

The History of

**THE
COMMON
SERVICE**

of 1888

A Lutheran Liturgical Renewal in America

Church History 3031

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“We believe, teach and confess...” is a well-known formula to most confessional Lutherans.¹ It means to say that what the church believes (it's dogma) is the basis for all that it teaches and that what the church teaches is and forms its various public confessions. The three actions form a complete circle so that the beliefs based in the Holy Scriptures permeate the whole life of the church. All actions of the church must serve to teach and confess those beliefs. Thus, the doctrine and the practice of the Lutheran Church never exist independently, but doctrine establishes its practice, practice exercises and preserves its doctrine.

The Church's teaching and confession is manifest in its public worship. If these practices do not expose the doctrine of a congregation, then they do not help to preserve its doctrine. Once doctrine and practice have been divorced, in the course of time one or the other will become irrelevant.

Confessional Lutherans have always sought to carefully protect the freedom of practice that is part of the Lutheran doctrine. Outward forms in public worship, for example, are not bound on the New Testament Church in the Scriptures and so remain matters of choice for Christians, so long as they support the Church's dogma. Lutherans confess:

For this is enough for the true unity of the Christian Church that there the gospel is preached harmoniously according to a pure understanding and the sacraments are administered in conformity with the divine Word. It is not necessary for the true unity of the Christian Church that uniform ceremonies, instituted by human beings, be observed everywhere.²

¹ “Confessional Lutheran” is used here, as in contemporary literature, to refer to those Lutherans who hold in doctrine and practice to the teachings of the Book of Concord, 1580, as a correct exposition of Holy Scriptures.

² Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord* (Minneapolis: Fortress Press, 2000), 42. (AC, VII 2,3)

On the other hand, confessional Lutherans have always seen value in the worship practices that have been a part of the New Testament Church nearly since its conception. They believe ~~certain~~ that certain forms and ceremonies, such as the Historic Liturgy³ of the Church, are useful and valuable to teach Christians the Scriptures and to allow Christians to confess according to their Scriptural beliefs. Consider quotations from the *Apology to the Augsburg Confession*:

We also keep traditional liturgical forms, such as the order of readings, prayers, vestments, and other similar things...⁴ Ceremonies should be observed so that people may learn the Scriptures and so that, admonished by the Word, they might experience faith and fear and finally even pray. For these are the purposes of the ceremonies.⁵

In the early sixteenth century, Martin Luther and surrounding theologians had reclaimed these purposes for the Church. The Lutheran reformers esteemed the Historic Liturgy because of its Christocentricity and biblical content. Thus they subtracted from the Mass that which did not belong, that which did not match the beliefs of the Lutherans. Luther revised the practice of the Church to match its doctrine. According to the ecclesiastical concept, *lex orandi, lex credendi* (law of prayer is the law of belief, or as the church prays/worships, so she believes), Luther sent the true Word out in the form of the Historic Liturgy:

Luther brought the meaning and power of the Reformation home to the common man by his translations of the Bible, his catechism, his hymns and *his reconstruction of the liturgy*. The rulers of the different states introduced the Reformation and reorganized the church by *means of the Church orders*.⁶ (emphasis added)

³ Throughout this paper the name Historic Liturgy is used to refer to the basest form of the Western Rite as established in the 4th to 6th centuries. This is the five parts of the Ordinary and the Propers.

⁴ Kolb and Wengert, 258. (Apol. XXIV 1)

⁵ *ibid.*, 258. (Apol. XXIV 3)

⁶ Luther D. Reed, "The Common Service in the Life of the Church," *The Lutheran Church Quarterly* XII (January 1939), 4

The preeminence of sound worship practices in the Lutheran Church is thus evident. The Lutheran theologian, Luther Reed, comments:

...the Lutheran Church has always cherished a theory of worship based upon the objective principle of the supremacy of the Word and the efficacy of the Means of Grace as proclaimed and administered in public services with a high development of popular participation. This means liturgical worship. In our communion there will always be a liturgical movement, for liturgical practice development, and reform are all expressions of the living church. This movement hold promise of future growth and influence chiefly because of its evangelical emphasis and energy.⁷

Reed lived through a time of liturgical renewal among Lutheran Churches in America. He was close to some of the men who labored to reclaim biblically and historically sound worship practices for American Lutherans in the nineteenth century. Their work was a reaction to a loss of sound doctrine and practice among Lutherans in America.

It is the purpose of this paper to sketch a background for this liturgical renewal among American Lutherans, to discuss the theologians, guidelines and texts which formed "The Common Service of 1888", and to briefly evaluate its immediate acceptance in several synods of the Lutheran Church.⁸ While in a few cases suggestions of specific motivations for actions will be offered, it will generally be assumed that those Lutheran Americans who desired and worked for a common English service were moved by common confessional, biblical beliefs.⁹

⁷ Luther D. Reed, "The Common Service in the Life of the Church," *The Lutheran Church Quarterly* XII (January 1939): 20.

⁸ There is not space allotted in this essay to discuss musical settings attached to the texts of the Common Service. These settings were for the most part added later and different hymnal committees have selected different settings. This essay discusses the formation of the text. It will not attempt to evaluate its liturgical worth in depth.

⁹ In certain cases, appearances or quotes may seem to suggest a desire among some Lutherans for "unity" through a common worship practice. True unity comes through common beliefs and not an outward form.

Lutheran Liturgics Suffer in America

Post-Reformation worship in Europe degraded in time. The Thirty Years War and the resulting reaction of Pietism and then Rationalism sliced through the liturgical worship that was at the center of the Lutheran Reformation. Lutheran worship practices were scarred by un-Lutheran influences, sometimes scarred beyond recognition, by the middle of the seventeenth century, if not before in many places.¹⁰

For most of the eighteenth century, Lutheran practice in America mirrored the liturgical lethargy that it had no doubt carried with it from its home in Europe. North American Lutheran worship practice might be compared to the days of the Judges, when “everyone did as he saw fit” (Judges 21:25). G.U. Wenner, a man integral to the preparation of the Common Service of 1888, made this comment regarding liturgical conditions from 1750 to 1825: “Every locality and every congregation assumed the right to make its own changes and adaptations [in worship practices], and the confusion was great.”¹¹

Perhaps the sad state of public worship was even more miserable in America than in Europe. In America, Lutherans, though at first often isolated from each other, were a mixed pot. They brought with them different church books and customs, they came to the new land at different times and came from different places. “There was dissension in the congregations and the people were constantly imposed upon by irregulars who

¹⁰ For a thorough history, see Frank Senn, *Christian Liturgy, Catholic and Evangelical* (Minneapolis: Fortress Press, 1997), chapters fourteen and fifteen.

¹¹ G. U. Wenner, “Christian Worship” *Quarterly Review of the Evangelical Lutheran Church* XXII (Oct 1892) page 480

claimed to be ordained ministers.”¹² Add to that the “spirit” that a revolutionary group breathes:

A purely American type of church worship was produced. The time of the individualism of the early days of the nation, when the American people held a wide diversity of opinions on practically all subjects of human interest, a condition native to democracy, affected the Church in no small measure. A large variety of forms of worship, in various portions of the Church, existed. This lack of uniformity in worship arrived finally at the point that, ‘not one was a faithful expression of the Lutheran spirit or the rich liturgical heritage of the Church.’¹³

Without worship forms that presented and protected the doctrine of the Church,

The early forms of American Lutheran liturgies reflected more or less the doctrinal position of the bodies that espoused them: the liturgies were lax, because the synods themselves were confessionally unsound, and, on the other hand, the synods advanced heresies, because they imbibed unsound doctrines, in their worship.¹⁴

Again, Pietism, Rationalism and perhaps anti-Romanism surrounded the Lutherans coming to America and in no small way influenced their beliefs, teachings and confessions. They seemed to have lost their identity. “They lacked a sense of what it meant to be Lutheran in this ‘new world.’”¹⁵

A lack of confessional Lutheran leadership in North America worsened the situation among the people. Samuel Simon Schmucker (1799-1873), an example of a non-confessional Lutheran, worked to eliminate Lutheran doctrines. He removed the pastoral declaration of absolution and frequent offering of the Lord’s Supper from the worship service. He supported a hymnal using vague expressions to “break down the partition wall between the Lutherans and Reformed which is only based upon

¹² Luther D. Reed, *The Lutheran Liturgy* (Philadelphia: Muhlenberg Press, 1947), 162

¹³ Paul W. Spaude, *The Lutheran Church Under American Influence* (Burlington, Iowa: The Lutheran Literary Board, 1943), 74. Spaude quotes Wentz, A.R.

¹⁴ Spaude, 80.

¹⁵ Timothy H. Maschke, *Gathered Guests* (St. Louis: Concordia Publishing House, 2003), 96

prejudice.”¹⁶ His effort was to “Americanize” the Church; to take down blocks to ecumenism and evangelism.

The leaders of the General Synod supported such an abomination as they resolved in 1864 to have an English liturgy prepared under the following resolution: “Resolved, that on all subjects on which difference of doctrinal sentiment exists, Scripture language suited to either or both views [apparently whatever disagreement exists?!?] is to be employed without comment.”¹⁷

Here it is clear that the General Synod, who since their founding in 1820 had heralded themselves as intent on clinging to the liturgical observances of the past, was really interested in preparing a service that would provide an outward, false unity. The result was an English service titled “The Washington Service” of 1869. Luther Reed makes this evaluation of the “Washington Service” which is telling of the General Synod’s liturgical history: “This liturgy of 1869 may be regarded as ‘the first approximation of anything resembling a historical order of service since the organization of the General Synod.’”¹⁸

In the decades between the 1820’s and 1860’s, minutes of conventions of the General Synod and those of other American Lutheran synods lament their existing conditions, namely, that they had little uniformity in practice.¹⁹

Worship practices, as mentioned, had gone liturgically sour much earlier than the 1820’s however. For example, “liturgical forms suffered erosion (at the end of the 18th century)... The low point was reached in 1817 when Fredrick H. Quitman prepared an

¹⁶ Ibid., 96

¹⁷ Luth Church Quarterly, vol 1930, pg 79

¹⁸ Reed, *The Lutheran Liturgy*, 175

¹⁹ And seemingly less in doctrinal matters. G. U. Wenner, “Christian Worship” *Quarterly Review of the Evangelical Lutheran Church* XXII (Oct 1892) page 483

English liturgy for the New York Synod, a work thoroughly poisoned by Rationalism.”²⁰

This liturgy was repeatedly revised, even in 1847 the Pennsylvania Ministerium adopted a revised version of the 1817/1818 Quitman liturgy. Though improved,

...the liturgy itself was most unsatisfactory...No responsive features were included, and there was no evidence of familiarity with the pure, restrained liturgical material of the Lutheran church of the sixteenth century. Cheap sentiment and bombastic phrases in the manner of the Rationalistic era abounded.²¹

Paul W. Spaude, a church historian, comments on the situation and large number of liturgies in the years from 1818 to 1888: “On the liturgical chaos caused by the persistence of the large variety (of liturgies), an authority remarks: ‘Not less than forty different liturgies had been prepared and introduced in various quarters of the Church in less than a century...No one of them had become venerable in use.’”²²

A Liturgical Spark?

While it has been stated that a lack of leadership wounded the Lutheran church in America, a partial exception during the 18th century is noteworthy. Henry Melchior Muhlenberg, an American Lutheran patriarch, was interested in liturgical reform (or perhaps the establishment of a liturgical practice) as early as 1748.²³ This year marked the founding of the Ministerium of Pennsylvania. The same year, with the help of his colleagues and co-founders, Reverends Brunnholz and Handschuh, Muhlenberg prepared and presented the first “American liturgy”. The liturgy was largely composed from

²⁰ The General Synod included this liturgy in its 1837 hymnbook.

²¹ Reed, *The Lutheran Liturgy*, 172

²² Paul W. Spaude, *The Lutheran Church Under American Influence* (Burlington, Iowa: The Lutheran Literary Board, 1943), 75. Spaude quotes Church Historian A.R. Wentz.

²³ Luther Reed in *The Lutheran Liturgy* finds this interesting as Muhlenberg had close ties to the Pietists at Halle.

Muhlenberg's memories of the service used at St. Mary's Lutheran Church in London.²⁴

It was only circulated in manuscript form, with perhaps 40 copies, but all of the pastors of the newly founded Ministerium pledged to use it for the sake of uniformity.²⁵

Muhlenberg marked a new era in American Lutheranism in that his reform would trigger more than a decade of revision to worship forms.

While at least offering a decent recreation of the liturgies of 16th century Lutheranism, pieces of the older liturgies were missing from or were misplaced in Muhlenberg's rendition. "The first American liturgy, therefore, was the historic Lutheran order with minor features which show Muhlenberg's own taste and judgment."²⁶

Muhlenberg's dream was for "one church, one book". To him such a common format for worship was a means to unity.²⁷

"In a letter of November 5, 1783, four years before his death, he wrote, 'It would be a most delightful and advantageous thing if all the Evangelical Lutehran congregations in North America were united with one another, if they all used the same order of service.' During the century after Muhlenberg's death the expansion of the church led to a multiplication of synods and liturgies. His ideal, however, remained a cherished hope."²⁸

Muhlenberg's order of service started a 140 year continuous flow of liturgical revisions. These services were characterized in the preceding pages. Most of these revisions were atrocities as compared to the Historic Liturgy. Some of the work of the Pennsylvania Ministerium and its preeminent liturgical scholar, Dr. Beale M. Schmucker,

²⁴ The additional orders of service familiar to Muhlenberg were: 1. The Lueneburg Liturgy (1643) 2. The Calenberg Service (1569) 3. The Brandenburg- Magdeburg Service (1739) and 4. The Saxon Order of Service (1712). See Spaude, P. *The Lutheran Church Under American Influence*. Footnote 48, page 74

²⁵ Reed, *The Lutheran Liturgy*, 164

²⁶ *ibid.*, 168

²⁷ While this is not altogether a bad thought, the theology of worship/theology of liturgics must be the deciding factor in a congregation. As previously mentioned, unity merely in externals is no unity at all. As much as a common liturgy has proved to help preserve the truth among church bodies, it can as easily be a claim for false unity. Whether or not Muhlenberg had unionistic ideas in mind, his liturgy sparked something in America and Lutherans ought to be thankful for this awakening.

²⁸ *Ibid.*, 182

however, had tried to keep Lutherans on track toward reclaiming truly Lutheran and historically liturgical worship principles.

Liturgical Awakening

Again, during the first half of the nineteenth century Lutherans lamented a lack of unity. At least in worship practice, unity was lost and liturgical chaos ruled.

Yet the many liturgical efforts since Muhlenberg's time had been an educational process for the church. Liturgical scholars had been developed and sound liturgical tastes had been cultivated. It had become clear that, to find general acceptance in the Lutheran church, a liturgy must conserve the treasures of the past and also adapt them to the devotional needs of the present. The time was ripe at last for preparation of a common order of service...²⁹

Several factors aided the Lutheran church in America in reaching this point.

Beginning in the year 1817, a confessional and liturgical awakening had taken place in Germany under men such as Klaus Harms and Wilhelm Loehe. It was largely a reaction to the Prussian Union. The Prussian Union itself occasioned a reclamation of the 16th century Lutheran liturgies as well. Fredrick William III had a liturgy prepared which closely followed the 16th century German liturgies.³⁰ As Germans were given permission to emigrate in 1840, they came in waves to America, many settling in the Midwest. This group included confessional men such as C.F.W. Walther and Johann Grabau.³¹ These immigrants came with a sense of identity; they knew what it meant to be a Lutheran. With a proliferation of new synods and growing number of members of the established

²⁹ A.R. Wentz, *A Basic History of Lutheranism in America*. (Philadelphia: Fortress Press, 1955), 225

³⁰ A pretty solidly Lutheran service, though not generally accepted by orthodox Lutherans because it was a move to unify Lutherans and Reformed.

³¹ These immigrants quickly outnumbered the Lutherans already settled by millions.

synods, as well as the issue of slavery, the Lutherans began to debate and divide on doctrinal issues.³²

Furthermore, England had met the Oxford movement in these years. Its emphasis on connection between church and liturgy and social action had spread. This is perhaps an influence to Lutherans on the continent such as Theodor Kliefoth, who promoted and sustained a very ritualistic liturgical movement in Germany.³³ This movement found its way to America via German immigrants as well.

While his father, Samuel Schmucker, had been an ecumenist, Beale Schmucker lived through this era of Lutheran renewal brought to America. He was a leader of the reaction to unclear Lutheran doctrines and practice.³⁴ As early as 1847, B. Schmucker and Dr. Charles P. Krauth, both of the Virginia Synod at the time, had begun liturgical studies. In 1863, then a member of the Pennsylvania Ministerium and liturgical leader in that group, B. Schmucker proposed a new hymnal with a sound Lutheran liturgy. His proposal was accepted and he, Fredrick Mayer Bird, Joseph Augustus Seiss and Dr. Henry E. Jacobs, all of the Ministerium of Pennsylvania, prepared the *Church Book*.³⁵ Luther Reed comments on the work of these men: "...we must realize the strong reaction of leaders within the Ministerium of Pennsylvania against the unhistorical and un-

³² For example, S. Schmucker's definite platform which may be seen as a cause of the Pennsylvania Ministerium's withdrawal from the General Synod and founding of the General Council.

³³ Frank Senn, *Christian Liturgy, Catholic and Evangelical* (Minneapolis: Fortress Press, 1997), 579.

³⁴ *Ibid.*, 586, calls B. Schmucker "the confessionally minded and liturgically interested son of S.S. Schmucker"

³⁵ The Pennsylvania Ministerium, in cooperation with the New York Synod, had published a liturgy in the 1855 *Liturgie und Agende*. It was strongly influenced by Loehe's service in Neuendettelsau. It was evidence of the liturgical renewal there. This service was translated to English in 1860 as *A Liturgy for the use of the Evangelical Lutheran Church* (Philadelphia). The *Church Book* of 1868 was a further revision of this.

Lutheran type of service which had reached its extreme form in the New York Liturgy of 1818.”³⁶

The *Church Book* was adopted by the Ministerium at their founding in 1867. This service restored essential historic features of Lutheran liturgy. It was “unquestionably the best liturgy and hymnal which the Lutheran church in America had yet produced.”³⁷ It was a leap in the direction of restoring sound Lutheran worship practice to the struggling congregations in America.

The real breakthrough toward a restored Lutheran liturgy and hymnal... was the *Church Book* prepared for the newly formed General Council of the Evangelical Lutheran Church (1868). The influence of Beale M. Schmucker was also to be seen in the revised *Book of Worship* of the General Synod South (1867) and in an improved Service of the old General Synod (the Washington Service, 1869). These set the stage for the cooperative work of the General Council, the General Synod, and the United Synod of the South leading to the preparation and adoption of the Common Service of 1888.³⁸

Three Synods, Three Men, One Service

Dr. John Bachman, a South Carolina pastor, is credited with providing the impetus for the Common Service of 1888. In a letter to the General Synod in 1870 he wrote: “I have ventured to suggest to our Synod the appointment of delegates to meet those of other Synods in consultation, for the purpose of promoting a greater uniformity in our Books of Worship, than at present exists...”³⁹

His proposal found acceptance in a Savannah, Georgia convention of the General Synod South in 1876:

Resolved, that with the view to promote uniformity in worship and strengthening the bonds of unity throughout all our churches, the

³⁶ Reed, *The Lutheran Liturgy*, 178

³⁷ Reed, *The Lutheran Liturgy*, 179

³⁸ Senn, 586

³⁹ As quoted in Reed, *The Lutheran Liturgy*, 184

committee on the Revision of the Book of Worship, be instructed to confer with the Evangelical Lutheran General Synod (North) in the United States, and with the Evangelical Lutheran General Council in America, in regard to the feasibility of adopting but one Book containing the same hymns and the same order of services and Liturgic forms to be used in the public Worship of God in all the English-speaking Evang. Lutheran Churches of the United States.⁴⁰

The General Council responded to the General Synod South's request in 1879 at

Zanesville, Ohio:

Resolved, that the inquiry of the General Synod South in regard to our cooperation with them in the preparation of a Service Book, be referred to the Church Book Committee, with authority to take such steps as may seem best to them...Report of Committee on Church books, that the General Council consents to cooperate in the preparation of an Order of Service for the use of Evangelical Lutheran Congregations, provided that the rule which shall decide all questions arising in its preparation shall be: The common consent of the pure Lutheran Liturgies of the sixteenth century, and where there is not an entire agreement among them, the consent of the largest number of those of the greatest weight.⁴¹

Finally, with pressure from its constituents, the General Synod North adopted this resolution in May of 1883:

Resolved, that we hail as one of the most auspicious outlooks of our Church in America the prospects of securing a 'Common Service for all English-Speaking Lutherans.' Believing such a service to be feasible upon the generic and well-defined basis of 'the common consent of the pure Lutheran liturgies of the sixteenth century,' we hereby declare our readiness to labor to this end.⁴²

A committee was appointed: Dr. Beale M. Schmucker (General Synod) as Chairman, Mr. Edward T. Horn (General Synod South) as Secretary, and Rev. George U. Wenner (General Synod). At their first meeting at Horn's home in South Carolina in

⁴⁰ Minutes of the Sixth Convention of the Evangelical Lutheran General Synod in North America, 1876, page 29.

⁴¹ Richard C. Wolf, *Documents of Lutheran Unity in America* (Philadelphia: Fortress Press, 1966), 253-254.

⁴² Reed, *The Lutheran Liturgy*, 184

April of 1884, they adopted what has become known as “the General Council rule”. As quoted above, it states, “The common consent of the pure Lutheran Liturgies of the sixteenth century, and where there is not an entire agreement among them, the consent of the largest number of those of the greatest weight.” This was to be the guiding principle for their work.⁴³ Also, they adopted the following principles:

1. It is the understanding of the whole Joint Committee that the result of our labors must be referred to the Bodies we represent.
2. We dare make no service binding on the Congregation, and no part of a service should be used any longer than it serves to edification.
3. We agree to furnish the full Lutheran service, with all its provisions, for all who wish to use it.⁴⁴

In such an endeavor the desire was to reclaim what no liturgy produced in America had done: return to the Lutheran liturgies of Reformation times so that those congregations desiring such a service could and would have something of worth to use. Dr. Reed on the profitability of the committee: “The framers of the Common Service went beyond Muhlenberg to the Reformers themselves for their principles and their models.”⁴⁵ George U. Wenner, one of the three committee members, explained the point of the General Council Rule in a lecture he gave in 1892: “A backward step was taken in order that, from a known and acknowledged standpoint, we might go forward in safe paths, untrammled by the foreign and unhealthy developments of intervening generations.”⁴⁶

Edward Horn later wrote of the work of his committee in the *Quarterly Review of the Evangelical Lutheran Church*. His comments reflect the outlook of the committee:

⁴³ For a listing of all of the services of the 16th Century which the committee studied and for detailed information on those liturgies, see E.T. Horn, “The Lutheran Sources of the Common Service,” *Quarterly Review of the Evangelical Lutheran Church*, XXI (April 1891): 239-268.

⁴⁴ Reed, *The Lutheran Liturgy*, 185 or see “The Lutheran sources of the Common Service,” E.T. Horn

⁴⁵ Reed, *The Lutheran Liturgy*, 196

⁴⁶ Wenner, 483

“The Common Service is not the transcript of any Lutheran Service of the Sixteenth Century. The Orders from which it is derived afford precedents for many things, which it does not adopt. While it exhibits *consensus* (italics original) of the pure Lutheran Liturgies of that age, in strict accordance with the spirit of Christianity embodied in our Confessions it freely rejects what was temporary and adapts the whole to this new age.”⁴⁷

“It must be observed that the Common Service has omitted what was inapplicable or inexpedient; retained what is edifying; and avoided any prescriptions which were not needful to show the right use of the parts of the Service.”⁴⁸

The three men of this committee worked carefully and quickly to prepare a first draft of the Common Service and present it to a larger Joint Committee of the three synods in May of 1885. The Joint Committee unanimously adopted the first draft and synodical representatives on the Joint Committee presented a draft in a sixteen page pamphlet to their respective Synods. The three Synods approved and moved for continued work. The General Synod proposed forty-five changes to the text. The General Council thirty. Most were minor.

The proposed liturgy was as below:

- I. Introit
- II. Kyrie
- III. Gloria in Excelsis
- IV. Collect
- V. Epistle
- VI. Alleluia
- VII. Gospel
- VIII. Creed
- IX. Sermon
- X. General Prayer
- XI. Preface
- XII. Sanctus and Hosanna
- XIII. Exhortation to Communicants
- XIV. Lord’s Prayer and Words of Institution *or* Words of Institution and Lord’s Prayer

⁴⁷ E.T. Horn, “The Lutheran Sources of the Common Service,” *Quarterly Review of the Evangelical Lutheran Church*, XXI (April 1891): 248.

⁴⁸ *Ibid.*, 248

XV. Agnus Dei
 XVI. Distribution
 XVII. Collect of Thanksgiving
 XVIII. Benediction⁴⁹

Three additions, though not integral parts of the service were also listed:

1. *At the beginning*: a hymn of invocation of the Holy Ghost; the words, In the name of the Father, and of the Son, and of the Holy Ghost; and the confession of sins;
2. *After the Creed*: the principal hymn; and
3. *After the General Prayer*: another hymn.⁵⁰

Three points of contention are noteworthy. First, the committee was not in agreement over the inclusion of the confession of sins and absolution. It was common practice in Lutheran worship in America to have a general confession and absolution in the service, but these were not included in some of the “weightier” sixteenth century Lutheran orders of service. Because the American Lutherans were “used to” the confession of sins in their services, the final decision was made to include it in the *Common Service*.

Another issue was the placement of the Lord’s Prayer in respect to the Words of Institution. “Weighty” Lutheran orders disagreed on the positioning. The question was debated over two years of the Joint Committee’s meetings. George Wenner was in the end the only one to vote against the committee’s resolution of the matter:

“Resolved, that we acknowledge that the authorities adduced for the placing of the Verba before the Lord’s Prayer are of great worth; but the authorities for the opposite arrangement seem to us of greater weight.”

⁴⁹ This list is from E.T. Horn “The Lutheran Sources of the Common Service” in *Quarterly Review of the Evangelical Lutheran Church*, vol. XXI, April 1891, page 244.

⁵⁰ E.T. Horn, “The Lutheran Sources of the Common Service,” *Quarterly Review of the Evangelical Lutheran Church*, XXI (April 1891): 248.

Finally, the committee disagreed over the use of the *Nunc dimittis* as a post-communion canticle. It was decided simply to include it as an option.

Wentz observes: “The *Common Service* was completed in 1888, ‘not without a painful sacrifice of personal views and prejudices on the part of every member of the joint committee.’”⁵¹ It is remarkable that these men were able to come to such consensus considering their different backgrounds and the differences in the bodies they represented.

It should also be mentioned that the framers of the *Common Service* initiated a trend in American church language. They borrowed almost exclusively from the King James (Authorized) Version of the Bible and the Anglican/Episcopal *Book of Common Prayer* (1549). The Kyrie, Gloria in Excelsis, the Creeds, the Prefaces, Lord’s Prayer, and Collects were all nearly exact replicates of the Anglican translations. Future hymnal committees working with the *Common Service* continued this practice; many borrowed Anglican chant settings as well. The Lutherans justify their usage of such,

“on the grounds that the Thomas Cranmer had drawn upon the Lutheran church orders (16th century orders) in the preparation of the Edwardian Prayer Books (especially 1549), and now that Lutherans were ready to worship and pray in English they could receive back these texts in worthy English translations.”⁵²

The subcommittee of three scholars presented their polished work to the Joint Committee in late 1887. Though a few minor points were still debated, the *Common Service* was delivered to the three synods in 1888. The manuscripts included a version of the service with communion and one without as well as orders for Matins, Vespers, the Litany and propers.

⁵¹ Wentz, 226

⁵² Senn, 588. Senn is summarizing Henry E. Jacobs position.

Finding Acceptance

Each Synod made minor changes to the service resulting in three “official variants”, but each Synod accepted and adopted the *Common Service*. The United Synod published the *Common Service* nearly immediately. It was printed in their *Book of Worship* in Holy Week of 1888. The General Synod printed it in their *Book of Worship* in Whitsuntide of 1888.⁵³ Though the General Council had also approved the *Common Service* by October of 1888, the publication of their *Church Book* was delayed. Beale Schmucker ran from his home on October 15th, 1888 to catch a train to Philadelphia in order to present the final manuscript to the printer. Schmucker got on the train but died enroute from overexertion.⁵⁴

“The shock of Schmucker’s death immobilized the General Council’s committee for a time, and then with one eye on opposition to the Common Service in some part of the General Synod, tampered with the text to make it more like its 1868 *Church Book*.” The committee was apparently persuaded to wait and see if the service gained acceptance in the other synods before printing the service itself. With minor revisions, the service finally went to print in 1892 in the General Council’s new *Church Book*.⁵⁵

At one point in the midst of years of committee work, Schmucker made this comment:

“If the coming generations of Lutherans have put into their mouths and hearts the pure, strong, moving words of our church’s Service from week to week and year to year, they will be brought up in the pure

⁵³ Interestingly, there was some debate about the service and so it was decided to continue to print the *Washington Service* of 1869 alongside the new *Common Service*.

⁵⁴ In a eulogy written shortly after Schmucker’s death, a friend, Dr. Krotel, wrote: “The completed service fell from his hands as he fell into the arms of death.”

⁵⁵ The Service in this Hymnal is printed in the Addenda to this paper.

teaching of the church, and the church of the future will be a genuine Lutheran Church.”⁵⁶

Schmucker cared about doctrine and practice. He had the dream that the Church’s confession and teaching would again match their beliefs, and that those beliefs would be Scriptural and confessional. His dream was partially realized in the wide-spread acceptance of the *Common Service*.

The service spread rapidly throughout American Lutheran congregations. An 1891 publication about the still “new” *Common Service* says: “Two years after the first appearance of the *Common Service* 5,000 copies had been sold, and including the Books of Worship containing it the number exceeded 12,000.”⁵⁷

Not everyone embraced the new Service, however. For example, in 1890 Dr. James Richard, liturgics professor at Gettysburg Seminary, wrote a very critical article in the *Lutheran Church Quarterly*. He claimed that there is “no such thing as consensus in the 16th century liturgies.”⁵⁸ Both Dr. Wenner and Mr. Horn wrote lengthy responses to Dr. Richard and those who held his view that the *Common Service* was too elaborate for people and was based on Southern German liturgies which are not the “weighty” liturgies of the sixteenth century.⁵⁹ Dr. Richard continued his objections seem to go unnoticed as the *Common Service* became more and more widely accepted.

Henry Jacobs was among many church leaders who esteemed the *Common Service* and encouraged its use in the congregations of the General Synod:

⁵⁶ Luther D. Reed, “The Common Service in the Life of the Church,” *The Lutheran Church Quarterly* XII (January 1939): 9-10

⁵⁷ J.B. Remensnyder, “A Practical View of the Common Service,” *Quarterly Review of the Evangelical Lutheran Church*. XXI, April 1891, page 232 footnote

⁵⁸ James Richard, “A Liturgical Question” *Lutheran Quarterly Review* (1890)

⁵⁹ Dr Richard also had problems with the option of with or without communion services, the general confession and the listing of all the Propers.

“Let it be remembered that every item in the service has been most carefully considered, and is the ripe fruit of the experience of the Church for centuries, and that while there is a place for the exercise of Christian liberty, such liberty should not be used arbitrarily, but intelligently. Where the Church Book is regarded only as a very valuable storehouse of liturgical material, from which the pastor may draw at pleasure, much certainly is lacking in knowledge of the book.”⁶⁰

And yet, in a very complementary article on this “new Common Service”, a secular source, the *New York Observer*, observed in 1891 (among others):

“Perhaps the most remarkable thing about this service is that it is not commanded but commended to the use of the churches for which it was provided.”⁶¹

The *Common Service* had in many ways proved itself. After relating several testimonials of how “fitting, appropriate, devotional and beautiful” the service is, a Reverend in New York summarized the value of the service:

“From these and many like instances, it is evident that one year’s use of the Common Service in New York City has done more to give the Christian public a definite idea of the Lutheran Church, to effect the recognition of her distinctive character, and to secure a favorable and creditable impression of her moderate liturgical worship, than decades of our past nondescript and indeterminate modes of worship.”⁶²

The *Common Service* can claim wide spread use and has passed the test of time. It was translated and carried across oceans to serve in a half of a dozen mission fields within the first twenty years. The *Common Service* was used in the formation of liturgies that appeared in six different hymnal productions in the twentieth century. It has in some cases survived nearly verbatim into the twenty-first century. “A church which had been

⁶⁰ Henry E. Jacobs, “The Making of the Church Book.” *The Lutheran Church Review*. XXXI (October 1912): 597-622

⁶¹ J.B. Remensnyder, “A Practical View of the Common Service,” *Quarterly Review of the Evangelical Lutheran Church* XXI, (April 1891) 238.

⁶² *Ibid.*, page 219.

confused in its thinking, unfamiliar with its own history, uncertain of its objectives, and its weak organization was brought to self respect and united endeavor.”⁶³

What had the framers of the *Common Service* accomplished that so appealed to Lutherans? In the words of Luther Reed,

The Common Service distilled the devotional experiences of the church from the days of the Apostles to its own times in clear canticles of praise and perfect prayers; it was a work full-bodied and complete, at least in its textual provisions. The principles which determined its preparation rejected the local and the temporary and gave classic expression to the complete services of the church.

(I) repeat a remark made several years ago by a distinguished professor in one of the larger theological seminaries usually regarded as ‘liberal.’ He said: ‘You Lutherans may well thank God for your liturgy.’⁶⁴

It is the author’s observation that the Lutheran Church is not fighting a unique challenge today as it deals with variety of worship practices. Turn back only to the eighteenth and nineteenth centuries and find chaos. Practice was divorced from doctrine under the auspices of a “new” or “better” way. All the Lutherans eventually found was that they had nearly lost everything that it means to be a Lutheran.

By God’s grace, in the midst of confusion and loss, the Lutheran Church, at least in part, regained many of its beliefs, I believe, in no small part, because of a return to the liturgical practices that were at the heart of the Lutheran Reformation and the heart of apostolic teaching. At least in part, a confessional Lutheran liturgical service brought God’s plan of salvation back before the eyes of the people each week.⁶⁵ Worship was again focused on Word and Sacrament. Lutherans remembered that the Lutheran Church

⁶³ Reed, *The Lutheran Liturgy*, 198

⁶⁴ Luther D. Reed, “The Common Service in the Life of the Church,” *The Lutheran Church Quarterly* XII (January 1939): 14, 20.

⁶⁵ This is of course the chicken and egg question. Which came first? Restored doctrine or restored practice? Either way, they go hand in hand. It is problematic to seek one without the other.

is a liturgical church. This is part of its rich gospel heritage. It harmonizes with their “we believe, teach and confess...” formula.

In an address at the 100th anniversary of the *Common Service*, Prof. James Tiefel commended the service for “serving us well for half a century.”⁶⁶ We do well to give it thanks as it reaches its 100th birthday. Realistically, it has its problems. We hope that our new liturgies can solve them beautifully, practically and devotionally.”⁶⁷ The Wisconsin Synod hymnal committee attempted that by not only returning to the Common Service, but also returning to the Lutheran liturgies of the Reformation, and yet farther back in the history of the Western Rite. The 1993 hymnal, *Christian Worship*, keeps the Common Service alive among this section of the Lutheran Church. I pray that our congregations will.

⁶⁶ The Wisconsin Synod became familiar with the *Common Service* at the publication of *The Lutheran Hymnal* (1941).

⁶⁷ James P. Tiefel, *Christian Worship: 100 Years of the Common Service*. Available at Essay Files of Wisconsin Lutheran Seminary, www.wls.wels.net

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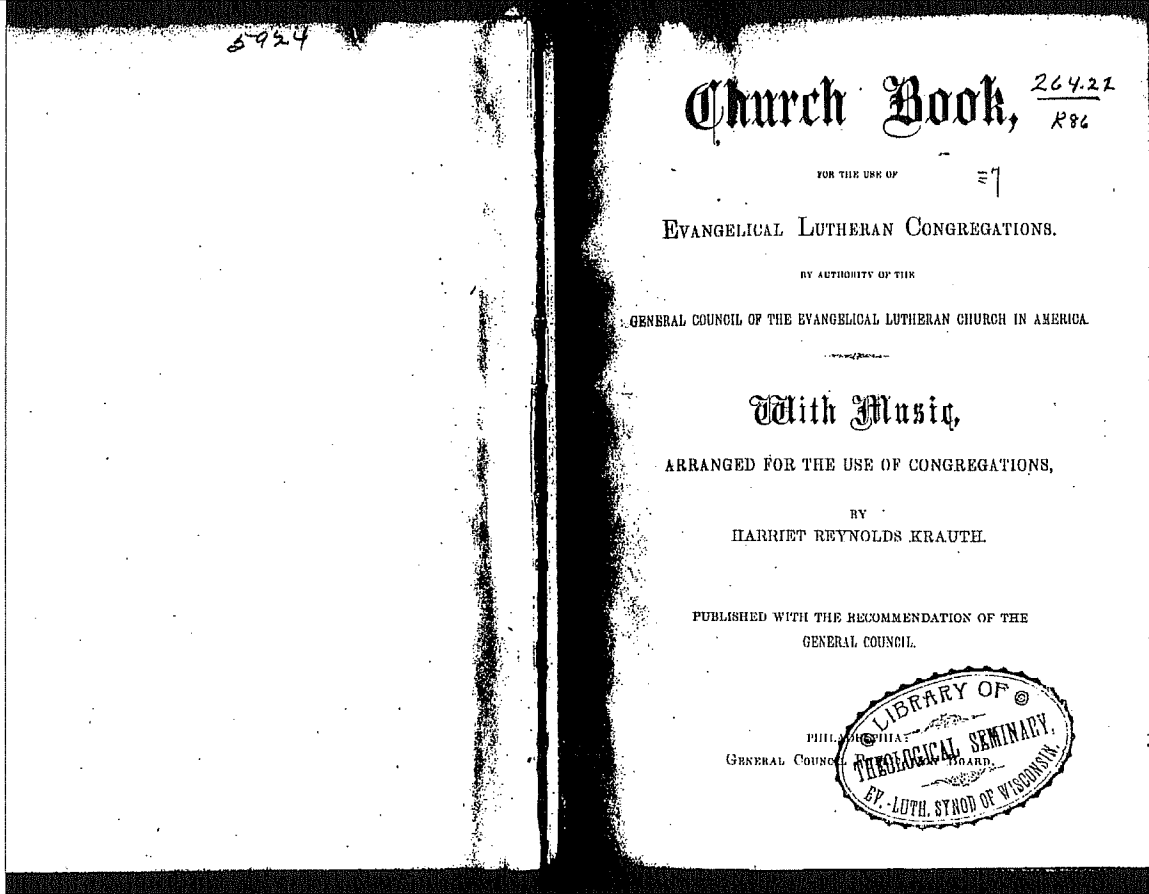
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ADDENDA

Two original editions of the Common Service are below.

The Common Service of 1888 copied from an 1892 hymnal of the General Council: *Church Book for the Use of Evangelical Lutheran Congregations*. In this hymnal it is titled: The Morning Service.



"Let all things be done decently and in order."—1 Cor. xiv. 40.

RUBRICAL OUTLINE
OF A
FULL SUNDAY SERVICE.

¶ The heavy black letters indicate what is or may be in whole or in part sung by the Congregation.

MORNING SERVICE.		VESPERS.	
	PAGE		PAGE
I. Confession with Versicles	1	I. [A Hymn of Invocation.]	38
II. Absolution with Amen	2	II. Versicles	38
III. Introit	165-180	III. Gloria Patri [with Hallelujah]	38
IV. Gloria Patri	165-180	IV. [Antiphon]	40-88
V. Kyrie	4	V. Psalm or Psalms, with Gloria Patri	40-143
VI. Gloria in Excelsis	5, 6	VI. [Antiphon]	40-88
VII. SALVATION with Response	5, 7	VII. LESSON or LESSONS	39
VIII. COLLECT for the DAY with Amen	165-180	[Versicle.]	
IX. [SCRIPTURE LESSON.]		VIII. [Responsory or Hymn.]	
X. BEATLES FOR THE DAY		IX. [SERMON.]	
XI. Hallelujah, Psalm or Sentence	8, 9, 40-143	X. The Hymn	
XII. GOSPEL FOR THE DAY with Versicles	11	XI. [Versicle]	40
XIII. Creed said or sung	13-15	XII. [Antiphon]	40, 41
XIV. [HYMN.]		XIII. CANTICLE	40, 41
XV. [SERMON.]		XIV. [Antiphon]	
XVI. Offertory Sentence	16, 17	XV. THE PRAYER (LITANY or Suffrages)	200, 204
XVII. GENERAL PRAYER: Litany or Suffrages	18, 200, 204	XVI. The Lord's Prayer	
XVIII. The Lord's Prayer		XVII. [The SALVATION and Response]	42
XIX. Hymn		XVIII. COLLECT for the DAY with Amen. [Other Collects.]	42
XX. [Holy Communion.]	20	XIX. [Versicle]	42
XXI. Benediction with Amen	18, 19	XX. COLLECT FOR PEACE with Amen	42
(Silent Prayer.)		XXI. [Benedicamus]	42
		XXII. [Closing Hymn.]	
		XXIII. [Benediction with Amen]	42
		(Silent Prayer.)	

THE MORNING SERVICE.

¶ The Minister, standing before the Altar, shall begin the Service as here followeth, the Congregation standing.
In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ The Congregation shall sing or say:
Amen.

¶ Then shall be said the Confession of Sin, as here followeth:

¶ The Minister shall say:
Beloved in the Lord! Let us draw

near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness.

¶ Then, all kneeling or standing, shall be sung or said.

THE VERBULE.

Minister. Our help is in the Name of the Lord.
Congregation. Who made heaven and earth.

I. For General Use.

Or this.

A - men. A - men. A - men. A - men. Who made heaven and earth.

II. For the Passion Season.

Or this.

A - men. A - men. A - men. A - men. Who made heaven and earth.

III. For the Easter Season, and Festivals.

A - men. A - men. A - men. Who made heaven and earth.

Minister. I said, I will confess my transgressions unto the Lord, O Congregation. And Thou forgavest the iniquity of my sin.

¶ Then shall the Minister say: Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

¶ The Congregation may then say with the Minister:

O most merciful God, who hast given Thine Only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins; and by Thy Holy Spirit increase in us true

knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ our Lord.

¶ Then shall the Congregation sing or say: Amen.*

¶ Then the Minister, standing, shall say: Almighty God, our heavenly Father, hath had mercy upon us, and given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He also giveth power to become the sons of God, and bestoweth upon them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, O Lord, unto us all.

¶ Then shall the Congregation sing or say: Amen.

Three musical staves (I, II, III) for the Kyrie. Each staff includes a vocal line and a piano accompaniment. The lyrics are: 'And Thou forgavest the iniquity of my sin. A - men. A - men.' Below the staves, there are instructions for the Congregation's response and a note: '* When the Congregation enters in the Chancel, the Amen is always said.'

¶ These shall follow the Kyrie. ¶ The Kyrie may be sung or said by the Minister and Congregation, or each portion may be said by the Minister, and sung or said by the Congregation in response.

THE KYRIE.

Minister. Lord, have mercy upon us.

Congregation. Lord, have mercy upon us.

Minister. Christ, have mercy upon us.

Congregation. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

Congregation. Lord, have mercy upon us.

¶ Select with reference to the Season, and to the key of the Canticle or Hymn which follows.

Four musical staves (I, II, III, IV) for the Kyrie. Each staff includes a vocal line and a piano accompaniment. The lyrics are: 'Lord, have mercy up - on us. Christ, have mercy up - on us. Lord, have mercy up - on us.' The staves are attributed to different composers: I. Chirela de Lamo Gotes—7th Century; II. J. MICHENHARTER; III. Hölzerfeld du Trooster motu—17th Century; IV. From Palestine. J. MICHENHARTER.

¶ At the close of the Collect, Gloria Patri, the Introit may be repeated as far as the Psalm. Instead of the Introit a Psalm or Hymn may be sung.

¶ Gloria Patri may be said by the Minister, Gloria Patri sung or said by the Congregation, or the Introit and Gloria Patri may be sung or said respectively. After the Introit is said, the Gloria Patri may be sung to one of the following Chants.

THE INTROIT.

¶ The Introit shall always end with the GLORIA PATRI.

¶ Modes of pointing the Gloria Patri are given, all sanctioned by good usage. One should be chosen to be used invariably.

General Use.

REV. F. HERLEY.

Two musical staves for the General Use of the Introit. The first staff is for the voice and the second for the piano accompaniment. The lyrics are: 'Gloria be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. A - men.'

¶ The Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. A - men.

the Passion Season.

St. E. L. ROSKES.

Two musical staves for the Passion Season. The first staff is for the voice and the second for the piano accompaniment. The lyrics are: 'Gloria be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. A - men.'

¶ The Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. A - men.

the Easter Season, or Festivals.

J. BAYNEVILLE.

Two musical staves for the Easter Season or Festivals. The first staff is for the voice and the second for the piano accompaniment. The lyrics are: 'Gloria be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. A - men.'

¶ The Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. A - men.

¶ The Gloria in Excelsis: and thereof, another Canticle or Hymn may be sung, except on Festival Days, and there is a Communion.

¶ The Congregation shall sing or say: ¶ The Minister shall say: ¶ The Minister shall say the Collect for the Day. [Pages 165-168].

GLORIA IN EXCELSIS.

THE COLLECT.

¶ The Minister shall say: ¶ The Congregation shall sing: ¶ Then shall the Minister say:

¶ The Minister shall say the Collect for the Day. [Pages 165-168].

Gloria be to God on high, etc.

¶ The Collect ended, the Congregation shall sing or say: Amen.

The Lord be with you.

Gloria in Excelsis, a.

Two musical staves for the Gloria in Excelsis. The first staff is for the voice and the second for the piano accompaniment. The lyrics are: 'Gloria be to God on high, earth in peace, good-will to men. Thee, we bless Thee, we glorify Thee, we thank Thee for Thy glory. Lord God, heavenly Father, God the Father, Al-mighty and the Only-begotten Son, Christ; O Lord God, Lamb of God, who takest away the sins of the world, receive our prayer. And with thy spirit - it. Amen.'

6 THE MORNING SERVICE.

Gloria in Excelsis, D. *Taken, by permission, from the "Book of Chor. Psalms." Ah. from GUSTAVISSON.*

dis - cy: he to God on high, and on earth, soon, good-will towards men. [We praise Thee, we give thanks to thee, O Lord, the only-begotten Son, who art high in the glory of God the Father. A - - men.]

[We glorify Thee, we give thanks to thee for Thy great glory, O Lord, God, heavenly King, Thou that takest away the sins of the world, have mercy up - on us.]

[O Lord, the only-begotten Son, Je - sus Christ; (O Lord that Lamb of God, who art most high in the glory of God the Father. A - - men.)]

Thou that takest away the sins of the world, have mercy up - on us.

** This word set to the Inflection may be sung in the Reciting Note, except on Festivals.*

7 THE MORNING SERVICE.

Thou that takest away the sins of the world, re - ceive our prayer.

[Thou that art of the right hand of God the Father, have mercy up - on us.]

For : Thou on - ly art holy; Thou on - ly art the Lord. Thou only, O Christ, with the Ho - ly Ghost, art most high in the glo - ry of God the Father. A - - men.

Minister. The Lord be with you. After Collect.

Congregation. And with thy spirit. A - - men.

8 THE MORNING SERVICE.

¶ Then shall the Minister read the Epistle for the Day. Other Scripture Lessons may be read before the Epistle, but the Epistle and Gospel for the Day shall always be read. The Minister shall announce the Epistle, saying: The Epistle for (here he shall name the Day) is written in the Chapter of — beginning at the — Verse. THE EPISTLE FOR THE DAY. ¶ The Epistle ended, the Minister shall say: Here endeth the Epistle.

¶ Then shall be sung or said: THE HALLELUJAH. Hallelujah! ¶ In the Passion Season the Hallelujah is omitted. ¶ Instead of the simple Hallelujah, a Sentences for the Season of the Church-Year may be sung with it, or a Psalm, (Pages 48-143.) Canticle, or Hymn may be sung after the Hallelujah.

¶ The Hallelujah may be sung to any single or double Chant, as in vi-vii. ¶ When a Psalm follows the Hallelujah, the same Chant should be used for both.

I. *Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah. A - - men. From Rev. H. MANAN.*

II. *Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah. W. H. WALKER. From Palestine.*

III. *A - - men. A - - men. Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah. Atcock.*

VI. *Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah.*

9 THE MORNING SERVICE.

VII. Hymn.

Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah. Hal - lo - lu - jah. A - - men.

The Hallelujah and Sentence.

I. For the Advent Season. *Rev. W. FALKER.*

Hallelujah! Re-member, O Lord, Thy leader [marce] [for they have been] ev - er of | old. Hal - lo - lu - jah!

II. For the Epiphany Season. *From Rev. A. W. 1861.*

Hal - lo - lu - jah. O praise the Lord, all ye nations; and laud Him all ye people. For His merciful kindness is great towards us. And the truth of the Lord on - death for - ever. Hal - lo - lu - jah.

III. For the Passion Season. *From Messer, 1550.*

Christ hath humbled Him - self, and be - come o - bedient unto death: ev - en to the death of the Cross.

10 THE MORNING SERVICE.

IV. For the Easter Season. H. I. MATTHEW. Hal - lo - lu - jah, Christ our Saviour is risen from the dead for us.

V. For Whitsun tide. Adapted. Hal - lo - lu - jah, Thou sendest forth Thy Spirit they are quickened.

VI. For the Sundays after Trinity. Hal - lo - lu - jah, Hal - lo - lu - jah, Hal - lo - lu - jah. Amen.

VII. For the Sundays after Trinity. Adapted. Hal - lo - lu - jah I believe in the Lord God of our fathers.

THE MORNING SERVICE. 11

Then shall the Minister announce the Gospel for the Day, saying: The Holy Gospel is written in the Chapter of St. ... beginning the Verse. The Congregation shall rise and sing or say: Glory be to Thee, O Lord.

Select according to the Key and Character of preceding Hallelujah, Sentence or Psalm. I. Before the Gospel. II. After the Gospel. FROM TULLA. III. Before the Gospel. IV. After the Gospel.

14 THE MORNING SERVICE.

The Nicene Creed, b. JOHN GOS, partly from TULLA. I believe in one God, the Father Almighty, Maker of heaven and earth, visible and invisible.

THE MORNING SERVICE. 15

quicker and the dead; whose kingdom shall have no end. The Apostles' Creed. Rev. W. H. HAYWOOD. I believe in God the Father, Almighty, Maker of Heaven and Earth.

¶ Then may a Hymn be sung and the Minister shall go into the Pulpit. After the Hymn shall follow

THE SERMON.

¶ The Sermon ended, the Congregation standing up, the Minister shall say:

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus unto everlasting life.

¶ The Offertory shall then be sung. Either one of the Offertories here following, or any other suitable Offertory, may be used.

THE OFFERTORY.

I.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Musical notation for Offertory I, Rev. W. PALMER.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion; Build Thou the walls of Jerusalem.

Musical notation for Offertory III, FROM TATNER.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from Thy presence; and take not Thy Holy Spirit from me.

Do good in Thy good pleasure unto Zion: Build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness: with burnt-offering and whole burnt-offering.

II.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

¶ While the Offertory is sung, the Minister shall go to the Altar.

Musical notation for Offertory II, H. LANGRISH.

Je-ru-sa-lem.

Then shalt Thou be pleased with the sacrifices of righteousness: with burnt-offering and whole burnt-offering.

Musical notation for Offertory IV, BEFORE LITANY OR SUPPLIES, GIBBONS.

ence; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.

I. 2. LANGRISH. 3. PALMER.

Musical notation for the beginning of the service on page 17.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from Thy presence; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.

¶ While the Offertory is sung, the Minister shall go to the Altar.

Musical notation for the beginning of the service on page 17, continued.

Je-ru-sa-lem.

Then shalt Thou be pleased with the sacrifices of righteousness: with burnt-offering and whole burnt-offering.

Musical notation for the beginning of the service on page 17, continued.

ence; and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.

¶ The singing ended, the Minister shall offer the General Prayer. He may use the Prayer here following; or if there be no Communion, the Litany, or a selection from the Collects and Prayers, or any other suitable Prayer. (See page 129 and 130.)

Almighty and most merciful God, the Father of our Lord Jesus Christ: We thank Thee for all Thy goodness and tender mercies, especially for the gift of Thy dear Son, and for the revelation of Thy will and grace: and we beseech Thee so to implant Thy Word in us that, in good and honest hearts, we may keep it, and bring forth fruit by patient continuance in well doing.

Most heartily we beseech Thee so to rule and govern Thy Church universal, with all its pastors and ministers, that it may be preserved in the pure doctrine of Thy saving Word, whereby faith toward Thee may be strengthened, and charity increased in us toward all mankind.

Grant also health and prosperity to all in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and emit them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty.

May it please Thee also to turn the hearts of our enemies and adversaries, that they may cease their enmity, and be inclined to walk with us in meekness and in peace.

All who are in trouble, want, sickness, anguish of labor, peril of death, or any other adversity, especially those who are in suffering for Thy Name and for Thy truth's sake, comfort, O God, with Thy Holy Spirit, that they may receive and acknowledge their afflictions as the manifestation of Thy fatherly will.

¶ Then shall the Offerings of the Congregation be gathered, and the Minister shall place them upon the Altar. He may then make any needful announcements.

¶ A Hymn shall then be sung, which, if there be no Communion, shall close with a Doxology; after which the Minister, standing before the Altar, shall pronounce

THE BLESSING.

The Lord bless thee, and keep thee.

And although we have deserved Thy righteous wrath and manifold punishments, yet, we entreat Thee, O most merciful Father, remember not the sins of our youth, nor our many transgressions; but out of Thine unspeakable goodness, grace and mercy, defend us from all harm and danger of body and soul. Preserve us from false and pernicious doctrine, from war and bloodshed, from plague and pestilence, from all calamity by fire and water, from hail and tempest, from failure of harvest and from famine, from anguish of heart and despair of Thy mercy, and from an evil death. And in every time of trouble, show Thyself a very present help, the Saviour of all men, and especially of them that believe.

Grant also the plentiful fruits of the earth to prosper, that we may enjoy them in due season. Give success to the Christian training of the young, to all lawful occupations on land and sea, and to all pure arts and useful knowledge; and crown them with Thy blessing.

¶ These special Supplications, Intercessions, and Prayers may be made.

These, and whatsoever other things Thou wouldst have us ask of Thee, O God, vouchsafe unto us for the sake of the bitter and precious death of Jesus Christ, Thine only Son, our Lord and Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

¶ Then shall the Minister, and the Congregation with him, say

THE LORD'S PRAYER.

Our Father, who art in heaven; Hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the Kingdom, and the power, and the glory, for ever and ever. Amen.

¶ The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace.

¶ The Congregation shall sing or say: Amen.

¶ The Congregation should then offer silent prayer.

Amen after the Benediction.

Amen, whether single or triple, should be used as at the beginning of the Service, and may be used at the discretion of the Organist.

Musical notation for Amen after the Benediction, part I.

Musical notation for Amen after the Benediction, part II.

Musical notation for Amen after the Benediction, part III.

Musical notation for Amen after the Benediction, part IV.

Musical notation for Amen after the Benediction, part V.

Musical notation for Amen after the Benediction, part VI.

The Holy Communion.

¶ Write the Hymn after the General Prayer is being sung, the Minister shall go to the Altar and prepare for the administration of the Holy Sacrament.

¶ The Hymn ended, the Congregation shall stand until the distribution begin.

THE PREFACE.

¶ The Minister shall say: The Lord be with you.

¶ The Congregation shall sing or say: And with thy spirit.

Minister. Lift up your hearts.

Congregation. We lift them up unto the Lord.

Minister. Let us give thanks unto the Lord our God.

Congregation. It is meet and right so to do.

Minister. It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God.

¶ Here shall follow the Proper Prefaces, according to the time, as here given. At other times shall follow immediately, Therefore with Angels, etc.

I. For General Use.

Musical score for the first part of the preface, including lyrics: 'The Lord be with you. And with thy spirit. We lift them up unto the Lord. It is meet and right so to do.'

PROPER PREFACES.

For Christmas.

For in the mystery of the Word made flesh, Thou hast given us a new revelation of Thy glory; that seeing Thee in the person of Thy Son, we may be drawn to the love of those things which are not seen. Therefore with Angels, etc.

For the Passion Season.

Who on the tree of the Cross didst give salvation unto mankind; that whence death arose, thence life also might rise again; and that he who by a tree once overcome, might likewise by a tree be overcome, through Christ our Lord; through Whom with Angels, etc.

For the Easter Season.

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord; for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again, hath restored to us everlasting life. Therefore with Angels, etc.

The Preface.

Min. Lift up your hearts.

Musical score for the second part of the preface, including lyrics: 'Lift up your hearts. We lift them up unto the Lord. It is meet and right so to do.'

THE MORNING SERVICE.

For Ascension Day.

Thou Jesus Christ our Lord, Who Resurrection appeared openly to Thy disciples, and in their sight went up into Heaven, that He make us partakers of His Divinity. Therefore with Angels, etc.

For the Festival of the Trinity.

Who with Thine Only-begotten Son, and the Holy Ghost, art one God, one Lord. And in the confession of the only true God, we worship the Trinity in Person, and the Unity in Substance, of Majesty co-equal. Therefore with Angels, etc.

For Whitensday.

Thou Jesus Christ, Thy dear Son, and Saviour; Who ascended the Heavens, and sitting at the right hand, poured out on this Holy Spirit, as He had promised to the chosen disciples; wherefore the earth rejoices with exceeding joy. Therefore with Angels, etc.

¶ After the Preface shall follow immediately: Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

For Festivals.

Musical score for the festival part of the service, including lyrics: 'Lift up your hearts. We lift them up unto the Lord. It is meet and right so to do. Therefore with Angels, etc.'

THE MORNING SERVICE.

¶ Then shall be sung or said the

Sanctus.

Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory; Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

¶ Then may the Minister give this Exhortation to those that be minded to receive

the Lord's Supper:

THE EXHORTATION.

Dearly Beloved! Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to examine ourselves, as St. Paul exhorteth us. For this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness.

I. For General Use.

Musical score for the Sanctus, including lyrics: 'Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory; Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.'

The Sanctus.

From Dr. CANTON.

THE MORNING SERVICE.

if we thus examine ourselves, we shall find in us nothing but sin and death, from which we can in no wise free ourselves. Therefore our Lord Jesus Christ, hath had mercy upon us, and hath taken upon Him our nature, that so He might fulfill for us the whole will and law of God, and for our deliverance from death and all that we by our sins have deserved. And to the end we should the more confidently

believe this, and be strengthened by our faith in cheerful obedience to His will, He hath instituted the Holy Sacrament of His Supper, in which He giveth us His Body to eat, and His Blood to drink. Therefore who so eateth of this bread, and drinketh of this cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life.

Sanctus. (Continued)

Musical score for the second part of the Sanctus, including lyrics: 'Hosanna in the highest, the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest. Holy, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.'

We should study this in remembrance of Him, showing His death, that He was delivered for our offences, and raised again for our justification, and considering unto His most hearty thanks for the same, take up our crosses and follow Him, and according to His commandment, have one another even as He hath loved us. For we are all one bread and one body, even as we are all partakers of this one bread, and drink of this one cup.

Let us pray.
Our Father who art in heaven: hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then the Minister, turning to the Altar, shall say.

¶ Then shall the Congregation sing as they shall say.

After the Consecration.

I. For General Use. II. For Festivals. III. For Lent.

The Agnus Dei.

I. For General Use.

¶ Then shall the Minister say.
Our Lord Jesus Christ, in the night in which He was betrayed, when He took bread, (a) and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.
After the same manner, also, when He had supped, He took the cup, (b) and when He had given thanks, He gave it to them, saying,

Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do, as often as ye drink it, in remembrance of Me.
¶ Then shall he say, or read the disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.
O Christ, Thou Lamb of God, etc.
¶ Then shall the Minister, turning to the Congregation, say.
The Peace of the Lord be with you always.
¶ The Congregation shall sing or say.
Amen.

II. For Festivals.

III. For Lent.

¶ Then shall the Minister say.
¶ When the Minister speak the Bread, he shall say.
Take and eat, this is the Body of Christ, given for thee.
¶ When he gives the Cup, he shall say.
Take and drink, this is the Blood of the New Testament, shed for thy sins.
¶ In showing the Communion, the Minister may say.
The Body of our Lord Jesus Christ and His precious Blood, strengthen and preserve you in true faith unto everlasting life.
¶ If the consecrated Bread or Wine be equal before him consumed, the Minister shall say, saying aloud, as much as the Words of Institution as follows, in the silence to be observed.

Let us pray.
¶ When all have communed, the Minister shall say, what remaineth of the Bread and Wine, use as follows.
¶ Then, all kneeling, say to any or unto the Minister.
Lord, now layest Thou Thy servant down in peace: according to Thy word.
For mine eyes have seen Thy salvation: which Thou hast prepared before the face of all people.
A light is kindled to the Gentiles: and the glory of Thy people Israel.
Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

I. For General Use.

II. For Festivals.

¶ Then shall he say:
THE TRANSGRESSORS.
Minister.
O give thanks unto the Lord, for He is good.
¶ The Congregation shall sing or say:
And His mercy endureth forever.
Minister.
We thank Thee, Lord God Almighty, that Thou hast vouchsafed to

refresh us with this Thy salutary gift; and we beseech Thee, of Thy mercy, to strengthen us through the same, in faith toward Thee, and in fervent love toward one another; through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.
¶ The Congregation shall sing or say:
Amen.

III. For Lent.

The Thanksgiving.

I. For General Use. II. For Festivals.

III. For Lent.

THE MORNING SERVICE

¶ Then may be sung or said the Salutation and Benedicamus, as here followeth.

The Lord be with you.
And with thy spirit.
Bless us the Lord.
Thanks be to God.

¶ Then shall the Minister pronounce

THE BENEDICTION.

The Lord bless thee, and keep thee.
The Lord make His face shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee, and give thee peace.

¶ The Congregation shall sing or say

Amen.

¶ Then shall the Congregation after silent prayer.

I. For General Use.

Mus. The Lord be with you. Mus. Bless us the Lord. After Benediction.

Cong. And with thy spirit. Cong. Thanks be to God. Cong. Amen. Amen. Amen.

II. For Strichals.

Mus. The Lord be with you. Mus. Bless us the Lord. After Benediction.

Cong. And with thy spirit. Cong. Thanks be to God. Cong. Amen. Amen. Amen.

III. For Lent.

Mus. The Lord be with you. Mus. Bless us the Lord. After Benediction.

Cong. And with thy spirit. Cong. Thanks be to God. Cong. Amen. Amen. Amen.

The Common Service of 1888 as copied from an 1888 booklet titled: *The Common Service with Music*. In this hymnal it is title: *The Morning Service, or the Communion*.

The
General Synod of the Evangelical Lutheran
Church in the United States of America
Liturgy and Music

THE COMMON SERVICE

WITH

MUSIC.

FOR THE USE OF

EVANGELICAL LUTHERAN
CONGREGATIONS.

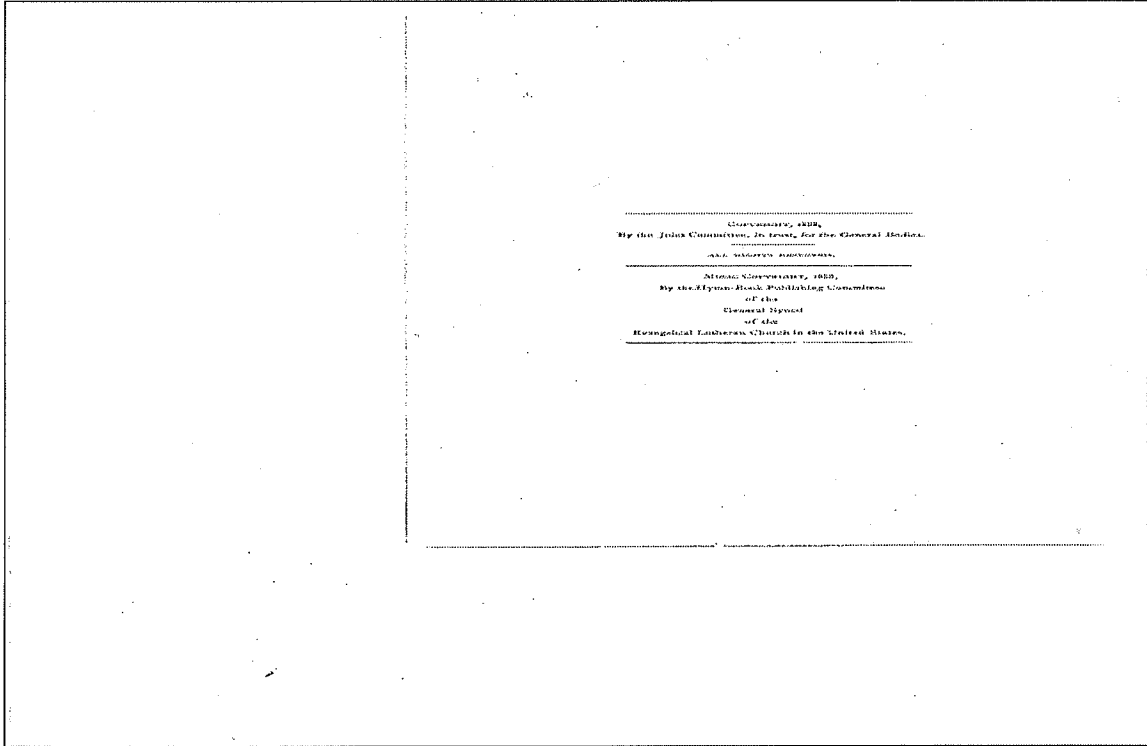
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1888

BY AUTHORITY OF THE GENERAL SYNOD OF THE
EVANGELICAL LUTHERAN CHURCH IN THE
UNITED STATES.

PHILADELPHIA:
LUTHERAN PUBLICATION SOCIETY.

1888



DIRECTIONS FOR THE USE OF THE MUSIC.

If the number of reliable singers is small it will be better not to attempt responsive chanting.

The singers should enter into the sentiment of the words and recite them expressively; that is, with true declamatory accent, and bring out the dynamic qualities of the voice and the speed of the recitation in strict conformity with the meaning of the words. *Expressionless singing and undue haste should be guarded against.*

xxiii

ORDER OF PUBLIC WORSHIP.

THE ORDER OF

Morning Service, or the Communion.

The Congregation shall sing, and the Minister, standing at the altar, shall say:

IN the name of the Father, and of the Son, and of the Holy Ghost.



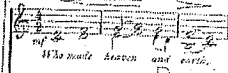
There shall be said the Confession of Sins.

BELOVED in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father,

describing him, in the name of our Lord Jesus Christ, to grant us forgiveness.

Then, all kneeling or standing, shall the singer say:
Our help is in the name of the Lord.

Air, from LAYERS, by L. K.



I said, I will confess my transgressions unto the Lord.

MORNING SERVICE

See how Lutes by L. K.

Musical notation for the beginning of the service, including a lute part and vocal line.

ALMIGHTY God, our Maker and Redeemer, we poor sinners confess unto thee, that we are by nature sinful and unclean, and that we have sinned against thee by thought, word, and deed. Wherefore we flee for refuge to thine infinite mercy, seeking and beseeching thy grace, for the sake of our Lord Jesus Christ.

MOST merciful God, who hast given thine only-begotten Son to die for us, have mercy upon us, and for his sake grant us remission of all our sins: and by thy Holy Spirit increase in us true knowledge of thee, and of thy will, and true obedience to thy word, to the end that by thy grace we may come to everlasting life, through Jesus Christ our Lord. Amen.

ALMIGHTY God, our heavenly Father, hath had mercy upon us, and hath given his only Son to die for us, and for his sake forgive us

all our sins; to them that believe on his Name, he giveth power to become the sons of God, and hath promised them his Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, Lord, unto us all. Amen.

before of this, see or more of the following directions of the printer may be used.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John iii. 16.)

THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. (1 Tim. i. 15.)

IF any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (1 John ii. 1, 2.)

OR THE COMMUNION.

The Introit.

All standing at the altar of the Communion shall sing or read the Introit for the Day. The Introit with the Gloria Patri may be sung by the Choir, or the Introit may be read by the Minister, and the Gloria Patri may be read by the congregation. Printed at the Station, in Strand, at a Station near St. Dunstons.

Gloria Patri. (a.)

See how Lutes by L. K. and "Præsentatione Rhythmicorum" (1670) Handed by Dr. J. C. Herold, HANNOVER, 1840.

Musical notation for Gloria Patri (a), starting with 'Strong' dynamics.

Musical notation for Gloria Patri (a), continuing the melody.

Musical notation for Gloria Patri (a), concluding the piece.

Gloria Patri. (b.)

Musical notation for Gloria Patri (b), marked 'Moderato'.

MORNING SERVICE.

Or Ant.

Musical notation for the Antiphon, including lyrics: 'O God, the Father in heaven, have mercy upon us...'.

Musical notation for the Antiphon, concluding with 'Amen'.

Then shall he sing the Gloria in Excelsis, or, instead thereof, may be sung another Canticle or Hymn of Praise, as may be seen in the next page, and where there is no Communion.

Gloria in Excelsis.

Musical notation for the beginning of the Gloria in Excelsis.

Glory be to God on high, and on earth peace, good will to wards men. We praise thee, we bless thee, we worship thee; we glorify thee, we give thanks to thee for thy great glory.

Musical notation for the Gloria in Excelsis, continuing the melody.

O Lord God, heavenly King; God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father.

OR THE COMMUNION.

Musical notation for the beginning of the Communion.

That takest away the sins of the world; have mercy upon me. Thou that livest on the right hand of the Father; have mercy upon me.

Musical notation for the Communion, including 'Amen'.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost; art seated high in the glory of God the Father; Amen.

The Lord be with you.

Musical notation for the Communion, including 'The Lord be with you'.

Let us pray.

Musical notation for the prayer, including two versions (a) and (b).

MORNING SERVICE

The words of the Gospels for the Day, except the Epistle for those who shall receive the Holy Spirit, are in the common chapter of the Gospels. The Epistle for the Day shall always be read. The Epistle shall be read in Latin, and the Gospel in the vernacular. The words of the Gospels shall be read in a low, steady voice, except in the Passion Season.

Gloria (a)

FROM SCHUBERT'S SERVICE

Musical notation for Gloria (a) with lyrics: Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Gloria (b)

F. MENDEL.

Musical notation for Gloria (b) with lyrics: Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Gloria (c)

MÜNCHENSCHE CANTORALE, 1810.

Musical notation for Gloria (c) with lyrics: Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Instead of the simple Gloria, a Setting for the Season of the Cross Your song is sung with it as a Psalm or a Hymn may be sung after the Gloria.

The Gloria and Sentence, I. For Advent.

FROM SCHUBERT'S SERVICE

Musical notation for The Gloria and Sentence, I. For Advent with lyrics: Hal - le - lu - jah! Ky - ri - e - e - lei - son, O

* The music for the introductory Gloria (a) of I. II, IV and V was written by the composer, I. K.

OR THE COMMUNION.

Musical notation for Communion with lyrics: Lord, thy son - ne - ble - s - sed - est for thy sake...

II. For the Epiphany Season.

Musical notation for Epiphany Season with lyrics: Hal - le - lu - jah! O gra - tias a - gi - mus tibi, Domine, qui cum...

MORNING SERVICE

III. For the Passion Season.

Hal. by F. MENDEL.

Musical notation for Passion Season with lyrics: Christe, qui tollis daem - onia, qui tollis daem - onia, qui tollis daem - onia...

IV. For the Easter Season.

FROM SCHUBERT'S SERVICE

Musical notation for Easter Season with lyrics: Hal - le - lu - jah! Christe, qui tollis daem - onia...

OR THE COMMUNION.

Musical notation for Communion with lyrics: Hal - le - lu - jah! Hal - le - lu - jah!

V. For Whitsuntide.

FROM MENDEL.

Musical notation for Whitsuntide with lyrics: Hal - le - lu - jah! Spiritus sancte, qui procedis...

VI. From Trinity to Advent.

FROM SCHUBERT'S SERVICE

Musical notation for Trinity to Advent with lyrics: Hal - le - lu - jah! O Lord, God with thy co - equal - co - eter - nal...

MORNING SERVICE.

to the west - and teach me thy statutes, I and thy servant, give me wisdom
 standing that I may answer thy si - ans, that I may not be confounded.

Or this:

VII. FROM SCHUBERT'S 'A' CHURCH.

Lord God of our fathers, from thee, and with thy ex -
 alt - ed Son for ever, that I may not be confounded.

12

OR THE COMMUNION.

Then shall the Minister announce the Gospel for the Day, saying, The Gospel is written in the chapters of St. Matthew, beginning at the Verse. The Congregation may sing or say:

I. LAUREL.

Glo - ry be to thee, O Lord.

II. MICHAMBERG CANTONER, 1674.

Glo - ry be to thee, O Lord.

Then shall the Minister read the Gospel for the Day. The Gospel ended, the Minister shall say, Who wish the Gospel, and the Congregation shall stand up, when they have done the reading of the Gospel, and shall sing or say:

I. LAUREL.

Praise be to thee, O Christ.

II. MICHAMBERG CANTONER, 1674.

Praise be to thee, O Christ.

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MORNING SERVICE.

Then shall he read or say the Nicene Creed, or the Apostles' Creed: but if there be no Communion, the Nicene Creed shall be said.

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate: he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one holy Christian Church, I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead: he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Then may a Hymn be sung, and the Minister shall say unto the people, After the Hymn shall follow the Sermon. The Sermon ended, the Congregation shall sing or say the Collect following.

THE peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

Then shall the Minister say the Collect, and the Offertory shall be sung, of which the Congregation shall be warned.

One of the Offertories here following, or any other suitable Offertory, may be used.

1. The Offertory. ADAM TAYLOR

Shew and directional.

of the peace of God - all of God are a bless - ed and a

14

OR THE COMMUNION.

Then shall the Minister say, The Gospel is written in the chapters of St. Matthew, beginning at the Verse. The Congregation may sing or say:

I. LAUREL.

concrete heart, O God thou wilt not let a spirit be good in thy good
 pleas - ure un - to us, shall thou the wills of thy - in - us - dom.

II. MICHAMBERG CANTONER, 1674.

burnt of - for me and while burnt of - for me.

Then shall those be chosen, of which the Verse is said, of righteous men with which

II. MICHAMBERG CANTONER, 1674.

Cre - ate in me a clean heart, O God: and re - new a right
 spirit: it will in me, lest I be moved away from thy com - mand.

15

MORNING SERVICE

take not thy life by force - it from me. Re - store un - to me the
 joy of thy sal - va - tion and up - hold me with thy free Spi - rit - H.

The Officiant shall then be gathered and brought to the Minister, who shall place them on the altar. Also shall the Minister make mention of such special petitions, supplications, or thanksgivings, which may have been requested. He may also make mention of the death of any member of the Congregation. These shall follow the General Prayer. The Prayer here following may be used, or, if there be no Communicants, the Prayer or a variation from the Gilted's said Prayer, or any other suitable Prayer.

The General Prayer.

ALMIGHTY and most merciful God, the Father of our Lord Jesus Christ: We give thee thanks for all thy goodness and tender mercies, especially for the gift of thy dear Son, and for the revelation of thy will and grace; and we beseech thee to implant thy word in us, that, in good and honest hearts, we may keep it, and bring forth fruit by patient continuance in well doing.

Most heartily we beseech thee so to rule and govern thy Church universal, with all its pastors and ministers, that it may be preserved in the pure doctrine of thy saving word, whereby faith toward thee may be strengthened, and charity increased in us toward all mankind.

Grant also health and prosperity to all that are in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our judges and magistrates; and endow them with grace to rule after thy good pleasure, to the maintenance of righteousness, and to the hinderance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty.

OF THE COMMUNION.

May it please thee also to turn the hearts of our enemies and adversaries, that they may cease their enmity, and be inclined to walk with us in meekness and in peace.

All who are in trouble, want, sickness, anguish of heart, peril of death, or any other adversity, especially those who are in suffering for thy name and for thy truth's sake, comfort, O God, with thy Holy Spirit, that they may receive and acknowledge their afflictions as the manifestation of thy fatherly will.

And although we have deserved thy righteous wrath and manifold punishments, yet, we entreat thee, O most merciful Father, remember not the sins of our youth, nor our many transgressions; but out of thine unspcakable goodness, grace and mercy, defend us from all harm and danger of body and soul.

Preserve us from false and pernicious doctrine, from war and bloodshed, from plague and pestilence, from all calamity by fire and water, from land and tempest, from failure of harvest and from famine, from anguish of heart and despair of thy mercy, and from an evil death. And in every time of trouble, show thyself a very present Help, the Saviour of all men, and especially of them that believe.

Cause also the needful fruits of the earth to prosper, that we may enjoy them in due season. Give success to the Christian training of the young, to all lawful occupations on land and sea, and to all pure arts and useful knowledge; and crown them with thy blessing.

Here should be sung, or said, the following Hymns, or such other as may be used.

There, and whatsoever other things thou wouldst have us ask of thee, O God, condescend unto us for the sake of the bitter sufferings and death of Jesus Christ, thine only Son, our Lord and Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Then shall the Minister, and the Congregation with him, say the Lord's Prayer, but if there be no Communicants it may be omitted here.

OUR Father, who art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the Kingdom, and the power and the glory, for ever and ever. Amen.

Then shall be sung a Hymn.

MORNING SERVICE

If there be no Communicants, a Devotion may be used, and the Minister, standing at the Altar, shall pronounce the Benediction, after which the Congregation shall offer silent prayer.

The Benediction.

THE Lord bless thee and keep thee, the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.

(a.) (b.)

MELODY: MICHIGAN CONGREGATION. C. M.

A - men A - men A - men A - men

Or this.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

OF THE COMMUNION.

The Holy Communion.

When the Hymn is sung, the Minister shall go to the Altar, and shall make the Communion table, and prepare for the administration of the Holy Communion. The Minister, and the Congregation shall sing, and stand in the end of the Agnus Dei.

The Lord be with you.

I. II.

And with thy Spi - rit - H.

III.

And with thy Spi - rit - H.

Lift up your hearts.

I. II.

We lift them up un - to the Lord. We lift them up un - to the Lord.

III.

We lift them up un - to the Lord.

MORNING SERVICE.

Let us give thanks unto the Lord our God.

I. *It is meet and right* to give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

II. *It is meet and right* to give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

III. *It is meet and right* to give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

How shall I thank thee, O Lord, Holy Father, Almighty, Everlasting God, according to the time, if there be any service appointed, or the season of the day?

Therefore, with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying,

I. Sanctus.

Ho - ly, Ho - ly, Ho - ly, Lord God of He - ven, who art with the Father and the Son, who art with the Spirit, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit.

OF THE COMMUNION.

He - ven in the high - est Place, sit - ting at the right hand of the Father, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit.

II. *Ho - ly, Ho - ly, Ho - ly, Lord God of He - ven, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit.*

earth are full of thy glory: Ho - san - na, Ho - san - na in the highest. Blessed is he that com - eth in the name of the Lord.

MORNING SERVICE.

Lord, Ho - san - na, Ho - san - na, Ho - san - na in the high - est.

III. *Ho - ly, Ho - ly, Ho - ly, Lord*

God of He - ven, who art with the Father and the Son, who art with the Spirit, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit.

He - ven in the high - est Place, sit - ting at the right hand of the Father, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit.

OF THE COMMUNION.

He - ven in the high - est Place, sit - ting at the right hand of the Father, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit.

earth are full of thy glory: Ho - san - na, Ho - san - na in the highest. Blessed is he that com - eth in the name of the Lord.

He - ven in the high - est Place, sit - ting at the right hand of the Father, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit, who art with the Father, the Son, and the Spirit.

Proper Prefaces.

For Christmas.
Praise in the mystery of the Word made flesh, who hast given us a new revelation of thy glory; that seeing thee in the person of thy Son, we may be drawn to the love of those things which are not seen. Therefore with Angels, &c.

For the Fasten Season.
WHEN on the tree of the cross thou didst give salvation unto mankind; that whences death arose, thence life should rise again; and that he who by a tree once overcome, might overcome by a tree to overcome, though Christ our Lord; through whom with Angels, &c.

For the Easter Season.
BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; and by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

MORNING SERVICE.

THROUGH Jesus Christ our Lord, who after his resurrection appeared openly to all his disciples, and in their sight was taken up into heaven, that he might make us partakers of his divine nature. Therefore with Angels, &c.

THROUGH Jesus Christ, thy dear Son, our Lord and Saviour: who ascending above the heavens and sitting at thy right hand, poured out on this day the Holy Spirit as he had promised, upon the chosen disciples; whereas the whole earth rejoices with exceeding joy. Therefore with Angels, &c.

WHO with thine only-begotten Son, and the Holy Ghost, art one God, one Lord; and in the oneness of the only true God, we worship the Trinity in Person, and the Unity in Substance, of Majesty co-equal. Therefore with Angels, &c.

DEARLY Beloved! Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to examine ourselves, as St. Paul exhorteth us. For this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness.

But if we thus examine ourselves, we shall find nothing in us but only sin and death, from which we can in no wise set ourselves free.

Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon himself our nature, that he might fulfil for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved. And to the end that we should the more confidently believe this, and be strengthened by our faith in a cheerful obedience to his holy will, he hath instituted the holy Sacrament of his Supper, in which he feedeth us with his Body, and giveth us to drink of his Blood.

Therefore when we eat of this bread, and drinketh of this cup, truly believing the words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life.

We should also do this in remembrance of him, showing his death, that he was delivered for our offences, and raised again for our justification, and rendering unto him most hearty thanks for the same, take up our cross and follow him, and according to his commandment, love one another even as he hath loved us. For we are all one bread and one body, even as we are all partakers of this one bread, and drink of this one cup.

OR THE COMMUNION.

OUR Lord Jesus Christ, in the night in which he was betrayed, took bread; (or) and when he had given thanks, he brake it and gave it to his disciples, saying, Take, eat; this is my Body, which is given for you; this do in remembrance of me.

After the same manner, also, he took the cup (or) when he had sapped, and when he had given thanks, he gave it to them, saying, Drink ye all of it; this cup is the New Testament in my Blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of me.

OUR Father, who art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil: for thine is the Kingdom, and the power and the glory, for ever and ever. Amen.

The peace of the Lord be with you always.

Then shall he sweep or wash the Agnus Dei and the Dutch notes shall begin.

Musical notation for the first part of the communion service, including the Agnus Dei and Dutch notes. It features a vocal line and a lute line. The lyrics are: 'O Christ, thou Lamb of God, that tak-est away the sin of the world, have mercy upon us!' and 'Christ, thou Lamb of God, that tak-est away the sin of the world, grant us thy peace!'.

MORNING SERVICE.

Musical notation for the second part of the morning service, including the Agnus Dei and Dutch notes. It features a vocal line and a lute line. The lyrics are: 'O Christ, thou Lamb of God, that tak-est away the sin of the world, have mercy upon us!' and 'Christ, thou Lamb of God, that tak-est away the sin of the world, grant us thy peace!'.

OR THE COMMUNION.

Musical notation for the second part of the communion service, including the Agnus Dei and Dutch notes. It features a vocal line and a lute line. The lyrics are: 'O Christ, thou Lamb of God, that tak-est away the sin of the world, have mercy upon us!' and 'Christ, thou Lamb of God, that tak-est away the sin of the world, grant us thy peace!'.

TAKE and eat, this is the body of Christ, given for thee. TAKE and drink, this is the blood of the New Testament, shed for thy sin.

MORNING SERVICE.

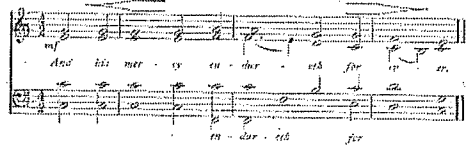
When all have commended, then shall follow the Thanksgiving.
O give thanks unto the Lord, for he is good.

I.



And his mer - cy en - dur - eth for - ev - er.

II.



And his mer - cy en - dur - eth for - ev - er.

WE give thanks to thee, Almighty God, that thou hast refreshed us through this salutary gift; and we beseech thee, that of thy mercy thou wouldst strengthen us through the same in faith toward thee and in fervent love towards one another, through Jesus Christ, thy dear Son, our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. *Amen.*

Then may the Congregation, all standing, sing a Hymn, and the Minister shall say the Benediction. After the Benediction the Congregation shall sing these verses.