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### The Historical Background of the Office of the Word and its Component Parts

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**THE HISTORICAL BACKGROUND OF THE OFFICE  
OF THE WORD AND ITS COMPONENT PARTS**

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**A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of Practical Theology**

- - - - -

**In Partial Fulfillment  
of the Requirement for the Degree  
of  
Bachelor of Divinity**

- - - - -

**by  
Norman Schramm**

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## Table of Contents

I.	Introduction .....	
II.	The Lutheran Order of Worship A Development .....	1
III.	The Historical Background of the Component Parts of the Office of the Word.....	25
	a. The Introit	
	b. The Gloria Patri	
	c. The Kyrie	
	d. The Gloria In Excelsis	
	e. The Salutation and Response	
	f. The Collect	
	g. The Lections	
	h. The Gradual	
	i. The Creed	
	j. The Sermon	
IV.	A Comparison of The Roman, The Lutheran and The Anglican Liturgies.....	50
V.	Conclusion .....	54
VI.	Bibliography .....	56

"O come let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. O come, let us worship and bow down: Let us kneel before our maker."<sup>1</sup> In these few words of Holy Scripture we are given the command to worship the Lord our God. We are also given the necessary things which constitute true christian worship. To communicate with God in prayers of thanksgiving, with psalms praising Him for He is the God of our salvation.

When studying the Old Testament from a critical viewpoint of determining the patriarchs form of worship we find that was indeed very primitive. Yet it grew in many external ways. Then when we go to the New Testament we find that some of the customs of the Jews still were being observed in the early Christian Church. Still there were new Liturgical customs that arose at that time of which we still retain in our Order of Worship to this day. They had a simple form, not as elaborate as we have today in our Lutheran Common Service, but it was worship, it was communion with God through faith in Christ Jesus. When the Apostle Paul wrote his letter to the Corinthians he said, "Let all things be done decently and in order."<sup>2</sup> We may assume that he was re-

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1. Psalm 95:1,2,6.

2. I Corinthians 14:40.

ferring here to all functions of church life. Very early we find that the form of worship developed into a set pattern.

Through the centuries this Liturgy of the early Christians grew. It grew in length, in devotion, in beauty, in expression and through the course of time it also grew in corruption. When the Reformation took place it also included a reformation of the corrupted liturgy that was in existence in the Roman Church. Today though, when we worship we cannot help but notice the true Christ-centered worship that we have in our Common Service. It is the purpose of this paper to trace the historical development of a portion of this Common Service; in the first part showing the General development of the liturgical worship; then the historical development of the Office of the Word and its component parts.

## The Historical Background of The Office of The Word and Its Component Parts

In observing any form of religion one will immediately note that there is some form of liturgical practice. Man seemingly must give vent to the feelings of his heart. When one looks at a heathen cult or the Christian religion, this fact is always brought out; a ritual of some form is always evident. So also the early Children of God were not without some form of worship. Cain and Abel's offering of the first fruits of the land was a form of worship that was directed to God from their hearts. An item of particular interest is that worship from the beginning was both sacrificial and also sacramental in character. Cain and Abel's offerings were a sacrificial act. We are also told of Enos who proclaimed the name of the Lord Jehovah. This preaching or teaching was clearly a sacramental act.<sup>1</sup>

Also in the account of the crossing of the Red Sea by the Children of Israel, we read that Moses had a song of thanksgiving. Miriam, the sister of Aaron, also came forth with the women of the camp and performed dances as a form of thanksgiving. This for them constituted worship. There are numerous instances mentioned of

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1. P.E. Kretzman, Concordia Theological Monthly, Vol. 5, p.757.

this nature where worship is mentioned on the part of the Children of God.

The worship service of the Temple gives us a picture of the worship that was carried on after the time of the patriarchs. We are told that the priests who were on duty for the day would assemble early in the morning at the Temple. Then they would be chosen in groups to perform the various functions of the ritual. "After they had been chosen for their part of the service, a prayer was offered in the words of Deuteronomy 26,15; and Nehemiah 11,17." <sup>2</sup> After the sacrifices had been made, the officiating priest would then speak the Aaronitic blessing:

Jehovah bless thee and keep thee;  
 Jehovah make His face shine upon thee, and be  
 gracious unto thee:  
 Jehovah lift up His countenance upon thee,  
 And give thee peace.

To this the people responded:

Blessed be the Lord God, the God of Israel,  
 From everlasting to everlasting. <sup>3</sup>

From all evidence we do not find the use of this blessing until the time of Martin Luther in his "Formula Missae" and "Deutsche Messe".

Nor was the worship service of the Old Testament without any form of music. The Levites chorus which was well trained would chant the Psalm for the day, while being accompanied with musical instruments. The Psalms

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2. P.E. Kretzman, Christian Art, p.233  
 3. Alfred Edersheim, The Temple, p.141

were:

On the first day of the week, Psalm 24 was chanted,  
 On the second day, Psalm 48,  
 On the third day, Psalm 82,  
 On the fourth day, Psalm 94,  
 On the fifth day, Psalm 81,  
 On the sixth day, Psalm 93,  
 And on the Sabbath, Psalm 92. <sup>4</sup>

This morning sacrifice and the singing of Psalms did not conclude the worship in the Temple for the day. The remaining part of the day until the evening sacrifices was left open for the people to bring their sacrifices individually. This procedure was observed until the evening sacrifices began, which resembled the morning sacrifice to a large extent.

This service, including the various sacrifices, made up the worship of the Temple. When one now views the Christian worship of the New Testament, very few lines can be drawn back to the Temple worship. Because for the Christian, one sacrifice for all has been made with the sacrifice of the Messiah.

Following the return of the Jews from the exile, we notice that the Synagog replaced the Temple. The Synagog had its beginning already during the time of the exile. It was not uncommon to find more than one Synagog in cities that were largely inhabited by the Jews, and it was customary that all Jews would go there.

The members of a congregation would convene in the Synagog on the Sabbath to recite certain prayers, also by means of responsive readings to hear portions of the Old Testament Scriptures, and to

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4. Harold A. Krentz, Christian Worship of the Ante-Nicene Church, p.8.

listen to a discourse on the Law by one or more of the rabbis or elders.<sup>5</sup>

The following is a brief outline of the worship that we have in the Synagog at this time:

1. The Liturgical
  - a. The Invocation - contains two sets of prayers.
  - b. The Creed or "Shema" - from Deut. 6,4-9; 11,13-21; and Num. 15,37-41.
  - c. The prayer and Congregational Amen.
2. The Instructive section
  - a. The reading of the Torah
  - b. The reading of the Prophets
  - c. The address.<sup>6</sup>

The worship of the Synagog has exerted greater influence on Christian worship than has the worship of the Temple. When the New Testament passages which have to do with worship are considered we notice a certain similarity between them and the outline just presented.

Scripture lessons (I Tim. 4,13; I Thess. 5,27; Col. 4,16), Psalms and Hymns, (I Cor. 14,26; Eph. 5,19; Col. 3,16), Common prayers, (Acts 2,42; I Tim. 2,1.2), people's Amen, (I Cor. 14,26; Acts 20,7), a confession of faith, not necessarily the formal recitation of a creed, (I Cor. 15,1-4; I Tim. 6,12)<sup>7</sup>

Yet one cannot say that the New Testament Christians inherited the liturgy of the Synagog. The liturgy of the Synagog did not center around the sacrifice of Christ as the sin-offering as it does in the liturgy of the New Testament Church. In no way did the liturgy of the Christian Church reflect the ceremonial law, nor for that matter, were hard and fast worship rules laid down

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5. William Maxwell, Outline of Christian Worship, p.8.  
 6. Harold A. Krentz, op.cit. p.8.  
 7. William Maxwell, op.cit. p.5.

for the Christian by Christ. We do, however, find that the Lord did give certain instructions concerning worship, not in the sense that people were bound to these; in order that they would have a well-pleasing service if they followed the instructions given by Him, so Christ gave the following instructions:

- a. Assembly in His Name, Matt. 18,20.
- b. Prayer in His Name, John 16, 23-24.
- c. Common prayer, Matt. 18,19.
- d. A form of prayer, Matt. 6,9-13.
- e. Holy Supper was instituted and its observance commanded, Matt. 26.
- f. The office of the ministry and the teaching of the Gospel and the administration of the Sacraments was established. Matt. 28,18; 18,18; Luke 24,27.28.48; John 15,27; 20, 21-23.
- g. The use of Holy Scripture was enjoined, John 5,39; 8,31; Luke 16,31; Matt. 4, 4-10. 8

To get a summary of the liturgy of the early believers in Christ, we turn to Acts 2,42:

And they continued steadfastly in the Apostles' doctrine and in fellowship, and in breaking of bread, and in prayers.

This was the content and form of worship that was used when the Christians met daily for worship. It has been given the name of "Jerusalem type" of worship.<sup>9</sup> The great change that was made in worship was that now the service centered around the Word or the Eucharist, not around the sacrifice of the people.

Another significant feature that we notice in connection with the worship here is that there were two services

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8. Kretzman, op.cit. p.239 and Horne, Outline of Liturgy p. 91.92.

9. Luther D. Reed, Lutheran Liturgy, p.26.

held. The first service was held in the Temple, where they had Scripture readings and prayers, while another service took place at the home of one or the other of the Christians.<sup>10</sup> However, both of these services were held daily.<sup>11</sup>

No definite order of worship can be determined for this period in the Jerusalem Church. However, the following points give us a glimpse at what transpired at the worship of the early Christians:

1. There was a daily assembly of the Christians.
2. The assembly was held privately.
3. It was an occasion of a common meal.
4. The meal was accompanied by prayers, hymns, preaching or teaching and the celebration, in some, of the Lord's Supper.
5. It was probably the time when the offerings for the poor were made.
6. We have also a common prayer of the congregation dating from this time. The prayer is from Acts 4: 23.<sup>12</sup>

Some years later a new type, called the Gentile-Christian form of worship came into existence. It was commonly found in Corinth and Asia Minor, where Paul carried on his missionary activities. One of the first things that strikes our attention is the fact that they gathered to worship on Sunday rather than every day of the week. 13

The "Didache" also prescribes:

The Lord's Day of the Lord as the day for coming together; Barnabas testifies (Ch. XV); 'Wherefore also we keep the eighth day;' Ignatius (Ad Magni IX) speaks of, 'living in the observance

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10. Acts 2,46

11. Acts 5,42

12. Charles M. Jacobs, Christian Worship in Apostolic Age, Vol. VI of M.L.L.A., p.49.

13. ibid.

of the Lord's Day;' Justin Martyr (Ap.I. Ch. 67) describes the service held on "the day called Sunday." <sup>14</sup>

In the Gentile-Christian worship we also find two assemblies being mentioned. At the one service only communicants were present for the purpose of partaking of the sacrament. At the other meeting those who were not communicants were present as well. <sup>15</sup> In these two types of liturgy, both the Jerusalem and Gentile Christian, we have the distinction made between the liturgy of the word and the liturgy of the faithful.

During this period we have the following parts described in the worship service:

1. Psalms - a prayer and hymns.
2. Teaching - words of Christ and the facts of His life were applied to the lives and circumstances of hearers.
3. Prophecy - which was for edification, comfort and consolation, given on the part of those endowed with "charisma".
4. Speaking with tongues - a manifestation of the Spirit. <sup>16</sup>

It would almost seem from the notations used to fix the day of worship for Sunday in the second century, that there was some confusion in this matter. Many writings were produced to set aside Sunday as the definite Day of the Lord. Justin Martyr gives us much information on this matter and also gives us an account of the liturgical form used in the second century.

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14. Jacobs, op.cit. p.50

15. I Cor. Chaps. 11-14

16. Jacobs, op.cit. pp. 52-59.

On the day called the feast of the Sun, all who live in the towns or in the country assemble in one place, and the memoirs of the Apostles or the writings of the Prophets are read as the time permits. Then, when the reader has ended, the President instructs and encourages the people to practice the truths contained in the Scripture lections. Thereafter, we all stand up and offer prayers together; and as I mentioned before, when we have concluded this prayer, bread and wine and water are brought forth.

Then the President likewise offers up prayers and thanksgivings according to his ability. and the people cry aloud saying, Amen. Each one then receives a portion and share of the elements over which thanks has been given; and which are also carried and ministered by the deacons to those absent.<sup>17</sup>

During this period, Christian worship was still being guided by the Biblical principle of the Universal Priesthood of Believers. People came together Sunday after Sunday, and as a result of doing something together for a time, they naturally acquired the habit of doing it the same way each time. This was true of the Christians in regard to their worship. Yet at the same time, new things were being introduced into the liturgy. Thus it actually is a development.

We also note that in the third and fourth centuries a bit of ceremony was added, simple, decent, and in order. People stood or knelt as they said prayers; people stood for the reading of the Gospel. The "Ancient Syrian Documents" give us some interesting facts in this connection:

At the conclusion of all Scriptures let the Gospel be read, as the seal of all Scriptures, and let

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17. Maxwell, op.cit. p.12

the people listen to it standing on their feet, because it is the glad tidings of the salvation of all men.<sup>18</sup>

During this time too, there was a distinction made between the clergy and the laity. When they celebrated communion, the clergy would always receive it first. It was first meant as a form of respect, but through the centuries it received another connotation.

The services were quite lengthy, lasting for nearly three hours. Yet they retained their character of being services not only on the part of the pastor, but of the people as well.<sup>19</sup> It was not until the time of the Council of Nicea that the sacrificial element was displayed more, and the sacramental element was pushed into the background.

There is one function that was introduced during this time of which we take particular note. The Eucharistic Prayer, a form of which later developed into the Canon of the Mass, was introduced by Hippolytus.<sup>20</sup>

At the end of the third century we notice more distinctly the division made between the Liturgy of the Word and the Liturgy of the Faithful.

The Liturgy of the Faithful was called the Anaphora; and, in addition, special stress was laid upon the idea of an innovation, whereby the change in the elements was considered accomplished.<sup>21</sup>

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18. Maxwell, op.cit. p.16.

19. ibid.

20. Reed, op.cit. p.33.

21. Kretzmann, op.cit. p.246

The liturgy of the Word was a preparatory service, after which all but the communicants were dismissed.

The Clementine Liturgy of the fourth century shows how during these first few centuries certain liturgical practices developed. It is yet a common worship, but rather lengthy; as Maxwell says: "Eastern genius expressed itself most effectively in elaborations."<sup>22</sup>

From the time of the fifth and sixth centuries we have liturgies coming from the three great centers of Christianity: Antioch, Alexandria and Rome. Though we cannot go into detail, there are a few things from the Eastern and Western liturgies that are important in tracing the development of the cultus.

The Eastern Liturgies were marked by their degree of external splendor. They developed an enormous hymnody together with colorful accessories, such as: dramatic action, vestments, lights and ceremonials. These factors distinguished the Eastern from the Western Liturgies.<sup>23</sup>

One thing that was characteristic of both the Eastern and Western Liturgies was that the fixed parts of the liturgy did not vary to any extent, except the lections, and often times these did not vary from Sunday to Sunday.

During this period we observe an added feature on the part of the clergy. While the worshippers were assembling, the clergy would have its private preparation

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22. Maxwell, op.cit., p.33.

23. Reed, op.cit., p.42.

in the sacristy.<sup>24</sup> The Eastern Liturgies did not, however, contain the usual false beliefs we find in the Western liturgies. Some of the abuses that were prevalent in the West were: transubstantiation and saint worship. In the East a great importance was placed on the "transcendent God by the incarnation of the eternal Word, and stress was also put upon the importance of the Lord's resurrection."<sup>25</sup>

During this time the giving of communion in two kinds came into common usage. In the one the celebrant would give the bread while the deacon gave the cup. In the second type, which became popular in the East and which is used frequently by the Anglican Church today, intinction took place. The bread was dipped in wine and then given to the communicant.

Another contrast that we find with the Roman Liturgy must be kept in mind. The Eastern Liturgies were used in the language of the people so that all could participate. The Western Liturgies were first used only in Greek, later only in Latin. One may ask whether the people really benefitted from the use of the Eastern Liturgies, because of the mystery and externalism connected with it. Maxwell makes this observation: "Symbolism is meaningless only to the uninstructed and unimaginative

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24. Maxwell, op.cit. p.37

25. Reed, op.cit., p.43.

mind."<sup>26</sup> For the Eastern people it was a source of contact with their Lord and was rich in devotion to them.

In the Western Church there is a liturgical growth very unlike that of the Eastern Church. The Roman liturgy was largely influenced by the Gallican Liturgy. "Though for the first three centuries Greek was exclusively used as the common Church language."<sup>27</sup>

Of the Gallican rite it must be said that it resembled the Eastern liturgies to a large extent. One of the notable facts was, that the deacon and people played an important part in the worship service. But "it abounded in propers, and was by far the most flexible rite known. Its ceremonial was elaborate and splendid, and its use of incense was copious."<sup>28</sup> There was also a goodly amount of music until the time of the popularity of the Roman liturgy.

During the first five centuries the Roman Liturgy saw a gradual and constructive development. Through the course of time we find that the false teachings of Rome were brought forth through the liturgy. The service centered around the clergy, transubstantiation came into focus, many of the beautiful parts were left out, while other unnecessary details were brought in. It centered around the Mass as well as the divine office. The divine

<sup>26</sup>. Maxwell, op.cit. p.42.

<sup>27</sup>. Srawley, Early History of the Christian Church, p.212.

<sup>28</sup>. Maxwell, op.cit. p.48.

office resembled the priestly office of the Old Testament to a large extent. The people, so to speak, were hidden from God by the veil, and the only way of their coming to God was through the priesthood.

Their priesthood usurps the rights and privileges of the 'royal priesthood', which, with Christ's high priesthood based upon it, is the only priestly order known to the New Testament.<sup>29</sup>

The men who were particularly active in the early formative period of the Roman Liturgy were: Gregory, Ambrose, Charlemagne and Leo the Great.

When the Reformation took place, many of these abuses which existed in the Roman Liturgy could not be retained. Necessary changes had to be made to keep in harmony with the Word of God. Luther had this to say about the liturgy:

The liturgy now in common use everywhere, like the preaching office, has a high, Christian origin. But just as the preaching office has been debased and impaired by spiritual tyrants, so also the liturgy has been corrupted by hypocrites. Now as we do not abolish the preaching office on this account but desire to restore it again to its right and proper place, so it is not our intention to discontinue the liturgy, but to restore it again to the proper and correct usage.

Three great and serious misuses have entered into divine worship. The first, God's Word has been silenced, and only reading and singing remains in the Churches. This is the worst misuse. The second, - when God's Word had been silenced, there entered in its stead such a host of unchristian fables and lies, both in legends, songs and sermons, that it is a thing horrible to be-

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29. G.W. Mechling, Fundamental Principles of Divine Service, M.L.L.A. Vol. V, p.60.

hold. The third, - such divine service was performed as a work. Whereby God's grace and salvation might be earned.<sup>30</sup>

Luther was indeed not inclined to do away with the liturgy entirely. But those things that were improper to use because of conflict with the Word of God, and which themselves taught a false lesson, were dropped or changed. Those things which had no indication of being incorrect, Luther left optional, for often he said, "one can not lay down a law or limit." <sup>31</sup> Also he mentioned:

We assert, it is not now, nor has it ever been our mind to abolish entirely the whole formal cultus of God, but to cleanse that which was in use, which has been vitiated by abominable additions, and to point out a pious use.<sup>32</sup>

To Luther we can trace the use of the creed as a confession on the part of the people, also the revival of the sermon, and the use of hymns throughout the service. Perhaps chief among his contributions is the use of the Aaronitic blessing,

which until this time had never been in ecclesiastical use except in a peculiar way in the Mozarabic Liturgy. Beyond this Luther's influence was far reaching, since his liturgical writings developed principles rather than formulated liturgies, and these principles affected the form of other liturgies.<sup>33</sup>

Luther's great task, which he accomplished through the grace of God, was to restore the concept of the Universal Priesthood of Believers, thus replacing the Roman Sacrifice of the Mass on the part of the priest.

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31. *ibid.*

32. *ibid.*

33. W.A. Lambert, *Contributive Influence Noted in the History & Structure of Liturgy*. M.L.L.A. Vol. VI, p.11.

He did not at all begin a new form of worship; however, through his efforts worship was purified. The only way to purify worship was that, "the idea of the sacrifice in the Mass had to be overthrown."<sup>34</sup> The Liturgy that had been developed during the past, was kept for the most part with its propers, but a new and right spirit was infused into them by the Reformer.

Nor was Luther alone in establishing a liturgy that could be used by the people, and that would be free from Roman doctrine and superstition. His object was to have a cultus in which the people participated, thus it also necessitated that it be conducted in the vernacular. Thus as a result we find that men from the various countries of the German Empire produced and published service books. It was a period that was rich in liturgical thinking and appreciation. The need for a service in the vernacular and also the interest shown in providing such a service, reflects itself in the number of liturgies that appeared.

Between 1523 and 1555 no fewer than 135 Church Orders appeared. Though differing greatly in minor details, they were pervaded by an inner unity of purpose and plan. This was due to the far reaching influence of Luther and also to the fact that the most important Orders were prepared by Theologians who had a common understanding as to the general principle of procedure. 35

34. E.A. Trabert, Luther's Liturgical Writings, M.L.L.A., Vol. IV, p.33.

35. Reed, op.cit., p.88.

On the other hand there were Protestant leaders that followed Luther who were very radical in their liturgical reforms. While they agreed to a certain extent in some phases with Luther, yet they also disagreed.

Discarding the objective together with its historic expressions, they made of worship a subjective exercise which stressed fellowship, prayer, exhortation and instruction, and which centered chiefly in preaching and other personal activities of the minister.<sup>36</sup>

Zwingli was perhaps the most radical. To him can be attributed the feature of sitting at the reception of communion and the confining of partaking of communion to four times a year. The service developed largely into a preaching service, with Scripture readings and lengthy prayers.

Calvin too was radical in his liturgical activities, but to a lesser degree than was Zwingli. Calvin's aim in establishing a liturgy was two-fold:

To restore the Eucharist in its primitive simplicity and true proportions - celebration and communion - as the central weekly service, and, within, in all its completeness, was the norm which he wished to establish.<sup>37</sup>

He also tried to establish a minimum of the variable parts of the service.

His services consisted in a preaching service opened with Scripture sentences, a confession, metrical Psalms, collect, lesson, sermon, and intercessions.<sup>38</sup>

Unlike Zwingli who forbade much music, Calvin's order

<sup>36</sup>, ibid, p.82.

<sup>37</sup>. Maxwell, op.cit. p.112

<sup>38</sup>. Reed, op.cit. p.82

included it to a greater extent. He frowned upon the infrequent Zwinglian use of the Sacrament, as he himself says:

Indeed, this custom that enjoins that men should communicate only once a year is certainly an invention of the devil. The Lord's Supper should be celebrated in the Christian congregation once a week at the very least.<sup>39</sup>

Calvin's liturgical contribution can best be summed up in the following words of Doumergue, who gives his estimation of the rite:

Shall it be said that...the true Calvinian cultus was by nature cold and impoverished? Those were present at the services have told us that often they could not keep back the tears of their emotion and joy. Singings and prayers, adoration and edification, confession and absolution of sins, acts both formal and spontaneous. All essential elements of worship were there. And, perhaps not less important, they were united in an organism that was very simple, yet supple and strong. Calvin is, in fact, of all Reformers the one who rejected the division of worship into two parts... The Calvinian cultus is one. <sup>40</sup>

One cannot trace the development of the liturgy without mentioning a few words concerning the Anglican Church and their "Book of Common Prayer." The first Book appeared in the year 1549.

The Book was definitely anti-Roman in its position on transubstantiation and the idea of a propitiatory sacrifice, and in its forbidding a celebration without communicants.. Several medieval features, however, were retained, which would be unacceptable to Lutherans.

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39. Reed, op.cit. p.112

40. Maxwell, op.cit. p. 112

Among them were the mixed chalice, the commemoration of the blessed virgin, prayers for the dead, and reservation for the sick.<sup>41</sup>

Though it followed Lutheran Orders to a large extent, it was not Lutheran. It was accepted by Parliament, but some of the clergy objected to it because it was either too Lutheran or too Catholic. Later (1552) a second edition appeared. Here many Calvinistic elements were inserted.

In the new Book the word 'Mass' was deleted from the title of the rite, eucharistic vestments were abolished and the replacement altars by Communion Tables confirmed.<sup>42</sup>

This Book was not used though, to any extent, for shortly after it appeared a new figure ascended the English throne and the old Roman rite was re-instated. During the reign of Elizabeth (1559) another Book was introduced.

In the Prayer Book of Elizabeth the vestments were re-introduced at the option of the priests, the Introits were omitted, also the metrical hymns.<sup>43</sup>

This Book of prayer was quite commonly accepted. It was not until the year 1662 that any serious alterations were made.

The chief changes at this time were the insertion of the "black rubric," with the wording altered 'from real and essential' 'corporeal presence', and the addition to the intercessions of commemoration of the departed. The rubrics also were made explicit and precise, limiting the freedom of ceremonial. An important change was the ex-

41. Reed, op.cit. p.133

42. Maxwell, op.cit. p.149

43. Kretzmann, op.cit. p.294

tension of the scope of rubrics concerning Anti-Communion to include Sundays as well as holy days, if there were no communicants.<sup>44</sup>

Since the revision of the Book of Common Prayer, we find no changes until the proposed changes of 1928. However, these revisions never became official. So we find that the Chief Order for the Anglican Church today is as follows:

Lord's Prayer.  
 Collect for Purity.  
 Ten Commandments - read in their longest form,  
 and responded to by the people with a Kyrie.  
 Collect for the King.  
 Collect for the Day.  
 Epistle - congregation seated.  
 Gospel - congregation standing.  
 Nicene Creed.  
 Announcements.  
 Psalm sung by the Congregation.  
 Sermon.  
 Sentences read at the altar with references  
 to the offering then taken.  
 General Prayer.  
 Exhortation and Invitation  
 Confession and Absolution.  
 Comfortable Words.  
 Preface with sursum corda and proper prefaces.  
 Prayer of Humble Access.  
 Prayer of Consecration, with Words of Distribution.  
 Communion of Priest and Distribution.  
 Prayer of Oblation and Thanksgiving.  
 Lord's Prayer.  
 Prayer of Memorial or Oblation, Thanksgiving,  
 and Gloria In Excelsis.  
 Blessing.  
 Final Rubrics. <sup>45</sup>

The fervor and energy that we see displayed during the sixteenth century in the producing of liturgies, unfortunately did not remain. For in the latter half

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44. Maxwell, op.cit. p.151

45. The Book of Common Prayer, p.4ff.

of the seventeenth century a liturgical deterioration set in which lasted well into the nineteenth century. Perhaps the great factor for this decline was the Thirty Years War. Through it Protestants suffered great losses. Not only as far as their immediate families and possessions are concerned, but also their religion suffered greatly. Churches, books and Pastors were destroyed. Church life was interrupted. Following the Thirty Years War there was also a great problem of bringing the Gospel to people, for it had become distasteful to them.

As a result, they tried to force religion upon the people. "Attendance at services and Holy Communion was insisted upon. Fines were imposed for non-attendance." <sup>46</sup> Also they prescribed, "what liturgies, hymn-books and doctrinal standards should be used." <sup>47</sup> People came to Church, not because of some internal drive, but external coercion. Faith was absent and intellect was displayed.

This developed into Pietism under the leadership of Philip Spener.

It was the professed purpose of Pietism, to make the truth vital, and convert the outward orthodox confession into an inner living theology of the heart, the evidence of which was a godly life. <sup>48</sup>

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46. Reed, *op.cit.* p.142

47. Ohl, The Liturgical Deterioration of the Seventeenth and Eighteenth Century. M.L.L.A., Vol. IV, p.68.

48. ibid.

Spener's plan was to have private instead of public worship. Communion was held privately in the pastor's study while services were held in the individual homes.

The subjective conception of the service and the idea of secret communion with God which the closet exercise had generated, reacted upon the form of the service.<sup>49</sup>

The subjective element and the showing forth of personal experiences were brought forth in Pietism.

Thus the fixed liturgical element was made to yield to the subjective element, extempore prayer was substituted for the church prayer; the objective Church hymns gave way to hymns descriptive of the soul's changing conditions, experiences and feelings; the hymn books were arranged according to the order of salvation instead of the Church year; new melodies suited to the emotional character of the new hymns displaced the vigorous old Church tunes..... In short, what Pietism set out to do finally resulted not in bringing about again a proper union between the objective and the subjective, but in an overthrow of the former and a triumph of the latter.<sup>50</sup>

The result of all of this was that now public worship was merely for edification.

Pietism had either ruined or damaged to a large extent the beautiful work of the sixteenth century. This left the way open for even further deterioration through Rationalism. Rationalism is nothing but the reason making experiments with the Word of God. The Word of God was nothing more than experimental ground to the Rationalists. Therefore,

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49. Kretzmann, op.cit. p.286

50. Ohl, op.cit. p.70

what sort of appreciation for the Church year could theology have, that based its beliefs not on the great historic facts of the redemption but on its own speculation? How could such a religion of reason permit services on the Sacramental side to remain what it originally was in the Lutheran Church -- a real communication of divine grace through the audible and visible Word? What spiritual pleasure could it find in the hymns and prayers and liturgical formularies, in which living faith begotten by the Word and Sacrament, was one wont to bring its sacrifices of thanksgiving and praise? Or how could it even understand the meaning of a cultus with whose history it did not care to become familiar, and that stood for a past to which it was absolutely indifferent. <sup>51</sup>

Preaching during this time, was nothing but mere lectures concerning everyday life and affairs. Prayers were not based on Scripture, nor were the fixed prayers used any longer. The Church year was more or less abolished. In the matter of collects,

the greatest license began to rule the pithy, sententious collects of the Reformation period were exchanged for verbose, diluted, subjective formulas... One of the so-called ministers of this period opened the service of Easter Sunday with a morning hymn, read a prayer at the altar composed by himself in which he praised among the benefits of the Christian religion that it liberated man from superstition and error. There followed a hymn on the dread of ghosts and a sermon on the same topic. <sup>52</sup>

What Pietism began, Rationalism completed. They destroyed the Church service completely. They ruined not only Church worship, but also drove out Christianity.

When we view the Liturgy that we have in our Lutheran

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51. ibid.

52. Kretzmann, op.cit., p.288.

Church today, there are several factors that we must keep in mind. It is not a Roman or an Anglican Rite as some have held it to be. However, it is a development. It is the product of formation, deformation, reformation, deterioration and revival.

One of the most energetic men of early Lutheranism in America was Henry M. Muhlenberg. It is perhaps surprising that we should find such liturgical interest in this man. He was of the school of Halle which was entirely Pietistic. But there were several factors that guided him away from Pietistic leanings:

The influence of his early home life was a stabilizing factor. His native Hanover and Saxony where he had lived, were still very conservative, and their Church life for the most part preserved the traditional character of early Lutheranism. <sup>53</sup>

Muhlenberg's appreciation of orderly church life and his sense of devotion caused him to feel the need of an Order of Service. When a formulated Liturgy came into use, he wrote to Halle and said, "the basis for our rite was taken from the Liturgy of Savoy Congregation of London." <sup>54</sup> Though this Liturgy was never published, the clergy made copies of it and it came into general usage.

It was not until the year 1786 that the Pennsylvania Ministerium published the first Liturgy. During the years from 1784 to 1786 changes were readily made. "The

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53. Reed, op.cit., p.163.

54. Kemerer, Early American Lutheran Liturgies, N.L.L.A., Vol. Iv., p.86.

changes show decided liturgical deterioration." <sup>55</sup> And this deterioration did not stop immediately. It was reported:

When thirty-two years later, the Liturgy of 1818 appeared, liturgical deformation was plainly apparent. The congregation receded more and more into the background. Hardly a trace of a responsive service remained. <sup>56</sup>

During the nineteenth century there were many Lutheran Synods and as many Liturgies in use. As early as 1888 we have the "Common Service", a product of the General Council and the United Synod of the South.

Our own Synodical Conference did not adopt any single liturgy during its early years. "The Saxon agenda and Loche's Agenda were commonly used." <sup>57</sup> The English District, however in its Convention of 1891 resolved to publish a new edition of the Hymnal. This was to contain:

1. The Common Service for morning and evening without Matins, as it was used by the General Council and the United Synods of the South. <sup>58</sup>

It was not until 1921 that the Synodical Conference "received with great approval" <sup>59</sup> the work of an appointed committee, whose product was the liturgy that is now in use.

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55. R. Morris, Smith, Liturgical Development, Luth.Ch. Rev., p.470.

56. ibid.

57. Reed, op. cit., p.175

58. Abbetmeyer, Liturgical Development, Luth.Ch. Rev. p.496

59. T. Graebner, The Problem of Lutheran Union and Other Essays. p.137.

In the second part of this paper we shall trace the origin of the component parts of the Office of the Word. In dividing the Common Service, we distinguish between the Office of the Word and the Communion Service. The Introit is the beginning of the Office of the Word and the actual beginning of the service. The word Introit comes from the Latin "introitus" meaning entrance or beginning.

It strikes the keynote for the day or season in objective and exalted fashion by use of pertinent Psalms and calls the congregation to a united consideration of the central thought or theme of the particular service. <sup>1</sup>

The Introit is made up of Psalm verse, an antiphon and the Gloria Patri. We see then, that our Common Service includes not only the New Testament Scripture but also Scripture of the Old Testament which had evidently been written for responsive reading." <sup>2</sup>

The liturgical use of Psalms is derived from the temple and Synagog Services, although 'there is no evidence that the entire Psalter was used in the public worship of the Jewish Church.' (Kirkpatrick, Psalms, XCIX) <sup>3</sup>

During the fifth century Pope Celestine said, "an entire Psalm should be sung antiphonally by the double choir as the clergy comes from the sacristy to the altar." <sup>4</sup> From this time on the Introit was commonly used in the Western Church. Gregory the Great, however,

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1. Reed, The Lutheran Liturgy, p.249  
 2. Lambert, Contributive Influences Noted in the Liturgy, M.L.L.A., Vol. 7, p.3.  
 3. ibid.  
 4. Reed, op.cit., p.249.

abbreviated the Psalms and established the Introit much as we have it today, because the Psalms and other features lengthened the service too much. <sup>5</sup>

In the Gallican Mass of the sixth century the Introit was in use though not for the original purpose. Originally, it marked the beginning of the service, but now,

The antiphon was specially intended to the dignity of the entry of the Sacred Ministry. It corresponds in the Byzantine Liturgy to the chanting of the , and in the Roman Liturgy to the Introit. At Milan it was called the Ingressa and at Toledo the Officium. <sup>6</sup>

The use of the Introit has since been a feature of the Western Church. The series we now use, "dates back at least to the year 575 A.D." <sup>7</sup> For common usage the Introit was sung during the procession. We are told:

During the procession the choir (schola cantorum) sings the Antiphon ad introitum. It continued to be sung until the pontiff had reached the altar. <sup>8</sup>

Luther while cleansing the Roman Liturgy for use in the Church of the Reformation "urged that an entire Psalm be sung and not merely a verse from a Psalm." <sup>9</sup> Late German Liturgists preferred to use a single Psalm verse. During the Liturgical decline the Introit was completely dropped and subjective hymns were substituted. It was not what God said to man, but what man said to God that the people were interested in. "The Anglican Church also seldom uses the Introit even to this day." <sup>10</sup>

We in our Lutheran heritage have the grand use of the Introits as they were used in early Christian periods.

5. ibid.

6. Duchesne, Christian Worship, p.190

7. Webber, Practical Studies in the Liturgy, p.28.

8. Duchesne, op.cit. p.163

9. Webber, op.cit., p.28.

10. ibid.

There is a direct relation between the Old and New Testament in the field of Liturgics which is a fact responsible for the many parts of the Old Testament in our Common Service.

When therefore in the New Testament Church, Psalms and Introits, based on Old Testament texts were chanted they were followed immediately by the Gloria Patri, which thus linked the Old Testament with the New, and so to speak, "New Testamentized" the Old Testament passages.<sup>11</sup>

In reality, the Gloria Patri, or Little Doxology, as it has often been called, is a short but definite confession of faith. It is the concluding part of the Introit, and like the Introit is based on Scripture. The texts, Romans 16:27. Ephesians 3:21; Philippians 4:20 and Revelation 1:6, are a basis for the Gloria Patri, Evidently, it was used very early in the Christian Church, for we are told:

Originally the form was either, 'Glory to the Father, through the Son, in the Holy Ghost', or 'Glory to the Father in the Son and in the Holy Ghost'. But in the time of Arius (318) and his followers who denied the co-equality of the Son with the Father, the more definite form, 'Glory be to the Father and to the Son and to the Holy Ghost', was given out; and because in the Arian controversy the co-eternity of the Son with the Father was denied, the conclusion, 'as it was in the beginning, is now and ever shall be, world without end, Amen,' was added, first in the Eastern Church, then in the Western Church.<sup>12</sup>

This usage must have become common, for Duchesne relates the following:

Whatever the form of psalmody might be it was general custom, in the fourth century for the

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11. Buszin, The Introits For the Church Year, p.11  
12. Smith, Sources of the Morning Service, M.L.L.A., Vol. p.46

Psalm to end with the doxology: Gloria Patri et Filio et Spiritu sancto, sicut erat in principio et nunc et semper et in saecula saeculorum, Amen. 13

Later in the Gallican Mass of the sixth century, the wording was changed, yet the meaning remained essentially the same. They chanted, "Gloria et honor Patri et Filio et Spiritus Sancto in saeculo saeculorum. Amen." 14

The Roman Missal and some of the post-reformation orders omit the Gloria Patri from Judica Sunday until Easter. It is, however, retained in its beautiful usage in the Common Service, for many of the orders which retain it were used as a basis for the Common Service.

The Kyrie, like the Introit, is of early usage and is based upon Scripture. The Psalmist says, "Have mercy upon me, O God." (Psalm 51,1) The blind men and the Canaanitish woman cried, "Have mercy on me thou Son of David." (Matt. 9:23 and 15:22). We find it used at various places in Scripture where people turned to Christ for help and comfort.

The Christian Church during the second century prescribed its use of the Kyrie. In the early liturgies it was used as a response to the litanies, as the

Liturgy of St. James (Jerusalem), St. Mark (Alexandria), St. Clement (Apostolic Constitutions) and St. Chrysostom (Constantinople) all use the Kyrie Eleison as a choral or congregational response to intercessions of great and objectivity. 15

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15. Reed. op.cit., p.256

16. Fegly, The Bidding Prayer, Litany and Suffrage, N.L.L.A. Vol. p.133.

We also know that when Gregory the Great revised the Roman Sacramentary he introduced the Kyrie in the Western Church.<sup>16</sup> But in his writings he mentioned that they did not use it the same way as did the Greeks, for in his Epistle to the Bishop John of Smyrna he wrote:

We have not been accustomed, neither do we now say the Kyrie together as the Greeks do, for among the Greeks all say it together, but with us it is said by the clergy and then answer is made by the people, and the Christe Eleison is said by us the same number of times, which is not said at all by the Greeks.<sup>17</sup>

The Gallican Mass adopted this feature of repeating the Kyries and also of saying Christe Eleison, which was introduced by Gregory the Great. Wherever the Roman Rite was in use this repetition was customary.

The Kyrie was also used in the procession when the people came to church. We are told in the writings of Gregory of Tours, "A choir of singers came to the Church singing through the streets of the city, Kyrie Eleison."<sup>18</sup> The Roman Order speaks as if the repetition of the Kyries formed the greater part of the procession. They say:

Let no woman assume to ride but let all walk with bare feet. Let no woman lead the choirs, but let all together sing Kyrie Eleison.....<sup>19</sup>

The Kyrie was repeated nine times and Roman usage prescribed that it be continued that way. Luther, however, in his Deutsche Messe prescribed that the Kyries were to be used three times instead of nine and also to be used

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16. Fegly, The Bidding Prayer, Litany and Suffrage, M.L.L.A. Vol. p.133.

17. ibid.

18. ibid.

19. ibid.

in the Greek.<sup>20</sup> German Orders of that period retained the Kyrie in the Liturgy, however, they alternated between the Greek and the German texts.

It is interesting to note that the first Book of Common Prayer stated that the traditional ninefold Kyrie should be used. The second Book formulated a new usage which is still observed today. It is as follows:

An expanded form of the Kyrie was inserted in the nature of the refrain after each commandment of the Decalogue, which was brought into the Prayer Book at that time: "Lord have mercy upon us, and incline our hearts to keep this law." <sup>21</sup>

The Gloria in Excelsis taken from Luke 2:14, also called the Greater Doxology, is a hymn of praise which follows the Kyrie in the majority of rites today.

Luther once said of the Gloria, "It did not grow, nor was it made on earth, but it came down from heaven." <sup>22</sup>

It is one of the most ancient parts of the service.

According to

ancient liturgists, the Gloria in Excelsis stands almost at the beginning of the service in the order to remind the Faithful of the incarnation of the Lord, and the purpose for which He was made man. <sup>23</sup>

We are positive of its early usage, though not necessarily in the same text we have it today. Wismar in his work on the origin of the common service relates the following:

The Gloria in Excelsis occurs in the Clementine Liturgy in connection with the Hosanna and the

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20. Maxwell, Christian Worship, p.79

21. Reed, op.cit., p.257

22. Reed, op.cit., p.259

23. Webber, op.cit. p.39

Benedictus immediately before the distribution. Its full form, "We praise thee, we bless thee" is found in the Apostolic Constitutions, XXXVII 47. Telesphores is supposed to have introduced this Magnificent hymn into the Christmas Matins. Symmachus (500) ordered that it be used every Sunday and on Martyrs days. The author of the hymn, i.e. of the portion "we praise thee" etc. is unknown. Hilary of Portiers is credited with the Latin translation. According to the Gregarian Sacramentary it is to be sung only at masses celebrated by a bishop, while the presbyters may use it but once a year, namely Easter.... It is interesting to note that the Gloria was originally not sung by the shola cantorum, the choir.<sup>24</sup>

Later it was ruled to have the opening sentence chanted by the celebrant and the rest by the choir. Still later it was suggested to have the opening phrase chanted by the celebrant and the remaining by the choir. Honorius (A.D.1130) quaintly says this is done "because the Angel also began this alone and the whole army of heavenly hosts sang it together."<sup>25</sup>

Some of the older Lutheran Orders prescribed it to be sung in Latin by the minister and in German by the congregation;

Many of our sources prescribe Luther's "All Ehr and Preis soli Gottes sein" or the "Allein Gott in der Hoh sei Ehr of Dereis." The German Gloria in Excelsis was in German prose with notes as early as 1525.....In the later times the minister said, "Glory be to God on High" and the Choir answered, "Peace on Earth" etc, and this is the way that it usually appears.<sup>26</sup>

The Gloria concludes the first portion of the Office of the Word. This part is sacrificial in character.

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24. Wismar, The Common Service - Origin and Development, Pro Ecclesia, p.40.  
 25. Reed, op.cit., p.260.  
 26. Horn, Sources of the Common Service, p.250.

The following parts which we shall consider are to a large extent sacramental:

The Salutation and Response begin the next division of the Common Service. The Salutation, "The Lord be with you", is taken from Ruth 2:4. Boaz said to his workers, "The Lord be with you". They replied, "The Lord bless you." The Apostle Paul in writing his letter to Timothy closed with the words, "The Lord Jesus Christ be with Thy Spirit." (II Tim. 4:22). This passage has also been used as a basis for the Salutation.

During the early Christian period the Salutation and Response were used to show the relationship between pastor and congregation. Generally, the Response was said by the congregation until the twelfth century. The Roman Catholics, however, had a peculiar usage in connection with the Salutation:

In Spain only the Bishop was permitted to say "Pax vobis".....Leo VII in 936 wrote to Bishop of Gaul and Germany that they were to follow the Roman custom, to wit, on Sundays, at festival Masses, at Saint's Masses they were to say, "Pax vobis", at the beginning of the Mass, but on days of fasting and mourning they were to say, "The Lord be with you", at the beginning of the Mass also....From the twelfth century onward the response of "and with thy spirit" goes to the misistrant.<sup>27</sup>

O'brien in his History of the Mass tells us that from earliest times the Salutation followed the Gloria in Excelsis, he says:

At the conclusion of the Gloria in Excelsis the priest stooped and kissed the altar and

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27. Wismar, op.cit., p.40-41

and turned to the people and said, "Dominus Vobiscum." The Lord be with you.<sup>28</sup>

A. custom which seems to have fallen by the wayside in our circles, though at one time very prominent in the German Service, was that of extending the hands when pronouncing the Salutation. This custom was undoubtedly inherited from the Western Church, for Reed says:

The extending of hands expresses the earnest desire of the priest that the blessing he invokes may be bestowed. The joining of hands signifies that the priest humbly mistrusts his own strength and confidently abandons himself to God.<sup>29</sup>

The short prayer that follows the Salutation and Response and is introduced by "Let us Pray", is the Collect, for the Day. Many people are of the opinion that the Collect is strictly of Western origin. The earlier Orders were in Greek, and they were characterized by their length. The reaction to this in the West was that they tried to make things as brief as possible.

As early as the fourth century there were collections of Collects in existence.<sup>30</sup> Some of these are even traced back to the Old Testament:

Several of the Collects find their origin in the worship of the Old Testament, and were doubtless used by our Lord and His disciples, although perhaps not in the exact words of today.<sup>31</sup>

28. O'Brien, History of Mass, p.208 and 209.

29. Reed, op.cit., p.263.

30. Webber, Studies in the Liturgy, p.60.

The Collects that we have in the Common Service today are mostly translations. Luther did add a few Collects; but, by far the greater majority of them are either exact translations or substituted Collects of his own composition when they were not in harmony with scripture. The texts that Luther used were the Latin originals in the Sacramentaries.

The Sacramentaries of Leo (Bishop of Rome, 440-461), Gelasius (492-496); and Gregory the Great (590-604) contain the Latin originals.<sup>32</sup>

The endings of the Collects are quite traditional.

We are told:

In the earliest days the Collects addressed to God the Father usually ended: per Dominum nostrum, as in some of our own occasional Collects and intercessions. Later as a testimony of faith in the Holy Trinity, the ending became: per Dominum nostrum Jesus Christum filium tuum qui tuum vivit et regnet in unitate Spiritus Sancti Deus per omnia saecula saeculorum. In The Gallican Rite in which a number of Collects are addressed to our Savior the ending was: Salvator mundi, qui vivit et renas in saecula saeculorum. 33

Following the Collect we have the Epistle and the Gospel, the Liturgical Lessons. The reading of the Law and Prophets comprised a part of the Synagogue worship. This reading was continued in the worship of the Christians also, perhaps more as a matter of custom.

Lochner in his work tells us:

Auch in diesen Lesungen behielt die Lutherische Kirche nur eine altkirchliche Einrichtung bei; denn die Gottesdienstliche Sitte des Alten Bundes,

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32. Stredach, Collect for the Day, p.19

33. Webber, op.cit., p. 55-56.

Abschnitte aus dem Gesetz und den Propheten vorzulesen (Luc. 4,16,17. Apost.13,14,15, 15,21.) nahm die alte Kirche frühzeitig in ihren Cultus herüber, verband aber bald damit die Lesung theils von Erzählungen aus den Leben des Herrn, theils von Abschnitten aus Briefen der Apostel.<sup>34</sup>

According to the earliest documents preserved in the writings of St. Justin and of Tertullian, and in the Apostolic constitutions, the order of reading was:

- 1) a section of the Old Testament.
- 2) a section of the Acts of the Apostles and Epistles of St. Paul.
- 3) an extract from the Gospels.<sup>35</sup>

The series of Epistles and Gospels that we use to-day date from about the year 400 A.D., although minor changes have been made from time to time. One item of interest brought to light in Cureton's, Ancient Syriac Documents is:

At the conclusion of all Scriptures let the Gospel be read as the seal of all Scriptures; and let the people listen to it standing on their feet, because it is the glad tidings of the salvation of all men.<sup>36</sup>

In the Eastern Liturgies during the fourth century the Lessons tended to be fixed, and the number of them gradually was reduced to two, an Epistle and Gospel. There were other lessons at various seasons; these were taken from the Old Testament or from the Acts or from Revelation. Such readings sometimes took the place of the Epistle, and in some instances were read in addition

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34. Lochner, Der Hauptgottesdienst, p.153

35. Augustine, Liturgical Law, p.136

36. Maxwell, An Outline of Christian Worship, p.16

to the regularly appointed Lessons.

In the Rome Rite the lection from the Old Testament disappeared during the fifth century. During the Holy Week, however, it was retained, then many of the other ancient characteristics were retained." 37

After the fourth century we find a decided turn toward ceremonialism in the Liturgy. This was true also specifically for the Lessons:

Deviation had already tended to express itself in action at these points, but now it took a definite form; and because the processions passed through the door of the sanctuary screen, they became known as the Little and Great Entrance. The Little Entrance occurred at the Gospel during the antum-Trisagion. The other lection was read from an ambo in the nave, or even from within the sanctuary, for the screen was no barrier to the voice. But when the Gospel was about to be read the deacon bearing the Gospel Book and accompanied by the celebrant and procession of ministers and acolytes bearing crosses, lights and incense, came through the north door of the iconostasis, and passed down through the center of the church, where, amid censing and kissing and prayer, the Book was ceremoniously blessed and kissed. The procession then returned through the Royal Door to the Holy Table, and, the door still remaining open, the deacon read or sang the Gospel. The Gospel ended, the doors were closed.<sup>38</sup>

The Gallican Mass always had two other lessons beside the Gospel. During the special festival seasons they had another custom:

During Eastertide the Apocalypse and the Acts of the Apostles were read, and in Lent the "Histories" of the Old Testament. On the festivals of the Saints their biographies were included in the lections.<sup>39</sup>

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37. Maxwell, op.cit. p.58

38. Maxwell, op.cit. p.40

39. Duschne, Christian Worship, pp. 194-195.

The reading of the Apocalypse in the Eastertide Masses was a very ancient custom in Spain. "The Fourth Council of Toledo threatens with excommunication all those who would omit it." <sup>40</sup>

During the early Christian Church, there was a time when the entire Bible was read during the course of the Church Year. But as the worship services were shortened and held less frequently, the church was forced to discontinue the lectio continua and to confine the liturgical reading of the Word to certain carefully chosen Epistle and Gospel readings.

According to tradition, Jerome (d.420) is said to have selected most of the lessons that were employed at that time, and these were eventually handed down to us.

Some of the Lutheran Orders after the Reformation preferred the lectio continua. It became quite popular to retain the traditional Apostles and Gospels. Luther was opposed to some of the selections in the series; however, in general he approved the series of lections that was handed down. It should be noted that:

Epistles and Gospels have been supplied to the days of Holy Week from the Comes Theatinchi except the Epistle for Good Friday, which has good Lutheran Authority.<sup>41</sup>

The Church of the Reformation took over the pericopic system that was employed in the Roman Rite. That this

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<sup>40.</sup> ibid.

<sup>41.</sup> Horn, Lutheran Sources of Common Service, p.252.

was not sufficient is pointed out by Lochner as follows:

Die lutherische Kirche hat diese Perikopenordnung für den Hauptgottesdienst nicht nur im Allgemein aufgenommen, sondern diesel be auch noch weiter ausgebildet, indem sie namentlich den letzten Trinitatisontagen Schriftabschnitte zuwies, welche von den letzten Dingen handeln.... Man hielt sich mehr an Luthers Weise, der die fortlaufenden Schriftlectionen für die Nebengottesdienste, die Perikopenlegung aber für den Hauptgottesdienst ordnete. <sup>42</sup>

Though today we have the pericopic system employed by the Roman Church, yet we do not use the same liturgical setting they used before the Reformation and still have today. At that time and today the Gospel was introduced by:

a prayer for the cleansing of the lips of the reader, a request to the priest for his benediction, his Benediction, the Salutary and Response and the announcement of the Gospel. To this is answered, Glory be to Thee, O God. After the reading the response is, Praise be to Thee, O Christ. The people stand while the Gospel is read. This traditional posture is retained in many of our Churches, and the Common Service, while not prescribing it, cannot but recognize and allow it. It omits all that preceded the announcement of the Gospels; announces it, allows the response, Glory be to Thee, O God, (Kliefoth v.33) saying which the people may stand up; and after the Gospel prescribes the answer, Praise be to Thee, O Christ. <sup>43</sup>

In the pericopic system of Epistles and Gospels we have a wide yet very inclusive variety of readings. The Lections that have been handed down to us, together with those that were employed by the Lutherans through the centuries, give us a "balanced diet" as expressed

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42. Lochner, op.cit., p.153

43. Horn, op.cit. p.253

by Brenner in his Way of Worship:

If we may apply nomenclature, we may say that in the Church year lections we have a balanced diet. There is also rhythm in the Church year, the rhythm of timely and ordered movement. <sup>44</sup>

For the first half of the Church year the lessons deal with the development of Christ's life here upon earth. During the second half we read concerning His miracles, parables and His teachings. In this way the life of Christ is covered during the course of the year.

Following the Epistle reading a response is sung which is called the gradual. Undoubtedly, it derived its name from the fact that it was intoned on the first step of the ambo, the gradus, the same place from which the Epistle was read. The second part of the gradual is known as the "Hallelujah".

As early as the third century Psalms were ordered to be read in the service, between the two lections.

The Apostolic Constitutions (ca. fourth century) prescribed that Psalms be chanted responsively by the cantor, or precentor, and the congregation after the reading of the Law and the Prophets, which at that time preceded the reading of the Epistle and Gospel. The Practice of chanting the Gradual, therefore, is believed to have originated in the third century. Later it became customary to chant Psalm 117 antiphonally with the congregation after the reading of the Epistle. Hence Psalm 117 was called the Psalmus responsorius; this was a part of the great Hallel (Psalms 117-118), used by the Jews particularly on their Paschal Feast and at the time of the Feast of Tabernacles. <sup>45</sup>

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44. Brenner, Way of Worship, p.195

45. Buszin and Kurth, The Graduals for the Church Year, p.3.

The Halleluia or Alleluia, which means, Praise ye the Lord, is a thanksgiving of the congregation over hearing the Word of God read in the Epistle. The earliest liturgical use was in the Passover Festival of the Jews. "This is evidenced by the retention of the Hebrew form in the Septuagint." <sup>46</sup> For a long time it was customary in the Eastern Church to use the Halleluia only from Pentecost until Easter. The Eastern Church today:

uses the Alleluia throughout the Church year, maintaining that also the passion and the death of Jesus Christ have brought us joy and bliss. <sup>47</sup>

It is believed that Jerome introduced the use of the Alleluia during the fourth century. At first:

it was restricted to Easter Day; but in the time of St. Augustine this restriction was removed and in many churches it was sung every Lord's Day. The old Mozarabic and Gallican Liturgies followed the custom of the Eastern Church, used it during Masses for the dead. Since the time of Gregory the Great it became a general custom ~~to~~ omit it during the penitential seasons. <sup>48</sup>

From the eighth century a chant called the Sequence was developed. But already two centuries before this the graduals which we have in our worship service today were in common use. "After the twelfth century these assumed rhythmic form and became hymnlike in structure." <sup>49</sup>

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46. Lambert, Contributive Influences Noted in the Liturgy, M.L.L.A., Vol. 7, p.3.  
 47. Buszin and Kurth, op.cit. p.64.  
 48. Smith, Sources of the Morning Service, p.49.  
 49. Webber, op.cit., p.69-70.

These Sequences were undoubtedly called such for they followed the Halleluia of the Gradual. In structure they resemble the hymn, however, the rhythmic hymn has a much earlier history dating back to the time of Christ.

At the time of the Reformation when Luther revised the Liturgy he recommended:

the use of only a very few sequences, not only because he found the texts of many to be out of harmony with the teachings of Holy Scripture, but also because he believed that extended Graduals made the service cumbersome and unduly long. 50

However, he did encourage his followers:

"Auf die Epistel singet man ein deutsch Lied: Nun bitten wir den Heiligen Geist; oder sonst eins, und das mit dem ganzen Chor." Weil aber "Gradual und Alleluia....., soderlich die man singt (de tempore) vonder Zeit oder an Sonntagen", auch in "die Lauterkeit des Gottesdienstes" gehören, so nahm man eine Anzahl der Gradualgesänge mit herüber, wie schon die herrlichen "Kirchengesänge"....., zeigen. 51

In the liturgies that were put out by the various men following the time of Luther, there were a few instances in which they varied. In general, the following summary gives us a picture of the Gradual in the various orders:

After the Epistle the Children shall sing as usual the Alleluia in Latin, at times also a gradual and then a German Song from Holy Scriptures, which may be sung only to save time. On Christmas and until Purification the Sequence Greater Nunc Omnes shall be sung, the first verse three times, and the last once; and, in

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50. Buszin and Kurth, op.cit. p.4.

51. Lochner, op.cit. p.158.

between each verse, verses of "Gelobet seis du Jesu Christ, so that they both be sung through together. On Easter and until Ascension in the same manner Victimæ paschalis and Christ lay in Todesbanden. On Pentecost Veni Sancti Spiritus and Nun bitten wir den Heiligen Geist.... The Sequence Laus tibi Christe may be sung once or twice in the year on a Sunday. But the Sequence de Sancto Trinitate, as often as wished. 52

The Common Service of The United Lutheran Church did not include the historic brief Sentences for the Season, but their Common Service Book included the entire series of historic Graduals. When our own Synodical Conference adopted the Common Service it included the Graduals.

All three of the creeds, the Apostle's Creed, the Nicene Creed and the Athanasian Creed have been used throughout the centuries of history. Creeds were perhaps first used in the early Christian Church when a candidate was presented for Holy Baptism. One of the early examples is found in the Apostolic Constitutions, and is as follows:

I believe in the only true God, the Father Almighty; and in His only begotten Son, Jesus Christ, our Lord and Savior; and in the Holy Ghost, the Life Giver. 53

These Baptismal Creeds were not only declarative but interrogative as well. It is thought that this Baptismal Creed that was used at the time of 250 A.D. is to be identified with the Apostolic Creed. It was of the interrogative form and the candidate for Holy Baptism always responded with Credo, or, I believe. The Apostolic

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52. Horn, op.cit. p.252-253.  
53. Webber, op.cit. p.82.

Creed may have experienced gradual growth, as seems to be indicated by the fact that later versions of this Creed came closer to the final fixed form. It is almost without change since the fifth or sixth century. For some time, Horine claims, the Creed seems not to have played a part in the public worship;

for a long time the rule of faith was regarded as a secret, and was withheld from the Catechumens till the last stages of their instruction. This explains the fact that we have only fragmentary accounts of it in the writings of the sub-Apostolic and following ages. <sup>54</sup>

The Nicene Creed, which we use in the Communion Service, is really the chief confession of faith. But according to historical accounts it is not as old as the Apostle's Creed. The Nicene Creed was formulated at Nicea in the year 325 A.D. This was the time of the heretic Arius. Later a group led by the young Athanasius formulated the Athanasian Creed.

Just when the Creed was first used in the Order of Worship is not known definitely. It is supposed to have been inserted,

by the Patriarch of Antioch, Peter Fullo, about 471. In 511, the Liturgy of Constantinople adopted it. The Churches of Spain adopted it in 589. The Roman Church was very slow in receiving it and only incorporated it about the beginning of the eleventh century. <sup>55</sup>

Originally, when the Creed was used in the Service, it did not occupy the position that it holds today. At

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54. Horine, Liturgical Use of Creeds, M.L.L.A., Vol. p.28.  
55. Smith, Sources of The Morning Service, M.L.L.A., Vol. p.52.

first it was not recited until after the expulsion of the Catechumens and the infidels. Its earliest place was in,

the Missa Fidelium, before the Preface, the place which it still holds in the Eastern Church. Upon its introduction into the Church of the West, it was recited by the congregation before the Lord's Prayer. It was in France and Germany that it was placed after the reading of the Gospel. <sup>56</sup>

One would think that because the Apostolic Creed is older, it would have been used in the Orders before the Nicene Creed. However, we find that it was the Nicene Creed that was preferred. We are told that a Creed was used for this purpose:

The Creed is recited after the Gospel that while, by the Holy Gospel there is faith unto righteousness, by the Creed there may be confession with the mouth unto salvation. <sup>57</sup>

In Luther's Deutsche Messe of 1526, he ordered:

Nach dem Evangelio singt die ganze Kirche den Glauben zu deutsch: Wir Glauben all an einen Gott, Darnach geht die Predigt vom Evangelio des Sonntags oder Fests. <sup>58</sup>

This metrical version became more popular and common than did the Creed itself. <sup>59</sup> With the exception of one order, the Nicene Creed was prescribed to be used in the sixteenth century orders.

The only occasions when Luther varied from this practice and proscribed the Athanasian Creed was on Trinity Sunday and at the time of ordination.

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56. Horine, op.cit., p.29-30  
 57. Horine, op.cit., p.28  
 58. Lochner, op.cit., p.168  
 59. Horine, op.cit., p.28

The last portion in the Office of the Word is the Sermon. During the time of the Old Testament, there is no clear evidence that there was any preaching in the worship service. The service consisted of sacrificial and musical functions. After the Exile, there is evidence of preaching.

It may be said that the preacher and homily were late growths on the stem of Jewish religious development.... The real beginning of the exposition of Scriptures as a homiletical exercise on the Sabbath, on Holy Days, and other occasions when the people were assembled for religious purposes, is to be found in the custom instituted by Ezra, of reading a portion of the Torah at the Service and explaining or paraphrasing it in the vernacular. <sup>60</sup>

According to other authorities, the first record of preaching is in the Book of Nehemiah, (Nehemiah 8: 5, 6, 8.) <sup>61</sup>

Undoubtedly, it was popular custom to preach or explain in the vernacular the parts of Scripture. At the time of John the Baptist and also at the time of Jesus it was customary to find both of them expounding outside and also in the Synagogue. In Mark 1:21, 22, we are told, "On the Sabbath entered He into the Synagogue and taught. And they were astonished at His doctrine: for He taught them as one having authority, and not as the scribes."

Peter's sermon on that first Pentecost Day is perhaps characteristic of the preaching that was done among

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60. Jewish Encyclopedia, Vol. VI p. 451.

61. Brenner, Way of Worship, p.35.

the Apostles as they labored among the Gentiles. He set forth the entire Gospel story in one sermon. Later when the communities consisted of both believers and unbelievers, the following arrangement was made:

the story of the Gospel was divided and subdivided into its several parts, and the various portions became associated with definite times and seasons. <sup>62</sup>

That this custom prevailed of setting up a pericope system and keeping it quite rigidly is brought out in the life of St. Augustine. The Easter lections were so firmly established that they interrupt the reading of the fourth Gospel and the exposition of the same. <sup>63</sup>

Originally, in the history of the Christian Church, the name of homily was given to the sermon,

as appears from St. Ignatius and St. Clement of Alexandria, the custom of proclaiming the Word of God involved what was termed - homily. <sup>64</sup>

The word 'homily' may suggest what the sermons were like. Homily means, a conversation. Thus the sermons were undoubtedly in a kindly, conversational style, explaining Christianity to the people and applying it to their lives. From all evidence gathered, it seems as if the sermon or homily always appears after the reading of the lections for the day. And always before the Sacrament was celebrated.

During the course of these early centuries good preaching was being done. This can be attested to by

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62. Ibid., p.41

63.

64. Brenner, op.cit., p.36.

the numerous manuscripts that have been handed down to us. However, through the lapse of time the sermon fell by the wayside, and more emphasis was laid upon the celebration of the Eucharist. At times they were forbidden to preach.<sup>65</sup> At the time shortly before the Reformation we are told:

The sermon had fallen into a grave decline, most parish priests being too illiterate to preach; and the place of the Scripture Lections had been usurped on a great many days by passages from the lives and the legends of Saints.<sup>66</sup>

Luther restored the original concept of the Sermon as one of the main parts of the Service. Also in order to have a Christian Mass, he said that it was necessary to have a Sermon.

In a larger number of the Roman Churches it was customary in pre-Reformation only to read the Word of God very hurriedly and not to have any exposition of it at all. Luther, however, at this point broke with the Romanists and said that the read Word is never to appear unless it be accompanied by exposition or preaching. In fact, a principle of his was that a congregation should not gather for worship unless the Word be preached.<sup>67</sup>

As to the position of the Sermon, Luther in his Liturgical works placed it after the recitation of the Nicene Creed; as we are told in his works:

The Sermon may then follow here, or it may precede the Introit. Over against the former place,

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65. Augustine, *op.cit.*, p.334.

66. Maxwell, *op.cit.*, p.72.

67. Luther's Works, *Von Ordnung Gottis Diensts Inn Der Gemeinde*, Holman Ed., vol. VI. p.22.

which is historic, Luther favors the innovation of the Sermon before the Mass, because the "Gospel is the voice calling in the wilderness and bidding unbelievers to faith. 68

That the Sermon played an important part in the Service of the sixteenth century Orders is evidenced from the fact that in the German Congregations the Sermon itself had a liturgical setting. In that of Brunswick-Lineberg, 1657, for example, the following rubrics were given concerning the Sermon:

Before the sermon the preacher shall say the customary votum or prayer, Grace, mercy and peace from God our Father, His only begotten Son, Jesus Christ, with the Holy Ghost, be and abide with us evermore. Then shall follow a silent prayer; then let all join with him in saying the Lord's prayer. Then a hymn. Then let the text be read and let him begin his sermon. 69

Not all the orders prescribed this same liturgical practice. But in general they were much alike.

In one of the early Agendas of the Missouri Synod, much was said concerning the Sermon:

the preacher is directed to go into the pulpit while the Creed-Hymn is being sung, and on the close of it say a free prayer on Festivals in the pulpit. But on ordinary Sundays the Apostolic Votum or greeting, after which he gives the introduction to the Sermon. After the introduction he announces his theme; a verse of a hymn is sung; then he and the congregation kneel and silently pray the Lord's prayer; whereupon he again announces and reads the Gospel for the Day, which also is the text, the congregation standing, and after stating the divisions of the Sermon, offers another prayer. 70

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68. ibid.

69. Horn, op.cit. pp. 253-254.

70. ibid.

The rubrics that we have for the Sermon in our Common Service today are those which have been taken from the various Orders since the time of the Reformation. They are simple yet very dignified.

A Comparison of The Roman, Lutheran and Anglican Liturgies

The Roman Mass

The Introit

To Thee have I lifted  
up my soul: in Thee, O  
my God, I put my trust;  
let me not be ashamed.  
Neither let my enemies  
laugh at me; for none of  
them that wait on Thee  
shall be confounded. Ps.  
Show me, O Lord, Thy ways:  
and teach me thy paths:  
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.  
To Thee have I lifted, etc.

The Kyrie

Lord, have mercy on us!  
Lord, have mercy on us!  
Lord, have mercy on us!

Christ, have mercy on us!  
Christ, have mercy on us!  
Christ, have mercy on us!

Lord, have mercy on us!  
Lord, have mercy on us!  
Lord, have mercy on us!

The Common Service

The Introit

Unto Thee, O Lord, do  
I life up my soul: O my  
God, I trust in Thee;  
Let me not be ashamed;  
Let not mine enemies tri-  
umph over me;  
Yea, let none that wait  
on Thee: be ashamed.  
Psalm. Show me Thy  
ways, O Lord: teach me  
Thy paths,  
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.

The Kyrie

Lord, have mercy upon us.  
℟: Lord, have mercy  
upon us.

Christ, have mercy upon us.  
℟: Christ, have mercy  
upon us.

Lord, have mercy upon us.  
℟: Lord, have mercy  
upon us.

Here, if the Decalogue  
hath been omitted, shall  
be said:

Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.

Then the priest may say,  
O Almighty Lord, and  
everlasting God, vouch-  
safe, we beseech Thee, to  
direct, sanctify, and govern,  
both our hearts and bodies,  
in the ways of Thy laws,  
and in the works of Thy  
commandments; that through  
Thy most mighty protection  
both here and ever, we  
may be preserved in body  
and soul; through our  
Lord and Savior, Jesus  
Christ, Amen.

**The Gloria in Excelsis**

Glory to God in the highest.....

**Y:** The Lord be with you.

**R:** And with thy Spirit.  
Let us pray.

**Gloria In Excelsis**

The Minister shall say:  
Glory be to God on high!  
The congregation shall sing:  
Glory be to God on high, etc.

The Lord be with you.

**R:** And with thy spirit.  
Let us pray.

The Lord be with you.  
Answer: And with Thy  
spirit.  
Minister: Let us pray.

**The Collects**

Stir up Thy power, we beseech Thee, O Lord, and come: that from the threatening dangers of our sins, by Thy protection we may deserve to be rescued, and be saved by Thy deliverance: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

O God, who hast willed that Thy word should take flesh, at the message of an angel, in the womb of the blessed Virgin Mary: grant to us Thy servants, that we who believe her to be truly the Mother of God may be helped by her intercession with Thee.

We beseech Thee, O Lord, mercifully to receive the prayers of Thy Church: that, all adversity and error being destroyed, she may serve Thee in security and freedom.

**Collect**

Stir up, we beseech Thee, Thy power, O Lord, and come; that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance; Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen.

**The Collect**

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son, Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

This Collect is to be repeated every day, after the other Collects in Advent, until Christmas Day.

51.

The Epistle

Romans 13: 11-14  
Brethren; knowing that it  
is now the hour, etc.

R: Thanks be to God

The Gradual

All they that wait on  
Thee, shall not be con-  
founded, O Lord.

Y: Show, O Lord, Thy  
ways to me: and teach me  
Thy paths.

Alleluia, Alleluia.

Y: Show us, O Lord, Thy  
mercy: and grant us Thy  
Salvation: Alleluia.

Before the Gospel

Cleanse my heart and my  
lips, O Almighty God, who  
didst cleanse the lips of  
the prophet Isaias with a  
burning coal: vouchsafe  
through Thy gracious mercy  
so to cleanse me that I may  
worthily proclaim Thy holy  
Gospel, Through Christ our  
Lord. Amen.

Y: The Lord be with you.

R: And with thy Spirit.

Y: The beginning (or con-  
tinuation) of the holy  
Gospel according to N.....

The Epistle

Romans 13: 11-14  
And that, knowing the  
time, that now it is high  
time to awake out of sleep;  
etc.

The Gradual

When the Gradual is omitted;  
the Hallelujah or the  
Sentence for the Season  
may be sung.

All they that wait for  
Thee: shall not be ashamed;  
O Lord.

Verse: Show me Thy ways,  
O Lord; teach me Thy paths:

Hallelujah. Hallelujah.

Y: Show us Thy mercy, O  
Lord: and grant us Thy  
Salvation: Hallelujah.

Then shall the minister  
announce the Gospel for  
the Day.

The Congregation shall  
rise and say or sing:

Glory be to Thee, O Lord.

The Epistle. Romans xiii.8

Owe no man any thing,  
but to love one another:  
for he that loveth another  
hath fulfilled the law, etc.

Here may be sung a Hymn  
or an Anthem.

Before the Gospel  
Glory be to Thee, O Lord.

52.

The Gospel

Luke 21: 25-33. At that time Jesus said to His disciples: There shall be signs, etc.

¶: Praise be to Thee, O Christ.

By the words of the Gospel may our sins be blotted out.

The Gospel

Luke 21: 1-9. And when they drew nigh unto Jerusalem, and were come to Bethphage, etc.

¶: Praise be to Thee, O Christ.

The Nicene Creed

I believe in one God, etc.

When there is no Communion the Apostles' Creed may be used.

The Hymn

The Gospel

Matthew 21: 1-13

After the Gospel  
Praise be to Thee, O Christ.

Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in the Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.

Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.

Then follows the Sermon.

The Sermon

The Nicene Creed

The Sermon

The Sermon ended, the Congregation shall rise and the Minister shall say:  
The Peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

The Sermon

### Conclusion

Liturgical worship has often been looked upon with an attitude of indifference. But, as Christians, we must say that there is much to be received from a form of worship such as our Common Service. When we think and speak of Christian faith, the question immediately comes to our mind: where does such faith show itself forth. A form of worship shows the faith and the distinctive form of doctrine held by such who are professing their faith.

We are often made aware of the fact that people feel our Common Service is too Catholic. Then others go to the other extreme and use the Order of Worship as a form of show and piety. It was the purpose of this paper to show that our form of Worship is not at all Catholic. Rather a result of gradual development and reformation. No one Church group, whether it be Roman, Lutheran or Anglican can lay claim to the ownership of the Order of Worship used in their Church. Each has culled from history and historical development those features which are in agreement with its doctrines and with its appreciation of a beautiful cultus.

Though one will find that there are many parts of one Order in each of the other Orders, in the above named groups, yet as there is a distinctive doctrine, there is a distinctive form of Worship. Each shows forth its belief in a distinctive form.

People who say that the Lutheran Liturgy is too Catholic have never stopped to investigate the wonderful heritage that is theirs. They have never stopped to think that in the Liturgy there is a confession of their faith and the raising of a voice of thanksgiving to their Maker and Redeemer.

Others again want to put greater emphasis on the Liturgy and ritual. Often times we find that the proper emphasis on the Word is lacking. However, the Sermon, which should be the climax in every Lutheran Christian Church service, is too often minimized. It does not belong to the preacher, but to the Order of Worship. This was brought by Brenner as follows:

The sermon does not belong to the preacher. If it did, he would do better to preach it in his study, or better yet proclaim it to the primeval forest. In other words, the sermon is an integral part of the Liturgy; and the Liturgy is the Worship of and by the people.<sup>71</sup>

It should be the duty of all pastors first to become acquainted with the Order of Service themselves, then to familiarize their people with it, so that together they can worship Christ, the Savior of the world.

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71. Brenner, op.cit., p.45.

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