthday of his martyrdom.”

THE PRESENTATION OF THE AUGSBURG CONFESSION

JUNE 25

The *Confessio Augustana* was written largely by Philipp Melanchthon in language of studied moderation and was presented at Augsburg to the Emperor Charles V on June 25, 1530. In 1580, when the *Book of Concord* was drawn up, the unaltered Augsburg Confession was included as the principal Lutheran confession. In many ways this day, rather than October 31, is the suitable occasion to remember the Reformation.

HEINRICH SCHUETZ. See BACH

ALBERT SCHWEITZER

SEPTEMBER 4

Schweitzer was born in 1875 in Alsace and was educated at Strassburg, Berlin, and Paris. In 1899 he became a parish pastor in Strassburg and in 1902 began to teach at Strassburg University. His *Quest of the Historical Jesus* appeared in 1910, expounding his interpretation of Jesus' eschatological vision; in 1912 he applied the same principles to St. Paul. During that year he also received his medical degree and, in the following year, gave up his distinguished academic career to devote himself to the care of the sick and to missionary activities at Lambaréné in Africa. He was awarded the Nobel Peace Prize in 1954. In addition to his theological, medical, and

missionary accomplishments, he was a highly regarded organist and interpreter of Bach.

DAVID LIVINGSTONE (1813-73), the missionary and explorer, might also be commemorated with Schweitzer. Livingstone was passionately interested in all aspects of Africa and its people, and an opponent of the slave trade. He died May 1, 1873, in the village of Ilala, Zambia.

SEATTLE

JUNE 7

Seattle was born (c. 1790) in the Puget Sound area of Washington. He was chief of the Suquamish tribe and became chief of the allied tribes, the Duwamish Confederacy. Unlike many of his time, he rejected war and chose the path of peace. In the 1830s he became a Roman Catholic and from that time lived in such a way that he earned the respect of both Indians and white men. He died June 7, 1866, and on the centennial of his birth the city of Seattle, Washington, named for him against his wishes, erected a monument over his grave.

SERGIUS OF RADONEZH

SEPTEMBER 25

Sergius, the most beloved of all Russian saints, was born at Rostov, Russia, c. 1314. Driven from his home by civil war at the age of twenty, Sergius with his brother Stephen, took up the life of a hermit and was, in time, joined by others. He was noted for his respectful attitude toward nature and his use of his influence to preserve peace among quarreling princes. Offered the metropolitan see of Moscow in 1378, Sergius refused it. He died at Holy Trinity Monastery, Moscow, in 1392.

SILAS. See TIMOTHY

LARS OLSEN SKREFSRUD

DECEMBER 11

The apostle to the Santals was born (1840) in Lysgaard, Norway, to a very poor family. He was repeatedly frustrated in his early ambitions to become a pastor, a poet, and a drummer in the army. He became a farmer and a carpenter, given to drink. Apprehended in a bank robbery at the age of 19, he spent four years in prison. There, reading religious books and talking with a visiting pastor, he devoted his life to Christ. Rejected by his family and friends, he worked his way through a mission institute in Berlin with single-minded devotion. He left for India in 1863 and in the following year reached Calcutta with a Danish engineer, H. P. Borresen, and went to preach to the Santals, an oppressed tribe in northern India. Skrefsrud

learned the language, wrote a grammar and dictionary, and translated the gospels and the Small Catechism, as well as defended the Santals from their traditional oppressors and taught them agriculture, irrigation, carpentry, and other useful arts. After enormous hardship, on a trip back to Europe in 1873 he was received with acclaim and ordained by the Church of Norway. He returned to India and, despite a stroke, continued the mission. He died December 11, 1910, and was buried beside the mission station he founded.

NATHAN SODERBLOM

JULY 12

Söderblom was born in 1866 at Trönö. He studied at Uppsala and was ordained in 1893. He was chaplain to the Swedish legation in Paris and studied comparative religion in that city. In 1901 he became professor at Uppsala, lecturing also in Paris and Leipzig. In 1914 he was appointed archbishop and continued his efforts to achieve an evangelical catholicity among Christian communions through a practical approach. He supported the cause of ecumenism, advocated practical cooperation of Christians on social questions, and encouraged the liturgical movement. He was awarded the Nobel Peace Prize in 1930. His work as archbishop was directed toward the intellectuals and the working classes who were alienated from the church.

DANIEL TAKAWAMBAIT. See JOHN ELIOT

HUDSON TAYLOR. See XAVIER

THERESA OF AVILA

DECEMBER 14

Theresa was born in 1515 of an old Spanish family. In 1533 she entered a Carmelite monastery but remained without enthusiasm. In 1555, while praying, she was converted to a life of perfection, and she withdrew to form a community where the primitive rule of the Carmelites was observed. A woman of strong character and of great practical ability, her lasting influence as a spiritual writer lay in her enunciation of the states of prayer between meditation ("quiet") and ecstasy ("union"). She successfully combined a life of contemplation and a life of activity, and died October 4, 1582.

THOMAS AQUINAS

MARCH 7

Thomas was a brilliant and creative theologian and philosopher. When he decided to enter the Dominican order, his family opposed his intention and held him prisoner for fifteen months; his intention persisted and he joined the order in 1244. He taught in Italy and in Paris during his relatively short life. He was an incarnation of the Dominican ideal of transmitting the fruits of contemplation to others, which Thomas said was a far greater thing than simply contemplating. His prodigious writings put his stamp on the scholastic tradition of theology, making him one of the most influential of the theologians of the Western church. Certain eucharistic hymns have generally been ascribed to him; his eucharistic collect has been used among Lutherans on Maundy Thursday. He died at the age of 49 while traveling to the Council of Lyons.

TIMOTHY, TITUS, AND SILAS

JANUARY 26

On the day following the commemoration of the conversion of Paul, three of his companions are commemorated. TIMOTHY accompanied Paul on his second missionary journey and became the intimate friend to whom Paul entrusted the mission at Thessalonica (1 Thessalonians 3:2) and Corinth (1 Corinthians 4:17). He was with Paul at Rome and, according to Eusebius, became the first Bishop of Ephesus. A fourth century account of his acts tells of his martyrdom on January 22, 97.

TITUS joined Paul on the journey to the apostolic council at Jerusalem (Galatians 2:1). He was later sent on a difficult mission to Corinth (2 Corinthians 8:6 ff.), and also worked in Crete and Dalmatia. According to Eusebius, Titus was the first Bishop of Crete. The Roman Catholic and Episcopal calendars commemorate Timothy and Titus together on January 26.

SILAS was a companion of Paul on his first visit to Macedonia and Corinth. An uncompromising preacher, Silas was commended by Paul for his faithfulness and steadfastness. Tradition says that he died in Macedonia.

REORUS TORKILLUS. See RASMUS JENSEN

JURAJ TRANOVSKY

MAY 29

The "Luther of the Slavs" and father of Slovak hymnody was born in 1592 in Silesia, the son of a blacksmith. He studied theology at Wittenberg and taught for some years in Prague. He was pastor in Moravia from 1616

to 1620 and in Liptovsky Mikulas in Slovakia. He was a great compiler of hymns, and his hymnal, *Cithara Sanctorum* (Lyre of the Saints), which appeared in 1636, has remained the basis of Slovak Lutheran hymnody to the present day. His liturgical activity was of great importance for Lutheranism in Bohemia, Silesia, Poland, and Slovakia. Slovaks, Czechs, Poles, and Slovenes all recognize him as their countryman.

WILLIAM TYNDALE

OCTOBER 6

Tyndale was born in Gloucestershire (c. 1494), and studied at Oxford and Cambridge. He conceived the project of translating the Bible into English (c. 1522). The Bishop of London refused support, so Tyndale settled in Hamburg. His translation of the New Testament was published in 1525 at Cologne. The Pentateuch followed in 1530 and the Book of Jonah in 1531. He spent the rest of his years in the English House at Antwerp, revising the New Testament translation. His translations from the Greek and Hebrew were in straightforward, vigorous English; they remain the basis of the Authorized Version and the Revised Standard Version. He was arrested as a heretic in 1535, imprisoned, strangled, and burned at the stake at Vilvorde, near Brussels, in 1536. It is reported that his last words were, "Lord, open the king of England's eyes."

VLADIMIR

JULY 15

After much hesitation, Prince Vladimir of Russia was baptized, c. 989. His life had been brutal, bloodthirsty, and dissolute, but he took his new religion seriously and sought to impose it upon his people. Despite his forced conversions, he was respected for the change in his life, his kindness toward criminals, his generosity toward the poor, and his support of Greek missionaries.

JOHAN OLOF WALLIN

JUNE 30

Wallin was born in 1779 and received his doctorate in theology in 1803. He was made Dean of Västerås in 1816, and in 1837 (two years before his death) was consecrated Archbishop of Uppsala. He was the leading churchman of his day in Sweden, yet his lasting fame rests upon his poetry and his hymns. In the Swedish hymnbook of 1819, which contains 500 hymns, about 130 were written by Wallin and approximately 200 were revised or translated by him. For more than a century the Church of Sweden made no change in the 1819 hymnbook. Wallin has been praised as the unsurpassed interpreter of collective feeling in Swedish literature.

On this day a commemoration of MAGNUS BROSTRUP LANDSTAD might be observed. A pastor born in 1802, Landstad is the dominant figure in Norwegian hymnody. He died October 8, 1880.

ISAAC WATTS

NOVEMBER 25

The father of English hymnody was born in Southampton in 1674. He attended the Dissenting Academy at Stoke Newington from 1690 to 1694 and became a private tutor for a time. While pastor of the Independent congregation in Mark Lane, London, his health deteriorated and, in 1712, he resigned and spent the rest of his life at Abney Park, Stoke Newington. His hymns, most of them based on psalms, reflect a strong and serene faith, and they firmly established hymn singing in the English church.

JOHN AND CHARLES WESLEY

MARCH 2

JOHN, who was born in 1703, was ordained a priest of the Church of England. Having gathered around him at Oxford a group of scholarly Christians, he became a central figure in the rise of Methodism. In 1735, with his brother Charles, he went to Georgia; their preaching against the slave trade and gin alienated the colonists, and in 1736 he returned home. On May 24, 1738, John heard a reading from Luther's *Preface to Romans* at a meeting in Aldersgate Street, and he had the experience of religious conversion. He spent the rest of his life in evangelistic work, traveling widely. In the course of this ministry an increasingly independent organization grew up that was less and less a part of the Church of England.

CHARLES was ordained in 1735; he experienced conversion on May 21, 1738, and entered upon an itinerant ministry. He was a gifted and indefatigable hymn writer. A gentle and attractive person, Charles remained faithful to the Church of England and was irritated by John's ordinations. Together with George Whitefield, the Wesley brothers revitalized Christianity in eighteenth century England. Charles died March 29, 1788.

WILLIBRORD. See BONIFACE

CATHERINE WINKWORTH

JULY 1

Catherine Winkworth and John Mason Neale are commemorated on the same day. She made the riches of German hymnody available to the English-speaking world by her translations; he by his translations made

available the riches of Greek and Latin hymnody. Miss Winkworth was born in London September 13, 1827 and spent most of her life in Manchester. Her *Lyra Germanica* (1853), which was a collection of translations of German hymns, was enormously popular. She supported efforts toward the recognition of women's rights, and in 1869 she and her sister were delegates to the German Conference on Women's Work held in Darmstadt. She died near Geneva July 1, 1878.

FRANCIS XAVIER

DECEMBER 3

Francis Xavier (ZAY-vee-er), the apostle to the Indies and to Japan, one of the greatest Christian missionaries, was born in Navarre in 1506 of an aristocratic Spanish-Basque family. He met Ignatius Loyola at the University of Paris. They, with five others, took vows to follow Christ in poverty and chastity and to evangelize the heathen. All seven were ordained priests at Venice in 1537. At the invitation of John III of Portugal, Francis left Lisbon to evangelize the East Indies. He set up headquarters in Goa and preached there, in India, and Ceylon. In 1549 he landed in Japan, returned to Goa in 1552, and left for China in the same year, but fell ill and died on the island of Chang-Chuen-Shan before he could enter the country. Francis's work is remembered for the extent of his journeys—despite his inevitable seasickness—and for the large number of his converts.

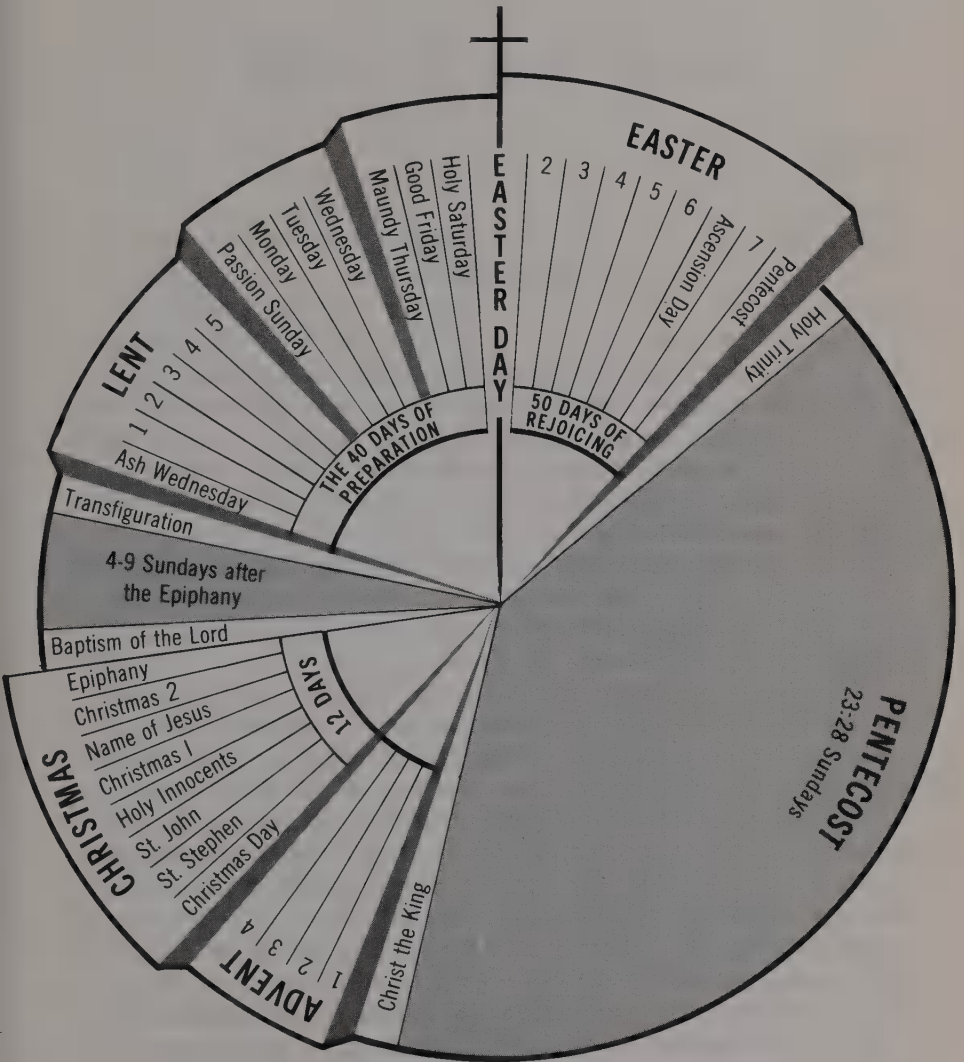
Also on this day one might remember HUDSON TAYLOR, a Baptist missionary and founder of the China Inland Mission. He died June 3, 1905.

BARTHOLOMAEUS ZIEGENBALG

FEBRUARY 23

Ziegenbalg (ZEEG-en-bahlg), believed to be the first Protestant missionary, was born in 1682 in Saxony. Orphaned at an early age, he came under the influence of the Pietists and studied at Halle. In 1705 King Frederick IV of Denmark sent Ziegenbalg and Heinrich Pluetschau as missionaries to the Danish colony of Tranquebar on the southeast coast of India. They arrived there July 9, 1706. Overcoming numerous obstacles—poor health, lack of support from the church, opposition of civil authorities—Ziegenbalg established mission schools, a seminary for native preachers, and built a church called New Jerusalem which is still in use. He learned the Tamil language and translated the Small Catechism, the New Testament, parts of the Old Testament, and compiled a grammar. He studied religious conditions in the mission area, and wrote penetrating studies of South Indian Hinduism. He died at Madras in 1719.

APPENDIX III: THE CHURCH YEAR



THE CHURCH YEAR

3

MUSIC AND WORSHIP

A LUTHERAN UNDERSTANDING OF WORSHIP AND MUSIC

Just as there is no Lutheran liturgy, but only a Western liturgy as practiced by Lutherans, so there is no Lutheran music for worship, but only liturgical music as used by Lutherans. This means that Lutherans have not only the strong music of their own backgrounds to draw upon for worship, but that they can broaden their view of worship music to embrace other traditions that will support the Lutheran understanding of worship.

The purpose of music in Lutheran worship is to enable the worshipping members of the body of Christ to give praise to their Lord and king and to assist in the proclamation of the Gospel and the celebration of the sacraments.

The peculiar qualities that mark music for Lutheran worship grew out of the events of the German Reformation and developed in succeeding centuries of cultural evolution in Europe and America. Several elements might be identified as characterizing Lutheran church music practice.

1. It is doxological in that it is permeated with expressions of praise to God, the object of our worship; he is extolled for his mighty acts of the past, for his continuing love and care for us, and for the glory that he yet will bestow upon us.

2. It is profoundly scriptural in that it intends not just to convey the mood or superficial impression of the Word, but to impart the whole counsel of God, the eternal truths as articulated in Holy Scripture.

3. It is liturgical in that it reflects the church's desire for ordered eucharistic worship within the recurring rhythm of the church year and the regular praying of the office within the rhythm of the day. Each incorporates changing elements within a basically unchanging plan.

4. It is participatory in that the people of God themselves present some of the chief parts of the liturgy and, to the extent that their ability and training permits, assist directly in leadership roles.

5. It is traditional in that it perpetuates and builds upon the best of the past and rejects that which is inferior or transient.

6. It is eclectic in that it absorbs those practices, styles, techniques, and media that serve it best—regardless of source or association.

7. It is creative in that it constantly seeks to explore new means of expression that will effectively relate to contemporary experience.

8. It aspires to excellence of conception and execution, for it acknowledges that, while the Lord accepts any heartfelt worship, he also rightfully demands that we offer him no less than our best.

Luther's three great contributions to the music of worship were the retention with modifications of the historic mass and office (with some of their music), the increased participation of the laity in the services, and the pursuit of excellence in the type and execution of music performed in worship.

The retention by Luther of the mass and Matins and Vespers forms meant that the composers and performers of the church would continue to be able to draw on and develop the rich textual and musical resources of the past, particularly the musical elements of rhythm, melody, and form, and to use these as constituent elements for the creative developments of the future. It also meant that many of the inspiring liturgical texts and ceremonial rites would continue to be available for future musical enrichment.

Perhaps Luther's most widely recognized musical achievement was his forceful and inspirational encouragement of congregational song in worship. To stimulate a practical manifestation of the doctrine of the "priesthood of all believers" he encouraged the practice of hymn singing by the people. He wrote many hymns himself, and he stimulated the original and "borrowed"¹ contributions of others in what eventually became one of the greatest outpourings of creative efforts of poets and musicians in the history of the church. These hymns were not just general multi-purpose songs with pleasant tunes to give the people something entertaining to sing. Rather they contained noble texts set to excellent tunes (not necessarily easy for the people to sing at first), designed for specific liturgical use to impart specific scriptural and doctrinal truths. Besides the songs of the "ordinary" (the invariable parts of the Eucharist) such as "Wir glauben all in einem Gott" ("We all believe in one true God," *LBW* 374), intended by

Luther as a substitute for the spoken creed of the mass, his work gave rise to a later innovation: the creation of the *de tempore* hymn, the Hymn of the Day—one of the most promising developments of Reformation hymnody after the chorale itself. This designation of a hymn “proper” has tremendous implications for contemporary practice since it makes available on a systematic basis outstanding examples of traditional and contemporary hymnody with all of its supporting choral and instrumental literature.

Luther also set a standard of excellence of musical practice in worship in that he sought to present to the Lord his finest offerings. As an experienced singer, lute player, and as a composer of considerable skill, he was keenly interested in the development of a worthy church music practice. He sought and accepted the advice and counsel of professional musicians (notably Johann Walter) when dealing with musical matters in worship. He actively encouraged the zealous efforts of the music publisher and composer Georg Rhau, who sought to make available the best of the old masters and to encourage new settings of traditional liturgical texts. (Luther wrote several treatises in praise of music in worship and contributed explanatory introductions to some of the collections of music.)²

The musical opportunities available to congregations using the *Lutheran Book of Worship* are many and varied, and they can best be understood and evaluated on the basis of the eight elements of worship noted above.

First, the tradition is well-presented in the *Lutheran Book of Worship*. Traditional elements of hymnody are provided from the countries of the Lutheran Reformation, especially Germany and Scandinavia. The Latin hymns, which originated in the office and the mass, and which Luther loved so well, form part of the collection. The traditional Hymn of the Day list is included with some contemporary adaptation. The chorale in its original, rugged rhythmic form is amply represented. The chorale tradition is also perpetuated by means of the Chorale Service, in which the sixteenth-century hymns were substituted for the ordinary of the Eucharist (Min. Ed., p. 307 [120]).

The *Lutheran Book of Worship* is extremely rich in liturgical tradition. It is possible by careful application of the rubrics to develop a service that follows the traditional Common Service (and the historic mass). Authentic and enriched forms of Matins and Vespers are provided. Compline is also included, set to the customary chant tones. It is possible to intone (and not just to read) all of the major services, as well as the Litany and the Psalms. The Third Setting of the Holy Communion is an adaptation in modern English of the ancient chant setting of the Swedish Mass Book of 1942 that

also formed the basis of the Second Setting of the *Service Book and Hymnal*.

The large portion of Holy Scripture in the liturgical texts of the *Lutheran Book of Worship* make of it a great resource for musical participation, since biblical texts have always been a chief source of inspiration for composers of church music.

The hymn collection is the most broadly eclectic feature of the book, for although its strength lies in German and Scandinavian hymnody the many hymns of England and America attest to the quality and significance of these latter traditions. Hymns of other cultures are represented in considerable number. The eclectic nature of the liturgical music is somewhat less obvious, although the influence of the Roman Catholic traditions of chant, the Swedish chant, and the Anglican Psalter is strong.

The encouragement of creative impulses has been fundamental to the *Lutheran Book of Worship*. The book contains a large number of contemporary musical and poetic contributions. Proper verse and offertory texts and psalms, and texts of other orders invite new settings by musicians. The rubrics encourage a prudent exercise of freedom in substitution of other settings for those provided at many points and for the use of new texts and new music.

The *Lutheran Book of Worship* encourages all of God's people to become active participants in the services. Leadership positions are assigned to lay persons; the members of the congregation are invited to join in singing and speaking the liturgies; ceremonial participation of the people throughout the rites is assumed. The musical leadership of assisting ministers who serve as cantors is prescribed, as is the leadership of a choir.

The care with which the *Lutheran Book of Worship* was planned and assembled is a model for the way in which it is suggested that it be used. Proper preparation of all of the participants, faithful adherence to the Notes on the Liturgy, and a continual examination of the efforts of all concerned will help to make ours a faithful service to the Lord—a worthy offering to his holy name.

In summary, the task of the musician is to bear the Word faithfully, to enable the members of the body of Christ to ever greater efforts in public worship, and to make the whole song of the congregation one of praise and thanksgiving to God. The liturgical and musical possibilities suggested in the *Lutheran Book of Worship* provide opportunities that, if utilized, will instill vitality, meaning, spirituality, and interest within a framework of services of high quality.

THE CONGREGATION AND MUSIC IN THE LITURGY

Liturgy" means "the work of the people." Nowhere is this more evident than in the performance of the music of the liturgy. Here the congregation functions as the chief singer of the text. The Presiding Minister, Assisting Ministers, choir and organist, are assigned certain texts, but all of the people singing together constitute the voice of the body of Christ. They are not spectators but active participants. As members of the priesthood of all believers they should be trained by the pastor and musicians to carry out their responsibilities as confidently, meaningfully, and enthusiastically as possible.

The singing of the ordinary of the Eucharist is the chief liturgical assignment of the people. Every congregation should be well acquainted with the "Kyrie," "Glory to God," "Worthy is Christ," "Holy, Holy, Holy Lord God," "Lamb of God," "Thank the Lord," and "Lord, now you let your servant go in peace" of at least one setting of the Holy Communion. In the interest of variety and as a means of focusing attention on the character of the various seasons and emphases of the year it is desirable that the people master more than one setting and that they learn some of the optional Old and New Testament canticles. Ultimately a congregation would find satisfaction in learning all three settings of Holy Communion and a selection of canticles. Other services in the *Lutheran Book of Worship*—the Service of the Word, Morning Prayer, Evening Prayer, and Compline—fulfill needs of worshiping Christians and should become a part of the congregational repertoire.

The church can rejoice that in the *Lutheran Book of Worship* the Psalms are restored to their traditional place of prominence in worship. Most of the psalm texts were originally conceived for singing and have been sung to many different kinds of music throughout the centuries of their use in temple, synagogue, and Christian church. The usual method of performance, whether by cantor (soloist), choir, or congregation, has been to sing the Psalms to one of a series of relatively simple melodic or harmonic formulas that could be applied to any psalm text.

The tones provided in the *Lutheran Book of Worship* offer a relatively simple means for congregations and choirs to sing the Psalms. Ten melodic formulas are provided: five consist of two segments each; five consist of four segments. Some of these tones may be classified as bright in character, others may seem rather restrained. While any tone may be sung with any psalm, it is best to use a psalm text with a tone of the same spirit. A possible

classification of *Lutheran Book of Worship* psalm tones follows:

	Two-segment Tones	Four-segment Tones
Bright Tones	1 3 5	6 8 9
Restrained Tones	2 4	7 10

Psalms with an even number of verses may be sung to tones of either two or four segments. Psalms with an odd number of verses are best set to two-segment tones, although a four-segment tone may be selected if the last two segments of the tone are repeated for the last verse of the psalm.

The psalm syllables or words are to be sung to an even succession of notes lightly accenting the syllables stressed in normal speech. The syllables move along smoothly in anticipation of the goal of the final accented syllable of each phrase. There should be no rushing together of syllables and no exaggerated lengthening or accentuation.

A word of caution is in order concerning advising large groups of untrained singers such as entire congregations on the proper method of chanting psalms. The best way to communicate the method of performance is through demonstration by the choir or by a cantor singing. The congregation should be encouraged to sing the psalm texts thoughtfully, in a flowing manner, with good articulation; "fussy" corrections of faulty accentuation or style are discouraging to the congregation.

The lectionary for Sundays and principal festivals also assigns to each psalm an appropriate antiphon verse, which encapsulates or reinforces the theme of the psalm. The antiphon refrain³ is intended to be sung in one of several ways: 1) Before and after the singing of the entire psalm; 2) As a refrain before the psalm and after groups of two or more verses each; and 3) As a refrain before the psalm and after each verse.

Although the refrains are not pointed for singing in the Ministers Edition, they are intended to be sung and can easily be pointed for this purpose. The following suggestions will help in the pointing of the refrain texts to the psalm tones of the *Lutheran Book of Worship*. The first part of the refrain text is sung to the reciting tone, and the last three or four syllables are sung to the three concluding notes. The first of the black notes is placed three or four syllables from the end of the refrain so that the concluding syllables may be sung with natural speech accentuation. If there is an extra syllable it is also sung to the last note. (See Appendix VI.)

It is also possible to create new melodic formulas for singing the refrains. The following ten formulas are suggested for compatibility with the ten psalm tones in the *Lutheran Book of Worship*:

Antiphon melodies for use with LBW psalm tones

Richard Hillert

Many other melodic systems are available for singing the Psalms. The melodic formulas in widest use throughout the history of the church have been the Gregorian psalm tones. These are available with and without antiphons.⁴ While the simplified tones suitable for congregational use are not as interesting as the more ornate versions, the Gregorian tones have proved their worth through centuries of continuous use.

Other melodic formulas, such as those of Joseph Gelineau⁵ and Paul Bunjes,⁶ are best sung by choirs, although congregations have used them.

In general, congregations may participate in singing the Psalms in at least three ways: 1) By singing the refrain indicated in the propers when the text of the psalm itself is sung by the choir or a cantor. In this method it is appropriate for the choir or cantor to sing the refrain the first time and have the congregation join in for each repetition of the refrain thereafter (the initial singing of the refrain may be repeated immediately by the congregation, or the choir or cantor could move directly into the psalm); 2) By singing the entire psalm text to a simple formula and assigning the antiphon to the choir or cantor; and 3) By singing the entire psalm and antiphon.

If the antiphon is to be sung by the congregation it will be helpful to print it (with music) in the service folder, although the congregation may also learn it by rote from the choir or cantor.

Antiphonal psalm singing (between two segments of the congregation—right and left sides, men and women) or responsorial psalm singing (between a cantor and the choir or the congregation) can be most smoothly carried out by alternation of full verses. The asterisk (*) in the printed text is a musical device indicating the median point of the line; it is not for dividing the verse among two performing forces. Both antiphonal and responsorial methods are helpful means of adding variety and liveliness to psalm singing.

The *Lutheran Book of Worship* contains eighteen hymn paraphrases of psalm texts in the hymn section.⁷ These are representative of the vast repertoire of metrical psalmody that originated in the Reformation era and later. Most of these psalm settings are useful and are easy for congregations to sing. Many were intended to be sung in four-part harmony. While they may be used as substitutes for the chanting of psalm texts, one should be aware that, since they are paraphrases, they do not communicate the original poetic text fully. When metrical paraphrases are sung, the stanzas selected should correspond to the liturgical requirement of the day. Use of antiphons with metrical settings is not a part of traditional practice, but the inventive musician could devise antiphon melodies that would be compatible with the hymn settings.

For centuries the singing of hymns has remained a favorite congregational activity. While in some places hymns merely serve as a relaxing or inspiring type of enjoyable “community song,” the best Lutheran practice (following the example of Martin Luther) has concentrated on the liturgical placement of hymns in the service. The *Lutheran Book of Worship*, continuing this precedent, has assigned two hymns to the Eucharist: the Entrance Song and the Hymn of the Day. Other hymns may be sung during the distribution of Holy Communion, at the place of the psalm, after the Old Testament Lesson, or as a substitute for the Kyrie (*LBW* 168), Glory to God (*LBW* 166), Creed (*LBW* 374), Sanctus (*LBW* 528), and Lamb of God (*LBW* 103).

Hymns provide a most effective vehicle for gathering the thoughts of the congregation and, by means of the repetition of the tune with each stanza, build up a unity of strength in song that is indicative of the true voice of the body of Christ on earth.

Ordinary people in twentieth-century North America are seldom called upon to sing in public. Many cultural factors inhibit people from singing even the national anthem in public. But experience has shown that any group of worshipping Christians can be encouraged to sing hymns if given

the proper leadership. With enthusiastic leadership the people will lose their feelings of embarrassment and join wholeheartedly in singing.

Traditionally the range of hymns available for effective use in Lutheran worship is wider than that of any major segment of Christianity. It is possible for Lutherans to capitalize on their corporate association as members of the body of Christ by singing hymns drawn from nearly all Christian ethnic backgrounds and from all periods of history. The *Lutheran Book of Worship* naturally extends the traditions of the timeless Gregorian hymns, the German chorales and Scandinavian hymns, and it includes the great hymns derived from Reformed psalm settings and those of certain ethnic strains. But it is only fitting that an English-speaking church should emphasize hymns of the magnificent English tradition as well as American folk hymns, Gospel songs, and contemporary hymns.

The chorales were originally intended for unison singing by the people. Their strength and popularity stem from their textual integrity, from their clear-cut and singable melodies, and from their vigorous rhythms. It is these rhythms—often irregular and syncopated—which give to the original sixteenth- and seventeenth-century chorales their unique appeal. (Compare the predictable rhythms of the popular arrangements by J.S. Bach of these chorales.)

The most systematic use of the Lutheran chorale has been the association of certain notable chorales with specific Sundays and festivals of the church year. The assignment was made by the consensus of a large number of local practices, chiefly on the basis of the relationship of a certain hymn text with the readings and the liturgical theme of a given day. But it was also made because the melody of the chorale was particularly worthy and could bear repeated use as a kind of Lutheran "proper." These chorales were then repeated yearly as the *de tempore* ("of the time") songs and, because of their placement in the service, they came to be called the Gradual Hymns. Thus, for example, the Hymn of the Day for Advent 1 was (and is in the *LBW*) "Savior of the nations, come," and that of Easter "Christ Jesus lay in death's strong bands." The musicians assisted the congregation in the singing of these hymns because they provided a great variety of settings intended to be sung by the choir in alternation with the congregation. Alternation practice is especially useful because it provides an opportunity for the congregation to pause in its own song to reflect on the hymn text as it is advanced by the singing of its partner, the choir.

The Hymn of the Day is to be seen not merely as a sermon hymn (although it surely may reinforce the message of liturgical preaching), nor

merely as a poetic paraphrase of the Gospel (though it surely is related to the Gospel). Placed immediately after the sermon, it is a musical and poetic commentary on all of the lessons and chiefly on the meaning or theme to be communicated by the service. When the Hymn of the Day plan is followed, the congregation will become acquainted with the finest musical expressions of Christian truths; it will deepen its spiritual insights and increase its capacity to appreciate the great classics of Christian hymnody.

The following examples suggest two ways of performing the Hymn of the Day:

Hymn of the Day - Pentecost 18, Series A

“Salvation unto us has come,” *LBW* 297

Instrumental prelude on “Es ist das Heil”

Stanza 1: Congregation in unison with *LBW* accompaniment

Stanza 2: Choir in unison with varied organ accompaniment

Stanza 3: Congregation in unison with varied accompaniment

Stanza 4: Choir, singing four-part setting of J.S. Bach, Brahms, or Scheidt

Stanza 5: Congregation in unison with varied organ accompaniment

Hymn of the Day - Easter 4, Series A B C

“The King of love my shepherd is,” *LBW* 456

Brief prelude on “St. Columba”

Stanza 1: Congregation in unison with *LBW* accompaniment

Stanza 2: Congregation in unison with *LBW* accompaniment

Stanza 3: Choir, singing four-part *LBW* setting

Stanza 4: Congregation in unison with varied accompaniment

Stanza 5: Choir, singing four-part *LBW* setting with descant

Stanza 6: Congregation in unison with choir singing descant

On occasion the organist may wish to play an organ stanza in alternation with the congregation's song. This serves the purpose of permitting the congregation to meditate on the text while the organ plays, and gives the congregation the opportunity to hear an artistic setting of a hymn melody.

THE PASTOR AND MUSIC IN THE LITURGY

In most congregations the pastors are the key to effective congregational worship. As shepherds of the flock and chief administrators of the congregations they are in a unique position to initiate planning, to coordinate activities, to inspire cooperation, and to implement action. Since so much depends upon the leadership of pastors, there are certain qualities that pastors must possess if those who work with them in the area of worship and music are to be successful in making their musical contribution.

First, the pastor must demonstrate the understanding that worship is not a routine peripheral activity of the congregation conducted by rote on Sunday morning, but the central act of the people of God, by means of which they praise their Lord and King together and receive sustenance in Word and sacrament. To do this, the pastor must have a thorough knowledge of the purpose and meaning of worship and the historical background of the liturgy. The liturgy must be related by the pastor to the spiritual needs of the people in the pastor's care.

Second, the pastor must have a command of the wealth of liturgical possibilities available in and suggested by the *Lutheran Book of Worship*. The pastor must be well acquainted with the content and meaning of the various services printed in the book and be familiar with the rubrics governing their proper use.

Third, the pastor must have the desire to assist the congregation by obtaining the services of the most competent church musician available. This does not necessarily mean the most skilled performer—although excellence of performance is a quality to be treasured—but a church musician who knows and understands liturgical music and who is willing to organize talents and energies available among congregational members in order to provide leadership in the worship program of the congregation. The effective pastor will encourage members of the staff, particularly musicians, to engage in a systematic program of in-service training through continued study and attendance at workshops in the fields of liturgy, worship, and music.

Fourth, the pastor must have the ability to serve as a catalyst for the talents and leadership of the musicians (and other artists as well) on the staff, the other parish leaders of worship (for example, the worship and music committee members), and the members of the congregation, so that many are involved and will function as a smoothly coordinated team.

Fifth, although it is not necessary that the pastor be a trained musician, success in matters that relate to music in worship may depend on the pastor's ability to understand musical problems. It will also be helpful for the pastor to know the rudiments of music and be able to sing melodies with the help of a keyboard.

Last, the pastor must have the ability to communicate to the congregation the joy of exploring the riches of worship opportunities available through the use of the *Lutheran Book of Worship*. The services, the songs, and the texts of the book will remain forever hidden from the congregation if the pastor does not help to make them available to the people.

Few saints on earth possess a full measure of all these qualities, but it is imperative for the cause of worship in the parish that the pastor recognize that these are significant pastoral responsibilities that must be assumed. If and where deficiencies exist, training must be pursued to help solve the problem.

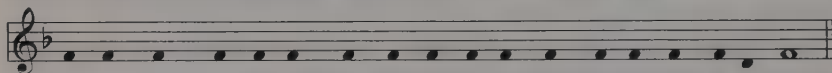
The responsibilities of the pastor in leading worship are many, but few are as important as the assigned sung (or spoken) parts of the liturgy. The pastor will want to learn to sing the chants of the liturgy well. Although all texts may be spoken, the congregation will be encouraged in its song if the pastor or an assisting minister (cantor) sings the leader's parts. For the leader and the congregation to engage in a liturgical dialog that is half spoken and half sung is not effective, logical, or consistent.

Chanting is usually not difficult for those accustomed to speaking in public, and can be mastered by most public speakers determined to communicate the text at the higher level of intensity suggested by song. Many good speakers closely approximate vocalization in song without even attempting to do so.

Chanting is not solo singing, but it is musical speaking on one or more tones. In chanting tonal quality is not as important as clear articulation and maintenance of a flowing pace. Syllables are not to be lumped together, but as in good speech each must receive its due. The syllables are sung evenly, flowing along smoothly with light, normal accents. Here is an example of a phrase of chant printed as it appears in the *Lutheran Book of Worship* and then as one should sing it in smooth-flowing, clearly articulated chant:

Holy Communion, setting one, Kyrie, second petition, LBW pointing

For the peace from above, and for our salvation, let us pray to the Lord.

Holy Communion, setting one, Kyrie, second petition, placement of syllables in smooth-flowing chant

For the peace from a-bove, and for our sal-va-tion, let us pray to the Lord.

In the demonstration musical setting the underlined syllables each receive a slight stress.

The single syllables of the line are not to be sung in a detached manner and separated from each other, but are to flow in one continuous even stream to the end of the phrase. The forward motion of the phrase is to be directed toward the goal of the last accented syllable.

The understanding and appreciation of the Psalms by the congregation depends on the leadership of the pastor. While the musicians may assist greatly in the actual singing of the Psalms, the pastor is in the best position to motivate the congregation to appreciate the texts through communication to the congregation of the theological and liturgical significance of the Psalms.

The selection of hymns for services has become an important pastoral task. The pastor, the choir director, and the organist, as well as others involved in choosing hymns, will want to be aware of the nature of the placement of hymns in the liturgy.

1. The Hymn of the Day should receive first consideration as the chief hymn of the Eucharist. The Hymn of the Day will best support the general theme of the day and season and the specific theme of the readings. This hymn is recommended because of its high textual and musical quality, its popularity, and its longevity. Other hymns directly related to the readings for each day are also given in the *Lutheran Book of Worship* (pp. 929-931). These hymns could be sung as the chief hymn of the service, or they could be used during the distribution of Holy Communion.

2. The second required hymn of the *Lutheran Book of Worship* service of Holy Communion is the Entrance Hymn. The Entrance Hymn traditionally is an invocation of the Holy Spirit or a hymn or psalm of praise. The entrance is a steady, vigorous expression that sets the tone for the entire service. Musicians may want to provide special settings of the hymn, and the choir may sing stanzas in alternation with the congregation, but the opening hymn should only foreshadow the event itself, and not become the grandest expression in the service. If possible, the Entrance Hymn should reflect the church year, or at least the theme of the season.

3. Hymns should also be sung during the distribution of Holy Communion. The time may be used for silent meditation, but it also provides excellent opportunity for the people to sing the praise of him who comes to us in his Supper. Seasonal or festival hymns will illuminate the special meaning of the Supper throughout the year.

4. Congregational hymns occasionally may be sung at the place of some or all of the ordinary. The Chorale Service, the fourth setting of the Holy Communion, is arranged to include the historic chorales designated as part of the traditional Hymn Mass. On occasion, congregational hymns may be sung for the psalm of the day, the proper offertory, the thanksgiving after Communion, or the canticles.

The chief hymn for Morning Prayer, Evening Prayer, and Prayer at the Close of the Day is called the Hymn or the Office Hymn. These are usually classic hymns, which reflect the time of the day and the season of the year. Other hymns may be sung, but the historic songs should not be neglected. Hymns sung just before and after the service tend to weaken the powerful impact of the liturgical texts and are not recommended.

There is a tendency for those who select hymns to choose only the familiar—that is, the hymns that are a part of the personal experience of the one making the selection. Members of a congregation should not be denied the pleasure of broadening their experience by learning hymns new to them, and of becoming familiar with contemporary tunes and texts. In so doing the congregation will maintain a fresh, vital, ever-growing hymn repertoire as it learns new hymns that will complement the old favorites.

The hymns selected for parish worship should have substantial and enduring texts and tunes. The texts should be rich in biblical and poetic imagery, couched in clear and forceful language. The music should be vigorous and should possess melodic strength and rhythmic interest. The season of the year and the theme of the service should be reflected in hymn

selection. One of the richest hymnic resources remains the contemporary adaptation of the historic *de tempore* list of hymns which serve as the Hymn of the Day. Hymns, particularly those of weaker text or tune should not be repeated too often (thereby excluding stronger hymns).

The hymnic resources of the *Lutheran Book of Worship* are rich in the breadth of their selection. The major schools of hymnody are well represented: German, Latin, Scandinavian, English, and American. And there is a good sampling of hymns from other traditions, such as Greek, Slovakian, Italian, and French. The chorale is richly represented in the authentic rhythmic form and in the metrical form;⁸ there are psalm-based hymns of the Reformed practice and American folk-hymns. Some Latin Office hymns are also included. Hymns by writers of the present generation also should be noted because of the insights into contemporary thought which they reveal and the frequent contemporary turn of their music.

Because it is important to select hymns that the congregation knows and sings well, some of the more unfamiliar hymns may have to be deferred for a time. The eventual exposure of the congregation to new hymns from time to time is an exciting and pleasurable task that can bring great joy and spiritual insight to the members of a congregation. But the real satisfaction may come months (or even years) later after the new hymn is learned, when the people are able to sing it with confidence and spirit.

THE CHOIR AND MUSIC IN THE LITURGY

After the pastor, the choir constitutes the most important force in the effective worship life of a congregation. Almost anything is possible for a congregation blessed with the strong leadership of a choir. Without leadership from a choir, the liturgies and hymns are usually sung indifferently, and new hymns and liturgical songs are mastered only with great difficulty.

The distinguished heritage of the choir goes back thousands of years to Jewish temple worship. Since the earliest Christian era, choirs of singers have constituted an essential ingredient of public worship. While in some circles today the role of the choir has been reduced to that of providing mere churchly musical "entertainment" during the service, its traditional role has been the much more important one of liturgical leader. In fact, choral participation was indispensable in the full execution of the service.

In the *Lutheran Book of Worship* the term "choir" refers to any combination of singers who assemble to prepare music for the liturgical

service. The size of the choir may be large or small; its members may be old or young, trained singers or amateurs. The music sung may be written for any combination of voices.

As outlined in the *Lutheran Book of Worship*, the choir gives vocal leadership to the congregation in the singing of the people's part of the liturgy. This happens because the choir is able to sing the people's song with clarity, precision, and vigor. The choir should lead the congregation in learning new settings of individual canticles or new settings of the whole liturgy. New settings of canticles could be sung for several weeks by the choir at the appropriate place in the liturgy before the congregation is invited to assume its responsibility. On festivals the choir may wish to embellish the congregational melody with a descant or other special setting, or occasionally the choir may even replace the congregation's song with a purely choral setting of the text.

Congregational hymn singing can be invigorated through the leadership of the choir. The voice of the choir can strongly influence a congregation to sing the correct notes and rhythm of the hymn and to sing it in the proper spirit. On festivals, descants may be employed with the singing of hymns.

Additional enrichment may be provided for hymn singing when the choir and congregation engage in the historic custom of alternating in the singing of hymn stanzas. In "alternation practice" the congregation sings one stanza and the choir sings the next and so on through the entire hymn. The choir stanzas may be sung to simple or to elaborate choral settings. Or the choir may sing its stanzas in unison—to a simple accompaniment or to a varied organ or instrumental accompaniment. The choir and congregation should alternate in the singing of the stanzas with the congregation normally singing the first and last stanzas. The choir stanzas should not be so long as to inhibit the flow of the text, or to disturb the progression of stanzas. Alternation practice is particularly effective when applied to the Hymn of the Day.

The choir will also thoroughly explore the *Lutheran Book of Worship* for new hymns that the congregation may learn later. These hymns, sung in unison or harmony, should constitute an important resource of literature for the choir. If the choir were to sing a new hymn several times (as, for example, during the distribution of Holy Communion on successive Sundays), it would be relatively easy for the congregation itself to learn to sing the hymn.

The responsibility of the choir to prepare special music for each service finds its primary expression in singing the propers of the service. In the

Holy Communion the propers assigned to the choir are the verse, the offertory, and possibly the psalm (although the latter is assigned to the congregation).

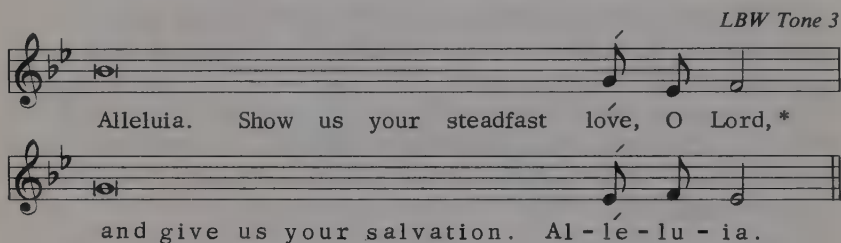
The verse is that changeable text which serves as the introduction to the Gospel. Although the verses are not pointed for chanting in the *Lutheran Book of Worship*, they may be sung to the *LBW* psalm tones, a task which can be mastered by the choir with little difficulty. Two- or four-segment tones may be sung. The verse for Advent 1, for example, could be pointed to either a two-segment or a four-segment tone.

Advent 1 verse pointed for a two-segment tone

Alleluia. Show us your steadfast love, O Lord,*
and give us your salvation. Alléluia.

Advent 1 verse set to music of a two-segment tone

LBW Tone 3



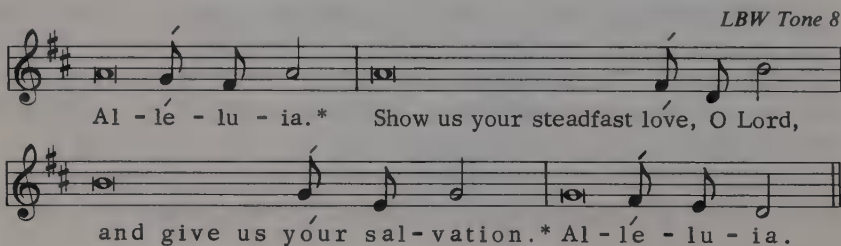
Alleluia. Show us your steadfast love, O Lord,*
and give us your salvation. Al-lé-lu-ia.

Advent 1 verse pointed for a four-segment tone

Alléluia.* Show us your steadfast love, O Lord,
and give us your salvation.* Alléluia.

Advent 1 verse set to music for a four-segment tone

LBW Tone 8



Al-lé-lu-ia.* Show us your steadfast love, O Lord,
and give us your salvation.* Al-lé-lu-ia.

Following the same principles a longer text could be pointed for a four-segment tone:

Easter 4 verse pointed for a four-segment tone

Alleluia. Christ being raised from the dead will die
no more;* death has no more dominion over him.
Alléluia. I am the Good Shepherd;*
I know my own and my own know me. Alléluia.

The Easter 4 Verse could also be sung to two complete courses of a two-segment tone. Four-part settings or other choral arrangements may be sung by the choir as they are available.

On Easter and Pentecost provision is made for the singing of a special hymn following the verse. "Christians, to the paschal victim" (*Victimae paschali, laudes*, 137) is the proper historic Sequence hymn for Easter. On Pentecost the ancient office hymn, "Come, Holy Ghost, our souls inspire" (*Veni, Creator Spiritus*, 472), is suggested. These great hymns may be sung in a variety of ways involving choir and congregation.

The offertory is also a choral proper. It originally served as a functional chant to accompany the bringing forward of the offerings of the people. In the *Lutheran Book of Worship* a special or proper text is appointed for each Sunday and festival of the church year, and the congregation should not sing either of the two general offertory texts ("What shall I render" and "Let the vineyards") except when the proper text is not sung by a choir or cantor. It is possible for the choir to sing a proper offertory in a service without communion, unless the proper offertory text refers specifically to the anticipated meal.

Because the offertory texts are longer and less regular than the verse texts, setting them to the *Lutheran Book of Worship* psalm tones requires some ingenuity. Generally, the two-segment tones (tones 1-5) match the offertory texts better than do the four-segment tones. A sample pointing of an offertory text to a two-segment tone follows:

Pentecost offertory pointed for a two-segment tone

Look carefully, then, hów you walk, * not as
unwise, bú as wise; be filled wíth the Spirit, *
addressing one another in psalms and hymns and
spirítual songs, singing and making melody to the

Lord with áll your heart, * always and for every-
 thing giving thanks in the name of our Lord Jesus
 Christ to Góð the Father.

While the chanted performance of the verse and the offertory may remain a staple of the repertoire, it is to be expected that other chant formulas may be devised and that through-composed settings for choirs will become available.

Although in the *Lutheran Book of Worship* the Psalms are understood to be the responsibility of the congregation, the choir has an important role to play in the regular singing of the Psalms. In each of the several types of congregational psalm-singing described above the leadership of the choir will make for better singing, even if the choir performs nothing independently.

Probably the simplest and most practical type of congregational involvement assigns the antiphon as a refrain to the congregation and leaves the chanting of the psalm verses to the choir. In the reverse of this method the congregation sings the psalm and the choir sings the refrain-antiphon after each verse or group of verses. The choral antiphon may be sung in parts.

The ten *Lutheran Book of Worship* psalm tones provide a good beginning vehicle for singing the text. The following considerations may help to create chant that is at once musical and understandable:

1. The syllables are to be sung evenly in the manner of clearly articulated public speech.
2. Syllables must not be lumped together (as in poor speech), nor must they be drawn out too long.
3. Notes must flow along smoothly, anticipating the final accented syllable of each phrase. The example (p. 90) illustrates the even succession of notes and the stressed syllables (indicated by underlining).
4. A light vocal tone will flow more naturally than a "heavy" one.
5. Bringing the consonants slightly forward in the mouth will make for increased clarity of enunciation.
6. Strong accents are to be avoided. A light stress on the words naturally accentuated in clear, distinct speech is sufficient.

Choirs that wish to chant the antiphons will find the simple melodies on page 84 helpful. If it is not convenient to use these brief melodies, it is possible to sing the antiphon to a full psalm tone. This can be accomplished by applying the last segment of a two-segment tone or the last one or two segments of a four-segment chant to the antiphon. While the results may not always be musically superior, the technique does permit the performance of an antiphon without calling on new musical material. (The invention of new antiphon melodies also remains an option of the creative musician.) Psalm settings with refrain-antiphons written for congregation and choir are available from music publishers.

Other methods are available to choirs for the singing of the Psalms and these should be explored as alternates to the methods described above, or as occasional substitutes. The choir may perform metrical paraphrases of Psalms in four-part harmony. As noted above, some paraphrases are poetically quite weak and some are not faithful to the original Hebrew. However, the tunes and harmonizations of many of them are musically attractive and durable and could serve for occasional choral performance. The choir and congregation could also sing a metrical psalm in alternation, the former singing its stanzas in harmony.

Probably the strongest English tradition for the singing of the Psalms is that of the four-part Anglican chant. Except for some poor examples of text-pointing and some unmusical, thumping performance practices, Anglican chant is an effective and attractive means for choirs to sing the texts. The rhythm and flow of Anglican chant is not much different from that of Gregorian chant. That is, the syllables are sung to notes of even value in the rhythm of clearly articulated speech, and the concluding chords at the middle cadence and the final cadence are sung in the rhythm of flowing speech, just as are all of the other syllables.⁹

Gelineau psalmody is another popular type of choral formula suitable for singing the Psalms. The plan of Gelineau psalmody is called "sprung rhythm," which means that a varying number of syllables is sung between regular beats of each measure. The Psalms are published in unison editions (with antiphons) for congregational singing and also in four-part harmony.¹⁰

Psalm-based compositions probably form the largest body of sacred choral music in the repertoire. Some of this music will be useful for performance in the *Lutheran Book of Worship* orders, but much of it is not. The chief problem is that the text of the choral composition does not

often exactly match the assigned selection of verses of the psalm for the day. It is even more difficult to find choral settings that include the appropriate psalm antiphon. Nevertheless, it is possible to sing a choral composition even though it does not match the assigned psalm text. If the full text is not sung the missing verses ought to be printed in the service folder, or directions should be given for locating the proper psalm text in the *Lutheran Book of Worship*.

In Morning Prayer and Evening Prayer the psalms serve a different purpose from that of the Eucharistic psalms. The psalms form a meditative unit in Morning Prayer and Evening Prayer, and each concludes with silence and a psalm prayer that focuses on the chief thought of the text. The same options of musical performance of the psalms prevail in the office as in the Eucharist. More than one psalm is suggested as a possibility, especially for the festive form of the office. A variety of musical forms is suggested when more than one psalm is sung in a service. Two plans will suggest possibilities:

	First psalm:	Congregation	-antiphon
		Choir	-psalm text, <i>LBW</i> four-segment tone
	Second psalm:	Choir	-Anglican chant
	Third psalm:	Congregation	-metrical paraphrase
Or:			
	First psalm:	Congregation	-psalm text, <i>LBW</i> two-segment tone
		Choir	-antiphon in harmony as refrain
	Second psalm:	Choir	-setting from <i>Becker Psalter</i> by H. Schütz

Morning Prayer and Evening Prayer provide for a special choral response following the final reading from Scripture. This response is (next to the psalm) the chief variable choral item in the office and should be sung by the choir. Although many appropriate responses (choral,¹¹ dramatic, choreographic, literary) may be used, the rubrics admit the possibility of performing a classic responsory. These texts have the advantage of ample historic precedent, and in a unique way, through repetition, they stress a single thought. A set of eleven seasonal responsories in classic form appears in the *Worship Supplement*.¹² The following simplified melodic formula may be used for all of these seasonal responsories:

Easter tide Responsory

Cantor:

Tone VII

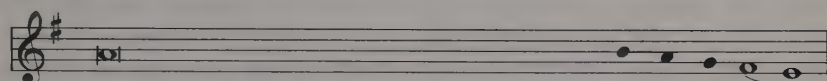


V. Christ, be - ing raised from the dead, will never die a - gain;



death no longer has dominion over him. Al - le - lu - ia!

Choir:

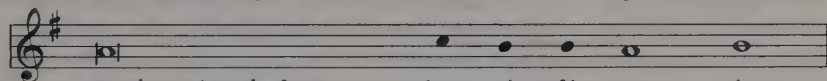


R. The life he lives, he lives to God. Alleluia! Al - le - lu - ia!

Cantor:

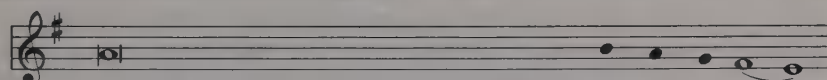


V. Christ was put to death for our tres - pass - es



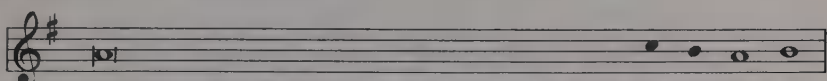
and raised for our jus - ti - fi - ca - tion.

Choir:



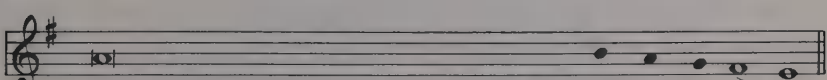
R. The life he lives, he lives to God. Alleluia. Al - le - lu - ia.

Cantor:



V. Glory to the Father and to the Son and to the Ho - ly Spir - it.

Choir:



R. The life he lives, he lives to God. Alleluia. Al - le - lu - ia.

For the choir that has fulfilled its primary responsibilities of leading the congregation in singing the settings of the liturgy and the hymns and which has prepared the "proper" music for the day there yet remain several opportunities for liturgical choral singing:

1. *The Ordinary of the Eucharist and the Canticles.* The rubrics of the *Lutheran Book of Worship* provide for occasional performance by the choir of alternate settings of the ordinary texts. Congregations should be given the opportunity of meditating a few times each year on one or more of the texts of these great songs as the choir performs choral settings of the Kyrie, Gloria in Excelsis, Credo, Sanctus, or Agnus Dei taken from the vast repertoire of choral treasures available today.¹³ Each of these, with the exception of the Agnus Dei will interrupt the flow of the service somewhat; consequently, care must be taken to prepare the congregation for the experience so that the people are not caught by surprise. The New Testament and Old Testament Canticles in Morning Prayer and Evening Prayer and the Service of the Word can also occasionally be sung in special choral settings.

2. *The Entrance Song.* A solemn procession could be formed to the accompaniment of the chanting of a traditional Introit or of an Introit psalm on festive occasions. The same type of chant could become more joyous through punctuation by portable pitched and unpitched percussion instruments (such as handbells or finger cymbals) during the procession. The traditional Introit form of antiphon, psalm verse, Gloria Patri, antiphon, could be lengthened by singing additional psalm verses in order to meet the time needed to cover the entire procession, or the complete psalm with refrain could be chanted. The Gloria Patri is a part of an Introit psalm. If *Lutheran Book of Worship* tones are used for the singing of the psalm the following pointing for two-segment and four-segment tones will be of help:

Gloria Patri pointed for two-segment tone

Glory to the Father and to the Son, and to the Hóly Spirit:* as it was in the beginning, is now, and will be forevé[́]r. Amen.

Gloria Patri pointed for four-segment tone

Glory to the Father and to[́] the Son,*
and to the Hóly Spirit:
as it was in the beginn[́]ing, is now,*
and will be forevé[́]r. Amen.

The choir may participate in the procession (especially if it sits in the front of the congregation). Procession hymns offer yet another method of singing the Entrance Song. On festive days the hymn may be performed with instrumental accompaniment, alternation singing of stanzas between congregation and choir, descants, and similar embellishment.

3. *The Communion*. The period of time taken by the distribution of the Lord's Supper is ideal for choirs to assist the congregation in the singing of hymns, to introduce new hymns, and to perform special music related to the theme of the day. Music planned for this period should be so arranged that the service is not prolonged.

4. *Gospel Motet*. Lutheran tradition from the late sixteenth and early seventeenth centuries has admitted the practice of singing all or part of the Gospel of the day in a polyphonic setting at the time of the reading of the Gospel. Since the Gospel was normally chanted in earlier days, if a polyphonic setting of only a portion of the Gospel was to be sung by the choir the minister chanted the first part of the Gospel, the choir continued with its choral setting, and the minister concluded the Gospel in chant. Some musical settings of the Gospel for the day lend themselves to this same practice today, with the possible exception that the pastor may read the Gospel text instead of chanting it.

5. *The Sermon*. The Notes on the Liturgy (Ministers Edition, p. 27) imply that a cantata based on the Gospel or one of the other readings for the day could become part of the sermon. Many cantatas provide powerful commentaries on the Gospel texts and could be heard with great profit by the congregation. It is desirable for the preacher to relate the message of the cantata to the needs of the worshipers.

6. *The Anthem*. The *Lutheran Book of Worship* seems to make little provision for the anthem.¹⁴ Instead, the Notes suggest that choral music is so important that it should be thoroughly integrated into the liturgy and not be automatically assigned to an "anthem" position in the order. Before it is chosen, each choral composition should be examined for its potential contribution to the liturgical theme of the service. Some anthems may not find a congenial home in the liturgy because their texts do not fit the theme of the service or because they are theologically weak, or because they primarily draw attention to themselves instead of to the text that they present. But many will be found to be settings of all or portions of proper psalms, hymns, canticles, Gospel texts, verses, offertories, and the like. Songs fitting these categories should be placed into their correct liturgical position so that they can be sung with heightened meaning because of the important liturgical role they are to fill. Thus, those anthems that are

liturgically useful are now liberated for placement in a variety of significant locations in the service. If free choral music is to be performed, the location in the service that will probably accommodate the broadest range of anthem material is the time during the distribution of the Meal. Even this music should relate closely to the theme of the service.

The size of the choir that fulfills the assignments described above is relatively unimportant. Choirs of just a few voices can function as effectively as those with many members. With judicious selection of choral literature and careful preparation it is possible for small choirs to sing all of the important liturgical texts beautifully and effectively.

Vocal soloists (sometimes called cantors) make their most valuable contribution to the service if they function as a "one-person choir." This means that they are to consider first of all performing the texts assigned to the choir, namely the verse and the offertory. They are also to assist the congregation as needed in the singing of the psalm. Soloists will also help the congregation to sing the liturgy as would the choir. Stanzas of hymns may be sung in alternation or descants may be performed by the soloist. The special music (vocal solos) often performed by contemporary vocalists should always be appropriate to the day and may be sung during the distribution of the Lord's Supper.

THE ORGAN AND MUSIC IN THE LITURGY

Although the organ is often considered the only suitable instrument for use in worship, history shows the organ to be a relative latecomer to church services. Even in the early days of the Reformation more prominence was given to string and wind instruments than to the organ. Nevertheless, the perfection of the mechanical-action organ in the fifteenth and sixteenth centuries rapidly brought it to its present position of eminence as the premier instrument for leading worship in a liturgical church.

The position of the organist is similar in many respects to that of the servant-choir. The organist serves to help the congregation (including the choir or soloists) perform its liturgy. Although the organ may be heard independently in the course of the service, and although the performance of the organist may inspire great acclaim, the organist's task is not to perform solos, but chiefly to serve.

The chief function of the organist is to lead the congregation in the singing of the liturgy. The general spirit of the liturgical song in the

Lutheran Book of Worship is buoyant and forward-moving. In accompanying the singing of the liturgy the organist should as a first consideration play all notes and observe all rests exactly as written, at a tempo that is crisp and lively, but which does not leave the singer feeling breathless. Patience and consideration must be shown for those in the congregation who are having difficulty with certain sections of the music; if tonal or rhythmic insecurity is heard it may be well now and then to return to playing the melody in unison or to play the melody with a clear solo stop. Organist and choir director should work closely together in matters of tempo and rhythm so that a unified concept registers upon the congregation.

As canticles are learned well by the congregation, the organist will want to perform varied or embellished accompaniments on festivals or special Sundays, and so stimulate and enhance congregational song.

The practice of performing a canticle section by section alternating between the congregation and the choir has a long and distinguished history. Many liturgical organ alternations have also been composed that provide for the organist to perform in alternation with the song of the congregation or the choir. While this technique must be employed cautiously, and the congregation must be well prepared for the practice, it is not impossible that on occasion the organist may wish to perform one or two sections of the Kyrie, for example (confining the organ music to a brief development of the congregational melody); or perhaps the central section of the Agnus Dei could be reserved for the organ on occasion.

If new settings are to be taught to the people it will be helpful to play the new melodies as organ preludes, voluntaries, or during the Communion for a few Sundays prior to their introduction for congregational use.

The accompaniment of hymns by the organ can become one of the most satisfying experiences for congregation and organist alike. To accompany hymns well is perhaps the most demanding task that the organist must do. Melodic and harmonic accuracy and rhythmic precision, pacing, and consistency are at the heart of good hymn accompaniment. Organ method books articulate these fundamentals at some length, but it is sufficient to point out here that even the best service players give careful thought to the playing of hymns for congregational singing. Each singing congregation, each church building, each organ is unique, and each situation requires special care in the selection of registration and tempo.

Organ registration should reflect the character of the hymn in general and the content of individual stanzas in particular, though to change the

registration for each stanza is distracting and superfluous. Playing too loudly will discourage a congregation from singing well, just as playing that is too soft or uncertain provokes timidity. The best registration with which to accompany congregational singing is based on the concept of clarity rather than loudness. The congregation is more likely to respond to the sound of ranks emphasizing upper harmonics (2', 1³/₅ ', mixtures—assuming that they are not too shrill) than to ranks that merely double the pitch of the congregation (8'). Also important to effective leadership at the organ is rhythmic security and consistency, and clear articulation of phrases.

Introductions to hymns are important, but just as it is inadvisable to introduce every hymn with the four-part setting of the hymnal, so it is excessive to introduce every hymn with an elaborate prelude. Classic chorale preludes are quite appropriate at times (for that is, after all, the use for which most of them were designed), especially before the Hymn of the Day. On the other hand, hymns that are well known may be adequately served by a brief intonation or an introduction consisting of just the first phrase (or perhaps the first and last phrases) of the melody.

The playing of varied organ accompaniments can provide a refreshing contrast to the monotonous repetition of hymnal harmonizations. Varied accompaniments are especially appropriate for the development of the emphasis of the Hymn of the Day. The style of the varied accompaniment (written out or improvised) should match the text of the stanza and should not overwhelm or inhibit congregational song. Above all, the congregation should be provided with rhythmically secure pulse at all times. It must be assumed that varied accompaniments or improvisations will only be applied to hymns that are already known to the congregation.

The organist should show sensitivity in the selection of stanzas for varied accompaniment—perhaps no more than one-half of the stanzas of any given hymn should receive this special treatment. Organists should also respect the part-singing impulses of worshipers by playing some stanzas of every hymn written in conventional four-part harmony exactly as it appears in the *Lutheran Book of Worship*.

The choir may sing stanzas of certain hymns, chiefly the Hymn of the Day, in alternation with the congregation. When the choir sings in unison the organist will have the opportunity to provide a more unusual or intricate accompaniment than is possible with congregational singing. The organist may also provide special music before the service, just before the singing of the offertory, during the distribution of the Holy Communion,

and at the conclusion of the service.

The most advantageous time for special music may be before the service itself begins. Here the organist is free to play compositions of greater length than would be appropriate within the service. In this period the organist may play hymns to be sung in the service (thereby familiarizing the worshipers with what is to come), chorale preludes or improvisations based on these hymns, or other organ literature that is compatible with the spirit of the day or season. As long as the music concludes in time to permit the service to start without delay there should be no problem created by the playing of extensive pre-service music.

Organ music before the offertory is under a somewhat more circumscribed time limitation in that no liturgical reason can be advanced for delaying the offertory with a long organ composition. The music that is to be performed at this point could well be based on one of the hymns sung in the service; it should be appropriate to the day and season and timed to take approximately the same time as the gathering of the offerings. If it takes less time a period of silence would be appropriate.

The postlude, which is begun after a period of silence, should reflect the theme of the service and the season of the year. Since the postlude must compete with the conversations of the departing worshipers, some organists play a very brief postlude; others delay post-service music until all the talking has ceased. (Other remarks related to the organ and the liturgy are to be found at the conclusion of this chapter under "Additional Notes on Musical Aspects of the Liturgy.")

The organist will want to work closely with the choir director because the success of one aspect of the worship music program will enhance other aspects. If vocal soloists are available to sing at services, the organist should be able to provide suggestions for suitable liturgical repertoire, as for example, the verse, the offertory, and the psalm.

INSTRUMENTS AND MUSIC IN THE LITURGY

The use of instruments in worship is recorded as early as the worship of the ancient Israelites. The service of dedication of the temple and subsequent temple worship employed instruments in great numbers and in significant roles. String and wind instruments were used throughout Europe in the Renaissance to double the voices singing sacred polyphony (sometimes mistakenly thought of as purely *a cappella* music). The illustrious Lutheran composer Michael Praetorius (1571-1621)

provided a model for the contemporary use of instruments by encouraging the coordination of instruments and voices in performance.¹⁵ Today, it is generally recognized that string and wind instrumental ensembles may be used in worship in much the same way as is the organ in accompanying the liturgy and hymns, and that solo instruments can be combined with the organ in many ways. Solo instruments may play the melodies of the liturgies and hymns and on occasion may add the embellishment of descants. Ensembles may play the accompaniments from the liturgical settings and hymns and may provide varied accompaniments, or they may play selected hymn stanzas alone for alternation with congregational singing of other stanzas. Tympani and other pitched or unpitched percussion instruments can at times enrich musical climaxes of the service. They may also complement the choral ensemble. Because of the distinctive and often pungent quality of some percussion instruments they should be used with discretion.

Handbells and other similar percussion instruments may also be used in conjunction with the singing of the liturgy or hymns. They may double congregational melodies or play descants. Not easily heard above full congregational singing, they are most effective in punctuating choral or solo chanting. Handbell choirs may also perform special music in the service.

Letter notation for chord harmonization has been provided in the *Lutheran Book of Worship* for those hymns where guitar accompaniment is particularly appropriate. An ensemble including more than one guitar, a bass instrument, and a melody instrument may be needed to clarify the accompaniment for the congregation. Electronic amplification of the guitar and bass may be used if the room is large or if the number of worshipers is great. Care should be exercised that the quality and volume of amplified tone support and not overwhelm congregational singing.

PLANNING FOR MUSIC IN THE LITURGY

Perhaps more than any other participants in worship, musicians are dependent upon effective planning and coordination of services in order to fulfill their assigned responsibilities successfully. Organists and instrumentalists must prepare music by practicing that may be spread over weeks and possibly months; choir directors need much time to gather choir members, select repertoire, order music, and rehearse it adequately.

The *Lutheran Book of Worship* offers to congregations a rich variety of liturgical orders and hymns. Each of the orders of worship in turn offers manifold opportunities for selection and substitution of items within the order. The roles of congregation, choir, and ministers are expanded from previous practices and, to enrich the worship experience, the roles might, on occasion, be interchanged. It is evident that the book abounds in meaningful congregational ceremonies, and that musical participation of many kinds is encouraged.

Congregational planning teams have been organized in some churches to secure greater involvement of the laity in service preparation. This laudable venture could lead to increased interest in worship on the part of the congregation. If the potential of the *Lutheran Book of Worship* is to be fulfilled in the parish, musicians will need to be included in the early stages of planning for every service and be placed in a position to make the contributions that their training and area of interest and competence suggest. Because of the complexity of available opportunities and the increased number of active participants it will be especially reassuring for the musician to know that in the planning and leading of the services all participants have as a starting point and as a goal the performance of the orders according to the rubrics and Notes on the Liturgy of the *Lutheran Book of Worship*.

ADDITIONAL NOTES ON MUSICAL ASPECTS OF THE LITURGY (To be read in conjunction with the Notes on the Liturgy, Ministers Edition, pp. 38f.)

GENERAL COMMENTS:

1. The music of the service in general and the accompaniment of the liturgy in particular should reflect the character of the service and its theme.
2. An organ introduction for a chant need consist only of the first three notes of the chant played softly.
3. All congregational responses should follow promptly upon the versicle so that dialog exchanges can proceed smoothly without pauses.
4. Organ introductions for congregational liturgical song are to be avoided if possible, because they unnecessarily delay the flow of the liturgy. They should be played only if the congregational song is preceded by a song in a different key or a long period of inactivity.
5. When organ introductions are played they should be brief, such as the first phrase of the song. Care should be taken to end the introduction on the tonic or the dominant chord of the song.

6. No music or movement by musicians should be allowed to interrupt the specified periods of silence in the service.
7. Some canticles contain directions for performance by two segments (I, II) of the congregation or by the choir and the congregation. Organ registration should support and enhance the singing of the contrasting groups.

MORNING PRAYER:

1. The music of the service should reflect the joyful spirit of the texts.
2. The seasonal invitatories found on page 92 [174ff.] can be sung to the melody provided for "Give glory to God . . ."
3. A brief organ introduction may be needed before the Gospel Canticle. This could follow the melody and harmony of the last line of the canticle.
4. The Te Deum may require an organ introduction to establish its joyful character. The introduction may consist of the first measure only, followed by a cadence on F.

EVENING PRAYER:

1. The music of Evening Prayer should reflect its quiet, peaceful character.
2. The first congregational responses are sung without accompaniment, although the organ may double the song and thus help to maintain pitch and the smooth flow of the chant.
3. Because of the change of key Psalm 141 ("Let my prayer") could be introduced by the playing of the first line of the music (up to "incense").
4. An introduction to the Gospel Canticle may be formed from the music of the first phrase up to "Lord," ending on a D minor chord.
5. Because of its length and character the Litany should be sung without pause. Unison accompaniment may be helpful.

PRAYER AT THE CLOSE OF THE DAY:

1. The quiet and contemplative character of the service precludes vigorous or spirited choral or organ music.
2. The liturgical song should be sung without organ accompaniment, but an instrument playing in unison with the congregation helps to maintain the pitch and the pace of the chant. A choir or a soloist (cantor) could also assist the congregation to maintain the flow of the chant.

THE LITANY:

1. The dialog between leader and congregation should proceed without pause.
2. The organ accompaniment should be clear, but not obtrusive.

HOLY COMMUNION, SETTINGS ONE AND TWO:

1. Both of these settings are written in a straightforward vigorous modern vocal style that sensitively reflects the nature of the liturgical texts. The accompaniments are to be played with rhythmic accuracy and a concern for the flow and articulation of the phrases.
2. If a Gospel procession is used, a fanfare by organ or brass instruments could accompany the procession before the verse is sung. If the choir does not sing the assigned verse, the congregation is to sing without delay the common text as printed.
3. The offertory, if sung by the congregation, will usually require a brief introduction.
4. While an organ voluntary may be performed as the offerings are gathered, preference is given in the Notes to a proper choral offertory, a psalm, or to a congregational hymn.
5. "Lamb of God" may be introduced quietly, but should be sung firmly.
6. "Thank the Lord," "Lord, now you let your servant go in peace," and "Create in me" (sung if there is no Communion) all need to be introduced.

HOLY COMMUNION, SETTING THREE:

1. The traditional and newly-composed chants of this setting suggest a smoothly flowing, clearly phrased style of accompaniment. The melody must sound clearly throughout. The chant flows in the rhythm of well-articulated speech, without dragging or rushing or lumping notes together.
2. The setting encourages the congregation to sing the ancient melody of the Lord's Prayer.

APPENDIX I: HYMN OF THE DAY (arranged by church year)

1 ADVENT	Savior of the nations, come	28
	Alternate: Fling wide the door, unbar the gate	32
2 ADVENT	On Jordan's banks the Baptist's cry	36
3 ADVENT	Hark! A thrilling voice is sounding!	37
4 ADVENT	Oh, come, oh, come, Emmanuel	34
CHRISTMAS	From heav'n above to earth I come (Christmas Eve)	51

	Of the Father's love begotten (Christmas Day)	42
CHRISTMAS 1	Let all together praise our God	47
CHRISTMAS 2	Of the Father's love begotten	42
EPIPHANY	O Morning Star, how fair and bright!	76
EPIPHANY 1	To Jordan came the Christ, our Lord	79
EPIPHANY 2	The only Son from heaven (A, B)	86
	Jesus, priceless treasure (C)	457, 458
EPIPHANY 3	O Christ, our light, O radiance true	380
EPIPHANY 4	Hope of the world, thou Christ of great compassion	493
EPIPHANY 5	Hail to the Lord's anointed	87
EPIPHANY 6	O Christ, our hope, our heart's desire	300
EPIPHANY 7	O God, O Lord of heav'n and earth	396
EPIPHANY 8	Sing praise to God, the highest good	542
TRANSFIGURATION	Oh, wondrous type! Oh, vision fair	80
ASH WEDNESDAY	Out of the depths I cry to you	295
1 LENT	God the Father, be our stay	308
	<i>or</i> A mighty fortress is our God	228, 229
2 LENT	Lord, thee I love with all my heart	325
3 LENT	May God bestow on us his grace	335
4 LENT	I trust, O Christ, in you alone (A, C)	395
	God loved the world so that he gave (B)	292
5 LENT	My song is love unknown	94
PASSION SUNDAY	A lamb goes uncomplaining forth	105
MAUNDY THURSDAY	O Lord, we praise you, bless you, and adore you	215
GOOD FRIDAY	Sing my tongue, the glorious battle	118
EASTER DAY	Christ Jesus lay in death's strong bands	134

2 EASTER	O sons and daughters of the King	139
3 EASTER	With high delight let us unite	140
4 EASTER	The King of love my shepherd is	456
5 EASTER	At the Lamb's high feast we sing	210
6 EASTER	Dear Christians, one and all, rejoice	299
ASCENSION	Up through endless ranks of angels	159
7 EASTER	Oh, love, how deep, how broad, how high	88
PENTECOST	Come Holy Ghost, God and Lord	163
HOLY TRINITY	Creator Spirit, heav'nly dove	284
2 PENTECOST	To God the Holy Spirit let us pray	317
3 PENTECOST	When in the hour of deepest need	303
4 PENTECOST	O God, O Lord of heav'n and earth	396
5 PENTECOST	Lord of our life, and God of our salvation (A)	366
	Who trusts in God, a strong abode (B, C)	450
6 PENTECOST	Even as we live each day	350
7 PENTECOST	O Christ, our light, O Radiance true	380
8 PENTECOST	Forth in thy name, O Lord, I go	505
9 PENTECOST	O Holy Spirit, enter in	459
10 PENTECOST	From God can nothing move me (A, C)	468
	Jesus, priceless treasure (B)	457, 458
11 PENTECOST	Jesus, priceless treasure	457, 458
12 PENTECOST	If God himself be for me	454
13 PENTECOST	When in the hour of deepest need (A)	303
	Lord, keep us steadfast in your Word (B, C)	230
14 PENTECOST	O Christ, our light, O Radiance true (A, B)	380
	A multitude comes from the east and the west (C)	313
15 PENTECOST	Son of God, eternal Savior (A, C)	364
	To you, omniscient Lord of all (B)	310

16 PENTECOST	Praise the Almighty, my soul adore him! (B, C)	539
	Lord of all nations, grant me grace (A)	419
17 PENTECOST	Forgive our sins as we forgive (A, B)	307
	Jesus sinners will receive (C)	291
18 PENTECOST	Salvation unto us has come	297
19 PENTECOST	Lord, keep us steadfast in your Word	230
20 PENTECOST	The Church of Christ, in ev'ry age (A)	433
	Our Father, by whose name (B)	357
	O Jesus, I have promised (C)	503
21 PENTECOST	All who believe and are baptized	194
22 PENTECOST	Forth in thy name, O Lord, I go	505
23 PENTECOST	Lord, teach us how to pray aright (A, B)	438
	To you, omniscient Lord of all (C)	310
24 PENTECOST	Love divine, all loves excelling (B, C)	315
	Wake, awake, for night is flying (A)	31
25 PENTECOST	Rejoice, angelic choirs, rejoice!	146
26 PENTECOST	O God of earth and altar (A)	428
	Through the night of doubt and sorrow (B) . . .	355
	Fight the good fight with all your might (C) . .	461
27 PENTECOST	The day is surely drawing near (B)	321
	Lord Christ, when first you came to earth (A, C)	421
CHRIST THE KING	The day is surely drawing near (A)	321
	At the name of Jesus (B, C)	179

APPENDIX II: HYMN OF THE DAY (arranged by tune name)

Allein zu dir (I trust, O Christ, in you alone)	395
An Wasserflüssen Babylon (A lamb goes uncomplaining forth) . . .	105
Ascended Triumph (Up through endless ranks of angels)	159
Aus tiefer Not (Out of the depths I cry to you)	295
Beatus vir (Lord of all nations, grant me grace)	419

Christ lag in Todesbanden (Christ Jesus lay in death's strong bands)	134
Christ, unser Herr (To Jordan came the Christ, our Lord)	79
Deo gracias (Oh, love, how deep, how broad, how high)	88
Deo gracias (Oh, wondrous type! Oh, vision fair)	80
Der mange skal komme (A multitude comes from the east and the west)	313
Detroit (Forgive our sins as we forgive)	307
Die helle Sonn leucht (God loved the world so that he gave)	292
Divinum mysterium (Of the Father's love begotten)	42
Donne secours (Hope of the world, thou Christ of great compassion)	493
Ebenezer (Through the night of doubt and sorrow)	355
Ein feste Burg (A mighty fortress is our God)	228, 229
Erhalt uns, Herr (Lord, keep us steadfast in your Word)	230
Es ist das Heil (All who believe and are baptized)	194
Es ist das Heil (Salvation unto us has come)	297
Es ist gewisslich (The day is surely drawing near)	321
Es wolle Gott uns gnädig sein (May God bestow on us his grace)	335
Fortunatus New (Sing my tongue, the glorious battle)	118
Freuen wir uns all (Hark! A thrilling voice is sounding)	37
Freut euch, ihr lieben (Hail to the Lord's anointed)	87
Gott der Vater (God the Father, be our stay)	308
Gott sei gelobet (O Lord, we praise you, bless you, and adore you)	215
Grace Church, Gananoque (Fight the good fight with all your might)	461
Gud skal alting mage (Jesus, priceless treasure)	458
Herr Christ, der einig Gotts Sohn (The only Son from heaven)	86
Herzlich lieb (Lord, thee I love with all my heart)	325
Hyfrydol (Love divine, all loves excelling)	315
In Babilone (Son of God, eternal Savior)	364
Ist Gott für mich (If God himself be for me)	454
Iste confessor (Lord of our life, and God of our salvation)	366
Jesu, meine Freude (Jesus, priceless treasure)	457
King's Lynn (O God of earth and altar)	428
King's Weston (At the name of Jesus)	179
Komm, Gott Schöpfer (Creator Spirit, heav'nly dove)	284
Komm, Heiliger Geist (Come Holy Ghost, God and Lord)	163
Lobe den Herren, o meine Seele (Praise the Almighty, my soul adore him!)	539

Lobt Gott den Herren, ihr (Sing praise to God, the highest good) . . .	542
Lobt Gott, ihr Christen (Let all together praise our God)	47
Lobt Gott, ihr Christen (O Christ, our hope, our heart's desire)	300
Macht hoch die Tür (Fling wide the door, unbar the gate)	32
Meinem Jesum lass ich nicht —Ulich (Jesus sinners will receive) . . .	291
Mit Freuden zart (Lord Christ, when first you came to earth)	421
Mit Freuden zart (With high delight let us unite)	140
Mitten wir in Leben sind (Even as we live each day)	350
Munich (O Jesus, I have promised)	503
Nun bitten wir (To God the Holy Spirit let us pray)	317
Nun freut euch (Dear Christians, one and all, rejoice)	299
Nun komm, der Heiden Heiland (Savior of the nations, come)	28
O filii et filiae (O sons and daughters of the King)	139
O Jesu Christe, wahres Licht (O Christ, our light, O Radiance true)	380
Puer nobis (On Jordan's banks the Baptist's cry)	36
Rhosymedre (My Song is love unknown)	94
Rhosymedre (Our Father, by whose name)	357
St. Columba (The King of love my shepherd is)	456
Song 34 (Forth in thy Name, O Lord, I go)	505
Song 67 (Lord, teach us how to pray aright)	438
Sonne der Gerechtigkeit (At the Lamb's high feast we sing)	210
Vater unser (To you, omniscient Lord of all)	310
Veni, Emmanuel (Oh, come, oh, come, Emmanuel)	34
Vom Himmel hoch (From heav'n above to earth I come)	51
Von Gott will ich nicht lassen (From God can nothing move me) . .	468
Wachet auf (Wake, awake, for night is flying)	31
Wächterlied (Rejoice, angelic choirs, rejoice!)	146
Wareham (The Church of Christ, in ev'ry age)	433
Was mein Gott will (Who trusts in God, a strong abode)	450
Wenn wir in höchsten Nöten sein (When in the hour of deepest need)	303
Wie schön leuchtet (O Holy Spirit, enter in)	459
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1 PETER

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APPENDIX VI: ANTIPHONS POINTED FOR SINGING

The melodic formulas for these refrains are found on page 84. The melodic formulas with accompaniment are located in Appendix VII.

ADVENT 1	A The King of glory sháll come in. B Restore us and we sháll be saved. C To you I lift úp my soul.
ADVENT 2	A In his time the rightéous shall flourish. B Righteousness and peace shall gó before him. C The Lord has done great thínings for us.
ADVENT 3	A Praise the Lord, Ó my soul! B My spirit rejoices in Gód my Savior. C In your midst is the Holy Óné of Israel.
ADVENT 4	A The Lord of hosts is the kínig of glory. B Forever will I síng your love. C Restore us and we sháll be saved.
CHRISTMAS	A You will find a babe lying ín a manger. B To us a chíd is born. C All the ends of the earth have seen the victory óf our God.
CHRISTMAS 1	He sent redemption tó his people
CHRISTMAS 2	The Word became flesh and dwélt among us.
EPIPHANY	All shall bów before him.
EPIPHANY 1	You are my son; this day have I begóttén you.
EPIPHANY 2	A I love to do your will, Ó my God. B Let all the péoples praise you. C In your light wé see light.

- EPIPHANY 3
 A The Lord is my light and my salvation.
 B In God is my safety and my honor.
 C He takes us out of the dust.
- EPIPHANY 4
 A In the law of the Lord is their delight.
 B In the law of the Lord is their delight.
 C My mouth shall recount your mighty acts.
- EPIPHANY 5
 A Light shines in the darkness for the upright.
 B He heals the brokenhearted.
 C I will listen to what the Lord God is saying.
- EPIPHANY 6
 A Happy are those who observe his decrees.
 B Mercy embraces those who trust in the Lord.
 C In the law of the Lord is their delight.
- EPIPHANY 7
 A The Lord is full of compassion and mercy.
 B Heal me, for I have sinned.
 C The Lord is full of compassion and mercy.
- EPIPHANY 8
 A My soul in silence waits.
 B The Lord is full of compassion and mercy.
 C It is a good thing to give thanks to the Lord.
- TRANSFIGURATION
 A You are my son; this day have I begotten you.
 B God reveals himself in glory.
 C The Lord is great in Zion; he is high above all peoples.
- ASH WEDNESDAY
 Have mercy on me, O God, according to your loving-kindness.
- 1 LENT
 A There is forgiveness with you.
 B Save me for your mercy's sake.
 C He shall give his angels charge over you.
- 2 LENT
 A He has always been mindful of his covenant.
 B To your name be glory.
 C Why are you so full of heaviness, my soul?
- 3 LENT
 A You know my path.
 B You have the words of eternal life.
 C Restore our fortunes, O Lord.
- 4 LENT
 A Send out your light and your truth.
 B The Lord is my light and my salvation.
 C Then I acknowledged my sin to you.
- 5 LENT
 A For you have rescued my life from death.
 B Create in me a clean heart, O God.
 C Hear when I cry to you.
- PASSION SUNDAY
 Into your hands I commend my spirit.

- MONDAY IN
HOLY WEEK In your light wé see light.
- TUESDAY IN
HOLY WEEK In you, O Lord, have I táken refuge.
- WEDNESDAY IN
HOLY WEEK Be pleased, O God, to delíver me.
- MAUNDY
THURSDAY I will lift up the cup of salvation and call upon the
name óf the Lord.
- GOOD FRIDAY My God, my God, why have you forsáken me?
- EASTER DAY On this day the LÓrd has acted.
- EASTER EVENING Alléluia.
- 2 EASTER A Remember the marvels hé has done.
B Alléluia.
C Alléluia.
- 3 EASTER A You will show me the páth of life.
B Your hánd will lead me.
C You have turned my wailing ínto dancing.
- 4 EASTER The Lord ís my shepherd.
- 5 EASTER A Sing for him á new song.
B My praise ís of him.
C I will exalt you, O GÓd my king.
- 6 EASTER A Sing the glory óf his name.
B Sing to the Lord á new song.
C Let all the péoples praise you.
- ASCENSION I am wíth you always.
- 7 EASTER God has gone up wíth a shout.
- PENTECOST VIGIL The Lord is our help ánd our shield.
- or*
There is forgivenéss with you.
- PENTECOST Alléluia.
- HOLY TRINITY A Ascribe to the Lord the glory dúe his name.
B Sing to the Lord á new song.
C How exalted is your name in áll the world.
- 2 PENTECOST A Be mý strong rock.
B Raise a loud shout to the GÓd of Jacob.
C Praise the Lord, áll you nations.
- 3 PENTECOST A To those who keep in my way will I show the
salvátion of God.
B Set me upon the rock that is highér than I.

- 4 PENTECOST C O Lord my God, I cried óut to you.
A We are his people and the sheep óf his pasture.
B The righteous shall flourish líke a palm tree.
- 5 Pentecost C Then you forgave me the guilt óf my sin.
A Answer me, O Lord, for your lóve is kind.
B They beheld the works óf the Lord.
C My soul clings to you.
- 6 PENTECOST A Your love, O Lord, forever wíll I sing.
B You restored mé to health.
C In your presence is fullnéss of joy.
- 7 PENTECOST A I will exalt you, O Gód my king.
B I lift up my sóul to you.
C Be joyful in God, áll you lands.
- 8 PENTECOST A Let them shout for jóy and sing.
B He is speaking peace tó his people.
C Lead me in your trúth and teach me.
- 9 PENTECOST A Teach me your wáy, O Lord.
B Your rod and your staff, they cómfort me.
C Who may abide upon your holy hill? Whoever
leads a blameless life and does wát is right.
- 10 PENTECOST A When your word goes forth, ít gives light.
B The eyes of all wait upon yóu, O Lord.
C When I called, you ánspered me.
- 11 PENTECOST A You open your hand, and they are filled wíth
good things.
B He provided for them fód enough.
C We can never ransóm ourselves.
- 12 PENTECOST A Show us your mércy, Lord.
B Taste and see that the Lórd is good.
C The Lord is our help ánd our shield.
- 13 PENTECOST A Let all the péoples praise you.
B Taste and see that the Lórd is good.
C Arise, O God, and rúle the earth.
- 14 PENTECOST A Your love, O Lord, endúres forever.
B Taste and see that the Lórd is good.
C He who believes and is baptized wíll be saved.
- 15 PENTECOST A I have walked faithfullý with you.
B Lord, who may dwell in your tábernales?
C Happy are they who féar the Lord!
- 16 PENTECOST A I desire the path of yóur commandments.

- B Praise the Lord, Ó my soul!
 C The Lord will hear the desire of the humble.
 17 PENTECOST A The Lord is full of compassion and mercy.
 B I will walk in the presence of the Lord.
 C I have sinned against God and you.
 18 PENTECOST A Your face, Lord, will I seek.
 B It is the Lord who sustains my life.
 C Praise the name of the Lord.
 19 PENTECOST A Remember, Lord, your compassion and love.
 B O Lord, your name is everlasting.
 C Praise the Lord, Ó my soul!
 20 PENTECOST A The vineyard of the Lord of hosts is Israel, and the
 men of Judah are the plant he cherished.
 B The Lord bless you from Zion.
 C Oh, hearken to his voice!
 21 PENTECOST A I will dwell in the house of the Lord forever.
 B So teach us to number our days.
 C I will give thanks to the Lord with my whole heart.
 22 PENTECOST A Ascribe to the Lord honor and power.
 B With long life will I satisfy him and show him
 my salvation.
 C My help comes from the Lord, the maker of
 heaven and earth.
 23 PENTECOST A Their delight is in the law of the Lord.
 B The Lord has done great things for us.
 C The Lord will save those whose spirits are crushed.
 24 PENTECOST A O God, I seek you.
 B I love you, O Lord my strength.
 C I will exalt you, O God my king.
 25 PENTECOST A Prosper the work of our hands.
 B Give thanks to the Lord, for he is good.
 C His splendor is over earth and heaven.
 26 PENTECOST A Wait upon the Lord.
 B You will show me the path of life.
 C In righteousness shall he judge.
 27 PENTECOST A He is the Lord our God.
 B The works of his hands are faithfulness and justice.
 C Yahweh is his name; rejoice before him!
 CHRIST THE KING A We are the people of his pasture.
 B The Lord is king.

	C We are the people óf his pasture. Their sound has gone out into' all lands.
ST. ANDREW	For his mercy endúres forever.
ST. THOMAS	I call upon you, O God, for you will ánsver me.
ST. STEPHEN	Precious in the sight of the Lord is the death óf his servants.
ST. JOHN	We have escaped like a bird from the snare óf the fowler.
HOLY INNOCENTS	He will save his people fráom their sins.
NAME OF JESUS	I love you, O Lórd my strength.
CONFESSION OF	
ST. PETER	Let all the péoples praise you.
CONVERSION OF	
ST. PAUL	How dear to me is your dwelling, O Lord.
PRESENTATION OF	I am bound by the vow I made to yóu, O God.
OUR LORD	The virgin shall be with child and bear a son and shall name him Immánuel.
ST. MATTHIAS	How lovely are the feet of the herald who bríngs good news!
ANNUNCIATION	
ST. MARK	Save us for the sake of your stéadfast love.
	Praise the name óf the Lord.
ST. PHILIP AND	Happy are they who féar the Lord.
ST. JAMES	My eyes are turned to yóu, Lord God.
VISITATION	
ST. BARNABAS	Glorious things are spoken of you, O city óf our God!
NATIVITY OF ST.	
JOHN THE BAPTIST	Whom have I in heavén but you?
ST. PETER AND	
ST. PAUL	God is my shield ánd defense.
ST. MARY	Hail, O favored one, the Lórd is with you!
MAGDALENE	The words of the Lórd are pure.
ST. JAMES	The Lord has made known his víctory.
THE ELDER	Teach me, O Lord, the way óf your statutes.
MARY, MOTHER OF	
OUR LORD	Bless the Lord, Ó my soul.
ST. BARTHOLOMEW	Our help is in the name óf the Lord.
HOLY CROSS DAY	
ST. MATTHEW	
ST. MICHAEL AND	
ALL ANGELS	
ST. LUKE	

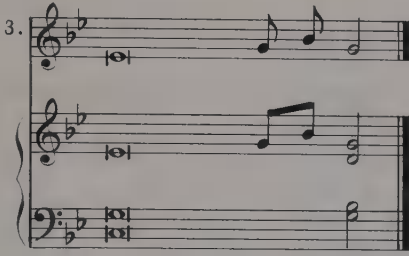
ST. SIMON AND
 ST. JUDE In the Lord have I t'aken refuge.
 REFORMATION DAY The Lord of hósts is with us.
 ALL SAINTS' DAY Proclaim with me the greatness óf the Lord.
 DEDICATION AND
 ANNIVERSARY The Lord God is both sún and shield.
 HARVEST You crown the year wíth your goodness.
 NATIONAL HOLIDAY We will call upon the name of the Lórd our God.
 DAY OF PEACE They shall beat their swords into plowshares and
 their spears into prúning hooks.
 DAY OF
 THANKSGIVING You are to be praised, O Gód, in Zion.
 HOLY BAPTISM Awake and rise from the dead, and Christ shall
 gíve you light.
or
 You are a chosen race, a royal priesthood, Gód's
 own people.
or
 The Lord is my light and my' salvation.

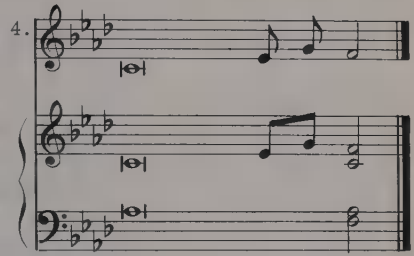
APPENDIX VII: TONES FOR PSALM REFRAIN—ANTIPHONS FOR
 USE WITH THE 10 PSALM TONES OF LBW

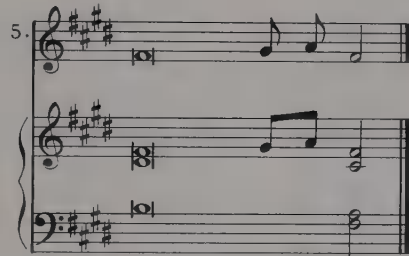
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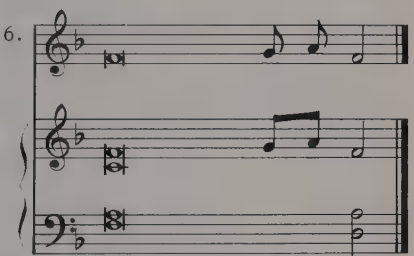
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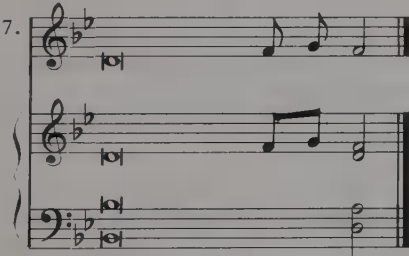
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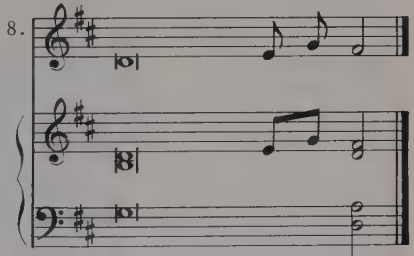
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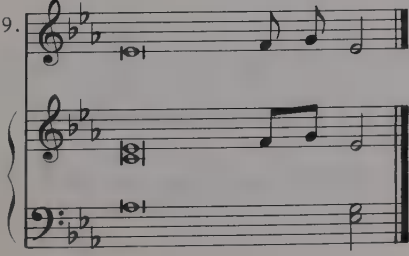
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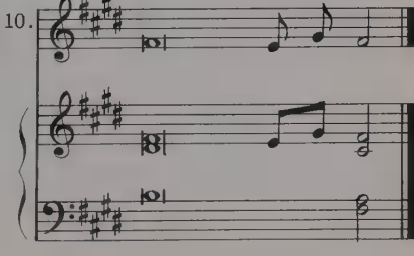
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4

THE ACTION AND SPIRIT OF CELEBRATION

Liturgical worship is often thought to be something said, words to be read and sung and prayed. But liturgical worship is most of all that which is *done*. Ritualists and charismatics alike know that to move people spiritually one must move them physically.¹ “Liturgy” means “work of the people” we remind ourselves again and again. It therefore implies action—dramatic ritual in which the participants do certain things. Even when they listen to the readings and the sermon, their listening should be an active participation in the actions of proclaiming God’s word. The Liturgy of the Word culminates in the reading of the Gospel and the sermon by which Christ again comes among his people and speaks to them directly in their own time, bridging the barriers of space and time. Aware of this, the people welcome the Gospel with the Alleluia—the Easter song—and stand to listen to the good news of their Lord. Again—still—he is Emmanuel, God with us, in our midst. A Gospel procession to the middle of the congregation in order to read the Gospel from there can help to make this presence clear. The Eastern churches have dramatized it still further with the “little entrance” as the priest comes out from behind the screen of the iconostasis bearing aloft the Book of the Gospels to proclaim the good news to the people. Christ comes to his people, and they stand to greet him and to listen to him. Then the sermon is preached, making contemporary application of the readings. Through the sermon, the Word of God becomes present with his people.

The other focus of action in liturgical worship is the Eucharist, sharing the meal of Christ with his disciples, breaking the bread and eating the Lord's Supper. In every Lutheran church, no matter how non-liturgical it may be, at the communion the people move to the altar and there eat and drink the Supper of the Lord and taste again the presence of Christ.

Movement is characteristic of liturgical worship. There are processions (Palm Sunday is a familiar example); there are sacramental actions (washing in the waters of Baptism, eating the Lord's Supper); there is the stripping of the altar on Maundy Thursday, the showing of the rough-hewn cross on Good Friday, the procession with light at the Easter Vigil and the procession to and from the font. Since the liturgy is action and involves movement, attention must be given not only to the words and music, but to the place of action, the space in which the liturgy is done. Effective use of space promotes and encourages an understanding of what people do in the service. And conversely, poor use of space undermines and weakens liturgy and thereby contributes to the shriveling of faith.

The ideal church space is flexible. This need not imply the usual multi-purpose room that is used for worship and a host of other activities. Worship is not just one among the many things that the church does; it is the central action that shows what the church is and in which the church becomes more aware of itself as the people of God. It is the only thing that the church does now that will continue forever in the praise of the hosts of heaven. While it is possible to worship anywhere, worship usually demands a space of its own for practical purposes as well as theological ones. But that worship space ought to be as flexible as one can make it. Pews are often a hindrance to the movement of people, and they lock a congregation into a fixed pattern of seating and action. Newer churches often use wooden chairs instead, which can be moved into various arrangements as the several services of a congregation may direct. (The chairs ought to be of wood and never the metal folding chairs which are noisy, cold, and uncomfortable.) Churches with pews will have to find ways of working around them. It can be done.

BAPTISMAL SPACE

The location and style of the baptismal font must be given careful attention. It should be in keeping with the fundamental importance of Baptism in Lutheran theology and liturgy. The font therefore must be of noticeable, impressive size. Ideally it should be large enough to permit Baptism by immersion—even the immersion of

adults. Even without regard to Baptism by immersion, most fonts in Lutheran churches are too small and appear to be little more than a modest bowl on a stand. The font must be large enough to permit the generous use of water to show as fully as possible the washing by which we become children of God and members of the church. Even a small font can be given prominence by creative placement and appropriate decoration—polychrome, candles (especially the Paschal candle), banners, flowers, and perhaps a canopy.

The font may be of any shape, but traditionally it was eight-sided to connect Baptism symbolically with Sunday, the day of resurrection, the eighth day, the beginning of the new creation. Thus the Easter focus of Baptism is suggested. If the font is of another shape, the number eight might appropriately be used in the decorations around it—eight votive-type candles in clear glasses, for example.

The font should, ideally, contain a mechanism by which the water is made to flow continually and be recycled. The ancient Christian practice was for Baptism to be done in “living water” by which was meant running water. The second-century *Didache* puts it succinctly:

Now about baptism: this is how to baptize. Give public instruction on all these points, and then “baptize” in running water, “in the name of the Father and of the Son and of the Holy Spirit.” If you do not have running water, baptize in some other. If you cannot in cold, then in warm. If you have neither, then pour water on the head three times “in the name of the Father and of the Son and of the Holy Spirit.”²

The font should at least be provided with a drain in the bottom connected to the earth. When this is not possible, a removable metal vessel conforming to the shape of the font bowl makes the disposal of the water easier. A small bowl put inside the font is undesirable, for it does not allow for the generous use of water and is a redundancy akin to putting a small table on top of the altar.

The font, unless it contains running water or is very large, should be provided with a cover, which is placed on the font when it is not in use. When the cover is made with some height to its decoration, visual attention is called to the place of Baptism. (The cover also keeps the misguided from putting flowers or plants in the font as a decoration.)

One needs to think not simply in terms of the font but in terms of the whole baptismal space. Too often the font is located in a corner or set in the chancel so that it can be seen (as if the chancel were a stage on which all the

action takes place). In a Christian church there is not one place of action (the chancel) and seats for the audience (congregation). There is a room in which the people of God do their service, and in this room the focus of attention shifts as the service progresses.

A traditional location of the baptismal space was near the entrance of the church to show that it is by Baptism that one enters the church. Each time the people enter the church building they pass by the font and are reminded of their Baptism. The arrangement is still worth considering. Space might be made, if none is available in the narthex or center aisle, by removing a couple of pews on one side in the back of the church and creating a baptismal space there with carpet or tile and appropriate decorations. The congregation of course needs to be instructed to stand and turn around to see the font when baptisms take place. In any case, the baptismal space should be at some distance from the altar so that there can be some movement from altar to font and back to the altar again in the baptismal service and in the Easter Vigil. If there is not room in the back of the church, baptismal space might perhaps be created near a side door, in a transept, or midway down the center aisle.

Attention can be given to the baptismal space by decorating it appropriately, especially during Easter and on the festival of Jesus' Baptism. In addition, each service that begins with the Brief order for Confession and Forgiveness might begin with the ministers standing at the font to suggest by their location the relationship between Baptism and repentance. As Luther says in the *Large Catechism*:

To appreciate and use Baptism aright, we must draw strength and comfort from it when our sins or conscience oppress us, and we must retort, "But I am baptized! And if I am baptized, I have the promise that I shall be saved and have eternal life, both in soul and body."³

Thus a Christian life is nothing else than a daily Baptism, once begun and ever continued. For we must keep at it incessantly, always purging out whatever pertains to the old Adam, so that whatever belongs to the new man may come forth.⁴

Therefore Baptism remains forever. Even though we fall from it and sin, nevertheless we always have access to it so that we may again subdue the old man. . . . Repentance, therefore, is nothing else than a return and approach to Baptism, to resume and practice what had earlier been begun but abandoned.⁵

THE PLACE OF READING AND PREACHING

As the Holy Communion begins, during the entrance hymn, the procession, with a minister bearing the Bible, moves to the next focus of attention: the pulpit or lectern. Not all churches need have both a pulpit and a lectern. Small churches where there is limited space need have but one reading desk. Churches with a central pulpit should use that for both the readings and the sermon. It is important to show the relationship between the readings and the sermon, and this is enhanced when both are done from one place.

The space for the readings can be defined by placing the processional cross and candles near the place where the lessons are read and the sermon is preached. (Candles should not be placed too close to the place of preaching. Percy Dearmer warns that preachers with candles within reach of the pulpit court martyrdom.⁶)

For practical purposes, enclosed pulpits are to be preferred to open ones to conceal any nervous and distracting movements of the preacher's feet and hands.

The pulpit and lectern hangings need not necessarily change with the church seasons. One neutral hanging of good quality would serve well and would be removed for Lent. Only the altar frontal and the ministers' vestments need follow the colors of the church year.

THE ALTAR SPACE

The altar becomes the focus of attention at the offertory as the gifts are brought forward and preparations are made for the Eucharistic meal. The altar should be the principal focal point in the church; its size and dimensions should suggest its importance as the place where in the intimacy of a meal God and his people meet.

The most important dimension of the altar is the height. It should be about 39 inches high. A mnemonic device has put it:

Three-foot three, three-foot four,
Nothing less and nothing more.

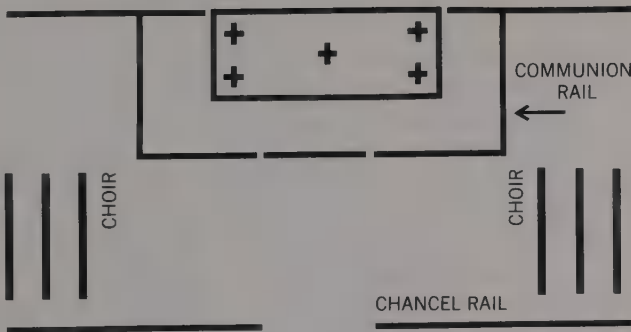
The absolute minimum is 36 inches. The importance of having all altars approximately the same height is for the convenience of the presiding minister. Altars in the early church were rather small. From medieval times to the present they were generally larger and even monumental. As altars are brought out from the wall and made more obviously tables rather than elaborate shelves, the desirability of large dimensions lessens.

Altars, even those at the very back of the chancel, should never be quite against the wall. Properly, they should stand free of the wall, even if only by a few inches. The most desirable arrangement is for the altar to be well away from the wall so that the ministers can go behind it to face the people for the celebration of the Holy Communion. Thus, many associations and meanings can be suggested: a table around which the people of God gather to share the Holy Meal with Christ and with one another; an altar on which the sacrificial death of Christ is remembered; Christ's sacrifice and our sharing his sacramental gift; the minister as priest and as president of the assembly, the leader, yet one of the people.

Altars should not be other than rectangular (or square). Round or multi-sided altars make it nearly impossible to clothe them properly with linens and paraments.

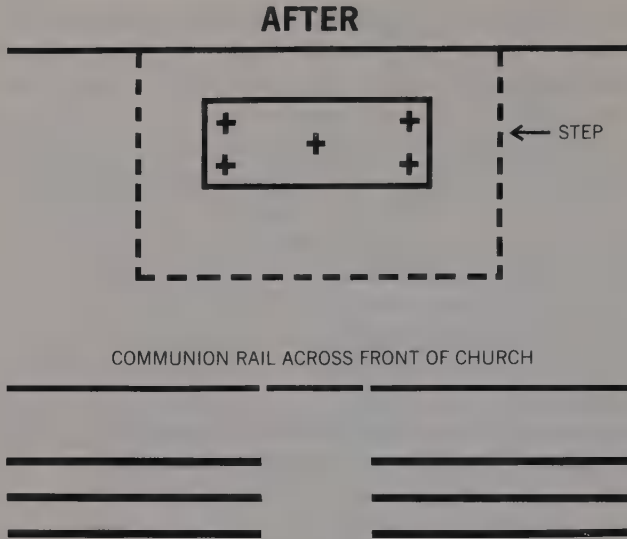
Most chancels are far too crowded. There needs to be a good bit of space around the altar to permit the movement of several ministers. Choir stalls and altar rails that cramp the free movement of the ministers might well be removed. In renovating a chancel for modern liturgical use, the altar should be set away from the wall and all clutter that impede access to the altar should be removed.

BEFORE



The ministers and servers should be free to move around the altar, and communicants must be able to approach and leave the altar in a continuous flow without impediments.

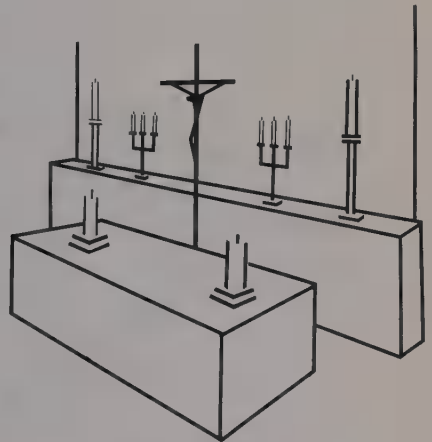
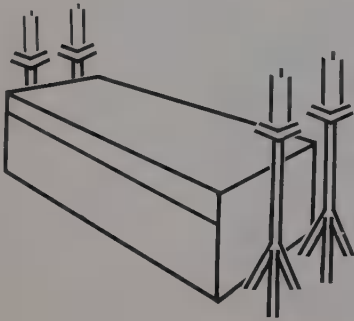
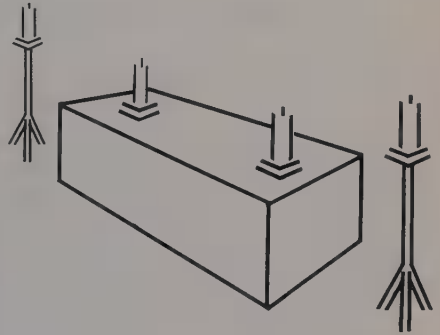
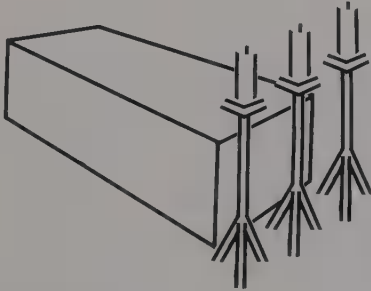
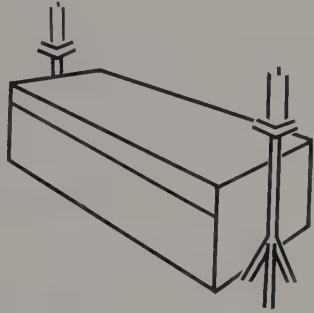
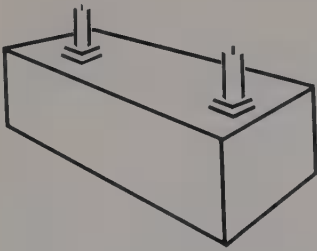
The altar should not be colored or gilded. Attractiveness is achieved by the use of paraments, and plainness is desirable when the altar is stripped on Maundy Thursday and Good Friday.



The altar is the principal focus of the church building, and its appointments must not be allowed to overshadow it or detract from it. Large crosses, for example, fixed to the wall behind the altar are almost always a mistake, for they lead the eye away from the altar and distract from giving attention to the actions around the altar when the Eucharist is celebrated. The cross or crucifix should be placed in close association with the altar. The processional cross appropriately serves this function when placed in a stand against the wall behind the altar or beside the altar or, if it is a thin and unobtrusive cross, in front of the altar facing the ministers. If a cross is not in the view of the ministers when they face the people for the Eucharist, a small cross or crucifix or picture of the crucified Christ might be placed flat on the altar as an aid to their devotion.

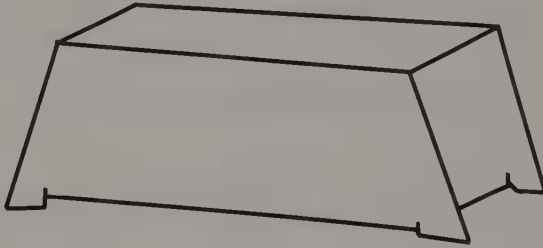
Two low candles are normally placed at the ends of the altar during celebrations of the Holy Communion. Or the candles may stand on the floor at the ends of the altar or at one end of the altar. Other candles may be placed around the altar and used for non-eucharistic services such as daily prayer or as additional festival lights for special celebrations. The number of candles might well vary with the festiveness of the occasion.

Candles should be burned down to within two inches of the socket. Removing candles after only a few weeks' use is sheer waste.



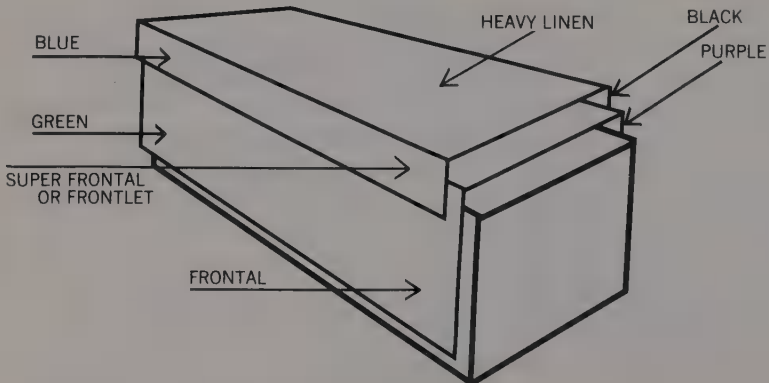
THE ALTAR AND ITS APPOINTMENTS IN SEVERAL ARRANGEMENTS

The altar, except on Good Friday (from the end of the last service on Maundy Thursday to the Easter Vigil), is always vested. The parallel is with a dining room table, that, at least for festive meals, is covered with a table cloth. The old practice called for a cere cloth, a waxed linen the size of the



A LAUDIAN OR JACOBAN FRONTAL

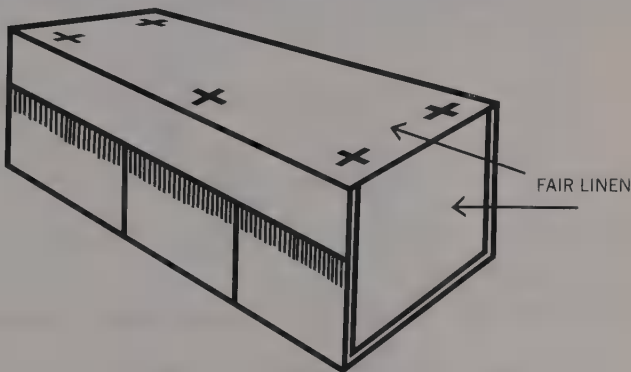
mensa (top) of the altar to prevent dampness from the stone ruining the linens placed upon it. The altar, whether of stone or wood, ought to have a heavy piece of linen the size of the mensa on it as a pad. The frontal, a colored fabric covering part or all of the front of the altar, may be attached to this heavy linen. For a free-standing altar, two frontals may be attached to this linen, one to each of the long sides, which will not only serve conveniently to hold the paraments in place but also cover both the back and the front of the altar as well. Another method is to hang the frontal from hooks or from a rod beneath the overhang of the mensa. A full frontal is an especially handsome and striking parament, and congregations ought



to be encouraged to provide such vestments for the altar, especially for the festival seasons. The frontal gives a bold accent of color to the altar space and focuses attention on the table of the Lord. A frontlet or superfrontal is sometimes hung over the frontal with a depth (or "drop") of about seven inches. Its practical purpose is to conceal the means by which the frontal is hung. It need not be the same color as the frontal and can be used to vary the character and spirit of the vestments of the altar, especially during the long season after Pentecost.

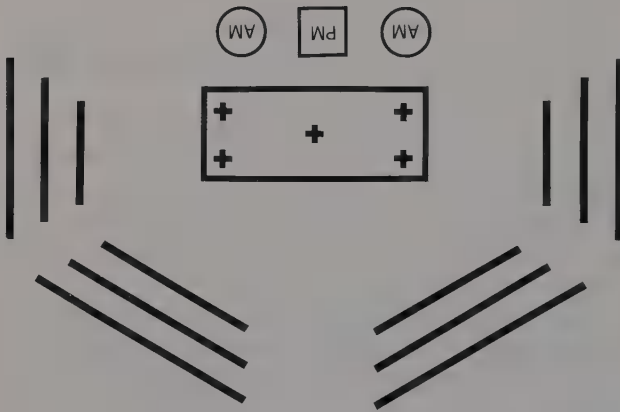
The frontal is sometimes stretched on a wooden frame which is hung from beneath the mensa. Another style is a large, rectangular cloth which is placed over the altar forming large folds at the four corners. It is an especially attractive vestment for a free-standing altar with considerable space around it.

The fair linen, the width of the mensa⁷ and extending nearly to the floor on the ends of the altar,⁸ is the basic covering. It is put on the altar whatever style frontal is used, or if a superfrontal is used alone without a frontal, or if there is no frontal or superfrontal at all. The fair linen is often embroidered with five crosses (at the four corners of the mensa or of the entire length and in the center or in the front to avoid making an awkward hump under the chalice). These crosses, which also are often incised into the mensa of the altar, connect the fair linen symbolically with the winding sheet with which the body of Jesus was wrapped after the crucifixion in preparation for his burial and suggest the five wounds of Jesus. Another possibility for the fair linen is an ample cloth with embroidery.

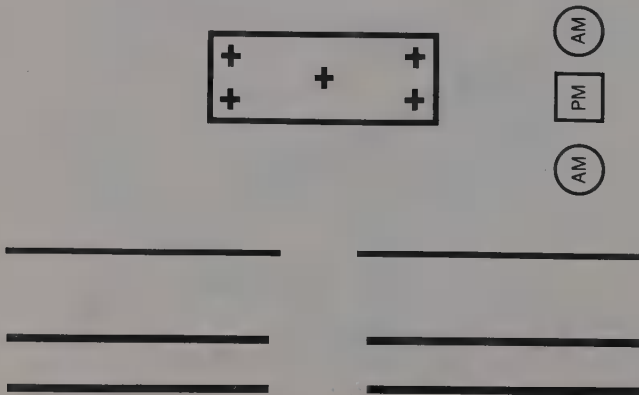


A VESTED ALTAR

There are two basic seating arrangements for the clergy. The ancient arrangement was for the bishop's chair, his *cathedra*, to be set behind the altar facing the congregation, and this arrangement has been widely restored in the Roman Catholic Church following the reforms of Vatican II. The presiding minister sits in the center and the assisting ministers to either side. This arrangement emphasizes the presidential function of the minister. It is most suitable when the congregation is placed on three sides of the altar.

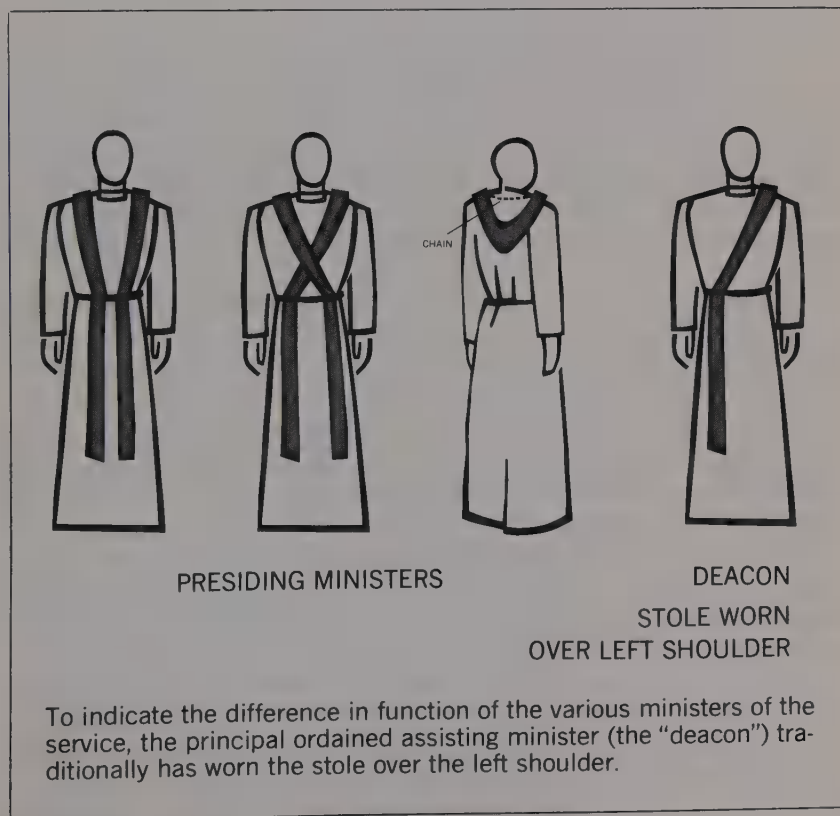


Another arrangement is to have the ministers sit on one side of the altar, facing it. This arrangement emphasizes the centrality of the altar and the ministers' role with the congregation.



VESTMENTS FOR THE MINISTERS

The ministers of the service usually vest in albs. This vestment is made of white (or off-white) fabric and is never made in a color. (*Alba* in Latin means white.) It is the basic vestment and is becoming a kind of ecumenical vestment, worn by Lutherans, Episcopalians, Roman Catholics, Methodists, Presbyterians, and others. It may be worn by all the ministers of the service, whether ordained or not—presiding minister, assisting ministers, servers—and suggests the baptismal garments. The cincture need not be worn with the alb. For Daily Prayer the ordained ministers need not wear their stoles over the alb; leading these services is not the exclusive prerogative of the clergy. For preaching at Morning or Evening Prayer, the Service of the Word,



weddings, and burials, the clergy wear stoles over the alb as an indication of their pastoral office. The stole is worn crossed over the breast or hanging straight from the shoulders.⁹ It may be held in place by the cincture. For the celebration of the Eucharist the chasuble may be worn over the alb and stole by the presiding minister. Thus the basic vestment is modified for the various services by what is worn over it.

Another option is to wear the alb and stole (and chasuble) for the Eucharist and to wear the cassock and surplice (and stole) for other services: the surplice without the stole for daily prayer, surplice and stole for weddings, burials, confession and forgiveness, the Service of the Word, preaching. Readers, especially those who come from their places in the congregation and return when the reading is finished, need not wear special vestments.

RITUAL ACTION

The Gothic churches of the Middle Ages were conspicuously holy places which invited private prayer and meditation. Modern church buildings generally emphasize not so much the holy place as the holy people who celebrate the Gospel there. Thus the church building, which may seem stark and even barren when empty, comes alive with color and movement when the people assemble to worship God.

The ritual actions of the people must be carefully understood. Older services often verged on the unnaturally formal; modern services often descend into the unnaturally folksy. Leaders of worship must learn the nature of ritual and their function within it, and then communicate this understanding to the people. The leaders must learn the grace of a natural and dignified presidential style. They must learn to be comfortable with what they do and still remain respectful of it.

They must learn first of all the nature of ritual. Ritual is inevitable in worship, as it is whenever people assemble for whatever reason. Certain expected things are done and shared, whether it be at a football game, a birthday party, a classroom, or a PTA meeting. There are patterns of behavior that we come to know and expect and share in. So it is also in worship. Liturgy is the church's own art form. It is close to drama, for in the liturgy Christians act out dramatically the proclamation of the Gospel. There is a center of attention, and actions and costumes and props. There is a language that, like the language of drama, is natural yet not everyday language. It is heightened and condensed and made more powerful than

our usual way of speaking. It uses everyday language but elevates it so that more can be said in a brief space. A play would not hold one's interest if it reproduced everyday speech exactly with all of its repetition and vocalized pauses and clumsiness. Nor can a liturgy. The closest the liturgy comes to ordinary speech is the sermon, and even there the language must be careful and precise and condensed so that much can be said in a few minutes. If those who lead the worship of God's people insist on bringing the language and the spirit down to the level of the ordinary, they have made the liturgy a personalized, privatized, and exclusive thing; not everyone will be able to participate in it.

Ritual by its formal and elevated language allows many diverse people in many moods to bring to it their own emotions, intuitions, needs, and hopes. The people are there not to be entertained but to extend themselves so that the liturgy might extend them and teach them. Formal language enables everyone in the assembly to find an expression of needs, desires, and feelings that they can identify with and expand personally. It takes work, constant work. No mere language change can effect it, nor can it be done once and for all. In his *German Mass* (1526), Luther complained that people had become as lackadaisical about services in the vernacular as they used to be about Latin services. It is a useful warning to us in the twentieth century also.

PLANNING THE SERVICE

The key to avoiding a careless attitude is planning: there needs to be long-range planning, six months or a year in advance, to set broad outlines and goals. There must also be careful and detailed planning before each service, especially those that require changes in the familiar patterns. The leaders of worship must learn to anticipate the entire service. Each one must think through what they should be doing at every point in the service, what movements are required in the course of the service, who is to do and say each part of the service. They must also walk through new services at least once to familiarize themselves with it and its patterns before the actual service is done. If a service is well done, congregational resentment at change will be lessened.

To illustrate, here is a sample check-list of planning for the central celebration of the church year from Ash Wednesday to Pentecost. No later than immediately following the Epiphany (January 6) these kinds of questions need to be given careful and thorough attention.

ASH WEDNESDAY

1. What time will service be held? morning? evening? both?
2. Will black paraments be used?
3. What decorations can be removed from the church to suggest the austerity of the season?
4. Music: Will the organ be used at all? Can congregational singing be supported in some other way? What hymns will be sung? Will the choir sing anthems or other music? How will Psalm 51 be sung?
5. Will ashes be used?
6. Are palms available to make the ashes? If not, how will they be obtained?
7. What instruction and preparation will the congregation require to prepare for innovations?

SUNDAYS IN LENT

1. The theme of Lent is not the passion but spiritual renewal: do the organist and choir director understand this? do the ministers understand?
2. Will the paraments and vestments be purple or unbleached linen?
3. Who will preach? What will the approach be? The Lessons? Thematic? A series?
4. Will the Kyrie be used instead of the Hymn of Praise or will neither be used?
5. Will the choir sing the Psalm and the Verse? Could they also sing the proper Offertory?
6. On Lent I and II which Prayer of the Day will be used?
7. Which hymns will be sung? How will new ones be introduced? Will the hymns receive special treatment by organ and choir?

WEEKDAYS IN LENT

1. What will be the day(s) and time of service?
2. If Evening Prayer is used: Will the Light Service be used? Is a large candle available with a stand? Will incense be used? How will the Psalm(s) be sung? Will the New Testament Canticle be sung also? What office hymns will be used? Which lessons from the Daily Table will be read—one or two? (cf. *LBW* Min. Ed. pp. 92ff.)
3. If the Service of the Word is used: Which Old Testament Canticle will be used? How will it be sung? Which lesson(s) will be read? Which prayers will be used? Could the Litany be used? Which New Testament Canticle will be used? How will it be sung? Which form of the Lord's Prayer will be used? (Could the new translation be introduced during Lent?)

4. How will the congregation be encouraged to use a simplified form of Daily Prayer in their home devotions?

HOLY WEEK

1. How can the scarlet (deep red) paraments be provided?
2. On Passion Sunday: How will the church be decorated? Should palms be attached to the processional cross? to the altar cross?
For the Procession with Palms: Have the palms been ordered? Where will the congregation gather for the palm ceremonies? Is there room in the Parish Hall? Is cooperation possible with neighboring parishes for this part of the service? What will the route of the procession be? Outside the church? Through the churchyard? Around the block? In addition to "All glory, laud, and honor," what other hymns (and psalms) will be sung in the procession?
For the Service of the Passion: How will the long Gospel be read? Will several readers be used? Will the congregation have a part to read? Will copies of the text be provided? How many practice sessions need to be scheduled for the readers?
3. For Monday, Tuesday, Wednesday in Holy Week: What kind of services should be held? Morning or Evening Prayer? Holy Communion? How can people be encouraged to attend? Who besides the pastors could lead Daily Prayer?
4. Maundy Thursday: What instruction and preparation need be given to the congregation for this service? What form of confession will be used? Which lessons will be read—those from the lectionary or those from the Maundy Thursday rite? Will washing of the feet be done? Whose feet? Is a pitcher for the water and a basin available? Towels? How will Psalm 22 be rendered during the stripping of the altar? Choir? Single voice? Who will take part in the stripping of the altar? How will the items be handled? Where will they be put?
5. Good Friday: Which lesson will be read—Hosea or Isaiah? How will St. John's Passion be read? Who will the readers be? Will the congregation have a part to read? Will copies of the text be provided? Is the rough-hewn cross available? Who will make it? Will it be carried in procession to the altar?

THE EASTER VIGIL

1. How is the congregation to be prepared for a service that lasts longer than one hour?
2. Are there candidates for Baptism?
3. How will the new fire be struck? Matches? Flint and steel?
4. Are hand candles available for the congregation?

5. Is the Paschal candle ready?
6. Who will sing the Easter Proclamation? Is the music available?
7. Which of the twelve lessons will be used? Is it entirely out of the question to use all twelve?
8. Which canticles will be sung with the lessons? How will they be sung?
9. What decorations will be placed around the font?
10. Should Psalm 136 be sung as the post-communion canticle? How will it be done?
11. Will a meal of some kind follow the Vigil? Who will be responsible for preparing that?

EASTER

1. How can the festive spirit be kept alive throughout the Fifty Days?
2. Can there be an extended procession every Sunday of Easter?
3. Can a sequence hymn with lots of Alleluias be sung between the Second Lesson and the Gospel on every Sunday of Easter and on Pentecost?
4. What festive decorations can adorn the church, the font, the altar, and the Paschal candle? Flowers and plants? Banners? Can small bells be hung from a banner which is carried in procession?
5. What special treatment will the hymns and psalms receive?
6. What other instruments can be used in addition to the organ?
7. Will there be baptisms during Easter?
8. Is Easter a time to introduce the weekly celebration of Holy Communion—at least for the Fifty Days? Could the practice be extended to include the Sundays in Lent as well as the Sundays of Easter to show the unity of the two seasons?
9. What can be done to encourage people to continue the use of Daily Prayer during Easter?
10. Should some weekday services be scheduled during Easter?

ASCENSION DAY

1. How can attendance be encouraged at the service?
2. Will the service be the Holy Communion?
3. Should the Paschal candle be extinguished at the Gospel on this day or should it burn until Pentecost?

PENTECOST

1. Can there be a procession as festive and as extended as the procession on Easter Day (and for the Sundays of Easter)?
2. How will the sequence hymn (before the Gospel) be sung?

3. Could seven red votive-type candles be put across the altar to suggest the seven gifts of the Holy Spirit?
4. Should red roses be considered as the floral decoration for Pentecost to suggest the flames of fire? (Roses are a traditional decoration for Pentecost.)

These are specific questions to be considered in preparation for the observance of Lent and Easter. Before any service several things need to be done by the presiding minister.

1. Is the service folder prepared, explaining carefully any unusual aspects of the service?
2. Is a statement of the significance of the day and its theme prepared?
3. Have the ministers' parts of the service been practiced, especially the proper Preface?
4. Has the presiding minister rehearsed with the readers to help them read with understanding?

The ministers should arrive at the church at least three-quarters of an hour before service time.

1. Are the paraments of the proper color in place?
2. Is water in the font or a ewer if there are to be baptisms?
3. Is there sufficient bread and wine prepared for the Holy Communion?
4. Do all the ministers of the service understand their roles?
5. Are the lessons marked in the Bible?
6. Are the places marked in the altar book?
7. Are the candle wicks free so that they can be lit without difficulty?
8. Are the proper vestments laid out?
9. Are service books and leaflets available for those who will participate in the service?

In short, careful attention must be given to the variable parts of the service (such as hymns and lessons), to the objects required by the service, and to the roles of the ministers of the service.

THE SACRISTY: A PLACE OF PREPARATION AND PRAYER

A church ought to have two sacristies: one, a place where the sacramental vessels and paraments and linens are prepared; and the other where the ministers prepare themselves for worship. Still more important than attention to all the details of the service

is the requirement of prayer. Pastors should get to church early enough to see that everything is in order, but they should primarily devote themselves to prayer before the service begins. Every worshiper should do this; pastors most of all. This prayer must not be hurried or rushed. It cannot be done while one is on the way to doing something else. It is helpful for pastors to have a special place of prayer—in the nave of the church, at a chair in the chancel, or in the sacristy. Let them kneel, make the sign of the cross, and immerse themselves in the immensity of God. This meditative prayer must be done without interruption from ushers, acolytes, altar guild members, or other parishioners. A special place and a special posture can insure against intrusions.

Through these times of prayer, the leaders of worship will come to a renewed realization of who they are and who they represent. As leaders in the worship of God's people, they do not function in a personal capacity, like one who runs one's own business. Contemporary ministers are the inheritors of a long tradition and stand in an age-old succession. What they say and what they do is essentially the same as what innumerable predecessors have done before them.

If the ministers, through prayer, have become aware of the presence of God and of their own responsibility as worship leaders, this will put its stamp on all that they say and do during the liturgy. The faith and adoration of the ministers will shine through the words and actions in which they participate, and the people will understand that the pastors themselves are worshipping and that they believe what they say.

5

CELEBRATING HOLY BAPTISM

The service of Holy Baptism in the *Lutheran Book of Worship* assists congregations in enlarging and enhancing the place of Baptism in the faith and life of each member. The sacrament is no mere appendage to the service nor an intrusion into it but is itself the focus of the service. The service of Holy Baptism has several parts which together constitute the fullness of the sacrament of initiation into the community of faith: presentation, thanksgiving, renunciation, profession of faith, baptism with water, laying on of hands and signation, and welcome into the congregation. To understand the intention of this rich celebration one must understand the broad outlines of the development of baptismal practice.

THE DEVELOPMENT OF BAPTISMAL PRACTICE

After his sermon on Pentecost St. Peter called for repentance and faith in Jesus Christ.¹ He urged his hearers to accept Baptism and assured them that they would receive the gift of the Holy Spirit. These moments—proclamation, repentance and faith, Baptism, life in the Spirit—were fundamental to the emerging pattern created by the apostles and their successors for the incorporation of converts into Christ and his people, the church. The inquirer passed through an extensive period of moral, biblical, and theological instruction. Repentance and

conversion were the goal of this preparatory period, called the catechumenate. The instruction was reinforced by exorcism and by the prayers of the church.

In the Western church the final, more intensive preparation for Baptism most commonly occurred during the weeks before Easter. At the vigil of Easter the candidates renounced the forces arrayed against God and themselves, and professed the faith of the church. Their three-fold confession of God—Father, Son, and Holy Spirit—is the antecedent of the baptismal creed, called the Apostles' Creed. Baptism, even if not always by immersion, suggested the biblical images of the Exodus, passing through the sea, cleansing, and new birth.

An integral part of the baptismal rite was the laying on of hands frequently associated with chrismation (anointing with oil). The laying on of hands is the ritual expression of the coming of the Holy Spirit so prominent in the accounts of new Christians in the book of Acts. The anointing linked the candidate with Christ, the Anointed One, in the power of the Holy Spirit.² It is not certain whether the anointing was part of the rite from the beginning, but it became customary at one or more points in the baptismal liturgy.

The celebration of Baptism culminated in the Holy Communion, when, for the first time, the newly baptized shared in the holy meal of God's people.

This sacramental pattern of incorporation into the body of Christ—catechumenate, Baptism, confirmation, Eucharist—was maintained in the Western church for nearly a thousand years. Its coincidence with the Easter celebration of Jesus' death and resurrection seemed particularly appropriate. The Exodus of the Israelites was seen as prefiguring Baptism: Easter is the church's Passover. Jesus himself links his death at Passover to Baptism: "I have a baptism to be baptized with. . . ."³

Moreover, Baptism was viewed not only as sharing in God's deliverance of his people; it was seen also as anticipation of the future consummation. Baptism was the Spirit's seal in preparation for that day,⁴ and the Eucharist was understood as anticipation of the victory banquet of the Lamb to be shared by all his saints. Easter, as the dramatic focus of all these themes—creation, fall, redemption; death, resurrection, consummation—was the ideal time to immerse the Christian in God's saving work, to make these new children of God even now beneficiaries of God's gifts and assure them of participation in the final and complete fulfillment of God's promises.

In territories where Christianity had become established, the Baptism of converts gradually gave way to the Baptism of infants. Though Baptism of

infants born within the Christian fellowship had been seen as the exceptional application of the church's ritual of initiation, it came to be regarded as the normal practice and the Baptism of converts became the exception. The result was that the pattern of entrance was altered: Baptism, catechumenate, Eucharist.

Another change occurred in the role of the bishop (the one who presided over the church in a given area). He had been the usual minister of Baptism, but the increasing size of the church eventually made that impossible. Thus the presbyters (priests/pastors) were given authority to baptize. In those places where the Roman liturgy was in use, however, the laying on of hands and anointing remained the special duty of the bishop, who retained this much of a connection with the Baptism of everyone in his diocese. As a result, parts of an earlier baptismal rite became separated by several years and a new pattern emerged: Baptism in infancy, confirmation later. Baptism and first communion became separated because of practical considerations and also because the developing doctrine of transubstantiation led Western Christians to question the propriety of infant communion (although the practice was retained in the Eastern churches).

In the Middle Ages, then, both the increasing tendency toward infant Baptism and a eucharistic discipline appropriate to the doctrine of transubstantiation broke the original ritual unity of Christian initiation. Baptism, confirmation (laying on of hands), and first communion became separated events, and the pattern prevailed to modern times.

The Lutheran churches gradually settled into the medieval pattern except where converts were concerned. The laying on of hands in confirmation was seldom understood sacramentally, however, since the Holy Spirit was understood to be given in Baptism although an appropriate gesture was missing. But confirmation was still understood as the gateway to first communion. These latter two events generally came about the time of puberty, and were preceded by intensive catechetical training.

The needs of the Lutheran churches in North America in the twentieth century are different from those in the sixteenth century. The reformers believed that their people were surfeited with symbols and ceremony. Indeed Luther thought that the central action of Baptism was clouded by secondary ceremonies, most of which he discarded in his second revision of the baptismal rite in 1526.⁵ He did, however, retain his earlier *Sintflutgebet* (Flood Prayer) with its rich biblical evocations.⁶ A shorter ritual helps to focus attention on the main outline of the rite, but following the Reformation tendency, the Lutheran rite was diminished during succeeding centuries. The rite had become too barren. A richer ceremonial was

needed to demonstrate the biblical, theological, and liturgical importance of Baptism.

TOWARD A MORE RESPONSIBLE PRACTICE

As the church becomes less of a cultural influence, an increasing number of adults are among the baptismal candidates. It can no longer be assumed that practically everyone is baptized in infancy. The mobility of the population and the pluralistic nature of American Christianity have been felt in the lessening of denominational loyalties. As Christians grow in their sense of the nature of the church, they grow in sensitivity to the problem of indiscriminate Baptism of infants. They do not question infant Baptism as such, for it is a treasured symbol of grace in our midst, but many favor a more responsible practice.⁷

The *Lutheran Book of Worship* seeks to set forth the church's fullest, richest baptismal theology. It seeks to overcome a questionable dichotomy between the Baptism of infants and the Baptism of adults by providing one baptismal liturgy for use with candidates of all ages. Elements which were separated during the Middle Ages are reunited in order to restore a unified rite of initiation.

BAPTISM FESTIVALS

In order to unfold the centrality of Baptism for the entire life in Christ and its fundamental importance in the church and its connection with the fellowship of the Lord's Table, congregations should consider designating certain Sundays during the year for the celebration of Holy Baptism. The rhythm of the congregation's work will suggest which days should be chosen as baptismal festivals, although for historical and theological reasons some days are especially appropriate. Easter Eve and Pentecost are the ancient days for Baptism in the Western church. If the Easter Vigil is not celebrated, Easter Day or the Second Sunday of Easter may be an alternate. The Third Sunday in Advent, which focuses on the ministry of John the Baptist; the Baptism of Our Lord (the First Sunday after the Epiphany); and All Saints' Day (or All Saints' Sunday) also commend themselves. In the course of a year four or five festivals should suffice in most parishes and may result in a cross-section of adults, children and infants as candidates.

Baptismal festivals should heighten the celebration since Baptism then becomes a focus of the lessons, hymns, and sermon. Planning must be done with great care, according to the service the dignity it deserves. Announcing the schedule in advance will not only facilitate planning, but will enable the programs of education, preaching, instruction, and counseling to be coordinated with the baptismal days.

Congregations should proceed with great sensitivity to the anxieties such a program may initially arouse. Lutheran parents generally seek Baptism soon after their children are born, and this eagerness for the sacrament should not be diminished. Continued teaching and pre-baptismal counseling which emphasize Baptism as the entrance into the community of God's people rather than insurance against damnation are necessary in this reorientation.⁸

The baptismal schedule should avoid both too great a frequency, which would discourage proper preparation, and too infrequent a celebration, which might unduly delay the Baptism of infants and more mature candidates who desire admission to Holy Communion.

TIME AND PLACE

The liturgy of Holy Baptism is not just for the candidates themselves. It is also for those who have been baptized and who now pray for those about to join their company. It is an act of worship by the entire assembly, and the celebration of Baptism should revitalize all who participate in it.

The baptismal liturgy is normally celebrated at the regular service of the congregation. Usually this will mean Sunday morning, since Baptism is an act of the whole church. When there is a Baptism, the assembled fellowship commits itself to the new member and receives the new member into its midst. They are also reminded of their own Baptism and its seminal function in the life of the congregation. All this is blunted if the congregation is absent. Where people truly understand and appreciate Baptism, they will eagerly share in the coming of life and salvation to others. When Baptism does not take place at the regular Sunday service, the congregation might still be invited and at least a few representatives could be present.

Placing the Paschal candle near the font after the ceremonies of Easter witnesses to the connection between Jesus' death and resurrection and baptismal death and resurrection. It further connects subsequent baptis-

mal festivals with the Easter Vigil. Lighting the Paschal candle for baptisms testifies further to the paschal character of Baptism. Banners and other pieces of art may be placed near the font to heighten the festive character of the sacrament.

SPONSORS

Each candidate, child or adult, should be presented for Baptism by one or more adult sponsors who are practicing Christians, mature in faith and piety. The sponsor represents in a specific way the congregation's desire to nurture those about to be born into the Christian family. Although the mobility of the population can create difficulties for the faithful discharge of the sponsor's responsibilities, especially where young children are concerned, this office continues to commend itself both symbolically and practically.

The primary sponsors of children are their parents, but additional sponsors may be chosen. They should be encouraged to remain close to the family of the child, just as the congregation should maintain close ties with baptized children. Parents obviously will exercise primary responsibility in the nurture of their children by the quality of family relationships, the development of a vital devotional life, and by direct teaching of God's word. But the sponsor can support the parents and cooperate in the task, giving it a dimension broader than the individual family. Because of their mutual responsibility, both parents and sponsors should participate in the baptismal liturgy.

Sponsors are not only for young children. When one enters the church, one passes from one community to another, from one world to another. Mature Christians can be helpful in that transition and can help integrate the new members into the various dimensions of the life of the parish. Too often new members are, in effect, deserted after being received into the congregation. Sponsors can help build a lifelong relationship that will benefit the candidate, the sponsors, and the congregation as a whole. Candidates may choose sponsors themselves or they may ask the congregation to make the choice.

THE LITURGY OF HOLY BAPTISM

Normally, Baptism is celebrated within the service of Holy Communion. On Sundays for which the color is green, the appointed propers for Baptism (Prayer of the Day, Psalm, Lessons) would

be used. On other Sundays, even if they are designated as baptismal festivals (e.g. Baptism of our Lord, Pentecost, All Saints), the propers of the Sunday are used. On such days the Prayer of the Day for Holy Baptism might be said after the Prayer of the Day for the Sunday as a "memorial collect"⁹ or it might be used when the procession reaches the font, just before the address as a "station collect."¹⁰

The font should be carefully prepared before the service. If the water is not circulating in the font, it should be in a ewer, ready to be poured into the font at the Thanksgiving. If the font has a cover, it should be removed. Napkins or towels should be laid either on the edge of the font or on a small table or shelf nearby, together with the shell, the oil, and the baptismal candles (if they are to be used).

HOLY BAPTISM: THE PRESENTATION AND ADDRESS

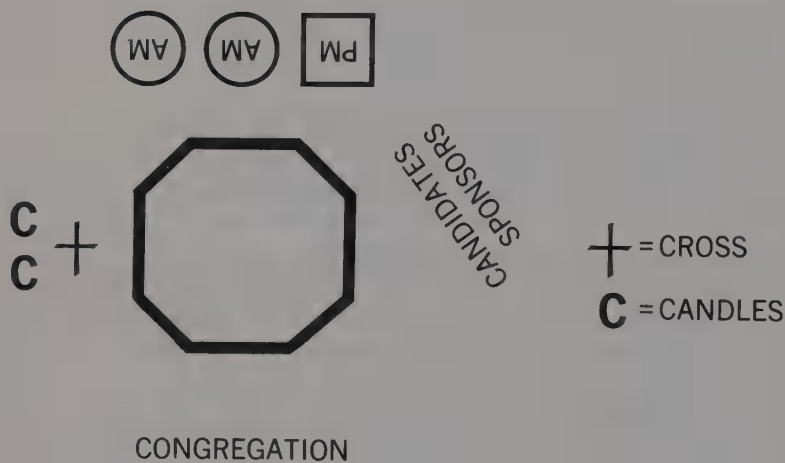
On rare occasions, it may be necessary to use the baptismal liturgy alone as a separate service, as when a Baptism is done without the presence of a congregation. In that case, the service should begin with one or more readings from the Scriptures, as provided in the propers for Holy Baptism.

Normally, however, Baptism is celebrated in the presence of a congregation at the Holy Communion. If only infants are to be baptized, the liturgy for Holy Baptism may begin the service as an indication of its role as the initiation into the Christian community and admission to the Holy Communion. This is especially appropriate if the Brief Order for Confession and Forgiveness is usually done by the font. If Baptism begins the service, the Brief Order is omitted, the baptismal liturgy itself speaking of confession and forgiveness and our return to our baptismal covenant. The service would then begin: Entrance Hymn or Psalm (a baptismal hymn or psalm or a hymn of invocation of the Holy Spirit), The Grace . . . , Holy Baptism (omitting the Peace, which will be exchanged later, in the Eucharist), the Hymn of Praise (Glory to God in the highest or Worthy is Christ), Prayer of the Day, and the rest of the liturgy of the Word and of the Eucharist.

If, however, there are candidates besides infants or other than infants, Holy Baptism follows the sermon and the hymn of the day, since the older candidates can participate in the Liturgy of the Word and listen to the lessons and sermon in preparation for their Baptism. When this is done, the creed is not said after the hymn since it is part of the baptismal liturgy and

the use of two creeds in the service (even if they were different—Nicene and Apostles’) would be an unnecessary duplication.

The Hymn of the Day becomes in effect a processional hymn as the baptismal group goes to the font. It may be a formal procession led by cross (and candles), especially if the font is some distance from the altar, or the assembling at the font may take place more informally. When the congregation is not large and where there is sufficient space in the baptismal area, the congregation, especially children, should join the baptismal group around the font. The congregation is more than an audience of spectators. The congregation represents the whole church of God into which the candidates are to be baptized. Even when the font is close to the altar, it is helpful to have the processional cross taken to the place of Baptism to add to the focus on the baptismal space. Those at the font should arrange themselves so that as much of the action as possible may be seen by the congregation.



AT THE BAPTISM

If the font is located so that it is not visible to the congregation, the first part of the baptismal liturgy may be conducted in an area of the chancel, and the ministers and the baptismal group would go to the font for the

Thanksgiving over the water (“Holy God, mighty Lord, gracious Father” — *LBW*, Min. Ed., p. 309 #9).

When the candidates, sponsors, parents, and ministers have assembled at the font, a minister, who may be an assisting minister, gives the opening statement about the nature of Baptism, focusing on the Easter dimension of rebirth and the gift of the Spirit, as well as the growth in grace of the baptized.¹¹

Sponsors present each candidate—even adults—to the presiding minister for Baptism. As each candidate is presented, the Christian name(s) and the surname may both be used. Elsewhere in the rite, only the Christian names are used. Surnames are omitted because this is an entrance into a larger reality which transcends “family.” When infants are baptized, the presentation and responses may be said by one of the parents. It is more desirable for the parents rather than the sponsors to do this, since, because of the mobility of the population, the sponsors may not always be able to remain geographically close to the children. Those candidates who are of an age to answer for themselves acknowledge their desire to be baptized in response to the question, which is asked by the presiding minister rather than by an assisting minister. The presiding minister then lays the obligation of support on the sponsors (and parents). The promises here and elsewhere in the baptismal service are plural on the assumption that there will be several baptismal candidates at the stated baptismal festivals.

HOLY BAPTISM: THE PRAYERS

If Holy Baptism is celebrated within the Holy Communion following the sermon and hymn of the day, the prayers of intercession are said at this point. They should follow the scope of the prayers in the liturgy of Holy Communion, for all these areas are the concern of the church, but the prayers must also contain special reference to those about to be baptized. The model prayer on page 188 of the Ministers Edition should not be used word for word every time. It is a guide to those who lead the prayers as they write their own specific prayers for each occasion.

If Holy Baptism is celebrated as a preparatory service to the Holy Communion, replacing the Brief Order for Confession and Forgiveness, the prayers of intercession are said in the usual place in the Eucharist after the sermon and hymn of the day. The creed, having been confessed earlier, is omitted.

If Baptism is celebrated as a separate service, the Prayer of the Day for the occasion of Holy Baptism (page 188) is said at this point instead of the prayers of intercession to keep the service brief.

The intercessions are led by an assisting minister.

HOLY BAPTISM: THE THANKSGIVING

If the presentation and address have been made in the chancel area, a hymn or psalm is sung after the prayers as the ministers and the baptismal group go to the font.

At the font, the presiding minister begins the Thanksgiving for Baptism. The preface versicles omit the verse

Lift up your hearts:

We lift them to the Lord,

since ancient practice limited these lines to the Great Thanksgiving at the Eucharist, which was the most joyful act of praise. At other times, such as at Baptism or at the thanksgiving over the palms on Passion Sunday the preface was

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Otherwise, the preface versicles and the opening of the Thanksgiving as well as the structure of the prayer (moving from the Father to the Son to the Holy Spirit and concluding with a trinitarian doxology) are all designed to parallel the Eucharistic Prayer of Thanksgiving in the Holy Communion. The parallels underscore the importance of the Sacrament of Baptism.

If the font is not already filled with water (as in a font with a circulating system) and if it is not especially large (as in a font made for immersion), the font is filled with water poured from a ewer. This may be done just before the preface verses or it may be done by a server as the Thanksgiving for Baptism is said so that the sound and the sight of water being poured will enhance the words of the prayer.

The world that God created is the means of communion between himself and humanity. Because of sin, however, the creation is no longer of itself capable of sustaining that communion. The invocation of the Spirit in the Thanksgiving acknowledges that it is by the power of God's promise

that water can be the sign of the sacrament. As Luther says in the *Small Catechism*:

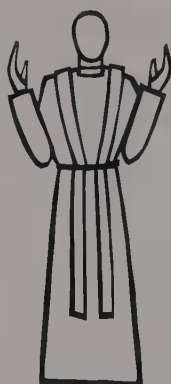
It is not the water that produces these effects, but the Word of God connected with the water, and our faith which relies on the Word of God connected with the water. For without the Word of God the water is merely water and no Baptism. But when connected with the Word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Spirit, as St. Paul wrote to Titus (3:5-8). . . .¹²

And when Luther speaks of the Word of God he is speaking of what others have meant by the Holy Spirit—the dynamic, life-giving power of God.

The prayer of thanksgiving over the water uses the same materials Luther drew upon for the Flood Prayer in his own revision of the baptismal liturgy. This style of prayer has been somewhat unfamiliar to Lutherans and may seem to some to be “telling God what he already knows.” It is, however, rooted in Jewish prayers of thanksgiving, which regularly recount before God his acts of grace and love. One surely cannot limit prayers to what God is not aware of, for he knows our needs before we ask him.¹³ Moreover, the prayers of the liturgy, like all the parts of worship, are not capable of a simple, schematic diagram of what is said to God and what is said to the congregation. Prayer and proclamation are not entirely distinct actions. In recounting before God his great acts of old, a congregation reminds itself again of the outline of sacred history and gives thanks for it at the same time, setting this occasion of Baptism in the large context of the biblical record of God’s creative acts with water and the Spirit and life.¹⁴ In prayer we praise God and we renew our faith as we draw upon the bond God established with us in our Baptism.

The posture of the presiding minister for this prayer is the same as for the Eucharistic Prayer of Thanksgiving (Illustrations, p. 178). At the words in the prayer “baptizing them in the name of the Father and of the Son and of the Holy Spirit” it has been traditional for the presiding minister to trace a cross in the water with the hand suggesting the four directions of the compass from which the church is to make disciples of all nations.

The minister of the sacrament should not be afraid to wet the hands in the baptismal water. Such contact with the baptismal element is as natural here as it is in the Eucharist in which the minister picks up the bread and holds the chalice during the words of institution. Putting one’s hand in the water is a way of making physical contact with the whole history of God’s



The Lord be with you.



Let us give thanks
to the Lord our God.



Holy God, mighty Lord,
gracious Father . . .

THE THANKSGIVING

work with water which is summarized in the prayer.

At the words "pour out your Holy Spirit," the presiding minister spreads the hands over the font as the Spirit of God is invoked upon the water and thus upon all who are there baptized.



THE INVOCATION OF THE SPIRIT

The gesture recalls the laying on of hands at baptism and ordination, a traditional sign of the bestowal of the Spirit. To those who object that the Holy Spirit can be invoked upon people but not upon things, one can only

point to Genesis 1:2 when at creation the Spirit of God swept like a wind over the face of the water, and order, creation, and life were brought forth. Many pastors, however, would probably prefer to omit this gesture. The text of the prayer is careful to avoid making a direct relationship between the Holy Spirit and the water.

HOLY BAPTISM: RENUNCIATION AND PROFESSION

The renunciation and the profession of faith is led by the presiding minister.

It is a good idea to divide the renunciation (of Satan and all that that figure represents) into three questions to parallel the three articles of the creed:

Do you renounce all the forces of evil? *I do.*

Do you renounce the devil? *I do.*

Do you renounce all his empty promises? *I do.*

Evil is thus rejected in order to make room for the affirmation of God; they are the two sides of one action.¹⁵ In the ancient church this was a dramatic time: the candidate, facing the west and the setting sun, renounced all the forces of darkness, and then turned toward the east and the rising sun (Son) and professed faith in God. Imaginative leaders of worship might be able to find ways of continuing in their use of the baptismal space this dramatic renunciation and profession.

The effect of the figure of the devil has been varied throughout Christian history. Just when it seems to be no longer necessary, indeed an archaic superstition, a new outbreak of violence (e.g. Nazism) or devil worship (e.g. the early 1970s) restores the relevance of the symbol.

The candidates, having rejected evil, the evil one, and all his empty promises, turn and profess the faith of the church as summarized in the ancient baptismal creed. This creed, contrary to an amusing old tradition,¹⁶ was not composed by the apostles but is a summary of the apostolic teaching. The Latin text upon which the English translation is based first appeared in documents of the eighth century, but it is clearly related to texts of earlier origin.¹⁷

The rejection of evil and the profession of faith in the triune God is primarily the declaration of the candidates for Baptism. Especially when only infants are baptized, the entire congregation should join in the renunciation and profession, speaking for the whole church. When the candidates can speak for themselves, the words might better be said by

them alone. This is their time to renounce evil and to profess the Christian faith publicly and boldly.

At only one point in the *Lutheran Book of Worship* were any of the texts of the International Consultation on English texts altered. The newer translation of the Apostles' Creed has "He descended to the dead." It is a difficult line to interpret, some seeing it as an assertion that Jesus died, others understanding it to be the beginning of his proclamation of victory to the souls of the dead, others thinking that it has to do with Jesus' battle with Satan which guaranteed the deliverance of the saints. All of these ideas have to do with the dead, hence the translation "he descended to the dead."

Some Lutherans, however, see the loss of the word "hell" as a confessional issue, and on the basis of the *Formula of Concord*, Epitome, Article IX, "Christ's Descent into Hell," insist that the word be retained. Therefore in the *Lutheran Book of Worship* "he descended into hell" has been substituted for "he descended to the dead"; the latter version being listed as an alternate reading. But "he descended to the dead" is preferred because it is consistent with the wording used by other English-speaking Christians.

It may be that the alternate text will come to be regularly substituted for the traditional text. (In many places "catholic", an alternate reading provided by the *Service Book and Hymnal*, came to be substituted for "Christian" in the description of the church in the Apostles' and Nicene Creeds.) Pastors should teach their people to use the new text in its integrity and thus to explore the meaning of this obscure phrase.

HOLY BAPTISM: THE WASHING

If there are many candidates, the presiding minister (or an assisting minister) may direct the congregation to sit down. Ordinarily, however, they should remain standing for the administration of the sacrament as a mark of respect for what is happening.

The presiding minister gives the book to an assisting minister or to a server to hold during the administration of the baptisms so that both hands will be free.

The presiding minister may ask the name of each person before each Baptism. In older liturgies this was a fixed part of the service: "How shall this child be named?" was the question in the *Service Book and Hymnal*. It was a remnant of the "christening," which was the giving of a Christian name. But since nearly all candidates now have been called by their names for weeks or even years before their Baptism, the liturgical question has lost

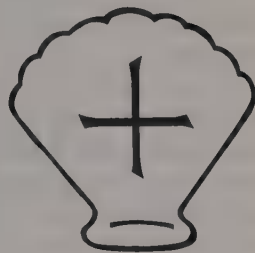
its point. The practical value remains, however, for the minister may need to be reminded of the name of the candidate being baptized. If there are several candidates being baptized, the minister should ask their names so that no mistakes be made at this central point of the baptismal liturgy. Getting the names right is more than a matter of courtesy here; as in ancient and biblical times people today attach great importance to the giving of names.¹⁸ Only the Christian name(s), the name(s) given in Baptism and by which one is known to God, are used in the administration of Holy Baptism. Thus “Mary Elizabeth Ann is baptized . . .” and not “Mary Elizabeth Ann Johnson is baptized . . .” This is the most important use of the individual name in the whole liturgy (that is, in this whole body of the liturgy of the church). The giving of the “Christian name” and its use here reflects the death-resurrection motif of Baptism. The new name is a sign of the new birth and of the new life. This taking of a new name had more immediate significance in ancient times when people turned from paganism, embraced Christianity, and took a new name to show not just their new faith but their new life. The importance of the name nonetheless remains powerful still.

The presiding minister then baptizes each candidate. Two forms are suggested: pouring and immersion. Mere sprinkling—not to mention touching the candidate’s head with a damp finger—is undesirable and should be avoided. The amount of water used does not of course affect the validity of the sacrament, but an ample quantity of water should be used to show symbolically the washing of Baptism. Baptism by pouring has been the usual practice of Western Christians for many centuries. The minister may choose to use a baptismal shell to pour the water to insure the use of a generous quantity of water. Congregations near the sea might choose to use a sea shell (perhaps painted with a blue or a red cross.) The minister,



CONVEX SIDE

A BAPTISMAL SHELL



CONCAVE SIDE

however, might choose to use a cupped hand to pour the water as a way of making direct contact with the baptismal water.

It is not necessary for the presiding minister to hold infants while baptizing them. The arms of the church can just as effectively be shown by the embrace of a parent or sponsor. Whoever holds the infant should be instructed to hold the child's head over the font for the Baptism so the water can wash over the child's head and fall back into the font.

For older candidates, especially generous amounts of water should be used so that it runs over their heads and perhaps even onto their clothing. If a puddle is left on the floor of the baptismal space when the sacred washing is done, that can help show the nature of the baptismal symbol. A towel should be provided for each candidate.

Baptism by immersion is a practice at least as ancient as pouring and has great symbolic impact. Most liturgical Christians know the practice only through representations of the Baptism of Jesus by John, but interest in immersion is growing among many denominations and is recognized by the *Lutheran Book of Worship* as an acceptable practice. Most Lutheran church buildings have no facilities for immersion, but that can be remedied in remodeling programs or by an imaginative use of temporary means.

Infants are immersed by dipping them unclothed in water up to their chins. (The ministers should not be surprised if the infant should foul the water while this is taking place.)

Three methods have been used for older children and adults. The most ancient form required the candidate to stand in water of moderate depth with the head inclined forward. The minister, standing at the side of the font or standing in the water with the candidate pours water upon the candidate's head so that the excess falls back into the font.

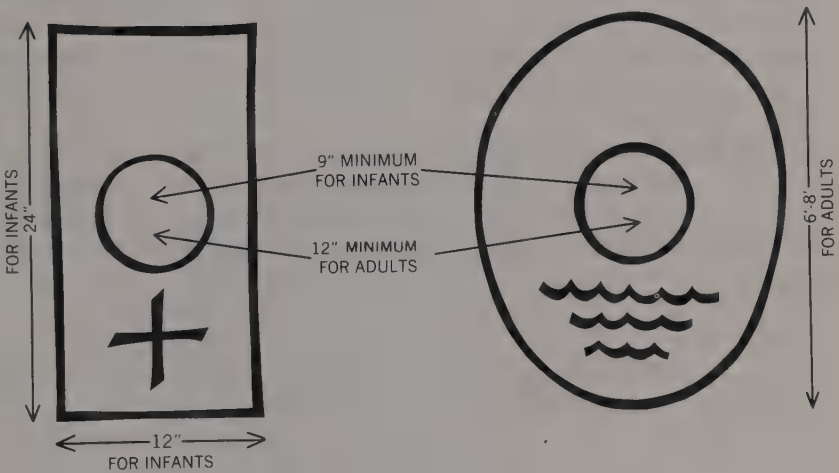
Another form requires the candidate to kneel in the water. The minister, standing near the candidate but not necessarily in the water, raises the person's clasped hands to protect the nose and mouth and with the other hand helps the person to incline the head and shoulders into the water and out again.

A form common in the Baptist groups requires both the candidate and the minister to stand in the water, the minister a little to the rear. With one hand the minister raises the candidate's clasped hands to protect the nose and mouth. The minister places the forearm across the candidate's upper back and shoulders, lowering the person backwards into the water and then raising the person up again.

When Baptism is by immersion, provision must be made for the candidate to change into dry clothing. Symbolic white garments may be

presented by the congregation. These may be rectangular or circular garments with an opening in the center for the head. (Be sure the opening is big enough to go easily over a large head.) Symbols of Baptism and the faith may be added.

Gowns resembling academic or choir robes should be avoided.



BAPTISMAL GARMENTS

Two baptismal formulas are provided—the traditional Western formula which stresses the role of the baptizing minister as agent of God (“I baptize you . . .”) and the traditional Eastern formula which stresses the action of God in the sacrament (“*N.* is baptized . . .”). Ministers should consider using each formula at various times so that both the role of the minister and the role of God be stressed in the baptismal practice of the congregation. The formulas should, of course, never be mixed in one service. If both forms are used at various times, the pastor can teach the congregation that it is not one set of words—a kind of magical formula—that makes the Baptism but the Word and Spirit of God connected with the water. All that is essential is the use of the triune name of God. Nonetheless, whichever form is used, it should be used precisely, and innovations (e.g. “in the name of the Father, in the name of the Son, in the name of the Holy Spirit”) should be avoided.

When the baptismal washing is done by pouring, the water is poured over each candidate three times. When the Baptism is by immersion—by whatever manner, the candidate is immersed three times, at the mention of each of the persons of the Holy Trinity.

HOLY BAPTISM: THE LAYING ON OF HANDS

The ministers and the baptismal group return to a place before the altar for the concluding part of the rite. A hymn or a psalm may be sung as they go, especially if there is some distance between the font and the altar. Hymns invoking the Holy Spirit, certain Easter hymns, “At the Lamb’s high feast we sing,” “I bind unto myself today,” are appropriate to this procession. Even when the font and altar are close to each other, it would be a good idea to sing a brief psalm or hymn to separate the actions of Baptism. The movement is important (liturgy implies movement and not just words), and ministers should seldom follow the rubric which allows them to remain at the font for the concluding part of the liturgy of Baptism. Movement should be encouraged, for it helps to show not only the nature of ritual but the richness of what happens in Holy Baptism. It helps to punctuate the several actions: procession to the font for the presentation and address, the thanksgiving, the renunciation and profession, the Baptism, procession to the altar for the laying on of hands, the signation, the welcome. Movement to the center, to the altar indicates entrance into the community and admission to the Lord’s Table.

At a place before the altar, the Holy Spirit is invoked upon those who have just been baptized. The inclusion in this service of the laying on of

hands with the prayer for the gift of the Holy Spirit signals a return to the liturgical fullness of the ancient church that was lost when confirmation became a separate rite. Sponsors or parents holding infants remain standing. Others who have just been baptized kneel at the altar rail, a prayer desk, or on cushions on a chancel step.

An assisting minister or server holds the presiding minister's book so that the minister can lay *both* hands on the head of each of the baptized while praying for the Holy Spirit. One hand is not enough. Both hands are used for the invocation of the Spirit, according to ancient practice, as a dramatic sign of the pouring out of the Spirit of God and of the presiding minister's entire attention being focused on what is being done. Both hands are free during Baptism; both hands are free during the Great Thanksgiving (or the Verba) of the Holy Communion; both hands should be free for the invocation of the Spirit.¹⁹

If the number of candidates is large, the presiding minister may lay both hands on the head of each in turn as the prayer is said. (The minister does not lay hands on two heads at once—one hand per head. Attention should be undivided.) The minister will then be able to lay hands on about eight candidates as the prayer is said—one at each new phrase. The prayer is then said again as the minister lays hands on the next candidates. Unless the number of candidates is especially large—more than 12 to 16—the presiding minister should consider saying the prayer for each candidate. The prayer is not long and each candidate deserves careful liturgical attention.

HOLY BAPTISM: SEALING

The sign of the cross marks the Christian as united to the Crucified. The seal of ownership is traced on the forehead; each one is marked with the indelible seal of the new Lord.

N., child of God, you have been sealed by the Holy Spirit and marked with the cross of Christ forever.

Each one is made a child of God by the washing in the baptismal water, sealed by the Spirit with the laying on of hands, and marked now with the cross of Christ. Yet these are not three separate actions exactly nor one action with embellishments. It is one rich action of initiation. Signing each candidate with the cross is a principal part of the rite for Baptism, traceable to its beginnings in the ancient church. Tertullian (160?-230?) says:

In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting

our candles, in lying down, in sitting down, whatever employment occupies us, we mark our forehead with the sign of the cross.²⁰

Other uses of the sign of the cross—at the beginning of the Brief Order for Confession and Forgiveness or in private devotion or at a benediction—become acknowledgements and affirmations of Baptism. The Presiding Minister with the thumb traces a cross on the forehead of each of the baptized and for each one says the complete formula, “N., child of God . . . forever.” The baptized (or the parent or sponsor of an infant) responds “Amen.” The cross is traced on the forehead because this apparently was the most ancient practice, as Tertullian testifies. The larger sign of the cross made from forehead to breast to shoulders was a later development.

According to a custom of long standing in the church the cross may be traced in oil on the forehead. At an early time, perhaps to demonstrate physically the New Testament’s description of Jesus as the Christ (the Greek equivalent for the Hebrew *anointed* by God) and also the conviction that the Christian is anointed with the Holy Spirit, the church began to anoint the baptized with oil. The seal of the Spirit is a sign for the future, a promise of the eschatological kingdom.²¹ The material used for this anointing is olive oil or another vegetable oil into which is often mixed a fragrant oil such as that of balsam. The oil is stored in a small cruet or bowl. It is applied with the thumb, a small cloth, or a bit of cotton.

Even when the Baptism is not by immersion, a white garment may be given to each of the baptized, calling attention to the robe of righteousness which God provides: “Baptized into union with him you have all put on Christ as a garment.”²² When this garment is given, a representative of the congregation may say, “Put on this robe, for in Baptism you have been clothed in the righteousness of Christ, who calls you to his great feast.”²³ The words, however, need not be said; the giving of the garment itself is sufficient. Words need not always accompany every liturgical action, and not every movement need be made verbally explicit.

A candle, which is lighted from the Paschal candle to show the connection between Baptism and Easter, may be given by a representative of the congregation to each of the baptized (or to the parent or sponsor of a young child). The candle should be white and be decorated if at all only with a symbol of Baptism or of the Christian life. For safety the candle should be extinguished prior to the peace. The baptismal candle is then taken home, and lighted at each anniversary of the person’s Baptism as a reminder of the glory and the obligation which Baptism bestows.

HOLY BAPTISM: WELCOME

After the sealing (and the giving of the robe and candle) a representative of the congregation presents those who have been baptized to the universal priesthood of service and proclamation of the praise of God. Then the congregation welcomes them into their fellowship. The emphasis of the welcome falls on the witness of service in the kingdom.

The sharing of the peace is an especially effective sign at the liturgy of Baptism. It makes clear the welcome of the congregation and calls each to a fuller showing of unity and peace.

The completion of the initiation into the Christian community is the sharing in the Eucharist. That privilege which is granted in Baptism may be exercised immediately or (as in the case of infants in most parishes) may be delayed for some months or years after the Baptism. The occasion of one's first communion is the claiming of a privilege granted as the birthright of the baptized. It is not the beginning of a new state of church membership. The occasion should not be a time of special ceremonies, dress, vows. At the appropriate time the children will simply come to the altar with their families. The pastor may speak a word of welcome in the sermon or at the time of the announcements. A section should be added to the prayers when some of the congregation participate in the Holy Communion for the first time. The *Lutheran Book of Worship* deliberately avoids emphasizing the first communion in order to exalt Baptism as the time of entrance into the church and of receiving all of the rights and privileges of that membership. Later confirmation and first communion (or vice-versa) add nothing to what is already the possession and right of the baptized children of God.

Like Baptism itself, the liturgy of Holy Baptism is a continuously unfolding process. Each act presents another facet of the church's teaching and belief. All the details of the service deserve careful attention and preparation. Their significance should be clear to the celebrating assembly lest they become empty embellishments of the service. A congregation's efforts to enrich the baptismal liturgy must be part of a larger effort to place Baptism at the center of Christian faith and life.

CORPORATE CONFESSION AND FORGIVENESS

One makes use of one's Baptism by daily repentance and renewal. In the life of most congregations confession has meant a form at the beginning of the service without Communion and an

expanded form at the beginning of Holy Communion. The *Lutheran Book of Worship* seeks to increase the opportunities for confession in the life of the congregation in order to deepen its meaning. (Article XIII of the Apology to the Augsburg Confession recognizes Confession and Forgiveness—called “Absolution, which is the Sacrament of Repentance”—as a third sacrament in addition to Baptism and Holy Communion.) Three separate occasions are provided for: corporate confession, individual confession, and confession immediately prior to the celebration of the Holy Communion.

The service of Corporate Confession and Forgiveness (both confession and forgiveness are included in the title of these services to show both sides of the one action, like law and gospel, death and resurrection) is designed to stand by itself and is not intended to be used in connection with other services. It may be scheduled on penitential days, such as during Lent. It may also be used as part of the regular schedule of a congregation, weekly (perhaps on Fridays, the day of crucifixion) or monthly. It can serve a variety of purposes: confession of individuals in the context of corporate worship as a regular discipline to deepen the spiritual life; the reconciliation of those who are estranged from each other, such as families or factions within the congregation; the acknowledgement of sharing in corporate wrongs and corporate guilt, such as participating in repressive actions toward outcasts, lack of openness to strangers in the community, supporting industries that destroy the environment or supporting dictatorial governments.

When the service is used, care must be taken to avoid making people confess a guilt that they do not feel or manipulating people to feel a guilt that is not genuine. Even more than most services, Corporate Confession and Forgiveness must be carefully planned not by the pastors alone but in conjunction with laypeople in the parish.

Only ordained clergy preside at this service. Although it is true that any Christian may announce God’s forgiveness to another, only the pastor may exercise the Office of the Keys in the gathered congregation. It is a central part of the public ministry to which a pastor is called by a congregation and ordained by the church.

Great care must be taken in choosing the music for this service. It must be subdued and meditative in nature. Quiet prelude music may help establish a climate of reflection and prayer, but such music should not be maudlin or sentimental.

The pastor vests in alb (or surplice) and stole for this service.

If there is a small number of participants, they should be gathered near

the altar in the front pews, in the choir, or in chairs in the chancel. The service begins with everyone saying together the words of Baptism and perhaps making the sign of the cross. Christians have used the sign of the cross and the words which came to accompany it—the sign was more ancient and important than the words—as an act of invocation and blessing since very early in Christian history. Making the sign of the cross was already common in private devotion in the second century, as the quotation from Tertullian indicates (p. 185f.). It is a reminder of Baptism when we were washed in the triune name and “marked with the cross of Christ forever.” Luther in the *Small Catechism* recommends the sign of the cross to begin one’s prayers upon arising and retiring.

Two methods of making the sign of the cross are common in Christianity. In the Eastern churches the cross is traced by touching the forehead, breast, right shoulder, left shoulder. In the Western churches it is formed by touching the forehead, breast, left shoulder, right shoulder. Various words have been associated with the sign to give a verbal meaning to it. John Chrysostom says,

When, therefore, you sign yourself, think of the purpose of the cross, and quench anger and all other passions. Consider the price that has been paid for you²⁴

At the beginning of the orders for confession and forgiveness the sign and the words tie together Baptism and the confession of sin. The act of worship begins with a remembrance of how one became a member of the community of faith. “Repentance therefore is nothing else than a return and approach to Baptism,” says Luther in the *Large Catechism*.

The congregation may say the invocation with the minister. This is not nearly as difficult to get going as one might at first suppose. The words are simple and well known. With but little instruction the congregation should be able to join the minister in saying the words. They at least respond “Amen” to the words to make it their own. The “Amen” is not sung. The basic principle is that when the minister speaks, the congregation replies by speaking. (When the minister chants, the congregation responds by singing.)

When this service is used for a specific purpose (e.g. the reconciliation of those estranged from each other) or on a special occasion (e.g. the confession of corporate sin and guilt), the minister should announce that purpose or occasion and explain briefly its connection with the service of confession.

The theme of the first hymn should be repentance, the assurance of God’s steadfast love, or another theme appropriate to the service. This hymn

establishes the tone and the context of the confession which is to follow. (See also Atonement, Invocation, Trust, Inner Life, and Mercy in the Topical Index of Hymns—Ministers Edition, pp. 472-478.)

Psalm 51 with the Gloria Patri is sung or said. The refrain antiphon is "Create in me a clean heart, O God." The Psalm may be sung to one of the tones provided in the Ministers Edition, p. 442; the antiphon may be sung to the last segment of the melody. The Psalm prayer is not used with the Psalm in this service since it is not primarily for meditation and reflection.

The lesson should be carefully chosen from those suggested to provide a biblical perspective on the situation which occasions the service. It should not be simply a standard or favorite selection.

The sermon should be a brief and relatively informal address—the smaller the congregation the more informal. The objective is to encourage and free the people for the confession to follow by a proclamation of God's grace.

For certain occasions in the life of a congregation mutual conversation and consolation is more appropriate than a sermon.²⁵ Luther in the Smalkald Articles III, 4, identifies this practice as a form of the Gospel.²⁶ The intent of this section of the service is to provide a framework for an unstructured dialog to encourage people to talk to one another to effect a reconciliation or to think through possible responses to a common problem or crisis. This conversation and consolation would be effective in cases where there is a dispute to be resolved (as for example when a family has argued over an inheritance). The quarreling family members are brought together by a desire for some kind of settlement and resolution. The pastor may be instrumental in arousing this desire but the pastor must not force people to participate in the service if they do not seriously want to restore harmony. Again, a local, national, or international crisis (as, for example, the desecration of a synagogue, the assassination of a leader, the decision of an industry to do business with a tyrannical government) might also be the occasion for a concerned group of congregants to gather to talk about the events, to weigh the nature and the extent of corporate responsibility, to consider the implications of the act, to talk out the fears that have been aroused, to consider possible responses.

The conversation might begin with a statement by the pastor of what is to be accomplished, e.g. to identify and define the problem and to search for answers to it. In the case of a family dispute, what exactly led to the rupture of relationships (be careful not to open old wounds and animosities), what exactly is wrong, what can be done about the present situation? Here a rather clear result may be identified.

In the case of response to a traumatic event, the group would consider what has happened, what is the responsibility of the individual. In these cases there may not be a clear result obtained, there may not be a resolution of the questions which are raised. False or too-easy answers must be avoided. The method of the conversation is honesty. Those who participate in it must not be forced to say or admit more than they are prepared to do. An expected reconciliation may not be achieved. A desired resolution may not be arrived at. The result of the conversation may be less than satisfactory, but if that is as far as it can go, no more should be attempted.

When an appropriate conclusion has been arrived at or when a suitable stopping place has been reached, the pastor should apply readings from the Scriptures and/or recollections from the historical experience of the church when faced with analogous situations. The goal of the conversation is the consolation of the people: deliverance from despair, apathy, cynicism, indifference, neglect, or destructive action. At its close the pastor should summarize what has been said, what can be acknowledged by all, and how God's consolation and encouragement have been proclaimed. Silence for reflection and meditation follows.

If an admission of guilt has been made during the conversation (it need not be done in a formal manner) and if the conversation has concluded with biblical assurances of God's pardon and steadfast love, then the confession and proclamation of forgiveness should be omitted as an unnecessary duplication. The pastor must judge whether the formal confession would be repetitious and whether the declaration of forgiveness would be appropriate. The disputants may not yet have arrived at the stage where they can make a confession or where a declaration of God's forgiveness should be made to them. The pastor must use discretion and judgment. Care must be taken not to force confession or to impose a direction upon the conversation that is unnatural and even unwelcome. It may be that the conversation will end indecisively. If that is the case, the matter must be left there for another time and continued prayer and reflection be urged upon the participants.

The pastor would do well to have several hymns in mind for the hymn of praise. If the conversation has resulted in a genuine reconciliation, a hymn of thanksgiving would obviously be appropriate. If the conversation has not reached a resolution of the matter at hand, a hymn of faith, trust and guidance, or pilgrimage should be sung. (Consult the topical Index of Hymns under these headings.) The pastor will have to learn the contents of the hymnal intimately so an appropriate hymn may be suggested.

The congregation kneels when the Confession is to be made. If there are

no kneelers provided in the pews, the people could kneel at the altar rail. If the congregation is too large for that, they should sit for the confession since standing is not conducive to meditation. When the service is being used for a specific purpose or a special occasion, a confession appropriate to that situation may be prepared by those present, perhaps as a part of the conversation. The group may compose a prayer appropriate for a time of crisis, the disputants may prepare a confession themselves or if that is not possible, the congregation may prepare a prayer for guidance to show their support and concern.

The absolution is in two parts. The first part is a declaration to the entire group making confession, which may not in all cases include the whole congregation present. When the minister makes the sign of the cross over those being absolved, they may also make the sign of the cross on themselves to personalize the absolution and make it their own. They respond "Amen." Then the absolution is personalized still further, for those who desire it, by individual absolution with the laying on of hands. When the congregation is large, people may approach the altar in continuous fashion (as at the Communion), filling empty places at the rail when those who have received the laying on of hands have returned to their places. Other pastors may assist the presiding minister in the laying on of hands. Unordained assisting ministers do not participate in this action.

In cases when the pastor deems it appropriate, as when a reconciliation of the estranged has taken place, the peace may be exchanged.

When this service is held in the evening, the prayer for peace is especially appropriate. When the service is a regularly scheduled congregational service, one of the responsive prayers or the litany could be used. For these prayers the congregation should kneel or stand. If the prayers are to be more of a meditative nature, the people could sit if there are no facilities for kneeling.

The Lord's Prayer is said. The presiding minister then blesses the congregation and dismisses them in peace. There should be no closing hymn nor postludial music because such would discourage further private prayer and meditation. The pastor should be available for further counseling or for individual confessions after the service. The only music appropriate at this service is the two hymns and the singing of Psalm 51.

INDIVIDUAL CONFESSION AND FORGIVENESS

Private confession is enjoined in the *Small Catechism*²⁷ (although this section, like the references to the sign of the cross, was often excised from editions of the catechism in recent centuries).

Luther drew upon the long-standing tradition and practice of the church for both the concept and the form of individual confession. Especially following World War II, private confession was rediscovered by many in Europe as a powerful and effective form of the church's ministry. Those with burdened consciences were grateful to find someone to listen, and the practice of individual confession has met with favor in other parts of the world as well.

Like the service of Corporate Confession and Forgiveness, this form does not substitute for the Brief Order of Confession and Forgiveness before the Holy Communion. The form is nonetheless flexible and may be modified by the pastor as particular circumstances suggest.

The form is useful for those cases when one with a troubled conscience seeks out the consolation of the church. It may also be used during counseling sessions as part of a personal conversation with the pastor. In such situations the pastor should provide for a transition from the counseling situation to the confession by moving from the pastor's study into the church or by changing the arrangement of the room (and the pastor putting on a stole). It is important to show clearly that the individual confession is not simply part of a conversation with the pastor, "talking things over," but is an act done before God, a statement of the sins one is aware of in preparation for the hearing of God's forgiveness.

To encourage the use of this form of the ministry of the church and to serve the needs of the people, it is helpful if regular times are established when the pastor is available in a designated place to hear individual confessions. Individual confession is a desirable preparation for participation in the Holy Communion, although no rule should be made requiring such preparation. Luther says in the *Small Catechism*:

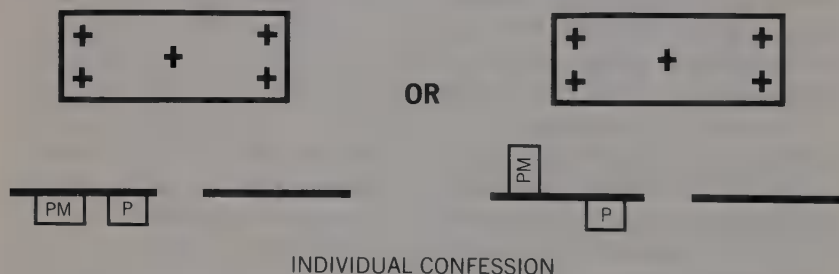
Fasting and bodily preparation are a good external discipline, but he is truly worthy and well prepared who believes these words: "for you" and "for the forgiveness of sins."²⁸

Only the ordained ministers of the church may serve as confessors. Although the service is done in private, it is part of the exercise of the public ministry of the church and is therefore the province of those called and ordained as pastors of the church and servants of the word of God who have responsibility for the spiritual welfare of the parish.

It is an obligation not to be taken lightly. Those who hear the confessions of others should themselves be under the discipline of regular confession. Confessors should have their confessors too, to set an example for the people and so they can understand better the practice that they encourage others to participate in.

The confidentiality of the confession must under no circumstances be broken. The confession made by a penitent to a pastor is protected from disclosure by the tradition of the Christian church. The pastor must respect "the seal of the confession," and the people need to be taught that the pastor is obliged to respect at all times the confidential nature of a confession so that they can freely open their consciences.

Individual confession may be made in the church, at or near the altar. The pastor may kneel with the penitent at the altar rail (which would be appropriate when the pastor and penitent move from counseling to confession). Or, especially when the pastor keeps regular times to hear confessions, the pastor may sit in a chair placed on the opposite side of the rail, at right angles to the kneeling penitent.



Care should be taken to insure that no one overhears or disturbs the penitent.

Appropriate vestments for the pastor, especially when keeping scheduled times for confession, are alb (or surplice) and stole.

When confessions are heard at regularly appointed times, it is helpful to provide devotional aids for those waiting to make their confession. A guide to the *Lutheran Book of Worship* might be prepared, directing the penitent to appropriate prayers, psalms, and hymns. Other collections of prayers, selections from the classics of Christian devotion, and the writings of the saints are also helpful.

A copy of the *Lutheran Book of Worship* with the form for individual confession marked might be provided for the use of penitents at the altar. Or the service might be printed on a card which can be given to the penitent to follow.

When the penitent arrives at the appointed place, the pastor greets the penitent. The greeting may be informal, but it must be restrained. It is not a time for pleasantries. The pastor may speak to the penitent concerning individual confession, emphasizing the gravity of sin or the need to accept

responsibility for sin and its consequences, but the pastor should direct the penitent finally to the unfailing mercy and grace of God to all who repent and turn to him. Such remarks should not be formal in tone. The pastor may conclude the brief conversation with verses of Scripture or paraphrases of biblical texts, such as:

The Lord Jesus welcomes you. He came to call sinners, not the righteous. Have confidence in him (Luke 5:32).

The Lord does not wish the sinner to die but to turn back to him and live. Come before him with trust in his mercy (Ezekiel 33:11).

After this greeting, the penitent kneels. The penitent and pastor say the Psalm verses together. The penitent makes a confession either in the form provided or, if that is awkward, in other words, confessing those sins which are known to the penitent and which are disturbing. The *Small Catechism* directs:

Before God we should acknowledge that we are guilty of all manner of sins, even those of which we are not aware, as we do in the Lord's Prayer. Before the confessor, however, we should confess only those sins of which we have knowledge and which trouble us.²⁹

Luther also warns against inventing sins and confessing things which do not, in fact, trouble the penitent.

The confessor may then offer admonition and comfort from the Holy Scripture. Obviously, the pastor must know the Scripture intimately to be able to draw the appropriate counsel, advice, and consolation from it. This is not the time for a lecture or a sermon. These words should be brief and should not disturb the tone and progression of the rite.

After the verses of Psalm 51, the pastor absolves the penitent, laying both hands on the penitent's head (as at Baptism). Normally, the pastor should stand for this action, since it is usually awkward to remain seated and turn in such a way as to be able to lay hands on the penitent's head.

A thanksgiving is said either in the form provided or in silence. The peace may be exchanged, the pastor and the penitent both standing.

BRIEF ORDER FOR CONFESSION AND FORGIVENESS

The Brief Order for Confession and Forgiveness is used, when desired, before the Holy Communion begins. It is, however, not theologically or liturgically necessary that a congregational

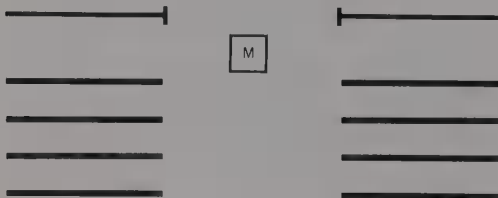
act of confession precede every celebration of the Holy Communion. The confession was not originally a part of the Eucharist and only developed in the Middle Ages with the increasing emphasis on sin and unworthiness, and then as a part of the priest's personal preparation for mass. At the Reformation the confession was given to the entire congregation.

Confession may be made in many ways, and if individual confession or corporate confession is a regular part of a congregation's life, the Brief Order may be omitted always. There is a kind of formalism that sees the Brief Order as a necessary introduction to the Holy Communion, as if those words each week were able to take care of the problem of sin. The sacrament itself is a declaration and an enactment of God's forgiveness and as Luther observed, "he is truly worthy and well prepared who believes these words: 'for you . . .'"

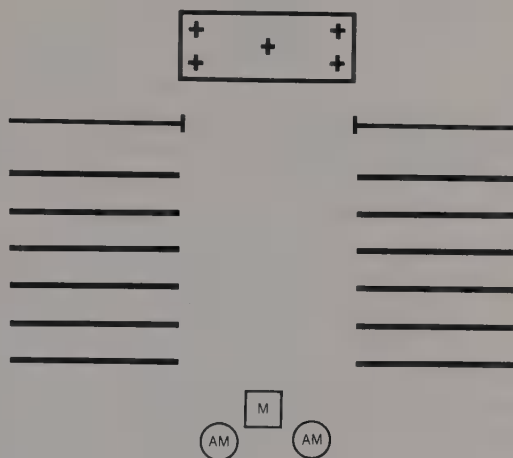
When the Brief Order is used, it could precede the Holy Communion during Lent and then be omitted during Easter to mark the different character of these seasons and services.

The Brief Order is in any case preparatory to the Holy Communion and is not a part of the Eucharist. To underscore the preparatory nature of this Brief Order, the minister (who need not be the presiding minister, but who must be ordained) should lead this service from a place outside the chancel area: by the font, from the rear of the church, or at the head of the center aisle.

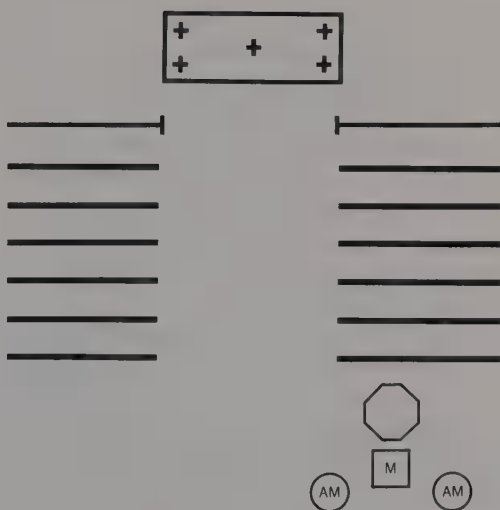
LEADING THE BRIEF ORDER



OR



OR



If the Brief Order is led from the rear of the church or from the font, the congregation should stand and face the minister. The ringing of the church bell (and the entrance of the minister to the place of confession) may be a

sign to the congregation to rise. Participants in the entrance procession should gather at a place where they may participate with the congregation, such as around the font or inside the doors of the nave.

The minister, if standing at the head of the center aisle, faces the altar for the invocation; the congregation should be encouraged to join in saying the words. The minister faces the people for the quotation from 1 John, "If we say we have not sin, we deceive ourselves. . . ."

The silence for self-examination and reflection should be an extended silence to enable personal application of the general phrases of the prayer that follows. Silence of one or two minutes is not too long.

All may kneel for the prayer of confession. If there are no facilities for kneeling, the people stand. In the longer and more meditative forms of confession (as in the corporate form) the people may sit if kneeling is not possible, but sitting is less desirable in the Brief Order. The minister then stands, faces the congregation, and announces their forgiveness.

The first form provided is an absolution in declarative terms which echoes but does not quite repeat the absolution from Individual Confession and Forgiveness. The Brief Order deliberately avoids a strong "I forgive you all your sins" as inappropriate to a general absolution of the entire congregation. Such a firm absolution is entirely appropriate for individual confession and forgiveness and is a legitimate exercise of the pastoral office and "power of the keys" to bind and to loose. But it is less appropriate to an entire congregation which makes a general confession. The people are in various stages of penitence and impenitence and a strong "I forgive you" may not be pastorally responsible in such a situation.

The second form of the announcement of forgiveness is a simple declaration of God's grace, which announces the Gospel and offers to the congregation an answer to sin.

Whichever form of the announcement is used, the people respond by saying (not singing) "Amen."

Baptism is thus the beginning of the Christian life and the foundation on which the life in Christ is built. It is done once and is not repeated, lest doubt be cast on what God has done in this sacrament of adoption.³⁰ But Baptism is made use of daily as the cycles of night and day, of daily prayer, of confession and forgiveness tell of dying and rising, of destruction and new life, of cleansing and renewal.

6

CELEBRATING THE HOLY COMMUNION

The Holy Communion has been the principal act of Christian worship since New Testament times.¹ The Lutheran Reformation did not break with this ancient tradition of a millenium and a half, and the Augsburg Confession declares the Holy Communion to be the chief act of worship for Lutherans on Sundays and festivals:

Our churches are falsely accused of abolishing the Mass. Actually, the Mass is retained among us and is celebrated with the greatest reverence. Almost all the customary ceremonies are also retained, except that German hymns are interspersed here and there among the parts sung in Latin.²

The Apology to the Augsburg Confession adds:

... we do not abolish the Mass but religiously keep and defend it. In our churches Mass is celebrated every Sunday and on other festivals, when the sacrament is offered to those who wish for it after they have been examined and absolved. We keep traditional liturgical forms, such as the order of the lessons, prayers, vestments, etc.³

The centrality of the Eucharist as the Christians' principal act of worship is underscored by the inclusion of Holy Baptism, Affirmation of Baptism, Ordination, Commissioning, Installation of Pastors, Induction of Presidents, Marriage, and Burial within the liturgy of Holy Communion.

The Holy Communion is one service with two principal parts. One centers in the proclamation of the Word through the reading of Scripture

and preaching; the other centers in the sharing of the sacramental meal. Surrounded by prayer, praise, and thanksgiving, these two parts are so intimately connected as to form one unified act of worship. The double nature of the service suggests the use of two focal points—a reading desk (lectern or pulpit) and the altar.

PREPARING FOR THE SERVICE

The execution of the service is the privilege, obligation, and function of all of the leaders of worship jointly. It is the pastor's duty, privilege, and joy to instill this spirit in the leaders and gently guide their actions so that everything will be done to assist God's people to worship him with confidence and eagerness. The pastor should arrive at the church an hour before the time of service to make physical and spiritual preparation for worship. One more time, the actions and words of the service should be reviewed so that the liturgy will flow smoothly. All the participants in the service must be ready well in advance of the appointed time of beginning so that they might lead the service with quiet and undistracted minds.

The lighting of candles (except in the evening) is an action without liturgical importance. It must not be given undue attention or carried out with unnatural precision (such as requiring the acolyte to enter the church at the first note of the prelude.) The candles should be lit well before the beginning of the service so that the action does not seem to be a part of the service and so as not to detract from the devotional preparations of the people.

Preludial music by instrumentalists or vocalists can help to prepare the worshipers for the service. The music selected should be of a high quality and should be performed as perfectly as possible in spite of its location outside the service itself. It must be assumed that the congregation will actually listen to the music played before the service, for to perform music in church to which no one listens or which is simply to cover up the noise of the entering and gathering congregation is liturgically and artistically misguided.

It should be noted, however, that the custom of performing a large or important piece of music before the beginning of the service, although widespread today, does not have as long a tradition behind it as some would suppose. Until the last three centuries most major efforts of musicians serving in church were expended on music directly related to the liturgical service. For the majority of the history of the church, composers,

instrumentalists, choirs, and soloists collaborated for the purpose of enriching and embellishing the liturgical texts in the course of the service. Over the centuries this concentration of talent produced some of the finest music not only of the church, but of the entire Western civilization. Contemporary church musicians should bear this precedent in mind and concentrate the greater part of their energies on the performance of music directly related to the liturgical service.

The length and nature of preludial music should be determined by the nature of the service which follows and the theme of the Sunday or festival. An elaborate service with a lengthy procession on a high festival such as Pentecost would require rather lengthy and impressive music, in contrast to the simplicity of procession and music suggested by a Sunday in a penitential season. It is helpful if the music is closely related to the subsequent Entrance Hymn; the prelude could be based on the hymn or chant tune or on the mode of the entrance psalm.

When the Brief Order for Confession and Forgiveness precedes the Holy Communion, the prelude might be quite brief so that the preliminaries of the day are not unduly extended. (This may be a reason for not using the Brief Order on a regular basis.) When the Brief Order is used, there need not be a prelude before it, and a short prelude, especially one based on the Entrance Hymn, may be played before that hymn is sung.

BEGINNING THE SERVICE: THE ENTRANCE RITE

Before the appointed time of beginning, all participants in the entrance procession should be arranged in the order in which they will enter the church. The entrance at the beginning of the service, it should be understood, is primarily the entrance of the ministers (presiding minister, assisting ministers, servers). Occasionally, the choir may join in the entrance procession as a sign of special festivity, as on the Sundays of Easter. Using a choir procession every week, however, dulls the festive impact of the procession at special times and does not make sufficient use of the varied richness of the church's tradition.

Normally, the choir could enter silently before the beginning of the prelude or after the prelude when their entrance would be a signal to the congregation to stand. They would not be preceded by a processional cross and would go directly to their places.

If the choir is seated in the rear gallery, they would not usually participate in processions, for to walk up to the chancel only to return to singing from the rear of the nave is liturgically pointless and borders on display

for its own sake. The participation by the choir should be functional, reverent, unostentatious.

Before the Entrance Hymn, the presiding minister or an assisting minister may announce the day and its significance. This announcement should be primarily liturgical in nature, making reference to the liturgical calendar, introducing the service and explaining any variations in it. For example:

This is the Second Sunday of Easter. It has sometimes been called "the Sunday of St. Thomas," for the Gospel for this Sunday always tells of Thomas' struggle to accept the fact of the resurrection. Thomas, who stands for each of us, at last came to faith. Jesus blessed Thomas, and he blesses us who have not seen and yet believe him.

Or:

This is the Third Sunday after Pentecost. The Second Lesson continues our reading these weeks of 2 Corinthians, and the Gospel is a continuation of this year's reading of Mark. A basic theme linking all three readings is our transformation from disobedience to obedience as Christ acts to overcome the divisions caused by sin.

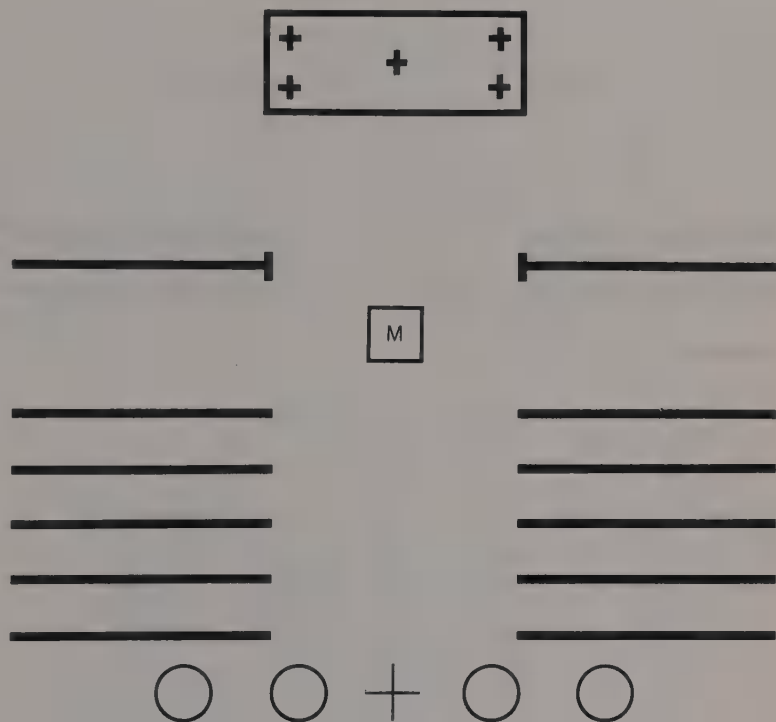
Often this information can be printed in the worship folder, and the service can proceed without announcement. Nonetheless, drawing up such a concise statement of the theme of the Sunday or of the lessons is a valuable exercise for the leaders of worship, and it is a help to all who worship, giving focus to the actions and words of that particular day.

The announcement should not merely duplicate information printed in the worship folder, and the minister should never simply read that information to the congregation. Rather, the congregation should be drawn to anticipate the particular character of the day in the church year and be alerted to any special requirements on its part.

If the Brief Order is used, it may follow the announcements of the day as another part of the preparatory words before the service begins. To show further the preparatory character of the Brief Order, the minister who leads it may vest in alb or surplice without stole or in a cassock without surplice and stole, and then when the Brief Order is over, put on the stole (or surplice and stole) for the Entrance Hymn.

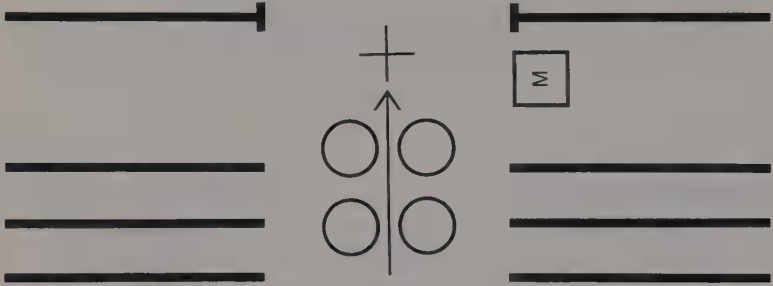
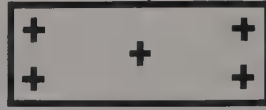
If the Brief Order is led from the lowest level of the chancel (the lowest step) or from the head of the center aisle, the minister may leave the nave and go around to the rear of the church for the entrance procession, especially if additional vestments are to be put on (such as stole or

chasuble). A short prelude, especially one based on the Entrance Hymn, may be played. Or the minister may simply stand aside after the Brief Order and join the procession as it passes and enters the chancel.

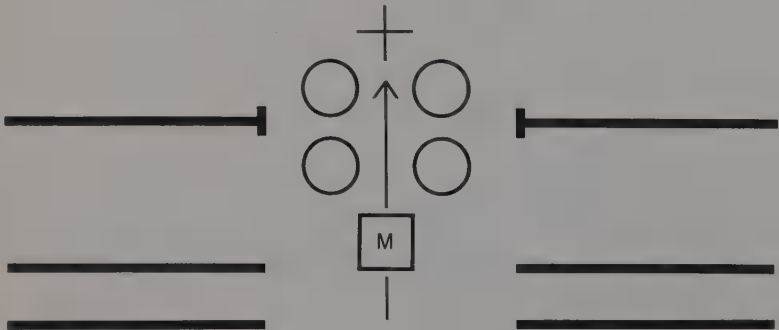
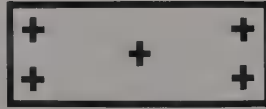


AT THE BRIEF ORDER

In ancient times, the cross was carried in procession and set up near the altar. Later, as the cross grew in size, it remained on the altar and another cross was used in the procession. Symbolically the procession,
with the cross of Jesus
going on before,
is a powerful suggestion of the Christian life, following Christ wherever he leads. (See also hymn 377, "Lift high the cross.")

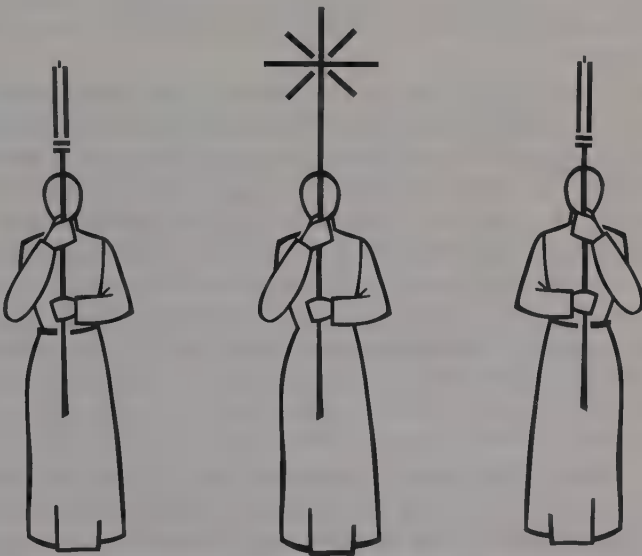


ENTRANCE PROCESSION



ENTERING CHANCEL

The one who carries the cross must be carefully instructed to walk at a deliberate speed, neither too slow nor too fast. Crucifers should also be instructed to grasp the staff of the cross with one hand in front of the face and the other approximately waist high. The cross should be carried carefully in a strictly vertical position (not jutting forward like a flag pole), with the arms of the cross at right angles to the direction of the procession. Extreme positions, such as inverting the hands and extending the elbows like wings, are simply odd, awkward, and not desirable. The cross and candles should be held high enough to be seen by the standing congregation. The crucifer also needs to be reminded to be careful of the cross when passing under arches or Advent wreaths or through doorways and other places where there is little clearance. The crucifer may be flanked by torchbearers, especially on festivals. If the aisle is not sufficiently wide for three abreast, the torchbearers can walk a little behind the cross and to either side. The crucifers and servers vest in albs. A cincture may also be worn, but it is not necessary.

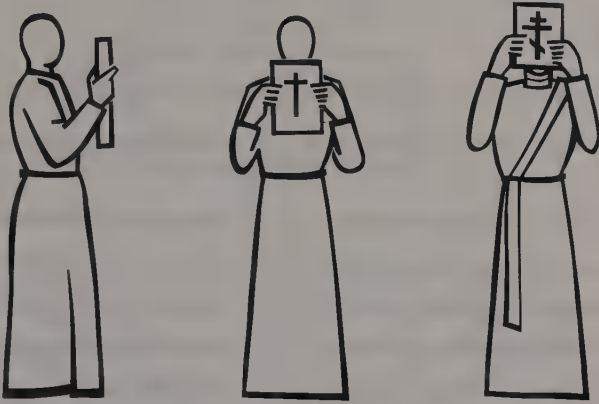


The Entrance Hymn, the first action of the Holy Communion, marks the beginning of the service and sounds the keynote for the day. When the procession enters the church, the congregation stands to sing the hymn and also acknowledge the symbol of their redemption which is carried at the head of the procession. The people also bow their heads as the cross passes them in the procession.

The rubrics direct that a hymn or psalm be sung at the beginning of the service in order to provide a vigorous, unified congregational action to open the service. The selection of the Entrance Hymn must be made carefully. Some of the most appropriate entrance hymns are those which invoke the Holy Spirit or hymns of joyful praise to God. As often as possible the Entrance Hymn should reflect the day or season of the church year. It is most convenient if the hymn has enough stanzas to cover the length of the procession, although instrumental interludes can bridge gaps and fill in space as needed. On festivals the singing of hymn stanzas in alternation between the congregation and choir (in *concertato* fashion with suitable instrumental accompaniment) can be effective. The cause of a powerful opening is enhanced through careful selection of hymns with strong musical content. The traditions of the German chorale and the English hymn offer two of the richest resources for the selection of the Entrance Hymn.

The singing of complete psalms provides additional possibilities. Certain psalms are ideally suited for use at the beginning of the service. For example, 95, 98, and 100 are invitations to worship and to the praise of God; 84 and 122 speak directly of worshiping God in the temple. The congregation may sing the whole psalm to one of the tones provided on page 442 of the Ministers Edition, or the choir or cantor may sing the verses and the congregation sing the antiphon-refrain. Occasionally a historic Introit may be sung. These suggestions of psalms and Introits are not intended to replace congregational song with choir singing, but rather to indicate additional resources for development of variety and richness in the entrance rite.

A lectionary or Bible of appropriate size and dignity should be provided for the readings. The book—not a paperback or a lectionary leaflet—should be carried in the entrance procession by one who is to read from it and taken to the place of reading. The book is carried upright, at least chest high. (The Eastern churches at the “little entrance” carry the Book of the Gospels at the level of the forehead.) Torches may be carried on either side of the book. The book is honored because it contains the Word of God.⁴



THE ORTHODOX MANNER

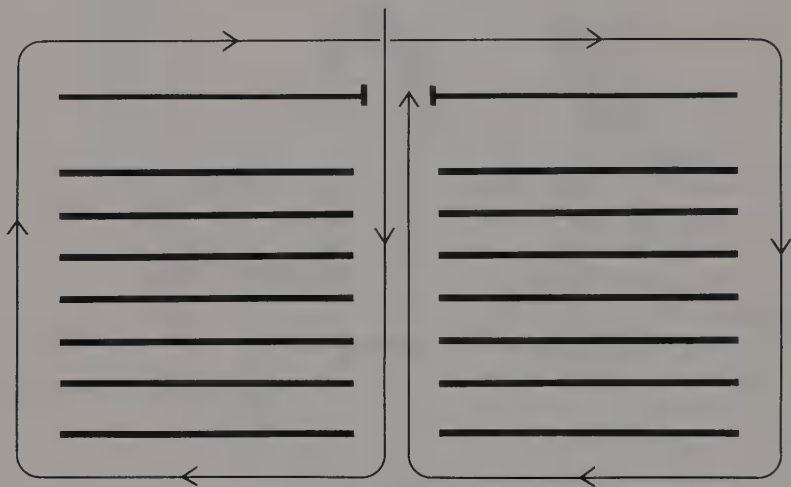
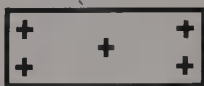
CARRYING THE BIBLE OR LECTIONARY

The route of the procession should vary depending on the nature of the Sunday or day. At non-festival times the entrance procession goes from the sacristy or rear of the nave to the ministers' chairs. On festivals, such as the Sundays of Easter, a long procession is appropriate. It could proceed, for example, from the chancel (the choir members having taken their places before the beginning of the hymn), down the center aisle, around the church, and back up the center aisle. (Diagrams, page 208.)

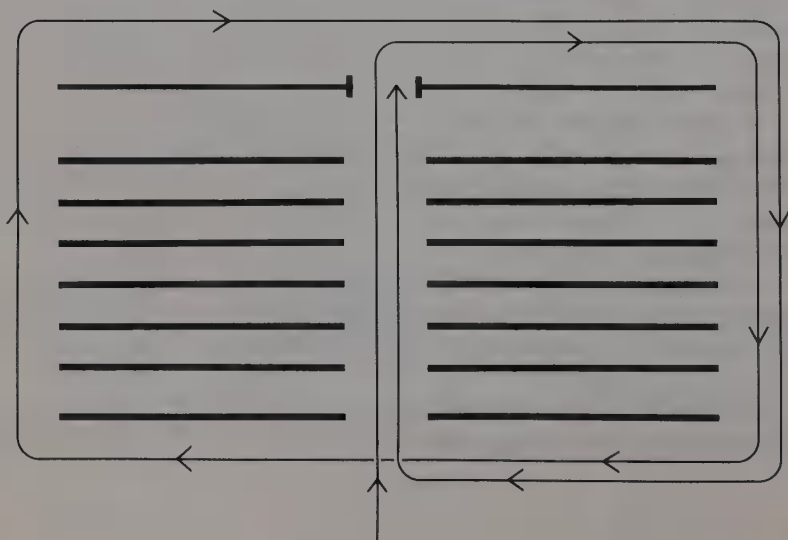
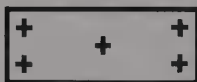
The ministers go to their places in the chancel, to chairs behind the altar facing the congregation or to the side of the chancel facing the altar. The presiding minister presides over the Liturgy of the Word from either of these places. The altar is not yet the focus of attention; the place of reading is. (Diagrams, page 209.)

An assisting minister or server holds the presiding minister's book so the hands will be free for the traditional gestures, or a small, unobtrusive lectern can be set in front of the chairs for use by the presiding minister and the assisting ministers.

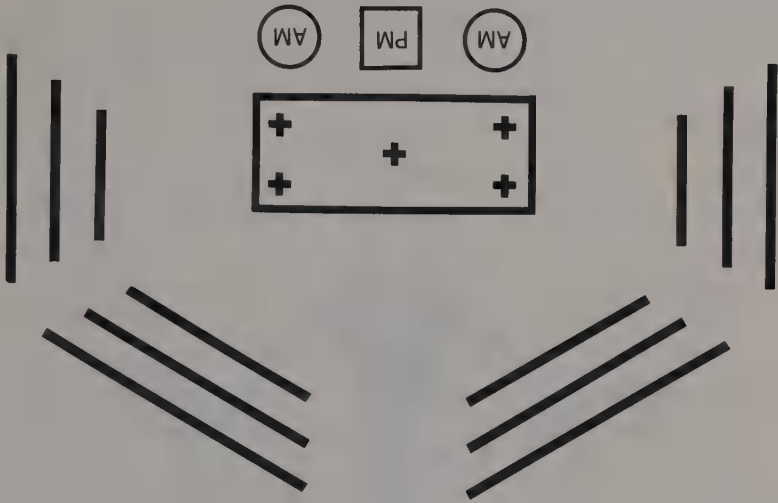
The presiding minister, standing either at the chair or in the center of the chancel, greets the congregation with the words of the Apostle.⁵ The sign of



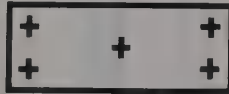
OR




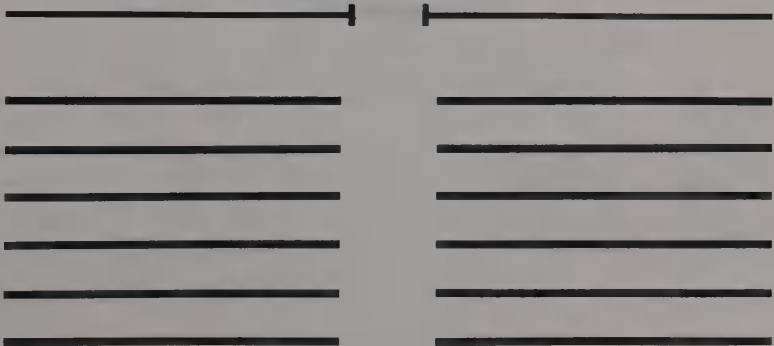
FESTIVAL PROCESSIONS



OR



 READING DESK



the cross is not made here by either the presiding minister or the congregation. This is a greeting and not an invocation remembering Baptism as "In the name of the Father and of the Son and of the Holy Spirit." The presiding minister's hands are opened in greeting as the Apostle's words are said.



APOSTOLIC GREETING BY
PRESIDING MINISTER WEARING CHASUBLE

What became the traditional entrance rite of the Western church (Introit, Kyrie, Gloria in Excelsis, Collect) is a reflection of the elaborate entrance the pope used to make into the churches of Rome. The processional psalm, which in the Introit shrank to the fragment of a psalm (usually one verse) with antiphon and Gloria Patri, and the Kyrie, and the Gloria in Excelsis were all sung in procession; the collect was then said as a "station collect" at the conclusion of the entrance when at last all were in

their places. This elaborate rite, designed originally to cover the ceremonies of a papal visit, is far more than is necessary or perhaps even desirable as a constant practice.⁶

A pattern such as this may be followed:

Advent	Kyrie	---
Christmas through Baptism of Our Lord	Kyrie	Glory to God in the highest
Sundays after the Epiphany	---	Glory to God in the highest
Transfiguration	Kyrie	Glory to God in the highest
Lent	Kyrie	---
Sunday of the Passion	---	---
Easter (50 Days) including Pentecost	Kyrie	Worthy is Christ
Trinity Sunday	Kyrie	Worthy is Christ
Sundays after Pentecost	---	Glory to God in the highest
All Saints and Lesser Festivals	---	Worthy is Christ
Christ the King	Kyrie	Worthy is Christ
Non-festival weekdays	---	---

On festival Sundays both the Kyrie and the Hymn of Praise are sung. On Sundays for which the color is green, either the Kyrie or the Hymn of Praise should be omitted. During Advent, the Kyrie is used and the Hymn of Praise is omitted. During the twelve days of Christmas and through the Baptism of Our Lord and on the festival of the Transfiguration, both Kyrie and "Glory to God in the highest"—the Christmas song of the angels—are sung. For the Sundays after the Epiphany, the Kyrie should be omitted and "Glory to God in the highest" sung to echo the celebration of Christmas. In Lent, as in Advent, the Kyrie is used and the Hymn of Praise is omitted. On the Sunday of the Passion, both the Kyrie and the Hymn of Praise are omitted, and after the Palm ceremonies the Eucharist begins directly with the Prayer of the Day. Throughout Easter (and on Trinity Sunday and Christ the King), Kyrie and "Worthy is Christ"—the Easter song of triumph—are sung. On the Sundays after Pentecost the Kyrie is

omitted and the traditional Hymn of Praise, "Glory to God in the highest" is sung. On occasion, hymn 166, "All glory be to God on high," may be sung. "Worthy is Christ" is sung on All Saints' Sunday and on Lesser Festivals that fall during the season after Pentecost. Thus the pattern is: at penitential times (Advent and Lent) the Kyrie alone; on green Sundays, the Hymn of Praise alone; on festival Sundays both the Kyrie and the Hymn of Praise. On weekdays that are not festivals, both are omitted and the presiding minister proceeds directly from the Greeting to the Prayer of the Day.

In penitential seasons, especially when a psalm is used as the Entrance Hymn, "Kyrie! God Father in heaven above" (hymn 168) or "Your heart, O God, is grieved, we know" (hymn 96) may replace the Kyrie. Also, especially when a psalm is used as the Entrance Hymn, "All glory be to God on high" (hymn 166) may replace "Glory to God in the highest" on occasion during the Sundays after Epiphany and Pentecost for which the color is green. This famous Decius hymn may receive special treatment in the form of instrumental accompaniment, descants, *concertato* arrangements, and alternate singing of stanzas by choir and congregation.

Occasionally it is appropriate to use choral settings of these hymns of praise, including settings which employ different translations of the text. The vast treasury of choral settings of the "greater Gloria" is available for festive use by the choir. The timely scheduling of some of the great settings of this text may prove to be of value to the congregation in meditating actively on the text. If the text is sung in a foreign language, the congregation should be provided with a word-for-word translation of the canticle.

The Gloria in Excelsis is an elaboration of the song of the angels over the fields of Bethlehem, which appears in Luke 2:14. In form it is a series of acclamations, a style which was characteristic of ancient Greek liturgy.⁷

The canticle opens with an antiphon,
 Glory to God in the highest,
 and peace to his people on earth.

It is followed by three stanzas of acclamation. The first is addressed to God the Father:

Lord God, heavenly King,
 Almighty God and Father,
 we worship you, we give you thanks,
 we praise you for your glory.

The second stanza is addressed to God the Son in his relationship to the Father:

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
You take away the sin of the world:
 have mercy on us;
You are seated at the right hand of the Father:
 receive our prayer.

The third stanza, also addressed to Christ, includes a reference to the Holy Spirit and returns at the end to the theme of the glory of the Father, echoing the opening antiphon:

For you alone are the Holy One,
You alone are the Lord,
You alone are the Most High,
 Jesus Christ,
 with the Holy Spirit,
 in the glory of God the Father. Amen.

The present translation by the International Consultation on English Texts has altered the traditional text by transposing some phrases and lines and by omitting others which were thought to have been redundant.

The Gloria in Excelsis was originally a part of the Daily Prayer of the Church and was imported from there into the Eucharist. It was never intended to be the invariable feature of the Holy Communion that our practice has assumed it to be.

“Worthy is Christ” is a modern composition introduced by the *Lutheran Book of Worship*. It is drawn from the hymns in the book of Revelation⁸ and joins Passover and Easter with a glimpse of the eschatological kingdom. The *Common Service Book* and, following it, *The Lutheran Hymnal*, provided a New Testament canticle, *Dignus est Agnus* (“Worthy is the Lamb”), drawn from Revelation 5, 15, and 19, but the song was not preserved in the *Service Book and Hymnal*. “Worthy is Christ” begins and ends with an antiphon, “This is the feast of victory for our God, alleluia.”

A cantor or an assisting minister, remaining at the chair, intones the Kyrie when it is used.

The initial phrase of the Hymn of Praise (“Glory to God in the highest and peace to his people on earth” or “This is the feast of victory for our God, alleluia”) is sung by a cantor, the choir, or the assisting minister, providing the congregation with a clear invitation to sing its part. Only as a last resort should the initial phrase be sung by the congregation. It is inappropriate for the minister to read the initial line and then for the congregation to sing the rest of the hymn. The basic principle of the minister and congregation answering each other in the same style—both singing or both speaking—should be maintained.

Pastors need to be encouraged to learn to chant. It is not a difficult practice to learn and adds immensely to the spirit of the service. Nearly all trained ministers who have developed the capacity to speak in public could easily learn to sing the simple songs which comprise their part of the liturgical dialog. Since good public speaking and liturgical singing are related abilities, using the same physical resources and instincts of communication, all pastors who seek to lead public worship effectively should possess the confidence and develop the ability to chant. There are occasions—high festivals, notable anniversaries—when chanting is almost indispensable. For the leader not to chant is to deprive the congregation of a liturgical experience that it is rightfully due. The presiding minister needs to chant only the Great Thanksgiving. All the other roles may be assigned to an assisting minister (who need not be ordained).

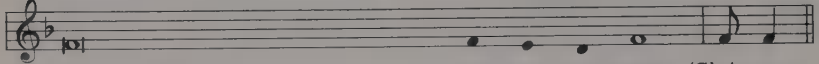
The Prayer of the Day is a bridge serving both as the conclusion to the entrance rite and as a preparation for the lessons. When the Kyrie and/or the Hymn of Praise have been omitted (that is, on weekdays and non-festival Sundays—Advent, Lent, and the green Sundays), the salutation and response (“The Lord be with you. And also with you.”) are omitted before the Prayer of the Day to avoid duplication of the initial and more important greeting which followed the Entrance Hymn (The Grace).

If the salutation is used, the presiding minister says it with a gesture similar to that at the Apostolic Greeting, and bows the head to acknowledge the response by the congregation. When the Prayer is intoned, the salutation and response should be sung.

Whether the salutation is used or not, the presiding minister, with hands joined at the breast, says “Let us pray.” (This gesture is traditionally made by placing the hands flat against each other, with the right thumb overlapping the left, as shown in Duerer’s famous sketch of “Praying Hands.” This is the normal position for the hands during the service when not otherwise in use. If it is more comfortable, the ministers may fold their hands by interlocking the fingers. In any case, the hands should not dangle awkwardly at the sides.) In accordance with what appears to have been the ancient practice, silence (of at least 5-10 seconds) may be kept between the invitation to pray and the prayer itself to give the people time to collect their thoughts (the older name of this prayer was the “Collect”). The presiding minister then opens the hands in the classic attitude of prayer. The prayer should be read or sung deliberately, since each phrase carries a wealth of meaning and application. The Prayer of the Day is a presidential

3. The conclusion:

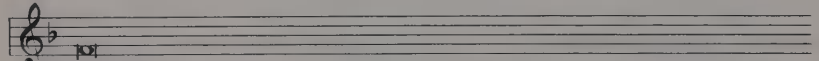
metrum



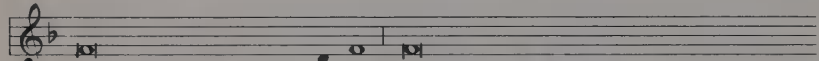
through your Son... through your Son, ...now and for - ever. (C) A-men.
 through your Son, Jesus Christ our Lord. (C) A-men.

This method may be used to intone the post-communion prayers and any other prayer constructed on the model of the classic collect. Two examples of its application follow:

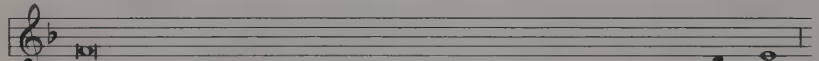
Regular



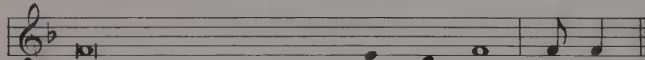
(P) (1) Lord God of all nations, you have revealed your will to your people and



promised your help to us all. (2) Help us to hear and do what you command,

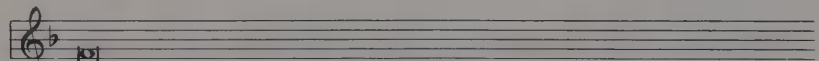


that the darkness may be overcome by the power of your light;

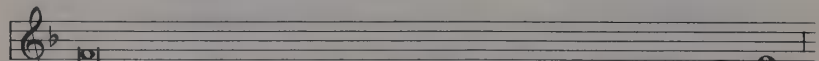


(3) through your Son, Jesus Christ our Lord. (C) A-men. (Pentecost 2)

Irregular



(P) (2) Stir up your power, O Lord, and come. Protect us by your



strength and save us from the threatening dangers of our sins,

(3) for you live and reign with the Father and the Holy Spirit,
one God, now and for - ever. (C) A - men. (Advent 1)

Another method is to intone the entire prayer on a single note. The above method is preferable, however, because the inflections illuminate the structure of the prayer and prevent monotony.

Chanting the prayers to these tones is not difficult and should be attempted at least on festivals. The prayers should be sung in an easy, relaxed manner which does not rush the text, not crowding the words together, and not lingering unduly on favorite syllables or tones. Vocal style and quality, while important, are not as significant as the clear projection of the text and the sensible grouping of the words in meaningful phrases.

The Prayers of the Day for the Christmas and Easter cycles and for all other festivals are printed with full trinitarian terminations (“through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever”). Prayers for days for which the color is green are printed with simple terminations (“through your Son, Jesus Christ our Lord”). Some settings (such as a small congregation or a house communion) may make the use of the simple termination preferable even on festivals, and some pastors may desire to use the full trinitarian termination every Sunday and festival since it is the traditional practice. Either is permitted by the rubrics.

THE LITURGY OF THE WORD OF GOD

The focus of attention now shifts to the lectern or pulpit from which the lessons are read.

On Sundays and festivals all three lessons are read. On weekdays when a shorter service is desired, the Second Lesson may be omitted while still allowing both the Old Testament and the New Testament to be heard. (And usually the First Lesson and the Gospel have an obvious relationship.) If

the Second Lesson is omitted, the Psalm is omitted also and the Verse is sung as an introduction to the Gospel. Or the Psalm may be sung and the Verse sung immediately after it.

When a still shorter service is desired, the First Lesson may also be omitted and the reading limited to the Gospel. The reading of the Gospel is never omitted under any circumstances. Thus a shorter service is possible but the primacy of the Gospel is maintained.

To avoid repetition of the Sunday reading throughout the week and to provide further homiletical possibilities, celebrations of the Holy Communion on weekdays may use the daily lectionary (Ministers Edition, pp. 97-104) which provides three readings (Old Testament, Epistle, Gospel) for each day of the week.

After the Prayer of the Day, a reader goes to the place of reading and announces and reads the First Lesson. The First Lesson, except on the Sundays of Easter, is normally from the Old Testament. Christianity is directly descended from Israel, God's ancient people, and because of that relationship, continues to benefit from the Hebrew Scriptures. The reader may be an assisting minister or may be a member of the congregation who, dressed in ordinary clothing, comes up from the congregation to read and returns to the congregation when the reading is over. The announcement of the lesson is prescribed: "The First Lesson is from the _____ chapter of _____." There is no need to specify the verses which are to be read since that information is of little importance to the hearers of the reading and the announcement can get cumbersome when the reading is drawn from two chapters and when verses are skipped. Nor is there need to be fulsome in giving the title of the book: "Genesis" is sufficient, not "The First Book of Moses, called Genesis;" "Isaiah" is sufficient, not "The Book of the Prophet Isaiah." The *Lutheran Book of Worship* prescribes no official translation of the Bible. For convenience, all references and verse divisions reflect the versification of the Revised Standard Version of the Bible. If another version is used, it is important to check its versification against the RSV.

Verses placed in parenthesis may be omitted in public reading if a briefer reading is desired. These verses are a part of the lesson however, and should be included in the preacher's consideration. Normally the whole lesson, including the verses in parenthesis, should be read.

If the speaker is not identified in the beginning of a reading or if the referent of a pronoun early in the section is not clear, lectors should replace the pronoun with the name (*He said to him* becomes *Moses said to Pharaoh*) or add a phrase identifying the speaker (*Joshua said* or *Jeremiah writes*).

No concluding formula is necessary when the reading is over. When the lesson is finished, the reader should simply sit down. If some further cue to the choir seems necessary, the reader may say "Here ends the reading."

A choral setting of a biblical text appointed in the lectionary may be used occasionally to replace the reading of all or part of an appointed lesson. If the choral text does not present all of the assigned reading, the reader should supply the words not set to music, so that the people will be able to hear the full text.

The appointed psalm is sung as a meditation on the First Lesson, a response to it, and a bridge to the Second Lesson. This psalm is an important liturgical element and should not simply be passed over. Hearers of the lessons need a chance to assimilate the First Lesson before the Second Lesson begins. The required use of a psalm between the lessons provides for the restoration of psalm singing to its traditional place in the life of the church and gives the worshiper the opportunity to participate in the singing (or reading) of a portion of Scripture which in most instances comments on the lesson and which can of itself provide significant spiritual refreshment.

Psalm appointments for Sundays and festivals are included in the propers for each day. Instead of the three-year psalm system, a more modest collection of psalms may be used and repeated annually. Such a collection is Massey Shepherd's *A Liturgical Psalter for the Christian Year*,⁹ which was developed for this very purpose.

Psalm references and verse division reflect the versification of the psalms in the translation used in the *Lutheran Book of Worship*. If a psalm is read from another source, it is important to check the versification against the psalter in the *Lutheran Book of Worship*. When using versions of the Bible that follow the Vulgate numbering system (e.g. the *Jerusalem Bible*) the number of the psalm must be checked also.

The psalm prayer printed with each psalm is intended for use only in Daily Prayer (Morning Prayer, Evening Prayer, Prayer at the Close of Day) and not in the Eucharist or the Service of the Word. In the Eucharist the psalm selection, because it is a response between the lessons (parallel to the Gradual of earlier liturgies) is not concluded with the Gloria Patri.

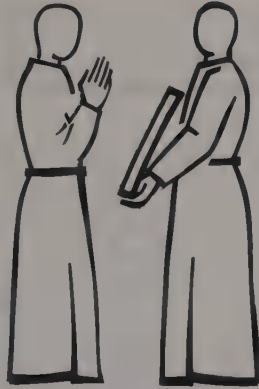
Although the appointed psalms are designed for singing or corporate reading, that should not prevent the preacher from using them occasionally as sermon texts.

After the Psalm, the Second Lesson is announced and read. It is usually a portion of one of the letters of one of the Apostles, and is read in the Christian assembly today just as once it was read in the midst of its first

recipients. The announcement is prescribed: "The Second Lesson is from the _____ chapter of _____." The title of the book should be given simply, e.g. "First Corinthians," not "The First Letter of St. Paul the Apostle to the Christians gathered at Corinth." The same person who read the First Lesson may read the Second Lesson also, or a progression may be shown by having someone from the congregation read the First Lesson, an assisting minister read the Second Lesson, and the presiding minister read the Gospel.

The First Lesson, Psalm, and Second Lesson form a unit. The Verse is to be understood not as a response to the Second Lesson but as a preparation for the Gospel and a welcome of it, and (except in Lent) includes the Easter song, Alleluia, as a principal element. The verses appointed for Sundays and festivals are included in the Propers. These proper verses are a revision of the Roman Catholic selection, which was made for the three-year lectionary to reflect the thought of the day or season and to prepare for the specific Gospel. The appointed Alleluia Verse or the Lenten Verse (called the Tract, which does not use Alleluia because that word of Easter joy is put away and not sung during Lent) should be sung by the choir or cantor. Singing these proper texts, which are carefully selected to match the theme of the First Lesson and the Gospel, is an important responsibility of the church choir. The Verse may be sung to one of the psalm tones (Ministers Edition, p. 442) or to another setting. Generally, only in the absence of the choir will the congregation sing one of the two printed verses. "Return to the Lord" is sung during Lent and Holy Week; "Lord, to whom shall we go" is sung at other times. Choral or solo elements should be given their legitimate place in corporate worship, and therefore the congregational alternate is not desirable as a regular practice.

The Holy Gospel is normally read by one who has been ordained. Historically, reading the Gospel was the privilege of the deacon. In the words of the Gospel, Christ comes to his people and speaks to them anew. This is the climax of the reading of the Scriptures to which the first two lessons point, and it is a principal way in which Christ is present in the eucharistic assembly. The Gospel, therefore, has a different character than the other readings; and an ordained minister—one of whose functions is to represent Christ to the people—is the reader. The announcement is prescribed: "The Gospel according to St. _____, the _____ chapter." The people stand when the Gospel is announced and greet Christ, who comes in the Gospel, with the acclamation, "Glory to you, O Lord." When the reading is over the congregation cries out again in joy, "Praise to you, O Christ." (Historic Lutheran practice also admits the possibility of occasional choral performance of all or part of the Gospel.)

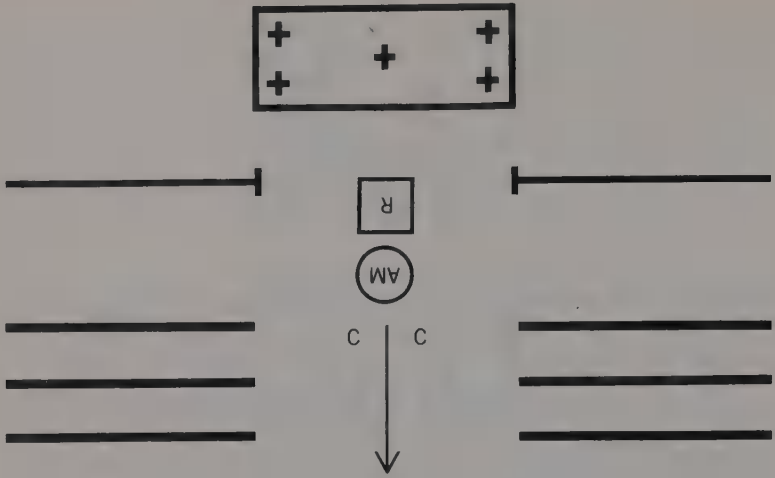


ASSISTING MINISTER HOLDING THE BOOK
FOR THE READER OF THE GOSPEL

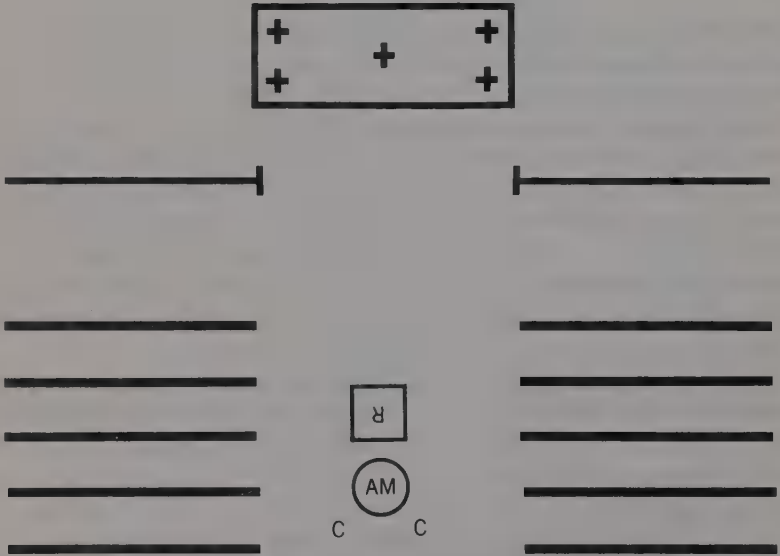
Normally the Gospel is read by the preacher from the place of preaching, especially if the sermon is to be based on the Gospel. On festivals a Gospel procession is appropriate so that the Gospel is read in the midst of the congregation. The reader should be accompanied by someone to carry and hold the book and by two torchbearers. The procession begins during the Verse; as the procession moves to the center of the nave, the people turn to face the reader as an acknowledgement of the presence of Christ in the reading. When there is a Gospel procession, an instrumental introduction in the form of a modest fanfare may introduce the singing of the first acclamation. Instrumental music may also be played as the procession returns and the preacher goes to the pulpit for the sermon. (Diagram, page 222.)

The Sermon is the living voice of the Gospel today. As God's appointed speaker and the chief teacher of the congregation, the pastor sheds light on the meaning of the Scriptures and shows how their message applies to the contemporary situation.

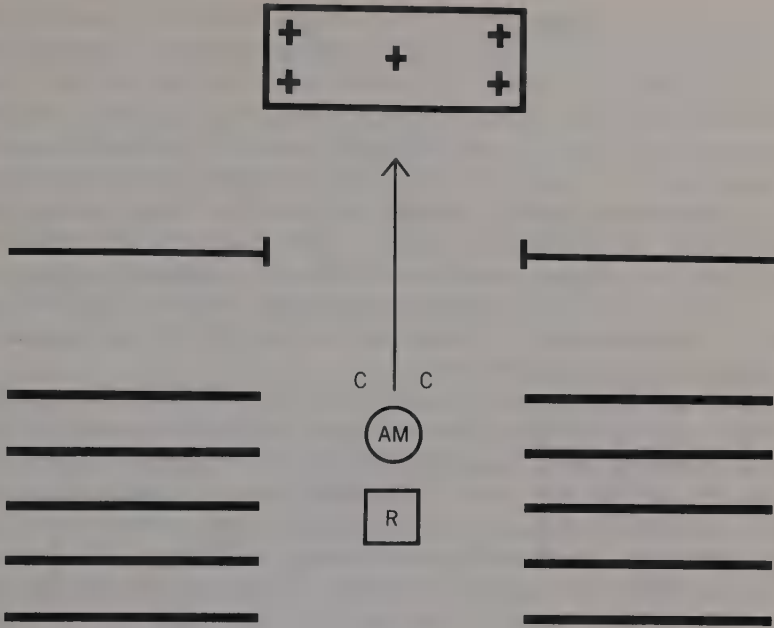
The Votum ("The peace of God which passeth all understanding . . ."), which the Common Service prescribed at the end of the sermon, was a little benediction which in a sense brought the Liturgy of the Word to a close. In the *Lutheran Book of Worship* order, the Liturgy of the Word continues through the Prayers and so no benediction is appropriate following the



THE GOSPEL PROCESSION



READING THE GOSPEL



RETURN TO THE ALTAR

sermon. Retaining the *Votum* would seem to isolate the sermon as a special action separate from the rest of the service. That is a common notion, but one to be guarded against.

The Hymn of the Day is the chief hymn of the service. It is a comment on the readings and sermon as these relate to the church year. The earlier Lutheran and Episcopal practice was to sing a hymn as a preparation for the sermon. This is still an option in the *Lutheran Book of Worship*. But it is difficult for a congregation to see how a hymn fits with the sermon until they have heard the sermon. The preferred practice, therefore, is to follow the readings with the sermon to show clearly that the sermon is an exposition of the Scripture just read, and then to sing the hymn as a response to the whole proclamation in reading and sermon.

The singing of hymns has traditionally been a strong feature of Lutheran worship. Since the Reformation era, Lutherans have been noted for their interest in the singing of hymns of high quality embracing a large number of traditions, particularly that of the chorale. Luther himself stimulated

interest in hymn singing by writing the words and music for many hymns. Nearly all of his suggested hymns for the people were substitutes for liturgical items in the mass. They were not merely inserted into the service to give the people some pleasant songs to sing, but they filled a liturgical function. The Hymn of the Day is therefore not merely a sermon hymn but a congregational proper—a statement by the people on the theme of the day in the noblest language and music available. By singing the same hymn on the same day of each year (or every three years in some cases), the congregation reinforces the seasonal rhythm of the church year, learns a rich treasury of the best hymn tunes and texts, and provides itself with manifold opportunities for musical embellishment to intensify and highlight the meaning of the hymn.

The Index of Hymns for the Church Year (Ministers Edition, pp. 470-472) is a modification of the traditional list of the Hymn of the Day, which was for the most part quite naturally Germanic in content. Where early lists were incomplete or included hymns not considered relevant today, the tradition has been expanded with more recently composed hymns or hymns from traditions other than the German. The Index of Scripture References in Hymns (Ministers Edition, pp. 468-469) will also be of help in choosing a Hymn of the Day which will fit the lessons and sermon.

As the congregation develops familiarity with the Hymns of the Day and can sing them with confidence, opportunities for a variety of performance become available. The musical excellence of the traditional hymns of the day suggests a variety of embellishment. A large body of supporting instrumental and vocal literature related to the melodies of the Hymn of the Day is available or can be developed by the gifted musician. Hymn stanzas may be sung in alternation between choir and congregation. The designated choral stanzas may be performed in a host of various settings. Organs or instrumental accompaniment of congregational stanzas may be varied to suit the meaning of the text and the nature of the day in the church year. The organ or instrumentalists may even be given the opportunity to perform alternate stanzas in the absence of a sung text. (The congregation should be encouraged to follow the words of the instrumental stanzas in the hymnal.) None of this emphasis is intended to exaggerate the importance of the performance by choir or instrumentalists. Rather, the musicians help the congregation to see the Hymn of the Day as a focal point of the service, which through repetition year after year will elevate the level of the consciousness of the worshipers to the meaning of the sung texts and their relationship to the theme of the day in the church year.

The ministers stand at their chairs for the Hymn of the Day. The presiding minister leads the Creed from the same place. The Creed is to be understood as a response to the whole proclamation of the Word of God including the sermon. The Nicene Creed has traditionally been associated with the celebration of the Holy Communion. The increasing frequency of the celebration of the sacrament, which is a commendable movement, should not, however, result in a growing unfamiliarity with the Apostles' Creed. The *Lutheran Book of Worship* therefore establishes the Nicene Creed as the more solemn or festive creed and permits the Apostles' Creed on Sundays for which the color is green.

Following the original Greek text, the Nicene Creed has been translated with plural pronouns: "We believe." The plural is appropriate in a creed spoken by the whole congregation. It is a confession of the faith of the church, to which the individual adheres. The Apostles' Creed, which originated in a personal confession of faith at Baptism, emphasizes the importance of the personal commitment. Thus, with the use of both creeds, both the faith of the church and the individual's confession are emphasized.¹⁰ The alternate reading in the Apostles' Creed "He descended to the dead" is the preferred reading and should be substituted in the text of the Creed when it is used.¹¹

The rubric directs that the "Creed may be said." That is, the Creed may be omitted, especially on weekdays. It need not always be said on Sundays. It is a comparatively late addition to the service (the Creed was originally added to make the service ritually more complex) and has traditionally been regarded as a festive element that may be eliminated without damaging the integrity of the Eucharist. The Eucharistic Prayer, in any case, abounds in confessional and credal affirmations. If Holy Baptism or another rite with a creed is celebrated within the service, the creed is omitted at this point to avoid needless duplication.

The congregation may on occasion sing the hymnic version of the Nicene Creed, "We all believe in one true God" (hymn 374). The Hymn of the Day on those occasions could be sung before the sermon as the rubrics allow.

On festivals the Nicene Creed may be chanted to traditional tunes.¹² Choral settings of the creed may be used also, but consideration must be given to the length of time required for the choral singing of the Creed. If a language other than English is used, the congregation should be provided with a word-for-word translation of the text.

The prayers that conclude the first part of the Holy Communion should be understood as a response to the proclamation of the Word of God. They are the beginning of a mission to make God's love real in the world. The

same concerns which prompt the prayers, commit those who pray them to further action. The prayers are to be inclusive in scope and include not just the immediate concerns of the congregation nor of the church but the needs of the whole world.

Since the formulation of the prayers is not specified, they must be prepared for each service. Persons involved in the local situation are best able to balance properly the universal scope proper to Christian concern with the specific petitions of a given congregation. The preparation of the prayers is no less important than the preparation of the sermon.

The language proper to petition, intercession, and thanksgiving should prevail. Tendencies toward homiletical style in the prayer should be avoided; the petition should be concise and not extend into long paragraphs. Care must be taken to keep the prayers corporate in character and spirit so that all may include their personal petitions in words spoken by the minister and that all may join the prayers without reservation. People must not be forced to pray things they do not feel or believe.

An assisting minister leads the prayers. The congregation may kneel for the prayers, but the ancient practice was for the priestly people of God to stand for prayer on all Sundays, the day of resurrection. If the congregation stands for prayer, the ministers remain standing at their chairs. Or an assisting minister may stand on a chancel step or at the head of the center aisle facing the altar (but not yet *at* the altar). If the congregation kneels (as on a weekday, such as Ash Wednesday) the ministers kneel at the altar rail or on cushions or at prayer desks at their chairs.

The whole congregation responds after each portion of the prayers, and thus lengthy recitations by a single voice are avoided. When feasible, members of the congregation may be invited to offer petitions and thanksgivings individually.

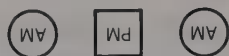
The presiding minister concludes the prayers by saying the final commendation.

THE LITURGY OF THE EUCHARISTIC MEAL

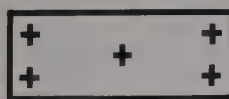
The Liturgy of the Word is primarily verbal as the assembly listens to the proclamation of the word of God in Scripture and sermon. The Liturgy of the Eucharist, in obedience to the Lord's command, "Do this for the remembrance of me," makes that required memorial in words (the Great Thanksgiving) and in action (taking, eating, drinking). Both sorts of obedience together constitute the celebration of the Eucharist.

The Liturgy of the Word begins with the Apostolic Greeting, "The grace. . . ." The Liturgy of the Eucharist begins with the sharing of the peace (unless the option is chosen that places the sharing of the peace immediately before the distribution of the Holy Communion). The peace which enables people to live in unity and in the spirit of mutual forgiveness comes only from Christ whose word has been proclaimed. Without the intention to live in such unity, participation in the sacramental celebration is a mockery and, as St. Paul warns, is dangerous.¹³ The peace is a sign that those who participate in it open themselves to the healing and reconciling power of God's love and offer themselves to be agents of that love in the world.

The first exchange is between the presiding minister, who speaks in Christ's name, and the entire congregation. It is not optional.



OR



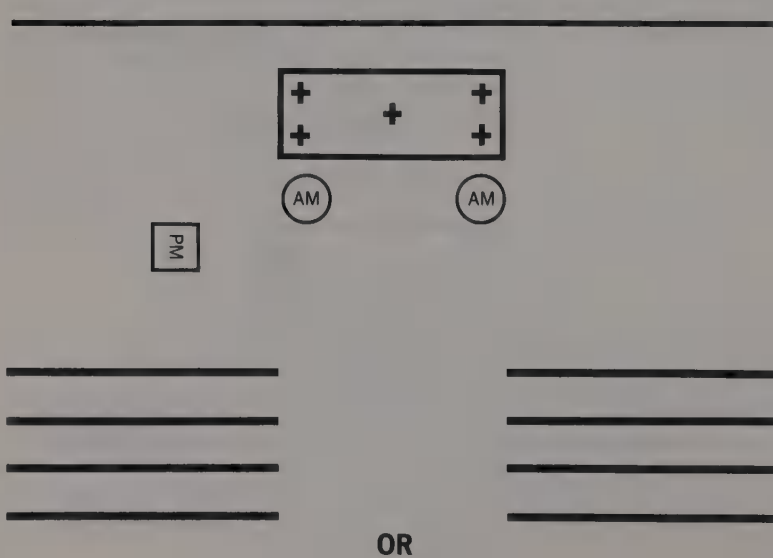
POSITIONS FOR PEACE

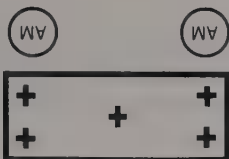
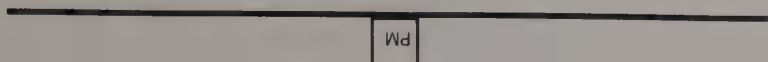
Following that exchange, the people may exchange the peace with each other. The personal exchange of the peace should be as unpatterned as possible, but its meaning and significance should be kept clear. It is not the occasion merely for conviviality. The choice of gesture, whether a handshake, holding hands, or an embrace, should be left to the persons themselves.

As a response to God's goodness, Christians offer their gifts and their very lives to him.¹⁴ The gifts of money or gifts in kind should be gathered with as little ostentation as possible. It is the presentation of the gifts which has liturgical significance. There is no significance to the distribution of empty offering plates to the ushers except to show the congregation that it is time for the offering. The offering plates or baskets might better be kept in the back of the church and taken from there by the ushers. Precision movements by the ushers are unnecessary and distracting.

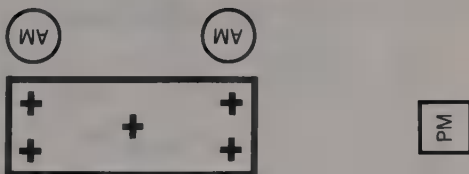
Appropriate choral or instrumental music may be used during the gathering of the gifts. As the gifts are gathered, the assisting ministers set the Lord's Table for the sacramental meal.

AT THE OFFERING



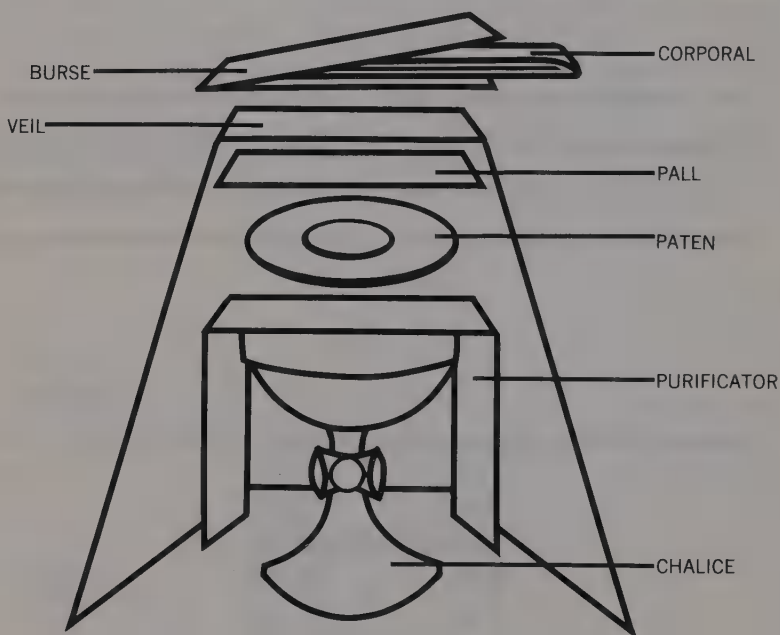


OR



The mechanics of preparing the elements and vessels, of handling them during the Great Thanksgiving, and of presiding over the distribution need to be mastered so that it all seems to happen effortlessly. At the same time, pastors must do these things with reverence as befits the mysteries of God. Time and thought are required for preparation as well as a lively sense of the nature and function of the sacramental liturgy.

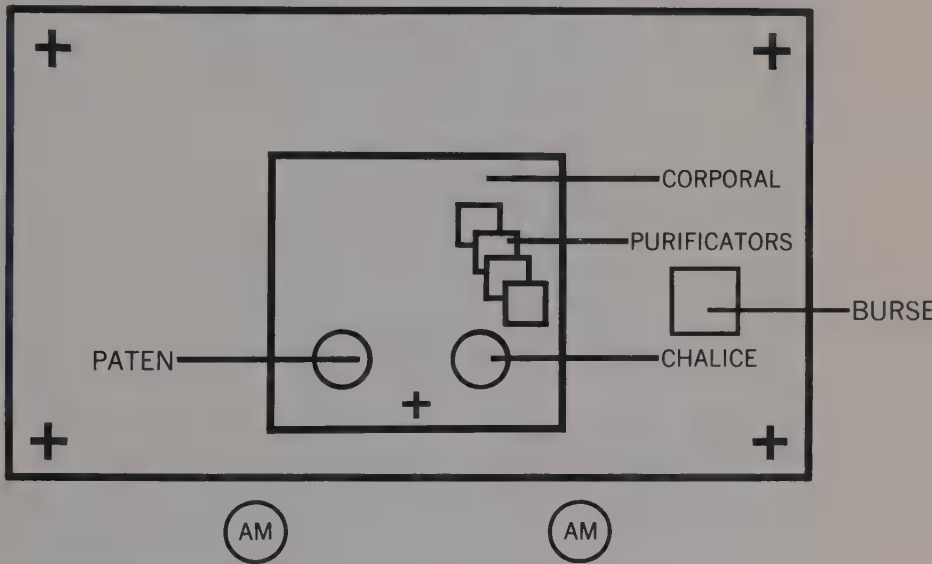
Before the service, the chalice and paten are placed on a credence (table or shelf) at the side of the chancel and are usually vested.



In many places it is customary to place the vested chalice on the altar before the service, but it is better to keep it on the side table until the table is set at the offering and the focus of the service shifts from the reading desk to the altar.

An assisting minister brings the vested chalice to the altar. A minister takes the corporal (of fine white linen, 21 inches square, although it may be larger¹⁵) from the burse (an envelope of stiffened fabric consisting of two 9-inch squares¹⁶ hinged together, in which the corporal and sometimes the

pall are carried to and from the altar.) The burse is set aside and laid flat on the right side of the altar. The corporal is then spread on the center of the altar. The purificators (of fine linen, 13 inches square, folded into three equal rectangles and from side to side, making nine squares) are placed on the right side of the corporal next to the chalice. The paten is to the left of the chalice. During the Great Thanksgiving only one chalice and paten are on the altar. Other vessels needed in the distribution are brought later, after the communion of the ministers.



The chalice is to the right so that the assisting minister on the right (the deacon) may conveniently reach it for the administration. The chalice may be covered with the pall (which may be a corporal or a large purificator folded into nine squares or a stiffened piece of linen seven inches square) to keep foreign objects from falling into the chalice, but in many places the chalice pall is no longer in use.

If the bread and wine are on the credence, they are brought to the altar after the table is spread. A more desirable practice, however, is for representatives of the congregation to bring the gifts of bread and wine

along with the money at the presentation of the gifts. The offering of the bread and wine is a sign of what human labor has done to the gifts of God—making wheat into bread and grapes into wine. Thus we offer our whole selves and our whole lives to him.

The kind of bread used will determine the design of the vessel in which it is carried and placed and what the ministers do with it. While unleavened bread has been most widely used by Lutherans, the alternative use of leavened bread is not disallowed. If leavened bread is used, it should be brought to the altar on a plate (the traditional paten is too small) or in a basket as a loaf. (It is broken prior to or during the distribution.) Unleavened bread can also be obtained in a loaf form—as the Middle Eastern pita—and handled in a similar manner.

The use of one loaf which is then shared by all is fundamental to the concept of the Lord's Supper set forth by St. Paul: "Because there is one bread,¹⁷ we who are many are one body, for we all partake of the one bread."¹⁸ If a loaf is not used all this is seriously obscured. Furthermore, a loaf looks and tastes like bread.

The advantage of wafers or hosts is that they are convenient to handle and to store. Unlike those in widespread use, the heavier, whole wheat type taste like bread. Wafers should be brought to the altar in a cloth-lined basket, in a ciborium (a chalice-like vessel with a lid), or in a pyx (a box-like vessel with a lid). They should be distributed from that vessel (which is more convenient if there is a large number of communicants) or from a paten.

As the gifts are presented, the proper Offertory is sung by the choir. The Offertory is one of the chief choral components of the service. If appropriate choral or instrumental music precedes the singing of the Offertory, it should agree in spirit and content with the theme of the day in the church year and not replace the sung liturgical text. Hymn- or chorale-based compositions are particularly useful at this point in the service.

In the absence of appropriate musical resources one of the two offertories printed in place may be sung by the congregation. Each is suitable to any season of the church year, but congregations should be encouraged to learn both to prevent monotony and to increase their understanding of what is being done in the offering.

Settings of classic Offertory texts have been made by many composers, and these may be sung, providing that care is taken to insure compatibility with the theme of the day as suggested by the readings.

The gifts of money are received by an assisting minister who places them on the credence so that there will be room on the altar for the celebration of

the Eucharist and so all the actions of the celebration may be clearly visible to the people. Where the altar is against the "east" wall, the offering plates may remain on the altar, to one side.

All the bread and wine intended for use should be placed on the altar, beside (but not yet on) the corporal.

The Offertory Prayer is said by an assisting minister. After the gifts have been received and the prayer has been said, the bread and wine are made ready for the Great Thanksgiving. The loaf is placed on the paten or plate and placed on the corporal. If wafers are used, one (especially a large one, the "priest's host" which is made large so it can be seen by the congregation) is placed on the paten and the ciborium is set on the corporal behind the paten. Wine is poured from the flagon or cruet into the chalice, and the flagon or cruet is set on the corporal behind the chalice. These actions provide a desirable break between the offertory prayer and the Great Thanksgiving.

After the preparations are complete, the presiding minister comes to the altar to begin the Great Thanksgiving, flanked by the assisting ministers. If there is only one assisting minister, that minister stands to the right of the presiding minister.

The preferred position of the minister is to face the congregation across a free-standing altar. It indicates the nature of the Great Thanksgiving as both praise and proclamation at once or, more precisely, a third kind of address—thanksgiving—which embraces both praise and proclamation. Luther himself noted the appropriateness of a free-standing altar in his *Deutsche Messe*,¹⁹ although Lutherans, following the prevailing medieval Christian practice, have tended toward positioning the altar against the "east wall." Either position is permissible, but the position facing the people is the more desirable.

The Preface dialog and the Preface are sung by the presiding minister as the Great Thanksgiving begins. It is inappropriate for anyone else to intone the text. The singing of the Preface by the minister adds much to the solemnity and significance of the Thanksgiving. The melodies are not difficult to master and can be performed by any preacher who possesses sufficient ability to deliver a sermon effectively. The words are sung in the rhythm of clear, dignified speech, without undue haste on the one hand or delay on the other and with a feel for the flow of the melodic line.

The Great Thanksgiving is to be understood primarily as an act of praise and thanksgiving to the Father. Following Jewish customs, the emerging Christian liturgies blessed God (that is, thanked him) for his works of kindness and love.

There are, however, some problems in translating the preface versicles. Some think that “The Lord be with you” (Latin, *Dominus vobiscum*) refers to the Spirit; others think that this refers to Christ. Some see the Spirit implied in the people’s response *et cum spiritu tuo*, traditionally translated “and with thy spirit,” understanding it to say something more than merely “and also with you.” The Latin, moreover, has no verb, but an English translation requires one. Some argue that the translation should be indicative, “The Lord is with you.” The usual understanding, based on 1 Corinthians 16:23 and 2 Corinthians 13:13 and the formula *Pax Domini sit semper vobiscum* (“The peace of the Lord be with you always”), which includes the verb, is that the verb should be subjunctive, expressing a prayer, “The Lord be with you.”

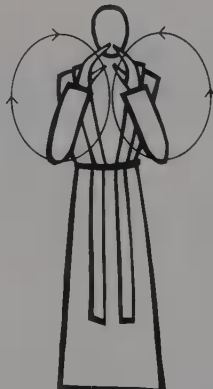
The last words of the Preface dialog set the tone for the whole thanksgiving: “thanks and praise.” This expands upon the minister’s line “Let us give thanks to the Lord our God,” and concludes emphatically with “praise,” appropriate for the thanksgiving.



The Lord be
with you



And also with you



Lift up
your hearts



We lift them
to the Lord

Let us give thanks
to the Lord our God

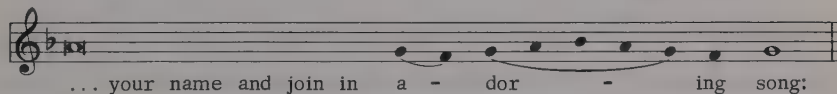
*It is right to give him
thanks and praise.*

Beginning with the preface and throughout the Great Thanksgiving, the biblical gesture of praying with hands uplifted and outstretched—which Christianity continued from Judaism—is appropriate because it gives visual expression to the import of the words. Even if the pastor's back is to the people during the prayer, the gesture is observable. When the minister sings "Lift up your hearts," the hands each describe a graceful circle.

The earliest Christian practice was to move from the dialog to an extended praise of the Father. By the fourth century, it had become customary to break or conclude this long section with a hymn, "Holy, holy, holy Lord," and in the West, the part of the praise before the Sanctus acquired a character of its own as a seasonal variable. It was called the Preface and was phrased at the end to introduce the Sanctus. Thus the Preface joins our worship with that of the company of heaven.

The text of the Sanctus is a series of acclamations based on the angels' cry which accompanied Isaiah's vision of God (Isaiah 6:3; also Psalm 118:26) and with which the people greeted Jesus as he entered Jerusalem on the way to his death, Mark 11:9-10. Early in Christian history "heaven" was added to the text from Isaiah. The Sanctus is a recognition of the presence of the thrice-holy, described by the Eastern churches as "Holy God, Holy and mighty, Holy and immortal." The ministers may bow low over the altar for the opening lines of the Sanctus which recall Isaiah's vision of the majesty of God.

Luther's "Isaiah in a vision did of old" (hymn 528) may replace the Sanctus on occasion. When it is used, the final phrase of the appointed Preface should be modified to introduce the hymn which is not simply the cry of the seraphim but a paraphrase of the account in Isaiah. The Preface should conclude: "And so with the church on earth and the hosts of heaven, we praise your name and join in adoring song."



The organist may want to underscore with significant registration the words of the seraphim quoted in the hymn.

To meet the requirements of the various points of view within Lutheranism, there are three options provided following the Sanctus. At the earliest time to which we can trace the church's practice, a common

outline of the General Thanksgiving had already developed to which the chief liturgies of Christianity have adhered. The nearly universal practice of Christianity has been that following the Sanctus, the praise of the Father continued, spanning the history of salvation from Creation to Consummation. The narrative of praise and thanksgiving is usually Christological throughout and includes a specific remembrance of the sending of Christ as well as the narrative of Institution, a recital of the particular event which justifies the present act of praise.

Holy God, mighty Lord, gracious Father:
 Endless is your mercy and eternal your reign.
 You have filled all creation with light and life;
 heaven and earth are full of your glory.
 Through Abraham you promised to bless all nations.
 You rescued Israel, your chosen people.
 Through the prophets you renewed your promise;
 and, at this end of all the ages, you sent your Son,
 who in words and deeds proclaimed your kingdom
 and was obedient to your will, even to giving his life.
 In the night in which he was betrayed,
 our Lord Jesus took bread, and gave thanks;
 broke it and gave it to his disciples, saying:
 Take and eat; this is my body, given for you.
 Do this for the remembrance of me.
 Again, after supper, he took the cup, gave thanks,
 and gave it for all to drink, saying:
 This cup is the new covenant in my blood,
 shed for you and for all people,
 for the forgiveness of sin.
 Do this for the remembrance of me.
 For as often as we eat this bread and drink from this cup,
 we proclaim the Lord's death until he comes.

The narrative of the Institution is not a reading of a portion of the Bible nor a conflation of scriptural excerpts. It is our telling of the story now. Ritual in any religion bridges time and space, erases distance and makes the past a contemporary experience. In the celebration of the Eucharist we "remember" Christ in this profound and biblical way. The remembrance is the goal of the act of thanksgiving: we are to remind those assembled (and in a sense even the Father²⁰) of the promise contained in Jesus' life and death. The older English translation "in remembrance of me" (often carved on the

communion tables of Reformed churches) is a weak translation of the vigorous sense of remembering inherent in St. Paul's Greek text, and does not bear the sense of purpose which the *Lutheran Book of Worship* translation is designed to suggest.

The words concerning the cup, "This cup is the New Covenant in my blood," are to be understood in the sense of the new covenant being sealed by the blood (that is, by the death) of Christ, which recalls the Passover and the seal of blood on the doorposts of the Israelites in Egypt and the blood of the covenant (Exodus 24). The translation "shed for you and for all people" is the clear meaning of the New Testament Greek "for you and for many" (literally, "for the many"); see Isaiah 53. "Many" is a common New Testament form of understatement meaning "everyone."

The congregation in three short sentences proclaims the mystery of faith: "Christ has died. Christ is risen. Christ will come again." The three affirmations move from the past to the present to the future and embrace the essence of the Christian faith.

The narrative remembrance leads into specific prayer, *the remembrance (anamnesis²¹)*.

Therefore, gracious Father,
with this bread and cup
we remember the life our Lord offered for us.
And, believing the witness of his resurrection,
we await his coming in power
to share with us the great and promised feast.

Here we directly call our Lord's life, death, and resurrection to memory, before God and the assembly. The narrative of Institution has brought the bread and the cup to the center of attention, and the anamnesis is made both with words and with the presence of the bread and cup. The prayer offered with words and with objects combines the motifs of remembrance of the life our Lord offered for us, his resurrection, and his promised return.

The people punctuate the anamnesis with their cry, echoing the Maranatha of the primitive church,²² "Amen. Come, Lord Jesus." The remembrance is not only of past events which now live again but is an anticipation of the fulfillment of Christ's work.

Thus the anamnesis leads into the final prayer, the invocation of the Holy Spirit (*epiclesis²³*).

Send now, we pray, your Holy Spirit,
the Spirit of our Lord and of his resurrection,

that we who receive the Lord's body and blood
 may live to the praise of your glory
 and receive our inheritance with all your saints in light.

This is the prayer for the sending of the Spirit to the meal so that it and all of God's acts and promises may come to fulfillment for us and the world. The prayer is that the life-giving Spirit will make the meal effective in us. "The Spirit of our Lord and of his resurrection" is deliberately ambiguous: it is the Holy Spirit (who is the Spirit of Christ) and it is the spirit in the sense of the essential meaning, mood, and disposition.

Again the people cry out in invocation of the Spirit, "Amen. Come Holy Spirit," paralleling the cry for the return of Christ and echoing the traditional antiphon of Pentecost, "Come, Holy Spirit, fill the hearts of the faithful and kindle in them the fire of your love."

Finally all the themes are gathered together in the yearning for the unity of these prayers at this Eucharist with those of all God's servants "of every time and every place" in the ceaseless prayer of Christ the High Priest, looking toward the Last Day of his final triumph.

Join our prayers
 with those of your servants of every time and every place,
 and unite them with the ceaseless petitions of our great High Priest
 until he comes as victorious Lord of all.

The people then join in the grand doxology of the Holy Trinity, which is similarly phrased in the *Lutheran Book of Worship*, the Roman mass, and the *Proposed Book of Common Prayer*.

Through him, with him, in him,
 in the unity of the Holy Spirit,
 all honor and glory is yours, almighty Father,
 now and forever.

The general outline of the Great Thanksgiving is thus:

Thanksgiving for Creation
 Dialog
 Sanctus
 Remembrance of Redemption
 Narrative of Institution
 Anamnesis
 Supplication for the Kingdom transformed into Epiclesis
 Doxology

The *orans* (Latin for “praying”) posture is appropriate for the opening sections of the Great Thanksgiving, with hands open and uplifted. During the Words of Institution, at “took bread,” the presiding minister takes and holds the bread (the host or the loaf; not the paten), raising it. At the words “took the cup” the minister takes the chalice, raising it. The gestures are not so much to imitate what Jesus did at the Last Supper as to connect his words of promise visually with *this* bread and *this* cup. At a freestanding altar, it is appropriate, having lifted the element, to turn slightly to the left and to the right to show the bread and cup to all the congregation. These gestures should be ample and deliberate, not hurried. One should pause in reading the text to allow enough time to execute them comfortably. The bread is not broken at this point; this is the Thanksgiving, the blessing of God. The breaking of the bread comes later.

During the congregation’s proclamation of the mystery of faith, the hands are joined. They are outstretched again for the paragraph “Therefore gracious Father. . . .” The hands may be joined again for the congregation’s response, “Amen. Come, Lord Jesus.”

During the paragraph “Send now, we pray, your Holy Spirit . . .” the presiding minister’s hands may be spread over the bread and cup (as at the Thanksgiving over the water in Holy Baptism). The hands remain spread over the elements as the congregation responds, “Amen. Come, Holy Spirit.” Or, since there is not agreement among Lutherans concerning the relationship between the Holy Spirit and the bread and wine, the presiding minister may simply resume the praying posture.

For the last paragraph, “Join our prayers . . . ,” the hands are joined before the breast to emphasize the unity the prayer speaks of.

At the final doxology, “Through him, with him, in him,” the bread and the cup are elevated together. This gesture is especially appropriate at a freestanding altar where it can be seen easily. Traditionally, the host was held above the chalice, but if a loaf is used, it is better to hold it in one hand and the chalice in the other, lifting them side by side. Or, the presiding minister may lift the bread and the assisting minister on the right may lift the chalice. The elevation here should be interpreted as Luther interpreted it²⁴—a gesture of praise to accompany the praise-filled words for the confession and adoration of Christ’s presence. (Illustration, page 240.)

When the altar is against the wall, the presiding minister may turn and face the people for the Words of Institution (“In the night in which he was betrayed . . . we proclaim the Lord’s death until he comes”.) Or, one assisting minister could hold the altar book and another assisting minister hold the bread and cup, and the entire Great Thanksgiving could be done facing the people.



Holy God, mighty Lord. . .



This is my body.



This cup is the
new Covenant



*Christ has died.
Christ is risen.
Christ will come again.*



Therefore, gracious
Father. . .



Come, Lord Jesus



Join our prayers. . .



OR



Through him, with him, in him. . .

The Ministers Edition of the *Lutheran Book of Worship* provides four eucharistic prayers. There was not room to include them all in the Pew Edition, and while it is desirable for the congregation to have before them the entire text of a service, it is not absolutely necessary. Prayer I, "Holy God, mighty Lord, gracious Father," is the prayer in the Pew Edition. Prayer II, "You are indeed holy, O God," is a more festive elaboration of Prayer I and is especially suitable for the days of Christmas and of Easter. The congregation is able to participate in the responses of Prayer II even without the text before them, since the lines which cue the responses are the same as in Prayer I. When Prayer II is used, the assisting ministers should say the responses loudly to assist the people in joining them. For further variety, the two prayers are so structured that sections of one may be used within the other (e.g. "Therefore, gracious Father, with this bread and cup" from Prayer II may replace the section that begins with the same words in Prayer I). The sung doxology, "Through him, with him, in him . . .," is used only with Prayer I and Prayer II. Both prayers I and II were written by the Inter-Lutheran Commission on Worship.

Prayer III is a modification of the Prayer of Thanksgiving in the *Service Book and Hymnal*, which, in a slightly revised form, appeared in Spanish in *El Culto Cristiano* (1964) and in English translation in *Worship Supplement* (1969). The prayer has a basically trinitarian shape and is based on proposals for a eucharistic prayer made by Luther Reed²⁵ and Paul Zeller Strodach,²⁶ which were drawn from ancient models (the *Liturgy of St. James*, the *Liturgy of St. John Chrysostom*, *Apostolic Constitutions*, the *Roman Missal*, the *Liturgy of St. Basil*). Prayer III has no congregational responses except the "Amen" at the end, which the people should be taught to say loudly and boldly as the principal Amen of the service.²⁷ (In the *Service Book and Hymnal* this Amen was given to the minister as part of the prayer and was not a congregational response to the prayer.) Since in this prayer the doxology is said, the Amen is said, not sung.

Prayer IV is a translation by Gordon Lathrop of the classic prayer attributed to Hippolytus of Rome (late second-early third century). Because of its age and its manner of setting forth the Gospel, this prayer is of immense ecumenical significance. When it is used, this prayer follows the third sentence of the Preface dialog ("Let us give thanks to the Lord our God. It is right to give him thanks and praise"). The Preface itself and the Sanctus are omitted, for they were not part of this prayer, which developed before the Preface and the Sanctus were introduced. Prayer IV is especially useful on weekdays or whenever a simple service is desired.

For those who wish to follow the sixteenth-century Lutheran Church

Orders rather than the wider practice of the Christian church, the use of the Words of Institution alone is permitted as a second option, following the Sanctus. This use is based on Luther's Latin and German Masses in which he solved the problem of the offensive sacrificial language in the Roman Canon of the time by discarding the entire prayer and leaving only the bare words of Scripture.²⁸ The Words of Institution in Luther's revisions were connected to the Preface and were followed by the Sanctus. It was not a happy solution, for the effect of this drastic action was that these words of Scripture came to be understood as consecratory in themselves²⁹ and the "moment of consecration" located precisely here. The words thus came to be understood by many in a magical sense, and the original error of misunderstanding sacrifice was compounded. Moreover, the barrenness of this central act of the Christian assembly obscured the richness of prayer, praise, and thanksgiving.

Luther suggested, however, that the "words of blessing" be sung, and in the German Mass he provided a tone. The tone he provided was the gospel tone, thus reinforcing the proclamation of these words. Chanting the words was common in Germany and Scandinavia and was brought to North America, but it was eventually dropped. Those who use the bare Verba should consider chanting these words so that something of the spirit of praise be retained and so that this part of the Eucharist not pass by the congregation too quickly.

A third option, following the Sanctus, is to offer a prayer of thanksgiving and then to say the Words of Institution to remove them somewhat from the immediate context of prayer. This is the recent custom of Scandinavian Lutheran churches and is also employed in the *Worshipbook* of the Presbyterian Church in the United States and the *Book of Common Order* of the Church of Scotland. The prayer of thanksgiving (its source is the 1942 *Mass Book* of the Church of Sweden) is less comprehensive than the Eucharistic Prayer, briefly recounting what God has done in Christ and praying for the Holy Spirit. The presiding minister may chant the Words of Institution after the prayer to give them dignity and solemnity.

Those who plan the service must not be led to choose the Verba alone simply because that will shorten the service. There are other ways of keeping the service within a reasonable time limit, and this central act of Christianity is not the place to make cuts. The options of the Verba alone and of prayer followed by the Verba are provided for those who find the traditional Eucharistic Prayer theologically unacceptable. If some are convinced theologically that the Verba must not be set within a prayer, let them choose the prayer of thanksgiving followed by the Verba. If on

theological grounds some find that unacceptable, let them use the Verba alone. Otherwise the Eucharistic Prayer should be used.

Then, the Great Thanksgiving, which began with the preface dialog, is concluded by the assembly praying the Our Father. This familiar and beloved prayer thus becomes the table-prayer of the congregation. It should be sung to give it solemnity and joyfulness and to set this apart from the many other ways the prayer is used by Christians. The traditional music is provided in the Third Setting of the Holy Communion (Ministers Edition, p. 299) and may be used with any of the settings.

If the Peace has not been shared before the offering, it may be exchanged here. This is the location of the Peace in the Roman Catholic Mass. Sharing the Peace before the offering is a reconciliation in preparation for offering the great Prayer of Thanksgiving; sharing the Peace before the communion is a reconciliation in preparation for sharing the sacrament of unity.³⁰

If a loaf of bread is used for communion, after the Our Father it is broken for distribution. The assisting ministers may help the presiding minister in breaking it, if it is to be broken into many pieces. It may, however, simply be broken in half by the presiding minister and then at the distribution pieces may be broken off from the half-loaf for each communicant. This practice makes a paten unnecessary. But if the bread makes crumbs, a basket or plate should be used in the distribution.

The rubrics permit the presiding minister to say at the breaking of the bread, "When we eat this bread we share the body of Christ." But words may be unnecessary; the action speaks powerfully for itself. Words in fact are too limiting here and too didactic. The act of breaking the bread speaks of a host of associations, both religious and secular—Jesus feeding the multitudes, sharing with the poor, a dinner table—and all are relevant.

A parallel action is permitted also. The presiding minister may lift the cup and say, "When we drink this cup we share the blood of Christ," and the congregation may respond, "Reveal yourself to us, O Lord, in the breaking of bread, as once you revealed yourself to your apostles." The action of lifting the cup is liturgically pointless. It has no purpose, either practical or symbolic, and is introduced here simply to parallel the action with the bread, to give equal time to the chalice. The congregational response may be taught as part of the private preparation of those about to receive communion or it might be set to music and sung as part of the music during the communion.

If an invitation to the Lord's Table is necessary, an assisting minister may say, "Come, for all things are now ready. The gifts of God for the people of God."

When the bread has been broken, the presiding minister receives the bread and wine.³¹ The presiding minister throughout the service represents Christ the host, and here the communing of the self parallels the action of Jesus at the Last Supper, who following the usual Jewish custom, ate the bread himself and then gave it to the disciples and drank some wine and gave the cup to the disciples. Having received communion, the presiding minister administers the bread and wine to the assisting ministers.

Additional vessels required for the communion (patens or plates, chalices) are then brought to the altar and filled. Sharing the cup of wine is the action that the New Testament indicates. It is implied in Jesus' command "Drink of it [the cup] all of you . . ." and it is fundamental to St. Paul's concept of the sacrament.³²

Various chemical and bacteriological studies have established the hygienic safety of the common cup. Where circumstances prevent sharing the chalice directly, the use of a pouring chalice still preserves something of the basic point. The use of pre-filled individual glasses destroys the significance of the one cup, is excessively individualistic (which is contrary to the spirit of the sacrament), and is totally undesirable historically and theologically. The use of paper cups is distasteful aesthetically, liturgically, and theologically; and disposable cups of plastic or paper are the product of a garbage-producing, throw-away culture that respects neither the creation nor the sacramental element.

The presiding minister distributes the bread and an assisting minister the cup. (The original reason was that the presiding minister, as pastor, would know the people in the parish and who was able to receive and who was not. The deacon followed with the chalice and passed over any to whom the presiding minister did not commune.) When the number of communicants is large, several people should assist in the distribution so that each communicant may be addressed personally without unduly prolonging the time of the distribution. Even in small congregations, at least one assisting minister should assist in the distribution. There is no reason why the pastor should do it alone. Assisting ministers need not be ordained. In fact, laypeople should be appointed for this ministry on principle, for the presiding minister should be assisted by others whose ministries contribute to the whole work of worship.

Communicants kneel at the altar rail or stand in a row or semi-circle before or around the altar. Kneeling is especially suitable for Advent and Lent and penitential times. Standing is appropriate during Easter; the

ancient church even forbade kneeling during the great fifty days of rejoicing. The distribution is traditionally done from the minister's left to right, since this is most convenient for right-handed ministers.

The bread is placed in the communicant's hand. It is the more ancient and more natural practice. The medieval custom of putting the bread on the communicant's tongue, which has been followed by many Lutheran parishes, arose to prevent the carrying away of the host or part of it for superstitious use. Communicants should be taught to place the right hand open on top of the left to make a "throne" for Christ, as an ancient explanation puts it,³³ and to raise both hands to the mouth. If the piece of bread is quite large, the communicant will have to take the bread in the left hand in order to bite it.

When individual glasses are used, the communicant will receive the bread in the right hand (symbolically the honorable hand) and raise it to the mouth. The glass is held in the left hand until the time of the administration of the wine.

When the common cup is used, communicants should be taught to assist the minister who delivers the chalice by raising the head and by grasping the base of the chalice to guide the cup to the mouth. The minister wipes the rim of the chalice with the purificator and turns the chalice after serving each communicant.

A continuous procedure for distribution is desirable to enhance the sense of the unity of the congregation. As communicants leave the altar, others immediately take their places. The point is to move the congregation smoothly and quickly and to suggest something of the unity of the eucharistic assembly, which the individual "tables" do not indicate effectively.

An alternate procedure is for the ministers to remain in one place while the communicants come to them in procession. The presiding minister, who distributes the bread, might remain in the center and assisting ministers, each with a chalice, might be on either side. There should be sufficient space between the minister with the bread and the minister with the chalice so that communicants will be able to chew the bread before receiving the wine. This is especially necessary when a loaf of bread is used instead of wafers.

When the congregation is large, pairs of ministers may be stationed at various points in the aisle to make the distribution without undue delay.

The moment of reception is an intensely personal appropriation of what is being celebrated corporately. The pace of distribution must be such that the minister can address the words to the communicant personally. The

touch of the minister's hand placing the bread in the hand of the communicant is also significant in this personal communication as is the extending of the chalice. All this underlines the "for you" of the formula of distribution that Luther emphasized so strongly. The wording of the formulas of distribution—"The body of Christ given for you"; "The blood of Christ shed for you"—is to be followed precisely.

Since its introduction into the liturgy, the *Agnus Dei* (drawn from John 1:29; Isaiah 53:7; Revelation 5:6ff.), has undergone a number of variations in Latin and in the vernacular forms. The last line was originally like the ending of the other lines, "have mercy on us;" in the tenth and eleventh centuries it became common to make the last line "grant us peace." The liturgies of the Reformation translated it "grant us your peace," and the German form added "Christ" before the opening address "Lamb of God." Further variations were made in the *Agnus Dei* in requiem liturgies. When this canticle is used, it may be sung at the breaking of bread, at the communion of the ministers, or as the first hymn during the communion of the congregation. "Jesus, Lamb of God," Canticle 1, another version of the text, may be used instead. "O Christ, thou Lamb of God," hymn 103, may replace "Lamb of God" on occasion. Choral settings of the *Agnus Dei* are numerous and could be substituted occasionally for the congregational song. Choral performance of the canticle has the advantage of not being under the same pressures of time as prevail for much of the other music of the service.

Provision should be made for all participants in the service, including organists, singers, servers, and ushers, to receive communion. The ensuing silence that may result from the participation of the musicians at the table provides the congregation with an opportunity for quiet reflection and meditation. There need not be "wall to wall music."

Music during the communion may include congregational hymns as well as choral and instrumental music. The music should reflect the spirit of the day or season, not only that of the Lord's Supper. Music and hymns during the communion can foster a spirit of joy and thanksgiving. Instrumental music based on hymn tunes can be especially effective. Cantatas or other long works may occasionally be sung during the distribution if they are liturgically suitable. Periods of silence are also appropriate and are to be preferred on penitential occasions such as Ash Wednesday and Holy Week.

After all have received communion and have returned to their places, the congregation stands. The presiding minister may give a blessing. This blessing which is provided is optional for a number of reasons. It is a reflection of the medieval mentality which saw the communion in terms of

things—bread and wine; body and blood—rather than in terms of a personal encounter with the risen Christ. Attempts to avoid the misleading traditional language, however, fall flat and seem to say little that is specifically connected with the Eucharist. Words, in fact, seem to fail after the experience of the Eucharist, and this blessing may well be omitted. Having received the blessing of the sacrament, what more can be added? Moreover, the benediction at the end of the service follows soon after.

A post-communion canticle or hymn is prescribed as a concluding song of thanksgiving for the sacrament and as a covering to the actions of the ministers who clear the altar. “Thank the Lord and sing his praise,” which speaks of both thanksgiving and the obligations of those who have communed to lead the new life, is appropriate for festival days and seasons. It should not be used during Lent because of its Alleluias. Simeon’s song, “Lord, now you let your servant go in peace,” has been the traditional canticle in Lutheran liturgies. There is a large number of chant, polyphonic, and concerted settings of the *Nunc Dimittis* and one of these might be sung by the choir on occasion. A hymn, such as “O Lord, we praise you, bless you, and adore you” (215) or the metrical paraphrase of Simeon’s song, “I leave, as you have promised, Lord” (349), may be sung instead of a canticle. Because the congregation will need to know the pitch, the organ should introduce the canticle.

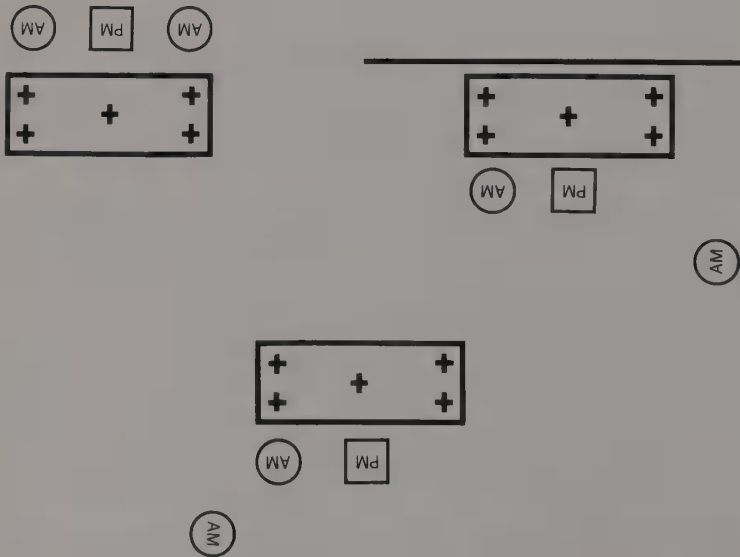
While the canticle or hymn is sung, the ministers clear the table. Wine remaining in the chalice should be consumed by the ministers. Bread that remains should be eaten. If there is too much bread or wine for the ministers to consume easily, they may invite the congregation to assist by taking the remaining bread and wine down to the people in the front rows immediately following the service.

Crumbs from the paten or plate are eaten, and any that still remain are shaken into the chalice. A little water from a small cruet is poured into the chalice, swirled around to mix with the remaining drops of wine and crumbs of bread, and consumed by the presiding minister (and also by assisting ministers if there was more than one chalice in use). The chalice is dried with a purificator, and the soiled purificator is left inside the chalice or spread over the mouth of the chalice as when it was vested. The chalice is covered with the paten (if it is made to fit on the chalice) and the pall (when one is used) and is taken to the credence or to the sacristy. The corporal is folded (and put in the burse, if there is one) and taken to the credence or the sacristy.

When the chalice and paten are left on the credence (or on the altar when it is against the wall) they are covered with the veil.

After the table has been cleared and the canticle or hymn has been sung, the assisting minister leads the post-communion prayer. The prayer “We give you thanks, Almighty God” is a traditional Lutheran post-communion prayer from Luther’s *German Mass* of 1526. The prayer “Pour out upon us the spirit of your love” is the Easter post-communion prayer in the Roman Catholic Mass. The prayer “Almighty God, you gave your Son” is from the *Book of Common Prayer* for the Second Sunday after Easter; it is now appointed for Proper 15, the Sunday closest to August 17, in the *Proposed Book of Common Prayer*. The Maundy Thursday prayer “Lord God, in a wonderful sacrament” may be used instead of one of the three provided in the text of the Holy Communion.

The presiding minister, behind the altar or in front of it, blesses the people using either the simple trinitarian blessing or the Aaronic benediction. “In the name of the Father and of the Son and of the Holy Ghost,” which in the *Service Book and Hymnal* was appended to the Aaronic benediction, following Swedish use, is omitted. Since the benediction is a biblical text, it is allowed to stand without a “Christianizing” addition. Moreover, the expanded form was not entirely satisfying grammatically. The sign of the cross should be small and restrained, the size of the cross one would trace on oneself.



POSITIONS FOR THE BENEDICTION



OR



TRINITARIAN BLESSING

AARONIC
BENEDICTION

An assisting minister may dismiss the people. Both the dismissal and the response should be said vigorously. Our service of God does not end, but rather it assumes a different form as the people go about their daily tasks.

Especially when the dismissal is used, the service should come to a prompt and unembellished conclusion. Ordinarily there should be no closing hymn. There is ample opportunity for congregational singing elsewhere in the service, and when the dismissal is used, a closing hymn destroys the point of the dismissal.

The performance of loud or vigorous concluding organ music seems to be a matter of individual taste. While a postlude may lend a certain joyous relief to the moment, the advisability of playing music which few can hear because of loud talking of those who leave the church or for which hardly anyone may stay to hear the conclusion, seems to be highly questionable. It is better simply to allow people to talk to one another without musical interference.

Moreover, the playing of chimes and the ceremonial extinguishing of the candles unnecessarily prolong the service. It should be clear to all who share in the service that it comes to its conclusion with the benediction. (Illustrations, pages 250-251.)

APPENDIX I

WHEN THERE IS NO COMMUNION

When there is no communion the rubrics indicate how the service is to conclude. An alteration is necessary to give a satisfactory order. One could simply do the Liturgy of the Word of God (entrance rite, readings, sermon,

TABLE OF RESPONSIBILITIES AT THE CELEBRATION OF THE HOLY COMMUNION

FIRST ASSISTING MINISTER (Deacon)	PRESIDING MINISTER	SECOND ASST. MINISTER (Sub-deacon)
	Brief Order for Confession and Forgiveness*	
	Apostolic Greeting	
In Peace. . . .		
Glory to God. . . .	Salutation and Prayer of the Day	
		First Lesson**
Second Lesson**	Gospel	
	Sermon	
The Prayers	"Into your hands, O Lord. . . ."	
	The Peace	Receives money, bread and wine Assists in setting the table
Sets the table		
Begins Offertory Prayer "Merciful Father. . . ."		
OR "Blessed are you. . . ."		
	The Great Thanksgiving	
	Distribution of the bread	
Distribution of the cup***		Distribution of the cup***
Post-communion Prayer		
	Benediction	
Dismissal		

* The Brief Order for Confession and Forgiveness may be led by an assisting minister who is ordained.

** If the deacon is to preach, a reader reads the First Lesson, the sub-deacon the Second Lesson, the deacon reads the Gospel. Or lectors from the congregation may read the first two lessons.

*** In large congregations, others may assist in the distribution of the Holy Communion: ordained pastors distribute the bread; laypeople administer the wine.

A COMPARATIVE CHART OF THE EUCHARISTIC LITURGY OF THE ROMAN CATHOLIC, LUTHERAN, AND EPISCOPAL CHURCHES

ROMAN CATHOLIC	LUTHERAN	EPISCOPAL
Entrance Song	Entrance Hymn	(Hymn, Psalm, or Anthem)
In the Name of the Father. . . .		
The grace. . . .	The grace. . . .	Blessed be God: Father, Son, and Holy Spirit. <i>And blessed be his kingdom now and forever.</i> Collect for Purity
Confession of sins		
Kyrie ("Lord have mercy")	Kyrie ("In peace . . .")	Kyrie ("Lord have mercy")
Glory to God	Glory to God <i>or This is the feast</i>	Glory to God
Opening prayer	Prayer of the Day	Collect of the Day
First Reading	First Lesson	First Lesson
Responsorial Psalm	Psalm	Psalm, hymn, anthem
Second Reading	Second Reading	Second Lesson
Alleluia or Tract	Verse	Psalm, hymn, anthem
Gospel	Gospel	Gospel
Sermon	Sermon	Sermon
	Hymn of the Day	
Creed	Creed	Creed
Intercessions	Prayers	Prayers of the People Confession
	The Peace	The Peace
Offertory	Offertory	Verse, hymn, psalm, anthem
Prayer over the gifts	Prayer	
Preface	Preface	Preface
Sanctus	Sanctus	Sanctus
Eucharistic Prayer	Eucharistic Prayer	Eucharistic Prayer
Our Father	Our Father	Our Father
Sign of Peace		
Lamb of God	Lamb of God	
Communion	Communion	Communion
Communion verse	Canticle or hymn	
Prayer	Prayer	Prayer
Blessing	Blessing	Blessing

prayers) and give a blessing after the prayers, but the service would then not include an Offering. The Offering is the beginning of the Liturgy of the Eucharist, and the structure of the Holy Communion makes this clear. Thus, when there is no communion, after the sermon and the Hymn of the Day, the Creed may be said, the Offering is gathered. The Offering may be presented at the altar, but some may prefer to reserve this action for the Eucharist when both money and bread and wine are offered. If the money is presented at the altar, the Psalm verses, "Create in me," or another appropriate hymn may be sung.

The prayers follow. The first prayer provided in the text of the service is a condensation and adaptation of one of the prayers said at Matins and before the Holy Door in the service of the Orthodox church. "Its origin is shrouded in the dim light of the early Christian centuries."³⁴ It appeared in the *Service Book and Hymnal* in Tudor language, as an additional alternate General Prayer. It is a splendid, brief yet comprehensive general intercession. It may also be used at other times than in this service, as for example, in Morning Prayer. The other form of prayer provided follows the pattern of the prayers in the Eucharist. Other forms of general prayers, such as the Litany or the Responsive Prayers, may be used instead.

The service (without communion) concludes with the Our Father and the Aaronic benediction. No provision is made for a closing hymn, but one is less contrary to the spirit of this form of the service than to the spirit of the whole Eucharist.

The conclusion of the service when there is no communion is that which has been familiar to users of *The Lutheran Hymnal* and the *Service Book and Hymnal* (and the earlier *Common Service Book*).

The value of the ante-communion is that it familiarizes the congregation with the first part of the Eucharist. Its drawback is that it destroys the integrity of the Eucharist by stopping half-way through and suggests that the Holy Communion is an optional office that may on occasion be attached to the standard Sunday service.

Those congregations which do not celebrate the Holy Communion weekly and which desire a suitable service for non-communion Sundays should consider the possibility of using the Service of the Word or Morning Prayer. Perhaps there should be no one alternate to the Holy Communion but rather two or three that could vary according to the season of the church year.

APPENDIX II

THE SERVICE OF THE WORD

The Service of the Word is a freshly-conceived service (it has no historic liturgical roots) designed for those times when a full liturgical order is desired which does not include the Lord's Supper. While congregations are encouraged to celebrate the Holy Communion as the chief Sunday service, some situations and events may require a non-eucharistic liturgy. The Service of the Word may be substituted for the Holy Communion on Sundays when the sacrament is not celebrated. It may also be used on weekdays. It has great flexibility, making it readily adaptable to a variety of occasions and circumstances. Further, an ordained minister is not required for the leadership of the service.

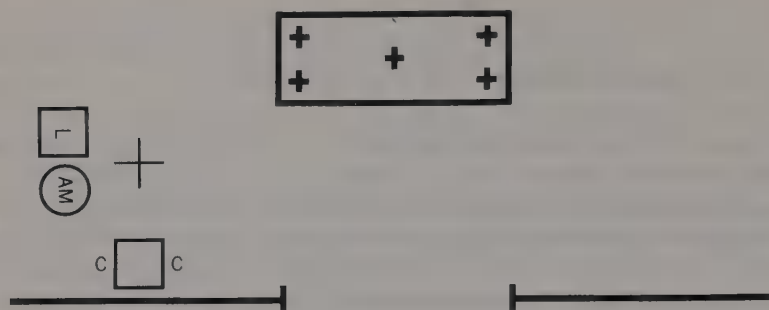
A prelude of vocal or instrumental music may precede the service. The usual utilitarian acts of ushering and lighting the candles may be necessary but should not be given undue prominence.

The Service of the Word begins with a hymn of praise or invocation of the Holy Spirit. Sturdiness of text and tune are the usual qualities of effective opening hymns. Since this service has ample provision for biblical song, a psalm is not appropriate as a substitute for this hymn. The hymn may be treated as a hymn for the entrance of the ministers. On festivals it may be sung in procession by the choir. Or the ministers (and choir) may enter at the end of the prelude and go to their places for the hymn.

The principal symbol for this service is the Bible (or lectionary), which should be of appropriate size and dignity. The book may be carried in the procession and placed on the reading desk. The focal character of the reading desk in this service may be heightened by placing tall, free-standing candlesticks on either side. These may be the torches carried in procession. The processional cross might be placed near the reading desk also.

It is best not to use the altar at all for this service, since it is primarily a service of reading and preaching. If the altar is used at all, let it be for the prayers and the benediction. But reserving the use of the altar for the Holy Communion exclusively heightens its effectiveness at that time.

It is not appropriate to use chairs behind the altar for this service, since they are associated with the function of presiding over the Eucharist. Seats for the leaders should be placed at the side of the chancel. (Illustration, page 252). In informal situations, the ministers could sit with the congregation.



THE SERVICE OF THE WORD

Care must be taken to insure that the readers and speakers may be heard by all. Some acoustical situations allow a flexibility which in other situations is disastrous. But acoustics are not always to blame. Leaders must learn to speak clearly and to project their voices. Public reading is an art which requires instruction and practice. Whatever the arrangement, it is natural for speakers to face the congregation for the lessons and the sermon, (and benediction if it is bestowed by one who is ordained). At other times the leaders may speak from their places, facing across the chancel. They need not turn to face the altar for prayer or for the Creed.

The Dialog sets the tone for the service that follows. Other appropriate dialogs may be substituted for those provided. The book which introduced this service to the church, *Contemporary Worship 5: Services of the Word*, provided two others. For Christmas and Epiphany:

Blessed are you, O Christ, Son of God,
 you were before time began
 and came into the world to save us.

Blessed are you, Sun of righteousness,
 you shine with the Father's love
 and illumine the whole universe.

Blessed are you, Son of Mary,
 born a child, you shared our humanity.

Let heaven and earth shout their praise.

Blessed are you, Son of David,
 born to rule, you received
 gifts from the Wise Men.

Blessed are you, Son of man,

baptized by John, you saved us from ourselves.
Blessed are you, heavenly King,
teaching and preaching, healing and comforting,
you proclaimed the kingdom.

Let heaven and earth shout their praise.

With all the voices of heaven
we celebrate the coming of our Savior.

Let heaven and earth shout their praise.

With all the creatures on earth
we sing and dance at his birth.

Praise and honor and glory to you,

O Lord most high.

When this dialog is used, the first group of lines ("Blessed are you, O Christ, Son of God") may be used during Christmas and the second group of lines ("Blessed are you, Son of David") used from the Epiphany to Ash Wednesday. When the dialog is said antiphonally by two sides of the congregation (which is to be preferred to simple responsive reading), the verses could be printed out so that the lines beginning "Blessed . . ." are given to alternate sides of the congregation.

The dialog for Easter is as follows:

Christ is risen.

He is risen indeed. Alleluia!

Praise the God and Father of our Lord Jesus Christ.

*He gave us new life and hope
by raising Jesus from the dead.*

Rejoice, then, even in your distress.

We shall be counted worthy when Christ appears.

God has claimed us as his own.

He called us from our darkness into the light of his day.

Christ is risen.

He is risen indeed. Alleluia!

In the Service of the Word the use of the Apostles' Creed is intended as a remembrance of Baptism. The statement introducing the Creed asserts that connection. The translation "He descended to the dead" is to be preferred to the traditional "He descended into hell" to prevent misunderstanding and to preserve the integrity of the newer translation, which is both proper and accurate. The emphasis on Baptism at the beginning of this service is intended to complement the Eucharist.

The special biblical emphasis of the Service of the Word emerges clearly as the liturgy unfolds. A variety of biblical canticles is presented for singing by the congregation, thus exposing the people to the expressive potential of large segments of scriptural poetry in its natural medium of song. Canticles 14, 15, 16, 18 and 19 provide a selection of Old Testament canticles. Other canticles from the Old Testament may be used instead. Occasionally a choral setting of an Old Testament canticle may be appropriate.

To stress the character of seasons or days of the church year, as well as to introduce variety into the execution of the liturgy, the congregation should become familiar with more than one canticle and, in time, with more than one setting of each. The suggested Psalm tones offer other melodies for singing by the congregation. Those who introduce variety into congregational song must remember the necessity for clear and careful introduction of new musical elements into the service. Pastor, choir director, and organist will need to exercise patience and ingenuity to familiarize the people with the music before the congregation is expected to carry on alone. The choir can be of immense help in this process. The choir may sing the canticle for the congregation for several weeks before the people are requested to assume their responsibility.

When choral or solo settings of a canticle are used, the congregation should be encouraged to meditate on the canticle text being sung, and care must be taken not to impede the progress of the liturgy.

The canticles are intended for performance by the congregation with the assistance of the choir. Some of the canticles call for division of the congregation into two sections, one of which may be the choir. The canticle is to be sung, not read. There is ample reading in this service already. Moreover, the logic of the service is impaired if a hymn is regularly substituted for the canticle. It is a service of reading and biblical song and hymns, and the word of God is set forth both in the readings and sermon and in the biblical song (canticles).

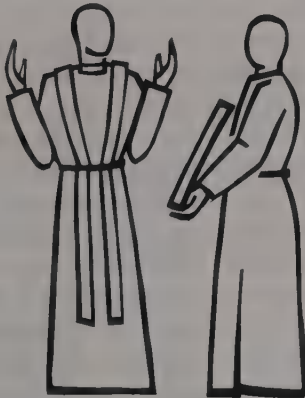
The appointed Prayer of the Day is said, preceded by the salutation. There may be a time of silence between the salutation and the prayer to allow for the people to gather their thoughts and intentions. The leader stands at the reading desk for the prayer, facing the people for the salutation and for the prayer. (One need not always face the altar to pray.) Or the leader may say the prayer standing in front of the chair, facing across the chancel, the assisting minister holding the book.



The Lord be with you



And also with you.
Let us pray



The Prayer

Provision is made for two readings, usually one from the Old Testament and one from the New Testament. When the Service of the Word is used on Sunday, the lessons appointed for the Eucharist are appropriate. At other times the daily lectionary (Ministers Edition, pp. 97-104) provides citations of the readings for the day.

The lesson that will be used as the sermon text should be read second, even if the usual order of Old Testament and New Testament is reversed.

When three lessons are read, two lessons are read before the psalm. A brief silence may separate the first two lessons.

When one of the readings is from the Gospels, even if it is the appointed Gospel for the day, it is not treated as the reading of the Gospel as in the Eucharist with acclamations and the people standing. In the Service of the Word (as in Morning and Evening Prayer) the congregation sits to hear all the lessons.

Following the first lesson (following the second lesson if three lessons are to be read) a psalm is sung. Psalms are an important part of the biblical material in this service. On Sunday or other festivals, the appointed psalm may be sung, as at the Eucharist. On weekdays, the table of Psalms for Daily Prayer (Ministers Edition, p. 96) will indicate the psalm choice. A hymn or anthem may be used instead of the psalm, especially if a New Testament lesson is read first.

Following the second lesson (the third if three lessons are read), a response is made. The response, as the word implies, is a liturgical reflection on the lessons just read. The response is intimately related to the lessons, to the theme of the day, or to the season of the church year. It may also be cast in general terms as an expression of praise for God's revelation of himself. The response may be musical (vocal or instrumental), literary, dramatic, or choreographic; and it should be of sufficient substance and clarity to shed light on that which it follows.

Musical performance by choir or cantors is highly recommended at this point. The classical responsories from Matins follow a rather strict form (verse, response, verse, refrain, verse, refrain) in which Scripture is used to comment on Scripture and unfold its meaning. The *Worship Supplement* provides a simple formula for the execution of seasonal responsories. Other music that fulfills the requirements of the response may be employed.

After the response a time of silence for meditation is kept. The silence is integral to the service and should be more than a moment's pause, if the people are to engage in reflection and meditation. In fact, a congregation unused to silence will require more time to get into meditation than one

that is accustomed to using silence. A substantial silence of one or two minutes (or more) is intended.

Introducing silence to a congregation requires some instruction. The people must know what to expect; otherwise, it may appear that someone has missed a cue. Unpracticed congregations require some time to begin to make use of the silence creatively. In a silence of two minutes, the first minute may be spent in restlessness, coughing, shuffling in the pews. Then, when the people settle down, the silence may be considered to have begun. Most people will welcome a time of quiet; such times are not easily found in a busy world. Neither music (not even soft organ music) nor the movement of leaders should intrude. All, including the leaders (especially the leaders, if they are in fact to lead the congregation), sit in quiet meditation. It is not a time to gather notes, or leaf through the book. The preacher determines the end of the silence by approaching the reading desk to begin the sermon.

The sermon is integral to this service. If a sermon is not desired, Morning Prayer or Evening Prayer should be used instead. The sermon may be delivered from the reading desk from which the lessons were read to show the relationship between the readings and the sermon. Exposition of the readings need not be limited to an address. On occasion, other forms of proclamation—dialog, drama, cantata—may be employed also. If such possibilities are to be explored, a good deal of advance planning is necessary so that they may be done well.

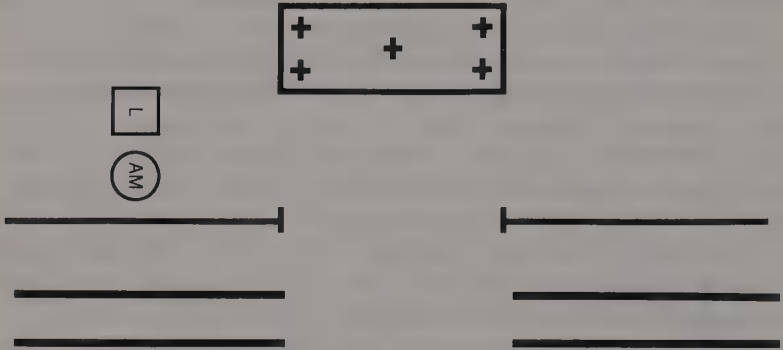
After the sermon, a hymn is sung. When this service is used on Sunday or another festival, the Hymn of the Day is an appropriate choice. In any case, this hymn should reinforce the message of the lessons and sermon. It is appropriate for this hymn to receive more elaborate musical treatment by the use of instruments in addition to the organ, alternation between choir and congregation, alternate harmonizations, or descants. Chorale concertatos or similar extended compositions based on hymns would be desirable occasionally.

The Offering is not a required element in this service as it is in the Holy Communion. Nonetheless, it expresses the giving of oneself in service, and when an Offering is gathered, it follows the proclaimed word. The ritual giving of empty plates to ushers prior to collecting the Offering is liturgically an empty gesture and should be discouraged. Appropriate choral or instrumental music may be performed as the Offering is gathered. The Offering need not be presented at the altar, since in the Service of the Word the Offering is not ceremonial preparation for the eucharistic meal by which bread and wine are given for use in the sacrament. When there is no communion, the gathering of the gifts of money is liturgically sufficient.

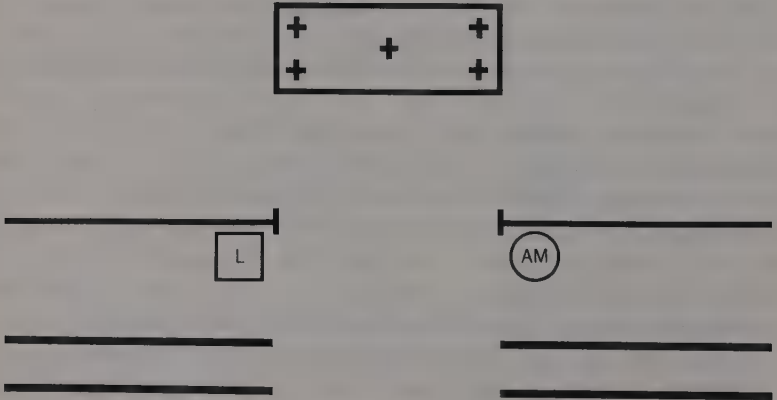
If, nonetheless, a presentation of the gifts at the altar is made, it is done simply and unostentatiously, without special music, or gestures, or prayers.

The prayers of the people are offered, led by an assisting minister. The congregation may kneel for the prayers. The one who leads the prayers remains at the chair or may kneel at the altar rail or may stand before the altar facing the same direction as the people.

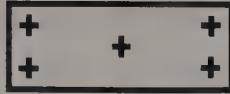
THE PRAYERS



OR



OR



The prayer that is provided in the text of the service is preserved here as a classic of the Lutheran tradition. It first appeared in the *Church Book* of the General Council in 1868 and may have been translated or adapted from German sources by Joseph A. Seiss.³⁵ It was retained in the *Common Service Book*, *The Lutheran Hymnal*, and the *Service Book and Hymnal*. The prayer may be used intact (omitting paragraph 6, indicated by the red line in the left margin, when no offering has been presented) or it may serve as a model for the prayers prepared for each use of this service. Other possibilities for prayers are the Responsive Prayers, the Litany, the form of intercession in the Holy Communion, or a series of collects. Whatever form of prayer is used, it is concluded with the Our Father.

A New Testament canticle appropriate to the season or occasion is sung. Canticles 17, 20, 21 provide a selection of New Testament canticles. Te Deum, Magnificat, Nunc Dimittis, Benedictus, Gloria in Excelsis, and “Worthy is Christ” also may be used. Occasional use of choral settings or hymn paraphrases of the New Testament canticles is appropriate. As with the Old Testament Canticle, the logic of the service is impaired if a hymn is regularly substituted for the canticle.

The Aaronic benediction is given. The form provided in the text is for unordained leaders. When the leader is not ordained, the benediction is given by the leader standing before the chair. The leader does not face the people; the leader makes no gesture of blessing the people, for that is the

prerogative of the pastor. The leader and the people may make the sign of the cross on themselves at the end of the benediction (or at the words “the Lord bless us”).

When the leader is a pastor, the benediction should be cast in the declarative form:

The Lord bless you and keep you.

The Lord make his face shine on you
and be gracious to you.

The Lord look upon you with favor
and give you peace.

At the appropriate place, the sign of the cross is made over the people by the pastor. The pastor should give the benediction from the reading desk, facing the people. If the prayers have been led from before the altar, it is appropriate for the pastor to give the benediction from there.

A concluding hymn may be sung as a recessional hymn. If the book was brought in in the procession, it may be carried out at this time, flanked by torches and preceded by the cross. The congregation bows as the cross passes. A choral or instrumental postlude may be performed, but as at the Holy Communion, it need not be considered a necessary conclusion to the service.

7

DAILY PRAYER

Prayer nurtures our relationship with God, in whom “we live and move and have our being.”¹ Prayer is therefore at the heart of all religion, and St. Paul could admonish the Thessalonian church to “pray without ceasing.”²

HISTORY

Orderly efforts to enable Christians to enter the strange and demanding world of prayer appeared early in the church’s history. These efforts to facilitate communion with God, which were based on ancient Jewish models, came to be known collectively as the Divine Office (from the Latin *officium*, meaning “service”). The service of God in the Office is, therefore, a way of cultivating a sense of the constant presence of God and of fostering that uninterrupted relationship of which St. Paul writes.

The New Testament indicates that the apostles continued the Jewish practice of prayer at the principal hours of the day: midnight (Psalm 119:62; Acts 16:25); the third hour (Acts 2:1, 15); noon (Acts 10:9); the ninth hour (Acts 3:1; see also Daniel 6:10; Psalm 55:17; 119:164; 34:1). In the ancient world, the time between dawn and sunset was divided at recognized points—the third, sixth, and ninth hours—and Christians found it natural to commemorate the events of the faith at these regular divisions of the day.³ These daytime prayers were chiefly private prayer. By the middle of the third century, the hours of prayer had become commemorations of the work of Christ: daybreak celebrated the resur-

rection; the third hour the descent of the Spirit or the condemnation of Christ; the sixth hour the crucifixion; the ninth hour the death of Christ; the evening the light of Christ in the darkness of the world.⁴

The principal times of public prayer were evening and morning, "the last hour of the day at dusk when the lamps were lighted" and "the first hour of the day when the rising sun dispelled the last shadow of night."⁵ Thus the times of transition between darkness and light, with their archetypal associations and evocations, were natural times for Christians to come together for prayer in common. Quite early certain elements had become recognized as essential parts of morning and evening prayer: in the morning, the *Laudate* Psalms (148-150) and the Gloria in Excelsis; in the evening, the hymn *phos hilaron* ("Joyous light of glory") Psalm 141, intercessions, Our Father. These two offices were the daily public prayer of the church.

As the years passed, the Office became more and more the property of monastic communities and thus more and more elaborate, since the monks' principal occupation was prayer. In the Western church the seven-part Office evolved (cock-crow, dawn, terce, sext, none, lamp-lighting, midnight).⁶ All one hundred-fifty Psalms were sung within a relatively brief period (usually one week); readings attempted to cover the whole of the Bible in a year. Antiphons, responsories, and other seasonal variants proliferated. Later, hymns as well as additional readings from the writings of the saints were added.

By the time of the Reformation, the Office had become an enormously complex work, and for those who prayed it (almost exclusively the clergy) it was often a burden rather than a joy. Several efforts at reform had been made before the Reformation, but the Lutheran Reformers and the Anglicans not only greatly simplified the Office but also restored it to congregational use. Matins, Lauds, and Prime were combined into a single morning service of prayer (called Matins or Morning Prayer); Vespers and Compline were blended into the evening prayer service (called Vespers or Evensong).

In essence, however, the two traditions took rather different approaches. Under Anglican reform, the offices retained an essentially monastic character: all one hundred fifty Psalms were appointed to be read in the course of a month; nearly the entire Bible was read through each year. Priests in the Church of England were required to read Morning and Evening Prayer daily, in their parish churches if possible.

The Lutheran reformers, on the other hand, understood Matins and Vespers as public services emphasizing preaching and instruction. Luther-

ans have seldom felt compelled to use all one hundred fifty Psalms (their service books have included only a selected Psalter), nor to read the whole Bible in course (at least in connection with these services). Moreover, Lutheran piety is generally more attuned to hymns than to Psalms, and although the custom is no longer common in North America, European Lutherans continue to use hymns privately for devotional meditation. Among Lutherans, appointed readings for Matins and Vespers have generally been taken less seriously than the eucharistic lectionary, the eucharistic readings often serving for both the Service and also for Matins and Vespers. *The Lutheran Hymnal* and the text editions of the *Common Service Book* and the *Service Book and Hymnal* provide a simple daily lectionary—two readings per day—but the tables appear in inconspicuous places. (In the *Book of Common Prayer* the tables of daily lessons and Psalms appeared as the first item in the book.)

Moreover, among Lutherans the value of Matins and Vespers was much less certain than it was among the Anglicans. After the Reformation, the offices (with a few notable exceptions, such as Leipzig in Bach's time) were largely lost until the nineteenth century, when schools and deaconess communities assisted in their recovery. A form of Vespers became a popular Sunday evening service in early twentieth-century America. But very seldom have Matins and Vespers been the basis for the daily prayer of clergy and laypeople.

Matins is not in most congregations the usual substitute for the Eucharist (as it is for most Anglicans), nor are Matins and Vespers the basis for private prayer (as they have been for Roman Catholic clergy). Matins and Vespers have retained their place among Lutherans by virtue of their use in schools, colleges, and seminaries, mid-week Lenten services in parishes, and an occasional congregational celebration (such as the installation of a pastor). Vespers is thus generally better known than Matins. (Among Anglicans the opposite is the case.) Basically for Lutheran congregations, Matins and Vespers have been used as additional preaching services, supplementing ante-communion for the sake of variety, rather than as vehicles of prayer and devotion.

The Roman Catholic Church at the Second Vatican Council moved in the direction of a Lutheran and Anglican understanding of the Office and identified "Lauds as morning prayer and Vespers as evening prayer" as "the two hinges upon which the daily office turns; hence they are to be considered the chief hours and are to be celebrated as such."⁷ The *Constitution on the Sacred Liturgy*, moreover, speaks of the Office as the property of the whole church laity and clergy.⁸ Recent Roman Catholic

reforms of the Office, however, have struck an uncertain balance between a monastic and a congregational Office.

THE SANCTIFICATION OF TIME

These venerable but often ignored forms of prayer go to the heart of Christianity and help teach the church the meaning and the practice of prayer, not only by supplying words and forms, but by investing the hours of morning and evening with devotional significance, teaching of sunset and dawn, recollection and resurrection. The Office sanctifies or redeems time by transforming our experience of it. "In the celebration of the Office, our time, fraught as it is with absurdities and frustrations, is revealed as a time of redemption and restored as a time of communion with God."⁹ The Office as "the sacrament of time" strips away the veil that conceals the importance of time and reveals an unsuspected depth of association and meaning. Time becomes alive and we become a part of it.

Appointed times of prayer, therefore, are not to be understood as isolated periods of devotion, as if only those times are sanctified when we are praying. Rather, times of prayer are parts of life in which our entire vocation and service are intensified and seen in a larger context.

One obvious and important value of the daily prayer of the church is to provide for the regular and orderly reading of the Bible. The systematic and inclusive reading, thus done in the context of devotion, encourages the participant to be receptive to the message of the Word of God in its fullness.

Beyond this, the goal of the Office is to invest each part of the day with symbolic importance and to suggest its value for devotional meditation. The Divine Office thus creates an atmosphere of praise and reflection, and it opens to the participant new dimensions of existence which may not otherwise be apparent. The whole church on earth participates in the service of praise. In the course of the rotation of the earth,

While earth rolls onward into light . . .
The voice of prayer is never silent
Nor dies the strain of praise away.¹⁰

New congregations of God's people take up the unending song when others find their day's work done. So prayer goes on around the world in an unbroken cycle of praise.

There are yet further dimensions of regular daily prayer. As Rabbi Heschel teaches:

We never pray as individuals, set apart from the rest of the world. . . . Every act of praise is an act of participating in an eternal service, in the service of all souls of all ages. Every act of adoration is done in union with all history, and with all beings above and below. . . .¹¹

The act of prayer is a sacramental activity, as God, who works in history, is present and active in the gathered church. Prayer is not merely the remembrance of God by individuals or by an assembly. Nor is it simply their address to the Father. It is the occasion and opportunity for God to be present with his gifts as the church participates in the prayer of Christ.

The participant in the Office is enabled to see how the day and the night share in the ceaseless praise of God which is rendered by all creation and may perhaps catch a glimpse of the total harmony which the universe will embody at the consummation when all creation reaches its fulfillment in the praise of God. So, properly understood, a traditional description of the Divine Office as the “work of God” is not an exaggeration. The hours of the Office each culminate in the praying of the Lord’s Prayer, and that custom suggests that the Office is part of the larger prayer of Christ the High Priest which he addresses continually to the Father. The Divine Office is, therefore, a way of maintaining the unity between the praise which the church renders on earth and the unending song of heaven. It is further a way of joining the present praise in heaven and on earth with a sign of the fullness of the praise of all creation.¹²

The Eucharist and the Office are together parts of a whole liturgy that enables those who share in these services to have an effective part in the work of Christ by receiving gifts and offering praise. The presence of Christ, which is the gift of the Holy Communion, is continued and expounded and enjoyed in the words, gestures, and songs of the Divine Office.

Traditionally, Vespers marked the beginning of a festival, following the Jewish practice of considering sunset as both the end and the beginning of a day.¹³ The view is worth preserving still. For, while the evening has been considered a time of recollection as the day ends (although Compline, not Vespers, is the going-to-bed prayer of the church), in modern times the alternation of day and night as work and rest is no longer as strong as it once was. The evening is considered by many as the beginning of real living when work is done and when people are free to do what they enjoy. Moreover, many people work at night, and while evening brings rest to some, it brings work to others.

Vespers, therefore, becomes the key to an understanding of the whole

Office, and it should be seen as the beginning as well as the end of the daily cycle. (Compline is a more private and additional time of prayer.) Thus night serves as the preparation for the following day. If on the other hand, the day is understood to begin in the morning with Matins, it naturally follows that the day ends in the evening with Vespers (or with Compline), and so night falls out of the pattern altogether. The purpose of the Office, however, is to enclose all of the hours of the day and night in a round of praise, and taking Vespers as the beginning, leading to Morning Praise and the day's work, helps make this clear. So rest and relaxation are preparatory to work, as Sunday is preparatory to the week's work. Vespers as the beginning also has meaning for those who must go to work at night.

Understanding darkness as the beginning of the light is, moreover, a way of recalling the creation, when light came into the darkness, and the resurrection, when life came forth from death. The Great Sabbath of Holy Saturday, following the crucifixion, was the end of the week but it was also the preparation for the Eighth Day, the beginning of the new creation. Thus Matins (Morning Prayer) celebrates the new life that has been brought by the hours of darkness with which the cycle began. The end of the cycle (insofar as it can be said to have an end) is not darkness but the full light of day. The Office, then, like all of the liturgy, has finally an eschatological emphasis.

The basic theme of the Office is light. In the evening as night comes on, the church watches for signs of the parousia opening the New Day. In the morning, Matins is the culmination of the night of vigil as the light returns and the resurrection is proclaimed. The Easter Vigil is thus the prototype not only of the Office for every Sunday, but of the Office for every day of the year. So a thanksgiving for light begins Vespers and an act of praise for the resurrection may conclude Morning Prayer.

TOWARD A WIDER USE OF DAILY PRAYER

The core of the Office is the praise of God in psalms and hymns, the proclamation of the Word of God in scriptural readings, and (especially in the evening) intercessory prayer. The structure and form of the Office are simple and relatively fixed. This basically unchanging pattern should enable people to use the daily prayer of the church as the basis for their daily "private devotion"—which is not really private at all, even though it is prayed alone. When all the people of God can be taught to pray according to the same basic outline they will also be

taught that they pray not only individually but with the whole church on earth and in heaven.

When Christian people order their devotional life according to the ancient pattern developed through centuries of trial, experiment, and testing, they are, in effect, taking an advanced course in biblical and systematic theology taught by the masters of the Christian tradition. They are having their spirits stretched by some of the greatest minds of Christendom as they take their place in the earthly choir which joins the celestial praise of the citizens of heaven. These two purposes—praise and edification—are blended in that “work of God” which builds up the body of Christ.

This need not, however, require people to use an elaborate form of prayer each day. Following the daily lectionary (perhaps only one of the three appointed lessons) and a few traditional texts is all that is required. Just as the Lord’s Prayer has by its constant use become part of Christian thinking and being, so in the use of the Office people should be encouraged to learn a few basic acts of praise and devotion (such as the Magnificat and the Benedictus, singing with Mary and Zechariah, with the church and with Israel). These canticles, used daily, can become a part of people’s thinking and praying and so their life in Christ will be enriched. A few texts well known thus become part of the individual and reveal new meanings through constant and repeated use.

No form of words and actions can by itself give life to Christian worship and devotion. The noblest forms must be supported by personal prayer and by an intimate relationship with the word of God. It is hoped, therefore, that the use of these forms of daily prayer will be encouraged as a basis for daily “private” prayer, so that congregational prayer will be a flowering of what is done daily in private. When Christians gather, they can pray together—enriched by song and ceremony—what they, when scattered, would do alone or in families. So the individual prayer and the public prayer of the church will nourish each other.

Encouraging the use of daily prayer by the congregation, moreover, can establish a solid base of devotion on which the renewal and revitalization of the church can be built. As new forms of worship are introduced and mastered, the life of the church will not be enriched without a solid foundation of deepening devotion. And this cannot be established and maintained only by Sunday worship in the congregation. The intimate relationship between the Sunday Eucharist and the daily prayer of the church needs to be explored, experienced, and encouraged. Pastors must

lead the way by becoming increasingly people of prayer and by shaping their prayer life on tested traditional models. It needs to become known that the pastor follows a plan of daily prayer. If pastors do not do this, they cannot ask anyone else to do it. But if they are willing to discipline themselves, they are in a position to ask others to join them in the daily round. It requires patience and persistence and a regularly renewed intention.

The *Lutheran Book of Worship* understands the Office as capable of being done on several levels. The basic form is the congregational level for groups of Christians. Families and individuals are encouraged to use a simple form of the Office. An augmented form is suggested for festive congregational use. Thus the congregational form can be dressed up for festivals with the addition of certain elements (additional psalms and canticles, responses, music) and can be dressed down for family and private use by paring the Office to its essential elements. This plan may be illustrated by the following tables:

EVENING PRAYER

HOUSEHOLD	CONGREGATION	FESTIVALS
Lucernarium verses	Lucernarium verses	Lucernarium verses
	“Joyous light of Glory”	“Joyous light of Glory”
	Thanksgiving for light (brief)	Thanksgiving for light (extended)
Psalm 141	Psalm 141	Psalm 141 (with incense)
	Psalm	Psalms
		N.T. Canticle
	The Hymn	The Hymn
Reading	Readings	Readings
		Response
Magnificat	Magnificat	Magnificat
	Litany	Litany
Our Father	Our Father	Our Father
Blessing	Blessing	Blessing

MORNING PRAYER

HOUSEHOLD	CONGREGATION	FESTIVALS
Verses	Verses	Verses
	Invitatory	Invitatory
Psalm 95	Psalm 95	Psalm 95
	Psalm	Psalm
		O.T. Canticle
		Psalm
	The Hymn	The Hymn
Reading	Readings	Readings
		Response
Benedictus	Benedictus	Benedictus
	Prayers	Prayers
Our Father	Our Father	Our Father
		Paschal Blessing
Blessing	Blessing	Blessing

In the household form, the structure is exactly the same in the morning and in the evening: verses, fixed Psalm, a reading, the Gospel Canticle, the Lord's Prayer, the benediction. The line between these forms and levels is not firmly fixed, and users of the Office are free to move to elements of another level as is appropriate. Thus the daily prayer of the church can serve all of the people of God—clergy and laity—in public and in private.

PRAYING THE OFFICE

The services of daily prayer do not center around the altar. The focus is interior and meditative. They are therefore not limited to use in a church building, and the daily prayer of the church exists in households and in personal prayer as well as in public assemblies.

The services of daily prayer do not require a pastor to lead them, and it is

appropriate for congregations that desire to introduce daily prayer in the church (perhaps beginning for a season such as Lent or Easter) to arrange for lay leadership much of the time.

The primary relationship of the daily prayer of the church is to the hours of the day, sunset and sunrise. The progress of the church year does influence the daily services, but this emphasis remains secondary to the cycle of the day. Seasonal propers are provided for festival use and for the use of those groups which use the services daily.

On some occasions, such as retreats, a full observance of the traditional hours of prayer may be desired. At these times, Morning Prayer would be prayed at the beginning of the day; Responsive Prayer 1 at mid-morning (about 9 a.m.); Responsive Prayer 2 at noon; Responsive Prayer 2 or the Litany at mid-afternoon (about 3 p.m.); Evening Prayer at sunset; Compline at the close of the day just before going to bed.

On Sundays and festivals the Office may be prayed in its augmented form. That is accomplished by employing the full range of options (two psalms with antiphons, a canticle, several readings, a response to the readings, extended prayers). The augmented form may also include more involved ceremony and musical settings, incense, the use of a cope, the traditional vestment for festive daily services. The cope, an elaborate cape, usually is made in the color of the season (although sometimes it is made in a neutral shade), with at least a vestigial hood. It is worn by the principal leaders of the service, whether ordained or not. It is worn over the alb or surplice. The stole is not worn for daily prayer (unless there is a sermon).

Since readings from the Scriptures form a major part of the services of daily prayer, when the services are celebrated in the church, especially on festive occasions, a focal point may be created by placing tall, free-standing candlesticks on either side of a lectern or reading desk (as in the Service of the Word). The lectern may be set in the middle of the chancel for these services. When the chairs of the congregation are movable, they may be arranged in rows facing each other across a center aisle. (Diagrams, pages 274-275.)

EVENING PRAYER (VESPERS)

The themes of Evening Prayer are light, repentance and recollection, quiet waiting for the Lord, meditation on the Scriptures, praise and thanksgiving, and intercessory prayer.

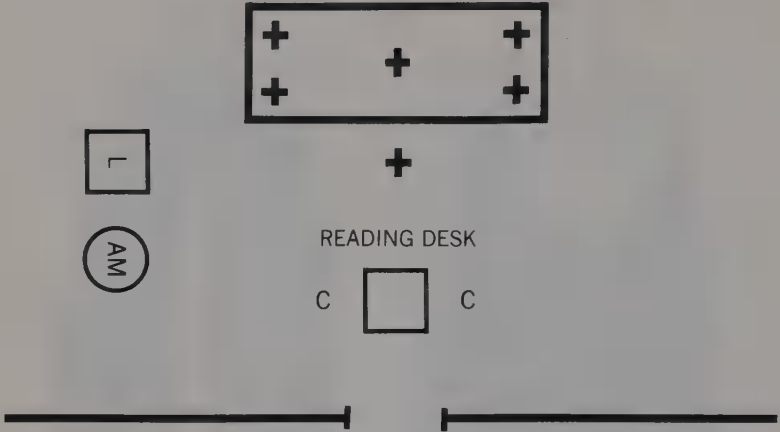


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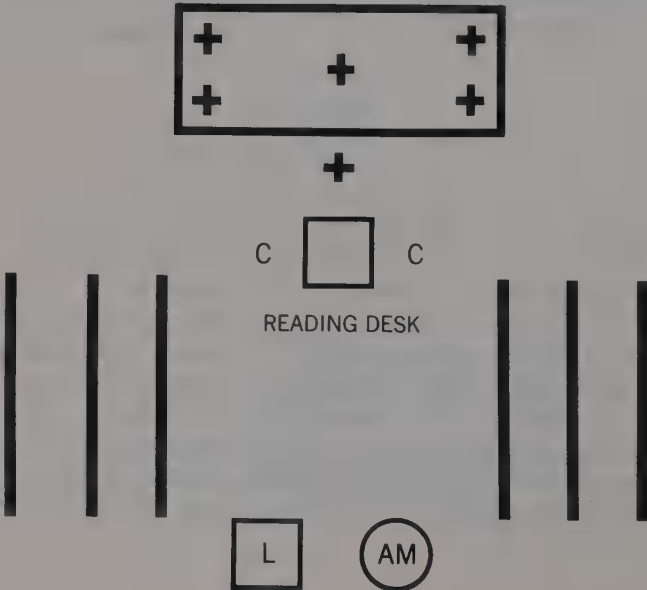
EVENING PRAYER: SERVICE OF LIGHT

From the beginning of the human race, people kindled lights as darkness approached. It was never a merely utilitarian act, for the ancient symbols of darkness, light, and fire called forth a host of associations and suggestions. Jewish practice continues the blessing of the evening light, especially as the Sabbath begins. As the Christian liturgy began to develop, the utilitarian and symbolic act of lighting lamps was continued,¹⁴ being taken from the family dinner table to the church building.

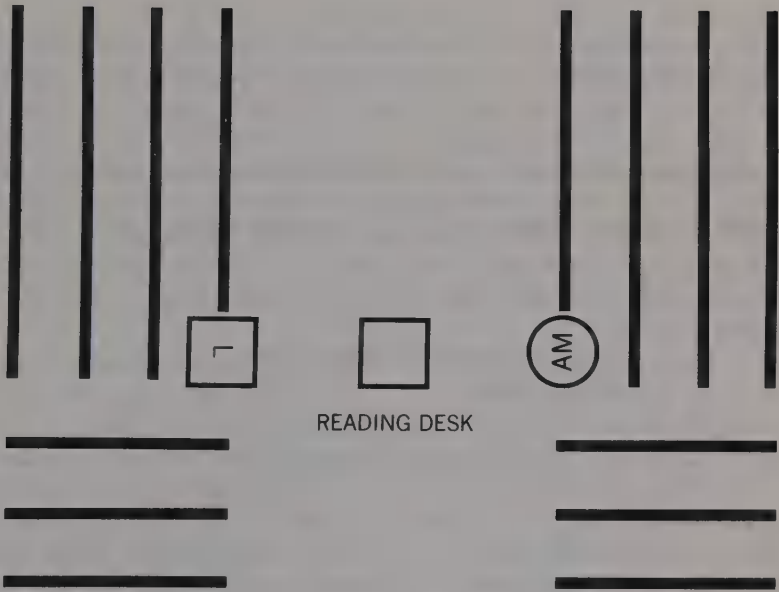
ARRANGEMENTS FOR DAILY PRAYER



OR



OR



A service of light, called the *Lucernarium* (pronounced Loo-chair-NAR-ee-um) is the core of Vespers in the Eastern Orthodox churches, and it was for a long time used in cathedrals and parish churches in the West, principally on Saturday evenings, to mark the beginning of Sunday¹⁵ and the eves of feasts.¹⁶ Although in the West, daily prayer became increasingly monastic and less tied to the hours of the day, the service of light was preserved once a year in the Easter Vigil in the elaborate blessing of the Paschal candle, and there is evidence that the blessing of candles has continued in some places throughout Christian history. The use of the Advent wreath is a conspicuous example.

The heart of the Christian gospel is the death and resurrection of Christ, which is celebrated every Sunday. The service of light is a dramatic portrayal of creation, when in the darkness "God said, 'Let there be light,'" and of the new creation, when from the darkness of death God called forth his Son. The darkness of chaos and fear and defeat, while strong and ever-threatening, is driven back by the coming of the light. The lighting of the lamps is a re-enactment of creation and also of the resurrection. Thus death and resurrection are brought together by the powerful symbols of darkness and light.

The service of light is optional and may, according to the rubrics, be omitted. When Evening Prayer is prayed daily, it is desirable to reserve the service of light for the beginning of Sundays and festivals. Nonetheless, it is a fitting, impressive, and evocative beginning of Evensong, marking the end of the day and the beginning of the morrow. Fire and candles are fascinating to congregations, as is evident in the popularity of candlelight services and the often overly-elaborate ceremonies of lighting and extinguishing the candles before and after the service by vested acolytes. The *Lucernarium* gives a congregation a more historic and constructive way of channeling this fascination with light and fire into more traditional and instructive paths.

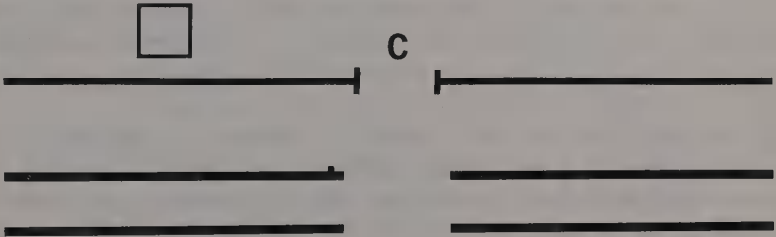
There is no opening hymn. While music may precede Evening Prayer, there is no compelling reason for it. If a recital of music is given before Evening Prayer, an interval of time should be allowed to separate the two events. The church should be as dark as practicable. The initial emphasis on Jesus Christ as the light of the world, connected with the time for lighting the lamps, is enhanced dramatically when the service begins with a procession in which a large lighted candle is carried into the darkened church. The candle should be the size of the Paschal Candle (although the Paschal Candle should not be used for the service of light so that the symbolism is not confused). A stand should be prepared for it in the center of the chancel or in the center of the assembly. (Diagrams, next page.)

The candle is the principal focus of attention in Evening Prayer for it represents Christ. At the entrance procession the processional cross is not used. The assisting minister who carries the candle goes first, followed by the leader of the service. The verses are sung by the one who bears the candle to underscore the relationship between the candle, which is the light of the church, and Christ, the light of the world. The verses are properly sung during the procession: "Jesus Christ is the light of the world; *the light no darkness can overcome*"¹⁷ when the procession enters the church; "Stay

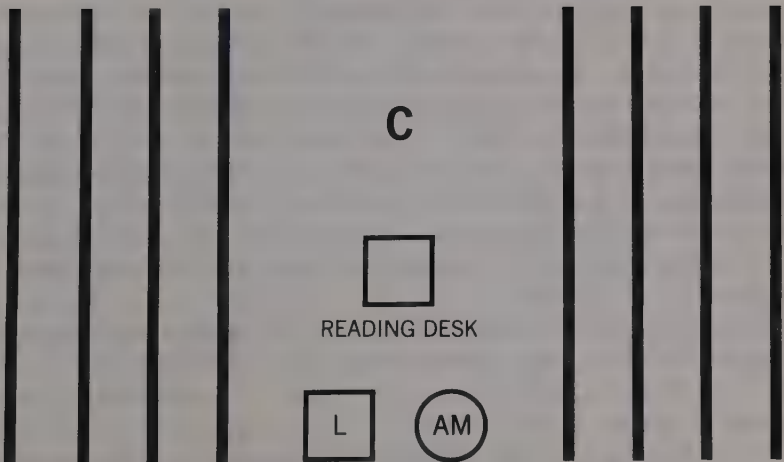
ARRANGEMENTS FOR THE LUCERNARIUM



READING DESK



OR



with us, Lord, for it is evening; *and the day is almost over*"¹⁸ when the procession is half-way to its destination; "Let your light scatter the darkness, *and illumine your church*"¹⁹ when the candle is set in its stand. If the one who carries the candle has trouble remembering the verses, the verses may be sung at the candlestand by the bearer of the candle, who faces the congregation. Then, when the verses have been sung, the candle is set in the stand. The appropriate seasonal verses (Ministers Edition, pp. 92-95) may replace these general verses, especially when the augmented form of the service is used. But the general verses are appropriate at any time.

To preserve the spirit of the lighting of the lamps, when there is no procession, the candles on or near the altar may be lighted as the opening verses are sung. It is, however, well to reserve the candles on the altar for celebrations of the Eucharist and to use others for the Office.

The congregation, especially at festive times such as Christmas and the Epiphany, may be given candles upon entering the church. After the verses are sung and the large candle set in its place, the congregation's hand candles are lighted from the great candle (by servers with tapers or, when the congregation is small, by each person in turn from the large candle). Other candles in the church are also lighted at this time.

While the light spreads through the church, the ancient Greek hymn *phos hilaron*, "Joyous light of glory," is sung. This is the oldest extant hymn provided in the tradition for use at Lucernarium and has continued down the centuries to be sung as an evening hymn.²⁰ St. Basil the Great (c. 330-379) spoke of the singing of this ancient anonymous hymn as one of the cherished traditions of the Christian Church.²¹ It is a hymn to Christ, who is "light from light," the light which radiates from the glory of the immortal Father. As the sun sets and darkness descends upon the world, Christians naturally turn to Christ the light of the world for help through the hours of night, and they see in the lighting of the lamps a sign of the coming of Christ into the world from the Father. The translation in the *Lutheran Book of Worship* is by Roger Petrich. On occasion, hymn 279, "O gladsome light," a paraphrase of the *phos hilaron*, may be used instead.

After the candles are lighted, the illumination of the church may be increased, but to preserve the meditative spirit the light should not be too bright.

The service of light is then concluded with the thanksgiving (p. 60). The traditional preface verses are sung. According to ancient practice, the lines "Lift up your hearts; *we lift them to the Lord*" are not used in such preface dialogs except at the Eucharist.²²

Three thanksgivings are provided. The thanksgiving in the text of

Evening Prayer is a modern creation, adapted from *Morning Praise and Evensong*.²³ It is cast in the form of the Jewish *Berekah* which thanks God for his goodness. The first alternate prayer (Thanksgiving for Light I, p. 95) is from the *Apostolic Constitutions* (ca. 380); the second alternate prayer (Thanksgiving for Light II) is from the *Apostolic Tradition* of Hippolytus (ca. 215). The translation of both is from *Morning Praise and Evensong* (pp. 2, 26), and music may be found in that book for both of these prayers. Leaders should be encouraged to use each of these forms of thanksgiving from time to time to preserve the ancient forms and to expand the congregation's motives for thanksgiving.

EVENING PRAYER: PSALMODY

When the service of Light is omitted, Evening Prayer begins directly with the Psalmody.

The use of a Psalm at this point in Evening Prayer is rooted in the long tradition of the church's prayer as a means of expressing the motif of reflection and repentance. Psalm 141 is the traditional evening psalm. In Evening Prayer certain verses have been omitted as too imprecatory for modern sensitivities. A chant setting of Psalm 141 is at Canticle 5 (p. 449). Other musical settings, even those which use other versions of the text, may be used instead. Choral versions of the text may be substituted occasionally.

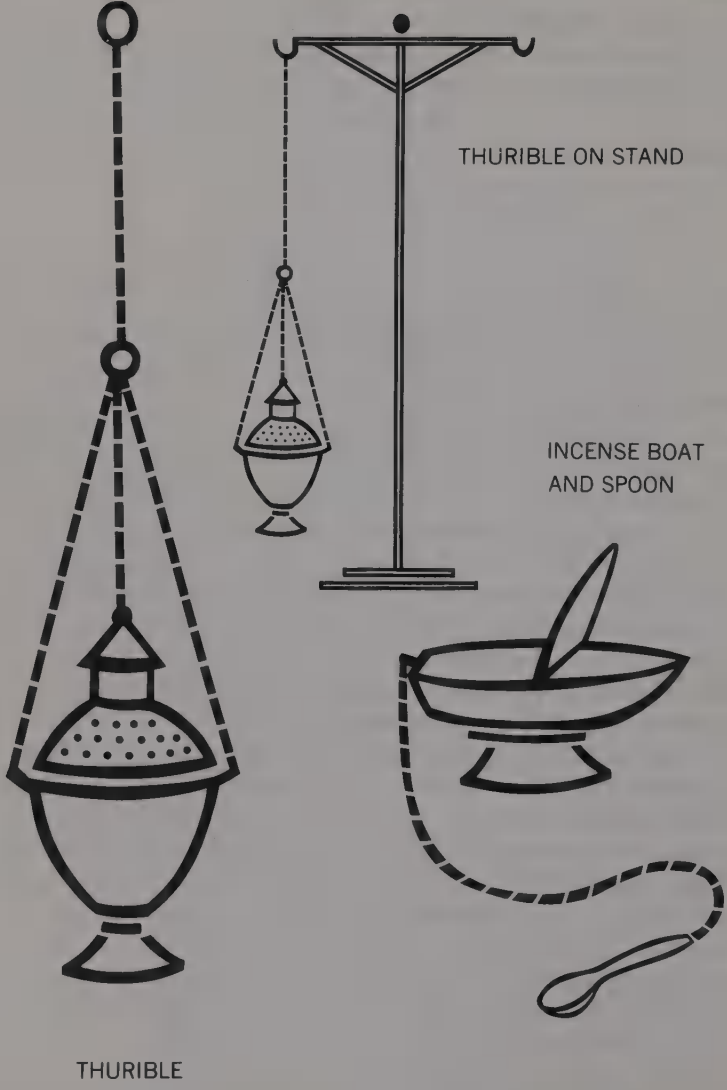
The use of incense, spoken of in Psalm 141 and the antiphon, is especially appropriate as this psalm is sung. The use of incense at festival celebrations of Evening Prayer (especially on the Epiphany when the Magi brought incense to Jesus) is one way of teaching a congregation about the burning of incense and of introducing its use. Of all the places in the liturgy where incense has been used, it is perhaps most fitting and natural here.

Incense symbolizes prayer ascending from earth to heaven, a visible and sensuous connection between heaven and earth. But the more ancient Christian understanding of incense, especially important at this point in Evening Prayer, is that the clouds of incense show cleansing and purification, covering our sin with the sweet robe of Christ's righteousness.

One way of introducing the use of incense without upsetting a congregation is simply to burn some sticks of incense that have been set in a container filled with sand. The action is unobtrusive, yet the aroma will pervade the building.

The more traditional use of incense in Christian churches has been to put one or two pieces of self-starting charcoal in a thurible and light them in

advance of the service so that the coal is red-hot. At the time of the incensation, when Psalm 141 is begun, some grains of incense from the incense boat are sprinkled on the charcoal. To keep the coals burning, the thurible must be kept swinging lightly, except when more incense is being added.



Traditionally the incensation is done by the leader, but an assisting minister might perform the function. The minister holds the end of the chain in the left hand and grasps the chain about twelve inches above the thurible with the right hand. The minister first honors the candle with incense, swinging the thurible toward it several times (three is the traditional number). Then the Bible on the lectern and the altar are honored with incense as the minister walks around them swinging the thurible toward them. The other ministers and the congregation are also honored, the minister bowing to them and they to the minister before and after the thurible is swung in their direction.

When the incensation is finished, the thurible may be hung from a bracket on the wall or on a stand made for that purpose.

Each Psalm in Evening Prayer is treated in the same way—the Psalm is sung; it is followed by silence, after which the appropriate psalm prayer is said. The effective use of this procedure is the key to the intelligent use of the Office. It is designed to give the Psalms meaning so that they will in fact be the heart of the Office. The Psalms in Morning and Evening Prayer are not so much hymns of praise as they are the basis for meditation and devotional reflection upon their meaning. The silence gives time to do that. The silence therefore must be *long* and must never be omitted. (If time is short, one should choose a short Psalm and shorten the reading to a few verses, but the silences are essential to these services and must be given their due attention.) The worshipers must not be deprived of this time to open themselves to the voice of the Lord and to appropriate the message and make it their own. Several minutes of silence are intended and indeed are necessary for this to happen. The leader must not be made nervous by the restlessness of the congregation (which is to be expected until the congregation becomes familiar with the use of silence) and rush on to the prayer. The leader must wait for the restlessness to subside and then consider that the useful silence has just then begun. When a congregation becomes accustomed to using silence in worship, the silence will be understood not only as a time of intense private devotion but as a corporate act which all can use together. In silence can be found a reservoir of great spiritual strength. It takes work and instruction and patience. But it is absolutely necessary to persist.

When the leader senses that the silence should come to an end (practiced congregations come to know almost instinctively how long the silence should last), the psalm prayer, printed following each Psalm, is said. "Let us pray" is printed in the text of the service mostly to show that it is the leader who says the prayer, and "let us pray" need not be said. These

prayers draw out the Christian implications of the Psalm. The Gloria Patri is therefore unnecessary and is omitted.

When the Psalm is sung, it is appropriate to intone the psalm prayer, especially on festive occasions. (Instructions for intoning prayers are given on pages 18-20 of the Ministers Edition and above, pages 215-217.)

When the augmented form of the service is used, a New Testament canticle from the Epistles or Revelation (see canticles 13, 17, 20, 21) and a third Psalm are sung. A psalm prayer is not used with the canticles. Variation in the method of singing the psalms and canticles is recommended.

Psalms for daily prayer are arranged in seasonal tables (Ministers Edition, p. 96), except for those appointed for the calendar days from December 24 through January 6. The four general tables are used, beginning with January 7 throughout the remainder of the Epiphany season and beginning with Monday in Whitsun week throughout the season after Pentecost.

Especially when incense is used with Psalm 141, the congregation should stand for that Psalm while the church is honored with incense. Then the people sit for the rest of the Psalmody, the silence, and psalm prayers. Sitting during the Psalms is more conducive to meditation than standing, especially when more than one Psalm is used.

The Office Hymn, (from the Latin *officium*, service) is sung following the Psalms. It is the principal hymn of the service, comparable to the Hymn of the Day in the Eucharist. It should reflect the time of the day and be in harmony with the season of the year. The traditional office hymns for weekdays dealt with the several acts of creation. The Ministers Edition of the *Lutheran Book of Worship* provides a list of traditional office hymns (pp. 499-500).

The Psalmody section thus moves from the Old Testament Psalms to a New Testament canticle, to a post-biblical song.

EVENING PRAYER: THE LESSON

The Daily Lectionary (Ministers Edition, pp. 97-104) is a slight revision of the lectionary in the *Proposed Book of Common Prayer*. Thus the Lutheran Church and the Episcopal Church are in harmony not only with the lectionary for the Eucharist (although in the time after Pentecost there are dislocations) but in the daily readings as well.²⁴ Year One begins with the First Sunday in Advent preceding odd-

numbered years; Year Two begins with the First Sunday in Advent preceding even-numbered years.

The heart of daily prayer is praise, not the reading of Scripture, but nonetheless the reading of the Bible in regular order has long been a feature of daily prayer, especially in the morning. The Daily Lectionary provides three readings for each day, but all three are not to be read at one service (unless it is a Eucharist). Normally two lessons are read in the morning and one in the evening. If two readings are desired in the morning and also in the evening, in the evening the Old Testament reading for the alternate year may be used. When more than one reading is used, the first lesson should be from the Old Testament. When a festival or commemoration interrupts the sequence of readings, they may be reordered by lengthening, combining, or omitting some of them to secure continuity or to avoid repetition.

Selections from the Old Testament are provided as alternates to those readings drawn from the Apocrypha. (This is useful when a Bible is used which does not contain the Apocrypha.) The reading of the selections from the Apocrypha should be encouraged, however. Luther placed the Apocrypha between the Old and New Testaments, regarding those books as instructive to read but not on a par with canonical Scripture for purposes of doctrine. On the basis of the Confessions, theology, and history, the use of the Apocrypha is not excluded for Lutherans. Reading these few selections in the Daily Lectionary each year is a useful way of introducing congregations to these books and of expanding their knowledge of Scripture.

All the members of the church should be encouraged to use the Daily Lectionary in their family and private devotion. It provides a comprehensive reading of the important passages of Scripture and gives a unity to the reading. Thus when people come to church for daily prayer, they will hear in public what they would read that day at home, and the sense of community would be fostered.

Each reading is followed by silence. Again, this silence should be extended to provide time for meditation and reflection.

An additional reading from a non-biblical source, from an ancient or modern devotional work, may also be read following the Scripture lesson. Especially on saints' days a reading from the writing by or about that saint commemorated is appropriate and instructive.

Occasionally, when no sermon is preached, a brief exposition (two to three minutes) may accompany the readings, following the silence.

The silence after each reading may be followed by a response—one of the seasonal canticles (7-12) or, although these are traditionally part of Morn-

ing Prayer, a responsory (cf. e.g. *Worship Supplement*, pp. 95-99), or such other responses as dance or an instrumental piece. Whatever form it takes, the response should draw attention to the reading and not to itself.

After the final reading and the silence (and response), the verse drawn from Hebrews 1:1-2a is said by the leader and the congregation.

EVENING PRAYER: GOSPEL CANTICLE

Three items of biblical song are included in the fullest form of Evening Prayer—Psalms, a New Testament Canticle from the Epistles or Revelation, and the Gospel Canticle. Thus the traditional arrangement of the readings in the Eucharist is reflected in the psalmody of Evening Prayer: first the Old Testament, then the Apostle, and finally the proclamation of the Gospel.

The use of the Magnificat is practically universal in the evening Office at least in the churches of the West. The Song of Mary becomes the song of the church as the darkness deepens and the lamps are lit and as Mary, who represents the church, waits quietly for the fulfillment of the word of promise. Her song of revolutionary import should be learned and pondered by all the people of God as one of the essential items of devotion, along with such traditional forms as the Lord's Prayer. Daily use in public and in private makes this song a part of those who use it.

A chant setting of Magnificat is at Canticle 6. Seasonal antiphons (Ministers Edition pp. 92-95) for the Gospel Canticle may be used with it, especially for the days before Christmas when the splendid jewels of liturgical prayer—the "O Antiphons"—are appointed²⁵. Those antiphons, the basis for the Advent hymn "O come, O come, Emmanuel," make good Advent prayers by themselves as well as in conjunction with the Magnificat.

Hymn 180, "My soul now magnifies the Lord," a paraphrase of the Magnificat, may on occasion be used instead of the biblical song, but regular substitution of a hymn version is not desirable. Occasional use of choral settings is also appropriate; they need not employ the same version of the text.

The Lutheran Hymnal and the *Service Book and Hymnal*, following earlier books, allowed either the Magnificat or the Nunc Dimittis as the Gospel Canticle in Vespers. (Unfortunately, since the Nunc Dimittis was better known because of its use in the Holy Communion it was often chosen, and many congregations never learned the Magnificat.) Now that Prayer at the Close of the Day (Compline), is provided in the *Lutheran*

Book of Worship, the *Nunc Dimittis*, the Gospel Canticle for the Prayer at the Close of the Day, is reserved for that hour and is not used in Evening Prayer.

EVENING PRAYER: INTERCESSIONS

The text of the Eastern Litany, the deacon's "Litany of Peace," is a conflation originally made by Brian Helge of the "litany of peace" and the ecumenic litany in the Liturgy of St. John Chrysostom.²⁶ In a greatly abbreviated form, the Litany of Peace was introduced to the Lutheran Church in the *Service Book and Hymnal* and proved remarkably popular.

Two musical forms for chanting the prayer are provided (p. 65). The alternate form in the example boxed on the right side of the page may be used throughout this litany. The congregation should be encouraged to sing it in parts and should begin its response, "Lord . . .," simultaneously with the ending of the leader's bid, ". . . Lord," so that the two overlap. The people should sustain the last note of their response during the singing of the next bid by the leader.

The Christian names of church and district/synod presidents should be used in the fifth paragraph.

In Lent, to avoid the use of "Alleluia," the response to the line "For the faithful who have gone before us and are at rest, let us give thanks to the Lord," may be "To you, O Lord."

The silence after the line "Help, save, comfort, and defend us, gracious Lord," is a bridge between the prayers and the commendation which follows. The congregation should silently offer its own prayers, petitions, and intercessions during this silence, but spoken congregational prayers at this point interrupt the spirit of the litany.

Especially on feast days, the commendation could be expanded to include the names of the saint remembered on that day, the person for whom the church is named, and other principal saints of the church as well: "Rejoicing in the fellowship of St. Luke, of Peter and Paul, of John the Baptist, of the Blessed Virgin Mary, and of all the saints, let us commend ourselves and one another and our whole life to Christ our Lord."

Other forms of prayer may be used instead of the Eastern Litany. The classical Western Litany (p. 86) may be used, especially during Advent and Lent, since it is more penitential. Responsive Prayer 2 (p. 82) or a series of collects or prayers from the congregation may be used instead. The

intercessory nature of the prayers should not be lost sight of, whatever form is used.

The intercessions are then concluded with the prayer for peace. This fifth-century prayer has been treasured by the church and since the middle of the nineteenth century has become traditional in Lutheran forms of Vespers.

Evening Prayer culminates in the praying of the Our Father. The introduction to the Lord's Prayer is based on a line in the "Great Entrance" in the Liturgy of St. John Chrysostom²⁷ and ultimately on Luke 23:42 and 11:1.

The services of morning and evening prayer are services of praise and prayer and were not designed to include preaching. A sermon, therefore, inserted into the order following the readings destroys the integrity, purpose, and flow of the quiet services. The purpose is not proclamation but meditation and prayer. For occasions when it is desired to keep the readings and a sermon in close association, the Service of the Word should be used. Nonetheless, there are occasions (such as Sunday morning or midweek in Lent) when a sermon is desired at Morning or Evening Prayer, and the rubrics provide a way of adding both an offering and a sermon to Morning and Evening Prayer. Thus the office retains its integrity and its basic spirit, and a sermon is provided for.

After the sermon, one of three prayers is said. The first prayer ("Almighty God, grant to your church") is the collect for the church from "The Order of Morning Service without Communion" from *The Lutheran Hymnal*²⁸ The second prayer ("Lord God, you have called your servants") is from Eric Milner-White, *Daily Prayer* and is in the *Service Book and Hymnal* as collect 96.²⁹ The third prayer ("Lord, we thank you") is the closing prayer from the *Lutheran Hymnary* of the Norwegian Evangelical Lutheran Church (ELC).³⁰

When a layperson leads the service and preaches, the blessing (13) should be used after the sermon and prayer: "The almighty and merciful Lord, the Father, the Son, and the Holy Spirit, bless and preserve us."

PRAYER AT THE CLOSE OF THE DAY (COMPLINE)

This service is designed to bring the day to a quiet close. The form is relatively fixed and unchanging. The unadorned traditional Gregorian melodies provided for Prayer at the Close of the Day reflect the spirit of the hour and should be sung without elaboration or embellishment. It is contrary to the spirit of this service to have processions

and other festive ceremonies. All that is done should convey the spirit of serenity. The leader may vest in alb or surplice (without stole, without cope) or may simply wear street clothing. Assisting ministers are unnecessary in this service; one leader (ordained or not) is sufficient.

COMPLINE: CONFESSION

The opening verse draws a parallel between sleep at night and sleep in death (and is echoed in the second prayer at the end of the service). Yet, in the face of the dying of the day and of human life, the note of praise is sounded in the next verses.

The hymn (2) is a night hymn and is to be distinguished from the principal hymn which follows the lesson and the responsory. This night hymn is parallel to the Venite in Morning Prayer and to "Joyous light of Glory" in Vespers. Accompaniment should be simple and may be omitted altogether.

The congregation kneels for confession. Silence for self-examination is kept. If self-examination is indeed to be made, the silence must be more than a brief pause.

Two forms of confession are provided. In the simple form the leader and the congregation make their confession together, and then the leader stands and indicates God's forgiveness in Christ. The other form is the historic, reciprocal form, which is interesting and instructive, showing the "priesthood of all believers." It is the only time in the liturgy that the leader makes confession before the people, who then declare God's forgiveness. The congregation then makes confession and the leader announces God's forgiveness to them. This form of the confession is especially appropriate in penitential seasons.

COMPLINE: PSALMODY

The people sit for the Psalms. The traditional Compline Psalms are 4, 91, and 134. Other appropriate psalms are also suggested by the rubric on page 72 of the Ministers Edition. Each Psalm is sung or said, and silence follows to provide time for meditation. The silence should be extended, and the whole pace of the service should be unhurried. After the silence, the leader says the appropriate psalm prayer, printed following the psalm. When the psalm is sung, it is appropriate, especially at festivals, to intone the prayer. Canticles are not used at this point in this service.

COMPLINE: BRIEF LESSON

Prayer at the Close of the Day has not been the occasion for long readings from the Scriptures. The brief lessons (sometimes called “the little chapter”) serve as concise statements of the spirit of the service and the close of the day.

The traditional reading is from Jeremiah. The reading from 1 Peter is often associated with the beginning of Compline. Usually one lesson is sufficient. It is a useful change from the longer readings at other services. The lesson should be read slowly and deliberately. A brief silence should follow to allow time for the words of Scripture to take hold of the congregation, but this silence is not comparable to that which follows the reading at Morning and Evening Prayer.

A sermon, homily, or exposition of the reading(s) is not desirable at this service. It is even less a service of proclamation than the other offices are. It is rather the occasion for quiet meditation and praise.

The Responsory is sung (or said) after the reading. The ancient form of the Responsory is preserved in text and music.

COMPLINE: THE HYMN

This hymn is the Office Hymn, the principal hymn of the service.³¹ It should reflect the time of day and perhaps the season of the year. It may be sung without accompaniment. The list of traditional Office Hymns in the Ministers Edition of the *Lutheran Book of Worship* (pp. 499-500) is helpful in selecting this hymn. The hymn is sung standing.

COMPLINE: THE PRAYERS

The congregation kneels for the prayers. The verses are from Psalm 17 (17:1, 8, 15); the central pair of verses—“Keep me as the apple of your eye; hide me in the shadow of your wings”—are traditional for Compline.

The first prayer (“Be present, merciful God”) is an adaptation of a prayer in the *Proposed Book of Common Prayer*. The second prayer (“O Lord support us all the day long”) is by John Henry Newman.³² The third prayer (“Be our light in the darkness”) is from the *Proposed Book of Common Prayer*.³³ The fourth prayer (“Visit our dwellings, O Lord”) is the

traditional prayer of Compline. The fifth prayer ("Eternal God, the hours of both day and night are yours"), which recognizes that while many go to sleep at the close of the day, others must wake and work, is based on a prayer from the *Episcopal Authorized Services*.³⁴ The sixth prayer ("Gracious Lord, we give you thanks for the day") is by Edward Roe. The Our Father concludes the prayers.

The substitution of another form of prayers in this service is not desirable for that would disturb the basically unchanging text that by its simplicity and repetition endears itself to those who pray it.

COMPLINE: GOSPEL CANTICLE

The traditional Gospel Canticle for Compline is the *Nunc Dimittis*, the Song of Simeon. Simeon had watched long for the coming of Christ and at last held the Savior in his arms and knew that the old promises had now been fulfilled. This canticle, unlike the canticles in Morning and Evening Prayer, does not follow the reading and precede the prayers. The *Lutheran Book of Worship* and the *Proposed Book of Common Prayer* both have Prayer at the Close of the Day conclude with the singing of the Song of Simeon as the departure song of the people of God. With this song and the *Gloria Patri* their praise is concluded for the day.

The antiphon, "Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ and asleep we may rest in peace," itself a splendid prayer of trust, is always used with the Gospel Canticle, even when the service is said rather than sung. The use of seasonal antiphons at this point is not desirable.

Hymn 349, "I leave as you have promised, Lord," a paraphrase of the *Nunc Dimittis*, may on occasion be used instead. But regular substitution of the hymn version is not desirable. The congregation should be taught to know and love the scriptural song. Occasional use of choral settings which are compatible with the quiet spirit of this service is appropriate; they need not employ the same version of the text.

Even when a pastor leads the service, the form of the benediction need not change: "The almighty and merciful Lord, the Father, the Son, and the Holy Spirit, bless us and keep us."

A hymn may follow the benediction, but the quiet dispersal of the congregation is more in the spirit of this service. Two night hymns have already been sung; a third seems redundant. A more spirited hymn is out of place.

MORNING PRAYER (MATINS)

The principal theme of Morning Prayer is the resurrection, shown by the rising sun and the light of the new day. As the spirit of Evening Prayer (Evensong) was quiet recollection, so the spirit of Morning Prayer is praise for the new life which emerges from the darkness of night.

MORNING PRAYER: PSALMODY

Morning Prayer begins with a fixed introductory section of praise. There is no entrance procession. The ministers simply enter and take their places. In order for the first verses,

O Lord, open my lips,

And my mouth shall declare your praise,

to make sense, there must be no opening hymn. Otherwise, the lips and mouth having already been opened in song, it is unnecessary and pointless to pray, "O Lord, open my lips." Nor should there be any prelude. (If there is a prelude, it should be separated from Morning Prayer by an interval of silence). It is most effective if the service begins out of silence, with the prayer that God would inspire the congregation's service of praise. It is especially effective if the participants in the service have said nothing from the time they get up until the opening verses of Morning Prayer are sung. This may be possible on retreats or in the private devotion of families on certain occasions.

The praise which our mouths declare is first the "Lesser Gloria," the Gloria Patri. The first line of this doxology is the more ancient and appears to have been originally, "Glory to the Father through the Son in the Holy Spirit." But in the fourth century the more familiar form began to be used to oppose those who taught that the Son was subordinate to the Father. The second line developed from the simple response "forever" and became "now and forever" and then (but only in the West) "as it was in the beginning" as a protest against those who denied the pre-existence of the Son.³⁵

The Easter song, Alleluia, is added to the Gloria Patri, except in Lent, as a sign of the resurrection joy which is the theme of Morning Prayer.

The opening verse of Morning Prayer leads beyond the Gloria Patri to the Venite, Psalm 95. "Oh, come, let us sing to the Lord" is always used in the augmented form of the service. A chant setting is at Canticle 4. Alternate seasonal invitatories are provided (Ministers Edition, pp. 92-94),

although the general invitatory (“Give glory to God, our light and our life”) is always appropriate. The invitatory was traditionally sung following each section of the psalm:

Give glory to God, our light and our life.

Oh, come, let us worship him.

Oh, come, let us sing to the Lord;

let us shout for joy to the rock of our salvation.

Let us come before his presence with thanksgiving

and raise a loud shout to him with psalms.

Give glory to God, our light and our life.

Oh, come, let us worship him.

For the Lord is a great God

and a great king above all gods.

In his hand are the caverns of the earth;

the heights of the hills are also his.

The sea is his, for he made it;

and his hands have molded the dry land.

Give glory to God, our light and our life.

Oh, come, let us worship him.

Come, let us bow down and bend the knee,

and kneel before the Lord, our maker.

For he is our God,

and we are the people of his pasture and the sheep of his hand.

Give glory to God, our light and our life.

Oh, come, let us worship him.

Glory to the Father, and to the Son, and to the Holy Spirit;

as it was in the beginning, is now, and will be forever.

Amen.

Give glory to God, our light and our life.

Oh, come, let us worship him.

Instead of Psalm 95, Psalm 67 (the most ancient morning psalm), Psalm 24 (a psalm of entrance into the sanctuary), or Psalm 100 (an invitation to praise God) may be sung. An appropriate canticle (7-21), may be used occasionally to replace the Venite. But canticles otherwise appointed for Morning or Evening Prayer—Benedictus, Te Deum, Magnificat—are not appropriate alternatives and should not be chosen. On weekdays a hymn which reflects the theme of resurrection, light, and morning may replace the Venite.³⁶

The congregation then sits and the Psalms are sung. This Psalmody is the variable section of praise. (See the tables, Ministers Edition, p. 96). The Psalms are not only hymns of praise but are also the basis for devotional reflection, and sitting is more conducive to meditation than standing, especially when more than one Psalm is used. Each Psalm is followed by silence, after which the appropriate psalm prayer is said. When the Psalm is sung, it is appropriate to intone the psalm prayer.

When the augmented form of the service is used, an Old Testament canticle (see canticles 14, 15, 18, 19) and a second Psalm are sung. No psalm prayer is used with the canticle. The order is thus: Venite, Psalm, Old Testament Canticle, Psalm. Variation in the method of singing these pieces is recommended.

The congregation stands for the Office Hymn, which is the principal hymn of the service, like the Hymn of the Day in the Eucharist. It should reflect the time of the day and the season of the church year. (See the index, Ministers Edition, pp. 499-500).

MORNING PRAYER: THE LESSONS

The third part of Morning Prayer, after the fixed and the variable sections of praise, is the lessons. Matins was traditionally the office of readings, when extended passages of the Bible (as opposed to one or two verses in other offices) were read. The three readings for each day in the Daily Lectionary may all be used at Morning Prayer or two may be used in the morning and the third reserved for the evening. When more than one reading is used, the first should always be from the Old Testament.

A brief exposition of the readings (two or three minutes maximum) may accompany the readings when no sermon is preached.

Each reading is followed by silence for meditation. After the silence after each lesson or after the silence after the last lesson, a response may follow. This response may be one of the seasonal canticles (canticles 7-12) or a classic responsory (originally a part of Matins, see *Worship Supplement*, pp. 95-99) or any other appropriate response, such as an instrumental piece or dance. Whatever form it takes, the response should draw attention to the reading and not to itself.

After the final lesson and silence (and response), the verse drawn from Hebrews 1:1-2a is said by the leader and the congregation.

MORNING PRAYER: THE GOSPEL CANTICLE

The fourth part of morning prayer, following the two sections of praise and the readings, is the Gospel Canticle. At one time all the songs of St. Luke's gospel found their way into the Office: Magnificat at Vespers, Nunc Dimittis at Compline, Gloria in Excelsis and Benedictus at Lauds (Morning Prayer). Gloria in Excelsis eventually was moved to the entrance rite of the Eucharist, but Benedictus has remained fixed as the Gospel song for the morning. The last lines make it especially appropriate: "the dawn from on high shall break upon us." In this song of Zechariah, the father sings of the fulfillment of God's promise and speaks to his son John the Baptist, "You, my child, shall be called the prophet of the Most High." The song is oriented toward the future, to the dawn of salvation, and beyond that to the full light of the kingdom of God.

Benedictus, Magnificat, and Nunc Dimittis are called Gospel Canticles not only because they come from a Gospel but because they are a statement of the Gospel. They thus should be accorded the same attention as is usual in listening to the Holy Gospel, and correspond to the reading of the Gospel in the Eucharist.

A chant setting of Benedictus is at canticle 2. Seasonal antiphons may be used with the Gospel Canticle³⁷. A hymn paraphrase of Benedictus may be used instead, but the regular use of a hymn substitute is not desirable. Occasional use of choral settings is also appropriate; they need not employ the same version of the text.

If the Paschal Blessing is not used at the end of the service, Te Deum may, except in Advent and Lent, replace the Benedictus. Normally, however, Benedictus should be used as the traditional, fixed Gospel Canticle of Morning Prayer.

MORNING PRAYER: THE PRAYERS

The concluding part of Morning Prayer is the prayers of intercession. Several forms are possible. The more usual is for the Prayer of the Day to be said (or sung, especially on festivals) followed by other appropriate prayers. The selection of Petitions, Intercessions, and Thanksgivings in the Ministers Edition of the *Lutheran Book of Worship* (pp. 105-117) is a convenient source of prayers for various situations and needs. Or the congregation, especially in less formal settings, may be invited to offer its petitions and thanksgivings. The series of prayers is then concluded with the ancient prayer for grace written in the fifth

century and probably based on still earlier prayers. Since the middle of the nineteenth century the prayer for grace has been traditional in the Lutheran form of Matins. The prayers and indeed the entire Office concludes with the praying of the Our Father.

Instead of this series of prayers, following the Gospel Canticle the traditional Western Litany may be used, especially in penitential seasons and on Fridays, the day of crucifixion. Or Responsive Prayer 1 for Morning could be used.

When a layperson leads Morning Prayer and preaches, the benediction (11) is used after the sermon and prayer: "The Lord almighty, bless us and direct our days and our deeds in his peace."

THE PASCHAL BLESSING

On Sundays and throughout the fifty days of Easter, the Paschal Blessing may be used to conclude Morning Prayer, either following the *Benedicamus* ("Let us bless the Lord. *Thanks be to God*" p. 52) or, when there is a sermon, after the sermon and the collect. This little Office of the resurrection joins the celebration of Christ's rising from the dead with a remembrance of Baptism and is a dramatic parallel to the service of Light in Evening Prayer.

The Paschal Blessing is an appropriate remembrance of Baptism. As such it may be used separately, particularly on baptismal anniversaries in family devotion. Water may be put into a dish on the table to recall the waters of Baptism. The baptismal candle may be lighted.

When the Paschal Blessing is used in a church, it should be led from the font to emphasize the connection between resurrection and baptism. The connection need not be pointed out in words; the location of this expanded blessing is a sufficient suggestion. The ministers go to the font; the Paschal Candle, if it is kept by the font, is lighted. If the baptistry is spacious enough, the congregation may gather around the font with the ministers. A hymn may need to be sung while the people move to the font. If only the ministers go to the font, the congregation stands and faces the font.

The leader or an assisting minister sings the verse and a resurrection Gospel. The response to the verse, "Alleluia," is appropriate even on Sundays in Lent, for Sundays are always commemorations of the resurrection. Moreover, in the Eastern Churches "Alleluia" is sung throughout Lent on Sundays. The resurrection account in the text is from Luke 24:1-7. Instead, one of the following may be sung or read: Matthew 28:1-10; Mark 16:1-7; Luke 24:36-53; John 20:1-10. If the Paschal Blessing

is used as a separate Office in remembrance of Baptism, one of the following may be used: 1 Peter 1:3-9; 1 Peter 1:13-21; Romans 6:1-11; Colossians 2:12-15.

The Te Deum is sung. A chant setting is at canticle 3. Hymn 547, "Thee we adore, eternal Lord," or hymn 535, "Holy God, we praise your name," paraphrases of Te Deum, may on occasion be sung instead. Occasionally a choral setting may be used; it need not employ the same translation of the text.

The original text of the Te Deum ended "and bring us with your saints to glory everlasting." Traditionally, however, it was followed by certain verses from the Psalms sung in the form of versicles and responses, known as *capitella*. The verses are:

- Save your people, Lord, and bless your inheritance
Govern and uphold them now and always. (Psalm 28:10)
Day by day we bless you.
We praise your name for ever. (145:2)
Keep us today, Lord, from all sin.
Have mercy on us, Lord, have mercy. (123:3)
Lord, show us your love and mercy;
for we put our trust in you. (56:1, 3)
In you, Lord, is our hope:
and we shall never hope in vain.³⁸ (31:1)

These verses may be used between Te Deum and the prayer, sung to a simple tone.

The leader intones or says the prayer and the blessing. At the blessing the ministers and those around the font may dip their fingers into the water and sign themselves with the cross. At the blessing the leader might sprinkle the people with water from the font three times as a further sign of the baptismal washing. A small bough of evergreen—which suggests eternal life—may be used for this sprinkling.

There is no closing hymn. It could only detract from the Te Deum. As the people leave, they might dip their fingers in the water of the font as a reminder of their Baptism.

RESPONSIVE PRAYER 1: SUFFRAGES FOR USE IN THE MORNING

The Morning Suffrages, as the prayers were called in *The Lutheran Hymnal* and in the *Service Book and Hymnal*, were from the old Roman Catholic Office of Prime. The name "suffrages"

is from the Latin *suffragium*, a prayer of intercession; the suffrages are sometimes also called *preces* (PRAY-sees).

Loehe's *Agenda* of 1844, prepared for German congregations in America, included the Morning, Evening, and General Suffrages. The *Church Book* of 1868 provided an English translation, which was carried over into the *Common Service Book*, *The Lutheran Hymnal*, and the *Service Book and Hymnal*.

In the revised form in the *Lutheran Book of Worship*, Responsive Prayer 1 begins with a characteristic feature of Eastern Orthodox liturgies, the *Trisagion*, "Holy God, holy and mighty, holy and immortal, *Have mercy on us*," followed by the Our Father and the Creed. There is a series of psalm verses.³⁹ The leader then says the salutation and the Prayer of the Day. Other prayers may follow, and then the prayer for morning which Luther gives in the *Small Catechism*, cast in the plural.⁴⁰ The *Benedicamus* and the blessing conclude the Office.

Responsive Prayer 1 may be used alone as a morning service, especially when the service is held at a time later than the beginning of the day when Morning Prayer would be inappropriate, or it may be used in place of the prayers in Morning Prayer.

When it is used alone, the service may be augmented with a psalm or a hymn and a brief lesson before "Holy God, holy and mighty. . . ."

When used at Morning Prayer, Responsive Prayer 1 follows the Gospel Canticle. The Creed may be omitted. When there is a sermon, the optional ending of Morning Prayer (12-15) follows the *Benedicamus* ("Let us bless the Lord") of Responsive Prayer 1.

RESPONSIVE PRAYER 2: SUFFRAGES FOR USE AT OTHER TIMES

The Evening Suffrages, from the old Roman Catholic Compline, are a pale reflection of the Morning Suffrages from Prime; their intercessory nature is inferior to the verses of the general suffrages. The suffrages from Compline were suppressed in the Roman Church in 1960.

The General Suffrages in *The Lutheran Hymnal* and in the *Service Book and Hymnal* are the suffrages from Lauds and Vespers, with the petitions for the pope, the bishop, benefactors, and the departed omitted. In the revision of the Divine Office in 1960 these *Preces* were appointed for Lauds and Vespers after the Gospel Canticle on Wednesdays and Fridays of

Advent, Lent, and Passiontide; at Lauds and Vespers of Ember Wednesday and Friday in September; at Lauds of Ember Saturdays except the Saturday within the octave of Pentecost.⁴¹ These Preces are no longer used in the Roman Catholic Office. The verses were: (deleting those for the pope, the bishop, the king, benefactors, and the departed):

I said, "Lord be merciful to me; Heal me, for I have sinned against you."	Psalm 44:1
Return, O Lord; how long will you tarry? Be gracious to your servants.	90:13
Let your lovingkindness, O Lord, be upon us, As we have put our trust in you.	33:22
Let your priests be clothed with righteousness; Let all your faithful people sing with joy.	132:9
Save your people and bless your inheritance; Shepherd them and carry them for ever.	28:11
Remember your congregation That you purchased long ago.	74:2
Peace be within your walls, And quietness within your towers.	122:7
Let us pray for our absent brothers and sisters. Save your servants who put their trust in you.	86:2
Let us pray for the broken hearted and the captives. Deliver Israel, O God, out of all his troubles.	25:21
Send them help from your holy place, And strengthen them out of Zion.	20:2
Restore us, O God of hosts; Show the light of your countenance, and we shall be saved.	80:7
Rise up, O Christ, and help us, And save us for the sake of your love.	44:26
Lord, hear my prayer, And let my cry come before you.	102:1

Instead of these verses, Responsive Prayer 2 borrows the Preces from Evening Prayer II in the *Proposed Book of Common Prayer*. These Preces concisely intercede for the concerns of the church and the world and lead into the collects and indeed can replace the collects.

On occasions such as retreats when Responsive Prayer 2 is used both at noon and in the afternoon, a selection of the traditional verses given above might be used in the afternoon to avoid duplication, or these:

Return, O Lord, how long will you tarry? Be gracious to your servants.	Psalm 90:13
Let your lovingkindness, O Lord, be upon us, As we have put our trust in you.	33:22
Let your priests be clothed with righteousness, Let your faithful people sing with joy.	132:9
Make governments rule your people righteously, and the poor with justice.	(72:2)
Remember your congregation that you purchased long ago, the people you redeemed to be your inheritance and Mt. Zion where you dwell.	74:2
Send them help from your holy place, and strengthen them out of Zion.	20:2
Restore us, O God of hosts; show the light of your countenance, and we shall be saved.	80:7

Responsive Prayer 2 concludes with one of three prayers, depending on the time of day. The prayer for noon (“Gracious Jesus, our Lord and our God”) is from Herbert Lindemann’s *The Daily Office*.⁴² The prayer for the afternoon is from the *Proposed Book of Common Prayer*. The prayer for evening is from Luther’s *Small Catechism*.

A form of prayer for travellers, said before setting out on a journey, especially at the end of meetings far from home, has been preserved in Lutheran circles from medieval precedents.⁴³ Originally this *Itinerarium* followed the Gospel Canticle at Lauds. In the *Lutheran Book of Worship* a prayer, a conflation of traditional prayers, is provided in Responsive Prayer 2. It recalls three archetypal journeys of the Old Testament and the New Testament—Abraham and Sarah, the Exodus, the Magi—and points the pilgrim church to the eschatological consummation of its journey.

Responsive Prayer 2 may be used alone as a separate service, especially at a time earlier than sunset when the use of Evening Prayer would be inappropriate. Responsive Prayer 2 may also replace the Litany in Evening Prayer.

When used alone, the service may be augmented with a psalm or hymn and a brief lesson before “Holy god, holy and mighty. . . .”

When used at Evening Prayer, Responsive Prayer 2 follows the Gospel Canticle, the Magnificat (Ministers Edition, p. 63). The Creed may be omitted. When there is a sermon, the optional ending of Evening Prayer (14-17) follows the Benedicamus (“Let us bless the Lord”) of Responsive Prayer 2.

THE LITANY

The Litany is a responsive intercession for a wide variety of human needs. It arose in connection with processions for obtaining God's blessing on the fields, or God's defense against enemies and calamities. It took on a penitential cast. The invocation of the prayers of the saints was expanded to such a degree that the Litany became known as the Litany of the Saints. At the Reformation, Luther revised the Great Litany in 1529 and his German text became enormously popular in Germany and Scandinavia and was influential in England. The Great Litany is a classic of Christian prayer and appears in the *Lutheran Book of Worship* in a conservative revision.

The Litany, which is directed primarily to Christ, begins with the three-fold Kyrie and invocation of the persons of the Holy Trinity.

The *deprecations* (from *deprecari*, to avert by prayer) against evils and dangers follow: "From all sin, from all error, from all evil. . . ." There are three of these sections in the Litany.

The *obsecrations* (from *obsecrare*, to ask on religious grounds) lay the foundation on which the prayer is built: "By the mystery of your holy incarnation. . . ." The obsecrations recall Christ's entire earthly life of obedience, from the incarnation to the sending of the Spirit. Again, there are three of these sections.

The *supplications* or prayers for ourselves are brief and are all included in one petition:

In all time of our tribulation,
In all time of our prosperity,
In the hour of death,
And in the day of judgment:
Save us, good Lord.

One line confessing our unworthiness bridges the prayers for ourselves and the prayers for others:

Though unworthy, we implore you
To hear us, Lord our God.

The *intercessions* on behalf of others are the largest part of the Litany. Five sections pray for the church, for support of the weak,⁴⁴ for the nations,⁴⁵ for all sorts and conditions of humanity, for reconciliation with our enemies and with the natural world.

A plea to the Lord Jesus Christ is followed by the Agnus Dei. Then, as the Litany began with Kyrie and "O Christ, hear us," the order is reversed as the prayer concludes with, "O Christ hear us" and the Kyrie. The repetition here and throughout the prayer should not trouble users of the Litany, for the essence of the Litany is repetition. It is a powerfully insistent prayer which importunes God for mercy and protection.

The collects, with which the Litany has traditionally concluded, are omitted in the *Lutheran Book of Worship* as excessive. After the antiphonal singing of the wide-ranging petitions of the Litany, further prayers seem unnecessary and add little to what has already been prayed.

The Litany is led by a minister or a cantor.

The Litany may be sung as indicated in the *Lutheran Book of Worship* or the congregational response may follow each line. When this is done, the singing must not drag. The tempo must move, and there must not be even the briefest pause between the conclusion of one line and the beginning of the next. The effect can be powerfully hypnotic as two sides of the congregation sing their prayer back and forth.

The Litany may be used alone as a separate penitential service. When it is so used, it may be augmented with a psalm or psalms and a brief lesson at the beginning; and with the Prayer of the Day or another appropriate prayer, the Lord's Prayer, and a blessing at the end.

At penitential times, the Litany may be used as the entrance hymn for the Holy Communion. The Kyrie (6) then would be omitted from the liturgy for Holy Communion; the Hymn of Praise would not be appropriate on such occasions. Immediately following the Litany the minister would say the Apostolic Greeting and the Prayer of the Day.

When used alone or as the entrance hymn, the Litany may be sung in procession as a dramatization of our passage through this world toward that which is to come.

The Litany may replace the prayers printed in the services for Morning Prayer (Ministers Edition p. 51) and Evening Prayer (pp. 65-68).

When the Litany is used at Morning Prayer, it follows the Gospel Canticle. After the Litany, Morning Prayer continues with the prayer for grace. When the Litany is used at Evening Prayer, it replaces the Litany provided (11). Evening Prayer concludes as indicated with the Prayer for Peace, the Lord's Prayer and the benediction.

TABLE OF RESPONSIBILITIES AT EVENING PRAYER

ASSISTANT	LEADER
Opening verses	
“Joyous light of glory”	
“The Lord be with you.”	
“Let us give thanks. . . .”	
“Blessed are you. . . .”	
“Let my prayer rise before you.”	
	Psalm Prayer(s)
Readings*	
	“In many and various ways. . . .”
“In peace, let us pray. . . .”	
	“O God, from whom come all holy desires. . . .”
	“Lord, remember us in your kingdom. . . .”
“Let us bless the Lord”	
	Blessing

TABLE OF RESPONSIBILITIES AT MORNING PRAYER

ASSISTANT	LEADER
	“O Lord open my lips”
	“Give glory to God, our light and our life.”
	Psalm Prayer(s)
Readings*	
	“In many and various ways. . . .”
	Prayer of the Day
	Other prayers
“Let us bless the Lord”	
“As many as have been baptized into Christ. . . .”	
The Gospel in the Paschal Blessing	
“O God, for our redemption. . . .”	
	Blessing

*The Readings may appropriately be read by people from the congregation.

APPENDIX I: SOURCES OF THE PSALM PRAYERS

The basic source of most of the psalm prayers is the Roman Catholic series, translated by the International Consultation on English in the Liturgy. Nearly all those from that series have been altered slightly by Philip H. Pfatteicher; more substantial alterations are indicated "alt." A second source is a series of psalm prayers done by Frank C. Senn and some of his students in liturgy at Christ Seminary/Seminex. A few prayers come from other sources.

Psalm	1	RC	30	RC
	2	RC	31	RC
	3	Jack Bailey, alt.	32	RC
	4	RC	33	RC
	5	RC	34	RC alt.
	6	RC	35	RC alt.
	7	Jack Bailey	36	RC alt.
	8	Philip H. Pfatteicher	37	RC alt.
	9	RC alt.	38	RC alt.
	10	RC alt.	39	RC
	11	Jack Bailey and RC alt.	40	RC alt.
	12	RC alt.	41	RC alt.
	13	RC	42	RC
	14	RC alt.	43	RC
	15	RC alt.	44	RC alt.
	16	RC alt.	45	RC
	17	RC alt.	46	RC
	18	RC	47	RC alt.
	19	<i>American Book of Com-</i>	48	RC
		<i>mon Prayer</i> p. 596.	49	RC
	20	RC	50	RC
	21	RC	51	<i>Morning Praise and</i>
	22	RC alt.		<i>Evensong</i>
	23	RC	52	RC alt.
	24	RC	53	RC alt.
	25	RC alt.	54	RC alt.
	26	RC	55	RC
	27	RC alt.	56	RC
	28	RC alt.	57	RC
	29	RC	58	RC

59	RC	97	RC
60	RC	98	Frank C. Senn
61	RC	99	Frank C. Senn
62	RC alt.	100	George Loewer
63	RC	101	RC
64	RC	102	RC
65	Mark Felde	103	RC
66	RC	104	RC
67	RC	105	RC
68	RC	106	RC alt.
69	RC	107	RC
70	Roman Catholic Mass	108	RC
71	RC	109	RC
72	RC alt.	110	RC alt.
73	RC alt.	111	RC alt.
74	RC alt.	112	RC alt.
75	RC	113	RC alt.
76	RC	114	RC
77	RC	115	RC alt.
78	RC	116	RC alt.
79	Philip H. Pfatteicher (after Mark Felde and RC)	117	RC alt.
80	RC	118	RC
81	RC	119	RC
82	RC alt.	120	RC
83	RC	121	RC
84	RC	122	RC
85	RC	123	Bill Schreiber
86	RC	124	RC
87	RC alt.	125	RC alt.
88	RC alt.	126	RC
89	RC alt.	127	RC alt.
90	Philip H. Pfatteicher	128	RC alt.
91	RC	129	RC
92	RC	130	RC
93	RC	131	RC
94	RC	132	RC alt.
95	RC	133	RC alt.
96	RC	134	RC
		135	Philip H. Pfatteicher

136	RC alt.	145	Philip H. Pfatteicher (after Edward Tilley)
137	RC alt.	146	RC
138	RC alt.	147	RC
139	RC	148	RC
140	RC alt.	149	RC
141	RC	150	Philip H. Pfatteicher
142	RC alt.		
143	RC alt.		
144	RC		

APPENDIX II: SOURCES OF THE TEXTS AND TRANSLATIONS OF THE CANTICLES

- Canticle 1 *Prayers We Have in Common*
 2 *Prayers We Have in Common*
 3 *Prayers We Have in Common*
 4 *Proposed Book of Common Prayer*
 5 *Proposed Book of Common Prayer*
 6 *Prayers We Have in Common*
 7 (for Advent) John Arthur
 8 (for Christmas and Epiphany) John Arthur
 9 (for Lent) John Arthur
 10 (for Easter) John Arthur
 11 John Arthur
 12 John Arthur
 13 Lucien Deiss
 14 John Arthur
 15 *Proposed Book of Common Prayer*, alt.
 16 (for Marriage) Philip H. Pfatteicher
 17 *New English Bible*
 18 Philip H. Pfatteicher after the *Proposed Book of Common Prayer*
 19 Philip H. Pfatteicher after the *New English Bible* and the *Revised Standard Version*
 20 Philip H. Pfatteicher after the *New English Bible* and the *Revised Standard Version*
 21 *Proposed Book of Common Prayer*, alt.

8

CELEBRATING THE CROSS AND RESURRECTION

The central event of the Christian faith is the death and resurrection of Jesus Christ. That unitive event of cross and resurrection is the core of the apostolic preaching; it is also the central celebration of the church's liturgy. It is set forth in the Eucharist and in the daily prayer of morning and evening. It is the focus of the church year: Lent prepares for it, and the great Fifty Days are a celebration of it. More specifically, Lent is the preparation for the celebration of the mystery of redemption; Maundy Thursday, Good Friday, the Easter Vigil, and the Fifty Days are the proclamation and celebration of it. It is one event, seen from two sides: cross and resurrection, each incomplete without the other.

ASH WEDNESDAY: HISTORY

Lent derives from the preparation of candidates for Baptism. By the middle of the fourth century at Jerusalem, candidates for Baptism fasted 40 days, and during this period the catechetical lectures of Cyril of Jerusalem were delivered to them. The length of the fast was suggested by several biblical prototypes: Jesus' fast at the beginning of his ministry;¹ Moses' stay on Sinai;² the 40 years of wandering in the wilderness; Elijah's fast on his way to the mountain of God.³

After the legalization of Christianity in 313, the period of preparation for Baptism became a general period of preparation of all Christians for Easter. The length of the fast was 36 days—six weeks, not counting Sundays, which are always feasts celebrating the resurrection—and was thought to be a tithe or tenth of the 365 days of the year.

In sixth-century Rome four days were added to the beginning of Lent to bring it to the biblical number of 40 days, and by the end of the seventh or the beginning of the eighth century, the 40-day Lent had become general in the West. (The Eastern church has an eight-week Lent, excluding Thursdays and Saturdays as well as Sundays.)

Ash Wednesday was originally a day for the expulsion of penitents from the church, the beginning of a time of temporary excommunication. In the fourth century those undergoing church discipline had to endure several stages of excommunication and reinstatement: *weepers*, who stood outside the church door asking the prayers of those who went in; *hearers*, who were allowed in the narthex; *kneelers*, who were required to kneel with the standing congregation; *standers* who stood with the congregation but who had to leave before the Communion. Several years might be spent in each of the stages.⁴ In succeeding centuries, however, this public penitence was joined to Lent; and at the beginning of Lent (Sunday) or on the Wednesday before Lent (40 days before Easter), the penitents were placed under discipline. (The time was called *quarantine*, for “forty.”) They were admonished, prayed for, given the laying-on of hands, and expelled from the church before the Eucharist.

As early as the third century Tertullian mentions ashes as an external sign of public penitence. In the ninth century the imposition of ashes⁵ together with the seven penitential psalms were added to the rite of expulsion of penitents from church during Lent, and the day came to be known as Ash Wednesday. By the eleventh century, the discipline of public penitence had largely disappeared and Lent was accepted by the entire church as a time to receive ashes and undergo penitence.

ASH WEDNESDAY: A DAY OF ATONEMENT

The spirit of Ash Wednesday is most solemn, close to that of the Jewish Day of Atonement. The suggested color is black, the color of ashes and desolation. The Ash Wednesday liturgy marks the beginning of a penitential discipline which climaxes in the absolution and peace of the Maundy Thursday liturgy. The mood is penitence and reflection on the quality of our faith and life; its goal is participation in the

Lenten discipline, which, by its focus on the mystery of redemption, should strengthen us by bringing us anew to the gift of our Baptism. The service, while most somber, should not be maudlin. Penitential acts should be related to restoration and to spiritual and moral growth, as the derivation of the word “Lent” suggests. “Lent” is from an Anglo-Saxon word meaning “springtime” and so is to be understood as the holy springtime of the soul, a time for preparation, planting, and growth.

Ashes are prepared for this service by burning palm (or olive) branches from the previous Palm Sunday and grinding the ashes into powder by working them through a wire mesh sieve with a spoon and perhaps mixing the ashes with a little water or oil. The mixture is placed in a small shallow vessel (a glass dish is suitable) from which the ashes are imposed. A damp towel or napkin for cleansing the ministers’ hands after the imposition should be provided.

The preparation of the ashes may be done privately or it might be part of the Shrove Tuesday activity in the congregation. At the conclusion of this “eve of the Fast” celebration, the palms could be burned in a fireplace or in the church in a clean outdoor barbecue grill. The palms should be cut into short pieces to facilitate burning. The preparation of the palms might conclude with the pleasant medieval custom of the farewell to Alleluia. A banner might be made with the word “Alleluia” prominent on it. An antiphon from the Ambrosian Rite for the First Sunday in Lent, which reflects the putting away of Alleluia, might be sung or said:

Alleluia. Enclose and seal up the word, alleluia. Let it remain in the secret of your heart, alleluia, until the appointed time. You shall say it with great joy when that day comes. Alleluia, alleluia, alleluia.⁶

The banner is carried out of the church and hidden away, and the hymn “Alleluia, song of sweetness” (*Service Book and Hymnal* 58) is sung, which looks to Lent and beyond it to Easter and beyond this life to the gladness of heaven.

Ashes are an extraordinarily rich symbol rooted in ancient customs and practices.⁷ Ashes, in a Jewish and Christian context suggest judgment and God’s condemnation of sin;⁸ frailty, our total dependence upon God for life;⁹ humiliation;¹⁰ and repentance.¹¹ We are reminded forcefully of the words of the committal in the burial service, “. . . earth to earth, ashes to ashes, dust to dust.” For one day those words will be said over *us*.

Moreover, ashes suggest cleansing and renewal.¹² They were once used as a cleansing agent in the absence of soap, and on Ash Wednesday the ashes

have sometimes been understood as a penitential substitute for water as a sign of Baptism.¹³ (And Baptism is a primary emphasis of Lent.) Water both stifles and refreshes, drowns and makes alive; so the ashes also tell of both death and renewal. A further example of death and renewal shown by ashes is the ancient custom of burning the fields in the spring to destroy the old and to prepare for the new.

ASH WEDNESDAY: THE LITURGY

Throughout Lent, all pictures, crosses, and statues that cannot be removed from the church may be covered with veils of unbleached linen (or purple) to suggest that Lent is a time of austerity, purification, and spiritual cleansing. Flowers should not be used to decorate the altar or chancel during Lent. On Ash Wednesday the organ should be used only to accompany congregational singing; there should be no prelude or postlude on this solemn day.

The act of confession and repentance is made at the beginning of the Ash Wednesday liturgy, replacing the entrance rite. This recalls that the ancient church would send the penitents away before the Holy Communion began. There is no opening or entrance hymn. The service begins with the ministers, vested in albs or surplices and stoles (the presiding minister may wear a black or purple cope), entering silently and going to their places. When the ministers enter the church, the congregation stands. When the ministers have arrived at their places, Psalm 51 is sung¹⁴ or said, with the *Gloria Patri*.

The presiding minister addresses the exhortation to the congregation. Other words than those provided may be used but care must be taken that the content be similar to the form provided.¹⁵ The congregation kneels and silence is kept for meditation and self-examination. When there are no facilities for kneeling, the congregation should sit during the confession, since standing is not conducive to meditation. Some may nonetheless wish to kneel on the floor of the church rather than sit for the meditation and confession. The confession¹⁶ includes both things done and things left undone, what we have committed and what we have omitted.

The imposition of ashes should be available for those who desire to receive this sign of frailty, repentance, and renewal. Those who desire to receive ashes kneel before the altar (as is often done at communion). The ministers (assisting ministers may join the presiding minister in giving the ashes) apply the ashes first to each other and then to the forehead of each penitent, with the words of God to Adam, "Remember that you are dust

and to dust you shall return.”¹⁷ Personal names, which are sometimes used in the distribution of Holy Communion (“The body of Christ, John, given for you”) are not appropriate in the imposition of ashes which shows our common mortality.¹⁸ The ashes are applied with the thumb in the form of a small cross. The words “Remember that you are dust . . .” are addressed to each person. During the imposition of ashes silence should be maintained. It is not a time for soft organ music or choir pieces. The congregation could be directed to meditate on Psalm 90 during the distribution of the ashes.¹⁹

The ashes having been imposed on those who desire them, the presiding minister leads the congregation in the conclusion of the confession, all kneeling. The presiding minister then stands and addresses to the congregation and to God a plea for true repentance. There is no absolution at this point, for that is done on Maundy Thursday. The time between Ash Wednesday and Maundy Thursday is thus marked out as the time of penitence.

The congregation sits for a time of meditation. The ministers retire to the sacristy to wash their hands and to allow the presiding minister to put on the chasuble, if one is worn. The people stand when the ministers enter and go to their places for the Holy Communion. If the ministers remain in the chancel and sit for meditation, the congregation and the ministers stand for the Greeting and the Prayer of the Day. The Prayer of the Day for Ash Wednesday may also be used on weekdays during Lent (it may be more suitable than continuing the Sunday prayer throughout the week). Using the prayer daily helps tie the themes of Lent together by providing a central focus on repentance and renewal.

The form of the Holy Communion on Ash Wednesday should be simple and restrained. Following the First Lesson (Joel 2:12-19), Psalm 103:8-14 is sung. Following the Second Lesson (2 Corinthians 5:20b-6:2), the Verse (the Tract), Joel 2:13, which echoes the First Lesson, is sung. Conveniently, it is the Verse printed in the text of the service. The Hymn of the Day, “Out of the depths” (295), is enhanced if it is sung unaccompanied. The Creed is not said on this solemn day. Eucharistic Prayer IV might be used without Preface or Sanctus in keeping with the somber spirit of the day. “Lamb of God” is appropriate during the distribution of Communion. The *Nunc Dimittis* or a hymn is appropriate after communion. The third post-communion prayer (“Almighty God, you gave your Son . . .”) is appropriate for Lent.

Throughout the rest of Lent, a special processional cross made of wood, painted red, without the figure of Christ on it may be used instead of the usual one.

THE GREAT AND HOLY WEEK

St. Augustine called Holy Week the Great Week because of the great things that were accomplished during these days. By the powerful and dramatic liturgy of the great week, Christians share in the events they celebrate.

The purpose of Holy Week . . . was to set the facts of the Gospel before the worshippers; but it must be emphasized that this should not be taken to mean that Holy Week is merely an occasion for pious remembrance. It is or should be more than a series of commemorations of past events recalled to mind; it is or should be the means whereby the worshippers participate in the saving events. We should not think of it as a number of ceremonies at which the faithful are present, but as a unified sequence of sacramental acts whereby they commit themselves afresh to Christ and share anew in His death and resurrection.

Unless the Church can learn to identify itself with Christ in His death and resurrection, unless it can, on Palm Sunday, approach His victory through death, die with Him on Good Friday and rise with Him at the culmination of the Paschal Vigil, it cannot accomplish its mission, which is not only to proclaim the good news but to embody it and to make it the pattern of its corporate life, even as Christ Himself not only proclaimed the Gospel but was and is the Gospel.²⁰

Traditionally, the daily prayer of the church was said during Holy Week in an unadorned ancient form. In Morning Prayer the Invitatory and Venite (Ministers Edition, pp. 47-48) are not sung, and the opening verses (p. 46) may be omitted also so that the service begins with the Psalms (which was the most ancient practice). Traditionally the hymns too are omitted since they are a comparatively late addition to the Office. After the Psalms (and silence and psalm prayers), the Lessons are read, silence is kept, the Gospel canticle with the proper antiphon is sung, and the prayers are said.

Evening Prayer begins with Psalm 141; the Service of Light is omitted. As in Morning Prayer, the hymn may be omitted also to preserve the ancient form of the Office. Instrumental music is used only if the congregation cannot otherwise maintain the song.

THE SUNDAY OF THE PASSION

The liturgy for the first day of Holy Week is in two parts. It begins with a procession with palms as a dramatic prelude to the Eucharist; this memorable ceremony gives the nickname "Palm-Sunday" to the day. The service itself is a celebration of the Passion of Jesus Christ, a highlight of which is the reading (or singing) of the passion account of Matthew, Mark, or Luke. As a prelude to the reading of the passion, the procession with palms provides for an appropriate outburst of joy which does not lose sight of the solemn goal of Jesus' triumphal entry. He rides on to die. The somberness of the passion, which is the focus of Holy Week, is thus framed by the joy of the preparatory procession and by the greater joy of Easter which is its purpose and culmination.

THE SUNDAY OF THE PASSION: PROCESSION WITH PALMS

The service begins with a procession of the ministers and the congregation commemorating the Lord's entry into Jerusalem. (The procession with palms is as old as the fourth century and appears to have originated in Jerusalem). In the procession everyone carries palms or other branches. Ritually and symbolically the church becomes Jerusalem for the time of the service, and Jesus again enters his city. The past becomes present and the future is foreshadowed when Jesus will lead his people into the new Jerusalem, the heavenly city in which the Easter celebration will find its fulfillment.

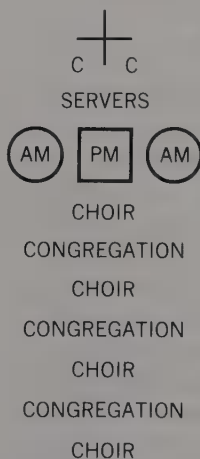
For the most dramatic effect, the congregation should gather in a parish house, the church basement, the porch of the church, or, if it is commodious enough, the narthex. From here the procession moves into the church. (The crowds met Jesus outside Jerusalem and accompanied him into the city.) A sufficient quantity of palm branches is placed ready for distribution as people gather for the service. Other branches, especially olive branches, may be used instead. (English churches commonly use pussywillow, yew, and boxwood.) The distribution of branches is completed before the service begins.

The ministers vest in albs or surplices with scarlet stoles and the presiding minister in a scarlet cope or chasuble. The ministers, with their assistants gathered around, begin the service from a place where they can be heard and from which the procession is easily begun. If it is necessary to begin in the church, the ministers may stand in front of the congregation in the

chancel or at the back of the church, the congregation standing and facing them.

The presiding minister says or sings the opening verse, salutation, and the collect (Ministers Edition, pp. 134-135), which set the focus for the meditation of Holy Week: “those mighty acts whereby you have given us life everlasting.” An assisting minister reads the Processional Gospel for the year (A, B, or C), telling the story of the first Palm Sunday.

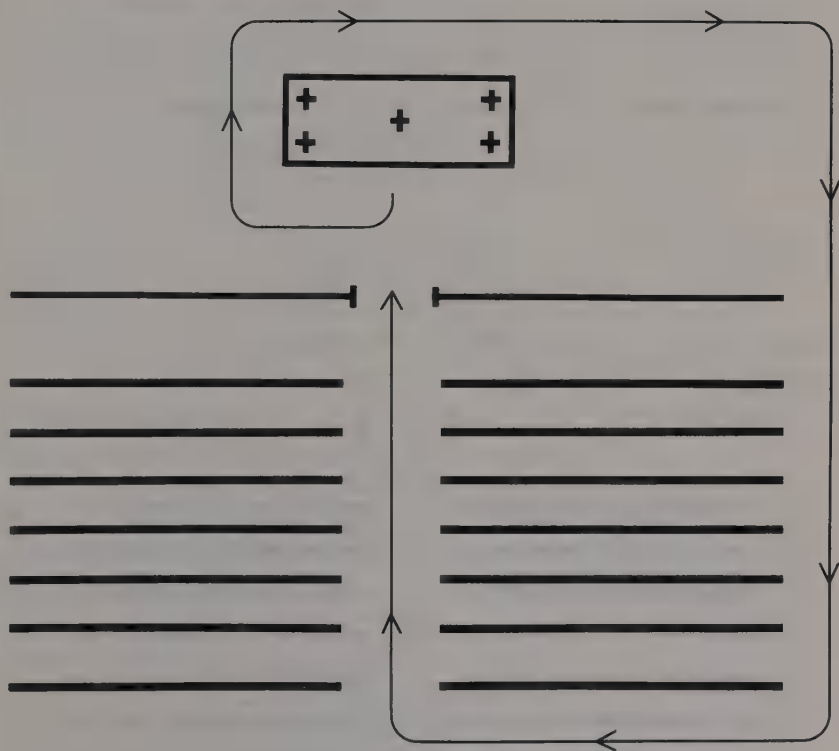
The congregation lifts up their branches and the presiding minister begins the thanksgiving. (The verse “Lift up your hearts” and its response “We lift them to the Lord” is used only in the eucharistic dialog.) An assisting minister sings or says the verse, “Let us go forth in peace,” and the procession into the church begins, or, if the congregation is already in the church, the procession through the church or around the church begins.



When there is a choir, dispersing its members in units throughout the procession results in more vital singing. Instruments such as trumpets may be used to assist the congregational singing. “All glory, laud, and honor” (Hymn 108) written by Theodolph, Bishop of Orleans while in prison, has been traditional at the procession since the ninth century. The choir may sing the stanzas of the hymn and the congregation the refrain. Other hymns may also be used if the procession is long. “Ride on, ride on in majesty,” “Hosanna to the living Lord,” “The Son of God goes forth to war,” and

“Onward Christian soldiers” are appropriate. The processional route may be around the outside of the church building or around the block before entering the church. Or it may simply be around the interior of the church. (Diagrams below and next page.) Even when the procession is entirely within the church, the congregation should be encouraged to join—especially the children. The ministers pause before the altar steps until all are in their places. The verse that is sung by the presiding minister, “Blessed is he who comes in the name of the Lord,” and the reply, “Hosanna in the highest,” echo the verse with which the procession began, “Blessed is he who comes in the name of the Lord,” and the reply, “Hosanna to the Son of David.” These two antiphons thus bracket the procession with palms. The ministers then go to their places.

PROCESSION WITH PALMS



OR

THE SUNDAY OF THE PASSION: THE HOLY COMMUNION

The procession with palms is the entrance rite of this Sunday. The Eucharist then begins with the salutation and the Prayer of the Day.

The Holy Communion for the Sunday of the Passion focuses on the Passion as the Gospel for the day. The usual acclamations before and after the gospel (“Glory to you, O Lord;” “Praise to you, O Christ”) are omitted on this day. The reading is announced: “The Passion of Our Lord Jesus Christ according to St. Matthew/Mark/Luke.” The Passion should be read by several readers who assume the chief roles, or it should be sung according to a setting composed for liturgical use. It must be carefully practiced. Because the reading is long (and pastors and congregations need to be encouraged to use the whole reading and not choose the abbreviated form), the congregation may sit for the reading. It has been traditional, however, for them to stand for the final portion—at Matthew 27:45; Mark 15:33; Luke 23:44. At the words telling of Jesus’ death (Matthew 27:50; Mark 15:37; Luke 23:46), it has been traditional for the reader to pause in silent meditation.²¹

The proclamation of the Passion must always be carefully prepared and rehearsed so that it is done with dignity and solemnity. It is more than a reading; it is a presentation of the drama of salvation.

The reading or singing of the entire Passion makes a long sermon undesirable at this service. A brief devotional commentary or homily may be more appropriate than the more usual sermon. In some cases, the sermon may be omitted altogether at this service.

The music should reflect the character of the service, which changes from the exuberance of the procession to the solemnity of the Passion. The Hymn of the Day, “A Lamb goes uncomplaining forth” (105), should receive special attention.

The Creed, a festive element in the service, is omitted in keeping with the solemnity of the day.

Eucharistic Prayer I is most appropriate for the Sunday of the Passion, but Prayer IV, with its vigorous review of the work of Christ, should be considered for use throughout the week. (With Prayer IV, “Holy, holy, holy Lord” is not sung.)

Hymns sung during the distribution of Communion should reflect the Passion.

After the service, some of the palm branches should be saved to provide ashes for Ash Wednesday of the following year. The people should be encouraged to take their branches home and keep them as a reminder through the year that they have participated in the procession and service with which Holy Week began. Customarily the branches are placed behind crosses or religious pictures.

MAUNDY THURSDAY

Before the fifth century there seem to have been no services on Monday, Tuesday, or Wednesday of Holy Week, and there has never been much of an attempt to reconstruct liturgically the day-by-day chronology of Holy Week. The emphasis has always been on the Passion as a whole. The emphasis continues to fall, as it always has, on the Sunday of the Passion and the *Triduum*, the three sacred days of Thursday, Friday, and Saturday—seen as one celebration—in which are commemorated the central events of Christianity. Each day of this triduum needs the other two to complete the account, the doctrine, and the proclamation. The preferred color of Maundy Thursday is the scarlet of Passiontide.

MAUNDY THURSDAY: THE CONFESSION AND ABSOLUTION

Ash Wednesday began with an extended confession of sins; the absolution was deferred until Maundy Thursday. The service for the Thursday in Holy Week therefore begins in an unusual way—with the sermon, which concludes with an invitation to confession and with the absolution and the sharing of the peace. All this is done before the Holy Communion begins, not simply as a novelty but to close off the time of repentance, to conclude the season of penitence with the long-awaited absolution, recalling the ancient practice of reconciling penitents on this day. Then with that done and the reconciliation of the church effected, the last three days of Lent begin, the most intense meditation upon the mystery of redemption: Maundy Thursday, Good Friday, Holy Saturday.

Moreover, the relocation of the sermon enables the preacher to deal with the various aspects of the theme of Jesus' love as a background for the entire service not just of one day but of three days.

If a hymn is sung before the sermon, it should not be elaborately done but should be the occasion only for the simple entrance of the ministers. There is no procession of the choir. It is in keeping with the spirit of the service to have the ministers enter in silence, the congregation standing. The presiding minister may wear a scarlet (or purple) cope for this part of the service.

The Instruction may be part of the sermon or it may conclude the sermon. After that, the congregation makes the confession for which it has been preparing throughout Lent. The appropriate form is the Order for Corporate Confession and Forgiveness (Ministers Edition, p. 318).

An assisting minister says, "Let us kneel and make confession to God." The people kneel (or sit if there are no facilities for kneeling) and confess "Almighty God, merciful Father, I, a troubled and penitent sinner confess to you. . . ." The presiding minister stands and addresses the congregation, "Almighty God in his mercy has given his Son to die for us. . . ." Those in the congregation may come forward and kneel before the altar. The presiding minister lays both hands on each person's head and addresses each in turn. "In obedience to the command of our Lord Jesus Christ, I forgive you all your sins." Each penitent responds, "Amen."

In very small congregations the form for Individual Confession and Forgiveness may be used (sections 3-6).

Following the pronouncement of forgiveness, the peace is exchanged. It is not repeated later in the service. When forgiveness has been pronounced individually, the minister may immediately help each person stand and exchange the peace with that person. If the congregation is large, several ordained ministers may be involved in the individual forgiveness and exchange of the peace. Thus penitents are reconciled to God and to each other.

MAUNDY THURSDAY: THE HOLY COMMUNION

The Lenten discipline having been concluded, the church now turns its attention to the most intense celebration of the cross and resurrection of Christ.

The ministers return to their places following the exchange of the peace and the presiding minister says the Prayer of the Day. The salutation may be omitted since the peace has just been exchanged. If the first Prayer

("Holy God, source of all love"), which speaks of the new commandment, is used at this point, the second prayer ("Lord God, in a wonderful sacrament"), ascribed to Thomas Aquinas and traditional for this day in the Lutheran liturgy, may be used as the post-communion prayer.

The emphasis of this service is not so much the anniversary of the institution of the Holy Communion as the new commandment of love; *Maundy* is an English form of the Latin word for commandment, *mandatum*. The over-arching theme of the day is Jesus' new commandment to "love one another even as I have loved you," a love sharply focused by the contrast of the betrayal which followed. Jesus' love is demonstrated both in his example of servanthood and in his gift of himself in Holy Communion.

It is best if one set of lessons serve all three years, for this set most adequately covers the themes of Maundy Thursday. The First Lesson is Jeremiah 31:31-34, the new covenant that God will write on the hearts of his people. The responsorial psalm is 116:10-17. The Second Lesson is 1 Corinthians 11:17-32, Paul's account of reconciliation and the Last Supper. The Gospel is John 13:1-17, 34, Jesus' washing the disciples' feet and giving the new commandment by word and example (Min. Ed. p. 138).

In response to the command of the Gospel, the washing of feet may follow (called sometimes "the Maundy"), as an exemplification of the servanthood that Jesus enjoins upon all who follow him. The use of this action provides a balance with the celebration of the anniversary of the institution of the Lord's Supper.

The group of persons (often twelve) to represent the congregation—perhaps the church council—should be selected beforehand so that they may be prepared to remove their footwear. A pitcher of water, a basin, and a towel may be placed ready for use in the washing of the feet, together with an apron or large towel for the presiding minister. Carpeting and hardwood floors should be protected with bath mats.

The presiding minister invites the group forward and may, if it has not already been done in the sermon, explain briefly the significance of the action, connecting it with Christian charity and service. The group sits on chairs placed near the altar; they remove their footwear. The presiding minister removes the cope or chasuble, stole (and surplice) and puts on the apron or towel. The minister kneels before the representatives, pours water over their feet into the basin, and dries their feet with the towel. Words are not used; nothing is said; but during the washing, "Where charity and love prevail" (126) is sung. Other hymns such as "Love consecrates the humblest act" (122), "My song is love unknown" (94), may be sung also. Assisting

ministers do not help with the washing; it is the presiding minister's task alone. When all in the group have received the ministration they return to their places. The minister again puts on the vestments.

The footwashing done, the Holy Communion continues with the Prayers. (The Creed, historically a festive element, is not used, in keeping with the solemnity of the time.) The peace, having been exchanged earlier, is omitted at this point. The liturgy of the Eucharistic Meal follows, beginning with the Offering and the Preface. The hymn, "O Lord we praise you, bless you, and adore you" (215) is appropriate during the distribution of Holy Communion.

MAUNDY THURSDAY: STRIPPING THE ALTAR

After all have received the bread and the cup, the canticle (39) is omitted. The post-communion prayer is said, either the alternate Prayer of the Day ("Lord God in a wonderful sacrament") or, if that was used earlier, "Pour out upon us the spirit of your love." Hymn 120, "Of the glorious body telling," is sung and during that hymn the sacramental vessels are cleansed and removed to the sacristy and the candles are extinguished. There is no benediction at this service, and after the hymn the congregation kneels, and the altar is stripped while Psalm 22 is sung or said. The psalm may be sung by the choir, but it is more effective if the psalm is sung or read by a single voice from the gallery, as if one were hearing the voice of Christ. The congregation should not be occupied with following the psalm in the books but rather watching the dramatic action of the stripping of the altar (which represents Christ) while listening to the words of the psalm. If Psalm 22 is to be used on Good Friday, Psalm 88, a lament in which can be heard the voice of Christ, may be used instead.

The stripping of the altar should proceed in a deliberate, orderly, unhurried fashion, with several persons carrying the items into the sacristy. It is usually best if the presiding minister gives the items to be removed to the assisting ministers and servers. The missal stand and altar book are removed. If there are altar flowers (in some places it is the custom to use flowers this once during Lent) they are removed. Candles are taken off the altar. The cross, if it is removable, is taken away. The fair linen and the paraments are removed.

No further words are said. There is no benediction, no postlude. Thus the continuity with the services of Good Friday and the Easter Vigil is suggested. It is all one extended service, from Thursday through Good Friday through the Easter Vigil. The church is left in semidarkness

and all leave the church in silence. Thus the transition is made from the eucharistic celebration to Jesus' crucifixion and death. Symbolically, Christ, stripped of his power and glory, is now in the hands of his captors.

There is a practical purpose to the stripping of the altar too. It is done so that the altar can be washed in preparation for Easter.

Traditionally, Evening Prayer is not said by those who participate in the evening celebration of the Lord's Supper on Maundy Thursday.

GOOD FRIDAY

In the larger Christian tradition the Holy Communion is not celebrated on Good Friday. Because of the triumphant, joyous tone inherent in the eucharistic action, such a celebration is inappropriate. There has been in some places a Lutheran custom of celebrating Holy Communion on Good Friday (chiefly in places influenced by the Reformed tradition), but the service often tended to become a kind of funeral service for the Lord, casting a pall of gloom over all the celebrations of the Holy Communion throughout the year and taking on a degree of sentimentality by shifting the focus of the service from the Lord and his cross to our grief at his death.²² Moreover, the logic of the continuing three-day celebration, which began on Maundy Thursday, suggests that the Holy Communion on Good Friday is unnecessary.

Seen as part of the larger celebration of the mystery of salvation, it is appropriate for Good Friday to be an austere time of reflection and intercession, as well as of the adoration of Christ, the sacrificial Lamb. This note of austerity does not, however, preclude the note of triumph as the final hymns indicate. The congregation gathers on Good Friday to *celebrate* the Lord's sacrifice on the cross.

It is most appropriate to hold this service in the afternoon near 3 p.m., the traditional hour of Jesus' death. Local circumstances may, however, indicate that another time is more suitable.

The altar is left bare of paraments, linens, and ornaments; it is not used at this service. The rite centers instead on one or more reading desks. If paraments are used at all—and they need not be—the reading desk might have a scarlet cloth. Black is permitted by the rubrics, but is less desirable. It is best not to vest the altar or the reading desks, lectern, or pulpit for Good Friday. The chancel, having been stripped on Maundy Thursday, is left bare until it is dressed for Easter.

Organ or other instrumental music should be restricted to the accompaniment of singing. If possible, the people should sing without

accompaniment. If the people bring offerings to this service, the gifts are received at the door and they are not presented at the altar.

The ministers vest in albs or surplices. It is inappropriate to wear additional vestments such as stoles, copes, or chasubles, for Good Friday is essentially a day without a proper color and only the basic garment—the alb—is worn.

GOOD FRIDAY: THE READINGS

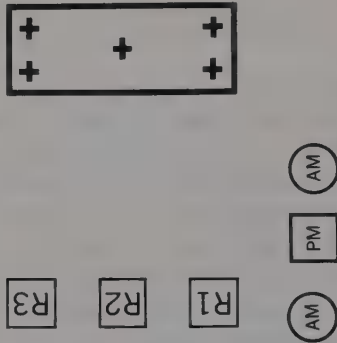
There is no opening hymn. The people stand as the ministers enter in silence and pause or kneel before the altar. (It has been traditional in some places for the ministers to prostrate themselves before the altar—to lie flat on the floor before it—or to kneel and touch the forehead to the floor.) Then they go to their places. The presiding minister says the Prayer of the Day (“Almighty God, we ask you to look with mercy on your family,” Ministers Edition, p. 139); the minister does not say “The Lord be with you” or “Let us pray.” The prayer stands alone; it is said, not intoned.

The First Lesson is read, followed by silence for prayer and meditation. Instead of a Psalm, Hymn 116 or 117, “O sacred head, now wounded,” is sung. It is a noble Lutheran contribution to the meditation upon the passion of our Lord. The liturgy calls for no Second Lesson, but the propers list Hebrews 4:14-16; 5:7-9, which might be added if a longer service is desired. (Hebrews 4:1-16 is read in the Daily Lectionary on Holy Saturday, however.) A Second Lesson is unnecessary and usually should be omitted so as not to detract from the Old Testament reading and from the reading of St. John’s Passion.

The Gospel is announced: “The Passion of our Lord Jesus Christ according to St. John.” The usual acclamations (“Glory to you, O Lord,” “Praise to you, O Christ”) are omitted as on the Sunday of the Passion. The Passion according to St. John should be read by several readers who assume the chief roles, or it may be sung according to a setting composed for liturgical use. Is it no accident that St. John’s Passion is read on Good Friday, for the account in the Fourth Gospel of the crucifixion stresses the victory of the cross. In St. John’s Passion the glory dominates.

Because of the length of the reading (and again, as on the Sunday of the Passion, pastors and congregations are to be encouraged to use the long reading and not opt for the abbreviated one) the congregation may sit. Some, however, may choose to stand throughout the entire reading. It has been traditional, however, to stand at least for the final verses, from John

19:23 on. At the words telling of Jesus' death, "he gave up his spirit" (19:30), the reader should pause in silent meditation.²³ Following the reading of the Passion, silence is kept for prayer and meditation. Then Hymn 111, "Lamb of God, pure and sinless," a metrical form of the Agnus Dei, may be sung.



THREE READERS OF THE PASSION

A brief sermon may be preached; this is not the service for extended proclamation. The sermon must not overshadow the proclamation of the gospel in the other parts of this service, especially in the reading of the Passion and in the action with the cross at the end of the service.

The Creed, a festive addition to the service, is not used, in keeping with the solemnity of the day.

GOOD FRIDAY: THE SOLEMN PRAYERS²⁴

The Bidding Prayer for the whole family of God (Ministers Edition, pp. 139-142) has been a traditional part of the Good Friday liturgy since early times. It is led by an assisting minister from a reading desk. The presiding minister says the prayers either from the chair or from a second reading desk. If the pulpit is not too large or too high, it could serve as the second reading desk.

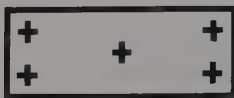
In traditional practice, the congregation stands for the bids and kneels for the silence and the prayer. If the silence is extended and if the prayers are read slowly and deliberately, the action of standing and kneeling and standing again need not seem too awkward. Another assisting minister (not

necessarily the one who reads the bids) may direct the action: "Let us stand," "Let us kneel." The congregation may kneel throughout the bidding Prayer. Where there are no facilities for kneeling, the congregation might sit during the entire prayer, which is more conducive to meditation. Some, nonetheless, may choose to kneel on the floor of the church.

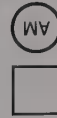
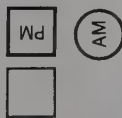
The first two prayers are for the church and its leaders. In the second bid, the Christian names of the president of the church body and the president of the district/synod are inserted. It is appropriate to bid prayer by name for the leaders of the various Christian communities, local or world-wide: e.g., "Let us pray for John Paul, Bishop of Rome; Athenagoras, the Patriarch of Constantinople; Donald, the Archbishop of Canterbury; for _____, the Presidents of the World Council of Churches; for Josiah, President of the Lutheran World Federation; for our pastors and other ministers; for all servants of the church; and for all the people of God."

The next three prayers are for the people of God (candidates for Baptism, Christian unity, the Jews). The next two prayers are for those who are separated from the faith (those who do not share the biblical faith, those who do not believe in God). The last two prayers are for the world (those in public office and those in special need). Finally, the nine prayers are summed up in the Our Father.

The Bidding Prayer, while containing no specific reference to the cross and passion makes clear the meaning of the crucifixion: "I, if I be lifted up, will draw all people to me." A traditional prayer at noon asks Christ that "all people may look to you and be saved." The traditional collect for Good Friday, moreover, prays for "your family." The cross draws all humanity together to Christ.

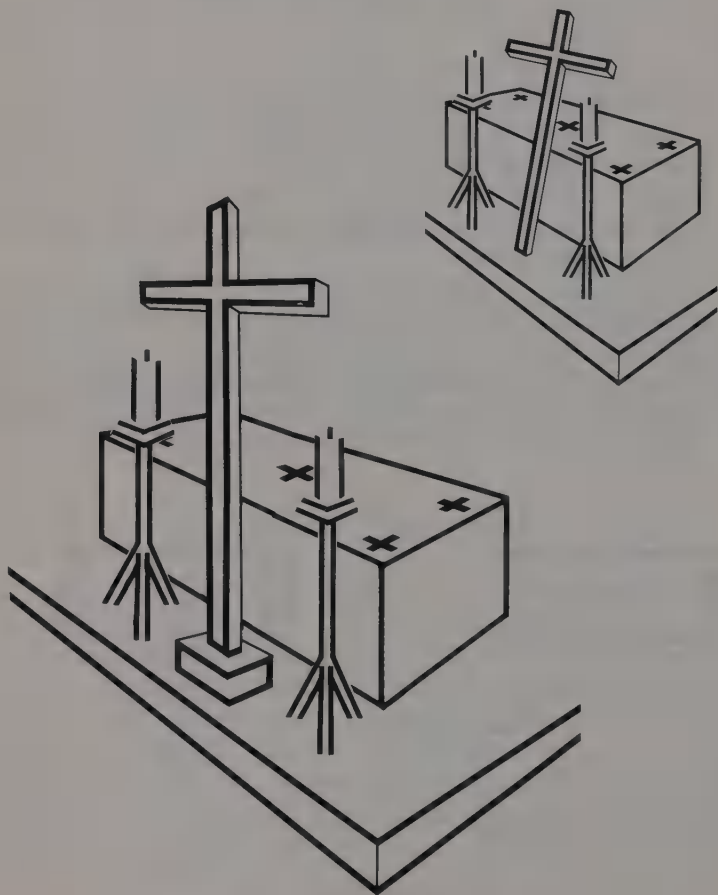


OR



GOOD FRIDAY: THE ADORATION OF THE
CRUCIFIED

A large, rough-hewn wooden cross should be provided for use in the final portion of the service. The cross may be placed in front of the altar before the service begins; tall, lighted candles may be placed on stands on either side of the cross. The cross may rest against the top of the altar or against the communion rail or it may be placed upright in a stand. It is more effective, however, showing more



clearly the divisions of the service, if the cross is carried in procession, following the Bidding Prayer. The cross may be kept in the narthex or sacristy or other convenient place. The presiding minister carries the cross into the church; the cross may be accompanied by two torchbearers. The verse and response is sung (to one of the psalm tones) or said as the procession begins; it is repeated as the procession is halfway to the altar; it is repeated again as the procession reaches the altar. The use of this verse at these three points (stations) in the procession corresponds to the stations with the candle in the Easter Vigil procession and to the entrance with the candle in the Service of Light at the beginning of Evening Prayer. The presiding minister stops to sing the verse each time, and, if feasible, the cross is lifted each time the verse is sung. After the third station, the cross and the torches are set in front of the altar. When the cross is leaned against the altar or altar rail, care must be taken that it is secure and will not slide.

If there is no procession, the verses are simply sung or said in sequence.

The adoration of the crucified (as the Taize liturgy calls it) is not unlike the homage paid to a sovereign at a coronation. The cross is a throne, and the people show allegiance to Christ and his rule as they kneel before the sign of salvation.

Silence is kept for meditation on the mystery of the crucified Savior, the mystery of redemption. The congregation may come forward to bow before the cross, to touch it, or to kiss it as a further sign of devotion.

The final theme of the Good Friday Service is not lament but triumph. One or both of the ancient hymns for Good Friday by Venantius Fortunatus (530-609)—“Sing, my tongue, the glorious battle” (Hymn 118); “The royal banners forward go” (Hymn 124 or 125)—are sung to extol the victory of the cross of Christ.

The concluding verse and response echoes the note of confidence:

We adore you, O Christ, and we bless you.

Because by your holy cross you have redeemed the world.

There is no benediction. As on Maundy Thursday, the Good Friday liturgy is to be understood as part of the three-day celebration of the cross and resurrection, that reaches its climax in the Easter Vigil. The services of Holy Week must not be understood to be simply commemorations of historical events; they are most of all stages in the cumulative celebration of one unitive event—the cross and resurrection of Jesus Christ.

The ministers leave in silence. The cross remains in its place, the candles burning by it until the last worshiper has left the church. The congregation

should be encouraged (at a time other than the end of the service: the mood must not be spoiled by announcements) to remain as long as they can for prayer and meditation.

Traditionally, Evening Prayer is not said by those who participate in the afternoon or evening liturgy of Good Friday.

THE VIGIL OF EASTER

The climax of the sacred triduum that began on Maundy Thursday is reached in this service which abounds in archetypal imagery that evokes responses from deep within the human psyche: darkness and light, death and life, chaos and order, slavery and freedom. The cross is vindicated as the Lord's throne (already prefigured on Good Friday), and the fullness of salvation finds expression—creation and redemption, old covenant and new covenant, Baptism and Eucharist. Through the word, the sacraments are revealed as symbols of God's salvation of humanity. This most holy night is the solemn memorial of the central mystery of salvation—Christ's saving death and mighty rising.

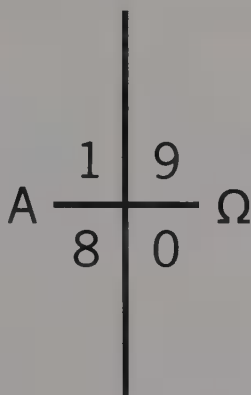
Anciently, the Vigil was a watch through the night for signs of the rising dawn. The service should be scheduled so that it extends into Easter Day, but variations are possible to meet local needs for, liturgically, the day begins with sundown. The entire Vigil may begin just before dawn on Easter Day; the first three parts (Service of Light, Service of Readings, Service of Baptism) may be celebrated on Easter Eve, leaving the Holy Communion for Easter morning; the Service of Light may be celebrated prior to the Holy Communion on Easter morning, in which case, Hymn 146, "Rejoice, angelic choirs, rejoice," may replace the Easter Proclamation, the Exsultet (Ministers Edition, pp. 144-146).

The church is prepared for Easter with white (or gold) paraments and with flowers. The ornaments are replaced on the altar and elsewhere in the church. The lighting should be managed so that prior to the Gloria in Excelsis the Easter decorations are not obvious.

The usual preparations for Holy Communion are made. The font or the ewer is filled with water; a small bough of evergreen is placed ready for use by the font for the renewal of baptismal vows. The stand for the paschal candle is centrally placed in the approach to the altar and decorated with flowers and plants at its base.

The paschal candle may be prepared prior to the service by incising in it a cross, the Greek letters alpha and omega, and the numerals of the current year. The traditional words while doing this are: "Christ yesterday and

today [cross]; the beginning and the end [Alpha and Omega]; his are all times [1] and all ages [9]; to him be glory and dominion [8], through all the ages of eternity [0]. Amen." Thus the candle becomes a sign of the presence of Christ with his people, bearing his sign and title. This candle, which burns near the altar throughout the Great Fifty Days, represents the risen Lord shining in the splendor of his resurrection. In some liturgies, five grains of incense (representing the five wounds of Christ) are inserted into the incised cross at this point. The *Lutheran Book of Worship* rite suggests doing this during the Easter Proclamation, which was the more ancient place for the action.



EASTER VIGIL: THE SERVICE OF LIGHT

The first part of the Great Watch centers around light, the first work of the Creator, the visible token of Christ, who proclaimed himself the Light of the world and who at Easter arose, shining as the dawning sun, conquering forever the dark night of sin.

As on the Sunday of the Passion, for optimal effect, the congregation should gather in a place other than the church—in a parish house, the church basement, the porch of the church, or, if it is commodious enough, the narthex. Each person is given a candle. If the people assemble in the church, the building is kept as dark as practicable.

The ministers and their assistants, wearing purple vestments (stoles and copes), begin the service from a place near where the fire is to be kindled,

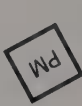
where they can be heard and from which the procession is easily begun. If it is necessary to gather in the church, the service is begun just inside the door. The congregation stands and faces the ministers.

A large fire may be built on the ground or in a large brazier filled with light, dry kindling. As at creation light came into the darkness, so at the beginning of the celebration of the new creation a fire is kindled in the darkness. The fire may be struck from flint and steel or from a match. A real fire should be kindled so that all the people can see it; it is not enough simply to strike a match and light the paschal candle. The assisting minister who is to bear the paschal candle in the procession, lights it from the large fire (a taper may be necessary to do this) while the presiding minister says, "May the light of Christ, rising in glory, dispel the darkness of our hearts and minds."

As the children of Israel were led by a pillar of fire from slavery to freedom in the promised land, so the church is led from the slavery of sin to the glorious liberty of the children of God in the heavenly land of promise. Again, a pillar of fire, the candle, leads the way. The procession forms: the paschal candle carried by the assisting minister goes first, followed by the congregation and the choir, the servers, and the ministers. (If incense is used, the thurifer precedes the candle.) The route of the procession may be around the outside of the church building or around the block before entering the church; or it may go directly down the center aisle to the chancel. A lengthy procession is desirable.

As the procession sets out, the assisting minister who carries the candle, lifts it high and sings "The light of Christ." At the church door, or halfway to the destination if the procession is entirely within the church building, the assisting minister again lifts high the candle and sings on a higher pitch, "The light of Christ." Those in the procession light their candles from the paschal candle and the light is shared with the congregation. The assisting minister, arriving at the stand for the paschal candle before the altar, turns and faces the congregation and sings a third time on a still higher pitch, "The light of Christ." The paschal candle is then placed in its stand.

Standing by the paschal candle, the assisting minister by the light of the candle sings the Easter Proclamation, the Exsultet. It is a grand and ancient song of praise, inviting first heaven then earth, then the church and this congregation to join in the praise of God. In thanksgiving significant biblical events are recalled—Adam, the Passover, the Exodus, and the resurrection. "This is the night:" time is erased and the past events live again and we are present at them all. The mystery of the candle, the light of which is not dimmed, no matter how much it is divided, is made a source of

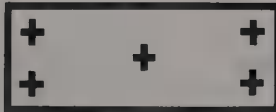


READING DESK

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OR



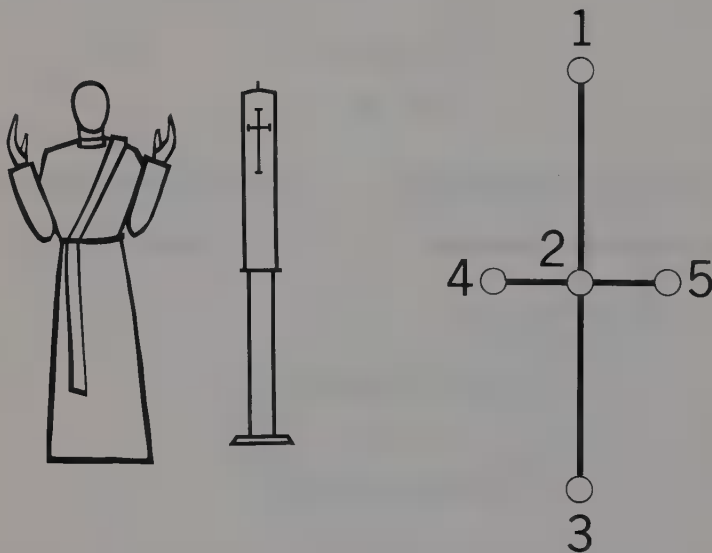
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SINGING THE EASTER PROCLAMATION

instruction for us in the blessedness of generosity and self-sacrifice.

The biblical gesture of prayer, hands uplifted and outstretched, is appropriate during the singing of the Easter Proclamation. It is almost essential to *sing* this grand song to convey the spirit of exaltation in the text.²⁵ It should be assigned to an assisting minister who is able to sing it. If a reading desk is used for the Proclamation, it should be positioned in such a way that the minister who sings the Proclamation is facing the paschal candle. All of the ministers stand around, facing the candle, the focus of attention, for it is the light of Christ.



Two forms of the Easter Proclamation are provided. In the longer form (translated from ancient sources by Brian Helge), toward the end, five grains of incense are fixed in the candle. Commercially produced paschal candles usually have the cross, alpha and omega, and part of the date painted on them, with five holes made for the incense and five red wax nails to hold the incense in place. The number five represents the five wounds of Jesus: hands, feet, and side. It is further testimony to the fact that ritually the paschal candle becomes Christ. Then tapers are lighted from the paschal candle to light the other candles and lamps in the church—around the altar, on wall brackets, on window sills—as the Easter Proclamation continues. Slowly as the light spreads, the church emerges from the darkness and creation is experienced anew.

A brief form of the Easter Proclamation is provided also. When this form is used, other candles and lamps in the church are lighted from the paschal candle at the conclusion of the Proclamation.

When the Proclamation is finished, the people extinguish their candles and sit down. A few of the lights of the church may be turned on for the readings which follow, but it should not yet be bright.

EASTER VIGIL: THE READINGS

The focus of the service now turns from creation to Holy Baptism, and the people sit to hear the readings and to meditate on the meaning of the experience of Israel and of the church. The second part of the great vigil centers around water, an element which threatens death but is an essential ingredient of creation. Our forebears went safely through the water to new life, but their enemies drowned in it. So we pass through the waters of Baptism to drown sin and come out washed and made new children of God.

The readings present a review of the whole history of salvation. The readings should be done in semidarkness, but sufficient illumination from candles or other sources must be provided at the reading desk and for the presiding minister.

Twelve readings are provided. Consideration should be given to using them all, but according to local circumstances it may be desirable to reduce the number to seven (the holy number) or to four (the number of readings in the Roman Catholic Easter Vigil). The first lesson, the story of creation, and the fourth lesson, the story of the Exodus, are always read, and *Benedicite, Omnia Opera* ("All you works of the Lord, bless the Lord," Ministers Edition, pp. 151-152) is always sung after the last lesson.

Several assisting ministers should share in the reading of the lessons. The lessons should be introduced simply, "A reading from _____." The citation of chapter and verse is unnecessary. When the reading is concluded, the reader simply sits down. After each lesson (and the canticle, if one is appointed) silence is kept for meditation. As always, this needs to be unhurried, giving ample time to reflect devotionally upon each reading. The silence is concluded by the presiding minister praying the appointed prayer. The congregation may sit throughout the service of readings, but, especially when there are many lessons, it is helpful to stand for the prayers.

The first lesson, Genesis 1:1-2:2 (or 1:1-3:24), tells of creation, now renewed in Christ. At the first creation, the Spirit of God moved over the waters bringing order from chaos, and creation began with the coming of

light into the darkness. In the cross and resurrection of Christ the new creation begins, and it is continued in each Baptism. This lesson is the first of the four in the Roman Catholic rite.

The second lesson, Genesis 7:1-5, 11-18; 8:6-18; 9:8-13, tells of a foreshadowing of Baptism—the great flood. This old Testament “type” or antecedent is used in 1 Peter 3:19-22.

The third lesson, Genesis 22:1-18, Abraham’s sacrifice of Isaac, is a foreshadowing of the sacrifice of the Son of God and suggests the death that Baptism effects.

The fourth lesson, Exodus 14:10-15:1a (or 13:17-15:1a), is the story of Israel’s deliverance at the Red Sea, a foreshadowing of the deliverance through the waters of Baptism. This lesson with the canticle which follows tells of the destruction of Israel’s enemies, just as Christ has triumphed over the powers of evil and now enables us to share his victory. This is the second lesson in the Roman Catholic Easter Vigil. The continuation of the reading, the Song of Moses and Miriam, from Exodus 15, is sung by the congregation or choir.

The fifth lesson, Isaiah 55:1-11, tells of salvation freely offered to all and gathers several biblical themes: water, Eucharist, the everlasting covenant, conversion, the word of creation.

The sixth lesson, Baruch 3:9-37, is a message of hope to a conquered people: obedience brings life. The latter part of the reading centers on the creator who commands the light and who shares his wisdom with his people. The baptismal way of death and resurrection is God’s gift of wisdom.

The seventh lesson, Ezekiel 37:1-14, tells of the valley of dry bones; their restoration to life foreshadows the resurrection.

The eighth lesson, Isaiah 4:2-6, tells of God’s presence in a renewed Israel, washing his people with cleansing water. In the church Christ’s presence is known by his baptized people. This lesson is third in the Roman Catholic Easter Vigil. The reading is followed by the Song of the Vineyard (Isaiah 5:1-2a, 7a) in which Israel is seen as God’s vine, chosen and cared for by him.

The ninth lesson, Exodus 12:1-14 (or 1-24), tells of the institution of the Passover, the festival of deliverance and preparation for the Christian Passover in which Christ the Lamb of God is sacrificed and is shared in the eucharistic meal.

The tenth lesson, Jonah 3:1-10, tells of the instantaneous and complete conversion of Ninevah after the preaching of Jonah. The lesson calls up the whole Jonah story and points to baptismal repentance for all people.

The eleventh lesson, Deuteronomy 31:19-30, is the stern warning which Moses gave to God's people, having set before them the law and the covenant of God. The reading is a preparation for the renewal of the baptismal vows and that covenant which demands of us faithfulness, obedience, and loyalty. This lesson is the last of the four in the Roman Catholic rite. The Song of Moses is sung following the reading, celebrating the power and faithfulness of the God of Israel.

The twelfth lesson, Daniel 3:1-29 (plus Additions to Daniel 46-50, 91-96, from the Apocrypha),²⁶ tells the story of the three young men who were thrown into the blazing furnace and whose survival is thought by the church to foreshadow the resurrection. The optional verses are from that section of Daniel contained in the Apocrypha, from the Greek translation of the Old Testament that supplements the Hebrew text of Daniel.

After the last lesson, there is no silence or prayer. The canticle *Benedicite, Omnia Opera*, the song the three young men sang in the blazing furnace, according to the Greek text of Daniel, is sung by the choir, a cantor, or the congregation. The canticle serves as a processional hymn during which the assisting minister carries the paschal candle to the font. The other ministers follow.

EASTER VIGIL: THE SERVICE OF HOLY BAPTISM

The great Vigil of Easter, which moves from darkness to light, from death to life, is the most appropriate time of the year for the Baptism of adults and children. Every effort, therefore, should be made to have candidates for Baptism at this service. When there are candidates for Baptism, they gather at the font with their sponsors and parents. The font is the womb of the church. As the Spirit once moved upon the Virgin Mary so that she conceived and bore the Son of God, so now we ask that in this font the church may bear new children of God.

At the font, the candidates are presented to the presiding minister who then addresses the candidates and sponsors and parents. The prayers are omitted, and the presiding minister says the Thanksgiving for water:

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Holy God, mighty Lord, gracious Father. . . .

The Thanksgiving is especially effective at the Easter Vigil, for it gathers

many of the Old Testament types that were presented in the lessons and puts them together with New Testament uses of water in the ministry of John the Baptist and of Jesus.

At the end of the second paragraph, “baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,” the presiding minister may with the hand divide the water in the form of a cross to suggest the parting of the Red Sea at the Exodus as well as the four quarters of the earth to which the church is sent in its mission.

At the words, “Pour out your Holy Spirit . . .,” the minister may breathe on the water in the form of a cross, as a sign of the Holy Spirit (the breath of God) moving over the water at creation.

The last paragraph of the Thanksgiving makes sense as it stands even when there are no candidates for Baptism, but some may choose to alter the next to last sentence to “Wash away the sins of all those who are cleansed in this font and bring them forth as inheritors of your glorious kingdom.” As that sentence is read, it has been customary to lower the bottom of the paschal candle into the water in the font as a sign of Christ’s death and resurrection. The candle is symbolic of Christ who goes into the water of death and emerges with new life; so those who are made his by Baptism drown the old Adam and rise as new people. Christ’s disciples thus follow where he has led the way—through Baptism and through death. The candle may be lowered once, at the words, “Wash away the sin of all those . . .,” or it may be lowered three times, at the words, “Pour out your Holy Spirit,” “give new life,” and “cleansed by this water.” Or, the candle may be lowered into the font in silence at the end of the prayer.



The presiding minister then calls for the renunciation of evil and the profession of faith. If there are no baptisms, the address might be expanded to introduce the renewal of the baptismal promises:

Sisters and brothers, on this most holy night the church keeps vigil, awaiting the glorious resurrection of our Lord Jesus Christ. The Apostle teaches us that by baptism we were buried with Christ and lay dead in order that as Christ was raised from the dead in the splendor of the Father, so we should set our feet on the new path of life. Therefore, now that the struggle of Lent is over, let us renew the promises made at our baptism. I therefore ask you. . . .

Whether there are baptisms or not, the whole congregation should participate in the renunciation and profession at this service. It is the yearly occasion of the renewal of the baptismal vows. While Baptism is permanent and indelible and lasts forever, we need daily to return to that covenant in confession and regularly to renew the faith we profess.

During the creed, using an evergreen bough (showing eternal life) the presiding minister sprinkles water from the font in the direction of the congregation three times as a sign of forgiveness and reconciliation. Or, the presiding minister may dip the hand in the water and sprinkle the congregation, or, the assisting minister might draw water from the font and carry it in a bowl into the midst of the congregation so that the presiding minister might sprinkle the people.

If there are baptisms, the presiding minister baptizes each candidate and, remaining at the font, lays both hands on the head of each and prays for the Holy Spirit, seals each candidate with the cross, and, if it is the custom of the parish, gives the candle and white robe to each.

A litany is sung as those who have been baptized return to their places and the ministers go to their places for the Holy Communion. The litany traditionally sung at this point as the procession returned to the altar was the great Litany of the Saints, telling of the cloud of witnesses into which we have been baptized. But the Lutheran revision of that Litany does not invoke the saints, and it is too penitential a prayer for Easter. The Litany from Evening Prayer is less penitential and therefore more appropriate, but since these concerns will be repeated in the prayers of intercession in the Holy Communion, this may seem a duplication. The abbreviation of that litany from the beginning of the Holy Communion, "In peace let us pray to the Lord" (Ministers Edition pp. 196, 234, 270), is most appropriate, and using this Litany in procession as the ministers go to their places recalls its

original purpose in the entrance rite. Another litany, which invites the whole creation to lift up its voice in thanksgiving is:

O give thanks to the Lord, for he is good:

For his mercy endures forever.

Who has loved us from all eternity:

For his mercy endures forever.

And remembered us when we were in trouble:

For his mercy endures forever.

Who for us and for our salvation came down from heaven:

For his mercy endures forever.

And was made flesh of the Virgin Mary and became man:

For his mercy endures forever.

Who by his cross and suffering has redeemed the world:

For his mercy endures forever.

And washed us from our sins in his own blood:

For his mercy endures forever.

Who on the third day rose from the dead:

For his mercy endures forever.

And has given us the victory:

For his mercy endures forever.

Who ascended on high:

For his mercy endures forever.

And opened wide for us the everlasting doors:

For his mercy endures forever.

Who is seated at the right hand of God:

For his mercy endures forever.

And ever lives to make intercession for us:

For his mercy endures forever.

Glory to the Father, and to the Son, and to the Holy Spirit:

As it was in the beginning, is now, and will be forever. Amen.

For the gift of his Spirit:

Blessed be Christ.

For the catholic church:

Blessed be Christ.

For the means of grace:

Blessed be Christ.

For the hope of glory:

Blessed be Christ.

For the triumphs of his gospel:

Blessed be Christ.

For the lives of his saints:

Blessed be Christ.

In joy and in sorrow:

Blessed be Christ.

In life and in death:

Blessed be Christ.

Now and unto endless ages:

Blessed be Christ.

Blessing and honor and thanksgiving and praise, more than we can utter, more than we can conceive, be to you, O holy and glorious Trinity, Father, Son, and Holy Spirit, by all angels, all humanity, and all creatures, forever and ever.

Amen.

If the sacrament is not to be celebrated until morning, the Litany is not sung, and after the renewal of the baptismal vows, the people leave the church in silence.

EASTER VIGIL: THE SERVICE OF HOLY COMMUNION

The ministers change into white or gold vestments and having arrived at their places by the altar, an assisting minister intones "Glory to God in the highest" and the congregation continues the hymn of praise. This grand song marks the dramatic transition from darkness to light, the moment when the church is fully illuminated. The contrast should be swift and striking. As the hymn of praise is sung, bells are rung (both the tower bells and hand bells), trumpets and other instruments may accompany the organ, veils are removed from crosses, statues, pictures.

For all of its excitement, this Vigil Eucharist should remain relatively simple in form and style. The more solemn and festive celebration of the Holy Communion is left for later in the morning of Easter Day. "Worthy is Christ," the Easter hymn of praise, is reserved for the Easter morning service. "Glory to God in the highest" is appointed for the Vigil because of its traditional place here in the festival services of Holy Communion and to prevent its loss in view of the popularity of "Worthy is Christ." The sequence hymn (137) is not sung until the Easter morning service, and with the return of Alleluia, the banner bearing that word which was put away on Shrove Tuesday may be brought back into the church during the singing of the sequence hymn with its alleluias.

Because of the instructional character of the Service of Readings and of the proclamation of the Gospel in the Exsultet and baptismal service, the sermon may be omitted at the Vigil Eucharist. The Creed is not said after the Hymn of the Day at the vigil because a creed was already used at the baptismal service.

Easter hymns are appropriate during the communion. Psalm 136, the "great Hallel," used by the Jews at Passover, may be sung as the post-communion canticle. The traditional post-communion prayer is "Pour out upon us, O Lord, the Spirit of your love."

After the service, the congregation may share a meal or refreshments elsewhere in the church building. The candles distributed at this service should be taken home and lighted at the family meal on Easter Day and as long as they last through the Great Fifty Days.

Traditionally, Morning Prayer is not said by those who participate in the Easter Vigil.

9

CELEBRATING THE PERSONAL LIFE

All societies have “rites of passage” to assist their members through times of growth and crisis. The church too has provided for liturgical celebration of various stages of human growth and maturation. This liturgical attention is more than merely taking notice of the stages of growth and life; it is a way of helping people pass the thresholds of human experience by giving them the support of the community which assists in the process of growth. The words dramatized in liturgy are powerful words.¹

Each life has many beginnings. In a Christian understanding, every celebration of the times of beginning in the personal life of faith should acknowledge God’s initiative and express our response. The two movements—God’s action and our response—are intertwined in such a way that although we can examine them separately, in our experience they run together.

CONFIRMATION: MEANINGS

The rite of Holy Baptism in the *Lutheran Book of Worship* has reintegrated the laying-on of hands and the invocation of the Holy Spirit in the baptismal action. The washing in water and the sealing with the Spirit are one action, complete in itself, which is the foundation of the Christian life. Nothing can be added to Baptism, except a life of growth and maturation in the faith which flows the sacramental waters, the daily dying and rising that Luther speaks of in the *Small Catechism*.

Since the Reformation, the Lutheran Church has preserved the rite of

Confirmation, but the rite has been variously understood. Confirmation has been seen as a time of instruction in the essentials of the faith as set forth in the *Small Catechism*. It has been seen as a means of church discipline by which one surrenders oneself to Christ and submits to the church's rule. It has been seen as a quasi-sacrament which added to Baptism the fuller presence of the Holy Spirit and which bestowed church membership on the recipient who now was entitled to receive Holy Communion and enter upon the undefined "spiritual privileges" of the church. It has been seen as the subjective acceptance of Christ as personal Lord, a decisive conversion experience. It has been understood as the completion of an educational course, a kind of graduation ceremony. There was no one understanding which could be shown to be distinctively "Lutheran."

As theology and liturgy in the twentieth century came to rediscover and emphasize the importance of Baptism, a reexamination of Confirmation was required also. What, in fact, was the role of this rite in the modern church? In 1970 a Joint Commission on the Theology and Practice of Confirmation, representing the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church—Missouri Synod, issued its report to the churches. It defined Confirmation as a process, a ministry:

Confirmation is a pastoral and educational ministry of the church which helps the baptized child through Word and Sacrament to identify more deeply with the Christian community and participate more fully in its mission.

Thus the Confirmation ministry is a continuing obligation of the church to each member.

In the past, the practice of many congregations tended to belie the official understanding of Baptism as the sacrament by which one enters the church. Baptisms were often done in a hasty way, either after the service when few but the family were present, or done half apologetically as an intrusion into the normal service. Baptism, it seemed, was for babies. Confirmation, on the other hand, was for young people who were about to enter adulthood, and the act could easily become a time of considerable emotional and spiritual importance. Then, when one was confirmed, one could receive Holy Communion and perhaps vote in the congregation.

In the practice of Confirmation, therefore, great care must be taken that Confirmation neither implies joining the church nor overshadows Baptism. It is an affirmation of Baptism, a way of saying "Yes" to Baptism. It is not therefore an unrepeatable, once-for-all act but something that can be

done at several points in one's life. The liturgy of Holy Baptism opens the way toward an increased awareness of the lifelong implications of the baptismal event, the daily dying to sin and rising to new life in Christ. Holy Baptism is a significant event not only for the candidates themselves but also for the whole baptized people of God. The members of the congregation are the real sponsors in Baptism, and therefore periodic baptismal services also serve as a reminder of their commitment and provide an opportunity for them to affirm the covenant which God made with them in Holy Baptism.

The service of Affirmation of Baptism draws together three occasions—confirmation, reception into membership of Christians from other denominations, and the restoration to membership of those who have lapsed from participation in the life of the church. These three occasions have a common point of reference in the affirmation of God's gift in Baptism. In each case, a public profession of baptismal faith in the presence of the congregation is appropriate, and in each case also instruction in the teachings of the Lutheran Church will have preceded the service.

The reception of members in good standing from other Lutheran congregations through letter of transfer is properly done in a simple ceremony which acknowledges the community of the total Lutheran family. Those who transfer membership from one Lutheran church to another do not need to make an Affirmation of Baptism every time they move. It is appropriate to read their names before the prayers of the Eucharist and to pray for them in the prayers, thanking God for his gifts and asking for the enrichment of the congregation through them. New members could appropriately present the bread and wine for the Eucharist that day and serve as assisting ministers or readers of the first and second lessons.

First communion is theologically and liturgically unrelated to Confirmation. No form is provided to mark the occasion, for the gift of Communion is the birthright of the baptized. First communion is the occasion when the privilege granted in Baptism is first exercised. Its essence is sharing the eucharistic bread and cup, and that experience must not be blurred by loading it down with embellishments such as public catechesis and examination, vows, white robes, or group songs. The introduction of such things suggests that the person is acquiring a new status in the congregation. Rather, those receiving Holy Communion for the first time are remembered in the prayers, and they come to the altar with their families at the appropriate time to share in the family meal of the people of God.

If the congregation permits children at a certain age or grade in school to

come to communion, several people will perhaps receive Holy Communion for the first time on one day. On that occasion, it is appropriate for the pastor to welcome them, either as part of the sermon or just before the Prayers in which a special section should be added for those who commune for the first time.

It is perhaps desirable for children to come to first Holy Communion not as a class but when they choose, when they, together with their families and the pastor, feel that they are ready to share in the sacrament. Admission to the Lord's Table should be as natural for the baptized as is coming to the dinner table in the family. No formal public notice of the event need be made at all, but an informal welcome by the pastor after the service is desirable and a family celebration, such as a dinner, is appropriate.

In most cases, children are baptized because they are born into families of the congregation. When this is not the case, as soon as children begin to participate in the life of the congregation, "foster families" should be found who will "adopt" the children of nonmembers.

CONFIRMATION: PREPARING FOR THE SERVICE

A traditional time of Confirmation in many parishes is Pentecost, which ties the rite to the festival of the Holy Spirit. (The older tradition was Confirmation on Palm Sunday in preparation for the Easter Communion.) Confirmation on Pentecost overshadows that great festival of God the Holy Spirit and makes the Confirmation itself a kind of graduation into the summer doldrums when most congregations curtail their activity and when many people vacation. Instead, a more suitable time for Confirmation is in the fall at the beginning of the activity year of the congregation. Then those who affirm their Baptism have immediate prospects of service and responsibility. They face an active church instead of one that is preparing to leave for vacation, and Confirmation seems less like a graduation.

The public examination of candidates has largely disappeared from Lutheran practice, although it was once common. It was often perfunctory and meaningless with questions and answers all carefully memorized beforehand. But the value of having a congregation listen to some questions and answers regarding the faith would be useful in teaching the congregation again the fundamentals of the faith. Some kind of public review of the fundamentals of Lutheran Christianity should be arranged at a time prior to the Affirmation. It need not be done at a service of the congregation and might be a presentation of the *Small Catechism* with comment and interpretation.

This public review of the faith of the church might be held on Holy Cross Day (September 14), or the Sunday nearest to Holy Cross Day, and the Affirmation on All Saints' Sunday.

Prayer vigils have been revived in recent years in various places. The Easter Vigil is the primary liturgical form that this takes, but the confirmation class with parents and sponsors might gather in the church the night before the confirmation service. A prayer chain might be set up so that each member of the class—supplemented by others, such as parents, sponsors, lay leaders—is assigned a period of time (perhaps a quarter-hour) for prayer. The chain is kept going for several hours or even through the night until the time of the service the following day. It is not unreasonable for an entire class to maintain a prayer vigil throughout the night, for young people enjoy staying up all night, as at high school graduation, and a carefully arranged program of prayer and refreshments could be maintained, beginning the evening before and continuing until the time of the service.

The class could make a banner with a motto or symbol on it to carry in the procession at the service of Affirmation.

AFFIRMATION OF BAPTISM: THE SERVICE

Affirmation of Baptism follows the sermon and the Hymn of the Day in the Holy Communion. A hymn, especially a hymn related to Baptism and/or the Holy Spirit, is sung. It functions as the Hymn of the Day. As the hymn is sung the candidates gather before the congregation.

After the hymn, the congregation sits down; the candidates remain standing. A lay leader of the congregation, such as the president or vice president of the church council, presents the candidates to the presiding minister, who for this service should be the pastor of the congregation. If only one or two candidates are presented, their names may be read at the beginning of the statement: "Ann Watts and Lazlo Riley have been instructed in the Christian faith. . . ."

A lay leader of the congregation presents those from other denominations who are to be received into membership in the Lutheran Church. The pastor's welcome makes clear that they are already by Baptism members of the "One Holy, Catholic, and Apostolic Church" and now are to become more particularly members of the Lutheran family.

A lay leader of the congregation presents those who desire again to participate actively in the life of the church. The pastor's welcome of them indicates that God is faithful to the covenant of Baptism and that these

people now return again to acceptance of that covenant. As Luther says in the *Large Catechism*, "Baptism remains forever. Even though we fall from it and sin, nevertheless we always have access to it."² Restoration to membership is often a delicate matter, and the leaders of the service must be careful not to embarrass those who are being restored.

When all the candidates have been presented, the service continues with the introduction to the renunciation of evil and the profession of faith, which is the same as that done in Holy Baptism. If there are only a few candidates, it may be desirable for the entire congregation to join them in the renunciation and profession. It is usually more desirable, however, for the candidates alone, in the hearing of the congregation, to profess their faith. The congregation must of course be told either by the minister or by the service bulletin, if they are to join the candidates.

The Prayers are said, which constitute the prayers of the service of Holy Communion. They are led by an assisting minister. After the petition "that they may be brought to the fullness of your peace and glory," other intercessions for the unity of the whole church, the nations, and those in need should be added. Each additional intercession ends with the formula "Lord, in your mercy" and the congregational response, "Hear our prayer." The presiding minister concludes the prayers and the congregation sits down.

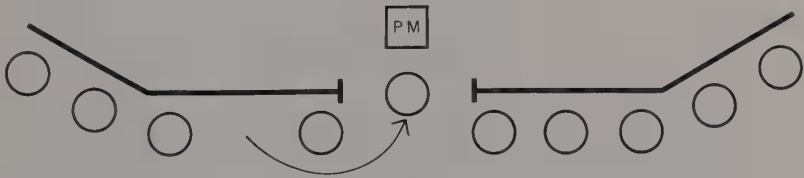
The candidates remain standing for the address and answer. The address is a suggested form of commitment. The candidates may prepare their own statement under the guidance of the pastor, and they may also formulate their own answer. The statement of commitment and response might be written by the candidates as a part of their instruction and preparation for the Affirmation of Baptism, a kind of final examination in which the candidates try to state concisely what the Christian faith and life mean and what the obligations of being a Christian are.

Those making Affirmation then kneel. Silence is kept so that the congregation can pray for them. Then the presiding minister prays in words that recall Baptism and its extension throughout life. The prayer is based on the confirmation prayer in Holy Baptism. The prayer in Baptism asks for the Spirit; this prayer asks a strengthening of the spiritual gifts bestowed in Baptism.

While all the candidates remain kneeling, the presiding minister lays both hands on the head of each person to be confirmed and says the prayer "Father in heaven, for Jesus' sake . . ." to which each one confirmed responds, "Amen." This prayer and the laying-on of hands is reserved for confirmation only. The presiding minister's hands will be free if an assisting

minister or server holds the book, but it is preferable to commit the prayer of blessing to memory. The minister calls each candidate by name, using only the Christian name: “. . . stir up in Mary the gift of your Holy Spirit. . .”

Especially when there are only candidates for Confirmation, and none to be received or restored to membership, it is effective if after the prayer “Gracious Lord, through water and the Spirit” all the candidates for Confirmation stand. The presiding minister remains in one place before the altar, and the candidates come before the minister one by one and kneel for the laying-on of hands and the confirmation blessing instead of having the minister move down the line from person to person.



AT THE CONFIRMATION

As each one is confirmed and stands the peace is exchanged with the presiding minister. Or, after all have made Affirmation, the minister exchanges the peace with them and they with each other and then with other members of the congregation.

After the exchange of the peace, all return to their places, and the service continues with the Offering. It is appropriate for those who have affirmed their Baptism to present the bread and wine.

MARRIAGE

Marriage is a service of worship in which the invited guests are not mere spectators but participants in the service. They are there not simply to watch but to be a congregation of God's

people. Marriage is a glad occasion overflowing with joy, and those who celebrate it rejoice in the gifts of God—life, health, strength, sexuality, the family—all that the Creator declared from the beginning to be “very good.”

Marriage is not an exclusively Christian possession. It was known, practiced, and honored in the Old Testament. It is moreover a structure which belongs to all humanity. It is essentially a covenant of fidelity between a man and woman made with society’s sanction, grounded in the steadfast love of God. God’s abiding faithfulness is the model: as he is, so should we be.

Marriage is a social contract, the basis of which is the commitment that the man and the woman make to each other. Contrary to the popular understanding, the basis is not love, for human love is changeable and cannot be depended on as a reliable foundation. One cannot promise to be in love years hence, but one can make a commitment. Indeed Emil Brunner has warned:

When marriage is based on love all is lost from the very outset. The lover cannot guarantee that his emotion of love will be either permanent or directed solely to the one person. . . . To base marriage on love is to build on the sand.

It is not the *Eros*, but solely the responsibility of fidelity, which creates that bond which means that one is bound to the other person.³

For human beings, faithfulness and love need not go together. In God the two are joined, and it is in his “steadfast love” that we seek to root our covenant of fidelity as well as our emotions of love. In the flux of experience, one thing holds true—the vows of fidelity grounded in the love of God which abides forever.

Thus it is not the minister who performs the marriage but the wedding couple. Both church and state have an interest in marriage, and marriage is done in the presence of a representative of one or the other. But the marriage is concluded by the two partners. The couple marry each other, and the minister is the principal witness to their action. If the marriage is at its heart basically an exchange of vows of faithfulness and commitment, this is something that the minister cannot do for someone else.⁴ Nonetheless, the couple is not left on their own to fulfill the promises, for God’s blessing and support are asked.

A marriage service, if it is to be truly biblical, must take notice of the physical dimensions of marriage, specifically sexuality and the consum-

mation of marriage. Sex, John Macquarrie observes, "is the most obvious indicator of the fundamentally communal character of human existence," for no one person is complete in himself or herself.⁵

Those who plan to be married should discuss with the pastor the nature of marriage and the form of the service as well as the confirmation of the date and time of the wedding. The service is designed to present a variety of options, suggestions, and possibilities, not only to meet the various situations resulting from the interactions of a pluralistic society but also to encourage new thinking about what the marriage service could be and to open people's eyes to the vast number of possibilities that may be locally useful. The marriage service in the *Lutheran Book of Worship* should be regarded as a kind of workbook out of which a marriage service appropriate to the particular occasion might be constructed.

Announcements of weddings should be published in bulletins or congregational papers. The primary purpose is not so much to announce the wedding as to ask the prayers of the congregation. Thus an appropriate form is "_____ and _____ have announced their intention to marry on _____ and ask your prayers."

In the past both Advent and Lent have been regarded as "closed times" when marriages were not solemnized. North American society is not governed by the church year, and so it seems undesirable in most places to forbid marriage for ten weeks of the year. Holy Week is the one week of the year when marriages are out of place and especially the triduum of Maundy Thursday, Good Friday, and Holy Saturday when all of the attention of the church is directed toward the mystery of redemption.

The presiding minister must be ordained and authorized by the appropriate civil authority to perform marriages. Care should be taken that a record of marriages is kept in the congregation and that legal documents are executed properly.

Assisting ministers may be members of the families of the bride and groom or members of the wedding party.

MARRIAGE: MUSIC

The Marriage Service is a service of worship, and the music therefore must be carefully and discriminatingly chosen. It should embody high standards of quality and the texts should reflect the praise of God, the steadfast love of Christ for his church as the foundation and model for love and fidelity in marriage, the invocation of God's presence and blessing.

A number of musical options are possible before the entrance procession: solo, ensemble, or choral pieces; organ or other instrumental music; music using a combination of these media. Organ music may be based on hymn tunes used within the marriage service. A printed folder helps to establish such themes and relationships for the congregation. Instrumental music may be selected from chamber music literature or similar sources and should reflect the mood of joy and celebration in the service. Voice(s) and instruments could be joined in solo or choral cantatas.

Whenever music is employed in the service and by whatever instruments or voices, it should be of high quality and not cloud the mood of the service with triteness or sentimentality. It should moreover be within the ability of the performers at hand to play or sing with assurance.

When organ processional music is desired, it might be in the form of a hymn- or chorale-prelude based upon a hymn to be sung immediately after. This plan also serves the function of introducing the hymn tune to the congregation.

MARRIAGE: APART FROM THE HOLY COMMUNION

The Marriage Service on pp. 328-330 of the Ministers Edition of the *Lutheran Book of Worship* may be used by itself without setting the service within the Holy Communion.

An entrance procession is common but not required. At small weddings, the bride, groom, and attendants simply gather in front of the minister. If there is to be an entrance procession it may be led by those bearing a cross and torches. The ministers (and the groom) may enter in the procession or directly from the sacristy. (The tradition that requires the groom not to see the bride on the day of the wedding until they meet at the altar apparently has its origin in a pagan prohibition of any contact between bride and groom for a length of time before the wedding to prevent the possibility of sexual intercourse.) When the ministers enter in the procession, they precede the wedding party and the bride and groom enter at the end of the procession, the place of honor. The order of the procession would be: cross, torches, assisting minister, presiding minister, attendants, parents, bride and groom.

It is appropriate that there be an entrance hymn.⁶ The entrance procession may instead be made to instrumental music. The congregation stands for the entrance as at other services.

No provision is made for giving the bride away. This custom has its roots in the Old Testament understanding that every woman must belong to

some man,⁷ and at marriage she is delivered by her father (or other male guardian) to the hand of the (male) minister who places her hand in the hand of the bridegroom. The giving of the bride is a recent innovation in the Lutheran marriage service. It was not part of Luther's order.⁸ Contemporary understanding of the individual suggests that neither the woman nor the man should be regarded as the property of another to be given or taken. Instead, therefore, the parents of both bride and groom should be encouraged to participate in the service in a more active way. They may accompany their children in the entrance procession and exchange the peace with them as the procession ends. They may read the lessons. They may stand behind their children as the vows are exchanged and participate in the blessing.

MARRIAGE: THE SERVICE OF THE WORD

The first part of the Marriage Service is an abbreviated service of the Word: Greeting, Prayer of the Day, Lessons, Sermon, Hymn.

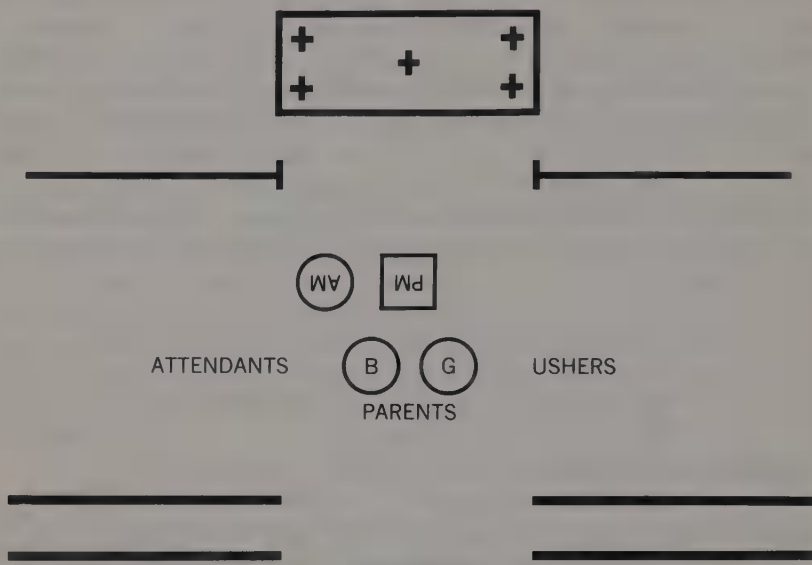
The members of the wedding party having arrived at their appointed places (Diagram, page 350), the apostolic greeting is exchanged by the presiding minister and the congregation. The Prayer of the Day, which gathers New Testament references to the joy of marriage in the context of the relationship of Christ the Bridegroom to the church his bride, is said by an assisting minister. Rubric (2) is permissive only because lessons may have been read already in the Eucharist. Otherwise, one or more lessons are read at this point. The Marriage Service ought clearly to be set in the biblical tradition and grounded upon the record of the love of the Creator for the whole human family. The Propers for Marriage (pp. 189-190) give suggestions for the readings. One or two readings (Old Testament and New Testament) are usually sufficient. A brief introduction to each lesson may be helpful to the congregation: For Song of Solomon 2:10-13: "A reading from the Song of Solomon. The poet sings of love in the spring."

A brief, appropriate, and theologically sound selection from a nonbiblical writer, especially from a contemporary source, may be read. It should ideally be chosen by the couple as important for their life together.

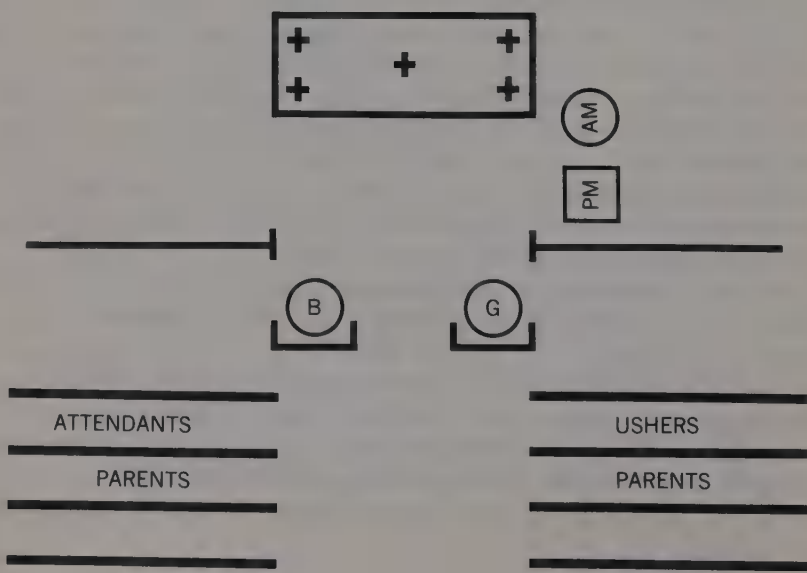
An address may follow, commenting on the readings and giving a contemporary witness to the biblical understanding of marriage, stressing the foundation of the dependable love of God, the complete sharing that is the essence of marriage, marriage as a sign of the kingdom.

A hymn, such as "The king of love my shepherd is" (456), may be sung.

AT THE MARRIAGE SERVICE



OR



Encouragement should be given to those who plan the service to include a hymn at this point to give the congregation an active part in the service of worship.

To mark the transition from the introductory service of the word to the central action of the Marriage Service, the minister(s) may lead the wedding party to a place closer to the altar for the exchange of vows. This movement may take place either following the hymn, or, if the hymn is not used, following the assisting minister's address and before the presiding minister's introduction of the vows, "_____ and _____, if it is your intention. . . ."

The assisting minister reads the address to the couple. It briefly sets forth a theology of marriage.⁹ First, marriage and sexuality are part of God's good creation and show the Creator's intention of community for his people. The joy that is found in life together is a sign of the eschatological fulfillment in the perfect joy of the kingdom of God. Second, there is a frank recognition of the destructive power of sin that can cloud the gladness of marriage and turn God's gift into a burden. Here in the Marriage Service we are reminded that marriage is not to be based on romantic illusion but on the solid facts of life—both good and bad. But, third, there is a statement of hope based on God's continuing support of those who share the gift of marriage which he gives. Like the history of salvation, the statement begins with "the Lord God in his goodness,"¹⁰ passes through "our age-old rebellion,"¹¹ and concludes with "our joy restored."¹² This summary statement can serve as the basis for the pastor's counseling with those who plan to marry.

MARRIAGE: THE EXCHANGE OF VOWS

The presiding minister then introduces the second part of the Marriage Service, the exchange of vows, with a form that reflects the former betrothal questions that were put to the bride and groom.¹³ There was once a clear distinction between the betrothal or engagement and marriage, although the former was as binding as the latter. Money was given as a pledge that the intended marriage would in fact take place. The two separate ceremonies of betrothal and marriage were joined in the service of the church. (It had not yet happened in Luther's time.) The introductory statement by the presiding minister makes clear the essence of marriage: "with your promises bind yourselves to each other as husband and wife." Marriage is the unqualified commitment of two people to each other through all that the years will bring. That commitment, enunciated in

the exchange of vows (and signified in the exchange of rings) is the heart of marriage and of the Marriage Service.

The bride and groom face each other and join hands, and each, in turn, promises faithfulness to the other. The promises are the bride and groom's own vows, and provision should be made for those who wish to write their own form. This must be done with careful guidance to insure that the vows indicate the complete sharing which marriage implies and make clear that the promises are a lifelong commitment. It is not a certain formula but the promise of fidelity that makes the marriage. Moreover those who write their own vows must be careful that they do not promise too much too specifically—for example, that their love will grow daily. One can hope and pray earnestly for certain gifts and yet not be in a position to promise that they will be given.

Other suggested forms of the wedding promises are:

I take you, _____, to be my wife/husband, and these things I promise you: I will be faithful to you and honest with you; I will [obey],¹⁴ respect, trust, help, and care for you; I will share my life with you; I will forgive you as we have been forgiven; and I will try with you better to understand ourselves, the world, and God; through the best and worst of what is to come until death parts us.

I take you, _____, to be my wife/husband. I promise before God and these witnesses to be your faithful husband/wife, to share with you in plenty and in want, in joy and in sorrow, in sickness and in health, to forgive and strengthen you, and to join with you so that together we may serve God and others as long as we both shall live.

_____, I take you to be my wife/husband from this time onward, to join with you and to share all that is to come, to give and to receive, to speak and to listen, to inspire and to respond, and in all circumstances of our life together to be loyal to you with my whole life and with all my being until death parts us.

As a sign of the vows that have been exchanged, the couple may exchange rings. In some cases only the woman receives a ring, and in that case only the man says "I give you this ring as a sign of my love and faithfulness." Giving a ring to the woman alone is the older practice and was a sign of her authority. The ring that was given was used for sealing household effects,

and the woman's possession of it showed that she was to be in charge of the home.

The hand of the presiding minister is placed over the joined hands of the bride and groom, and the minister announces the marriage. It is not this declaration that makes the marriage but the exchange of the vows. The minister is a witness to the marriage and here simply testifies to what has been done by the bride and groom who by their promises have bound themselves to each other as husband and wife. The congregation praises God the Holy Trinity and the presiding minister adds the words of Jesus from Matthew 19:6.

Other signs of the marriage may be appropriate also. In the Eastern Churches the bride and groom are crowned as the king and queen of the family, a small image of the kingdom of God and witness to that kingdom in the world.¹⁵ The crowns may be made of metal and remain the property of the congregation. They may be set in place by the minister, by the parents, or by attendants. They are removed when the couple leaves the church.

Crowns of flowers (chaplets) may be placed on the heads of the bride and groom by each other, by the parents, or by attendants after the minister has announced the marriage.

In places such as Hawaii, Mexico, and India, garlands are used for many happy occasions, including weddings. The garlands might be hung around the necks of the bride and groom—either one for each or several, each attendant adding one. Or a large circle of flowers might be made to be put over the shoulders of the bride and groom together as a sign of their being bound together by their vows.¹⁶

The custom that is popular in some places of the bride and groom each carrying a lighted candle with which they light a single candle that replaces the separate ones may be strong on sentiment but is weak on theology. The bride and groom do not extinguish their own lives to begin a new one. Rather marriage should enhance the individual life of each.

Whatever ceremonies symbolic of the marriage bond are used, they should be done following the presiding minister's announcement of the marriage so that they do not overshadow the primary actions of the marriage service: the exchange of promises and the giving of the ring(s).

The bride and groom kneel for the blessing. The parents, especially if they have been standing behind the bride and groom during the exchange of promises, may lay their hands on the heads of their children in blessing with the words of Psalm 61:7, "May you dwell in God's presence forever". Instead of this verse or added to it, Song of Songs 1:4 may be said:

Let us rejoice and be glad for you,
 let us praise your love more than wine
 and your caresses more than any song.

In Canadian churches where it is customary, the Register may be signed before the prayers begin.

MARRIAGE: THE PRAYERS

The bride and groom and the entire congregation stand for the concluding prayers. Silence should follow each bidding to pray. The first prayer gathers signs of God's desire for community in ever-narrowing circles: the human family, Israel, the church, this couple. The second prayer prays for the support of the couple within the community of the church. (The phrase, "as members with them of the body of Christ," should be omitted when one of the couple is not Christian or when the congregation is a religiously mixed group.) The third prayer continues the outward movement of the second prayer and prays that all families might be signs of the kingdom. The terminations of the three prayers build from no formal conclusion for the first, to a brief termination of the second, to the full doxology of the third. The prayers conclude with the Our Father.

The wedding party may leave the church during a hymn or suitable instrumental music. An especially appropriate hymn is "Now thank we all our God" (533 or 534). The order of the procession is the same as that of the entrance.

MARRIAGE: WITHIN THE HOLY COMMUNION

The Marriage Service may be placed within the context of the Holy Communion, and doing this enhances and makes vivid the wedding imagery of the Eucharist and the eucharistic intimacy of the marriage. When the Holy Communion is celebrated, however, it must be open to the congregation and not be limited to the bride and groom or the wedding party. The sacrament is always for the gathered congregation. If circumstances prevent including the congregation, the Marriage Service should be used by itself, and if the bride and groom wish to receive the sacrament they should receive it at a regularly scheduled service of the congregation.

When the Marriage Service is set within the Holy Communion, it, like all the occasional services,¹⁷ follows the sermon and the Hymn of the Day; it

begins with the address, "The Lord God in his goodness. . . ." The propers for the Holy Communion are those for Marriage (pp. 189-190). The proper hymn of praise is "I will sing the story of your love, O Lord," canticle 16,¹⁸ which joyfully relates the promises of fidelity in marriage to the steadfast love of God. The canticle can be sung in several ways: refrains by the congregation and verses by a soloist; refrains by the choir and verses by a soloist; sung in its entirety by a choir or soloist.

The Verse before the Gospel is 1 John 4:12; alternates are suggested. During Lent the Verse for Lent 4 (John 3:16) is sung.

After the Prayers of the Marriage Service (8), the Holy Communion continues with the Peace (an especially appropriate sign at a wedding; it is the time for the bride and groom to embrace and perhaps to kiss).

The Offering follows. The bread may be baked by a member of the wedding party, a friend, or relative. The offering of bread and wine may be brought to the altar by representatives of the wedding party. Offerings of money need not be gathered at this service, but if they are, the offering of money should be given to some worthy cause designated by the congregation. The bride and groom may make an appropriate thankoffering.

Except during the Marriage itself, the wedding party may occupy the front pews or be provided with special chairs in a convenient place before the altar.

The wedding reception may be understood as an extension of the banquet shared in the Lord's Supper.

BURIAL OF THE DEAD

The Christian funeral is a service of worship and should involve all those present. Funerals today are held in various places outside the church, but seldom should the location preclude congregational participation. The funerals of practicing Christians should be in their parish church, the place where their lives of worship have centered. Congregational singing should be encouraged and participation in the prayers should be taken for granted—certainly to the extent of saying "Amen" and joining in the Lord's Prayer.

If these goals are to be accomplished, the pastor and worship committee need to broaden and deepen the understanding of the congregation as part of the larger continuing education of the parish. Because of the emotional stress involved, the occasion of a funeral is not the time to press for changes in accepted practice.

The death of a member of the church should be reported as soon as possible to the pastor who will assist in all arrangements for the funeral.

Both the experience and the presence of the pastor can assist the bereaved. The pastor's ministry to them is to lead the bereaved into and through the rites of the church where the voice of the Gospel can be heard with healing power and clarity. In an effort to be positive and to emphasize the victory of the resurrection, the pain and loss of death must not be minimized or ignored. Both must be held in balance. The bereaved need to confront and accept the loss of the deceased as well as be given hope. Moreover, the congregation needs to be encouraged to support the bereaved not only at the time of the funeral but also as the bereaved return to the duties of their lives.

The service of the Burial of the Dead is intended primarily for use in the church with the body of the deceased present. But the service is easily modified for use in other locations—crematory chapel, private house, funeral parlor—where processions and other liturgical actions are not feasible. The service may be used as a memorial service, following interment or when the body has been destroyed in an accident or natural catastrophe by omitting those portions marked with a red line in the left margin.

Moreover, many pastors regard conducting funerals for people who have no connection with the church as part of their ministerial obligation. It is usually inappropriate to hold such a service in the church and not all the parts of the service may be appropriate. By certain omissions and choices of alternate selections this service may be adapted for such funerals.

Music selected for use at a funeral should embody high standards of quality, and in general reflect the spirit of Christian confidence, trust, and hope in the resurrection. The hymns should reflect such themes as the invocation of the Holy Spirit, comfort, the communion of saints, hope in the resurrection. Hymn versions of appropriate psalms may be sung also.

BURIAL OF THE DEAD: THE SERVICE OF THE WORD

The ministers, vested in alb or surplice and stole in the seasonal color (the presiding minister may wear a cope), meet the coffin,¹⁹ the pallbearers, and the bereaved at the entrance of the church. (The bereaved may arrive and go to their seats prior to the beginning of the service.) The location of the opening part of the service should be chosen so that the congregation is able to hear what is said.

The coffin remains closed throughout the service. When the service is in a funeral parlor or private house, the coffin is closed and in place before the liturgy begins.

A blessing of the God of consolation²⁰ replaces the usual apostolic greeting, “The grace of our Lord Jesus Christ, . . .” A white pall may be placed over the coffin to recall the white robe given in Baptism, the robe of Christ’s righteousness. The pall further has democratizing value, for it prevents both the display of a costly coffin and embarrassment at a simple one. The words accompanying the action—a baptismal reading—(from Romans 6:3-5) may be used, or the action of covering the coffin be allowed to speak for itself.

The procession forms in this order: cross, paschal candle or torches, presiding minister, assisting minister, pallbearers with the coffin, the bereaved. The symbolic intent of this order of the procession is that the symbols of Christ go first—cross, paschal candle, minister—and then the dead and the living follow where “Christ has led the way,” as the final prayer at the grave puts it.

As the procession moves to the altar, a psalm or hymn may be sung. Or these traditional verses may be sung or said:

In the midst of life we are in death;
from whom can we seek help?
From you alone, O Lord,
who by our sins are justly angered.

*Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*

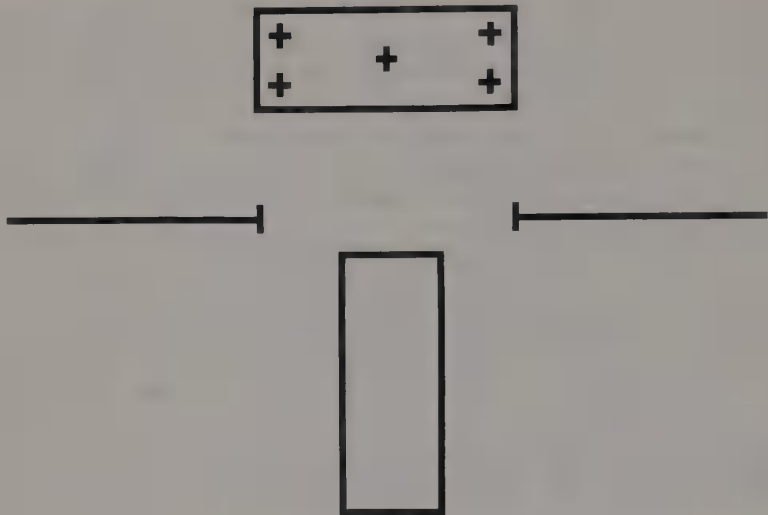
Lord, you know the secrets of our hearts;
shut not your ears to our prayers,
but spare us, O Lord.

*Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*

O worthy and eternal Judge,
do not let the pains of death
turn us away from you at our last hour.

*Holy God, Holy and Mighty
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.*²¹

Hymn 350, “Even as we live each day,” is a hymn version of this prayer.²² At the end of the procession the coffin is positioned before the altar thus:



THE COFFIN BEFORE THE ALTAR

An old tradition, still observed in several places, is for the coffin to be positioned with the head toward the altar if the deceased was a pastor and with the feet toward the altar if the deceased was a layperson. The position reflects the accustomed role of the deceased in the church—facing the people as presiding minister or facing the altar as part of the congregation. The paschal candle is placed on its stand at the head of the coffin. When torches are used instead (the paschal candle, telling of the Easter promise of death and resurrection is preferable), they are placed one at the head and one at the foot of the coffin. (Diagrams, pages 359-360.) The cross is placed by the altar or by the reading desk.

The ministers go to their places and, the congregation still standing, the presiding minister says one of the appointed prayers (7), which functions as the Prayer of the Day. When the deceased was not a member of the church, the prayer "Almighty God, source of all mercy" or the prayer "O God, your days are without end" is more appropriate than the others.

Suggested readings are listed in the Propers for the Burial of the Dead (Ministers Edition, p. 190). The selection of readings should be made to give full scope to the proclamation of hope and comfort and in view of the particular situation.

If two readings precede the Gospel, ■ psalm (listed in the Propers) or a hymn may be sung between them. After the Verse which introduces the

PLACEMENT OF THE PASCHAL CANDLE



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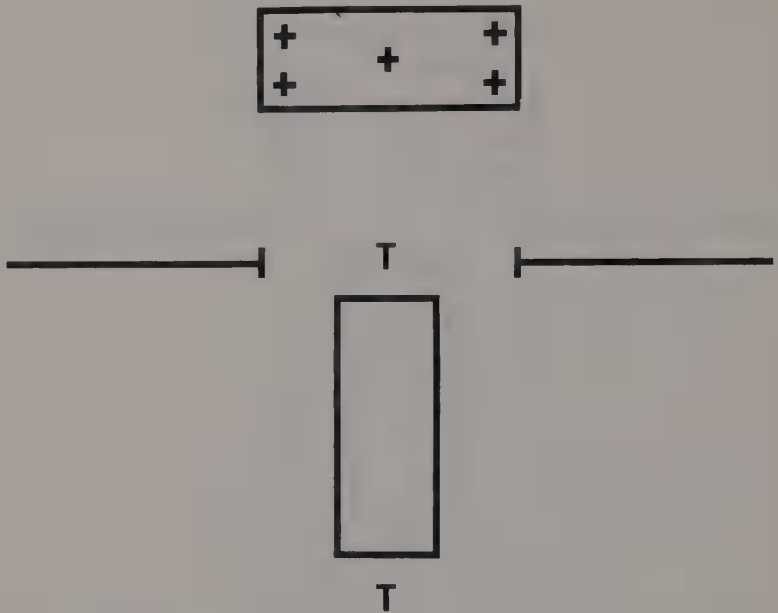
LAYPERSON



C



PASTOR



PLACEMENT OF TORCHES

Gospel, the congregation stands to hear the Gospel. The sermon will usually be a part of the service, but when circumstances suggest, it may be omitted. The sermon may include a recognition of the life of the deceased, but its purpose is not eulogy but a proclamation of hope and comfort in Christ. In certain circumstances, it may be appropriate for relatives or associates of the deceased to comment briefly on the meaning of the life of the deceased for the community, but this must not overshadow or exclude a proclamation of the Gospel by the preacher.

The Hymn of the Day is sung, and the Apostles' Creed, because of its association with Baptism and thus with death and resurrection, may be said. If the deceased was not a member of the church, the Creed may be inappropriate.

The prayers are said. An alternate to the prayers (15) is this form, which more specifically refers to the Christian life of the deceased:

Let us pray to our Lord Jesus Christ, who said, "I am the resurrection and the life."

Lord, you consoled Mary and Martha in their distress;
draw near to us, who mourn for _____, and dry the tears
of those who weep.

Hear us, Lord.

You wept at the grave of Lazarus, your friend;
comfort us in our sorrow.

Hear us, Lord.

You raised the dead to life;
give to our *brother/sister* eternal life.

Hear us, Lord.

You promise life to those who believe;
bring our *brother/sister* to the joys of heaven.

Hear us, Lord.

Our *brother/sister* was washed in Baptism and anointed with
the Holy Spirit;
give *him/her* fellowship with all your saints.

Hear us, Lord.

He/she was nourished with your body and blood;
grant *him/her* a place at the table in your heavenly kingdom.

Hear us, Lord.

Comfort us in our sorrows at the death of our *brother/sister*;
let our faith be our consolation, and eternal life our hope.

*Hear us, Lord.*²³

This kind of prayer that mentions the deceased is unusual for most Lutherans, but it is solidly evangelical. The deceased should not be forgotten at the time of the funeral, and it is not enough to assume that the funeral is for the living. A funeral, among other things, ritualizes the situation of death and the bereavement of the family and congregation. In the Burial Service we say what we would have said at the moment of death had we been present. Prayer that God will give the deceased eternal life, the joys of heaven, and fellowship with the saints, are an expression of the faith and hope of the community.²⁴

The Prayers are concluded by the assisting minister²⁵ with a prayer (15). The first of these prayers, "God of all grace," is from the *Book of Common Order* of the Church of Scotland and was in the *Service Book and Hymnal* (page 267); the second, "God, the generations rise and pass away before you," is from the *Service Book and Hymnal* (page 266). Neither of these prayers is appropriate for one who is not a member of the church, and other less specific prayers should be used. If there is no Communion, the Our

Father is prayed, introduced by the same phrase as at Morning and Evening Prayer.

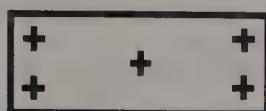
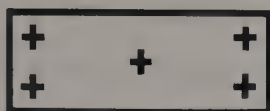
The service for the Burial of the Dead may be part of a celebration of the Holy Communion. The visual and active aspect of the Holy Communion can be helpful when words fail, and when silence and embraces and eating together are important. Moreover, the Preface, which joins our earthly praise with the praise of the hosts of heaven, has particular relevance to a funeral. When the Holy Communion is celebrated, the service continues after the prayers with the Peace. Under normal circumstances, gifts of money would not be gathered. The bread and wine are presented at the altar; the Offertory "Let the vineyards be fruitful" or a hymn or a psalm may be sung, and the offertory prayer is said. The Proper Preface for the Burial of the Dead is used. Under no circumstances should the bread and wine be received by the family of the deceased to the exclusion of the congregation. The sacrament is for the gathered congregation. After the Communion, the canticle "Lord, now you let your servant go in peace" is sung while the table is cleared, and the post-communion prayer (Ministers Edition, p. 191) is said.

BURIAL OF THE DEAD: THE COMMENDATION

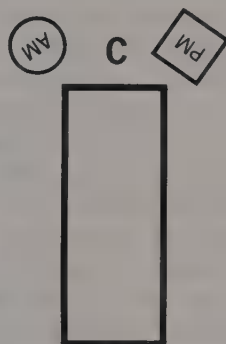
The Commendation is a prayer which asks God to receive the deceased in mercy. It recalls Jesus' last prayer from the cross, "Father, into your hands I commend my spirit," and the antiphon to the Nunc Dimittis at Compline, "Into your hands, O Lord, I commend my spirit." The prayer is a concluding statement of trust to console the living with God's care for the departed.

When the body is to be cremated, the service may be held in the church and the commendation in the crematory chapel. In that case, at the commendation the coffin should remain in its place until the mourners have left, rather than having it disappear by some mechanical device.

At the commendation, the ministers take their places at the coffin. The prayer commends the deceased to the mercy of God (18). The assisting minister says the traditional verse at the beginning of a procession, "Let us go forth in peace," which has particular meaning at the end of the funeral service. The procession forms in the same order as before: cross, paschal candle or torches, presiding minister, assisting minister, pallbearers and coffin, the bereaved. As the procession leaves the church, a psalm, hymn (especially an Easter hymn), or anthem may be sung.²⁶ If it has not been sung in the Holy Communion, "Lord, now you let your servant go in



OR



AT THE COMMENDATION

peace,” is appropriate. Or the Benedictus, “Blessed be the Lord, the God of Israel,” might be sung.

The pall is removed from the coffin in the narthex. The paschal candle remains at the church. The processional cross (and torches) may be taken to the place of interment.

BURIAL OF THE DEAD: THE COMMITTAL

When the body of the deceased is to be transported to a distant interment site, when it has been donated for medical use, or in other situations when those present at the funeral cannot be present at the interment, the commendation alone will suffice. The verse, “Rest eternal . . .” (25) and the blessing (26) from the Committal may be added after the prayer “Into your hands, O merciful Savior. . . .”

When the body has been willed for medical research or other scientific purposes, the committal service, with appropriate modifications, may be

used with the bereaved before the body is removed. A memorial service may be held later.

When the interment is in the churchyard, the procession moves directly from the church to the grave.

When feasible, the procession from the hearse to the grave follows the same order as before: cross, torches, presiding minister, assisting minister, pallbearers and coffin, the bereaved. Where this is not feasible, at least the presiding minister should precede the coffin to the place of interment. It should not be necessary for the mourners to have books or pamphlets to participate in the Committal. During the procession the assisting minister may sing or say one or more of the verses (21).

When all have gathered at the place of interment, the prayer (22) is said if the body is to be buried in the ground. The prayer is omitted if the deceased was not a member of the church.

A brief lesson may be read.

The coffin is lowered into the grave or placed in its resting place. It is important that the mourners see the body lowered into the grave and not simply remember it resting on top of the device by which it will later be lowered after the mourners have left, for it gives the mourners a clearer memory of what happened to the body. Earth (not sand or flowers) may be cast on the coffin by an assisting minister and those who stand around, as the presiding minister commits the body to its resting place. When the deceased was not a member of the church, the second formula, "Since almighty God . . .," is used and the verse, "Rest eternal . . .," (25) is omitted. The people pray the Lord's Prayer. Finally the presiding minister says the prayer for grace to die in faith, following Christ who leads the way into death and through it to life. The traditional verse, "Rest eternal . . .," is said and the minister blesses the people with the words from Hebrews 13:20-21.

The dismissal, "Let us go in peace," is said by the assisting minister. This makes a dismissal by the undertaker unnecessary.

The Burial of the Dead is an Easter liturgy. It has its focus in Baptism by which one is made a child of God forever and is dramatized in the Easter Vigil and its celebration of the passage through death to new life, where Christ has led the way. The mood of the Burial of the Dead is richer than the older practice that developed in medieval times and emphasized the loss, the sorrow, and the fear that death evokes. The fuller understanding of death recognizes these feelings of grief and desolation and gives them expression, but it also moves beyond them to a confident hope. Both the sadness and the joy must be seen together, one tempered by the other.

The events of the climax of Holy Week and indeed of the liturgical

year—Maundy Thursday, Good Friday, and Holy Saturday—are central to the whole liturgy of the church. For in that three-day celebration the whole mystery of redemption is proclaimed, and that grand and moving and powerful proclamation is echoed in the other services of the church—Baptism, Holy Communion, and Burial. Even Marriage is an echo and sign of the self-sacrificing love of Christ. At the center of it all are the services of Holy Week, which deserve to be given full attention in study and in their celebration. The history of salvation—both general and personal—is the progress from loss and grief to an increasing acceptance of the victory of the cross.

NOTES

CHAPTER I/LUTHERAN WORSHIP TODAY

1. A pattern was set for much of North American Lutheranism: the Common Service in 1888; 29 years later the *Common Service Book* of 1917; 12 years later a revision of the *Common Service Book* in 1929; 29 years later the *Service Book and Hymnal* of 1958; 12 years later publication of *Contemporary Worship 2—The Holy Communion* by the Inter-Lutheran Commission on Worship.
2. The papers and reports presented to this meeting appear in *Liturgical Reconnaissance* ed. Edgar S. Brown, Jr. (Philadelphia: Fortress, 1968).
3. *The Worshipbook* (Philadelphia: Westminster, 1972), p. 34.
4. See Augsburg Confession V, XVI.
5. See Ossie Davis, "The English Language is My Enemy," which points out that half of the synonyms for Blackness in Roget's *Thesaurus* are distinctly unfavorable and none is even mildly favorable, while one-third of the synonyms for Whiteness are "favorable and pleasing to contemplate" and only 10 of the 134 synonyms are negative and they are mild.
6. Philip S. Watson, *Let God Be God. An Interpretation of the Theology of Martin Luther* (London: Epworth, 1947), p. 137.

CHAPTER II/THE LUTHERAN BOOK OF WORSHIP

1. Martin Luther, "Preface to the Psalter" (1545), *Luther's Works* vol. 35 (Philadelphia: Muhlenberg, 1960), p. 254.
2. *Ibid.*, p. 255.

3. The traditional designation was violet by which was meant a shade more toward blue than toward red. Purple, however, describes more accurately the color in common use in most churches.
4. The "Gospel side" of the altar is called that because of the medieval custom (long retained in many Lutheran churches) of reading the Epistle and Gospel (there was no Old Testament lesson) from the "horns" (sides or corners) of the altar so that the presiding minister would not need to move far. The Epistle was read from the left corner as one faces the people in front of an "east wall" altar and the Gospel from the right, which was traditionally the side of honor.
5. Galatians 4:19.

CHAPTER III/MUSIC AND WORSHIP

1. The prevailing unity of "sacred" and "secular" styles of music of the sixteenth century made appropriation of melodies not intended for church use quite natural.
2. Walter E. Buszin, *Luther on Music* (St. Paul: Lutheran Society for Worship, Music, and the Arts, 1958).
3. The antiphon texts printed in the Ministers Edition are actually suitable for frequent repetition in the course of singing an entire psalm. They are often segments of the full antiphon texts cited in parenthesis.
4. For an example of Gregorian chant settings of the psalms see Charles Frischman, *The Psalmody for the Day* (Philadelphia: Fortress, 1974, 1975). Texts are based on ILCW calendar and lectionary; antiphons (not Gregorian) are set in four-part harmony, but may be sung in unison.
5. *The Grail/Gelineau Psalter* (by Joseph Gelineau), comp. and ed., J. Robert Carroll (Chicago: G.I.A. Publications, 1972). A complete psalter in four-part harmony without antiphons. Melody editions of selected psalms with antiphons, and separate accompaniment editions are also available from the publisher.
6. Paul Bunjes, *The Formulary Tones Annotated* (St. Louis: Concordia, 1965). The explanation of a theoretical system that can be extended to chanting psalm texts in English.
7. See Index, Ministers Edition, p. 467.
8. "A Mighty Fortress is Our God" is an example of a chorale that appears in sixteenth-century rhythmic form (*LBW* 228) and in eighteenth-century metrical form (*LBW* 229).
9. An example of a complete psalter set to Anglican chant is *The Canadian Psalter* (Toronto: Anglican Church of Canada, 1963).

10. See note five above. Other new and imaginative settings of the psalms involving choir and congregation are available from a variety of sources. An interesting hybrid form of singing of four-part settings of metrical paraphrases in alternation with a chanted psalm text. *Psalms for the Church Year; for Congregation and Choir*, ed. Paul Bunjes, F. Samuel Janzow, and Carl Schalk, (Minneapolis: Augsburg, 1975), presents four-part settings taken from psalter tunes of the sixteenth and seventeenth centuries and chant settings according to the Formulary Tones of Bunjes. In some of the psalms the text is advanced verse upon verse by the metrical paraphrase alternating with the chant; in others the text of the metrical setting repeats the thought of the psalm. Choirs may sing the four-part settings and the chant, or the metrical tunes may be given to the congregation while the choir retains the chant.
11. Six brief seasonal responses, composed by Richard Hillert, are included as canticles 7-12 in *LBW*.
12. *Worship Supplement*, authorized by the Commission on Worship, The Lutheran Church-Missouri Synod, (St. Louis: Concordia, 1969), pp. 95-99.
13. To meditate in this way is not just to become immersed passively in a sea of music; but rather it is to become absorbed in that which is being sung, to follow the text carefully, and to think about its meaning.
14. No rubrical provision is made for anthems, motets, or solos in the services themselves, because such pieces are best sung in close proximity to parts of the service to which they are related. Occasionally, straight-forward settings of biblical texts may replace all or part of an appointed reading. Anthems, motets, and solos sung during the liturgy must have an obvious relationship to a liturgical or biblical text appointed for the occasion and should always contribute to the mood and flow of the liturgical action (Notes on the Liturgy, Ministers Edition, p. 39).
15. Praetorius favored great flexibility in assigning string and wind instruments to vocal lines in settings that range from the very simple to the highly complex.

CHAPTER IV/THE ACTION AND SPIRIT OF CELEBRATION

1. James F. White, "Liturgy and the Language of Space," *Worship* 52:1 (January 1978), pp. 62-63.
2. "The Teaching of the Twelve Apostles, Commonly Called the Didache," *Early Christian Fathers* ed. Cyril C. Richardson (Philadelphia: Westminster, 1953), p. 174.
3. *The Book of Concord* tr. and ed. Theodore G. Tappert, et. al. (Philadelphia: Muhlenberg, 1959), p. 442.
4. *Ibid.*, p. 445.
5. *Ibid.*, p. 446.

6. Percy Dearmer, *The Parson's Handbook*, 12th ed. (London: Oxford, 1957 [1932]), p. 56.
7. The *Service Book and Hymnal*, like the *Common Service Book* before it, described the fair linen in the General Rubrics as having a "span in front" which presumably meant that the fair linen was to extend out from the edge of the mensa by the width of a hand. But it was a rubric seldom observed.
8. The *Service Book and Hymnal* and the *Common Service Book* both described the fair linen as "extending one-third or two-thirds to the floor." Visually, this is more pleasing than to have the fair linen extend half-way to the floor; it is usually still more attractive to have the fair linen extend nearly to the floor.
9. The basic symbol of the stole is its color. It was apparently first worn hanging from the shoulders; then a secondary symbol developed by forming a cross on the chest. Bishops, because of their pectoral cross, wore the stole hanging from the shoulders.

CHAPTER V/CELEBRATING HOLY BAPTISM

1. Acts 2:14-36.
2. Isaiah 11; Luke 4:18; Acts 4:26; 1 John 2:20, 27.
3. Luke 12:50; cf. Mark 10:38.
4. Ephesians 1:13-14; Revelation 9:4.
5. *Luther's Works* Vol 53 (Philadelphia: Fortress, 1965), pp. 95-103, 106-109.
6. The prayer, given in both *The Order for Baptism* (1523) and *The Order of Baptism Newly Revised* (1526) is: Almighty eternal God, who according to thy righteous judgment didst condemn the unbelieving world through the flood and in thy great mercy didst preserve believing Noah and his family, and who didst drown hardhearted Pharaoh with all his host in the Red Sea and didst lead thy people Israel through the same on dry ground, thereby prefiguring this bath of thy baptism, and who through the baptism of thy dear Child, our Lord Jesus Christ, hast consecrated and set apart the Jordan and all water as a salutary flood and a rich and full washing away of sins: We pray through the same thy groundless mercy that thou wilt graciously behold this N. and bless him with true faith in the spirit so that by means of this saving flood all that has been born in him from Adam and which he himself has added thereto may be drowned in him and engulfed, and that he may be sundered from the number of the unbelieving, preserved dry and secure in the holy ark of Christendom, serve thy name at all times fervent in spirit and joyful in hope, so that with all believers he may be made worthy to attain eternal life according to thy promise; through Jesus Christ our Lord. Amen.
7. See Edmund Schlink, *The Doctrine of Baptism* (St. Louis: Concordia, 1972), pp. 157-166. Eugene L. Brand, "New Accents in Baptism and the Eucharist," *Worship: Good News in Action* ed. Mandus Egge (Minneapolis: Augsburg, 1973), pp. 74-75.
8. See Schlink, 42-108; Brand, pp. 71-78.

9. This is the traditional way of remembering ("memorializing") festivals and occasions which fall on the same day as a more important celebration.
10. Station collects are those prayers said when a procession makes a pause in its route, or when a procession reaches its destination. "Station" comes from a Latin word meaning "stop."
11. This opening statement says in a more subtle way what the Episcopal Church has done more explicitly (but less traditionally) by expanding the profession of faith to include not only the three questions about faith in God the Father, Son, and Holy Spirit, but also:

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God's help.

Such drawing out of the ethical implications and obligations of Baptism may be helpful in pre-baptismal counseling and in preaching on the implications of Baptism. Although God's gift is given to us unearned, that free adoption imposes responsibilities on us.
12. *The Book of Concord*, tr. and ed., Theodore G. Tappert et. al. (Philadelphia: Muhlenberg, 1959), p. 349.
13. Matthew 6:8.
14. Cf. the Fourth Gospel in which water is a symbol of the Spirit: John 1:32-34; 3:5; 4:1ff.; 5:1ff.; 13:1ff.; 19:28, 34; 20:22-23.
15. See Matthew 12:43-45 and Luke 11:24-26 on the need to replace wicked spirits with holy ones.
16. The story was that the Twelve sat down one day and each in turn contributed a phrase, and the creed was completed in a matter of minutes.
17. *Prayers We Have in Common*, 2d rev. ed. (Philadelphia: Fortress, 1975), pp. 4-5.
18. See Genesis 1:5, 8, 10 etc.; 2:19; 32:27-29.
19. See the biblical precedents, e.g. Acts 8:14-18; 9:17 etc.
20. Tertullian, *Of the Crown*, quoted in Luther D. Reed, *The Lutheran Liturgy* (Philadelphia: Muhlenberg, 1960), p. 253. Tertullian recognizes that the use of the sign of the cross is not commanded in Scriptures but originated in tradition, was confirmed by custom, and is observed by faith. Those who do not yet understand the reason for this and other practices are encouraged to believe that there is some reason for the practice to which "submission is due."

21. Ephesians 1:13-14; Revelation 9:4.
22. Galatians 3:27.
23. The biblical echo is the parable of the man without a wedding garment (Matthew 22:1-14).
24. Sermon LIV, on St. Matthew, quoted in Reed, p. 253. The biblical reference is to 1 Corinthians 6:20, "You do not belong to yourselves; you were bought at a price."
25. Matthew 18:20.
26. *Book of Concord*, p. 310.
27. See also Article XI of the Augsburg Confession.
28. *Book of Concord*, p. 352.
29. *Book of Concord*, p. 350.
30. When there is doubt as to whether a candidate has been baptized, a conditional formula is used: "If you are not already baptized, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit."

CHAPTER VI/CELEBRATING THE HOLY COMMUNION

1. See Acts 2:42, 46; 20:7, 11; 27:35; Luke 24:30, 35; 1 Corinthians 10:16; 11:20-34.
2. *The Book of Concord*, tr. and ed. Theodore G. Tappert et al. (Philadelphia: Muhlenberg, 1959), p. 56. Article XXIV. The Mass.
3. *Ibid.*, p. 249. Article XXIV. The Mass.
4. Cf. Gregory Smith, "A Worthy Book," *Liturgy* 23:2 (March 1978), p. 22.
5. 2 Corinthians 13:13.
6. See Ralph A. Keifer, "Our Cluttered Vestibule: The Unreformed Entrance Rite," *Worship* 48:5 (May 1974), 270-277.
7. See *Prayers We Have in Common*, 2d rev. ed. (Philadelphia: Fortress, 1975), pp. 11-13.
8. Revelation 5:12, 9, 13; 7:10, 12; 19:4, 6-9.
9. Massey H. Shepherd, Jr., *A Liturgical Psalter for the Christian Year* (Minneapolis and Collegeville: Augsburg and The Liturgical Press, 1976).
10. See *Prayers We Have In Common*, pp. 4-9.
11. *Ibid.*, pp. 4-5. And see above, on the creed in Holy Baptism, pp. 179-180.
12. Luther observed in the *Formula Missae*, "The custom of singing the Nicene Creed does not displease us . . ." *Luther's Works* vol. 53 (Philadelphia: Fortress, 1965), p. 25.

13. 1 Corinthians 11; Matthew 5:23-24.
14. Romans 12:1.
15. In addition to being a convenient size to set under the chalice and paten, the dimensions of the standard corporal are the product of the multiplication of the two holy numbers 7 x 3.
16. In addition to being the proper size to contain conveniently the folded corporal, the dimensions are the product of 3 x 3. Cf. the nine-fold Kyrie.
17. The Greek *artos* denotes a loaf or cake of ordinary bread.
18. 1 Corinthians 10:17.
19. "In the true mass, however, of real Christians, the altar should not remain where it is [i.e. against the wall], and the priest should always face the people as Christ doubtlessly did in the Last Supper. But let that await its own time." *Luther's Works*, vol. 53, p. 69.
20. See the Old Testament references to God "remembering:" Genesis 8:1; 9:15; 19:29; etc.
21. Pronounced a-NAHM-nay-sis.
22. Revelation 22:20.
23. Pronounced e-PIC-le-sis or, following the Greek, epi-CLAY-sis.
24. "We do not want to abolish the elevation, but retain it because it goes well with the German Sanctus and signifies that Christ has commanded us to remember him. For just as the sacrament is bodily elevated, and yet Christ's body and blood are not seen in it, so he is also remembered and elevated by the word of the sermon and is confessed and adored in the reception of the sacrament. In each case he is apprehended only by faith; for we cannot see how Christ gives his body and blood for us and even now daily shows and offers it before God to obtain grace for us." "The German Mass," *Luther's Works* vol. 53, p. 82.
25. *The Lutheran Liturgy* (Philadelphia: Muhlenberg, 1947), pp. 336-337.
26. *A Manual on Worship* (Philadelphia: Muhlenberg, 1946), pp. 253-255.
27. Cf. 1 Corinthians 14:16.
28. "From here on [the offertory] almost everything smacks and savors of sacrifice. And the words of life and salvation [the Words of Institution] are imbedded in the midst of it all, just as the ark of the Lord once stood in the idol's temple next to Dagon. And there was no Israelite who could approach or bring back the ark until it 'smote his enemies in the hinder parts, putting them to a perpetual reproach,' and forced them to return it—which is a parable of the present time. Let us, therefore, repudiate everything that smacks of sacrifice, together with the entire canon and retain only that which is pure and holy, and so order our mass." Martin Luther, "Formula Missae," *Luther's Works*, vol. 53 (Philadelphia: Fortress, 1965), p. 26. See Frank C. Senn, "Martin Luther's Revision of the Eucharistic Canon in the *Formula Missae* of 1523," *Concordia Theological Monthly* XLIV:2 (March 1973), 101-118.
29. Luther called them the "words of blessing." *Luther's Works*, vol. 53, p. 26.

30. The Roman Catholic prayer for peace which precedes the sharing of the sign of peace might be used privately by the people as they wait to come to communion:
 Lord Jesus Christ, you said to your apostles:
 I leave you peace, my peace I give you.
 Look not on our sins, but on the faith of your Church,
 and grant us the peace and unity of your kingdom
 where you live forever and ever.
31. There is abundant historic precedent that the ministers receive communion first. It is, for example, the practice that Luther directs in the *Formula Missae*: "Then, while the *Agnus Dei* is sung, let him communicate, first himself and then the people."
32. Matthew 26:27; 1 Corinthians 10:16.
33. A fourth-century lecture on the Eucharist by Cyril of Jerusalem or John, his successor, instructs communicants to "make your left hand like a throne for your right, which is about to receive the king." Cf. *Egeria's Travels*, tr. John Wilkinson (London: SPCK, 1971), p. 173.
34. Reed, p. 661.
35. Reed, p. 662.

CHAPTER VII/DAILY PRAYER

1. Acts 17:28, from St. Paul's sermon at Athens.
2. 1 Thessalonians' 5:17. See also Luke 18:1; 21:36; Romans 12:12; Ephesians 6:18; Colossians 4:2; 1 Peter 4:7.
3. See the *Apostolic Tradition* of Hippolytus (d. 235), which says that Christians are expected to pray upon rising, at each of the three divisions of the day (called "terce," "sext," and "none"—nine o'clock in the morning, noon, and three o'clock in the afternoon), and in the evening.
4. St. Cyprian, *De Oratione* 34; St. Clement of Alexandria, *Stromata*, vii, 40.
5. *The Liturgy of the Hours*, tr. Peter Coughlin and Peter Perdue (Collegeville, MN: Liturgical Press, 1971), p. 17.
6. Ultimately there were eight hours of prayer to the Office: Matins, Lauds, Prime, Terce, Sext, None, Vespers, Compline.
7. Paragraph 89a *The Documents of Vatican II* ed. Walter M. Abbott, S.J. (New York: Guild Press, America Press, Association Press, 1966), p. 164. *Constitution on the Sacred Liturgy*, "The Divine Office," 89a.
8. *Ibid.*, p. 165. Paragraph 90.
9. Frank C. Senn, *The Pastor as Worship Leader: A Manual for Corporate Worship* (Minneapolis: Augsburg, 1977), p. 44. See also Ephesians 5:16 and Colossians 4:5.
10. John Ellerton, "The day you gave us, Lord, has ended" (Hymn 274).

11. Abraham Heschel, *Man's Quest for God* (New York: Scribner's, 1954), p. 46.
12. In the words of the Easter Hymn of Praise in the Eucharist: "Sing with all the people of God and join in the hymn of all creation: 'Blessing, honor, and glory and might be to God and the Lamb for ever. Amen.'"
13. See Genesis 1:5 etc., "So evening came, and morning came, the first day."
14. Cf. Acts 20:7-11.
15. See John Wilkinson, *Egeria's Travels* (London: SPCK, 1971), pp. 123-124.
16. The Mozarabic Rite in Spain and the Ambrosian Rite in northern Italy.
17. John 1:4.
18. Luke 24:29.
19. 2 Corinthians 4:6; the response is from the *Praeconium Paschale* (the Easter Proclamation) of the *Missale Romanum* of 1570.
20. *An Order of Worship for the Evening* (New York: Church Hymnal Corporation, 1973), p. 14.
21. *Ibid.*, p. 14.
22. Cf. the thanksgiving for water in Holy Baptism and the blessing of palms on Passion Sunday.
23. Wednesday Evensong, *Morning Praise and Evensong* ed. William G. Storey, Frank C. Quinn, O.P., and David F. Wright, O.P. (Notre Dame: Fides, 1973), pp. 73-74.
24. The Roman Catholic *Liturgy of the Hours* provides one reading per day as part of "The Office of Readings."
25. An antiphon melody for the setting on p. 63 is *LBW* psalm tone 5 transposed so that the first note is F (with a signature of no sharps or flats); that for Canticle 6 is formed of the first and fourth measures of the canticle melody itself.
26. See Joseph Raya, ed. *Byzantine Daily Worship* (Allendale, N.J.: Alleluia Press, 1969), pp. 261-263, 272.
27. "May the Lord God remember in his kingdom all you Orthodox Christians, at all times now and always, and forever and ever."
28. It also appears in the *Service Book and Hymnal* (p. 218, #2). It was originally translated in the *Church Book* of 1868 from the Brandenburg-Nuremberg Church Order of 1533.
29. p. 231.
30. Edward D. Roe, who suggested the prayer, promised "using that one guarantees a sale to all old Norwegians like myself."
31. See Herbert F. Lindemann, "Contemporizing the Office Hymn," *Church Music* 75:2, 21-23.
32. *Service Book and Hymnal*, p. 230 #87.
33. See *Service Book and Hymnal*, p. 230 #86.

34. *Authorized Services* (New York: Church Hymnal Corporation, 1973), p. 195.
35. *Prayers We Have in Common*, 2nd rev. ed. (Philadelphia: Fortress, 1972), p. 19.
36. To indicate the special use of this hymn, the invitatory may precede and follow the hymn sung on the same tone.
37. An antiphon melody for the setting on p. 49 is *LBW* psalm tone 1; that for Canticle 2 is formed of the first and fourth measures of the canticle melody itself.
38. *Prayers We Have in Common*, pp. 22-24.
39. Psalm 88:13; 51:12; 71:8; 145:2; 65:5; 103:1; 103:5; 102:1.
40. A problematic phrase is "Let your holy angel have charge of me." Luther's reference could be to the individual's guardian angel, and so when the pronouns are made plural the noun "angel" should also logically be made plural, as the prayer does: "Let your holy angels have charge of us." Luther may, however, have had in mind the Old Testament reference to God as an angel as in Isaiah 63:9 ("the angel of his presence saved them"—so the RSV but not the NEB or the Jerusalem Bible). In that case the older *Common Service* translation, "let your holy angel have charge concerning us" would be preferred; the meaning would be, "may you yourself take charge of us."
41. *The Hours of the Divine Office in English and Latin* vol. 1 (Collegeville, Minn.: Liturgical Press; 1963), p. 50.
42. *The Daily Office* (St. Louis: Concordia, 1965), p. 684.
43. See *ibid.*, pp. 690-693.
44. Romans 16:20.
45. 1 Timothy 2:2.

CHAPTER VIII/CELEBRATING THE CROSS AND RESURRECTION

1. Matthew 4:2; Mark 1:13; Luke 4:2.
2. Exodus 24:18; Deuteronomy 9:9.
3. 1 Kings 19:8.
4. The Council of Nicaea, for example, condemned apostates to two years as hearers, seven as kneelers, and two as standers. Basil the Great condemned adulterers to four years as weepers, five as hearers, four as kneelers, and two as standers. He condemned perjurers to two years as weepers, three years as hearers, four years as kneelers, and one year as standers.

5. Based partly on biblical precedents of sackcloth and ashes: see Jeremiah 6:26; Matthew 11:21.
6. Fernand Cabrol, *Liturgical Prayer, its History and Spirit* (New York: Kenedy, 1922), p. 45.
7. Native Americans, for example, blackened their faces with ashes when fasting.
8. Genesis 3:19.
9. Psalm 90:3; 104:29; Ecclesiastes 3:20; 12:7.
10. Genesis 18:37; Esther 4:1; Jonah 3:6; 2 Samuel 13:19; Daniel 9:3.
11. Job. 2:8; 42:6; Matthew 11:21; Luke 10:13.
12. See the editorials in the *Christian Century* LXIX:10 (March 7, 1962) 283; LXXX:9 (February 27, 1963), 259; LXXXI:7 (February 12, 1964), 195. February, it should be noted, is named for Februarius, a feast of purification and cleansing among the ancient Romans.
13. I.H. Dalmais, *Introduction to the Liturgy* (Baltimore: 1961), p. 120.
14. Tones 2, 4, 5, 6, 7 are most appropriate.
15. Ministers Edition p. 129. A similar exhortation is found in the *Proposed Book of Common Prayer*, pp. 264-265.
16. The source of the confession is the *Proposed Book of Common Prayer*.
17. Genesis 3:19.
18. John Donne preached, "Aske where that iron is that is ground off a knife, or axe; Aske that marble that is worn off of the threshold in the Church-porch by continuall treading, and with that iron, and with that marble, thou mayest finde thy Fathers skinne, and body . . . the knife, the marble, the skinne, the body are ground away, they are destroy'd, who knows the revolutions of dust?" [*Fifty Sermons* (14), 1649.] Again he preached, "The dust of great persons graves is speechlesse too, it says nothing, it distinguishes nothing: As soon the dust of a wretch whom thou wouldest not, as of a Prince whom thou couldest not look upon, will trouble thine eyes, if the winde blow it thither; and when a whirle-winde hath blown the dust of the Church-yard into the Church, and the man sweeps out the dust of the Church into the Church-yard, who will undertake to sift those dusts again, and to pronounce, This is the Patrician, this is the noble flowre, and this the yeomanly, this the Plebeian bran." [*LXXX Sermons* (15), 1640.]
19. The *Proposed Book of Common Prayer* (p. 265) provides this prayer, which may be used as part of the congregation's devotion: Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior.
20. J. Gordon Davies, *Holy Week: A Short History* (Richmond: John Knox, 1963), p. 65.
21. The traditional length of time was "the length of an Our Father."

22. The great popularity among Protestants of the three-hour service is remarkable in view of its origin among the Jesuits in seventeenth-century Peru.
23. The traditional length of time was "the length of an Our Father."
24. The traditional description of these prayers as "solemn" suggests not only their earnestness but also their following a prescribed form.
25. Until music becomes available for the Exsultet, it may be sung to one of the psalm tones. The traditional melody is available in the Episcopal *Altar Service Book* (New York: Seabury, 1977) and may be adapted to fit the Lutheran text.
26. The *Common Bible* is a convenient source for the entire text of this lesson.

CHAPTER IX/CELEBRATING THE PERSONAL LIFE

1. A Native American chant for the dying sings,
 I am making you a spirit.
 I am making you a spirit.
 In the place where I sit
 I am making you a spirit.
 The singer is not simply watching a person die nor simply comforting the dying. The singer by the song is helping the person enter the next world.
2. *The Book of Concord*, ed. Theodore G. Tappert et. al. (Philadelphia: Muhlenberg, 1959), p. 446.
3. Emil Brunner, *The Divine Imperative* (Philadelphia: Westminster, 1947), pp. 344, 348.
4. See Dietrich Bonhoeffer, *Ethics* (New York: Macmillan, 1955), p. 130.
5. John Macquarrie, *Principles of Christian Theology* (New York: Scribner's, 1966), p. 454.
6. "The king of love my shepherd is" (456), "Only-begotten, word of God eternal" (375), "Praise, my soul, the King of heaven" (549), "Praise to the Lord, the Almighty" (543) are appropriate.
7. Cf. Ruth 2:5 "To whom does this young woman belong?"
8. The giving of the bride was optional in the *Service Book and Hymnal* and in the *Common Service Book* before it. The rubric read: "If the woman be given in marriage . . ." In the *Common Service* no words were said. In the *Service Book* the words, "who giveth this Woman to be married to this Man?" were prescribed (but not an answer); the one who gave the bride could be "her father (or guardian or any friend)"; and the woman is directed to put her own hand into the hand of the minister.
9. It follows the three-part address to the bride and groom in Luther's *Order of Marriage* (1529). *Luther's Works* Vol. 53 (Philadelphia: Fortress, 1965), pp. 114-115.

10. "The Lord God" is the title for the Creator in Genesis 2:5ff. and the emphasis on goodness is a refrain of Genesis 1.
11. Genesis 3, the story of the fall.
12. John 15:11-17 and, looking to the consummation, Revelation 21:1-4.
13. In the *Service Book and Hymnal*, for example, and in the *Common Service Book* before it, the question was: *N.*, wilt thou have this Woman/Man to thy wedded wife/husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her/him, comfort her/him, honor and keep her/him in sickness and in health, and, forsaking all others, keep thee only unto her/him, so long as ye both shall live? *I will.*
14. If the archaic "obey" is used, both bride and groom should use the word in their vows.
15. Psalm 21.
16. Hosea 11:4.
17. The "occasional services" are services for particular occasions, not services that are used less frequently.
18. From Psalm 89:1; Jeremiah 33:11; Psalm 100:5.
19. The euphemistic "casket" (which means basically "a small box, as for jewels") is deliberately avoided, even though its use is common in the United States.
20. 2 Corinthians 1:3-4.
21. The translation is from the *Proposed Book of Common Prayer*, p. 492.
22. See *Luther's Works*, vol 53, pp. 274-276 for Luther's treatment of this popular medieval hymn.
23. The prayer is the adaptation in *Contemporary Worship 10: The Burial of the Dead* of ■ prayer in the *Proposed Book of Common Prayer*, p. 497.
24. The Reformers opposed masses offered for the dead, sometimes years after the death, for this subverts the nature of the Lord's Supper. But in their opposition to what the Reformers saw as a misuse of the Holy Communion, praying for the dead is viewed positively. (See the *Apology to the Augsburg Confession*, XXIV, 93-96). Luther advises clergy to replace masses for the dead with prayers. (See the *Babylonian Captivity of the Church* in *Luther's Works* vol. 36, p. 55.)
25. This prayer is considered the last petition of the prayer prayed by the assisting minister and is not exactly the kind of final summarization found at the conclusion of the prayers in the Holy Communion. It is therefore assigned to the assisting minister rather than to the presiding minister.
26. *The Proposed Book of Common Prayer* suggests one or more of these anthems:
 Christ is risen from the dead, trampling down death by death, and giving life to those in the tomb.

 The Sun of Righteousness is gloriously risen, giving light to those who sat in darkness and in the shadow of death.

The Lord will guide our feet into the way of peace,
having taken away the sin of the world.

Christ will open the kingdom of heaven to all who
believe in his Name, saying, Come, O blessed of my
Father; inherit the kingdom prepared for you.

Into paradise may the angels lead you. At your coming
may the martyrs receive you, and bring you into the
holy city Jerusalem.

GLOSSARY

Every discipline evolves its own technical language that is necessary for conciseness and precision. The church too has its own names for the participants in worship, the parts and furnishings of the church building, the vestments of the clergy, the songs and chants of the service. The more frequently encountered terms are included in this glossary.

ABLUTION: rinsing the chalice with water (and wine) after the Communion. The cleansing was originally done after the service but in the tenth or eleventh century it was introduced into the structure of the mass as a testimony to the real presence.

ACOLYTE (From the Greek, "one who follows"): originally one of the minor orders of the ministry. Later the term was used to denote one who carried a torch or candle in a liturgical procession, and then was applied to any layperson who serves by preparing the altar and assisting the ministers at the services of the church.

AGNUS DEI (From the Latin, "Lamb of God"): a canticle based on John 1:29 (also Isaiah 53:7 and Revelation 5:6ff.), sung at the distribution of the Holy Communion and at other times (as in the Litany). In the *Lutheran Book of Worship* there are two translations of the canticle: "Jesus, Lamb of God" (Min. Ed. pp. 443) and "Lamb of God" (pp. 227, 263, 300).

ALB (From the Latin, “white”): a white or off-white ankle-length vestment with sleeves, often (but not always) gathered at the waist with a cincture, worn by all ranks of ministers, ordained and unordained. The classical tunic became a specifically church vestment about the fifth century.

ALLELUIA: a Greek form of the Hebrew Hallelujah (“Praise the Lord”). It is the Easter song of gladness, the characteristic song of heaven, used in the Holy Communion to greet the Gospel and often added to songs and chants of Easter. During the Middle Ages Alleluia was personified and treated almost as a living creature.

ALMS BASIN: the large plate on which the offering plates are received from the ushers by a minister or server.

ALTAR: the table on which the Lord’s Supper is celebrated, symbolic of the meeting of God and his people, and a place of God’s action and of his people’s offering of themselves in response.

ALTERNATION PRACTICE: a practice rooted in the early reponsorial chanting of psalms by contrasting musical forces (e.g. congregation and choir, unison song and polyphony, choir and organ or instruments, congregation and cantor) and extended to include the rendering of alternate hymn stanzas, canticles, and other liturgical chants.

AMICE (**ALMUCE**, **AMISS**—From the Latin, “to wrap around”): a rectangular collar, usually of white linen, worn over the shoulders under the alb. It was apparently not worn before the sixth century; in the Eastern Church it never became an official vestment. It is now not often worn in the West, although it has the practical value of keeping the collar of the alb clean. The amice was originally a hood, a covering for the head; and the traditional prayer while putting it on connects it with the helmet of salvation.

ANAMNESIS (from the Greek, “remembrance”): an act by which a person or event is commemorated and made liturgically present. Specifically, it is the church’s response to Jesus’ command “Do this for the remembrance of me,” and it recalls the whole life and work of Christ and makes them a contemporary experience. By the anamnesis, the promise (Gospel) inherent in the remembered event is celebrated as the central reality in the community’s continuing faith and life.

ANGLICAN CHANT: a chant formula in four-part harmony designed for successive verses of psalms and canticles. A *single chant* serves one verse (with a division at midpoint); a *double chant* serves a pair of verses. It is an

English Reformation era adaptation of Gregorian chant and continental harmonized chant.

ANTHEM (English, derived from “antiphon”): a quasi-liturgical choral composition usually based on Scripture. It is specified in Anglican services (where it can also mean verses that may be read) but does not form a part of Roman or Lutheran liturgy, although it is often added to Lutheran services.

ANTIPHON: a verse from a psalm or other source sung before and after (and sometimes interspersing the verses of) the psalms and canticles of the Daily Prayer of the Church and Holy Communion to relate the psalms and canticles to the day or season. See **REFRAIN**.

ANTIPHONAL (From the Greek, “voice against voice”): a manner of singing psalms and canticles in which the singing is done alternately by two parts of a choir or congregation.

ATTENDE CAELUM: “Give ear to what I say, you heavens,” a Song of Moses selected from Deuteronomy 32:1-4, 7, 36a, 43a. It is sung following the eleventh lesson in the Easter Vigil and may be used at other times.

BALDICHINO (BALDACHIN, BALDAQUIN): a canopy of fabric over an altar as a sign of honor. Also called a Tester. When the canopy is of wood, stone, or metal and rests on four columns, it is correctly called a Ciborium.

BANDS: two strips of linen worn in front of the collar of a black gown (Talar) by clergy particularly in Switzerland, Germany, England, and Scotland. The bands or Beffchen are a remnant of the ruff collar worn in the sixteenth and seventeenth centuries by nobility and professional classes.

BANNS (From the Anglo-Saxon, “to proclaim”): the notice of the intention to marry, given publicly in the church in which the ceremony is to take place in order that prayer may be made for the couple and that those who have objections to the marriage might make them known before the day of the wedding.

BAPTISTRY: (1) the building or area of a building which surrounds the baptismal font; the baptismal space where Baptism is administered. (2) The large pool-sized font for Baptism by immersion.

BENEDICITE, OMNIA OPERA: "All you works of the Lord, bless the Lord," A Song of Creation, also called the Song of the Three Young Men or Song of the Three Children from the additions to Daniel 3 in the Apocrypha. It is sung following the last lesson at the Easter Vigil during the procession to the font. For a different translation and treatment than that in the *Lutheran Book of Worship*, see the *Proposed Book of Common Prayer*, pp. 88-90.

BENEDICTUS: "Blessed be the Lord God of Israel," the Song of Zechariah from Luke 1:68-79, appointed as the Gospel Canticle at Morning Prayer.

BENEDICTUS QUI VENIT: See SANCTUS.

BEFFCHEN: see BANDS.

BIRETTA: a square cap with three (or four) stiff ridges and a pompom in the center worn by clergy. It is another form of the stiff "mortarboard" and the softer caps of academic costume.

BURSE: a flat stiff envelope covered with fabric in the color of the season in which the corporal and purificators are carried to and from the altar.

CANTEMUS DOMINO: "I will sing to the Lord," the Song of Moses and Miriam from Exodus 15. It is sung following the fourth Lesson in the Easter Vigil. It is also appropriate throughout Easter.

CANTICLE: a song, other than a psalm, usually taken from the Bible.

CANTOR: a leader of singing, especially unaccompanied singing.

CASSOCK: an ankle-length black garment, close-fitting to the waist with a full skirt, worn by clergy, choir, musicians, acolytes. It is an undergarment and is not itself a vestment. Over the cassock is worn the surplice or cotta; in the past the alb was worn over the cassock.

CATHEDRAL: the church of a diocese in which the bishop's chair ("cathedra") is located. It is not simply any large or ornate church.

CATHOLIC: whole, a church which receives the Christian faith intact without alteration or selection of matters of the faith. The opposite of catholic is heretic, one who picks and chooses which parts of the faith to accept. Thus "catholic" is more specific than "Christian" and not a synonym for "ecumenical" or "worldwide."

CENSER: a closed container in which incense is burned. Also called a thurible. See Revelation 8:3-5.

CERE CLOTH (From the Latin, “wax”; pronounced *seer*): a cloth the exact size of the top of the altar, which is treated with wax to resist moisture. On stone altars it is the first cloth on the altar, lying beneath the fair linen.

CHALICE (From the Latin, “cup”): the cup used in the Holy Communion to contain the wine. It was traditionally made of precious metal—gold or silver lined with gold. Now it is often made of any material—metal, ceramic, glass. The mouth of the chalice should be wide enough that the minister can see the rim during the administration of Communion. The knob on the stem of the chalice to facilitate handling is called a knob.

CHANCEL: the space at the liturgically East end of the nave; the altar space.

CHANT (From the Latin, “to sing”): liturgical song, usually in unison and unaccompanied, designed primarily to be a bearer of the text. The most famous type is Gregorian chant.

CHASUBLE: the principal vestment worn over the alb by the presiding minister at the celebration of the Holy Communion. It is usually in the color of the season and made of a basically oval shape with a hole in the center for the head. It has its origin in a poncho-like garment worn in ancient Rome and is being restored to use in many places as a bold, colorful, graceful vestment. See illustration, page 210.

CHRISM: a mixture of oil (usually olive oil) and a fragrance (often balsam) used in anointings, as in Baptism.

CHRISOM: the robe put on one who has been baptized. From “chrism robe,” used probably as a bib to prevent the chrism from being rubbed off.

CIBORIUM: (1) a chalice-shaped vessel with a lid used to hold the bread in the form of hosts or wafers for the Holy Communion. (2) A wood, stone, or metal canopy over the altar. See **BALDICHINO**.

CINCTURE: a rope or band of fabric or leather worn around the waist of an alb or cassock.

COMPLINE (**COMPLIN**—From the Latin, “complete;” pronounced **KAHM-plin**): the last of the traditional hours of the Daily Prayer of the Church, prayed at the end of the day before going to sleep.

CONCERTATO (From the Latin, “to contend” or “to join together”): (1) a style of musical composition that suggests combined and contrasting use of vocal and instrumental forces; common in music of the Baroque era (1600-1750). (2) Recently, a type of composition, usually hymn-based, in which choral and instrumental forces are combined and contrasted with congregational song by stanzas.

CONCERTED: identical in meaning to **CONCERTATO** (1).

COPE: a liturgical cloak or cape usually in the liturgical color, having a hood or vestigial hood of a contrasting color, worn over an alb or surplice for processions and festival services other than the Eucharist. See illustration, page 273.

CORPORAL: a square of linen on which the sacramental vessels are placed from the Offering through the Communion. It sometimes has a cross embroidered at the front edge.

COTTA (From the Latin, “coat”): a white vestment with large sleeves and fullness, extending to the fingertips, worn over the cassock by acolytes, choristers, and organists, and sometimes by the clergy. It is an abbreviated surplice.

CREDENCE: a table or shelf where the sacramental vessels and missal stand with the altar book are kept until they are carried to the altar for the Holy Communion. The credence is appropriately covered with a linen cloth.

CRUCIFER: one who carries the processional cross.

CRUET: a small pitcher made of glass to hold the wine for the Holy Communion or the water for cleansing the chalice.

DALMATIC: a vestment worn over the alb and stole by an ordained assisting minister (the deacon) at the celebration of the Holy Communion. It is distinguished from the Tunicle of the subdeacon by having two cross bars on the back (and front).

DEACON: the principal assisting minister at the Holy Communion.

DIVINE OFFICE: the Daily Prayer of the Church, consisting in the *Lutheran Book of Worship* of Morning Prayer, Evening Prayer, and Prayer at the Close of the Day. “Office” means service; “divine” means holy or sacred.

DOMINE CLAMAVI: “O Lord I call to you,” verses from Psalm 141 used as the psalm of repentance at Evening Prayer since ancient times. In the *Lutheran Book of Worship* the psalm begins with the antiphon, “Let my prayer rise before you as incense.”

DOSSAL: a cloth hanging attached to the wall behind the altar. It may be in the liturgical color but is usually in a neutral color. Also called a Dorsal.

EAST WALL: position of the altar close to or against the wall. The term is used whether or not the wall is geographically to the east. See **ORIENTATION**.

ELEVATION: lifting up the bread and the cup in the Great Thanksgiving. The elevation is made at the Words of Institution relating to the bread and then the cup. At the doxology at the end of the Great Thanksgiving both the bread and the cup are lifted together as a gesture of praise.

EPICLESIS (From the Greek, “invocation”): a prayer for the Holy Spirit as a part of the Great Thanksgiving in the Eucharist or of the Thanksgiving in Holy Baptism.

EUCHARIST (From the Greek, “thanksgiving”): the service of Holy Communion.

EVENSONG: the name in Sweden and England for Evening Prayer (Vespers).

EWER: a pitcher usually made of brass in which the water for Baptism is brought to the font.

EXSULTET (From the Latin, “rejoice”): the Easter Proclamation in the Easter Vigil which begins, “Rejoice now, all heavenly choirs of angels . . .”

FAIR LINEN (From the Anglo-Saxon, “clean,” “spotless”): a cloth of fine linen which covers the top of the altar on top of the frontal and which hangs down at either end a short distance or to the floor. It is usually embroidered with five crosses (at each corner and in the center) to represent the five wounds of Jesus, since the cloth represents the winding sheet in which the body of Jesus was wrapped when it was taken from the cross.

FLAGON: a pitcher usually of silver in which the wine is kept before being poured into the chalice at the Holy Communion. See **CRUET**.

FOOTPACE: the raised platform or top step on which the altar is built.

FRACTION: the breaking of the bread at the Holy Communion to prepare a loaf of bread for distribution.

FRONTAL: a parament usually in the liturgical color which covers the entire front of the altar.

FRONTLET: a narrow band in the liturgical color which extends across the top of the front of an altar. Also called a **SUPERFRONTAL**.

GELINEAU: a method of singing the psalms and canticles to melodic formulas characterized by a regular recurring pulse that is subdivided to accommodate a variable number of syllables in a manner approximating speech rhythms, developed by Joseph Gelineau in France in the twentieth century.

GLORIA IN EXCELSIS: "Glory to God in the highest," based on the song of the angels in Luke 2:14. It is the traditional Hymn of Praise in the Holy Communion.

GRADINE (From the Latin, "step"): a step-like shelf behind an altar in "the eastward position" (i.e. against the wall) on which are placed candles, crucifix, flowers. Also called a **RETABLE**.

GREGORIAN CHANT: the historic liturgical song of the Western Church, unison and unaccompanied, for soloists (cantors), choirs, and congregations, used for psalms and canticles (originally in Latin), hymns, readings, and liturgical texts. It is named after Gregory the Great (Bishop of Rome 590-604), although it existed earlier. Also called plainchant or **PLAINSONG**.

HOUSLING CLOTH: a linen cloth which vests the altar rail in Swedish churches.

INTINCTION: the practice of dipping the host into the wine and administering both elements at once. It is sometimes a useful method for communing the sick.

INVITATORY: an invitation to praise used as an antiphon to the Venite in Morning Prayer. It is a variable proper that changes with the season.

KYRIE (From the Greek, *Kyrie eleison, Christe eleison, Kyrie eleison*: "Lord have mercy, Christ have mercy, Lord have mercy"): (1) the three-fold, six-fold, or nine-fold cry of the Mass (2) The peace litany of the assisting minister (the "Deacon's Litany") in the Holy Communion: "In peace let us pray to the Lord." Originally a litany was sung and the response to each line was "Lord have mercy" (*Kyrie eleison*). Later the bids dropped out but the response remained.

LAVABO (From the Latin, "I will wash," from Psalm 26:6): a small bowl containing water for washing the presiding minister's fingers after handling the offering plates and the censer before the Preface of Holy Communion.

LECTIONARY: (1) a course of readings. There are three such in the *Lutheran Book of Worship*: the three-year cycle of readings for the Eucharist, the one-year cycle of readings for the Eucharist, the Daily Lectionary for public and private use in Daily Prayer. (2) The book in which these readings are written out for the convenience of those who read the lessons.

LITURGY (From the Greek, "work of the people"): more than a set form of service or one particular service, the liturgy is the whole body of texts and music used for the worship of God. The *Lutheran Book of Worship* is the liturgy of the Lutheran churches of North America.

LUCERNARIUM (From the Latin, "service of light"): the ceremonial lighting of candles and lamps which in ancient times marked the beginning of Vespers.

MAGNA ET MIRABILIA: "O Ruler of the universe, Lord God," the Song of the Redeemed from Revelation 15:3-4.

MAGNIFICAT: "My soul proclaims the greatness of the Lord," the Song of Mary from Luke 1:46-55, appointed as the Gospel Canticle for Evening Prayer.

MANIPLE: a cloth usually in the liturgical color, worn on the left forearm of the presiding minister and the deacon at the Holy Communion. It was once a napkin used for cleansing the chalice. It is falling from use in many places now, although its use continues in some parishes. It might be revived if it were again to become a utilitarian cloth rather than a silk decoration.

MASS (Probably from the Latin, "you are dismissed"): (1) The historic designation in the Western church for the Holy Communion, retained among Lutherans in Scandinavia and elsewhere. (2) A common designation of a musical setting of the Ordinary: Kyrie, Gloria in Excelsis, Credo, Sanctus, Agnus Dei.

MATINS (From the Latin, "day"): (1) The first of the traditional eight hours of the Daily Office, prayed originally at midnight but often combined with Lauds and said at daybreak both for convenience and, after the introduction of Prime (at the beginning of the day's work), for the preservation of the pattern of the psalmist, "Seven times a day I praise you" (Psalm 119:164). (2) Morning Prayer in the Lutheran and Anglican churches (British spelling is Mattins) which combines elements of the traditional Matins, Lauds, and Prime.

(The) **MAUNDY:** an English term for the washing of the feet on Thursday in Holy Week. (From the Latin, "commandment"—"I give you a new commandment: love one another as I have loved you.")

MENSA (From the Latin, "table"): the top of the altar.

MISSAL (From the Latin *missa*, "mass"): the altar book containing the services of the church for the use of those who minister at the altar. A Missal stand (or cushion) is designed to hold the book, thereby freeing the hands for liturgical action.

MOTET (From the French diminutive of "word"): an unaccompanied sacred choral composition usually for liturgical services and not a setting of the texts of the Ordinary. The text is usually biblical.

NARTHEX: the vestibule or entryway of a church.

NAVE (From the Latin, "ship," since Gothic churches sometimes have the appearance of a boat): the part of a church building in which the congregation sits, between the Narthex and the Chancel.

NUNC DIMITTIS: "Lord, now you let your servant go in peace," the Song of Simeon from Luke 2:29-32, appointed as the Gospel Canticle at Prayer at the Close of the Day.

OCTAVE (From the Latin, "eighth"): the "eighth day" of a festival, an echo of a festival a week later. Also, the week-long celebration of a festival.

OFFERTORY: verses from the psalms or other sources (traditionally assigned to a choir or cantor) which are sung after the offering has been gathered and while the elements are being prepared for the Holy Communion. Offertory is not another name for the offering (i.e. the collection of the money) itself.

OFFICE LIGHTS: candles used for the office of daily prayer as distinguished from the "sacramental lights" which are used only for the Holy Communion. The office lights are near but not on the altar.

ORDINARY: (1) The invariable liturgical texts of a service, especially the Eucharist. (2) Components of a musical Mass: Kyrie, Gloria in Excelsis, Credo, Sanctus, Agnus Dei.

ORIENTATION: (1) the practice of locating churches so that the altar is toward the east (the "Orient"), the direction of the rising sun and symbolic of the expectation of the second coming. (2) The practice used with an altar "in the eastward position" (i.e. against the wall) of facing the altar for all parts of the service which are not directly addressed to the people.

ORPHREY: a band of embroidery used to decorate ecclesiastical vestments. A narrower and less elaborate band is called a galloon.

PALL: (1) a stiffened piece of cloth used to cover the chalice during the Holy Communion, except during the Verba and the distribution, to keep foreign objects from falling into it. (2) A large cloth now usually of white to suggest Easter and the resurrection (purple or even black was customary formerly) used to cover the coffin in the church to symbolize the baptismal garment.

PARAMENTS: a general name for the cloths in the liturgical colors used on the altar, pulpit, and lectern.

PASCHAL: having to do with Easter. From *Pascha*, the celebration of the passion, death, and resurrection of Christ on Saturday night and the morning of Easter Day. The Greek word *Pasch* applies both to the Jewish Passover and to the Christian Easter.

PASCHAL CANDLE: a massive candle, 2 or 3 inches in diameter and 3 or 4 feet in length, used during Easter to show the presence of the risen Christ among his people and therefore also used at baptisms and funerals as a sign of dying and rising with Christ, of our death and his life.

PATEN: a plate made usually of gold or silver lined with gold used to hold the bread of the Holy Communion when the bread is in the form of hosts (wafers).

PENITENTIAL PSALMS: Psalms 6, 32, 38, 51, 102, 130, 143.

PERICOPE (From the Greek, "a section"): portions of the Bible that are appointed to be read in the services of the church.

PHOS HILARON: "Joyous Light of glory," a most ancient and beloved song of the church, originally sung in Greek at the lighting of the lamps at the beginning of Evening Prayer.

PISCINA: a drain built into the church wall or sacristy connecting with the earth and used for disposing of baptismal water and unused wine from Holy Communion.

PLAINSONG: melodic, unmeasured, unaccompanied unison vocal music of the church. Also called plainchant. See **GREGORIAN CHANT**.

POINTING: an indication of how the syllables of a text are to be allotted to a chant.

POLYPHONY (From the Greek, "having many sounds"): music that combines several individual voice parts into a unified whole and which emphasizes the horizontal dimension.

PRECES: prayers in the form of verses and responses as in the Responsive Prayers.

PREFACE: the beginning of the Great Thanksgiving, which opens with the dialog, "The Lord be with you . . . Lift up your hearts . . .," and which concludes with the Sanctus ("Holy, holy, holy Lord"). It is chiefly an ascription of praise to the Creator, which unites the prayer and song of the church on earth with that of the church in heaven.

PREDELLA: Same as FOOTPACE.

PROPER: the variable liturgical texts of a service that change according to the days and seasons of the church year. See Ministers Edition, pp. 92-104; 121-194.

PSALM TONES: melodic formulas for singing the Psalms. There are eight regular Gregorian chant tones plus one irregular tone (*tonus peregrinus*). Other formulas have been devised, for example, those of Joseph Gelineau, Paul Bunjes, and the ten tones of the *Lutheran Book of Worship*. The tones reflect the structural division of the Psalm verses.

PSALTER: a collection of the Psalms, sometimes in metrical poetry and set to four-part harmony.

PURIFICATOR: a linen napkin used to wipe the rim of the chalice during the administration of Holy Communion.

QUAERITE DOMINUM: "Seek the Lord while he may be found," a Song of Isaiah from Isaiah 55.

REFRAIN: a recurring textual and/or melodic phrase, often sung after each verse or group of verses or a Psalm or canticle.

REREDOS: a framework of wood or stone behind an altar that is located against the wall. It is often embellished with carved figures and other decorations.

RESPONSORIAL: a manner of singing psalms and canticles in which a congregation or choir and an individual alternate.

RESPONSORY: the proper (i.e. variable) liturgical commentary following the readings of the Daily Prayer of the Church. It consists of the repeated singing of a verse after each of a series of other verses or responses. The traditional Responsories at Matins are among the oldest and finest liturgical chants of the church.

RETABLE: see GRADINE.

RUBRICS (From the Latin, "red," since rubrics were written in red to distinguish them from the text of the service): the directions for conducting the service for ministers and congregations.

SACRAMENT: an ordinary action which, given power by the Word, distills the essence of the Gospel. In Christian history, a great number of actions have been regarded as sacraments. At one point in the middle ages it was said that there were seventy sacraments. In the Lutheran tradition, Baptism and Holy Communion are regarded as sacraments. The Apology to the Augsburg Confession (XII) calls Absolution “a sacrament of penitence” and (XIII) allows ordination to be called a sacrament.

SACRAMENTAL LIGHTS: candles on or near the altar which are lighted only for the Holy Communion. See **OFFICE LIGHTS**.

SACRARIUM: a drain into the earth. See **PISCINA**.

SACRISTY: a room for the vesting of the ministers and their preparation for the service. In well-appointed churches there are additional rooms for those who prepare the altar and communion vessels—the “working sacristy”—and for those who serve and for the choir.

SANCTUARY: the area immediately surrounding the altar and, in older churches, within the communion rail. It is not properly a name for the church building itself.

SANCTUS: “Holy, holy, holy Lord, God of power and might,” from Isaiah 6:3. The song of the angels in God’s presence used as part of the Preface in the Holy Communion. To it is added the *Benedictus qui venit*, “Blessed is he who comes in the name of the Lord” (from Psalm 118:26 and Mark 11:9-10).

SEDELIA: chairs or seats for the ministers of the service.

SEQUENCE: the hymn sung on great festivals between the Second Lesson and the Gospel as an elaboration of the final alleluia of the Verse. One of the best known is appointed in the *Lutheran Book of Worship* for Easter: *Victimae Paschali, laudes* (set to 137 its historic Gregorian melody). The sequence appointed for Pentecost in the *Lutheran Book of Worship* (*Veni, Creator Spiritus*) is not strictly a sequence; the traditional sequence for Pentecost is *Veni, Sancte Spiritus*.

SERVER: one who assists the ministers in a service. See **ACOLYTE**.

SIGNATION: the signing with the cross, especially at Baptism when the new child of God is “sealed by the Holy Spirit and marked with the cross of Christ forever.”

STATIONS OF THE CROSS: a devotion often used in Lent involving a walk around the interior of the church with stops (“stations”) at several points (traditionally fourteen) at which an incident in Jesus’ way to Calvary is commemorated. The fourteen stations, each marked with a cross on the wall of the church, sometimes with a picture added, are: (1) Jesus is condemned to death; (2) Jesus takes up his cross; (3) Jesus falls the first time; (4) Jesus meets his mother; (5) the cross is laid on Simon of Cyrene; (6) Veronica wipes the face of Jesus; (7) Jesus falls a second time; (8) Jesus meets the women of Jerusalem; (9) Jesus falls a third time; (10) Jesus is stripped of his garments; (11) Jesus is nailed to the cross; (12) Jesus dies on the cross; (13) the body of Jesus is placed in the arms of his mother; (14) Jesus is laid in the tomb.

STOLE: a scarf of fabric in the liturgical color worn over the shoulders by ordained ministers. The knee-length “preaching stole” is worn with the surplice, and the longer stole is worn with the alb. See illustration, page 159.

SUFFRAGES (From the Latin, “a prayer of intercession”): short petitions in a prayer; specifically the Responsive Prayers.

SUPERFRONTAL: a band of fabric that extends across the front of the altar. See **FRONTLET**.

SURPLICE: a full, knee- or ankle-length white vestment worn over the cassock by ministers of the service, whether ordained or not. Its ample proportions derive from its use over a fur undergarment in unheated churches.

TALAR: the black gown of European clergy. See **BANDS**.

TE DEUM LAUDAMUS: “You are God, we praise you,” the ancient creed-like canticle used at the Paschal Blessing at Morning Prayer on Sundays.

TENEBRAE (From the Latin, “shadows”): a Holy Week service of Morning Prayer sung “by anticipation” the evening before, during which fourteen psalms are sung. As each psalm is sung another of fifteen candles in a stand called a Hearse is extinguished, until one remains. The remaining light is carried out of the church or hidden from view behind the altar during the

singing of the *Benedictus* and Psalm 51. Then a loud noise is made, and the single candle is brought back into view signifying the resurrection. All leave in silence.

THURIBLE: the container in which incense is burned. See **CENSER**.

TONE: a melodic formula designed to accommodate texts of varying length and pattern of accent, useful for singing assigned readings, prayers, psalms, and canticles.

TRIDUUM: the three days of Maundy Thursday, Good Friday, and Holy Saturday, which are to be understood as a whole action that celebrates the central event of Christianity—the death and resurrection of Christ.

TRISAGION (From the Greek, “thrice holy”): “Holy God, Holy and Mighty, Holy and Immortal, have mercy on us,” a regular feature of the liturgies of the Eastern Church, which appears in the *Lutheran Book of Worship* at the beginning of the Responsive Prayers.

TUNICLE: the vestment worn by the subdeacon at the Eucharist, distinguished from the Dalmatic of the deacon by having only one cross bar in its decoration.

VEIL: a cloth covering for the chalice and paten. In early times, the chalice was covered with a folded corporal, which was spread over it after the communion. In the sixteenth century the chalice was commonly brought to the altar in a small bag. The use of veils in the color of the season is a comparatively late introduction, like the standardization of the colors themselves. In Lutheran use, the veil is often of fine white linen and is used to cover all the sacramental vessels (chalice and paten, ciborium, flagon). It is removed at the offertory and replaced during the post-communion canticle.

VENITE EXULTEMUS: “Come, let us sing to the Lord,” verses from Psalm 95 used as the song of praise at the beginning of Morning Prayer.

VERBA (From the Latin, “words”): the words of institution of the Holy Communion, “In the night in which he was betrayed our Lord Jesus took bread. . . .”

VERSE: a brief biblical passage (traditionally assigned to the choir or cantor) sung after the Second Lesson as a preparation for the Gospel. Except in Lent, the Verse begins and ends with the Easter song, Alleluia.

VESPERS (From the Latin, “evening”): (1) The next to last of the traditional hours of the Daily Prayer of the Church (See **MATINS**), sung at sunset. (2) Evening Prayer in the Lutheran and Anglican churches which in the past has combined elements of Vespers and Compline (q.v.).

VICAR: one who serves in place of another. In Anglican use, one who serves in place of the rector of a parish, especially in a parish that cannot support a rector. In Lutheran use, a vicar is often an “intern,” a seminarian who serves a parish assisting the pastor to gain practical experience.

VIGIL: the eve of a feast when anciently the church would watch through the night in preparation for the dawning day. The *Lutheran Book of Worship* appoints three Vigils in the calendar, for each of the three great festivals of the year: the Vigil of Christmas, the Vigil of Easter, the Vigil of Pentecost.

VINEA FACTA EST: “I will sing for my beloved,” the Song of the Vineyard from Isaiah 5. It is sung following the eighth lesson in the Easter Vigil.

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SOURCES OF THE PRAYERS IN THE *LUTHERAN BOOK OF WORSHIP*

Abbreviations

- ABCP *American Book of Common Prayer* (1928).
- BCO *Book of Common Order* (1940), Church of Scotland.
- BCP *The Book of Common Prayer*.
- CBB *Cambridge Bede Book*, 1936.
- CBk *Church Book for Use of Evangelical Lutheran Congregations*. Philadelphia: General Council, 1868.
- CECal *Calendar and Lessons for the Church's Year*.
Liturgical Commission of the Church of England, 1969.
- CSB *Common Service Book of the Lutheran Church*. Philadelphia: United Lutheran Church in America, 1919.
- DPBCP *The Draft Proposed Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church*. New York: The Church Hymnal Corporation, 1976.
- Les Oraisons Bruylants, P., *Les Oraisons du Missel Romain*. Louvain: Centre de Documentation et d'Information Liturgiques, Abbaye du Mont Cesar, 1952. Two volumes; most of the prayers are in volume 2.
- PBS *Prayer Book Studies 19*. New York: The Church Hymnal Corporation, 1970.
- SBH *Service Book and Hymnal*, 1958.
- TLH *The Lutheran Hymnal*, 1941.

Sources of the Prayers for Sundays and Festivals

Prayer 1	<i>Les Oraisons</i>	II, 545	Prayer 38	<i>Les Oraisons,</i>	II, 393
2		II, 542	39		II, 987
3	New		40	Lindemann, <i>The Daily Office</i>	
4	<i>Les Oraisons</i>	II, 64	41	New	
5		II, 546	42-50	New, based on traditional Bidding Prayer	
6		II, 347	51	<i>Les Oraisons</i>	II, 385
7		II, 131	52		II, 232
8	<i>Les Oraisons</i>	II, 385	53		II, 224
9		II, 761	54		II, 211
10		II, 351	55		II, 767
11	DPBCP, p. 214		56		II, 335
12	New		57		II, 396
13	New		58		II, 367
14	<i>Les Oraisons</i>	II, 406	59		II, 786
15	New		60		II, 326
16	<i>Les Oraisons,</i>	II, 1181	61		II, 205
17		II, 557	62		II, 438
18	New		63		II, 350
19	<i>Les Oraisons</i>	II, 773	64	New	
20	ABCP, pp. 247-8		65	<i>Les Oraisons,</i>	II, 869
21	<i>Les Oraisons,</i>	II, 341	66		II, 364
22	DPBCP, pp. 217, 264		67	New (Hebrews 13:20ff)	
23	(not a prayer)		68	<i>Les Oraisons</i>	II, 336
24	New		69		II, 342
25	New		70		II, 199
26	CSB		71		II, 136
27	New		72	New	
28	New		73	New	
29	New		74	New	
30	New		75	New	
31	<i>Les Oraisons</i>	II, 783	76	New	
32	DPBCP, p. 270		77	New	
33	DPBCP, p. 271		78	<i>Les Oraisons</i>	II, 774
34	DPBCP, p. 220		79	New	
35	New				
36	<i>Les Oraisons</i>	II, 783			
37	New				

- | | | | | |
|-----------|---|---------|-----|--|
| Prayer 80 | New | | 117 | New |
| 81 | New | | 118 | BCP, St. Matthias' Day |
| 82 | New | | 119 | <i>Les Oraisons</i> II, 575 |
| 83 | <i>Les Oraisons</i> | II, 323 | 120 | BCP, St. Mark's Day |
| 84 | New | | 121 | BCP, SS Philip &
James' Day |
| 85 | New | | 122 | Vernacular mass of
Theobald Schwartz,
Strasbourg, 1524 |
| 86 | New | | 123 | DPBCP, p. 189 |
| 87 | <i>Les Oraisons</i> | II, 660 | 124 | New |
| 88 | New | | 125 | DPBCP, p. 241 |
| 89 | <i>Les Oraisons</i> | II, 807 | 126 | DPBCP, p. 242 |
| 90 | New | | 127 | DPBCP, p. 242 |
| 91 | New | | 128 | Church of England, 1976 |
| 92 | <i>Les Oraisons</i> | II, 770 | 129 | DPBCP, p. 243 |
| 93 | BCP, St. Thomas' Day | | 130 | DPBCP, p. 192 |
| 94 | New | | 131 | BCP, St. Matthew's Day |
| 95 | New | | 132 | <i>Les Oraisons</i> II, 387 |
| 96 | New | | 133 | ABCP, St. Luke's Day |
| 97 | <i>Les Oraisons</i> | II, 418 | 134 | DPBCP, p. 245 |
| 98 | New | | 135 | Duke Henry of Saxony,
1539 |
| 99 | <i>Les Oraisons</i> | II, 154 | 136 | BCP, All Saints' Day |
| 100 | New | | 137 | ABCP, All Saints' Day |
| 101 | New | | 138 | New |
| 102 | DPBCP, Proper 24 | | 139 | New |
| 103 | <i>Les Oraisons</i> | II, 159 | 140 | New |
| 104 | New | | 141 | ABCP |
| 105 | <i>Les Oraisons</i> | II, 548 | 142 | ABCP |
| 106 | <i>Een fullkomligh Psalm-
Book (1677)</i> | | 143 | DPBCP, p. 248 |
| 107 | New | | 144 | New |
| 108 | <i>Les Oraisons</i> | II, 785 | 145 | DPBCP, p. 248 |
| 109 | BCP, St. Andrew's Day | | 146 | New |
| 110 | BCP, 1549 | | 147 | New |
| 111 | <i>Les Oraisons</i> | II, 163 | 148 | CECal |
| 112 | | II, 520 | 149 | BCO, p. 268 |
| 113 | DPBCP, p. 238 | | 150 | CBk |
| 114 | CBB | | | |
| 115 | DPBCP, p. 238 | | | |
| 116 | <i>Les Oraisons</i> | II, 459 | | |

Prayer	151	New	158	DPBCP, p. 259
	152	New	159	New
	153	New	160	BCP, Easter Even
	154	PBS	161	New
	155	CBk	162	New
	156	DPBCP, p. 258	163	New
	157	DPBCP, p. 259	164	New

Sources of "Petitions, Intercessions, and Thanksgivings"

Prayer	165	DPBCP, p. 816 #5	190	SBH, p. 219 #10
	166	New	191	SBH, p. 223 #32
	167	DPBCP, p. 823 #27	192	DPBCP, p. 816 #8
	168	DPBCP, p. 839 #7	193	DPBCP, p. 838 #4
	169	DPBCP, p. 820 #18	194	TLH, p. 103 #7
	170	New	195	DPBCP, p. 818 #13
	171	DPBCP, p. 821 #22	196	SBH, p. 228 #69
	172	DPBCP, p. 820 #19	197	DPBCP, p. 819 #17
	173	DPBCP, p. 821 #21	198	New
	174	DPBCP, p. 825 #34	199	DPBCP, p. 254 #10
	175	DPBCP, p. 825 #34	200	DPBCP, p. 254 #11
	176	New	201	TLH, p. 107 #49
	177	DPBCP, p. 815 #3	202	SBH, p. 93 Pentecost TLH, p. 72 Pentecost
	178	DPBCP, p. 259 II	203	DPBCP, p. 832 #60
	179	DPBCP, p. 824 #30	204	ABCP, p. 596
	180	DPBCP, p. 816 #6	205	DPBCP, p. 833 #63
	181	DPBCP, p. 826 #35	206	SBH, p. 234 #1
	182	DPBCP, p. 826 #36	207	DPBCP, p. 834 #65
	183	DPBCP, p. 827 #38	208	DPBCP, p. 339
	184	DPBCP, p. 824 #31	209	SBH, p. 235 #10
	185	DPBCP, p. 824 #29	210	DPBCP, p. 834 #67
	186	DPBCP, p. 826 #37	211	SBH, p. 234 #122
	187	DPBCP, p. 823 #26	212	SBH, p. 234 #121
	188	DPBCP, p. 825 #32	213	DPBCP, p. 833 #61
	189	DPBCP, p. 816 #7		

214 TLH, p. 110 #1	225 DPBCP, p. 831 #54
215 DPBCP, p. 828 #42	226 DPBCP, p. 458
216 DPBCP, p. 827 #41	227 DPBCP, p. 831 #55
217 DPBCP, p. 840 #9	228 DPBCP, p. 841 #11
218 DPBCP, p. 828 #43	229 DPBCP, p. 830 #50
219 SBH, p. 228 #74	230 DPBCP, p. 828 #45
220 DPBCP, p. 831 #56	231 DPBCP, p. 840 #10
221 DPBCP, p. 71	232 DPBCP, p. 829 #46
222 DPBCP, p. 832 #59	233 DPBCP, p. 829 #47
223 SBH, p. 223 #24	234 DPBCP, p. 829 #48
224 ABCP, p. 598	235 SBH, p. 224 #43

NOTE: In the first printing of the *Lutheran Book of Worship* the ten prayers within the Burial rite, numbered 279-288, share the same numbers as the Psalm Prayers for Psalms 1-10. In the second printing the prayers within the Burial rite are renumbered 429-438.

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