

WISCONSIN LUTHERAN SEMINARY



The Missouri Synod Influence on Wisconsin Synod Worship in the Era of the Synodical Conference

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Worship is a key activity of the Christian. Worship is the lifestyle of the congregation. It is where congregants are fed with the means of grace. It is where honor and glory to the one true God and Lord is offered corporately. It is where encouragement and mutual building up takes place. Worship is often a confessional statement. Worship has also been one of the most debated topics of the Lutheran church since the Reformation. This is no less true of Lutheranism in America. From the time of the *Formula Missae* Lutheran liturgical worship has had its defenders and from the time of the radical reformers it has had its opponents. The Wisconsin Synod's liturgical practices have changed over time. Just how liturgical they are has depended on time, place, and influence. The Missouri Synod was one of those influences. The Missouri Synod influence on Wisconsin Synod worship was one that lent a more standard and higher liturgical worship.

I.

The liturgical worship of the Lutheran church in America finds its roots in the work of the "father of American Lutheranism," Henry Melchior Muhlenberg. Despite the influences of Pietism which Muhlenberg picked up from the University of Halle, he felt it was important to the life of the Lutheran church in America to develop an appropriate agenda for worship. Even while he undertook the task of organizing the first American synod he worked with pastors Brunnholz and Handschuh to produce the first American Lutheran liturgy. Just six years after his arrival in the colony of Pennsylvania Muhlenberg's agenda was adopted at the first convention of the Pennsylvania Ministerium on August 15, 1748. Though it was never printed, it was circulated in manuscript form and was the only officially authorized agenda of the Pennsylvania Ministerium for 40 years.

Muhlenberg developed his agenda from very few sources. He informed authorities in Halle of his use of an adaptation of the Antwerp Agenda produced by the Lutherans in Holland in the second half of the 16th century. This was the only agenda readily available to Muhlenberg in Pennsylvania and thus it

served as a major source document for the development of his groundbreaking American liturgy. The adaptation was originally developed for the Savoy Church in London. Besides this Savoy agenda the only significant sources for the development of the first American Lutheran agenda were the memories of Muhlenberg and Brunnholz. They reconstructed portions of European agendas from memory in order to adapt them to the agenda.

The Pennsylvania Ministerium required a uniform adherence to an agenda. Therefore they determined that its member clergy would pledge to use Muhlenberg's agenda. They would use the agenda without introducing any new rites for the sake of good order. All new candidates for ordination also made this pledge as a condition of their ordination in the Ministerium. These conditions were an important starting point for liturgical worship in the Lutheran church bodies of America. Luther Reed wrote, "Thus the first synod in America at its first meeting pledged its pastors and congregations to a form of the historic Lutheran liturgy, as its first constitution thirty years later accepted the church's historic Confessions."¹

Muhlenberg's agenda was a very comprehensive agenda. It followed this order for a normal

Sunday service:

- Hymn
- Confession of Sins – this included the Exhortation, Confession, and Kyrie
- Gloria in Excelsis – in a metrical form
- Collect
- Epistle
- Hymn
- Gospel
- Nicene Creed
- Hymn
- Sermon
- General Prayer

¹ Luther D. Reed, *The Lutheran Liturgy: a study of the Common Service of the Lutheran church in America* (Philadelphia: Muhlenberg Press, 1947), 166.

Announcements
Votum
Hymn
Salutation, responses, and closing collect
Aaronic benediction and invocation²

Muhlenberg's contributions to liturgical worship continued throughout his life. In addition to the agenda adopted in 1748 he played a part in developing a more comprehensive hymnal of 1786. In addition to selecting hymns he wrote the preface for that hymnal. Muhlenberg's views on liturgical importance continued to provide a positive beginning to Lutheran worship in America.

Muhlenberg's agenda was also an important influence on the Wisconsin Synod. It was a Pennsylvania agenda that was used in many congregations of the Wisconsin Synod in the early years of its existence. The agenda included with this hymnal was an agenda which was a revision of Muhlenberg's agenda. Despite his influential contributions to American liturgical worship, however, Muhlenberg's work would not remain unchallenged. Revivalism, pietism, and liberalism sought to erode the strong start Muhlenberg gave to the Pennsylvania Ministerium.

The arrival of Samuel Simon Schmucker on the Lutheran scene in the United States was beneficial neither for confessionalism nor for liturgical worship. S.S. Schmucker was an "American Lutheran." He sought to make Lutheranism more appealing to the American people by introducing a theology of compromise and weakness. His work on the *Definite Synodical Platform* was proof that he did not appreciate confessionalism or faithfulness to sound doctrine and practice. His views, also held by his chief associates Benjamin Kurtz and Samuel Sprecher, extended also to the liturgy.

² *Ibid.* 167

Schmucker and his cohorts subscribed to the methods of the revivalism that were practiced by Methodists and other Protestant church bodies in America in the middle of the nineteenth century. He saw the historical liturgical worship that Muhlenberg had retained as a detriment to American Lutheranism. He saw it as an obstacle to realizing his desire to make Lutheranism more appealing to Americans. The liberal theological views Schmucker advocated were the root of his desires to undo liturgical worship in America. He sought this because of the strong doctrinal teaching and proclamation inherent in an historical liturgical rite which he found unappealing.

Although the majority of the North American Lutheran church bodies rejected the measures of *The Definite Synodical Platform* Schmucker's views on liturgical worship continued to proliferate in America. Lutheran churches with weaker confessional stances and with liberal proclivities tended to adopt a liturgical view similar to Schmucker's. It was for that reason that such a view survived, and continues, to be an influential presence in the field of Lutheranism and worship in North America.

The influence of Muhlenberg was already present in the America with the arrival of both the Wisconsin Synod founders and the Missouri Synod settlers. Schmucker's influence had begun to spread in the early years of their existence. Both synods would have had to deal with those influences as they were encountered. Would liturgical worship be important for their church body? Should they incorporate revivalist practices? Should there be a common agenda used throughout the church body? These questions and others would be important to the worship practices of their respective synods whether they addressed them head on or not.

The Wisconsin Synod, however, also brought its own liturgical views, too. These liturgical views are rooted in the origins of the Synod's membership and leaders. The effect of outside influences is only apparent when we know the characteristics derived from the roots of the Wisconsin Synod.

II.

One important factor to consider in looking at the liturgical roots of the Wisconsin Synod is the characteristics and principles introduced by the leaders in the synod. The Wisconsin Synod began as a collection of churches with varying backgrounds. It was a collection of German immigrants in need of pastoral care and spiritual nourishment. This was different from settlements like that which comprised the infant Missouri Synod. Missouri was almost entirely one group of settlers who came over as one comprehensive group. Wisconsin Synod churches, however, were comprised of immigrants with a variety of origins and with a variety of church roots.

John Muehlhaeuser was the first president of the Wisconsin Synod. Influences from this training and ministry contribute to the early liturgical views of the Wisconsin Synod. Muehlhaeuser was a Swabian German by origin. He was born in Wuerttemberg and was originally a baker by profession. But in 1829 he sought to become a pilgrim missionary in Basel. His training by the mission society there was not the classical pastoral training of the pastors of his time. Rather his training was an accelerated program meant to prepare him to be a simple missionary with the purpose of reaching as many souls as possible. This was the great passion of Muehlhaeuser's efforts throughout his life. He was a man who cared greatly for souls in need of hearing the word.

Muehlhaeuser was a "New Lutheran." He was not strongly confessional and in fact opposed the insistence on a subscription to the confessions. This was another product of his regional origins and his training. He saw the need to care for souls of greater importance than the need to be confessional or to

quibble about denominational lines. The training he received and the liturgical influences of his upbringing were unionistic. It was something that would have been acceptable to both German Lutherans and German Reformed. The Basel Christentumsgesellschaft was strongly connected to the pietistic practices which were prevalent in Southern Germany. This led to the unionistic tendencies expressed and adhered to by Muehlhaeuser. J.P. Koehler in his book *The History of the Wisconsin Synod* commented on Muehlhaeuser's background:

“The Old-Lutheran demand of adherence to all the Lutheran symbols, which were quite unknown in the Lutheran church here, appeared to Muehlhaeuser, with his ideas of mission work among the unchurched Germans as unevangelical and legalistic, especially when coupled with the introduction of liturgical forms that were strange to his Suabian upbringing and to which as a South German he was adverse to begin with.”³

Muehlhaeuser's adversity to the Old Lutherans was further cemented as he carried out work in the New York Ministerium. Like many in the New York and Pennsylvania Ministerium, as even Muhlenberg felt, he thought of the Old Lutherans as a papistic sect. This was a view commonly held by those who had been influenced by pietism to some extent. He took his views with him as he moved on to work in Wisconsin.

Old Lutheran agendas more closely resembled the historic Lutheran liturgical rites. Many of those rites included the singing or chanting of collects. Some included the chanting of responses and the traditional songs of the liturgy. These services would have more commonly resembled the *Formula Missae* rather than the *Deutsche Messe*. Muehlhaeuser's animosity for Old Lutherans led him to dislike the “high church” worship forms that he saw as papistic. This was so true, in fact, that his original constitution for Grace congregation in downtown Milwaukee included a phrase disallowing the use of the Old Lutheran rites at Grace. He brought this attitude and spirit to the founding of the Wisconsin Synod.

³ John P. Koehler, *History of the Wisconsin Synod* (Mosinee: Protestant Conference, 1981), 72

Yet despite his adversity to the Old Lutheran agendas, he led a liturgical form of worship. The agendas that Muehlhaeuser used were less ornamented. In fact it was reported that Muehlhaeuser used a “United Lutheran and Reformed Hymnal.” The content of this hymnal was not doctrinally sound. In fact a teacher who had once sought to join the Wisconsin Synod Ministerium withdrew his intention when he found out that Muehlhaeuser used that hymnal. He withdrew his interest because of the questionable content and the mutilation of traditional Lutheran church music.⁴ So while Muehlhaeuser followed an agenda, it was not identifiable as a production of strict adherence to the historical Lutheran forms of worship.

It appears that in addition to the use of doctrinally suspect liturgical materials, the early clergy of the Wisconsin Synod cared little about the church music at all. Moreover, Arnold O. Lehmann remarked, “There is no report that any of them even showed signs of musical abilities. They were simply satisfied with what they had, and what most had was a mixture of Lutheran and Reformed doctrines and practices in the same congregations.”⁵ It was clear that the liturgical practices of the early Wisconsin Synod reflected the doctrinal position of its founders and members, a mixture of German Lutheranism and German Reformed doctrine.

Wisconsin Synod congregations used a number of different liturgies and agendas in the early years of the Synod. The agendas used were developed by the Pennsylvania Ministerium, the New York Ministerium, European churches, the Missouri Synod, and others. Among those used were the Bollhagen hymnal, the Wollenweber hymnal, the *Unirte*, the *Kirchengesangbuch* of the Missouri Synod (though this seems to have been a more rarely used agenda), and others. Yet it remains important to remember

⁴ Letter Julius Fredrich to John Muehlhaeuser

⁵ Arnold O. Lehmann. *Wisconsin Synod Hymnals and Agendas 1850-1950*, *WELS Historical Institute Journal* 16:2, (1998): 5

that it was common to use these agendas without the inclusion of music even where it may have been provided.⁶

Many pastors with varying degrees of confessionalism expressed concerns and opinions regarding the various agendas being used. Already at this time there were those who desired a greater uniformity among congregations in the use of an agenda. Some expressed concern over false and weak doctrinal statements contained in hymns, noting Calvinistic, chiliastic, rationalistic, and pietistic teachings. The Synodical Convention of 1865 saw the issue of a German hymnal as a notable topic of discussion. Lehmann comments:

In 1865 the subject of a German hymnal was taken up in earnest. Just who was behind the movement is not clear, but it seems that Pastor Wm. Streissguth of Milwaukee, the elected vice president of the synod who was elevated to the presidency in June 1865 because of the resignation of G. Reim, was one of the promoters as can be seen from his activities in connection with the hymnal matter during the short period of his presidency.⁷

When the General Council, of which Wisconsin was initially a member, announced their intention to produce an agenda and hymnal the Wisconsin Synod voiced support. Work was discontinued on the hymnal project initially discussed in 1865 and the Wisconsin Synod started the wait for the General Council production. Pastor John Bading was selected to work with the General Council in developing the hymnal and agenda. The Wisconsin Synod would also abandon this project, however, due to the slow development of the hymnal and the changing status of fellowship in 1868 and the events in the years following.

⁶ Note: lack of suitable instrumentation to lead the congregation in singing must also be considered. However, it seems that even after the turn of the twentieth century, when instrumentation was more available, that the exclusion of much music in the service was still fairly common.

⁷ Arnold O. Lehmann "Hymnals and Agendas" : 7

The Missouri Synod's liturgical roots were much less tumultuous than those in the Wisconsin Synod. The Saxon origins of the Missouri Synod contribute to the liturgical spirit of the Missouri Synod. Saxony was a region of the German states where the historical forms of the Lutheran liturgy were more strongly prevalent. That region was still considered to be far more conservative and confessional than other areas such as the southern states of Germany.

The Missouri Synod's liturgical development also owes much to the manner in which its membership came to America. Unlike the clergy and congregational members of the Wisconsin Synod, the majority of the Missouri Synod immigrated to America together. They brought the whole settlement along with them. They brought their teachers and pastors. They brought musicians. They brought both the learned and the common. For this reason the Missouri Synod was more able to produce their own agenda. They had the church musicians, C.F.W. Walther had even studied music for a time. They had classically trained pastors. And they also had a strong desire to retain the historical liturgical rite. From the very beginning of their synod their liturgical worship could only be classified as Old Lutheran. This Old Lutheran liturgical awareness naturally flows from their confessional stance.

The Missouri Synod brought an agenda with them to the United States. This agenda was the union agenda of 1812 pushed for the work of the Prussian Union. The Missouri Synod Saxons had fled the Union and as they brought the agenda with them the leaders of the Missouri Synod recognized the need to produce a doctrinally acceptable agenda soon after their emigration from Saxony. Therefore, C.F.W. Walther began work on producing an agenda for use in the Missouri Synod. The Missouri Synod published the *Kirchengesangbuch* in 1847 which solved the problem of the questionable doctrine of the hymns. This left the matter of replacing the agenda. A committee, under Walther's direction, undertook the development of an agenda in 1854. The *Kirchen-Agende*, the first official agenda of the Missouri

Synod, was published in 1856. Fred Precht described it, “Derived from the old true Saxon agendas – evidently the Herzog Heinrich (1539) and Kursachen (1580) – as was also for that matter, the Saxon Agenda (1812) – it eschewed the pietistic and rationalistic elements of the latter and was broader in its overall contents.”⁸

As evidenced by the directions given in the *Kirchen-Agende*, the Missouri Synod placed more emphasis and importance on the musical participation of the congregation. The order the chief service, called the *Hauptgottesdienst*, follows:

Kyrie
Gloria in Excelsis
Salutation and Response
Antiphon
Collect of the Day
Epistle
Hymn
Gospel
Creed
Sermon
Confession
Absolution
General prayers and intercessions
Announcements
Lord’s Prayer
Votum
Offertory
Preface and Proper
Sanctus
Lord’s Prayer
Words of Institution
Agnus Dei
Distribution
Post-Communion Antiphon and Collect
Benediction
Hymn
Silent Lord’s Prayer⁹

⁸ Fred Precht, *Lutheran Worship: History and Practice* (St. Louis: CPH, 1993): 92.

⁹ *Ibid*, 93-95

A larger portion of the service was sung, including the traditional songs of the Western Rite (*Kyrie, Gloria, Credo, Sanctus, Agnus Dei*). The service also contained a larger amount of chanting, including the Lord's Prayer and the Words of Institution. The amount of music included in the Missouri Synod agenda was entirely unheard of in the Wisconsin Synod.

The entrance of those men associated with Wilhelm Loehe who entered into the Missouri Synod also has importance in the area of liturgical worship. When Loehe sent out his missionaries he provided them with a strong liturgical form to use in their ministry. He provided them with the *Agende fuer Christliche Gemeinden* of 1844. This was a service he prepared at length leaning on the historical agendas of the Lutheran church.

The Missouri Synod, from the very beginning, had a grasp on the historical liturgy of the Lutheran church and strongly valued it. Between the influence of Walther and Loehe, Missouri was placed on the path of a strong love for the confessional and historic liturgies of the Lutheran church. One can also see that they held a greater love for "high church" elements of the liturgy.

III.

The second half of the 1860's began a time of change in the relationships the Wisconsin Synod had with other church bodies. Throughout the early decades of the synod leaders such as John Bading, Philipp Koehler, Adolf Hoenecke and others brought a greater confessional awareness and desire to the doctrine of the Wisconsin Synod. The Missouri Synod had spoken and written against the Wisconsin Synod because of its unionistic and pietistic doctrine and practice even up to 1868. Though often the accusations leveled against Wisconsin Synod were falsely made there was some accuracy to early criticisms. One point that the Missouri Synod often brought against Wisconsin was its partnership with

heterodox organizations like the General Synod and later with the General Council (in which Wisconsin even participated in beginning the production of a hymnal).

This changed, however, in 1868 with the Racine Convention of the Wisconsin Synod. There the decision was made to dissolve fellowship with the erring General Council and the unionistic mission societies of Germany. Around that time talks between the Missouri Synod and the Wisconsin Synod produced the realization that there was doctrinal basis for the establishment of fellowship between the Synods. Finally, in 1872, the Evangelical Lutheran Synodical Conference of North America (Synodical Conference) was formed.

The establishment of fellowship served to encourage the confessional developments of the Wisconsin Synod. The close fellowship of another confessional synod fostered voices of encouragement and appropriate testing of doctrine. As the doctrinal position of the Wisconsin Synod became more confessional one might expect the worship practices of the synod to come to resemble those of other confessional synods. However, the liturgical traditions of the Wisconsin Synod were slower to change if any change was present.

Some changes were undertaken by the Wisconsin Synod. This included an effort to purge the false doctrinal content from the hymn selections. It produced a hymnal called the *Gesangbuch* in 1870. This hymnal had been edited to exclude some of the hymns with doctrinal error. It seems, however, that some hymns had escaped such doctrinal scrutiny. There is a report that Pastor Hoenecke identified an additional 100 hymns that ought to have been removed. Though this 1870 *Gesangbuch* was produced by the synod, and even printed by member George Brumder, the sale of this hymnal was minimal at best. It

got to the point that Mr. Brumder, “offered to exchange without extra cost a Wisconsin Synod hymnal for a Missouri hymnal in good condition that was one year old or less.”¹⁰

The confessional awareness of the Wisconsin Synod, especially with the encouragement of the Missouri Synod, also led them to take a closer look at the church agendas. The desire was expressed in the mid-1870's to produce a more fitting agenda. The task of producing an agenda was given to a committee but on multiple occasions the committees returned to following conventions without any work accomplished. Finally, the task was reassigned to a committee with Professor A.F. Ernst as chairman. The committee did their work for the 1876 convention. Lehmann described the results:

The order of service read as follows:

1. Congregation hymn in place of Introit.
2. “Our help is in the name of the Lord” or “Or beginning is in the name of God the Father, the Son and the Holy Spirit” as an introduction to:
3. The lesser doxology: “Glory be to the Father, and to the Son and to the Holy Spirit, as it was in the beginning, is now, and evermore form eternity to eternity.”
4. Confession of sins and Absolution.¹¹

The worship traditions of the Wisconsin Synod were clearly still present. The agenda was very Spartan in comparison to the productions of its sister synod. However, there were those present in the Wisconsin Synod who desired to change the musical condition of the synod. This was borne out in a letter to the *Gemeindeblatt* in which the opinion was expressed that musical participation would improve if more member families had a hymnal in the home. This seems to have been a minority view, however, as little more seems to have been written expressing an agreement with this opinion. Overall, it appears that the remaining decades of the 19th century, even while holding fellowship with the Missouri Synod, was a time when individual congregations continued to use whatever agenda pleased them, with little real uniformity.

¹⁰Arnold O. Lehmann “Hymnals and Agendas”: 21

¹¹ *Ibid*, 20

Meanwhile, the Missouri Synod continued to look at its agendas and periodically update them. The produced a number of editions which used the 1856 *Kirchen-Agende*. In fact six more editions were produced in 1865, 1876, 1880, 1890, and 1902. The last two appear with some of the annotated liturgical music.

The turn of the twentieth century brought about a change in the Wisconsin Synod. Leaders were coming into the foreground who held a greater concern for the music of the church. Foremost of these was Professor Doctor J.P. Koehler. In 1905, Koehler presented a paper at the synodical convention held in Manitowoc, Wisconsin about the importance of music in the church. However, rather than speaking about the liturgical rite, his paper dealt solely with the singing of hymns. This is not surprising in view of this personal impression of Victor Prange, "Koehler appreciated hymnody; I find little evidence that he cared much for the liturgy. The liturgy was catholic; hymnody is protestant."¹² As the years went on it became evident that this was not necessarily a unique position. Rather there were many who felt that rather than an emphasis on liturgy the emphasis for worship was an emphasis on preaching and hymnody. Koehler furthered his love for hymnody by establishing a chorus at the Wisconsin Synod Seminary in Thiensville, Wisconsin. He also established a mixed choir in the city of Milwaukee. Whether the Missouri Synod influenced Koehler's love of hymnody or not is hard to determine if at all possible. However, the fellowship shared between Wisconsin and Missouri clearly brought a greater awareness of good Lutheran hymnody both through their writings and in their worship services.

The turn of the twentieth century also brought the awareness of the need for English materials both in worship and in doctrinal instruction. The awareness of the need to achieve a greater use of the English language is also identified in the Synodical Reports of the Convention of 1905, the same year as

¹² Victor Prange, "Review of J.P. Koehler's 'The History of the Wisconsin Synod'," *WELS Historical Institute Journal*, 1:1, (1983): 40.

Koehler's essay on hymnody. It would continue to be a topic of discussion into the 1920's. By 1917 the Missouri Synod had produced an acceptable English agenda. This was produced in three editions published in 1917, 1921 (see appendix B), and 1936 for use in Missouri's English speaking congregations. The Missouri Synod also undertook an examination of the *Common Service* produced by a Joint Committee from the General Synod, the General Synod South, and the General Council. This service would be included in the *Evangelical Lutheran Hymn-Book* (1912) and *The Lutheran Hymnal* (1941). The Wisconsin Synod also began official work in English in 1910. It began by seeking out an acceptable hymnal already produced in English. Which hymnal, if any, was identified is unclear. Northwestern Publishing House published a short song book in 1911 which included music for 81 melodies. This came in response to the growing concern to improve the musical condition of the Wisconsin Synod.

In the November 1915 edition of the *Northwestern Lutheran* a short article announced that work on another hymnal was in progress. This article also indicated that suggestions for inclusion in the hymnal were welcome. The hymnal was finally produced in 1917 and was titled the *Book of Hymns*. This hymnal was publicized as a hymnal for use by all of the Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and other States. Pastor John Brenner is reported to have commented that the hymnal was a book that contained just as much as was needed that is it contained no embellishments or needless ornamentation. Dr. John Braun wrote concerning Brenner's comments, "Brenner considered it an advantage that it did not include psalms, collects, and other elements 'rarely, if ever, used in our services.'" ¹³ The comments included in Brenner's article in *The Northwestern Lutheran* also indicate that the condition of singing and participation in the liturgy was still in a poor state. However, the *Book of Hymns* also contained an agenda with printed music (see appendix C). One change that the publishing of this book brought about was what appears to be a lesser amount of variance in the agendas and hymnal

¹³ Dr. Mark Braun. "The Black Geneva Piety of the Wisconsin Synod: An Analysis of the Changing View of the Relationship of Doctrine and Liturgy with the WELS," *Concordia Historical Institute Quarterly*, 79:3, (2006): 185.

used. Although usage was still far from uniform 1918 reports indicated that a total of 8,500 copies of the *Book of Hymns* had been purchased for use. These were purchased in addition to a far larger number of German hymnals and a number of *Church Hymnals*.¹⁴ These appear to have remained the commonly used hymnals into the middle of the 1920's.

IV.

The Wisconsin Synod Convention of 1925 marked the beginning of efforts at a joint Synodical Conference hymnal. Inadequacies had been identified in the *Book of Hymns*. There were several options suggested in order to try and deal with the inadequacies. One suggestion was to seek a Synodical Conference hymnal. At that convention the option was not adopted. However, the idea had been presented and when the Norwegian Synod of the American Evangelical Lutheran Church asked for a joint hymnal produced in English in 1927, the Wisconsin Synod joined the effort. In the meantime, the Publishing House Committee of the Wisconsin Synod worked to produce supplemental materials to cover for the inadequacies of the *Book of Hymns*.

Earnest work on a joint Synodical Conference hymnal began in 1930. The initial committee had its first meeting in January of 1930 in Milwaukee. Professor J. Meyer and Pastor O. Hagedorn were the representative of the Wisconsin Synod. The chairman of the committee was Missouri Synod Professor W.G. Polack. The final Wisconsin Synod representatives to the joint hymnal committee were pastors Arthur Voss and William J. Schaefer.

The work of compilation started by taking hymns both from the Wisconsin Synod's *Book of Hymns* and the Missouri Synod's *Evangelical Lutheran Hymn-Book* though they would also take hymns from the Norwegian *Hymnary* as well. They sought to maintain the existing wording and content of the

¹⁴ Arnold O. Lehmann, "Hymnals and Agendas," 25.

hymns wherever possible yet they also worked under a set of principles. These principles included that the hymns had to be Christian and valuable. Translations had to be faithful to the original text and must be in fluent, idiomatic English. And the tunes had to be suited to the texts and good church music. This required the editing of some hymns. Initially where great change was needed for in a hymn the leaders of the Wisconsin Synod would publish the text of the hymn with explanations for changes. This they discontinued, choosing instead to send that information only to the pastors.

It was during the period of compilation between 1930 and 1939 that Herbert Sitz delivered an essay which expressed a view not widely expressed in the Wisconsin Synod. In June of 1936, Sitz delivered his essay entitled, "The Use and Abuse of Music in the Lutheran Service," to Minnesota District in convention. Previously, as noted, many in the Wisconsin Synod had downplayed or ignored the importance of music in the worship service. Often this was excused as being something unchangeable due to the lack of ability in local congregations. Perhaps it was due to lack of interest as well. But the lack of music also went hand in hand with the substituting of poorer music in the place of well-versed and doctrinally sound music, especially Lutheran hymnody. In fact Sitz wrote, "A consistent substitution of less important and less valuable music for these chorals, which are the acknowledged height of church music, is, in my estimation, the chief abuse of music in our Lutheran service today."¹⁵ But whatever the reasons, the deficiency and absence of quality music in the congregations were a problem in the eyes of some. One may remember the efforts of Professor Koehler to make great changes in that deficiency. However, the writing of the article shows that these were not necessarily common changes.

Sitz's article expounded the blessings of Lutheran hymnody even back to the Reformation Era. He quoted a Jesuit who had spoken of Luther's music as causing more condemnation than his preaching

¹⁵ Herbert Sitz, "The Use and Abuse of Music in the Lutheran Service," *The Northwestern Lutheran* 23 (August 30, 1936): 276.

or writing.¹⁶ What that Jesuit meant was that the music of Luther was a tool that taught the life giving gospel, a great compliment for Lutherans. He connected Lutheran church music to the use of music in the Old and New Testaments. He lauded the use of hymns as a confessional statement while simultaneously functioning as an outlet of both repentance and praise, the sorrow over sin and ecstasy of gospel joy.

Sitz's essay expresses a view of hymnody that Koehler certainly had shared. However, the second half of his essay included something that Koehler would not have shared. Sitz expressed a greater appreciation for the liturgy. The earnestness of his feelings on the liturgy may best be seen in his lament over its apathetic, if not antipathetic, treatment by members of the Wisconsin Synod. He wrote:

In our emphasis on the importance of the spoken Word, upon the sermon, it would appear that we have tended to under-emphasize the importance of the liturgy; for in most of our churches the congregation is listless and apathetic in its responses and in the liturgy in general. It would seem as though many of our people look upon the liturgy simply as a form to be gone through, and they seem conscious of but little else ^{than} that that it is rather a long time to be kept standing upon their feet; too often the marks of complete boredom are present.¹⁷

He went on to expound the great opportunities the liturgy holds for the congregant and clergy. He advocated that if pastors taught the value of the liturgy then love for it and greater participation would result. His article contained practical advice for musical selection and for the function of a choir in the worship service. This article shows that at that time, though it may not have been the majority or even a common view, there were those who held a greater appreciation for the liturgy and music of the Lutheran congregation that the Wisconsin Synod seemed to be lacking. Whether Herbert Sitz's view can be directly attributed to Missouri Synod influences or not, is not able to be determined in any definite way. However, the views he expressed were clearly found in Missouri Synod writing and practice of the time.

¹⁶ *Ibid*, 275

¹⁷ *Ibid*, 289

There also was another sentiment that existed at the time. Throughout its history the Wisconsin Synod has recognized the Missouri Synod as displaying a great deal of ostentation at times. There had been a tendency to let the musical aspects of Missouri Synod worship get out of hand. The ritual practices of worship in the Missouri Synod were also overdone at times. These faults of the Missouri Synod existed without a doubt. The opinion held by many was that the Wisconsin Synod should maintain a "low church" form of worship over and against the Missouri Synod "high church" tendencies. Some also maintained a view like Professor Koehler's regarding the liturgy, that it was exceedingly Catholic and less beneficial for worship.

The juxtaposition of the two general views in the Wisconsin Synod came in the joint hymnal project of the Synodical Conference. Both of these views were not mutually exclusive but it seems that they tended to be somewhat polarizing. Yet there was a positive anticipation of the joint hymnal. This project had the blessing of the Wisconsin Synod and her leaders. However, Dr. Braun records:

By the appearance of *The Lutheran Hymnal* in 1941, more Wisconsin leaders sensed the need for a new hymnal, yet there were still reservations. Brenner, now synod president, specifically told one of Wisconsin's representatives on the Synodical Conference hymnal committee that he wanted someone there "who had both feet in the congregation so that we don't get a monument to the musicians of the Missouri Synod."¹⁸

Finally, in 1941 the hymnal was finished and copyrighted by the Missouri Synod. A request had been made that the rights to produce the hymnal for the Wisconsin Synod be given to Northwestern Publishing House. This never happened, instead Concordia Publishing House retained the rights to produce it for any church bodies of the Synodical Conference that desired to use it.

¹⁸ Dr. Mark Braun, "Black Geneva Piety": 186.

Reception of *The Lutheran Hymnal* was mixed. There were those who accepted and began using it right away. However, there was opposition. Despite the joint nature of the hymnal project, many still regarded this as a production of the Missouri Synod. It contained much more of the liturgical and hymnological styling of their previous works. The Common Service (see appendix D), which had been adapted from the 1888 Common Service and had been adopted as the chief service, was much more expansive than the liturgical rites of the *Book of Hymns*. It included Psalms and collects. It allowed for a greater use of chanting. These elements, sometimes considered unneeded or too “Missouri” or even too papistic, led to some difficulties in its implementation, even into the 1960’s. The Synod Convention Proceedings of 1941 even include a memorial regarding the liturgy and agenda. This memorial resolved to appoint a committee to study the agenda “since some of the forms traditional in our Synod... are in some parts different from those found in the ‘Liturgy and Agenda’ of the honorable Missouri Synod, and [are] possibly equally as good.”¹⁹ Despite the difficulties in implementation the liturgies of *The Lutheran Hymnal*, and especially the “page five/fifteen” form, became not only common, but the norm of Sunday worship services in the Wisconsin Synod for its time.

Overall, the Missouri Synod influence on Wisconsin Synod worship is an interesting but somewhat subjective topic. There is no real way to definitively gauge just how much influence was passed back and forth. Based on the history presented here, trends can be seen. One can see changes and growth from early American roots. However, it is unclear just how much can be attributed to fellowship influences in the Synodical Conference. There were other factors at work, a growing confessionalism, a broader liturgical movement, a greater awareness of historical information concerning worship. One must be aware of those factors when considering the question of worship influences.

¹⁹ Synod Proceedings (Milwaukee: Northwestern Publishing House, 1941) p. 82

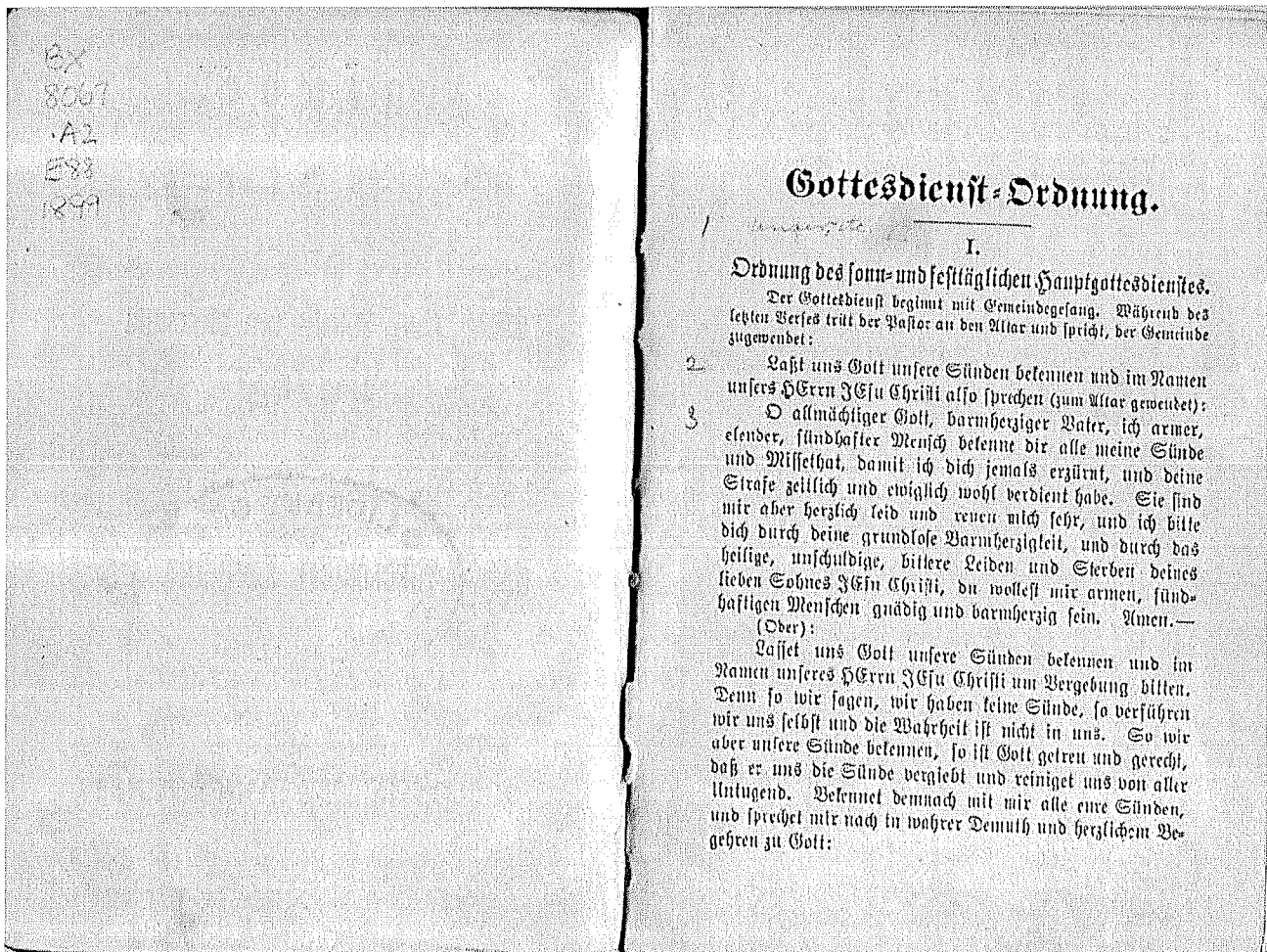
But finally, there are some patterns that suggest that a certain amount of influence was felt. The introduction of *The Lutheran Hymnal* led to greater teaching and awareness of the church year and more varied Scripture selections. A richer music tradition became an important part in areas of the Wisconsin Synod. Though traditional methods were maintained in carrying out the liturgical rites, fuller liturgical forms became more readily available. The liturgical forms of the Wisconsin Synod were more standardized than ever before. A greater appreciation of traditional Lutheran hymns became more common. An appreciation of worship practices was so deeply ingrained that the Wisconsin Synod established a standing committee which would become the Commission on Worship after the Intersynodical Controversy. All of these developments continue to be important in the Wisconsin Synod to this day. One can argue that without the Missouri Synod's influence, especially in *The Lutheran Hymnal*, Wisconsin Synod liturgical worship would be markedly different today.

When a close relationship between church bodies exists like it did between the Missouri Synod and the Wisconsin Synod one must expect influence to be shared. Influence is hard to gauge and define. Although the Wisconsin Synod practices of worship still hold to strongly "Wisconsin" views in many cases, the Missouri Synod did have an influence. This influence is a gift of God that should not be forgotten or ignored. The Wisconsin Synod is distinctly Wisconsin, but it has learned valuable lessons from a church body once called a sister.

Soli Deo Gloria!

Appedix A

This is a Wisconsin Synod agenda. The book was simply titled *Agende* and published by Northwestern Publishing House in 1899. This is an example of the many German language agendas used in the Wisconsin Synod prior to the turn of the twentieth century. The agenda is less expansive and elaborate than the *Kirchen-Agende* of the Missouri Synod. One note is that Missouri agendas include congregational singing directions.



4 Gottesdienst-Ordnung.

Ich armer sündiger Mensch bekenne dir, allmächtiger Gott, mein Schöpfer und Erloser, daß ich nicht allein gesündigt habe mit Gedanken Worten und Werken, sondern auch in Sünden empfangen und geboren bin, also, daß alle meine Natur und Wesen vor deiner Gerechtigkeit sträflich und verdammlich ist. Darum siehe ich zu deiner grundtiefen Barmherzigkeit, suche und bitte um Gnade. Herr sei mir Sünder gnädig!

Gem.: *Christe du Lamm Gottes u.*

Pastor (zur Gem. gewendet): Auf solch euer Bekenntnis verständig ich euch allen, die ihr eure Sünden herzlich bereuet, an Jesum Christum glaubt, und den guten ernstlichen Vorsatz habt, durch Willend Gottes des Heiligen Geistes euer sündliches Leben fortan zu bessern, kraft meines Amtes als ein berufener und verordneter Diener des Wortes die Gnade Gottes, und vergebte euch an Statt und auf Befehl meines Herrn Jesu Christi alle eure Sünde im Namen Gottes des Vaters und des Sohnes und des Heiligen

Geistes. (Der): Der allmächtige barmherzige Gott hat sich unser erbarmt, und seinen eingeborenen Sohn Jesum Christum für unser aller Sünden in den Tod dahingegeben, auf daß Alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

Gem.: Amen.

Pastor: Ehre sei Gott in der Höhe.

Gem.: Allein Gott in der Höh' sei Ehr u. s. w. (1 oder 4 Verse. Oder an hohen Stellen):

Und Friede auf Erden und den Menschen ein Wohlgefallen. Amen. Amen. Amen.

Ghor: Wir loben dich, wir beneiden dich, wir beten dich an, wir sagen dir Dank, um deiner großen Herrlichkeit

6 Gottesdienst-Ordnung.

Herr, erhalte uns dein Wort; denn dein Wort ist unsers Herzens Freude und Trost. Hallelujah.

Gem.: Hallelujah! Hallelujah! Hallelujah! (In der Passionszeit: Amen! Amen! Amen!)

Pastor liest (der Gem. zugewendet) das Evangelium. (Nach Schluß desselben):

Pastor: Lob sei dir, o Christus!

Gem.: Ehre sei dir, Herr!

Pastor spricht (der Gem. zugewendet) das apostolische Glaubensbekenntnis: Lasset uns mit der ganzen Christenheit auf Erden bekennen unsern allerheiligsten Glauben:

Ich glaube an Gott, den Vater allmächtigen, Schöpfer Himmels und der Erden. Und an Jesum Christum, seinen eingeborenen Sohn, unsern Herrn, der empfangen ist von dem Heiligen Geist, geboren aus Maria, der Jungfrau, gelitten unter Pontio Pilato, gekreuzigt, gestorben und begraben, niedergefahren zur Hölle, am dritten Tage wieder auferstanden von den Toten, aufgefahnen gen Himmel, sitzend zur Rechten Gottes, des allmächtigen Vaters, von dannen er kommen wird, zu richten die Lebendigen und die Toten. Ich glaube an den Heiligen Geist, Eine heilige christliche Kirche, die Gemeinde der Heiligen, Vergebung der Sünden, Auferstehung des Fleisches, und ein ewiges Leben. Gem.: Amen. Amen. Amen.

Hauptlied.

12 Predigt.

13 } Allgemeines Kirchengebet.

13 } Pastor: Laßt uns beten:

Allmächtiger, ewiger Gott und Vater unsers Herrn Jesu Christi, Herr Himmels und der Erden, wir bitten

Gottesdienst-Ordnung.

5

willen, Herr Gott, himmlischer König! Allmächtiger Vater! Herr, du eingeborener Sohn, Jesus Christus. Herr Gott, du Lamm Gottes, Sohn des Vaters, der du die Sünde der Welt trägst, erbarme dich unser! Der du die Sünde der Welt trägst, nimm an unser Gebet! Der du sitzest zur Rechten des Vaters, erbarme dich unser! Denn du allein bist heilig, du allein bist der Herr, du allein bist der Allerhöchste, Jesus Christus, mit dem Heiligen Geiste, in der Herrlichkeit Gottes, des Vaters. Amen. Amen. Amen.

In Ermangelung des Ehers kann der Pastor das Paubamus lesen, und mit Amen schließen, worauf die Gemeinde antwortet: Allein Gott in der Höh' u.

6 Pastor (zur Gem. gewendet): Der Herr sei mit euch! 3

Gem.: Und mit deinem Geiste.

7 Pastor: Eine der Gelegenheiten angemessene Antiphone.

Gem.: }

8 Pastor (zum Altar gewendet): Laßt uns beten: 28 4

folgt die angemessene Collecte.

Gem.: Amen.

9 Pastor (zur Gem. gewendet) liest die Epistel. *J. u. 4, 47-57.*

An diese schließt sich ein Sequenz mit Patetusaß, in der Passionszeit mit Amen, 1. V.

10 Pastor: Heiliger Vater, heilige uns in deiner Wahrheit; dein Wort ist die Wahrheit. Hallelujah.

Selig sind, die Gottes Wort hören und bewahren. Hallelujah.

Herr, der du uns heisst auf dein Wort hoffen, gib, daß unsere Seele aus deinem Worte lebe und dich preise immer und ewiglich. Hallelujah.

Gottesdienst-Ordnung.

7

dich herzlich, du wollest deine christliche Kirche mit allen ihren Lehrern und Dienern durch deinen Heiligen Geist regieren, daß sie bei der rechtschaffensten undersächlichen Lehre deines reinen Wortes hier und allenthalben erhalten werden möge, dadurch dein Reich unter uns vermehret, der wahre Glaube in uns erwecket und gestärket werde, auch die Liebe gegen alle Menschen in uns erwache und zunehme.

Ferner bitten wir dich, Herr aller Herren, du wollest auf dieses unser neues Vaterland mit Gnade herabsehen, es bei seiner Freiheit unbedrückt erhalten, und seine leibliche und geistliche Wohlfahrt immerdar fördern. Laß dir in deinen göttlichen Schutz und Schirm besohlen sein alle Beamten des Landes. Setze sie sämmtlich zu deinem Segen und Ehre sie mit Gnade und Wohlthat für und für, damit wir unter ihrer Regierung ein geruhiges und stilltes Leben führen mögen in aller Gottseligkeit und Ehrbarkeit.

Insonderheit bitten wir dich, laß deine Augen Tag und Nacht offen stehen über dieser ganzen Stadt (Gegend) und allen ihren Einwohnern, und gedente auch in Gnaden an unsere Gemeinde. Sei du, allmächtiger Schutzherr deiner Kirche, auch ferner unter uns mit deiner Gnade und Hilfe, ziehe deine Hand nicht von uns ab, und gib zu allen Unternehmungen für unsere zeitliche und ewige Wohlfahrt dein göttliches Gedeihen. Verleihe uns heiligen Rath, guten Rath und rechte Werke.

Deiner gnädigen Obhut und Fürsorge befehlen wir auch unsere auswärtigen Glaubensgenossen. Sei ihnen freundlich, Herr unser Gott, und bedere das Wert ihrer Hände. Beschütze sie mächtig in allen Gefahren, die ihnen drohen, und erhalte sie bei dem Einigen, daß sie deinen Namen fürchten.

Segne in Gnaden die Aufzuehung und Unterweisung unserer Jugend, daß sie aufwache in deiner Furcht zum Preise deines Namens. Insbesondere segne die rechthabigen Lehranstalten zur Ausrüstung treuer Arbeiter in deinem Weinberge auch in diesen Landen.

Fördere alle christlichen Handlungen, Nahrungen und Handlungen, und laß dabei einen Jeden mit allem guten Gewissen vor dir wandeln und sich redlich nähren.

Nimm dich in Gnaden an aller Kranken, Armen, Wittwen und Waisen, behüte alle Schwangeren, Kinder und Säugenden, geleite alle Reisenden auf den Wegen ihres Berufes zu Wasser und zu Lande; erbarme dich aller Angefochtenen und derer, die um deines Namens willen Verfolgung leiden. Tröste sie, o Volk, mit deiner Güte und erlöse sie endlich nach deinem väterlichen Wohlgefallen.

Gieb zum Wachsthum der Früchte des Landes dein göttliches Gedeihen, wende ab schädliches Ungewitter, Mißwachs, Theuerung, Krieg, Feuers- und Wassernoth und andere Plagen. Weibe so bei uns, o treuer Vater, bis an unser Ende, und laß deinen Geist nimmermehr von uns weichen, damit wir in deiner Furcht leben, in deiner Gnade sterben und zuletzt das Ende unsers Glaubens davonbringen, welches da ist der Seelen Seligkeit.

Das alles ihu um deines lieben Sohnes, Jesu Christi, und seines theuren Blutes willen, der mit dir und dem Heiligen Geiste lebet und herrschet, in gleicher Majestät und Ehre, wahrer Gott und Mensch, hochgelobet in Ewigkeit. Amen. F

Fürbitten und Danlsagungen.
Bermeldungen.

allmächtiger Vater, ewiger Gott, allezeit und überall dank-sagen, durch Christum, unseren Herrn, durch welchen deine Majestät loben die Engel, anbeten die Herrschaften, fürchten die Mächte, die Himmel und aller Himmel Kräfte sammt den seligen Seraphim mit einseitigem Jubel preisen. Mit ihnen laß auch unsere Stimmen uns vereinen und anbetend zu dir sprechen:

Gem.: Heilig, heilig, heilig ist der Herr Zebaoth! Alle Lande sind seiner Ehre voll: Hosanna, Hosanna in der Höh'. Gelobt sei der da kommt im Namen des Herrn. Hosanna, Hosanna, Hosanna in der Höh'.

Abendmahlsvormahnung. wo eine solche eintreten soll.

Pastor (zum Altar): Laßt uns beten: Vater Unser, der du bist im Himmel. Geheiligt werde dein Name. Dein Reich komme. Dein Wille geschehe, wie im Himmel, also auch auf Erden. Unser täglich Brod gib uns heute. Und vergieb uns unsere Schuld, als wir vergeben unseren Schuldigern. Und führe uns nicht in Versuchung. Sondern erlöse uns vom Uebel. —

Gem.: Denn dein ist das Reich, und die Kraft, und die Herrlichkeit, in Ewigkeit. Amen.

Pastor: Unser Herr Jesus Christus, in der Nacht, da er verrathen ward, nahm er das Brod, dankete und brach's, und gab's seinen Jüngern und sprach: Nehmet hin und esset, das ist + mein Leib, der für euch gegeben wird. Solches thut zu meinem Gedächtniß.

Desselbigen gleichen nahm er auch den Kelch nach dem Abendmahl, dankete und gab ihnen den und sprach: Nehmet hin und trinket alle daraus. Dieser Kelch ist das Neue

Vater Unser:

Vater Unser, der du bist im Himmel.

Geheiligt werde dein Name.

Dein Reich komme.

Dein Wille geschehe, wie im Himmel, also auch auf Erden.

Unser täglich Brod gib uns heute.

Und vergieb uns unsere Schuld, als wir vergeben unseren Schuldigern.

Und führe uns nicht in Versuchung.

Sondern erlöse uns vom Uebel.

Denn dein ist das Reich, und die Kraft, und die Herrlichkeit in Ewigkeit. Amen.

Votum:

Der Friede Gottes, welcher höher ist, denn alle Vernunft, bewahre eure Herzen und Sinne in Christo Jesu. Amen.

Abendmahlsturgie:

Gem.: Schaffe in mir Gott zc.

Pastor (zur Gem. getehrt): Der Herr sei mit euch!

Gem.: Und mit deinem Geiste!

Pastor: Die Herzen in die Höhe!

Gem.: Wir erheben sie zum Herrn.

Pastor: Laßt uns dank sagen dem Herrn, unserem Gotte!

Gem.: Das ist würdig und recht.

Pastor (zum Altar gewendet): Wahrhaft würdig und recht, billig und heilsam ist, daß wir dir, heiliger Herr

Testament in + meinem Blut, das für euch vergossen wird zur Vergebung der Sünden; solches thut, so oft ihr's trinkt, zu meinem Gedächtniß.

Gem.: Christus, du Lamm Gottes zc.

Pastor (zur Gem. gewendet): Der Friede des Herrn sei mit euch allen.

Gem.: Amen.

Abendmahlstieb und während desselben die Anstheilung mit den Worten:

Nehmet hin und esset, das ist der wahre Leib unseres Herrn und Heilandes Jesu Christi, für eure Sünden in den Tod dahingegeben. Der Stärke und erhalte euch im wahren Glauben zum ewigen Leben. Amen.

Nehmet hin und trinket, das ist das wahre Blut unseres Herrn und Heilandes Jesu Christi, vergossen zur Vergebung eurer Sünden. Das Stärke und erhalte euch im wahren Glauben zum ewigen Leben. Amen.

Nach geschahener Anstheilung:

Pastor (dem Altar zugewendet): Danket dem Herrn, denn er ist freundlich. Hallelujah.

Gem.: Und seine Güte währet ewiglich. Hallelujah.

Oder in der Advents- und der Passionszeit:

Pastor (zum Altar gewendet): So oft ihr von diesem Brod esset und von diesem Kelche trinket, —

Gem.: Solt ihr des Herrn Tod verläudigen, bis daß er kommt.

Pastor: Wir danken dir, allmächtiger Herr Gott, daß du uns durch diese heilsame Gabe hast erquicket, und bitten deine Barmherzigkeit, daß du uns solches gedeihen laßest zum starken Glauben gegen dir und zu brünstiger Liebe

unter uns allen, durch unsern Herrn Jesum Christum, deinen Sohn, der mit dir in Einigkeit des Heiligen Geistes, wahrer Gott, lebet und herrschet immer und ewiglich.

Gem.: Amen.

Pastor (zur Gem. gewendet): Der Herr segne dich und behüte dich! Der Herr erleuchte dein Angesicht über dich und sei dir gnädig! Der Herr erhebe sein Angesicht auf dich und gebe dir Frieden.

Gem.: Amen. Amen. Amen!

Schlussvers: Gott sei gelobet und gebenedeiet zc.

Findet keine Abendmahlsfeier statt, so vollzieht sich der Gottesdienst nach der Predigt in dieser Weise:

Gemeindegesang (vor dessen Schluss der Pastor an den Altar tritt)

14 Pastor (zum Altar gewendet) intonirt eine passende Antiphone.

Gem.: Responsorium.

15 Pastor: Lasset uns beten. Collecte.

Gem.: Amen.

16 Pastor spricht (zur Gem. gewendet): Der Herr segne dich und behüte dich! Der Herr erleuchte dein Angesicht über dich und sei dir gnädig! Der Herr erhebe sein Angesicht auf dich und gebe dir Frieden.

Gem.: Amen. Amen. Amen.

Schlussvers.

II.

Nachmittags- und Wachengottesdienst.

Der Gottesdienst beginnt mit Gemeindegesang. Während des letzten Verses tritt der Pastor an den Altar und nach Schluss des Gesanges spricht er, der Gemeinde zugewendet:

Der Herr sei mit euch.

Gem.: Und mit deinem Geiste.

Pastor: } Antiphone.
Gem.: }

Pastor (zum Altar gewendet): Lasset uns beten. Collecte. *

Gem.: Amen.

Pastor liest, zur Gemeinde gewendet, einen Schriftabschnitt. Darauf folgt wieder Gemeindegesang. Gegen den Schluss desselben betritt der Pastor die Kanzel und es folgt:

Predigt.

Kirchengebet.

Vater Unser.

Votum.

Sodann Gemeindegesang; nach demselben:

Pastor: } Antiphone.
Gem.: }

Pastor: Collecte.

Gem.: Amen.

Pastor: Der Herr segne dich zc.

Gem.: Amen. Amen. Amen.

Gemeindegesang zum Schluss.

Im Christenlehre, so fallen die Verrichtungen auf der Kanzel weg, und an Stelle desselben tritt:

Aussagen eines Hauptstückes des Kleinen Katechismus durch die Kinder.

Katechese.

Pastor: Vater Unser. *

Segen.

Gem.: Amen. Amen. Amen.

Gemeindegesang zum Schluss.

Appendix B

In 1917 the Missouri Synod produced an English agenda for use in its English District. This is the same year that the *Book of Hymns* was produced by the Wisconsin Synod. In 1921 and 1936 the Missouri Synod agenda was published as second and third editions. This is the second edition of the main English worship service. This serves to show a difference between the Missouri Synod English liturgy and the Wisconsin Synod English liturgy in the *Book of Hymns* (appendix C). One may note the fullness of this liturgical service along with the invitations for the congregation to sing responses and the officiant to chant portions of the service

The Order of Morning Service, or the Communion.

A Hymn of Invocation of the Holy Ghost may be sung.

The Congregation shall rise, and the Minister, standing at the Altar, shall say:

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

The Congregation shall chant or say:

Amen.

Then shall be said the CONFESSION OF SINS, as here followeth:

THE CONFESSION OF SINS.

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

Then, all kneeling or standing, shall be chanted or said:

Minister. Our help is in the name of the Lord.

Congregation. Who made heaven and earth.

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

Congregation. And Thou forgavest the iniquity of my sin.

Then shall the Minister say:

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

The Congregation shall say with the Minister:

O most merciful God, who hast given Thine only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins; and by Thy Holy Spirit increase in us true knowledge of Thee and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ, our Lord. Amen.

4 ORDER OF MORNING SERVICE, OR THE COMMUNION.

Then the Minister, standing, shall say:

Almighty God, our heavenly Father, hath had mercy upon us; and hath given His only Son to die for us; and for His sake forgiveth us all our sins. To them that believe on His name He giveth power to become the sons of God, and hath promised from His Holy Spirit. Ho that believeth and is baptized shall be saved. Grant this, Lord, unto us all!

Then shall the Congregation chant or say:
Amen.

Then, all standing to the close of the Collect, shall be chanted or said the Introit for the day.

THE INTROIT.

The Introit with the Gloria Patri may be chanted by the Choir; or the Introit may be said by the Minister, and the Gloria Patri chanted or said by the Congregation. Instead of the Introit a Psalm or a Hymn may be used.

GLORIA PATRI.

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.

Then shall follow the

KYRIE.

The KYRIE may be chanted or said by the Minister and Congregation, or such petition may be said by the Minister, and chanted or said by the Congregation in response.

Lord, have mercy upon us!
Christ, have mercy upon us!
Lord, have mercy upon us!

Then shall be chanted the Gloria in Excelsis as here followeth. Instead of the Gloria in Excelsis, another Canticle or Hymn of Praise may be sung, except on festival days, and when there is a Communion.

GLORIA IN EXCELSIS.

The Minister shall say:

Glory be to God on high!

The Congregation shall chant:

Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord God, heavenly King, God the Father Almighty.

6 ORDER OF MORNING SERVICE, OR THE COMMUNION.

FOR THE EPIPHANY SEASON.

Hallelujah! O praise the Lord, all ye nations; and laud Him, all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Hallelujah!

FOR THE PASSION SEASON.

Christ hath humbled Himself, and become obedient unto death, even the death of the cross.

FOR THE EASTER SEASON.

Hallelujah! Christ, our Passover, is sacrificed for us. Hallelujah!

FOR WHITSUNTIDE.

Hallelujah! Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth. Hallelujah!

FROM TRINITY TO ADVENT.

Hallelujah! O Lord, deal with Thy servant according unto Thy mercy; and teach me Thy statutes. I am Thy servant, give me understanding, that I may know Thy testimonies. Hallelujah!

Or this:

Hallelujah! Blessed be the Lord God of our fathers; praise Him, and highly exalt Him forever. Hallelujah!

Then shall the Minister announce the Gospel for the Day, saying:

The Holy Gospel is written in the ——— chapter of St. ———, beginning at the ——— verse.

The Congregation may chant or say:

Glory be to Thee, O Lord!

Then shall the Minister read

THE GOSPEL FOR THE DAY.

The Gospel ended, the Minister shall say: HINN BREUEN THE GOSPEL, and the Congregation shall stand up, unless they have stood at the reading of the Gospel, and shall chant or say:

Praise be to Thee, O Christ!

Then shall be said or chanted the Nicene Creed or the Apostles' Creed; but if there be a Communion, the Nicene Creed shall be used.

ORDER OF MORNING SERVICE, OR THE COMMUNION.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

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

Then shall the Minister say:

The Lord be with you.

The congregation shall chant or say:

And with thy spirit.

The Minister shall say:

Let us pray.

Then shall the Minister say the Collect for the day.

THE COLLECT.

The Collect ended, the Congregation shall chant or say:

Amen.

Then shall the Minister read the Epistle for the Day. Other Morning Lessons may be read before the Epistle, but the Epistle and Gospel for the Day shall always be read. The Minister shall announce the Epistle, saying:

The Epistle for (here he shall name the day) is written in the ——— chapter of ———, beginning at the ——— verse.

THE EPISTLE FOR THE DAY.

The Epistle ended, the Minister shall say: HINN BREUEN THE EPISTLE.

Then shall the Hallelujah be chanted or said, except in the Passion season.

THE HALLELUJAH.

Hallelujah!

Instead of the simple HALLELUJAH, a sentence for the Season of the Church-year may be chanted with it; or a Psalm or Hymn may be chanted after the HALLELUJAH.

THE HALLELUJAH AND SENTENCE.

FOR ADVENT.

Hallelujah! Remember, O Lord, Thy tender mercies; for they have been ever of old. Hallelujah!

ORDER OF MORNING SERVICE, OR THE COMMUNION.

THE NICENE CREED.

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

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

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

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

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

THE SERMON.

8 ORDER OF MORNING SERVICE, OR THE COMMUNION.

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

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

The OFFERTORY shall then be chanted, at the close of which the Congregation shall be seated.

One of the OFFERTORIES here following, or any other suitable OFFERTORY, may be used.

THE OFFERTORY.

I.

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

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

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

II.

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

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

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

The Offerings shall be gathered and brought to the Minister, who shall place them on the Altar.

Then shall the Minister make mention of any special Petition, Intercession, or Thanksgiving which may have been requested. He may also make mention of the death of any member of the Congregation.

Then shall follow the GENERAL PRAYER. The Prayers here following may be used; or, if there be no Communicant, the LITANY, or a selection from the COLLECTS AND PRAYERS, or any other suitable prayer.

THE GENERAL PRAYER.

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

Most heartily we beseech Thee so to rule and govern Thy Church universal, with all its pastors and ministers, that it may

ORDER OF MORNING SERVICE, OR THE COMMUNION.

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be preserved in the pure doctrine of Thy saving Word, whereby faith toward Thee may be strengthened, and charity increased in us toward all mankind.

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

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

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

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

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

Here special supplications, Intercessions, and Prayers may be made.

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

10 ORDER OF MORNING SERVICE, OR THE COMMUNION.

Then shall the Minister, and the Congregation with him, say the LORD'S PRAYER.

THE LORD'S PRAYER.

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

Then shall be sung a Verse.

If there be no Communicant, a Discourse may be sent, and the Minister, standing at the Altar, shall pronounce the DISSENTION, after which the Congregation shall offer silent prayer.

THE BENEDICTION.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

The Congregation shall sing or say:

Amen.

Whilst the Hymn is sung, the Minister shall go to the Altar, make ready the Communion vessels, and prepare for the administration of the HOLY COMMUNION. The Hymn ended, the Congregation shall rise, and stand to the end of the AGENUS DEI.

THE PREFACE.

The Minister shall say:

The Lord be with you.

The Congregation shall chant or say:

And with thy spirit.

Minister. Lift up your hearts.

Congregation. We lift them up unto the Lord.

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

Congregation. It is meet and right so to do.

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

Here shall follow the PROPER PREFACE, according to the time, if there be any specially appointed; or else immediately shall follow, THEREAFTER WITH ANGELS, &c.

ORDER OF MORNING SERVICE, OR THE COMMUNION.

11

PROPER PREFACES.

FOR CHRISTMAS.

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

FOR THE PASSION SEASON.

Who on the tree of the cross didst give salvation unto mankind, that, whence death arose, thence Life also might rise again; and that he who by a tree once overcame might likewise by a tree be overcome, through Christ, our Lord; through whom with angels, &c.

FOR THE EASTER SEASON.

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

FOR ASCENSION DAY.

Through Jesus Christ, our Lord, who after His Resurrection appeared openly to all His disciples, and in their sight was taken up into heaven, that He might make us partakers of His divine nature. Therefore with angels, &c.

FOR WHITSUNDAY.

Through Jesus Christ, Thy dear Son, our Lord and Savior, who ascended above the heavens, and, sitting at Thy right hand, poured out on this day the Holy Spirit, as He had promised, upon the chosen disciples; wherewith the whole earth rejoiceth with exceeding joy. Therefore with angels, &c.

FOR THE FESTIVAL OF THE TRINITY.

Who with Thine only-begotten Son and the Holy Ghost art one God, one Lord. And in the confession of the only true God we worship the Trinity in Person, and the Unity in Substance, of Majesty coequal. Therefore with angels, &c.

12 ORDER OF MORNING SERVICE, OR THE COMMUNION.

After the Preface shall follow immediately:

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying:

Then shall be said or chanted the

SANCTUS.

Holy, holy, holy, Lord God of Sabaoth: Heaven and earth are full of Thy glory. Hosanna in the highest.

Blessed is He that cometh in the name of the Lord.
Hosanna in the highest.

Then may the Minister give this EXHORTATION.

THE EXHORTATION.

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

But if we thus examine ourselves, we shall find nothing in us but only sin and death, from which we can in no wise set ourselves free. Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfil for us the whole will and Law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved. And to the end that we should the more confidently believe this, and be strengthened by our faith in a cheerful obedience to His holy will, He hath instituted the Holy Sacrament of His Supper, in which He feedeth us with His Body, and giveth us to drink of His Blood.

Therefore, who so eateth of this bread, and drinketh of this cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life.

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

13 ORDER OF MORNING SERVICE, OR THE COMMUNION.

In dismissing the Communicants, the Minister may say:

Depart in peace.

If the consecrated bread or wine be spent before all have communed, the Minister shall consecrate more, saying aloud so much of the words of institution as pertaineth to the element to be consecrated.

When all have communed, the Minister shall reverently cover what remaineth of the bread and wine.

Then, all standing, may be chanted or said the

NUNC DIMITTIS.

Lord, now lettest Thou Thy servant depart in peace according to Thy Word:

For mine eyes have seen Thy salvation: which Thou hast prepared before the face of all people;

A light to lighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be said:

THE THANKSGIVING.

Minister.

O give thanks unto the Lord, for He is good.

The Congregation shall chant or say:

And His mercy endureth forever.

Minister.

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

The Congregation shall chant or say:

Amen.

THE COMMUNION BIDDING

ORDER OF MORNING SERVICE, OR THE COMMUNION.

13

Then the Minister, turning to the Altar, shall say:

Let us pray:

Our Father, who art in heaven: Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil.

Then shall the Congregation chant or say:

For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Then shall the Minister say:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; (a) and when He had given thanks, He brake it, and gave it to His disciples, and said, 'Take, eat; this is My body, † which is given for you. This do in remembrance of Me.

After the same manner also He took the cup, (b) when He had supped, and gave it to them, saying, 'Take, drink ye all of it; this cup is the new testament in My blood, † which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of Me.

Then shall the Minister say:

The peace of the Lord be with you alway!

Then shall be chanted or said the AGNUS DEI, and the distribution shall begin.

AGNUS DEI.

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace! Amen.

When the Minister breaketh the bread, he shall say:

Take and eat; this is the true body of our Lord Jesus Christ, given into death for thy sins. This strengthen and preserve thee in the true faith unto life eternal. Amen.

When he giveth the Cup, he shall say:

Take and drink; this is the true blood of our Lord Jesus Christ, shed for the remission of thy sins. This strengthen and preserve thee in the true faith unto life eternal. Amen.

THE ORDER OF MORNING SERVICE.

15

Then may be chanted or said the

BENEDICAMUS.

Minister. The Lord be with you.

Congregation. And with thy spirit.

Minister. Bless we the Lord.

Congregation. Thanks be to God.

Then shall the Minister say the BLESSINGS, as here followeth, or he may say the words 2 Cor. 13. 14.

THE BLESSING.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

The Congregation shall chant or say:

Amen.

After the Benediction the Congregation should offer silent prayer.

The Order of Morning Service.

(SECOND FORM.)

The service is opened with the singing of a Hymn of praise and mercy (KIRIE).

The Congregation shall rise, and the Minister, standing at the Altar, shall chant or say:

Glory be to God on high!

The Congregation shall respond by singing:

All glory be to God on high, etc.

The Minister, again facing the Congregation at the close of the Hymn, shall chant or say:

The Lord be with you.

The Congregation shall respond:

And with thy spirit.

Then the Minister, facing the Altar, shall chant or say some suitable versicle, or antiphon, (as on festival days, &c. on Advent:

Minister. Prepare ye the way of the Lord. Hallelujah!

Congregation. Make His paths straight. Hallelujah!

Minister. Hosanna to the Son of David. Hallelujah!

Congregation. Hosanna in the highest. Hallelujah!

Appendix C

The Wisconsin Synod produced the *Book of Hymns* in 1917. It was an English hymnal which sought to provide better worship materials for the English speaking congregations of the synod. It also was intended to serve as the shift to English in general was taking place. It included an agenda. One may note that the service follows typical Wisconsin Synod practice of the time. The agenda was a shorter agenda including less of the liturgical elements than the Missouri Synod. However, due to the growing concern about music in the Wisconsin Synod, the *Book of Hymns* included musical notation for the agenda and hymns. The following is the main worship service.

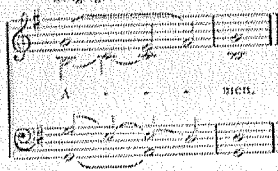
Order of Morning Service
Form I.

I. HYMN.

II. ALTAR SERVICE.

1. Minister: Our help is in the name of the Lord.

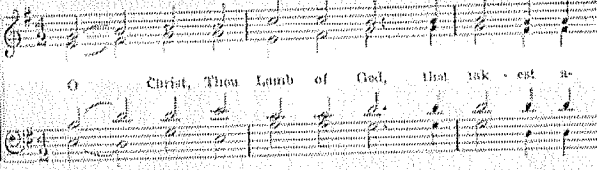
Congregation:



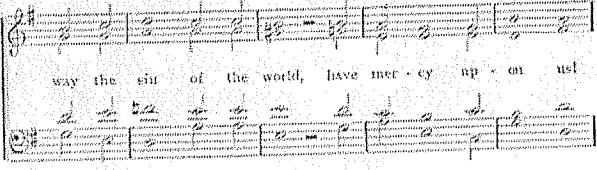
A - - - - - men.

2. Minister: CONFESSION OF SINNERS.

Congregation:



O Christ, Thou Lamb of God, that tak - est a -



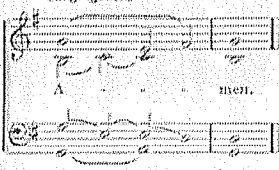
way the sin of the world, have mer - cy up - on us!

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Order of Morning Service—Form I.

3. Minister: ABSOLUTION.


Congregation:



A - - - - - men.

4. Minister: Glory be to God on high.

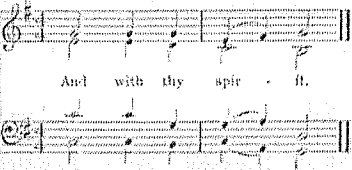
Congregation:



And on earth peace, good - will to - ward men.

5. Minister: The Lord be with you.

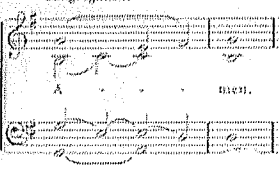
Congregation:



And with thy spir - it.

6. Minister: Collect.

Congregation:



A - - - - - men.

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Order of Morning Service—Form I.

7. Minister: SCRIPTURE LESSON.

Congregation:

Hal - le - lu - jah, Hal - le - lu - jah, Hal - le - lu - jah!

Musical notation for the congregation part of the 'Hal-le-lu-jah' hymn, featuring a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is simple and repetitive, with lyrics 'Hal - le - lu - jah, Hal - le - lu - jah, Hal - le - lu - jah!' written below the notes.

8. Minister: CREED.

Congregation:

A - men, A - men, A - - men.

Musical notation for the congregation part of the Creed, featuring a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is simple and repetitive, with lyrics 'A - men, A - men, A - - men.' written below the notes.

III. HYMN.

IV. SERMON.

V. HYMN.

VI. ALTAR SERVICE.

Minister: COLLECT.

Congregation:

A - - - men.

Musical notation for the congregation part of the Collect, featuring a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is simple and repetitive, with lyrics 'A - - - men.' written below the notes.

Minister: BENEDICTION.

Congregation:

A - men, A - men, A - - men.

Musical notation for the congregation part of the Benediction, featuring a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is simple and repetitive, with lyrics 'A - men, A - men, A - - men.' written below the notes.

VII. HYMN or DOXOLOGY.

For Evening and Shorter Services, omit II, 1, 2, 3, 4, 8.

Appendix D

In 1941, the Synodical Conference published the joint hymnal called *The Lutheran Hymnal*. This hymnal would deeply shape worship in the Wisconsin Synod. It would introduce the use of a fuller liturgical service. It included the singing and chanting commonly in use in the Missouri Synod. One may note all of those elements in the following main service.

The Order of the Holy Communion

A Hymn of Invocation of the Holy Ghost or another Hymn shall be sung

The Congregation shall rise, and the Minister shall say:
In the name of the Father and of the Son and of the Holy Ghost.

The Congregation shall say or chant:

A - - - men.

Then shall be said

The Confession of Sins

Minister: Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God, our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

All may kneel

V: Our help is in the name of the Lord.

R: Who made heaven and earth.

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

R: And Thou forgavest the iniquity of my sin.

[15]

Then the Minister and the Congregation shall say:

O almighty God, merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities with which I have ever afforded Thee and justly deserved Thy temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray Thee of Thy boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being.

Then the Minister shall pronounce the Absolution

Upon this year speakethon, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Ghost.

B: A - - - men.

Then all may stand to the close of the Collect. Then shall be said or chanted

The Introit

The Introit (page 54) may be chanted by the Choir. If the Antiphon and Psalm are said by the Minister, the Gloria Patri shall be said or chanted by the Congregation

GLORIA PATRI

Glo - ry be to the Pa - ther and to the Son and to the Ho - ly Ghost;

As it was in the beginning, is now, and ever shall be world without end. Amen.

[16]

O Lord God, heav'n - ly King, God the Fa - ther Al - mighty.

O Lord, the only-begotten Son, Je - sus Christ;

O Lord God, Lamb of God, Son of the Father.

That takest away the sin of the world, have mercy up - on us.

Thou that takest away the sin of the world, to - cease our prayer.

Thou that sittest at the right hand of God the Father, have mercy up - on us.

[18]

Then shall be said or chanted by the Minister and the Congregation

The Kyrie

Lord, have mer - cy up - on us. Christ, have mer - cy up - on us.

on us. Lord, have mer - cy up - on us.

Then shall be said or chanted

The Gloria in Excelsis

Y: Glory be to God on high: H: And on earth peace, good will toward

men. We praise Thee, we bless Thee, we wor - ship Thee,

we glorify Thee, we give thanks to Thee, for Thy great glory.

[17]

For Thou only art holy, Thou on - ly art the Lord.

Thou only, O Christ, with the Ho - ly Ghost,

art most high in the glory of God the Father. A - men.

Then shall be said or chanted

The Salutation

Y: The Lord be with you.

H: And with thy spirit - s.

Y: Let us pray:

Then shall the Minister say or chant

The Collect for the Day

B: A - - - men.

[19]

Then shall the Minister read

The Epistle

Minister: The Epistle for _____ is written in the _____ chapter of _____ beginning at the _____ verse:

The Epistle ended, the Minister shall say: Here endeth the Epistle.

The Gradual

may be chanted by the Choir. If the Gradual be read by the Minister, the Hallelujah may be said or chanted by the Congregation, or the Sentence for the Season, or a Sentence Hymn may be sung. Music for the Seasonal Sentences may be found after the hymn section.

Congregation:

The Hallelujah

Or:

The Triple Hallelujah

Or:

Sentences for the Seasons

FOR ADVENT

Hallelujah! Remember, O Lord, Thy tender mercies: for they have been ever of old. Hallelujah!

FOR CHRISTMAS

Hallelujah! Let the heavens rejoice, and let the earth be glad before the Lord; for He hath made known His salvation. Hallelujah!

[20]

Then shall be said or chanted

The Nicene Creed

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

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

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

Then shall a Hymn be sung. Then shall follow

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 Offertory shall then be said or chanted, at the close of which the Congregation shall be seated.

The Offertory

[22]

FOR THE EPIPHANY SEASON

Hallelujah! Oh, praise the Lord, all ye nations, and laud Him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Hallelujah!

FOR THE PASSION SEASON

Christ hath humbled Himself and become obedient unto death: even the death of the cross.

FOR THE EASTER SEASON

Hallelujah! Christ, our Passover, is sacrificed for us. Hallelujah!

FOR WHITSUNTIDE

Hallelujah! Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth. Hallelujah!

FROM TRINITY TO ADVENT

Hallelujah! O Lord, deal with Thy servant according unto Thy mercy and teach me Thy statutes. I am Thy servant, give me understanding: that I may know Thy testimonies. Hallelujah!

Or:

Hallelujah! Blessed be the Lord God of our fathers: praise Him and highly exalt Him forever. Hallelujah!

The Gospel

The Minister shall announce the Gospel for the Day:

The Holy Gospel is written in the _____ chapter of St. _____, beginning at the _____ verse:

The Congregation shall rise, unless it has stood during the reading of the Epistle, and shall say or chant:

The Minister shall read the Gospel for the Day

The Gospel ended, the Minister shall say:

Here endeth the Gospel.

Congregation:

2

[21]

Then shall the offerings be gathered. They may be brought to the altar

Then shall follow

The General Prayer

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

Most heartily we beseech Thee so to rule and govern Thy Church Universal, with all its pastors and ministers, that we may be preserved in the pure doctrine of Thy saving Word, whereby faith toward Thee may be strengthened, charity increased in us toward all mankind, and Thy kingdom extended. Send forth laborers into Thy harvest and sustain those whom Thou hast sent that the Word of Reconciliation may be proclaimed to all people and the Gospel preached in all the world.

Grant also health and prosperity to all that are in authority, especially to * the President and Congress of the United States, the Governor and Legislature of this commonwealth, and to all our Judges and Magistrates,

For Use in the British Empire * His Majesty the King of the British Commonwealth of Nations, the Governor-general and the Prime Minister of our Dominion, as well as the Premier of our Provinces, and all Governments and Parliaments, and all Judges and Magistrates,

and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness and to the hindrance and punishment of wickedness; that we may lead a quiet and peaceable life in all godliness and honesty.

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

All who are in trouble, want, sickness, anguish of labor, peril of death, or any other adversity, especially those who are in suffering for Thy name's and for Thy

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truth's sake, comfort, O God, with Thy Holy Spirit that they may receive and acknowledge their afflictions as the manifestation of Thy fatherly will.

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

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

Receive, O God, our labors and toils and all our talents, together with the offerings we bring before Thee, for Thou hast purchased us to be Thine own, that we may live unto Thee.

Here special Supplications, Intercessions, and Prayers may be made

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

Then may a Hymn be sung

The Hymn ended, the Congregation shall rise and stand to the end of the Agnus Dei

The Preface

V: The Lord be with you.

R: And with Thy spirit.

V: Lift up your hearts.

R: We lift them up unto the Lord.

Then shall be said or chanted

The Sanctus

Ho - ly, ho - ly, ho - ly, Lord God of Sab - a - oth;
Heav'n and earth are full of Thy glo - ry; Ho - san - na, Ho - san - na, Ho - san - na in the high - est. Bless - ed is He,
Bless - ed is He, Bless - ed is He that com - eth in the name of the Lord.
Ho - san - na, Ho - san - na, Ho - san - na in the high - est.

V: Let us give thanks unto the Lord, our God.

R: It is meet and right so to do.

Minister: It is truly meet, right, and salutary that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, almighty, everlasting God, through Jesus Christ, our Lord:

Here shall follow the Proper Preface

Proper Prefaces

Advent: Whence way John the Baptist prepared, proclaiming Him the Messiah, the very Lamb of God, and calling sinners to repentance that they might escape from the wrath to be revealed when He cometh again in glory. Therefore --

Christmas: For in the mystery of the Word made flesh Thou hast given us a new revelation of Thy glory that, seeing Thee in the person of Thy Son, we may be drawn to the love of those things which we not see. Therefore --

Ephany: And now do we praise Thee that Thou didst send unto us Thine only-begotten Son and that in Him, being found in fashion as a man, Thou didst manifest the fulness of Thy glory. Therefore --

Easter: Who on the tree of the cross didst give salvation unto mankind that, whence death arose, thence Life also might rise again; and that he who by a tree once overcome through Christ, our Lord; through whom with angels --

Easter: But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son, Jesus Christ, our Lord; for He is the very Paschal Lamb which was offered for us and hath taken away the sins of the world; who by His death hath destroyed death and by His rising to life again hath restored to us everlasting life. Therefore --

Ascension Day: Who after His ascension appeared openly to all His disciples and in their sight was taken up into heaven that He might make us partakers of His divine nature. Therefore --

Whitsunday: Who ascended above the heavens and, sitting on Thy right hand, poured out on this day the Holy Spirit, as He had promised, upon the chosen disciples; whereto the whole earth rejoices with exceeding joy. Therefore --

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

Days of the Apostles and Evangelists: Because Thou didst mightily govern and protect Thy holy Church, which the blessed Apostles and Evangelists instructed in Thy divine and saving truth. Therefore --

Then shall follow benedictory.

Therefore with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name, evermore praising Thee and saying:

Then shall be said or chanted

The Lord's Prayer

Minister: Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil.

R: For Thine is the king - dom and the power and the glo - ry for - ev - er and ev - er. A - men.

Then shall the Minister say or chant

The Words of Institution

Our Lord Jesus Christ the same night in which He was betrayed, took bread, and when He had given thanks, He broke it and gave it to His disciples, saying, "Take, eat: this is My body, which is given for you. This do in remembrance of Me."

After the same manner also He took the cup when He had supped, and when He had given thanks, He gave it to them, saying, "Drink ye all of it; this cup is the New Testament in My blood, which is shed for you for the remission of sins. This do, as oft as ye drink it, in remembrance of Me."

The Paternostri

V: The peace of the Lord be with you alway!

R: A - men.