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The Common Service: A Study in the Adoption and Use of the Common Service between 1891 and 1941 in the Lutheran Church--Missouri Synod and the English Evangelical Lutheran Synod of Missouri and Other States

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THE COMMON SERVICE: A STUDY IN THE ADOPTION AND USE OF
THE COMMON SERVICE BETWEEN 1891 AND 1941 IN
THE LUTHERAN CHURCH--MISSOURI SYNOD AND THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI AND OTHER STATES

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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TABLE OF CONTENTS

Chapter	Page
I. THE COMMON SERVICE IN LUTHERAN WORSHIP	1
II. ORDERS OF SERVICE IN USE BEFORE THE COMMON SERVICE AMONG ENGLISH-SPEAKING CONGREGATIONS IN THE MISSOURI SYNOD . . .	5
III. THE COMMON SERVICE IN THE ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI AND OTHER STATES	11
IV. THE ADOPTION OF THE COMMON SERVICE BY THE LUTHERAN CHURCH--MISSOURI SYNOD . . .	18
V. THE USE OF THE COMMON SERVICE IN THE MISSOURI SYNOD	27
APPENDICES	45
BIBLIOGRAPHY	60

CHAPTER I

THE COMMON SERVICE IN LUTHERAN WORSHIP

The Common Service¹ is the name given to the full Lutheran order of service with all its provisions and variables which has been officially adopted by all the major Lutheran Synods in North America as well as in translation by Lutherans in other lands.² This order of service has been included in the official hymnal of The

¹The name "Common Service" occurs in print for the first time in an article entitled, "Feasibility of a Service for All English-Speaking Lutherans," The Lutheran Quarterly, XI (April 1881), 163-178. The article was written by Edward T. Horn, the Secretary of the Joint Committee which was established by the General Council, the General Synod, and the United Synod of the South for the preparation of this common order. In that article, the author demonstrates that there is a normative Lutheran Service, and this Service he terms "Common Service." Later the term was used to identify the orders of service drawn up by the Joint Committee and adopted by its representative bodies in 1887. In this study, "Common Service" will be used to identify the order of Holy Communion which the Joint Committee prepared. The morning and evening services which were also prepared by the Joint Committee will not be considered in this study. For the historical background and development of this liturgy see Luther D. Reed, The Lutheran Liturgy: A Study of the Common Liturgy of the Lutheran Church in America (Philadelphia: Muhlenberg Press, 1947), pp. 176-239.

²Luther D. Reed, "The Common Service in the Life of the Church," Una Sancta, XXIII (Christmas 1966), 35. This article is a reprint of an address originally delivered at the Convention of the United Lutheran Church of America in Baltimore on October 10, 1938, the 50th Anniversary of the Common Service.

Lutheran Church--Missouri Synod since 1912³ and has been in official use in that Synod since 1914.⁴

This study proposes to document how the Common Service came to be adopted first by the English Evangelical Lutheran Synod of Missouri and Other States and then by the Evangelical Lutheran Church of Missouri, Ohio and Other States,⁵ and to show how extensive the use of this order has been between the years 1912, the date the first official English hymnal which included the Common Service was published by the Missouri Synod, and 1941, the year in which the 1940 revision of The Lutheran Hymnal was published.

When the question is asked, "How did it happen that the Missouri Synod adopted the Common Service?" the precise answer is not readily known. William G. Polack provides an answer to this question in The Handbook to the Lutheran Hymnal, but his answer is not altogether satisfactory.⁶

³The Lutheran Church--Missouri Synod, Evangelical Lutheran Hymn-Book, with Tunes (St. Louis: Concordia Publishing House [1912]). Infra., p. 21.

⁴Infra, p. 22.

⁵In subsequent references this synod will be referred to as the Missouri Synod.

⁶William G. Polack, compiler, The Handbook to the Lutheran Hymnal (St. Louis: Concordia Publishing House, 1942), p. v. Here he states that the Evangelical Lutheran Hymn Book of 1889 contained an order of service which was prepared by a committee elected by the Conference for that purpose, and that the 1892 edition included the Common Service by permission of the Joint Committee. Several questions remain: Who prepared the 1889 order? What guidelines did they use? Why was it not acceptable to the 1891

Charles Abbetmeyer offers a capsule summary of the liturgical development of the Synodical Conference written in 1917, but in its short space it, too, is unable to provide a satisfactory answer.⁷ To provide a precise answer to the question, "How did it happen that the Missouri Synod adopted the Common Service?" it is necessary to trace historically the route which the Common Service traveled to gain official acceptance by the Synod. Even though an order of service has gained official status, however, it does not mean that such an order will be adopted for general use. Therefore, it is necessary to determine, as accurately as it is possible to do at this time, how extensively the Common Service was accepted and used in the first several decades after its adoption by the Synod.

It is not within the scope of this study to examine either the development of this order of service in the nineteenth century, or the contributions to American Lutheranism that may be attributed to the use of this common order. This study will not concern itself unduly with the musical arrangements set to the text of the

Convention of Synod which ordered a new edition of the hymnal using the Common Service? Who obtained the permission from the Joint Committee? Was it gladly given? Did the 1892 edition have the complete Common Service?

⁷C[harles D.] Abbetmeyer, "Synodical Conference" in "Liturgical Development within the Evangelical Lutheran Church in the United States," The Lutheran Church Review, XXXVI (October 1917), 496-500.

Common Service, nor will it address itself to the adequacy of the Common Service as a vehicle of corporate worship in the Missouri Synod.

Most of the historical data has been taken from the Proceedings and Minutes of the English and German Lutheran Synods of Missouri. Furthermore, Lutheran periodicals were relied on heavily to determine how accepted the Common Service was among the members of the English and German Synods.

For the valuable resources of the Ludwig Fuerbringer Memorial Library and of the Concordia Historical Institute, as well as for the many courtesies received from the respective staffs, the writer wishes to extend his appreciation. Finally, except for the patience and understanding of the members in Faith and Grace Parish of Dexter and Malden, Missouri, this study would have been indefinitely delayed.

CHAPTER II

ORDERS OF SERVICE IN USE BEFORE THE COMMON SERVICE AMONG ENGLISH-SPEAKING CONGREGATIONS IN THE MISSOURI SYNOD

There were many German orders of service available that could have been used in translation by the pastors who were working with English-speaking people in the Missouri Synod. F. W. Conrad states that at least 30 Lutheran liturgies in German originated in the United States between 1786 and 1896.¹ Abstractly considered, any one of these could have been used in translation. The most logical choice for use in translation would have been the Kirchen-Agende composed from the old orthodox Saxon Agendas and used by the Synodical Conference.² Other liturgies were available which were notable for their use of the sixteenth century historic Lutheran principles. Among these were the Agende compiled by Gustav Schubring in Saxony in 1857,³ the Agende

¹F. W. Conrad, "The Liturgical Question," The Lutheran Quarterly, XV (April 1885), 308.

²The Lutheran Church--Missouri Synod, Auszug aus der Kirchen-Agende fuer Evangelisch-Lutherische Gemeinden Ungeaenderter Augsburgischer Confession (St. Louis: Concordia Publishing House, 1890), pp. 43-58. (See Appendix A.)

³Gustav Schubring, compiler, Agende fuer christliche Gemeinden des evangelisch-lutherischen Bekenntnisses, aus den lutherischen Agenden der koeniglich preussischen Provinz Sachsen (Halle: Verlag von Richard Muehlmann, 1857), p. 1. (See Appendix C.)

of the Buffalo Synod⁴ which reflected the liturgical work of J. A. Grabau,⁵ and the Agende published by Wilhelm Loehe in 1844.⁶ But none of these liturgies was translated or found acceptance in the English congregations of the Missouri Synod except for an extract translated from the Kirchen-Agende of the Synodical Conference.⁷

English Lutheran orders of service were also available. Two that were used before the adoption of the Common Service are contained in the Church Book for the Use of Evangelical Lutheran Congregations, published by the General Council in 1868;⁸ and the Selection of forms for the Use of Evangelical Lutheran Ministers, published by the Joint Synod of Ohio in 1870.⁹

⁴See Appendix D.

⁵Lutheran Synod of Buffalo, New York, Evangelisch Lutherische Agende, auf Grund der alten Pommerschen und Saechsischen Agenden bearbeitet und mit den noethigen Zusuetzen fuer hiesige Beduerfnisse vermehrt (Buffalo: Druck von Reiniche und Zesch, 1888), pp. 1-28.

⁶Wilhelm Loehe, Agende fuer christliche Gemeinden des lutherischen Bekenntnisses (Noerdlingen: Druck und Verlag der E. H. Beck'schen Buchhandlung, 1844), pp. 17-34. (See Appendix E.)

⁷Infra, p. 10.

⁸The General Council of the Evangelical Lutheran Church in America, Church Book for the Use of Evangelical Lutheran Congregations (Philadelphia: Lutheran Book Store, 1868), pp. 3-23. (See Appendix F.)

⁹Evangelical Lutheran Joint Synod of Ohio and Other States, Selection of Forms for the Use of Evangelical Lutheran Ministers (Columbus, Ohio: Schulze & Gassmann,

Already in 1872, a group of English-speaking Lutherans from the Missouri Synod met in a Lutheran English Conference to advance the work of English-speaking Lutherans in the Synod. They expressed a need for an English order of service in their work. From the Minutes of their sixth convention in 1877,¹⁰ it is inferred that this group used the order of service contained in Selection of Forms for the Use of Evangelical Lutheran Ministers, 1870.¹¹ At that convention, the Conference raised the question of a hymn book. They resolved to adopt the English Evangelical Lutheran Hymn Book and "English Pocket Liturgy," which the Joint Synod of Ohio had authorized to be published.¹² In the same Conference, members who had not obtained the unrevised edition of the hymn book were advised to wait for the revised edition which was being published.¹³ This indicates that the English

1870), pp. 3-33. (See Appendix G. For a comparison with the German Agende of the Ohio Synod see Appendix B.)

¹⁰ Evangelical Lutheran English Conference of Missouri, Minutes of the Sixth Annual Convention of the Evangelical Lutheran English Conference of Missouri, held in St. Paul's Church, Hinsville, Madison County, Arkansas, October 26-30, 1877 (New Market, Va.: Henkel & Company, 1877), p. 3.

¹¹ Glen Kenneth Johnson, "August Crull: His Contribution to the Missouri Synod" (unpublished S.T.M. thesis, Concordia Seminary, St. Louis, 1961), p. 42. (I was unable to find a copy of the "English Pocket Liturgy," but I am satisfied that the Selection of Forms, 1870, is the same order of service. It's possible that "English Pocket Liturgy" is a convenient way of referring to the Selection of Forms.)

¹² Evangelical Lutheran English Conference of Missouri, p. 19.

¹³ Ibid.

Conference of Missouri was already using the hymn book of the Ohio Synod and intended to continue its use. In 1880 a hymnal did appear from the Joint Synod of Ohio. It was called the Evangelical Lutheran Hymnal, and contained an Order of Morning Service and The Holy Communion.¹⁴

Two years later at the eighth convention of the Conference, visitors from the Missouri Synod informed the Conference that the Missouri Synod was translating and about to publish in English an extract of their German liturgy. The note was added, "no doubt . . . it will be adopted for use in our Conference."¹⁵ That liturgy was published in 1881 under the title Church Liturgy,¹⁶ and was widely used among the members of the English Conference. Its wide use is known from an item noted under "Unfinished business" at the convention of the Conference in 1882. The question was asked, "Has the extract of the liturgy of the Missouri Synod,

¹⁴ Evangelical Lutheran Joint Synod of Ohio and Other States, Evangelical Lutheran Hymnal (Columbus, Ohio: Synodical Printing House, 1880), pp. vii-xiv, xvii-xxi. (See Appendix H.)

¹⁵ Evangelical Lutheran English Conference of Missouri, Proceedings of the Eighth Annual Convention of the Evangelical Lutheran English Conference of Missouri, held in St. Paul's Church, Webster County, Missouri, October 10-16, 1879 (St. Louis: Concordia Printing and Publishing House, 1880), p. 19.

¹⁶ The Lutheran Church--Missouri Synod, Church Liturgy for Evangelical Lutheran Congregations of the Unaltered Augsburg Confession, translated from the German (St. Louis: Concordia Publishing House, 1881), pp. 43-58.

published in English, been adopted for use in our congregations?"¹⁷ The answer was given, "The liturgy is being introduced, and is gaining great favor in our charges."¹⁸ Apparently, no official action was thought necessary, for the adoption of a particular form of service appears to have been regarded as the prerogative of the individual congregation.

No record could be found to verify that the Church Book of 1868, published by the General Council, was used in the English congregations of the Conference. However, in discussing what hymnals were used among the English congregations before any official hymnal was published, Polack says that some congregations, at least for a time, used the hymnal published by the General Council.¹⁹ If the Church Book, 1868, was used by members of the English Conference, one can more readily understand the effortless

¹⁷ Evangelical Lutheran English Conference of Missouri, Proceedings of the Tenth Convention of the Evangelical Lutheran English Conference of Missouri, held in Salem Church, Washington County, Arkansas, October 20-25, 1882 (St. Louis: [Concordia Publishing House], 1883), p. 30.

¹⁸ Ibid., p. 31.

¹⁹ William G. Polack, compiler, The Handbook to the Lutheran Hymnal (St. Louis: Concordia Publishing House, 1942), p. v.

adoption of the Common Service in the 1892 edition of the Evangelical Lutheran Hymn Book, for the liturgy of the Church Book is in essence the Common Service.²⁰

²⁰The Common Service and the liturgy of the Church Book, 1868, have such striking similarities because the work done on both orders was guided by Beale M. Schmucker. Schmucker in turn was profoundly influenced by Wilhelm Loehe's liturgical work, as he himself says. (J. W. Richard, "The Liturgical Question," The Lutheran Quarterly, XX [January 1890], 167.) Loehe says that his work reflects the liturgical use of more than 200 sixteenth-century agendas. (F. Lochner, Der Hauptgottesdienst der Evangelisch-Lutherischen Kirche [St. Louis: Concordia Publishing House, 1895], p. 3.) See Appendix F and Appendix J for a comparison of the Church Book liturgy with that of the Common Service.

CHAPTER III

THE COMMON SERVICE IN THE ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI AND OTHER STATES

The 27th Synodical Convention of the Missouri Synod in 1887 encouraged the work among English-speaking people by suggesting that a separate English Synod be formed.¹ In 1888 the English Conference of Missouri formed itself into a new entity. The name that this new Synod first took was the General English Evangelical Lutheran Conference of Missouri and other States. At its second convention in 1891 it officially adopted the name, English Evangelical Lutheran Synod of Missouri and Other States.² This general body was to become the English District of the Missouri Synod in 1911.

From its inception, the English Synod gave attention to a service-book. At the first convention, Professor August Crull of Concordia College, Fort Wayne, Indiana, presented the new Synod with a manuscript of a hymnal. It was accepted by the convention with the resolution that an

¹The Lutheran Church--Missouri Synod, Siebenundzwanzigster Synodal-Bericht der Allgemeinen Deutschen Evangelisch-Lutherische Synode von Missouri, Ohio und andern Staaten, versammelt als zwelffte Delegatensynode zu Fort Wayne, Indiana, im Jahre 1908 (St. Louis: Concordia Publishing House, 1908), p. 107.

²In subsequent references this Synod will be called the English Synod.

appointed committee examine and publish it.³ The Proceedings for the first convention further state,

Resolved, that an order of worship be embodied in the Hymnal for Morning, Evening, and Communion Service. . . . By resolution of Conference the chairman appointed Revs. Dallmann and Bartholomew to prepare the order of worship.⁴

Concerning that appointment, Dr. William Dallmann wrote,

I had to make an Order of Service. Foolish friends urged me to make "something different." In my salad days, when I was green in judgement, I made something neither fish nor flesh, nor good red herring.⁵

In a letter of November 1888, Crull indicated that he had received and examined the order of service from Dallmann, and made these suggestions to him: (a) Whatever order of service was accepted, it should be a complete service; (b) The entire text was to be included, mere captions would not be sufficient; (c) Dallmann's order of service was not particularly fortunate because it did not follow any existing order and in reality it was a new service; (d) It would be best to follow an existing order of service, possibly the order of service in the Church Book or the Book of Worship

³ English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the First Convention of the General English Evangelical Lutheran Conference of Missouri and Other States held at Bethlehem Church, St. Louis, Missouri, October 19th-23rd, 1888 (St. Louis: Concordia Publishing House, 1888), p. 16.

⁴ Ibid.

⁵ William Dallmann, "Memoirs" (St. Louis: Concordia Historical Institute, unpublished notes), p. 5

could be considered.⁶ With the publication of the first official hymnal of the English Synod entitled Evangelical Lutheran Hymn Book in 1889,⁷ it is seen that the advice of Crull was only partially followed. The entire text of the service was not included, and though an existing order was followed, there were insertions from two other orders. The 1889 liturgy of the English Synod uses some elements of the Common Service, but includes material from both the Kirchen-Agende of the Synodical Conference and the Selection of Forms, 1870, of the Ohio Synod.⁸

At the second convention of the English Synod in 1891, the delegates indicated that it was not satisfied with the 1889 liturgy by resolving to publish a second edition of its hymnal with the specific instructions that the Common Service for Morning and Evening as it is used by the General and the United Synod of the South be included.⁹ The

⁶Glen Kenneth Johnson, "August Crull: His Contribution to the Missouri Synod" (unpublished S.T.M. thesis, Concordia Seminary, St. Louis, 1961), p. 50.

⁷General English Lutheran Conference of Missouri and Other States, Evangelical Lutheran Hymn Book (Baltimore: Harry Lang, 1889).

⁸For a comparison of the liturgy in the 1889 Hymn Book with the Common Service, see Appendix I. For a comparison with the English liturgy of the Ohio Synod, see Appendix G.

⁹English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Second Convention of the English Evangelical Lutheran Synod of Missouri and Other States held at St. Louis, Missouri, May 20-26, 1891 (Baltimore: Harry Lang, 1891), p. 37.

chairman appointed William Dallmann and L. M. Wagner to request permission for the use of this service.¹⁰ William Dallmann writes to William Polack concerning this appointment:

I also perpetrated the Order of Service!!!
When L. M. Wagner failed to get the Common Service from the United Synod of the South, I saddled my iron nag and rode up to Gettysburg and Prof. E. H. Wolf gave it to me. He considered it "the crowning glory" that Mo. should adopt the Common Service.¹¹

No reason is given by the convention for the decision to adopt the Common Service in place of the Dallmann-Bartholomew liturgy of the 1889 Hymn Book. There were no relevant articles in Lutheran periodicals found from that time to shed some light on this decision. The Common Service was included in the 1892 edition of the English Synod's hymnal.

Though the Common Service was published in the 1892 edition of the Evangelical Lutheran Hymn Book¹² there are five additions to and transpositions of the Common Service, 1888, in the 1892 liturgy of the English Synod.¹³ In addition it was not until the 1894 edition of the Hymn Book that the Morning Order of Service was entitled "Common Service by permission from the Joint Committee."

¹⁰ Ibid.

¹¹ William G. Polack, "Historical Background of the Lutheran Hymnal" (unpublished manuscript, Concordia Historical Institute, St. Louis), p. 3.

¹² English Evangelical Lutheran Synod of Missouri and Other States, Evangelical Lutheran Hymn Book (1895 edition; Chicago: American Lutheran Publication Board, c.1892).

¹³ See Appendix J.

This chapter has shown that the English Synod gave careful attention to its liturgy from its inception, and though there were strong forces exerted to prepare a "private" liturgy for use in the English Synod, the Synod resisted by adopting a common order which was used by a majority of English-speaking Lutherans in the United States.

The 1899 Proceedings of the English Synod indicate that there was no wholesale acceptance of the Common Service among the congregations. The report indicated a regular sale of the new hymnal, but informed the convention that there had been repeated requests for a hymnal without the Common Service.¹⁴ In 1905 a report at the ninth convention states that of the 11,000 hymnals printed during the past two years, 5,000 were printed without the full Communion Service.¹⁵

The German Synod published an English Hymnal also in 1905 for its pastors who were working among English-speaking people. It was called Hymnal for Evangelical Lutheran

¹⁴English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Sixth Convention of the Evangelical Lutheran Synod of Missouri and Other States held at Detroit, Michigan, July 5th-11th, 1899 (Pittsburg: American Lutheran Publication Board, [1899]), p. 44.

¹⁵English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Ninth Convention of the Evangelical Lutheran Synod of Missouri and Other States held at St. Louis, Missouri, July 12th-18th, 1905 (Pittsburg: American Lutheran Publication Board, 1905), p. 62.

Missions.¹⁶ It contained a list of Versicles in addition to Order of Holy Communion, the Apostles' Creed, and the General Confession.¹⁷ There is no indication in the Proceedings of the English Synod that its members used this English hymnal of the German Synod. However, Abbetmeyer says that this hymnal was used by the English Synod.¹⁸

No doubt other orders of service were in use, but no order gained official status in the English Synod except the Common Service.¹⁹ How extensively the Common Service was used during this period is impossible to know. There are some clues, however. In 1903, at the English Synod's eighth convention, a report states, "The demand for the Church Hymn-Book continues to be large."²⁰ And under "New Editions," 11,200 copies of the Hymn Book are reported

¹⁶The Lutheran Church--Missouri Synod, Hymnal for Evangelical Lutheran Missions, [edited by Friedrich Bente] (St. Louis: Concordia Publishing House, 1905).

¹⁷See Appendix K.

¹⁸Charles D.] Abbetmeyer, "Synodical Conference" in "Liturgical Development within the Evangelical Lutheran Church in the United States," The Lutheran Church Review, XXXVI (October 1917), 496.

¹⁹Supra, p. 13.

²⁰English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Eighth Convention of the Evangelical Lutheran Synod of Missouri and Other States held at Pittsburg, Pennsylvania, June 24th-30th, 1903 (Pittsburg: American Lutheran Publication Board, 1903), p. 57.

printed.²¹ In 1905, 6,000 hymnals were printed with the full Communion Service.²² In 1907, 8,000 complete hymnals were published.²³ And in 1909, 10,000 complete hymnals were reported published.²⁴ This large number of hymnals published containing the Common Service, when a hymnal without the Common Service was available, gives a clue to its wide use.²⁵

²¹Ibid.

²²English Evangelical Lutheran Synod, Proceedings of the Ninth Convention, p. 62.

²³English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Tenth Convention of the English Evangelical Lutheran Synod of Missouri and Other States held at Milwaukee, Wisconsin, June 26-July 2, 1907 (Pittsburgh: American Lutheran Publication Board, 1907), p. 62.

²⁴English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Eleventh Convention of the Evangelical Lutheran Synod of Missouri and Other States held at Cleveland, Ohio, July 7-13, 1909 (Pittsburgh: American Lutheran Publication Board, 1909), p. 74.

²⁵Infra, p. 31.

CHAPTER IV

THE ADOPTION OF THE COMMON SERVICE BY THE LUTHERAN CHURCH--MISSOURI SYNOD

The 1887 decision of the German Synod not to be involved in English work was reversed in 1905. A resolution in the 26th Synodical Convention reads "our Synod should accept from now on those congregations, pastors and teachers who are making the transition to English."¹ At the following convention in 1908, it was resolved

that we regard as very worthwhile a merger with the English Synod; that we do not discuss now in what way this merger should happen, but that the German Synod appoint a committee who will discuss this matter with the English Synod, and at our next convention present a report² as to what exact suggestions have been made . . .

As a consequence of this resolution, the next convention in 1911 unanimously voted to receive the English Synod as a District of the German Synod.³ A further resolution said

¹The Lutheran Church--Missouri Synod, Siebenundzwanzigster Synodal-Bericht der Allgemeinen Deutsche Evangelische-Lutherische Synode von Missouri, Ohio und andern Staaten, versammelt als Zwelffte Delegatensynode zu Fort Wayne, Indiana, im Jahre 1908 (St. Louis: Concordia Publishing House, 1908), p. 107.

²Ibid., p. 108.

³The Lutheran Church--Missouri Synod, Achtundzwanzigster Synodal-Bericht der Allgemeinen Deutschen Evangelische-Lutherische Synode von Missouri, Ohio und andern Staaten, versammelt als Dreizehnte Delegatensynode zu St. Louis, Missouri, im Jahre 1911 (St. Louis: Concordia Publishing House, 1911), p. 33.

that we will take over the projects of the English Synod with the following understanding: that the English Synod transfer its publishing house and its affairs to the German Synod; however, that a committee, which shall consist of a majority of members from the English District, be chosen in order to publish such manuscripts as their special nature demands, such as the hymnal, Sunday School literature, brochures, etc. . . . that the aforementioned manuscripts be placed under the supervision of the theological faculty at St. Louis, and the English District be reimbursed for the cost of such manuscripts.⁴

The hymnal manuscript to which this resolution referred is the one authorized by the tenth convention of the English Synod in 1907.⁵ The proposed edition was to be a tune-book edition. As early as the second convention of the English Synod in 1891, the need for a "tune-book" to accompany the Common Service was expressed, and a tune-book committee was appointed to prepare an edition of its nymnal with tunes.⁶ At the third convention, the committee recommended that Synod defer indefinitely the publication of its own tune-book.⁷ It was stated that Layriz's Choralbuch, "Church

⁴Ibid.

⁵English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Tenth Convention of the Evangelical Lutheran Synod of Missouri and Other States held at Milwaukee, Wisconsin, June 26-July 2, 1907 (Pittsburgh: American Lutheran Publication Board, 1907), p. 64.

⁶William G. Polack, compiler, The Handbook to the Lutheran Hymnal (St. Louis: Concordia Publishing House, 1942), p. vi.

⁷English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Third Convention of the English Evangelical Lutheran Synod of Missouri and Other

Song," and the Common Service by Mrs. H. Krauth contained the tunes for all the hymns in the hymnal.⁸ However, by the fifth convention in 1897, the revision of the hymnal came up again, and it was referred to the Revision Committee with the instructions that this committee make a detailed report of the work done to the next convention.⁹ At the 1899 convention, a committee was appointed to revise and publish a new hymnal.¹⁰ Work was slow, and finally, by the time the revision was complete in 1907, the manuscript could not be printed for lack of funds. In 1909, the eleventh convention resolved to appoint a special committee to secure funds for the publication of the hymn-book with tunes.¹¹

States held at Chicago, Illinois, May 3-10, 1893 (Baltimore: Lutheran Publication Board, [1893]), p. 36.

⁸Luther D. Reed, "Historical Sketch of the Common Service," The Lutheran Church Review, XXXVI (October 1917), 518. In this article he says that the historical melodies of the Liturgy for the Common Service were first published by Archer and Reed in the Choral Service Book, and were practically reproduced from this book in the Common Service with Music as adopted by the Evangelical Lutheran Synod of Missouri and Other States in 1906.

⁹English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Fifth Convention of the English Evangelical Lutheran Synod of Missouri and Other States held at Baltimore, Maryland, July 28-August 3, 1897 (Pittsburgh: American Lutheran Publication Board, [1897]), p. 39.

¹⁰English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Sixth Convention of the English Evangelical Lutheran Synod of Missouri and Other States held at Detroit, Michigan, July 5-11, 1899 (Pittsburgh: American Lutheran Publication Board, [1899]), p. 48.

¹¹English Evangelical Lutheran Synod of Missouri and

That resolution was accomplished, not by securing funds, but by the union of the English Synod with the German Synod according to the above-mentioned provisions of the 1911 convention of the German Synod.

With the consent of its members, the English Synod became the English District of the Missouri Synod in 1911. The following year, the revised hymnal, complete with the Common Service, was published, "thereby becoming the official English hymnal of the Missouri Synod."¹² An article in the July 1912 issue of the Theological Quarterly chronicles this event by reporting,

At its final convention in St. Louis the Synod's Hymn-Book Committee reported that it had finished its work, and "that the Hymnal is in the hands of the printer." The Hymn-Book Finance Committee reported that it had received 4,802 advance subscriptions for the new hymnal--enough to almost exhaust the first edition. Meanwhile the union of English and German Evangel. Synods of Mo. etc. was effected, and in the adjustment of the English Synod's business affairs, among other transfers, the Mo. Synod took over all the assets and liabilities of its publications, including the Evangelical Lutheran Hymn-Book with Tunes. This hymnal, therefore, by reason of these events, becomes the hymnal of the entire Missouri Synod.¹³

Other States, Proceedings of the Eleventh Convention of the Evangelical Lutheran Synod of Missouri and Other States held at Cleveland, Ohio, July 7-13, 1909 (Pittsburgh: American Lutheran Publication Board, [1909]), p. 79.

¹²Polack, p. vi.

¹³"Our New English Hymn-Book," Theological Quarterly, XVI (July 1912), 155.

The Common Service did not take on its official character, however, until the 1914 convention of the Missouri Synod. A committee had been established at the 1911 convention to prepare an English liturgy in conjunction with the Commission for the Revision of the German Agenda.¹⁴ And this committee recommended to the 1914 convention that in its English Agenda the Synod use the so-called Common Service, the order of service used by the English District, and also a translation of the order of morning service normally used in the Missouri Synod along with the Vesper Service and its accompanying Antiphons.¹⁵ This recommendation was adopted, and Dr. Abbetmeyer was appointed to the task of translating the German order of service into English.¹⁶ The first English Agenda of the Missouri Synod was published in 1917, entitled Liturgy and Agenda, and it included the Common Service as an official order of service for members of the Missouri Synod.¹⁷

¹⁴ The Lutheran Church--Missouri Synod, Proceedings, 1911, p. 157.

¹⁵ The Lutheran Church--Missouri Synod, Proceedings of the Twenty-Ninth Delegate Synod at Chicago, 1914 [St. Louis: Concordia Publishing House, 1914], p. 126.

¹⁶ Ibid.

¹⁷ [William H. T.] D[au], "Book Review of Liturgy and Agenda," Theological Quarterly, XXI (October 1917), 233.

After the publication of the official orders of service in 1917, there was no apparent agitation for a further revision of the liturgical portions in the hymnal until the 1938 convention where Synod adopted the recommendation that "the liturgical part of the hymn-book receive special consideration throughout."¹⁸ The Committee on English Hymnology and Liturgics,¹⁹ which had been appointed by a previous convention,²⁰ stated that it did not regard it to be within the scope of its work to make changes in the liturgies as such, but to simplify the rubrics as much as possible, to correct any discrepancies, to supply the most needed general rubrics, to add the graduals for the Sundays, feasts, and festivals in the church-year, to provide the introits, graduals, and collects for the minor festivals, to add

¹⁸The Lutheran Church--Missouri Synod, Proceedings of the Thirty-Seventh Regular Convention of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States; assembled at St. Louis, Missouri, as the Twenty-Second Delegate Synod June 15-24, 1938 (St. Louis: Concordia Publishing House, 1938), p. 257.

¹⁹The names of the members appointed to this committee by Dr. F. Pfotenhauer in 1929 were: The Rev. Prof. W. G. Polack, Chairman; The Rev. Prof. L. Fuerbringer, D.D.; The Rev. O. Kaiser; The Rev. Prof. L. Blankenbuehler; and Mr. B. Schumacher. (William G. Polack, "The Historical Background of the Lutheran Hymnal" [unpublished manuscript, Concordia Historical Institute, St. Louis], p. 5.)

²⁰The Lutheran Church--Missouri Synod, Proceedings of the Thirty-Fourth Regular Convention of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States assembled as the Nineteenth Delegate Convention at River Forest, Illinois, June 19-28, 1929 ([St. Louis: Concordia Publishing House, 1929]), p. 133.

additional Psalms, and to check carefully all tables of lessons.²¹ Though the Committee on English Hymnology and Liturgics stated their intention of making no changes in the Common Service, and though no committee was empowered to change this common order from its adoption in 1911, alterations did in fact occur.

Alterations appear already with the publication of the Evangelical Lutheran Hymn-Book, with Tunes in 1912. The editions of the Evangelical Lutheran Hymn Book from 1894 through 1909 expressly identify the Morning Service with the title "Common Service (by permission of the Joint Committee),"²² but no such claim is made for the morning service in the 1912 Hymn-Book. The omission is unfortunate for two reasons: the Morning Service in the 1912 hymnal is the Common Service with only one minor alteration,²³ and furthermore, the dependence on and common practice with other English-speaking Lutheran bodies is obscured by the

²¹Polack, Handbook, p. vii.

²²English Evangelical Lutheran Synod of Missouri and Other States, Evangelical Lutheran Hymn-Book (1894 edition; Baltimore: Lutheran Publication Board, c.1892), p. 1; English Evangelical Lutheran Synod of Missouri and Other States, Evangelical Lutheran Hymn-Book (1909 edition; Pittsburg: American Lutheran Publication Board, c.1892), p. 1.

²³The Lutheran Church--Missouri Synod, Evangelical Lutheran Hymn-Book, with Tunes (St. Louis: Concordia Publishing House, [1912]). (See Appendix L.)

omission. Though there were some ninety differences in the Common Service both large and small noted by Luther D. Reed already in 1901,²⁴ nevertheless he cautioned against the practice of multiplying versions of the Common Service in a letter to William Dallmann dated August 21, 1910. In the letter he states, "I think it very desirable not to multiply versions. . . ." ²⁵ This appeal evidently went unheeded. For additional alterations, no longer minor, appear without convention authority in the 1927 edition of the Evangelical Lutheran Hymn-Book. Here the Exhortation is provided with an asterisk and placed at the end of the service.²⁶ In addition the Distribution Formula is changed by the insertion of the word "true" and the deletion of the words "and for many."²⁷ In the 1930 edition, the Morning Service is once again not entitled the Common Service, the Offertory I ("The Sacrifices of God") is exchanged in position with Offertory II ("Create in me"), the congregation

²⁴ Luther D. Reed, "The Standard Manuscript of the Common Service and Variata Editions," The Lutheran Church Review, XX (July 1901), 459-473.

²⁵ Luther D. Reed, "Letter to the Rev. William Dallmann, D.D. at Milwaukee, Wisconsin," dated August 21, 1910 (Concordia Historical Institute, St. Louis).

²⁶ The Lutheran Church--Missouri Synod, Evangelical Lutheran Hymn-Book, with Tunes (St. Louis: Concordia Publishing House, 1927), p. 20.

²⁷ Reed, "Letter to the Rev. William Dallmann."

is provided with music to sing the doxological conclusion to the Lord's Prayer, and the Distribution Formula returns to the wording as it is used in the Joint Committee's Common Service.²⁸

Though there have been alterations in the official order of service during the period covered by this study, it is clearly evident that the adoption of the Common Service by the Missouri Synod both unofficially in 1911 and officially in 1914, established an official pattern for English Lutheran worship services of the Synod. If the precedent of using the Common Service had not already been established in English-speaking congregations by the English Synod, and if the English Synod had not begun and continued work on their own hymnal, it is doubtful that the Common Service would have gained official status in the Missouri Synod. With the adoption of the Common Service in 1914, the Missouri Synod became a possessor of the common order of Lutheran service which was in official use by the majority of English-speaking Lutherans in America, and also conformed its English worship to the best traditions of sixteenth-century Lutheranism.

²⁸The Lutheran Church--Missouri Synod, Evangelical Lutheran Hymn-Book, with Tunes (St. Louis: Concordia Publishing House, c.1930).

CHAPTER V

THE USE OF THE COMMON SERVICE IN THE MISSOURI SYNOD

It remains the task of this investigation to determine how widely the Common Service was used in the worship life of the congregations of the Missouri Synod in the first several decades after it was adopted. From the outset, it should be stated that it will be impossible to determine how faithfully pastors and congregations used the full Common Service without altering it with additions, deletions, or transpositions of their own. There are, however, conclusions concerning the response to the Common Service that can be made on the basis of research. This study proposes to weigh the response to the Common Service by noting the incidence of alternate orders of service used in congregations of the Missouri Synod, by correlating the number of hymnals published and purchased with the number of communicants in English congregations at a given time, by reviewing representative articles dealing with the Common Service published in Lutheran periodicals, and by noting the use of the Common Service as a basis for published sermon series or devotional material.

One way of determining whether or not the Common Service is meeting the needs of a congregation or church body is to ask if alternate services are being made available.

Very early in the history of the Missouri Synod an alternate form of service was used. The order of service with Holy Communion drawn up for the dedication of Trinity Church in St. Louis, the second Sunday in Advent, 1842, is a variation from the official order in the Kirchen-Agende.¹ The precedent toward alternate worship forms in the Missouri Synod and its daughter English Synod had been set. One can see this free attitude toward worship forms expressed in the English Synod by looking at service-inserts in old hymnals. In an Evangelical Lutheran Hymn Book, possibly from the first edition of 1889, an insert is pasted inside the front cover giving a complete outline of the Common Service in caption form.² An 1895 edition of this hymnal inserts an order for Holy Communion inside the front cover. It consists of Preface, Sanctus, Consecration, Agnus Dei, Distribution, Versicle ("As often as ye eat") with Response, Prayer, and Benediction.³ A 1905 edition has an identical

¹William G. Polack, "Two Rare Antiquities of Unique Interest," Concordia Historical Institute Quarterly, I (July 1928), 26-27. (See Appendix A and M.)

²English Evangelical Lutheran Synod of Missouri and Other States, [Evangelical Lutheran Hymn-Book (Pittsburgh: American Lutheran Publication Board, c.1889)].

³English Evangelical Lutheran Synod of Missouri and Other States, Evangelical Lutheran Hymn-Book (1895 edition; Chicago: American Lutheran Publication Board, c.1892).

insert.⁴ A communion Service is also attached to an abridged edition of the Evangelical Lutheran Hymn-Book of 1927. This service has the offertory ("Create in me"), Preface, Proper Preface, Sanctus, Our Father, Words of Institution, Agnus Dei, Distribution, Thanksgiving, Thanksgiving Collect, and Benediction.⁵ The alternate orders of service display a surprising degree of faithfulness to the broad outline of the Common Service even in their diversity. If these samples are representative of all the alternate services (which there is no way of demonstrating), then even in the diversity of congregational worship forms there is a desire to remain faithful to the broad outline of the Common Service in the Missouri Synod.

Another way of practically determining the extent of use the Common Service enjoyed is to correlate the number of hymnals published and purchased with the number of congregations using English at a given time. The Statistical Year-Book for 1911 credits the new English District with 73 organized congregations and 38 missions having a communicant membership of 16,311.⁶ The Synodical Conventions

⁴English Evangelical Lutheran Synod of Missouri and Other States, Evangelical Lutheran Hymn-Book (1905 edition; Pittsburgh: American Lutheran Publication Board, c.1892).

⁵The Lutheran Church--Missouri Synod, Evangelical Lutheran Hymn-Book (Abridged edition; St. Louis: Concordia Publishing House, 1927).

⁶"Status of the English Work in the Missouri Synod," Theological Quarterly, XVI (October 1912), 228.

of the English Synod in the years 1891, 1903, and 1905 report the publication of 19,200 hymnals which contained the Common Service.⁷ An additional 22,574 hymnals were sold by Concordia Publishing House from 1907 through 1911, according to a study of their records. This number of hymnals would adequately supply all the 19,559 communicants of the 120 congregations which, though not members of the English District, nevertheless reported a regular service in English every Sunday in 1911.⁸ (There were also 569 congregations in the German Districts which reported sporadic English preaching in that year.) By 1913 the number of congregations holding regular English services jumped to 273 with a communicant membership of 46,401. Those holding English services once or twice a month jumped to 287

⁷ English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Second Convention of the English Evangelical Lutheran Synod of Missouri and Other States held at St. Louis, Missouri, May 20-26, 1891 (Baltimore: Harry Lang, 1891), p. 8; English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Eighth Convention of the Evangelical Lutheran Synod of Missouri and Other States held at Pittsburg, Pennsylvania, June 24-30, 1903 (Pittsburgh: American Lutheran Publication Board, 1903), p. 57; English Evangelical Lutheran Synod of Missouri and Other States, Proceedings of the Ninth Convention of the Evangelical Lutheran Synod of Missouri and Other States held at St. Louis, Missouri, July 12-18, 1905 (Pittsburgh: American Lutheran Publication Board, 1905), p. 62.

⁸ "Status," p. 229.

congregations with a communicant membership of 77,520.⁹

The sale of hymnals with the Common Service during the two years 1912 and 1913 totaled 59,920 according to a study of Concordia Publishing House records. If we assume a hymnal life span of ten years, there were conceivably 98,694 hymnals with the Common Service in circulation in 1913.

That number of hymnals would have provided every communicant in those churches that had regular English services with a hymnal. In addition, there were enough hymnals available to provide a hymnal to half of the communicant members in congregations which held English services once or twice monthly. Admittedly, one can draw no firm conclusions from these statistics, but since English hymnals without the Common Service were available, one can only conclude that the overwhelming majority of congregations chose to make the Common Service available to its members. (The number of hymnal volumes sold by Concordia Publishing House in the years 1918, 1919, 1926-1929 was over 100,000 in each of those years.¹⁰ The total number of English hymnals

⁹The Lutheran Church--Missouri Synod, Statistisches Jahrbuch der Deutschen-Evangelischen Lutherischen Synode von Missouri, Ohio, und andern Staaten fuer das Jahr 1913 (St. Louis: Concordia Publishing House, 1914), pp. 43-177.

¹⁰After 1930 there is a noticeable decline in the number of hymnals sold. This could be accounted for by the fact that in 1929 a major revision of the hymnal was encouraged by Synodical resolution, and a Committee on English Hymnology and Liturgics was appointed by the President of Synod. (Supra, p. 23.) The decrease in the number of

sold by Concordia Publishing House between the years 1907 and 1940 inclusively was 1,689,195 according to computations from their records. The total number of communicant members in the United States and Canada in the Missouri Synod in 1940 was 915,199.¹¹⁾

One of the ways of determining how pastors of the Missouri Synod responded to the Common Service is to review articles published in Lutheran periodicals during the period of this study. There was a great interest in the Common Service among a few pastors of the Missouri Synod before 1920. Friedrich Lochner¹² pleaded for the full form of liturgical service, practically as we have it in the Common Service, in his work of 1895, Der Hauptgottesdienst.¹³ This work of Lochner's had the blessing of C. F. W. Walther.¹⁴

hymnals sold may reflect an attitude of "wait and see" on the part of many pastors and congregations of Synod.

¹¹The Lutheran Church--Missouri Synod, Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1940 (St. Louis: Concordia Publishing House, 1941), p. 179.

¹²Johann Friedrich K. Lochner was a pupil of Wilhelm Loehe. He served from 1846-1902 in the Missouri Synod. For a time he was the editor of Missionstaube and wrote articles for all the synodical publications. He was a brother-in-law of C. F. W. Walther. Their wives were sisters.

¹³[Johann] Friedrich Lochner, Der Hauptgottesdienst der Evangelisch-Lutherischen Kirche (St. Louis: Concordia Publishing House, 1895), pp. 80-277. In his introduction he recommends the principle parts of the Common Service for general use. (See Appendix N.)

¹⁴Carl F. W. Walther was one of the founding fathers of the Missouri Synod. He was the first president of the Synod as well as president of Concordia Seminary. A[ugust]

The Theological Quarterly, edited for a time by W. H. T. Dau¹⁵ showed a consistent interest in the English liturgical work of the English Synod in the late nineteenth and early twentieth centuries. In addition to Dau, early articles treating the Common Service were written by Paul E. Kretzmann,¹⁶ August Graebner,¹⁷ and H. W. Bartels.¹⁸

Although a few pastors in the Missouri Synod were greatly interested in the Common Service, there were many who were not interested. An article in 1910 deplors the fact that there is no uniformity of liturgical practice in the German Synod.¹⁹ It says,

G[raebner], "Der Hauptgottesdienst der evangelisch-lutherischen Kirche," Lehre und Wehre, XXXIII (November-December 1888), 357. The letter of Walther's he quotes is dated 14 August 1885, and written to Friedrich Lochner.

¹⁵William H. T. Dau was Professor at Concordia Seminary, St. Louis, from 1905-1926. He edited The Theological Quarterly, the English Department of Homiletic Magazine, the Lutheran Witness, and with F. Bente, the Concordia Triglotta. He served as the first president of Valparaiso University from 1926-1930, once it became a Lutheran institution.

¹⁶Paul E. Kretzmann was the editor and production manager at Concordia Publishing House from 1919-1923. From 1923-1946 he was a Professor at Concordia Seminary, St. Louis, and offered an elective to the students on Christian Art and Architecture in which he included various liturgical matters as well as the Common Service.

¹⁷August L. Graebner was Professor at Concordia Seminary, St. Louis, from 1887-1904. He edited The Theological Quarterly from 1897 to 1904 and Der Lutheraner for a number of years before 1897.

¹⁸H. W. Bartels was pastor of St. John's Lutheran Church on Morganford and Chippewa in St. Louis for 50 years from 1876-1926.

¹⁹H. W. Bartels "Uniformity of Liturgy for our English

Since our Synod has not supplied a satisfactory liturgy for our English services, each congregation with its pastor, in introducing English services, is forced to cast about for some suitable order of service.²⁰

It further appeals for the use of the Common Service among member congregations of the Missouri Synod, and describes this service as an order that contains the old Lutheran forms as they were used in the sixteenth century.²¹ The lack of interest in the Common Service can be noted among the pastors of the German Synod. No notice was found in issues of Lehre und Wehre, Der Lutheraner, or Magazin fuer Evangelisch-Lutherisches Homiletik und Pastoraltheologie²² concerning the appearance and use of the Common Service by the English Synod in 1892. It is only with the appearance of the publication The Common Service with Music in 1906 that one of the German Synod periodicals for the first time took note of the liturgical work in the English Synod, and then without comment.²³ Under the title "Unser Kirchengesangbuch" the August 1908 issue of Lehre und Wehre made no

Church," Theological Quarterly, XIV (October 1910), 193.

²⁰ Ibid., XIV, 197.

²¹ Ibid.

²² Hereafter this periodical will be called Homiletic Magazine.

²³ "Literatur," Lehre und Wehre, LIII (May 1907), 230.

mention of any liturgical matters in the German hymnal. The concern was only with hymns, texts, melodies, revisions, and poets.²⁴ With the appearance of the Evangelical Lutheran Hymn-Book, 1912, Homiletic Magazine briefly notes its publication under "Literatur."²⁵ Der Lutheraner takes note of the 1912 hymnal, but makes no comment on the fact that the order of service is different from that of the German Synod.²⁶ Lehre und Wehre also notes its appearance, but makes no mention of a liturgical portion in the hymnal.²⁷ Later articles in Der Lutheraner do discuss various hymnal editions, but they express only hymnological concerns. Since there was no notice taken by the periodicals of the German Synod of the 1892 hymnal and little notice of the 1912 hymnal with little or no interest in the liturgical sections of the English hymnal, we can only conclude that in the main the German Synod did not share the English District's interest in the Common Service.

The English District's interest in liturgical matters can be seen from articles written by its pastors in various

²⁴A. Crull, et al, "Unser Kirchengesangbuch," Lehre und Wehre, LIV (August 1908), 355-363.

²⁵G. M., "Literatur," Magazin fuer Evangelisch-Lutherisches Homiletik und Pastoraltheologie, XXXVI (June 1912), 192.

²⁶"Neue Drucksachen," Der Lutheraner, LXVIII (May 14, 1912), 159.

²⁷"Literatur," Lehre und Wehre, LVIII (May 1912), 218.

journals. The Theological Quarterly published an article in 1912 which hailed the appearance of the 1912 hymnal and which very carefully checks the liturgical section. It says, "This book retains all the liturgical forms . . . that were found in the old book. There is no change here, whatsoever."²⁸ In Dau's extended review of the Liturgy and Agenda, he stressed that through her liturgies, the Lutheran Church has offered evidence of her apostolic and ecumenical character.²⁹ He then listed the aims that guided the preparation of this book. They are threefold: (a) Not to offend against sound liturgical principles of the Christian Church; (b) To give an unmistakably Lutheran stamp to the liturgies; (c) To overlook no occasion in the life of the Lutheran Church that would call for liturgical action.³⁰ Finally, he chided the Missouri Synod for departing from the forms laid down by its own liturgical writer in this country, Friedrich Lochner, by not fostering liturgical chant.³¹

²⁸"Our New English Hymn-Book," Theological Quarterly, XVI (July 1912), 156. Supra, p. 24.

²⁹[William H. T.] D[au], "Book Review of Liturgy and Agenda," Theological Quarterly, XXI (October 1917), 232.

³⁰Ibid., XXI, 233.

³¹Ibid., XXI, 235.

Again in 1917 another extensive article was published concerning the Common Service, this time in Homiletic Magazine. This article sought to show that the Common Service offers continuity with the early Church. It says,

The Order of Service which we presently have by and large in the Lutheran Church is then again that of the old Church, since many of the prayers, collects, and prefaces go back to the second century.³²

The article probably was written to counteract the reaction to the Common Service of many Lutherans who express the opinion that the common order is too "Catholic." The following year, the same journal published an article by Charles Abbetmeyer in which he lists four reasons for the excellence of the Common Service: (a) It has a wealth of resources; (b) The movement of its parts is cumulative; (c) Its cadence is rhythmical, and (d) Its diction is biblically chaste.³³ He encourages pastors to study the Common Service, and says, "A little study . . . will convince the minister how incomparably superior is the accumulated experience of the Church to the efforts of any individual to attain an effective service."³⁴ The expressions

³²P[aul] E. Kretzmann, "Das Liturgische Erbe der Reformation," Magazin fuer Evangelisch-Lutherisches Homiletik und Pastoraltheologie, XLI (November-December 1917), 526.

³³C[harles] Abbetmeyer, "Some External of Worship," Magazin fuer Evangelisch-Lutherisches Homiletik und Pastoraltheologie, XLII (January 1918), 44.

³⁴Ibid.

of praise and encouragement for the Common Service were voiced by some very influential pastors of the Missouri Synod, most of whom were from the English District. One cannot help but feel that these strong voices went largely unheard by a great if not growing number of pastors who were disinterested in liturgical matters. An editor of the American Lutheran wrote in 1919,

There are . . . still quite a number of congregations using a hybrid, home-made English service. . . . Our hymnal provides the order for both morning and evening service, thus obviating any excuse for lack of uniformity.³⁵

A growing lack of interest in the Common Service on the part of pastors in the Missouri Synod can be inferred from the significantly fewer articles responding to the Common Service appearing in Lutheran periodicals after 1920. Ludwig Fuerbringer³⁶ wrote in 1922,

on account of the great diversity of the order of worship in our English services--a very deplorable situation--a uniform order of service cannot be outlined [for the quadricentennial celebration of the Reformation].³⁷

³⁵"The Order of Service," American Lutheran, II (September 1919), 101.

³⁶Ludwig E. Fuerbringer was President at Concordia Seminary in St. Louis from 1931 to 1943. He edited Der Lutheraner for 46 years from 1901 to 1947. The Theological Monthly and Statistical Yearbook were also edited for a time by him. One of his professors was A. Crull. As a part of his lectures in practical theology at Concordia Seminary he used his Leitfaden der Liturgik.

³⁷[Ludwig E.] F[uerbringer], "Die Liturgische Feier des Synodaljubilaeus," Magazin fuer Evangelisch-Lutherisches Homiletik und Pastoraltheologie, XLVI (April 1922), 118.

J. F. Ohl complains in 1924 that the pastors are taking liberties with the Common Service to shorten it, and they explain their actions with the excuse that the closing part is too long.³⁸ These two complaints of Fuerbringer and Ohl might well reflect a wide lack of interest by pastors of the Missouri Synod in this common order. This lack of interest is further reflected by the fact that though the 1930 hymnal offered a revision of the Common Service, there was no notice given in the periodicals explaining or even mentioning the revision.

In 1933 material is once again published which is relevant to the Common Service. In that year the Liturgical Society of St. James was launched by Carl Bergen³⁹ and Berthold von Schenk.⁴⁰ The first issue of the journal of

³⁸J. F. Ohl, "The Scriptural and Devotional Character of our Common Service," American Lutheran, VII (November 1924), 151.

³⁹Carl Bergen was a longtime missionary of the English District. For 20 years he was pastor of St. John the Baptist in Hoboken, New Jersey. He co-founded the Society of St. James and remained very active in its activities. He is one of the Missouri Synod's foremost authorities on Gregorian Chant. In the 1960's Concordia Publishing House published his Gregorian Setting of the Common Service.

⁴⁰Berthold von Schenk is noted for his work in Liturgics and Christian Education. He is the author of numerous periodicals and several books. His best known books are The Presence, Lebendige Gemeinde, and Lively Stones. Together with the Rev. Carl Bergen, he founded the Society of St. James.

this society was published in the same year. Arthur Carl Piepkorn⁴¹ traced the Lutheran liturgical practices in the two Saxonies and adjacent territories from 1522 to the close of the Reformation in that first issue.⁴² In two successive volumes of this journal, Adolph Wismar⁴³ traced the components of the Common Service from Apostolic to pre-Reformation usages, and tied the individual parts of the Common Service with their antecedents.⁴⁴ The work of the Society of St. James and those connected with it represented a few strong voices which sought to make the treasures which the Missouri Synod possessed in its historic

⁴¹ Arthur Carl Piepkorn is graduate Professor of Systematic Theology at Concordia Seminary, St. Louis, Missouri. He has been on the editorial staff of Concordia Theological Monthly since 1953. His numerous publications include What the Symbolical Books of the Lutheran Church have to Say about Worship and the Sacraments. He has been actively engaged in encouraging liturgical renewal in The Lutheran Church--Missouri Synod, and is one of the most noted authorities on worship practices in the Missouri Synod. He is an active participant in theological conversations with the Roman Catholic Church as a representative of the Missouri Synod.

⁴² Arthur Carl Piepkorn, "Lutheran Rubrics of the 16th Century," Pro Ecclesia Lutherana, I (1933), 67-89.

⁴³ Adolph Wismar is a former pastor of St. Matthew Lutheran Church in New York City, which is reputedly the oldest Lutheran congregation in the United States. He was active in the Society of St. James and wrote articles for its journal, Pro Ecclesia Lutherana. In later years he taught at Valparaiso University, Valparaiso, Indiana, and helped establish the Liturgical Institute there.

⁴⁴ A[dolph] Wismar, "The Common Service: Its Origin and Development," Pro Ecclesia Lutherana, II (1934), 11-42.

liturgies more widely known among the pastors of Synod, but once again these important voices went largely unheard.

In 1934 a significantly entitled article appears by William Arndt⁴⁵ which poses the same question as the title asks, "Do We Need a New Liturgy?" Arndt answers by saying that the Church would be served best if it had a temperate liturgical practice which was neither ultrainformal nor ultralitururgical with progress not limited to only a few congregations.⁴⁶ The fact that this question needed to be asked indicates that pastors in the Missouri Synod had not been won over to an appreciation for the Common Service in spite of the many influential voices which spoke on its behalf, and in spite of its own testimony that it represented a distillation of the best orders of service in use by Reformation and post-Reformation Lutheran Christians. Theodore Graebner's essay, "Our Liturgical Chaos,"⁴⁷ calls

⁴⁵ William Arndt was professor of exegetical theology at Concordia Seminary, St. Louis, Missouri, from 1921 to 1956. He edited the Homiletic Magazine, the Theological Monthly, and Concordia Theological Monthly. He also served as co-author of A Greek-English Lexicon of the New Testament.

⁴⁶ W[illiam] Arndt, "Do We Need a New Liturgy?," Concordia Theological Monthly, V (February 1934), 108.

⁴⁷ Theodore Graebner, The Problem of Lutheran Union and Other Essays (St. Louis: Concordia Publishing House, 1935), pp. 135-166.

further attention to the liturgical problem. No articles were found in Lutheran periodicals of the Missouri Synod which repudiated the principles and structure upon which the Common Service was built, but the disproportionately small number of articles reacting to the Common Service after 1920,⁴⁸ the complaints of the pastors about the misuse of the Common Service, and the growing polarization of liturgical attitudes in the Missouri Synod all evidence a growing lack of interest in not only the Common Service but in liturgical practice itself during the latter part of this period among the pastors of the Missouri Synod. Furthermore, one can infer from the different ways in which the Common Service became an official service of both the English and German Synods⁴⁹ that the concern for a full, historic Lutheran service was greater among the pastors of the English District and its antecedent body, than among pastors of the other District of the Missouri Synod.

Finally, no published sermon or devotional material was found which expressly used the Common Service as a basis. This serves to further document the conclusion that the Common Service did not occupy a central position in the

⁴⁸The reports of the Intersynodical Committee on Hymnology and Liturgics in the Lutheran Witness discuss hymnological concerns exclusively. These reports appeared in the following issues: January 16, 1934; March 27, 1934; November 5, 1935; October 20, 1936; and November 9, 1937.

⁴⁹Supra, pp. 12-13, 18-19.

thought and life of a large majority of pastors in the Missouri Synod during the years 1912-1941. Two books by Frederick R. Webber should be mentioned in this connection. They were published in 1936 and 1938 respectively. They are The Service Known as Holy Communion and Studies in the Liturgy.

The wish that H. M. Muehlenberg expressed to Dr. Enox in 1783 that "All the Evangelical Lutheran Congregations in the North American States [be] united with one another [and] all use the same order of service, the same hymn book" is still a wish far from being fulfilled.⁵⁰ Whether that wish should ever be realized is the subject of much discussion, and could provide a subject for profitable investigation.

There was a time, however, in the history of American Lutheranism in which Muehlenberg's wish seemed a very real possibility. From 1914 on, the Missouri Synod joined the other major Lutheran synods in the United States in adopting a common order as its official order of service in the English language. This study has shown that this common order of service in the English language. This study has shown that this common order was not completely accepted nor universally used by member congregations of the Missouri

⁵⁰ A. Spaeth, "History of the Liturgical Development of the Ministerium of Pennsylvania," Lutheran Church Review, XVII (January 1898), 95. The letter quoted is dated November 5, 1783.

Synod, but the Common Service nevertheless has become the "property of all English speaking Lutherans" as the Church Book claims for itself;⁵¹ and a majority but by no means all of the congregations of the Missouri Synod gradually adopted it as a normative form for Sunday worship (most likely because of its availability) in spite of a general disinterest of the clergy of the Missouri Synod in the Common Service.

With the publication of The Lutheran Hymnal in 1941, the Missouri Synod chose to adopt an order of service which does not call itself the Common Service but which has the basic structure of this common order with alterations.⁵² That 1941 order of service has been the official order of service for practically all Lutherans of North America who are not committed to the use of the Common Service of 1888. In addition to the Missouri Synod member congregations of the Joint Synod of Wisconsin and other States, and the Slovak Evangelical Lutheran Church of America are included in this group.

⁵¹"The Church Book With Music," The Lutheran Church Review, XII (April 1893), 197.

⁵²The task of releasing this new edition of the hymnal was given to the Intersynodical Committee on Hymnology and Liturgics. After carefully considering all suggestions, the committee submitted the manuscript of the new hymnal edition to Concordia Publishing House. It was subsequently published and used by the member synods of the Synodical Conference without receiving approval by a Synodical Convention (William G. Polack, "The Lutheran Hymnal," The Lutheran Witness, LX [May 27, 1941], 188.)

APPENDIX A

THE ORDER OF HOLY COMMUNION FROM AUSZUG AUS DER
KIRCHEN-AGENDE FUER EVANGELISCH-LUTHERISCHE
GEMEINDEN UNGEAENDERTER AUGSBURGISCHER
CONFESSION

The Hymn "Kyrie, God Father in Heaven Above"
The Gloria in excelsis in hymn form
The Greeting
The Seasonal Antiphons
The Collect
The Epistle
The Chief Hymn
The Gospel
The Sermon
The General Confession and Absolution
The General Prayer
The Lord's Prayer
The Benediction
The Offertory ("Create in me,")
The Preface
The Proper Prefaces
The Sanctus
The Lord's Prayer with doxology by congregation
The Words of Institution
The Agnus Dei in hymn form
The Distribution (the formula includes "true body" and
"true blood")

The Antiphons
The Collect
The Benediction

APPENDIX B

THE ORDER OF HOLY COMMUNION FROM THE 1870 GERMAN AGENDA
OF THE EVANGELICAL LUTHERAN JOINT SYNOD
OF OHIO AND OTHER STATES

The Entrance Hymn
The Invocation
The Gloria Patri
The Confession of Sins
The Kyrie
The Absolution
The Glorification in Excelsis in hymn form
A Hymn ("All Glory be to God on High," etc.)
The Entrance Sentence
The Greeting with Response
The Collect
The Epistle with Responses "Lord, sanctify us in Thy Truth"
"Thy Word is Truth"
The Gradual with Alleluia
The Gospel with Responses "Praise be to Thee, O Christ!"
"Glory be to Thee, O Lord!"
The Apostolic Creed with three-fold Amen
The Chief Hymn
The Sermon
The General Prayer
The Lord's Prayer
A Hymn
The Preface
The Proper Preface
The Sanctus
The Admonition
The Eucharistic Prayer with three-fold Amen
The Agnus Dei
The Pax
The Distribution (formula includes "true body" and "true blood")
The Nunc Dimittis
The Thanksgiving with three-fold Alleluia
The Thanksgiving Collect
The Sentence of Praise with three-fold Amen
The Benediction

APPENDIX C

THE ORDER OF HOLY COMMUNION FROM THE AGENDA

COMPILED BY GUSTAV SCHUBRING

A Hymn

The Trinitarian Invocation

The Adjutorium ("Our help," etc.) with Response

The Invitatory

The Confession of Sins with Absolution

The Introit

The Gloria Patri

The Kyrie

The Gloria in Excelsis

The Greeting

The Collect

The Epistle with Gradual and Alleluia

The Hymn

The Gospel

The Creed (either Apostolic or Nicene, or in hymn form)

A Hymn

The Sermon

The Votum

The Intercessory Prayers

The Offertory ("Create in me")

The Preface

The Proper Preface

The Sanctus

The Lord's Prayer without doxological conclusion

The Words of Institution

The Agnus Dei

The Distribution with hymns

The Greeting

The Thanksgiving Versicle with Response

The Thanksgiving Collect

The Benedicamus

The Benediction

A Hymn

APPENDIX D

THE ORDER OF HOLY COMMUNION FROM THE AGENDA
OF THE BUFFALO SYNOD, 1888

- The Hymn ("Komm Heiliger Geist," "Herr Jesu Christ, dich zu uns wend," or similar types)
- The Kyrie or seasonal hymns for the various seasons
- The Gloria in Excelsis, permissible in Hymn form
- The Greeting with Response
- The Versicle with Response
- The Collect
- The Epistle
- The Chief Hymn
- The Greeting with Response
- The Gospel with "Praise be to Thee, O Lord" before the reading
- The Nicene Creed or Apostolic Creed, permissible also in Hymn form
- The Sermon, includes blessing, prayer, text, sermon, Lord's Prayer, announcements, votum
- The Exhortation
- The Confession
- The Absolution
- The Retention
- The General Prayer with Intercessory Prayers
- The "Create in Me" in Hymn form
- The Preface
- The Proper Preface
- The Sanctus
- The Exhortation for Communion
- The Lord's Prayer
- The Consecration
- The Distribution (during which time the Agnus Dei and other hymns are to be sung)
- The Greeting with Response
- The Thanksgiving with Response
- The Thanksgiving Collect
- The Aaronic Benediction
- The Closing Hymn

APPENDIX E

THE ORDER OF HOLY COMMUNION FROM THE
AGENDA OF WILHELM LOEHE

- A Hymn of Invocation to the Holy Spirit
- The Adjutorium ("Our help," etc.) with Response
- The Invitatory
- The Confession of Sins
- The Absolution
- The Introit with Gloria Patri
- The Kyrie
- The Gloria in Excelsis
- The Greeting
- The Collect
- The Epistle with Gradual or Hymn and Alleluia
- The Greeting
- The Gospel with responses "Praise be to Thee, O Lord" and "Alleluia"
- The Nicene Creed
- The Sermon
- The Intercessory Prayers
- The Votum
- The Offertory ("Create in me," etc.)
- The General Prayer
- The Preface
- The Proper Preface
- The Sanctus
- The Words of Institution
- The Agnus Dei
- The Lord's Prayer
- The Pax
- The Distribution (formula includes "true body" and "true blood" and "shed for you and for many")
- Hymns to be sung during the Distribution
- The Nunc Dimittis
- The Greeting
- The Collect
- The Greeting
- The Benedicamus
- The Benediction

APPENDIX F

THE ORDER OF HOLY COMMUNION FROM THE CHURCH BOOK,
1868 OF THE GENERAL COUNCIL OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA

- The Invocation
- The Invitatory
- The Adjutorium ("Our help," etc.)
- The Confession of Sins with Absolution
- The Introit
- The Gloria Patri
- The Kyrie
- The Gloria in Excelsis
- The Greeting
- The Collect
- The Epistle with Halleljah or Sentence
- The Gospel with Responses "Glory be to Thee, O Lord" and
"Praise be to Thee, O Christ"

- The Nicene Creed
- The Hymn
- The Sermon
- The Votum
- The Offertory ("Create in me," etc.)
- The General Prayer
- A Hymn
- The Preface
- The Proper Preface
- The Sanctus
- The Exhortation
- The Lord's Prayer
- The Words of Institution
- The Agnus Dei
- The Distribution (formula does not include "true" with "body"
or "blood" and includes "shed for you and
for many")

- The Pax
- The Nunc Dimittis
- The Thanksgiving
- The Sentence of Praise
- The Benediction

APPENDIX G

THE ORDER OF HOLY COMMUNION FROM THE SELECTION OF FORMS

PUBLISHED BY THE EVANGELICAL LUTHERAN JOINT SYNOD

OF OHIO IN 1870

- The Lord is in His holy temple: let all the earth keep
silence before Him
- The Gloria Patri
The Admonition and Confession of Sins
The Trinitarian Kyrie
The Absolution with a sentence of praise
The Gloria in Excelsis
The Greeting
The Collect
The Epistle with the response "Sanctify us, O Lord, through
Thy Truth, Thy Word is Truth"
The Gospel with response "Praise be to Thee, O Christ"
The Apostle's Creed
The Hymn
The Sermon Prayer
The Sermon
The Lord's Prayer
A Hymn
The Preface
The Sanctus
The Exhortation
The Consecration
The Lord's Prayer
The Words of Distribution with a prayer
The Agnus Dei
The Distribution (formula includes "true body" and "true
blood" and "shed for you and for many")
The Nunc Dimittis
The Thanksgiving
The Thanksgiving Collect
The Sentence of Praise
The Benediction

APPENDIX H

THE ORDER OF HOLY COMMUNION FROM THE EVANGELICAL LUTHERAN
HYMNAL PUBLISHED BY THE EVANGELICAL LUTHERAN JOINT
SYNOD OF OHIO AND OTHER STATES IN 1880

- The Invocation
- The Gloria Patri
- The Admonition
- The Confession of Sins
- The Trinitarian Kyrie
- The Absolution
- The Benedicite Anima Mea
- The Greeting
- The Epistle with response "Sanctify us, O Lord, through Thy
Truth, Thy Word is Truth"
- The Gospel with response "Praise be to Thee, O Christ"
- The Collection (optional)
- The Apostolic Creed
- The Hymn
- The Apostolic Greeting
- The Sermon
- The General Prayer
- The Lord's Prayer
- A Hymn
- The Preface
- The Sanctus
- The Exhortation
- The Consecration including a Eucharistic Prayer, Lord's
Prayer and Words of Institution
- The Agnus Dei
- The Distribution (formula includes "true body" and "true
blood" and "shed for you and for many")
- The Nunc Dimittis
- The Thanksgiving
- The Thanksgiving Collect
- The Sentence of Praise
- The Benediction

APPENDIX I

THE ORDERS OF HOLY COMMUNION FROM THE
EVANGELICAL LUTHERAN HYMN BOOK, 1889
 AND THE COMMON SERVICE, 1888 COMPARED

Evangelical Lutheran Hymn Book
 1889 (in caption form)

Common Service, 1888

A Hymn	A Hymn
The Introit	The Invitatory
The Gloria Patri or Gloria in Excelsis	The Adjutorium ("Our help")
The Greeting	The Confession of Sins
The Collect	The Absolution
The Epistle with Hallelujah and verse	The Introit and Gloria Patri
The Gospel with response "Glory be to Thee, O Lord"	The Kyrie
The Nicene Creed	The Gloria in Excelsis
The Hymn	The Greeting
The Sermon	The Collect
The Confession and Absolution	The Epistle with response "Hallelujah" or Sentence for the Season
The General and Intercessory Prayers	The Gospel with responses "Glory be to Thee, O Lord" and "Praise be to Thee, O Christ"
The Offertory ("Create in me")	The Nicene Creed
The Preface	A Hymn
The Proper Preface	The Sermon
The Sanctus	The Votum
The Consecration	The Offertory (I. "The Sacrifices of God" II. "Create in me")
The Agnus Dei	The General and Intercessory Prayers
The Distribution	A Hymn
The Thanksgiving	The Preface
The Thanksgiving Collect	The Proper Preface
The Nunc Dimittis	The Sanctus
The Benediction	The Exhortation
The Doxology	The Words of Institution
Silent Prayer	The Lord's Prayer (provides no congregational response except for "Amen")
	The Pax
	The Agnus Dei
	The Distribution (formula does not include "true")
	The Thanksgiving
	The Thanksgiving
	The Benediction

APPENDIX J

THE ORDERS OF HOLY COMMUNION FROM THE
EVANGELICAL LUTHERAN HYMN BOOK, 1895
 AND THE COMMON SERVICE, 1888 COMPARED

Evangelical Lutheran Hymn Book
 1895

Common Service
 1888

A Hymn of *Invocation of the Holy Ghost	A Hymn
The Invitatory	The Invitatory
The Adjutorium ("Our help")	The Adjutorium ("Our help")
The Confession of Sins	The Confession of Sins
The Absolution	The Absolution
The Introit with Gloria Patri	The Introit with Gloria Patri
The Kyrie	The Kyrie
The Gloria in Excelsis	The Gloria in Excelsis
The Greeting	The Greeting
The Collect	The Collect
The Epistle with response "Hallelujah" or Sentence for the Season	The Epistle with response "Hallelujah" or Sentence for the Season
The Gospel with responses "Glory be to Thee, O Lord" and "Praise be to Thee, O Christ"	The Gospel with responses "Glory be to Thee, O Lord" and "Praise be to Thee, O Christ"
The Nicene Creed	The Nicene Creed
A Hymn	A Hymn
The Sermon	The Sermon
The Votum	The Votum
The Offertory (I. "The Sacrifices of God" II. "Create in me")	The Offertory (I. "The Sacrifices of God" II. "Create in me")
The General and Intercessory Prayers	The General and Intercessory Prayers
The Lord's Prayer (congregation participating)	The Lord's Prayer (congregation participating)
A Hymn	A Hymn
The Preface	The Preface
The Proper Preface	The Proper Preface
The Sanctus	The Sanctus
The Exhortation	The Exhortation
*The Lord's Prayer (congregation not participating)	The Words of Institution (includes "and for many")
	The Lord's Prayer (congregation not participating)
	The Pax

*denotes additions or transpositions which are variations from the Common Service.

Evangelical Lutheran Hymn Book
1895

Common Service
1888

*The Words of Institution (includes "and for many")	The Agnus Dei
The Pax	The Distribution (formula does not include "true")
The Agnus Dei	The Thanksgiving
The Distribution (formula includes *"true" but not "and for many")	The Thanksgiving Collect
*The Nunc Dimittis	The Benediction
The Thanksgiving	
The Thanksgiving Collect	
*The Benedicamus	
The Benediction	

*denotes additions or transpositions which are variations
from the Common Service.

APPENDIX K

THE ORDER OF HOLY COMMUNION FROM THE
HYMNAL FOR EVANGELICAL LUTHERAN MISSIONS
PUBLISHED BY THE MISSOURI SYNOD IN 1905

- The Preface
- The Sanctus
- The Lord's Prayer with congregation responding in
doxological conclusion
- The Words of Institution
- The Hymn "O Christ, Thou Lamb of God"
- The Distribution (formula includes "true body" and "true blood")
- The Versicle "As often as ye eat," with response
- The Thanksgiving Collect "We give thanks to Thee"
- The Benediction

APPENDIX L

THE ORDER OF HOLY COMMUNION FROM THE

EVANGELICAL LUTHERAN HYMN BOOK

PUBLISHED BY THE MISSOURI SYNOD IN 1912

- A Hymn of Invocation of the Holy Ghost
The Invocation
The Invitatory
The Adjutorium ("Our help")
The Confession of Sins
The Absolution
The Introit with Gloria Patri
The Kyrie
The Gloria in Excelsis
The Greeting
The Collect
The Epistle with response "Hallelujah" or Sentence for the
Season
The Gospel with responses "Glory be to Thee, O Lord" and
"Praise be to Thee, O Christ"
The Nicene Creed
A Hymn
The Sermon with Votum
The Offertory ("The Sacrifices of God" II. "Create in me")
The General and Intercessory Prayers
The Lord's Prayer (congregation participating)
The Hymn
The Preface
The Proper Preface
The Sanctus
The Exhortation
*The Lord's Prayer (congregation participates in
doxological conclusion)
The Words of Distribution (includes "and for many")
The Pax
The Agnus Dei
The Distribution (formula includes "true body" and "true blood")
The Nunc Dimittis
The Thanksgiving ("O give thanks")
The Thanksgiving Collect ("We give thanks to Thee")
The Greeting
The Benedicamus
The Benediction

*denotes the only alteration from the 1895 edition

APPENDIX M

THE ORDER OF HOLY COMMUNION FROM THE DEDICATION
OF TRINITY CHURCH IN ST. LOUIS IN 1842

Hymn "Kyrie, Gott Vater in Ewigkeit"
The Gloria in Excelsis
Hymn "Allein Gott in der Hoeh sei Ehr"
The Preface
The Lesson
Hymn
The Second Lesson
The Creed Hymn "Wir Glauben all'an einen Gott, Schoepfer"
The Sermon
Hymn "Nun bitten wir den Heiligen Geist"
Anthem
The Confessional Address
The Offertory Hymn "Schaff in mir"
The Words of Institution
The Distribution
The Communion Hymn "Schmuecke dich, o liebe Seele"
The Collects
The Benediction
The Baptism
Hymn "Nun danket alle Gott"

APPENDIX N

THE ORDER OF HOLY COMMUNION FROM
DER HAUPTGOTTESDIENST BY FRIEDRICH LOCHNER,

PUBLISHED IN 1895

Introit with Gloria Patri
Kyrie
Gloria in Excelsis
The Greeting
The Versicle with Alleluia
The Collect
The Epistle
The Gradual
The Greeting
The Gospel
The Creed
The Sermon
The Votum
The Offertory ("Herr, tue wohl," etc.)
The Preface
The Sanctus
The Admonition
The Consecration
The Lord's Prayer with Verba
The Agnus Dei
The Pax
The Distribution
The Thanksgiving
The Benedicamus
The Benediction

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