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## INTRODUCTION

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Corporate worship expresses the unity of the people of God and their continuity with Christians across the ages. In the liturgical tradition are the gestures, songs, and words by which Christians have identified themselves and each other. The Lutheran Confessions set our liturgical life within that mainstream of Christian worship: "We do not abolish the Mass but religiously keep and defend it. . . . We keep traditional liturgical forms" (*Apology to the Augsburg Confession*, 24).

All that is edifying and authentic in the life of the Church of every time and every place is affirmed. Only that which is contrary to the Gospel is rejected. Empowered by the Holy Spirit, the reformers led the people of God across the barrier between Latin and the vernaculars of the West, just as the barrier between Greek and Latin had been crossed centuries earlier. The transition in language contributed to a new outpouring in the arts of worship, notably in hymns and other music.

The flowering of popular hymnody is the greatest of the artistic contributions of the Lutheran churches. Not since the early years of the Latin Church had there been such an outpouring by hymnists and composers. The Reformation hymn provided, once again, an open channel through which the people's thanks and praise for the Gospel could flow. And, all the while, it sang that Gospel into their hearts. The elemental merging of tune and text resulted in a rugged, vital song which, still today, inspires an

ever-growing choral and instrumental literature. The key to the particularity of Lutheran worship is the Lutheran love of hymns.

Europeans carried out the task of reforming the liturgy and returning it to the language of the people by territories. A large number of Lutheran church liturgies in the languages of Germany, Scandinavia, central Europe, and the Baltic countries was the result. Lutherans who emigrated to North America took with them their hymnals and service books; the traditions were transplanted, but almost immediately the emigrants began to respond to the new situation and the new land.

The worship life of Lutherans in North America has been enriched by this variegated heritage and by the transition to the English language. Worshiping in English led to the use of English hymns and the majestic language of the Authorized Version of the Bible and the *Book of Common Prayer*.

Common use of English also stimulated the quest for liturgical uniformity. The foundation was laid in 1748 by the German liturgy of Henry Melchior Muhlenberg. It exhibited clearly the fundamental elements of the classic church orders. After a period of decline from that standard, the next milestone was reached with the publication of the *Church Book* (1868) by the General Council. Building on that English-language work, the General Synod and the United Synod in the South joined with the General

Council to produce the Common Service (1888), forming it on the principle of “the common consent of the pure Lutheran liturgies of the sixteenth century.” Further joint efforts resulted in the *Common Service Book* (1917), the appearance of which coincided with the formation of The United Lutheran Church in America, the merger of the three church bodies.

Meanwhile Lutheran immigrants continued to arrive. They formed new groupings of congregations. Swedes formed The Augustana Evangelical Lutheran Church. German groups centered in Buffalo, Iowa, Ohio, and Texas combined to form the American Lutheran Church. The Lutheran Church—Missouri Synod and other churches of the Evangelical Lutheran Synodical Conference of North America represented other segments of the northern European heritage. The Evangelical Lutheran Church and the Lutheran Free Church exemplified the Norwegian tradition. The American Evangelical Lutheran Church and the United Evangelical Lutheran Church were groupings of Danish congregations. The Finnish Evangelical-Lutheran Church of America (Suomi Synod), one of the several Finnish Lutheran synods, and the Icelandic Evangelical Lutheran Synod of America completed the Scandinavian circle. As these churches began to worship in English, most of them eventually included the Common Service in their hymnals. The liturgical tradition was becoming uniform, but the hymn traditions remained diverse.

Eight churches began work in 1945 on a service book and hymnal through the Joint Commission on the Liturgy and Hymnal. The endeavor grew out of their desire for a common worship in a common tongue as a sign of a common Lutheran heritage. The desire to express more clearly the breadth of the ecumenical heritage in worship, part of the Lutheran birthright, also motivated their work. The step could be contemplated because of increased knowledge of liturgical origins and development, and also because of the dawning of a keener ecumenical awareness.

The *Service Book and Hymnal* (1958) was published jointly by the churches soon to form The American Lutheran Church (1960) and the Lutheran Church in America (1962). Liturgically, it marked both the culmination of the Common Service tradition and the first step into the larger ecumenical heritage. Musically, the liturgies continued the style of the *Common Service Book*, but added the northern European type of unison chant derived from plainsong and the chorale. The hymnal was conceived as a collection for Lutherans who had become Americans in speech and culture. It combined translations of Lutheran hymns from Germany and Scandinavia with English versions of Greek and Latin hymns, while giving preeminence to the Anglo-American tradition.

The Lutheran Church—Missouri Synod together with other churches of the Synodical Conference had published *The Lutheran Hymnal* in 1941 and was understandably reluctant to join a new project in 1945. The liturgy of *The Lutheran Hymnal* is similar to that in the *Common Service Book*, though with different musical settings in the style of Anglican chant. The hymns are predominantly Germanic in origin, preserving in translation not only the classic body of chorales but also many pietistic hymns of the eighteenth and nineteenth centuries.

At the beginning of the 1960s, most Lutherans in North America used either the *Service Book and Hymnal* or *The Lutheran Hymnal*. The liturgical traditions were similar in form and musical style; the hymnals were markedly different.

In 1965, after abandoning work on a project of its own begun in 1953, The Lutheran Church—Missouri Synod issued an invitation to other Lutheran churches in North America to join it in work toward a common hymnal and service book. Groundwork for such a venture had been laid in joint work on *Culto Cristiano* (1964), a book for Spanish-speaking Lutherans. The invitation was accepted by the Lutheran Church in America, the Synod of Evangelical Lutheran Churches (Slovak), and The Ameri-

can Lutheran Church, and in 1966 the Inter-Lutheran Commission on Worship was formed. Soon thereafter the Slovak church merged with The Lutheran Church—Missouri Synod, and was replaced as a partner in the ILCW by The Evangelical Lutheran Church of Canada, formerly the Canadian district of The American Lutheran Church.

The Inter-Lutheran Commission on Worship entered into dialog with congregations, pastors, musicians, and theologians on the basis of a series of trial-use booklets, *Contemporary Worship*. These were supplemented with testing programs, conferences, and questionnaires. Congregations for whom the revised services and hymns are intended have been able to participate in shaping the project. The result is this *Lutheran Book of Worship*.

An examination of the contents will reveal the several goals toward which the Commission worked in liturgy: to restore to Holy Baptism the liturgical rank and dignity implied by Lutheran theology, and to draw out the baptismal motifs in such acts as the confession of sin and the burial of the dead; to continue to move into the larger ecumenical heritage of liturgy while, at the same time, enhancing Lutheran convictions about the Gospel; to involve lay persons as assisting ministers who share the leadership of corporate worship; to bring the language of prayer and praise into conformity with the best current usage; to offer a variety of musical styles.

Compilers of the hymnal have worked for an equitable balance among hymns of the various Lutheran language traditions, while acting on the premise that most North American Lutherans no longer regard themselves as transplanted Europeans. The Anglo-American hymn tradition is given, therefore, a rightful and large place. More early American tunes are included than in previous hymnals; fewer late nineteenth-century English tunes are included.

Through participation in groups such as the Consultation on Common Texts, the Consultation on Ecumenical Hymnody, and the

International Consultation on English Texts, the Inter-Lutheran Commission on Worship has done its work in concert with other English-speaking churches. Through the Lutheran World Federation, contact has been maintained with other Lutheran churches of the world.

The services of the *Lutheran Book of Worship* embody the tradition of worship which received its characteristic shape during the early centuries of the Church's existence and was reaffirmed during the Reformation era. As such, they are an emblem of continuity with the whole Church and of particular unity with Lutherans throughout the world. At the same time, the services are adaptable to various circumstances and situations. Freedom and flexibility in worship is a Lutheran inheritance, and there is room for ample variety in ceremony, music, and liturgical form.

Having considered their resources and their customs, congregations will find their own balance between fully using the ritual and musical possibilities of the liturgy, and a more modest practice. A full service should not allow secondary ceremonies to eclipse central elements of the liturgy, nor should a simple service omit essential or important parts. Every service, whether elaborate or spare, sung or said, should be within the framework of the common rite of the Church, so that the integrity of the rite is always respected and maintained.

With informed and imaginative use, this book can open to congregations the riches of the Church's heritage of liturgy and song, and thus become a worthy instrument in the praise and thanksgiving of the people of God.

The Ministers Edition is designed to assist the leaders of worship and to provide supplementary resources. The Accompaniment Edition—Liturgy includes keyboard settings for the music of the liturgy which are needed to support congregational singing. *Lutheran Book of Worship* is intended for use by the congregation. All three editions are needed if use of the *Lutheran Book of Worship* is to achieve its full potential.



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## NOTES ON THE LITURGY

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- ▶ These notes are descriptive and indicate various ways to use the services. All variations include the essential liturgical elements and respect the logic of the rite.
- ▶ Optional usage is indicated by *may*. When the sanction of tradition supports an optional practice, *should* or expressions of appropriateness are used.
- ▶ Any portion of any service which is set to music may be spoken rather than sung. To be consistent, dialogs between a minister/leader and the congregation, such as **P** **The Lord be with you** **R** **And also with you**, should be either entirely sung or entirely spoken—a spoken statement being followed by a spoken response, a sung statement by a sung response.
- ▶ Symbols are used to designate the participants in the services. Leadership portions reserved for ordained pastors are marked **P** = presiding minister. Leadership portions appropriate for lay persons are marked **A** = assisting minister. Portions for the entire congregation are marked **C**. Leadership portions which do not require a pastor are marked **L** = leader. The responses of individuals or specific groups are marked **R**.
- ▶ A red line around certain portions of the service indicates optional material. An OR is placed between optional sections.
- ▶ A vertical red line placed in the left margin indicates material which may be omitted under certain circumstances.
- ▶ The numbers printed in brackets [ ] throughout this book are the page references to *Lutheran Book of Worship*.
- ▶ Those parts of the services to be spoken or sung by the ministers or leaders are printed in boldface type in this book. Those parts of the services to be spoken or sung by the congregation are printed in boldface type in *Lutheran Book of Worship*.

### CALENDAR

#### General

- ▶ The church year consists of two cycles of Sundays and festivals with The Time of the Church (post-Pentecost season) following. The beginning of The Christmas Cycle is governed by the fixed date of Christmas; the beginning of The Easter Cycle is governed by the movable date of Easter Day.
- ▶ Easter Day is always the first Sunday after the full moon that falls on or after March 21. Easter cannot occur before March 22 or after April 25.
- ▶ The date of Easter Day determines the beginning of Lent on Ash Wednesday forty weekdays before Easter, The Ascension of Our Lord on a Thursday forty days after Easter Day, and The Day of Pentecost (and the Sundays after) on a Sunday fifty days after Easter Day.
- ▶ The Sundays in Advent are always the four Sundays before Christmas Day, whether it occurs on a Sunday or on a weekday. The number of Sundays after the Epiphany depends upon the length of time between January 6 and Ash Wednesday.

#### Principal Festivals

- ▶ The Principal Festivals are: Easter Day, The Ascension of Our Lord, The Day of Pentecost, The Holy Trinity, Christmas Day, The Epiphany of Our Lord.
- ▶ These festivals always have precedence over any other day or observance.

#### Sundays and Days of Special Devotion

- ▶ All Sundays of the year are festivals of our Lord Jesus Christ, for they are the weekly celebration of his resurrection. Days of Special Devotion are Ash Wednesday and the days of Holy Week.

- ▶ Lesser Festivals have precedence only over Sundays for which the color is green and over the first and second Sundays after Christmas. Lesser Festivals never have precedence over Days of Special Devotion.
- ▶ Commemorations never have precedence over Sundays and Days of Special Devotion.
- ▶ The Transfiguration of Our Lord, designated as the Last Sunday after the Epiphany, may also be observed on August 6.

### Lesser Festivals

- ▶ The Lesser Festivals are The Name of Jesus, The Presentation of Our Lord, The Annunciation of Our Lord, and The Visitation; the apostles' and evangelists' days; Mary, Mother of Our Lord, and St. Mary Magdalene; The Nativity of St. John the Baptist; St. Michael and All Angels; St. Stephen, and The Holy Innocents; The Confession of St. Peter, The Conversion of St. Paul, Holy Cross Day, Reformation Day, and All Saints' Day. The dates for these festivals are listed in the monthly calendar, pages 41–45 [10–12].
- ▶ When observance on the fixed date is not possible, Reformation Day may be observed on the Sunday preceding October 31, and All Saints' Day may be observed on the Sunday following November 1. All other Lesser Festivals, should they fall on a Sunday over which they do not have precedence (see *Sundays and Days of Special Devotion*), are observed on the nearest convenient open day following. Another resolution of the conflict between a Lesser Festival and the Sunday over which it does not have precedence is to say the Prayer of the Day appointed for the Lesser Festival following the prayer appointed for the Sunday. Both solutions preserve the integrity of the Easter and Christmas cycles.
- ▶ The anniversary of the dedication of a church may be observed on or transferred to a Sunday for which the color is green.

### Commemorations

- ▶ Commemorations included in the monthly calendar, pages 41–45 [10–12], may be observed as desired. Local custom may suggest the addition of further commemorations. An imaginative use of the Commemorations in the congregation may vividly illuminate the various aspects of the Church's life and mission.
- ▶ Commemorations are grouped under the following headings: Saints, Martyrs, Pastors and Bishops, Missionaries, Renewers of the Church, Theologians, Renewers of Society, Artists and Scientists. An appropriate set of propers is appointed for each group, pages 181–184 [36–38].
- ▶ Commemorations never have precedence over Sundays and Days of Special Devotion. Should a Commemoration fall on a Sunday, its appointed Prayer of the Day may be said following the prayer appointed for the Sunday.
- ▶ When two Commemorations share the same date, local circumstances may determine which to observe.

The appointed Prayer of the Day for the other may be said following that appointed for the Commemoration observed.

### Occasions

- ▶ Propers are appointed for occasions which may be observed at any time except on Principal Festivals, Sundays, Days of Special Devotion, or Lesser Festivals. Exceptions to the Sunday prohibition are the anniversary of the dedication of a church (see *Lesser Festivals*) and a harvest festival which may be observed on a Sunday for which the color is green. Prayers on themes associated with rogation days will be found on pages 185 and 188 [39 and 40].

### Weekdays

- ▶ Propers appointed for Principal Festivals, Sundays, and Days of Special Devotion are used at Holy Communion during the weekdays following unless provision is otherwise made for a Lesser Festival, Commemoration, or Occasion.
- ▶ At Morning Prayer or for a Service of the Word, the above provision applies to the Prayer of the Day only. The psalms and readings for these services are designated by the Daily Lectionary, page 97 [179] and Psalms for Daily Prayer, page 96 [178]. These tables also designate the psalms and readings for Evening Prayer.

## THE DAILY PRAYER OF THE CHURCH

### General

- ▶ Services of daily prayer have their origin in the Old Testament tradition of praying at fixed hours of the day. Among Christians their development was first domestic, then congregational, then monastic and clerical. Lutheran tradition has been to provide liturgies for matins (combining medieval matins and lauds) and vespers (combining medieval vespers and compline).
- ▶ The liturgy for Morning Prayer continues the Lutheran tradition of matins. Separate liturgies for Evening Prayer (vespers) and Prayer at the Close of the Day (compline), however, enable each to reflect more closely its appropriate hour.
- ▶ Two forms of Responsive Prayer (suffrages) provide a brief structure for morning devotion, page 79 [161], and a similar structure, page 82 [164], which is adaptable for noonday, afternoon, evening, and for travelers. These prayer forms may also augment Morning Prayer or Evening Prayer.
- ▶ Though these daily services center in praise and in reflection upon the Scriptures, preaching is not part of their native spirit. Custom has, however, caused them to be employed as “preaching services.” To allow for that without impairing the historic integrity of the services, both Morning Prayer and Evening Prayer are provided

with optional conclusions for use when a sermon is desirable.

▶ The progress of the church year will, of course, influence the daily services, but their primary relationship is to the unfolding of each day. Any seasonal emphasis, therefore, remains secondary.

▶ The daily prayer of the Church is not restricted to gatherings in the church; it exists also in household and personal contexts. Simplified forms of Morning Prayer and Evening Prayer are provided for daily devotion in families or in private. Parts of these services marked by a very small circle form such a simple devotion. Prayer at the Close of the Day may be used as a family bedtime service by using only one psalm, one reading, and one prayer.

▶ On Sundays and festivals these liturgies may be used in augmented form. That is accomplished by employing the full range of options (e.g., two psalms and a canticle, several readings, and extended prayers). It may involve the use of more elaborate ceremony and musical settings, incense, and historic vestments. It would surely involve several leaders. At Morning Prayer, the Paschal Blessing would conclude the augmented form.

▶ Three methods of using Morning Prayer and Evening Prayer, then, are provided: the form as printed for daily, corporate use; the simplification of that form for family or personal use; the augmentation of that form for Sunday and festival use.

▶ Seasonal materials, page 92 [174], are provided for festival use and for those groups which use the daily services regularly.

▶ Psalms in the daily services function not so much as hymns of praise, but as the basis for devotional reflection. Therefore, a silence is observed between the psalm and the appropriate psalm prayer. A psalm prayer follows each psalm in this book, pages 340 ff. The psalm prayer strikes a clearly Christian note, making the *Gloria Patri* unnecessary.

▶ The services of daily prayer do not require a pastor for leadership, nor do they center about the altar. Consequently all leadership sections are marked L = leader. It is appropriate for several persons to share the leadership role.

▶ On retreats and similar occasions when an observance of the full cycle of the hours of prayer is desired, Morning Prayer may be prayed at the beginning of the day, Responsive Prayer 1 at mid-morning, Responsive Prayer 2 (with appropriate prayers) at noon and mid-afternoon, Evening Prayer at sunset, and Prayer at the Close of the Day at the day's end.

### Preparation for the services

▶ Since readings from the Scriptures form a major part of the daily services, a focal center may be created by placing tall, free-standing candlesticks on either side of the lectern or a reading desk.

▶ A cope, the historic vestment for daily services, may be provided for the pastor or other chief leaders. It is worn over an alb or surplice.

### Morning Prayer in detail

- 1.\* ▶ The opening sentences lead to “Oh, come, let us sing to the Lord,” the initial song of praise. An opening hymn, therefore, is not desirable.
  - ▶ The *Venite exultemus*, “Oh, come, let us sing to the Lord,” is always used in the augmented form of the service. A chant setting is at canticle 4. Alternate seasonal invitatories are provided, page 92 [174]; the general invitatory, “Give glory to God. . . ,” is always appropriate.
    - ▶ An appropriate canticle, 443–466, may be used to replace the *Venite exultemus*. Canticles otherwise appointed for Morning Prayer or Evening Prayer, *Benedictus*, *Te Deum laudamus*, and *Magnificat*, are not appropriate alternates.
    - ▶ On weekdays a hymn which reflects the themes of resurrection, light, and morning may replace the *Venite exultemus*.
2. ▶ Each psalm is followed by silence after which the appropriate psalm prayer is said. Therefore, the *Gloria Patri* is omitted.
  - ▶ Sitting during the psalm is more conducive to meditation than standing, especially when more than one psalm is used.
    - ▶ When the augmented form of the service is used, an Old Testament canticle (see canticles 14, 15, 18, 19) and a second psalm are sung. Variation in the method of singing these pieces is recommended.
    - ▶ Consult the notes on the psalms, page 20.
3. ▶ The appropriate psalm prayer is printed following each psalm.
  - ▶ When the psalm is sung, it is appropriate to intone the psalm prayer. See the notes on prayers, page 18, for a method of singing.
4. ▶ This hymn is the principal hymn of the service. As such, it should reflect the time of the day and the season of the year. A list of traditional office hymns is on page 499.
5. ▶ Three readings for each day are listed in the Daily Lectionary, page 97 [179]. Two of the readings may be used in the morning, reserving the third for the evening, or all three readings may be used. When both Morning Prayer and Evening Prayer are used each day, the Gospel reading may be reserved for the evening in Year One and used in the morning in Year Two. When more than one reading is used, the first should always be from the Old Testament. See notes on the daily readings, page 18.
  - ▶ A brief exposition of the readings may accompany them when no sermon is to be preached.
6. ▶ Each reading is followed by silence. The silence may be followed by a response – one of the seasonal canticles (canticles 7–12) or a classic responsory, or

\*Numbers refer to the corresponding numbered rubrics in the services themselves.

any other appropriate response (e.g., instrumental piece, dance).

- ▶ “In many and various ways . . .” is said after the final reading (and its silence and response).
- 7. ▶ A chant setting is at canticle 2. Seasonal antiphons for the Gospel Canticle, page 92 [174], may be used.
  - ▶ A hymn paraphrase of the *Benedictus*, “Blessed be the Lord, the God of Israel,” or of the *Te Deum laudamus*, “You are God, we praise you,” may be used instead. The regular use of a hymn substitution is not desirable. Occasional use of choral settings is also appropriate; they need not employ the same translation of the text.
- 8. ▶ Consult the notes on the Prayer of the Day, page 18.
- 15. ▶ When the leader is a lay person, the blessing (11) should be used instead.
- 16. ▶ The Paschal Blessing is an appropriate remembrance of Baptism. As such, it may be used separately, particularly on baptismal anniversaries.
  - ▶ Where space permits, worshipers may gather around the font for the Paschal Blessing.
- 17. ▶ A chant setting is at canticle 3.
  - ▶ “Thee we adore, eternal Lord!” hymn 547, or “Holy God, we praise your name,” hymn 535, paraphrases of the *Te Deum laudamus*, may be used instead. On occasion a choral setting may be used; it need not employ the same translation of the text.

### Evening Prayer in detail

1. ▶ The initial emphasis on Jesus Christ as the Light of the world, connected with the time for lighting lamps, is enhanced dramatically when the service begins with a procession in which a large, lighted candle is carried into the darkened church.
  - ▶ The opening versicles are sung by the bearer of the candle, who faces the congregation. Then the candle is set in its stand.
  - ▶ Seasonal versicles, page 92 [174], may replace these, especially when the augmented form of the service is used. The general versicles, however, are appropriate at any time.
  - ▶ When the service is used daily, reserving the Service of Light for Sundays and festivals may be desirable. In that case, the service would begin with the Psalmody (4), “Let my prayer rise before you as incense.”
2. ▶ When there is no procession, candles on and near the altar may be lighted after the opening versicles have been sung.
  - ▶ On occasion the congregation may be given candles upon entering the church. Their candles would be lighted at this time.
  - ▶ “Oh, gladsome light,” hymn 279, a paraphrase of the *Phos hilaron*, “Joyous Light of glory,” may replace it on occasion.

- ▶ After the candles are lighted, illumination in the room may be increased.
- 3. ▶ Alternate forms of the thanksgiving are provided on page 95.
- 4. ▶ A chant setting of *Domine clamavi* (Psalm 141) is at canticle 5. Other musical settings, even those using other versions of the text, may be used instead.
  - ▶ The use of incense is appropriate as Psalm 141 is being sung.
- 5. ▶ Each psalm is followed by silence, after which the appropriate psalm prayer is said. Therefore, the *Gloria Patri* is omitted.
  - ▶ Sitting during the psalm is more conducive to meditation than standing, especially when more than one psalm is used.
  - ▶ When the augmented form of the service is used, a New Testament canticle (see canticles 13, 17, 20, 21) and a third psalm are sung. Variation in the method of singing these pieces is recommended.
  - ▶ Consult the notes on the psalms, page 20.
- 6. ▶ The appropriate psalm prayer is printed following each psalm.
  - ▶ When the psalm is sung, it is appropriate to intone the psalm prayer. See the notes on prayers, page 18, for a method of singing.
- 7. ▶ This hymn is the principal hymn of the service. As such it should reflect the time of the day and the season of the year. A list of traditional office hymns is on page 499.
- 8. ▶ Three readings for each day are listed in the Daily Lectionary, page 97 [179]. Two of the readings may be used in the morning, reserving the third for evening, or the process may be reversed. When both Morning and Evening Prayer are used each day, the Gospel reading may be used in the evening in Year One and reserved for the morning in Year Two. When more than one reading is used, and the Old Testament has not been read in the morning, it should be the first evening reading. See notes on the daily readings, page 18.
  - ▶ A brief exposition of the readings may accompany them when no sermon is to be preached.
- 9. ▶ Each reading is followed by silence. The silence may be followed by a response—one of the seasonal canticles (canticles 7–12) or a classic responsory, or any other appropriate response (e.g., instrumental piece, dance).
  - ▶ “In many and various ways . . .” is said after the final reading (and its silence and response).
- 10. ▶ A chant setting is at canticle 6. Seasonal antiphons for the Gospel Canticle, page 92 [174], may be used.
  - ▶ “My soul now magnifies the Lord,” hymn 180, a paraphrase of the *Magnificat*, may be used instead.

Regular substitution of a hymn version is not desirable. Occasional use of choral settings is also appropriate; they need not employ the same version of the text. The *Nunc dimittis*, “Lord, now you let your servant go in peace,” is reserved for Prayer at the Close of the Day.

11. ▶ The alternate musical form provided in the example boxed on the right may be used throughout this litany. The congregation should sing it in parts and should begin its response, “Lord,” simultaneously with the ending of the leader’s bidding, “Lord,” so that the two overlap.
  - ▶ Christian names of church and district/synod presidents may be used in the fifth paragraph.
  - ▶ The silence after the twelfth bidding, “Help, save, comfort . . .” is a bridge for meditation between the prayers and the commendation which follows.
  - ▶ The Litany (classic Western form), page 86 [168], or Responsive Prayer, page 82 [164], may be used instead. The Western litany is especially appropriate during Advent and Lent.
  - ▶ Other alternatives are a series of collects, prayers from the congregation, or other forms of responsive prayer. Whatever form of prayers is used, the prayer for peace (25) and the Lord’s Prayer are the concluding prayers.
17. ▶ When the leader is a lay person, the blessing (13) should be used instead.

### *Prayer at the Close of the Day in detail*

1. ▶ It is contrary to the spirit of this service to have processions and other festive ceremonies. All that is done should communicate the spirit of serenity. This service does not change with the seasons of the church year.
2. ▶ This hymn is distinct from the principal hymn (8).
3. ▶ Either the historic, reciprocal form of confession or the briefer form may be used. The silence must be of more than momentary duration if its purpose is to be realized.
4. ▶ Each psalm is followed by silence, after which the appropriate psalm prayer is said. Therefore, the *Gloria Patri* is omitted.
  - ▶ Sitting during the psalm is more conducive to meditation than standing, especially when more than one psalm is used.
  - ▶ Consult the notes on the psalms, page 20.
5. ▶ The appropriate psalm prayer is printed following each psalm.
  - ▶ When the psalm is sung, it is appropriate to intone the psalm prayer. See the notes on prayers, page 18, for a method of singing.
6. ▶ This service has not been the occasion for longer readings from the Scriptures. The brief lessons—the *little chapter*—function as concise statements of the

spirit of the service. An exposition of the reading is not desirable in this service.

8. ▶ This hymn is the principal hymn of the service. As such it should reflect the time of the day. A list of traditional office hymns is on page 499.
9. ▶ The substitution of another form of prayers is not appropriate.
10. ▶ The antiphon, “Guide us waking, O Lord,” should always be used with the Gospel Canticle. The substitution of seasonal antiphons is not desirable.
  - ▶ “I leave, as you have promised, Lord,” hymn 349, a paraphrase of the *Nunc dimittis*, may be used instead. Regular substitution of the hymn version is not desirable. Occasional use of choral settings which are compatible with the spirit of the service is appropriate; they need not employ the same version of the text.
11. ▶ A hymn may follow the benediction, though the quiet dispersal of the congregation is more in the spirit of this service.

### *Responsive Prayer*

1. ▶ Responsive Prayer 1 may be used alone as a morning service, especially when the service is held at a time later than the beginning of the day, or it may be used in place of the prayers in Morning Prayer.
  - ▶ When used alone, the service may be augmented with a psalm or hymn and a brief lesson before “Holy God, holy and mighty. . . .”
  - ▶ When used at Morning Prayer, Responsive Prayer 1 follows the Gospel Canticle. The Creed may be omitted. When there is a sermon, the optional ending of Morning Prayer (12) follows the *Benedicamus*, “Let us bless the Lord” (3), of Responsive Prayer 1.
4. ▶ Responsive Prayer 2 may be used alone as a separate service, especially at a time earlier than sunset when the use of Evening Prayer would not be appropriate. Responsive Prayer 2 may also replace the Litany in Evening Prayer.
  - ▶ When used alone, the service may be augmented with a psalm or hymn and a brief lesson before “Holy God, holy and mighty. . . .”
  - ▶ When used at Evening Prayer, Responsive Prayer 2 follows the Gospel Canticle. The Creed may be omitted. When there is a sermon, the optional ending of Evening Prayer (14) follows the *Benedicamus*, “Let us bless the Lord” (7), of Responsive Prayer 2.

### **THE LITANY**

- ▶ The Litany may be used alone as a separate, penitential service. When it is so used, it may be augmented



with a psalm or psalms and a brief lesson at the beginning; and with the Prayer of the Day or another appropriate prayer, the Lord's Prayer, and a blessing at the end.

▶ At penitential times, The Litany may be used as the entrance hymn for the Holy Communion. The *Kyrie* (6) would then be omitted from the liturgy for Holy Communion. On such occasions the Hymn of Praise (7) would not be appropriate.

▶ When used alone or as the entrance hymn, The Litany may be sung in procession as a dramatization of our passage through this world toward that which is to come.

▶ The Litany may replace the prayers printed in the services for Morning Prayer and Evening Prayer.

▶ When The Litany is used at Morning Prayer, it follows the Gospel Canticle. After The Litany, Morning Prayer resumes with the prayer for grace (289) (9).

▶ When The Litany is used at Evening Prayer, it replaces the Litany provided (11). Evening Prayer concludes as indicated.

## PROPERS FOR DAILY PRAYER

### Seasonal Propers

▶ Seasonal invitatories, versicles, and antiphons may replace the appropriate sections of Morning and Evening Prayer as indicated in the notes on those services. Congregational responses to the seasonal invitatories are the same as the general responses, and may be sung to the same melody.

▶ Two Thanksgivings for Light are provided for use in Evening Prayer as alternates to the general thanksgiving (3).

### Daily Lectionary

▶ The Daily Lectionary is arranged in a two-year system. Year One is used beginning on the First Sunday in Advent preceding odd-numbered years, and Year Two is used beginning on the First Sunday in Advent preceding even-numbered years.

▶ Three readings are provided for each day. Two readings may be used in the morning and one in the evening, or all three may be used together. If two readings are desired for both morning and evening, the Old

Testament reading for the alternate year may be used. When more than one reading is used, the first should be from the Old Testament.

▶ When a festival or a commemoration interrupts the sequence of readings, they may be reordered by lengthening, combining, or omitting some of them to secure continuity or avoid repetition.

▶ Selections from the Old Testament are provided as alternates to those readings included from the Apocrypha.

### Psalms for Daily Prayer

▶ Psalms for daily use are arranged in seasonal tables, except for those appointed on calendar days from December 24 to January 6. The four general tables are used, beginning with January 7, throughout the remainder of the Epiphany Season. The general tables are also used throughout the Season after Pentecost.

▶ The daily, corporate use of Morning Prayer and Evening Prayer requires one psalm in addition to the regular use of Psalm 95, "Oh, come, let us sing to the Lord" (morning), and Psalm 141, "Let my prayer rise before you as incense" (evening). The augmented use of these services suggests the use of both psalms appointed in the tables.

## PROPERS FOR SUNDAYS AND FESTIVALS

### Prayer of the Day

▶ Prayers of the day for the Christmas and Easter cycles are printed with full trinitarian terminations; prayers for days for which the color is green have simple terminations. Either full or simple terminations may be used for any Prayer of the Day as circumstances suggest.

▶ Prayers of the day are said also during the weekdays following unless provision is otherwise made.

▶ The prayers are numbered consecutively from the beginning of the Propers section to facilitate reference. (A prayer appearing at two places in the book will have the same number in both positions.) These numbers are the small numbers at the end of the prayer and should not be confused with those at the beginning of rubrics. A topical index of prayers is on pages 503-505.

▶ A simple method for intoning the prayers is to apply inflections (*flex* and *metrum*) as illustrated below:

1. The address:

O God, you . . .  
Almighty and everlasting. . .

(when final syllable is accented)

Almighty God. . .

. . .mercy and pi - ty;  
. . .hope and char - i - ty;

. . .to us anew ev - 'ry day.

2. The petition:

By the work. . . . .in willing o - be-dience;  
and, that we. . . . .what you com - mand;

3. The conclusion:

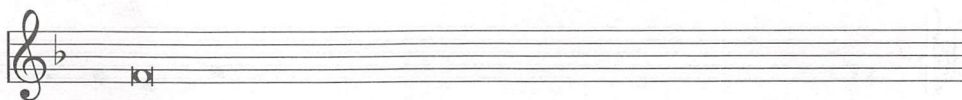
through your Son. . . . . now and for-ever. **C** A-men  
through your Son, . . . . . Jesus Christ our Lord. **C** A-men

This method may be used to intone the post-communion prayers and any other prayer constructed on the model of the classic collect. Two examples of its application follow:

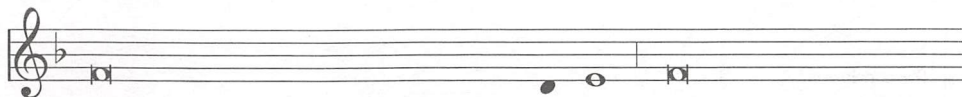
Regular (prayer, 2 Pentecost)

(1) Lord God of all nations, you have revealed your will to your people and  
promised your help to us all. (2) Help us to hear and to do what you  
command, that the darkness may be overcome by the power of your light;  
(3) through your Son, Jesus Christ our Lord. **C** A-men

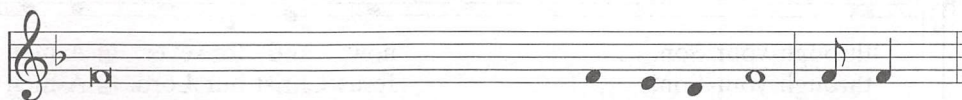
Irregular (prayer, 1 Advent)



(2) Stir up your power, O Lord, and come. Protect us by your strength and



save us from the threatening dangers of our sins, (3) for you live and reign with



the Father and the Holy Spirit, one God, now and for- ever. **c** A- men (1)

▶ Another method is to intone the entire prayer on a single note. The method described above is preferable, however, because the inflections illuminate the structure of the prayer and prevent monotony.

### **Psalms**

▶ Psalm references and verse divisions reflect the versification of the psalms in this book. If a psalm is read from the Bible or another source, it is important to check the versification against the psalter in this book. When using versions of the Bible which follow the Vulgate numbering system (e.g., The Jerusalem Bible), the number of the psalm must be checked also. The full psalter is included in this book. *Lutheran Book of Worship* contains only those psalms appointed in the Propers. The number in brackets [ ] beside the psalm number indicates the page on which that psalm begins in *Lutheran Book of Worship*.

▶ Psalm appointments for Sundays and festivals are included in the propers for each day. Beneath each psalm citation is a refrain which may be used as an antiphon also. If longer refrains/antiphons are desired, the entire verse or a larger portion of it may be used. Instead of this three-year psalm system, a more modest collection of psalms may be used and repeated annually.

▶ Psalm appointments for Morning Prayer and Evening Prayer are in the table, page 96 [178]. Seasonal antiphons are included in the Propers for Daily Prayer, page 92 [174].

▶ The psalter is a collection of liturgical poetry designed for singing or corporate reading. The use of the several traditional methods of reciting the psalms helps guard

against monotony. These methods, each of which can be elaborate or simple, are the following:

Direct recitation denotes the chanting or reading of a whole psalm, or portion of a psalm, in unison.

Antiphonal recitation is the verse-by-verse alternation between groups of singers or readers (e.g., between choir and congregation, or between one side of the congregation and the other). The recitation may be preceded and followed by an antiphon. This method is recommended when entire psalms are used.

Responsorial recitation denotes a method of psalmody in which the verses of a psalm are sung by a solo voice or a choir, with the congregation singing a refrain after each verse or group of verses. The refrains included in the Propers for Sundays and Festivals were designed primarily for such use.

Responsive recitation is the verse-by-verse alternation between a minister/leader and the congregation. It is usually limited to spoken rendition.

▶ The psalms are pointed for singing, the most desirable form of recitation. They may be sung to the tones provided, pages 441–442 [290–291], or using other styles of chanting.

▶ Metrical psalms and hymn paraphrases of psalms may replace the psalms on occasion. A list of these is on page 467. Choral or solo performance of psalms is another possibility for variation, especially on festive occasions.

▶ Though the appointed psalms are designated for singing or corporate reading, that should not prevent the preacher from using them occasionally as sermon texts.

## Readings

▶ For most Sundays and festivals, three sets of three lessons are provided. The following table will enable the churches using this system to remain in phase. The series designated for a given year is begun on the First Sunday in Advent.

Series A begins Advent	Series B begins Advent	Series C begins Advent
	1978	1979
1980	1981	1982
1983	1984	1985
1986	1987	1988
1989	1990	1991
1992	1993	1994
1995	1996	1997
1998	1999	2000

▶ A one-year system of lessons is provided also, page 192.

▶ Verses placed in parentheses may be omitted in public reading if a briefer reading is desired. These verses are part of the lesson, however, and should be included in the preacher's consideration.

▶ If the speaker is not identified in the beginning verse of a reading or if the referent of a pronoun early in the selection is not clear, lectors should replace the pronoun with the name (*He said to him* becomes *Jesus said to Nicodemus*) or add a phrase identifying the speaker (*Jesus said, St. Paul writes*).

▶ A choral setting of a biblical text appointed in the lectionary may be used occasionally to replace the reading of all or part of an appointed lesson.

▶ If only two readings are used in the Holy Communion, it is appropriate to omit the Second Lesson so that both Old and New Testaments are heard.

▶ All references and all verse divisions reflect the versification in the Revised Standard Version of the Bible. If another version is used, it is important to check its versification against the RSV.

▶ Indexes of the lessons arranged according to the books of the Bible are provided for each lectionary system. See pages 507-511 for the three-year lectionary, and pages 500-501 for the one-year lectionary.

## Prefaces

▶ Seasonal prefaces and common prefaces for use on Lesser Festivals are included within each setting of the Holy Communion. A preface for Sundays after Pentecost is included also.

▶ The preface for weekdays is for use on days other than Sundays and festivals.

## Colors

▶ Colors suggested for Principal Festivals, Sundays and Days of Special Devotion, and Lesser Festivals are listed in the Propers section. Colors suggested for

Commemorations are included in the monthly calendar, page 41 [10].

▶ The color for Principal Festivals, for Sundays and Days of Special Devotion remains in use during the weekdays following unless provision is otherwise made for a Lesser Festival or Commemoration. Colors for Lesser Festivals and Commemorations are used on those days only. Thereafter the color for the previous Sunday is again used.

▶ Christmas Eve and the vigils of Easter and Pentecost take the color of the festival.

▶ The color for a season of the church year is not affected by the celebration of Holy Baptism or marriage; the color is not changed for funerals or for services of installation or commissioning. On national holidays, the color is that of the season.

▶ Red is the color for ordination, installation of bishops, church conventions, the dedication or anniversary of a church, and the anniversary of a congregation.

## SERVICES FOR LENT AND HOLY WEEK

### General

▶ These services link together events of Lent and Holy Week as preparation for and then celebration of the mystery of redemption. The Ash Wednesday Liturgy marks the beginning of a penitential discipline which climaxes in the absolution and the peace of the Maundy Thursday Liturgy. Use of the Good Friday cross parallels ceremonies with the paschal candle at the Vigil of Easter to show the unity of cross and resurrection—both are aspects of the same act of God in Jesus. As prelude to the Sunday of the Passion focus on reading the Passion, the Procession with Palms provides for an appropriate burst of joy which does not lose sight of the solemn goal of Jesus' triumphal entry.

▶ Interconnecting the events of Holy Week with the resurrection in a compelling manner removes an unevangelical pall of gloom and enables true celebrations of our Lord's Passion.

▶ These services are not included in the *Lutheran Book of Worship*. In making them available for congregational use, their integrity should be preserved, though that does not preclude judicious modification in regard to local circumstances.

▶ No music is included with these services. Music is, however, available from many sources.

▶ For mid-week services during Lent, Morning Prayer, Evening Prayer, Prayer at the Close of the Day, and the Service of the Word are appropriate.

### Ash Wednesday Liturgy

▶ The mood of this service is penitence and reflection upon the quality of one's faith and life; its goal is to enlist participation in the Lenten discipline which, by its focus upon the mystery of our redemption, should

strengthen us by bringing us anew to the gift of our Baptism. The service, therefore, should not be maudlin; penitential acts should be related to restoration and to spiritual and moral growth.

▶ Ashes may be prepared before the service by burning palm or olive branches and grinding the ashes together with a little water or oil. This mixture is placed in a small shallow vessel from which the ashes are imposed. A towel or napkin for cleansing the minister's hands should be provided.

▶ When this service is used, Psalm 103:8–14 replaces Psalm 51 following the First Lesson in the Holy Communion. Psalm 51 is used at the beginning of the Ash Wednesday Liturgy.

3. ▶ The exhortation may be said in other words, but the content should be similar to that provided.
4. ▶ Where there are no facilities for kneeling, the congregation should sit during the confession. Standing is not conducive to meditation.
5. ▶ If ashes are not to be imposed, the service continues with the conclusion of the confession (8).
6. ▶ The movement of the congregation to and from the altar may be similar to that during the communion. Where there are no facilities for kneeling, people may stand.
7. ▶ Ashes are applied with the minister's thumb to the penitent's forehead. "Remember that you are dust . . ." is addressed to each person.
  - ▶ If the congregation is large, several ministers should be involved in imposing the ashes. The ministers, of course, should receive ashes also.
  - ▶ The ministers cleanse their hands with the towel before continuing the service.
9. ▶ This confession marks the beginning of a season of penitence. The Maundy Thursday absolution is the structural response to the Ash Wednesday confession, marking off Lent as a penitential time. At this service, therefore, a declaration of grace is used, coupled with a plea for mercy.
10. ▶ The Holy Communion should have a restrained mood. For this occasion it is appropriate to omit most optional sections, using the liturgy in its simple form.

### *Procession with Palms—Sunday of the Passion*

▶ A sufficient quantity of palm branches is placed ready for distribution as people gather for the service. Other branches, especially olive branches, may be used instead. The text of the hymns must be provided for the congregation's use.

▶ After the service, a few branches may be saved to provide ashes for the Ash Wednesday Liturgy the following year.

1. ▶ For optimal effect, the procession should move into the church. Thus the congregation should

gather in a parish house, the church basement, the porch of the church, or, if it is commodious enough, the narthex.

3. ▶ The ministers, with their assistants gathered around, begin the service from a place where they can be heard and from which the procession is easily begun. If it is necessary to begin in the church, the ministers may stand in front of the people.
4. ▶ The processional Gospel may be read by an assisting minister. The choice of reading is determined by the lectionary year of the three-year system.
6. ▶ The procession forms in the following order: cross and torches, ministers, congregation.
  - ▶ The processional route may be around the outside of the church building or around the block before entering the church. Or it may simply be around the interior of the church.
7. ▶ When there is a choir, dispersing its members in units throughout the procession results in more vital singing.
9. ▶ The Holy Communion focuses on the reading of the Passion as the Gospel of the day. The acclamations before and after the Gospel are omitted. The Passion should be read by several readers who assume the chief roles, or it should be sung according to a setting composed for liturgical use. Because of the length of the reading, the congregation may be seated. It has been traditional, however, for them to stand for the final portion—at Matthew 27:45, Mark 15:33, or Luke 23:44.
  - ▶ Following such a rendering of the entire Passion, to replace the sermon with a brief devotional commentary or to omit it altogether may be desirable.

### *Maundy Thursday Liturgy*

▶ *Maundy* is an English form of the Latin word for commandment. The overarching theme of the day is Jesus' new commandment to "love one another even as I have loved you," a love sharply focused by the contrast of the betrayal which followed. Jesus' love is demonstrated both in his example of servanthood and in his gift of himself in Holy Communion.

▶ The washing of feet exemplified Jesus' servanthood. Use of this ritual provides a balance with the celebration of the institution of the Lord's Supper.

▶ A group of persons to represent the congregation in the foot-washing should be selected beforehand so that they may be prepared to remove their footwear.

▶ In addition to the usual preparations for Holy Communion, a pitcher with water, a basin, and a towel may be placed ready for use in the washing of feet, together with an apron or large towel for the minister.

▶ Stripping the altar marks the transition from the

eucharistic celebration to that of Jesus' crucifixion and death.

▶ This service is a modification of the usual order for Holy Communion. The first half is replaced, and an alternate form of the Post-Communion is provided.

1. ▶ If a hymn is sung, it should be the occasion only for the simple entrance of the ministers.  
▶ The relocation of the sermon enables the preacher to deal with the various aspects of the theme of Jesus' love as a background for the entire service.
2. ▶ The Instruction may be part of the sermon, or it may form the conclusion.
3. ▶ When a portion of Corporate Confession and Forgiveness is used, it should begin with "Let us [kneel and] make confession to God" (8), and end with either "Almighty God in his mercy . . ." (9) or "In obedience to the command . . ." (10).
4. ▶ When forgiveness has been pronounced individually, the minister may immediately help each person stand and may exchange the peace with him/her. If the congregation is large, several ministers may be involved in the individual forgiveness and exchange of the peace.
6. ▶ This set of readings most adequately covers the themes of this Maundy Thursday rite.
7. ▶ The minister removes a chasuble or cope and stole before putting on the apron or towel.  
▶ In inviting forward the group to represent the congregation, the minister may explain briefly the significance of the ritual, connecting it with servanthood.  
▶ The group comes forward and is seated on chairs placed near the altar. They remove their footwear.  
▶ The minister kneels and pours water over their feet into the basin, drying their feet with the towel. Nothing is said. The people replace their footwear.  
▶ When all in the group have received the ministration, they return to their places. The minister again puts on the vestments.
8. ▶ The Maundy Thursday Liturgy to this point replaces the usual first part of the Holy Communion; that part is now concluded with the Prayers (22). The service then continues with the Offering and Preface.
9. ▶ Since the Post-Communion canticle is omitted, the communion vessels may be removed immediately before the altar is stripped. This may be done during the singing of "Of the glorious body telling," hymn 120, which may follow the Post-Communion prayer. The candles are extinguished before the altar is stripped.
10. ▶ Stripping the altar is symbolic of Jesus' humiliation at the soldiers' hands. Psalm 22 rehearses that and other themes of the Passion. Psalm 88 may be used instead. The stripping of the altar should pro-

ceed in a deliberate and orderly fashion, with several persons carrying the items into the sacristy—the ornaments and candles first, then the linens and paraments.

11. ▶ The omission of benedictions at the end of the liturgies of both Maundy Thursday and Good Friday indicate their continuity with each other and with the Vigil of Easter.

### **Good Friday Liturgy**

- ▶ Seen as part of the larger celebration of the mystery of salvation, it is appropriate for Good Friday to be an austere time of reflection and intercession, as well as of the adoration of Christ, our sacrificial lamb. The note of austerity does not preclude the note of triumph, however, as the final hymns indicate. The congregation gathers to *celebrate* our Lord's sacrifice on the cross.
- ▶ The logic of the continuing celebration which began on Maundy Thursday suggests that it is not appropriate to celebrate the Holy Communion; its note of triumph is better reserved for Easter.
- ▶ It is most appropriate to hold this service in the afternoon near 3:00, the traditional hour of Jesus' death. Local circumstances, however, may indicate another hour.
- ▶ The altar, having been stripped of its ornaments and linens, is not used in this service. The rite centers, rather, at one or more reading desks. If paraments are used, they should be scarlet or black.
- ▶ A large, rough-hewn wooden cross may be provided for use in the final portion of the service. If it is carried in procession (10), it may be placed ready in the narthex or some other convenient place. Or it may be placed in front of the altar before the service begins; tall, lighted candles may be placed on stands on either side of the cross. The cross may rest against the top of the altar-table or against the communion rail, or it may be placed upright in a stand.
- ▶ If offerings are brought, they are received at the entrance to the church.
- ▶ Organ or other instrumental music is used to support the singing only.
- ▶ Ministers are vested only in albs or surplices with cassocks. It is inappropriate to wear additional vestments.
6. ▶ The usual Gospel acclamations are omitted. The Passion according to St. John should be read by several readers who assume the chief roles, or it should be sung according to a setting composed for liturgical use. Because of the length of the reading, the congregation may be seated. It has been traditional, however, to stand for the final verses at John 19:23.
  9. ▶ The assisting minister may lead the congregation in the Bidding Prayer from a reading desk. The presiding minister may say the prayers themselves either where standing or from a second reading desk.

▶ Where there are no facilities for kneeling, the congregation should sit during the Bidding Prayer. The more traditional way was to stand for the biddings and to kneel during the silence and the prayer, as directed by an assisting minister who said, "Let us stand . . . Let us kneel."

▶ In the second bidding, the names are those of the president of the church body and the president of the district/synod. Alternatively, it is appropriate to bid prayer by name for the leaders of the various Christian communions, local or worldwide.

10. ▶ When the cross is carried in procession, it may be accompanied by two torch-bearers.
  - ▶ The stations at which is sung, "Behold, the life-giving cross. . . ," correspond to those in the Vigil of Easter procession. If feasible, the cross may be lifted each time the versicle is sung.
  - ▶ After the third station, the cross and torches are placed in front of the altar (see the general notes above).
12. ▶ Where there are no facilities for kneeling, the congregation remains standing during the silence and then sits for the hymn which follows.
13. ▶ The hymn, "Ah, holy Jesus, how hast thou offended," strikes the fundamental note that each Christian is involved in Jesus' crucifixion: "I crucified thee." Only from this stance can the message of the Passion be heard aright.

### *Vigil of Easter*

▶ The climax of what began on Maundy Thursday is reached in this service, which is full of contrasts between darkness and light, death and life, chaos and order, slavery and freedom. The cross is vindicated as the Lord's throne, and the fullness of salvation finds expression—creation and redemption, old covenant and new covenant, Baptism and Eucharist. Through the Word the sacraments are revealed as means of God's salvation.

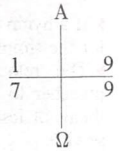
▶ Four sections comprise the Vigil of Easter: the Service of Light, the Service of Readings, the Service of Baptism, and the Service of Holy Communion.

▶ The service should be scheduled so that it extends into Easter Day, but variations are possible to meet local needs: The entire vigil may begin just before dawn on Easter Day; the first three parts may be celebrated early Easter Eve, leaving the Holy Communion for Easter morning; the first section may be celebrated prior to the Holy Communion on Easter morning, in which case "Rejoice, angelic choirs, rejoice!" hymn 146, may replace the Easter Proclamation (9).

▶ The church is prepared for Easter with white or gold paraments and flowers. Ornaments are replaced on the altar and elsewhere. Lighting can be so managed prior to the singing of the *Gloria in excelsis* that the Easter array is not obvious. The usual preparations for Holy Communion are made. The font is filled in preparation

for the third section of the vigil. A bough of evergreen may be placed ready for use in the renewal of baptismal vows. The stand for the paschal candle is centrally placed in the approach to the altar.

▶ The paschal candle may be prepared prior to the service by incising in it a cross, the Greek letters A and Ω, and the numerals of the current year. Grains of incense may be inserted into the incised cross during the Easter Proclamation.



1. ▶ A large fire may be built on the ground or in a large brazier. If such a fire is not feasible, other means of obtaining fire may be employed (see note 4 below). For optimal effect, the procession should move into the church. Thus the congregation should gather in a parish house, the church basement, the porch of the church, or, if it is commodious enough, the narthex.
3. ▶ The ministers and their assistants begin the service from a place near the fire where they can be heard and from which the procession is easily begun. If it is necessary to gather in the church, the service is begun just inside the door. The congregation may stand and face that door.
4. ▶ If a large fire is not feasible, fire may be struck with flint and steel or in another convenient manner.
6. ▶ The procession forms in the following order: paschal candle, congregation and/or choir, other ministers. If incense is used, the thurifer precedes the paschal candle.
  - ▶ The processional route may be around the outside of the church building or around the block before entering the church. Or it may simply be around the interior of the church.
7. ▶ Each time "The light of Christ" is repeated, it is sung on a higher pitch. Music for this and other sung portions of the service is available from many sources.
  - ▶ If the congregation has assembled in the church and has not been involved in the procession, their candles are lighted by rows. In such a case, this second station is made about halfway to the altar.
9. ▶ The Easter Proclamation may be sung from a reading desk positioned in such a way that the assisting minister is facing the paschal candle.
  - ▶ When the shorter form of the Easter Proclamation is used, at its conclusion other candles and lamps in the church are lighted from the paschal candle.
  - ▶ The biblical gesture of hands uplifted and outstretched is appropriate during the singing of the Easter Proclamation.
  - ▶ The Easter Proclamation should be assigned to an

assisting minister who is able to sing it. Singing enhances the spirit of exaltation in the text.

- ▶ When incense is inserted, five grains, symbolic of the five wounds of Jesus, are placed in the incised cross:

	1	
4	2	5
	3	

The grains of incense are secured by inserting after them the wax studs provided by the candle maker.

- ▶ The Service of Readings should continue in semi-darkness, but enough illumination from candles or other sources must be provided at the reading desk and for the presiding minister.
- ▶ The biblical accounts of creation, First Lesson, and the Exodus, Fourth Lesson, are fundamental to the Service of Readings and are, therefore, always used. The optional portion of the Twelfth Lesson is from that section of Daniel contained in the Apocrypha.
- ▶ Several assisting ministers should share in the reading.
- ▶ Every effort should be made to have candidates for Baptism at this service. It is the most appropriate time of the year for the baptism of adults and children who would, then, have their first communion in this service also.
- ▶ At the conclusion of the thanksgiving (9), the bottom of the paschal candle may be lowered into the water once or three times as a sign of Christ's death and resurrection.
- ▶ When there are no candidates for Baptism, the text of the thanksgiving (9) may be modified. A bough of evergreen holds enough water for sprinkling. The sprinkled baptismal water is a sign of forgiveness and reconciliation. Other appropriate ways of applying the water may be used instead.
- ▶ The litany is either that on page 86 [168], or that contained in Evening Prayer, page 65 [148]. Another appropriate litany may be used instead. The litany is led by an assisting minister.
- ▶ The intoning of "Glory to God in the highest" marks the dramatic transition from darkness to light, the moment when the church is fully illuminated. The contrast should be swift and striking. Trumpets and other instruments may augment the organ. Bells may be rung.
- ▶ This vigil eucharist should remain relatively simple in form and style. The more solemn celebration of the Holy Communion is left for later in the morning of Easter Day. Easter hymns are appropri-

ate during the Communion. After the service, the congregation may share a meal or refreshments elsewhere in the church buildings.

## PETITIONS, INTERCESSIONS, AND THANKSGIVINGS

- ▶ This anthology of prayers, each with a thematic heading, is supplemental to the prayers printed within the services. A Prayer of the Church which may replace the general prayers in several of the services is also included, page 116 [52].
- ▶ These prayers may be used liturgically as indicated in service rubrics; they are also intended for personal devotions.
- ▶ Consult the notes on the Prayer of the Day, page 18, for a method of intoning collect-type prayers.
- ▶ Prayers on various themes which are scattered throughout the book may be located by consulting the topical index of prayers, page 503.
- ▶ The Bidding Prayer is in the Good Friday Liturgy, page 139. It may be used on other occasions also.

## ATHANASIAN CREED

- ▶ The so-called Athanasian Creed is one of the ecumenical creeds contained in the Book of Concord. The other two, the Nicene and Apostles' creeds, lend themselves more readily to liturgical use. Custom does suggest the liturgical use of the Athanasian Creed on the festival of The Holy Trinity.
- ▶ Antiphonal reading of this creed verse-by-verse is suggested to compensate for its length.

## HOLY COMMUNION

### General

- ▶ The Holy Communion has two principal parts: One centers in proclamation of the Word through the reading of the Scriptures and preaching; the other centers in sharing the sacramental meal. Surrounded by prayer, praise, and thanksgiving, these two parts are so intimately connected as to form one unified act of worship. The Augsburg Confession regards the Holy Communion as the chief act of worship on Sundays and other festivals (Article 24).
- ▶ The liturgy is the celebration of all who gather. Together with the pastor who presides, the entire congregation is involved. It is important, therefore, that lay persons fulfill appropriate ministries within the service. Leadership portions reserved for ordained pastors are marked **P** = presiding minister. Leadership portions appropriate for lay persons are marked **A** = assisting minister. Portions for the entire congregation are marked **C**.
- ▶ When Holy Baptism is celebrated, it is included within the Holy Communion. Similarly, the liturgies for



Affirmation of Baptism, Ordination, Installation of a Pastor, Installation of a Bishop, and other services as indicated by the rubrics accompanying those services are placed within the Church's chief service. Marriages and funerals of active members of the community of faith are appropriately included within the liturgy for Holy Communion. Rubrics accompanying these services indicate how they may be incorporated.

▶ Within Lutheran circles it has become customary to use the first part of the Holy Communion for Sunday services when the Sacrament is not celebrated. A method for concluding the service following the Creed is provided for those times when there is no Communion (44). Morning Prayer with a sermon and the Service of the Word are alternate possibilities for Sunday services.

▶ The Brief Order for Confession and Forgiveness may be used before the Holy Communion begins. While it is neither theologically nor liturgically necessary that a congregational act of confession and forgiveness precede the Holy Communion, pastoral discernment may indicate the need for such a practice most of the time.

▶ Two hymns are required in the liturgy for Holy Communion—the Entrance Hymn and the Hymn of the Day. Additional hymns may be sung during the communion. A hymn is among the options at the Offertory and the Post-Communion. Hymn paraphrases of the psalms and of such pieces as the *Gloria in excelsis* and the Creed may replace the prose text on occasion.

▶ An outline for a Chorale Service of Holy Communion is on page 307 [120]. It adds the option of a fourth musical setting to the three musical settings provided.

### **Preparation for the service**

▶ A lectionary or Bible of appropriate size and dignity should be provided for the readings. The book may be carried in the entrance procession and placed upon the reading desk. From the Entrance Hymn through The Prayers, the service may center around the reading desk—lectern or pulpit—from which the lessons are read and the sermon preached. When both a lectern and a pulpit are used, the focus of the service may shift to the pulpit at the time of the Gospel or of the sermon.

▶ The altar is spread with a white cloth and may remain completely empty until the Offertory, the chalice and paten being placed on a credence table or shelf. The altar may also be vested with paraments.

▶ The nature of the assembled congregation and of the Sacrament of the Altar are most appropriately expressed when the pastor presides facing the congregation across a free-standing table-type altar.

▶ When the chalice and paten are not placed on the credence, they are placed on the corporal on the altar and covered with a veil.

▶ Enough bread and wine for the service may be placed on an offertory table located near the entrance to the nave. This table should be spread with a white cloth. The bread is placed on a plate or in a basket and may be covered with a napkin. If the bread and wine are not

to be brought forward at the Offertory, they may be placed on the credence.

▶ A loaf of leavened or unleavened bread which can be broken and shared is a more adequate sacramental sign than wafer bread. Similarly, the chalice, from which communicants drink, is a more adequate sign of sacramental unity than other methods of sharing the wine.

▶ When individual glasses are used in the communion, the above procedures must be modified accordingly. Filling the glasses from a pouring chalice at the time of the communion preserves the sign of sharing the cup and is preferable to using trays of pre-filled glasses.

### **Brief Order for Confession and Forgiveness in detail**

1. ▶ A prelude of instrumental or vocal music may precede the service.

▶ To underscore the preparatory nature of this brief order, the presiding minister may lead the service from a place outside the chancel area.

▶ Participants in the entrance procession should gather at a place where they may participate with the congregation. The presiding minister may join the procession as it passes.

▶ If it is decided to lead the service from the rear of the church, the congregation should stand and turn to face the minister.

▶ Christians have used the sign of the cross and the words which came to accompany it as an act of invocation and blessing—a remembrance of their Baptism when they were washed in the triune name and “marked with the cross of Christ forever.” Luther recommends the sign of the cross to begin one's prayers on arising and retiring (*The Small Catechism*). Here the sign and words tie together Baptism and the confession of sin: “Repentance, therefore, is nothing else than a return and approach to Baptism” (*The Large Catechism*). The act of worship begins with a remembrance of how one became part of the community of faith.

▶ The congregation may join the minister in saying the invocation.

2. ▶ Silence should be kept long enough for individual reflection and preparation, enabling personal application of the general phrases of the prayer to follow.

▶ All may kneel for this prayer and remain kneeling throughout the order.

3. ▶ Two forms for the announcement of forgiveness are provided. The first is an absolution in declarative terms, the second is a simple declaration of grace. Pastoral discernment of the needs of the congregation should determine the choice.

▶ A period of silence should follow this brief order before the prelude or Entrance Hymn begins.

### **Holy Communion in detail**

1. ▶ When the Brief Order for Confession and For-

- giveness has preceded this service, a short prelude, especially one based on the Entrance Hymn, may be inserted before that hymn is sung.
2. ▶ When the Brief Order for Confession and Forgiveness has preceded this service, announcements before the Entrance Hymn may not be appropriate.
  4. ▶ During the Entrance Hymn the presiding minister and the assisting ministers enter and go to their places. Though the choir may be included in the procession, reserving processions of the choir for festival days and seasons may be more desirable.
    - ▶ On such occasions as the Procession with Palms on the Sunday of the Passion and the Vigil of Easter, the congregation may gather outside the body of the church so that all may participate in the procession.
    - ▶ A classic introit or an entire psalm may be sung in place of the hymn.
  5. ▶ The minister's hands may be extended in a gesture of greeting.
  6. ▶ On Sundays for which the color is green, it is appropriate to omit either the *Kyrie* or the Hymn of Praise (7), reserving both together for festival seasons.
    - ▶ On weekdays, it is preferable to proceed directly from the apostolic greeting (5) to the Prayer of the Day (8).
    - ▶ On occasion, "Kyrie! God, Father in heav'n above," hymn 168, or "Your heart, O God, is grieved, we know," hymn 96, may replace the *Kyrie*.
  7. ▶ The *Gloria in excelsis*, "Glory to God in the highest," the traditional Hymn of Praise, is appropriate on Sundays and all festivals, especially from Christmas Day through the Epiphany season. "All glory be to God on high," hymn 166, may replace it on occasion. "Worthy is Christ" is especially appropriate on the Sundays of Easter, on Christ the King, and on All Saints' Day. During Advent, Lent, and Holy Week, a hymn of praise is not appropriate because of the preparatory and penitential nature of these times.
    - ▶ The initial phrase of either hymn of praise is sung by a cantor, the choir, or by the presiding minister.
    - ▶ Occasionally it is appropriate to use choral settings of either of these hymns of praise, including settings employing different translations of the text.
  8. ▶ When the *Kyrie* and/or the Hymn of Praise have been omitted, the salutation and response should be omitted here to avoid duplication of the initial greeting (5).
    - ▶ A brief silence between the invitation to pray and the prayer itself gives people time to collect their thoughts. The prayer should be read or sung deliberately, since each phrase carries a wealth of meaning and application.
    - ▶ Consult the notes on the Prayer of the Day, page 18.
  9. ▶ Consult the notes on the Readings, page 21.
    - ▶ When the Holy Communion is celebrated on weekdays, the readings may be limited to the Gospel, thus omitting sections 9–14.
  11. ▶ Consult the notes on the psalms, page 20.
  12. ▶ When the Second Lesson is omitted, the verse is sung following the Psalm, between the First Lesson and the Gospel. Or the sequence may be First Lesson, verse, Gospel.
  14. ▶ The verses appointed for Sundays and festivals are included in the Propers, page 121 [13].
    - ▶ When the choir or cantor does not sing the appointed Alleluia or Lenten verse, the congregation sings one of the general verses. "Return to the Lord" is sung during Lent and Holy Week; "Lord, to whom shall we go?" is sung at other times. Choral or solo elements should be given their legitimate place in corporate worship; therefore, the congregational alternative is not desirable as a regular practice.
  15. ▶ Normally the Gospel should be read by the preacher from the place of preaching, especially if the sermon is to be based on that reading.
    - ▶ On festivals a Gospel procession is appropriate so that the Gospel may be read in the midst of the congregation. The procession begins during the verse; as it moves, the congregation turns to face the reader. Instrumental music may be played as the procession returns.
    - ▶ In the service, ☐ is the designated reader of the Gospel because, since the presiding minister is usually the preacher, a smooth transition is thus provided between the Gospel reading and the sermon. When there is a Gospel procession, however, the traditional deacon's role may be maintained by assigning the reading to an assisting minister.
  18. ▶ The presiding minister is usually the preacher. Circumstances may suggest assigning the sermon to another minister, however. Only under extraordinary circumstances would the sermon be omitted from this service.
    - ▶ Exposition of the reading(s) need not be limited to an address; on occasion other forms of proclamation—dialog, drama, cantata, etc.—may be employed also.
  19. ▶ The Hymn of the Day is the chief hymn of the service. It is a comment on the readings and sermon as these relate to the church year.
    - ▶ Suggestions for selecting this hymn are included in the Hymns for the Church Year, pages 470–472.
    - ▶ Consult the notes on hymns, page 38.
  20. ▶ Only the Nicene Creed has been associated traditionally with the celebration of Holy Communion. Growing frequency of sacramental celebration, however, should not result in unfamiliarity with the Apostles' Creed. The Nicene Creed, therefore, is

established as the more solemn or festive creed, permitting use of the Apostles' Creed on Sundays for which the color is green.

- ▶ "We all believe in one true God," hymn 374, may replace the Creed on occasion, and choral settings may be used also.
  - ▶ Following the original Greek text, the International Consultation on English Texts translated the Nicene Creed with plural pronouns: "We believe." They retained the traditional "man" in line sixteen; the generic sense is clearly implied in the original text.
  - ▶ The alternate reading, "He descended to the dead," for line eight of the Apostles' Creed is from the version of the International Consultation on English Texts. The traditional rendering has been substituted in the text itself.
  - ▶ The Creed may be omitted, especially on weekdays.
  - ▶ The use of two creeds in the same service is not desirable. The Creed is omitted at this point if Holy Baptism or another rite with a creed is celebrated within the service.
22. ▶ The Prayers are restored to their position as the conclusion of the first part of the Holy Communion. Since their formulation is not specified, they must be prepared for each service. Persons involved in the local situation are best able to balance properly the universal scope proper to Christian concern with the specific concerns of a given congregation. Preparation of the prayers is no less important than preparation of the sermon.
- ▶ The congregation may kneel for the prayers.
  - ▶ The language proper to petition, intercession, and thanksgiving should prevail; tendencies toward homiletical style in prayer should be avoided. Care must be taken to keep the prayers corporate in character and spirit.
  - ▶ The whole congregation responds after each portion of the prayers, thus avoiding lengthy recitations by a single voice. When feasible, members of the congregation may be invited to offer petitions and thanksgivings individually.
  - ▶ The presiding minister ends the prayers by saying the final commendation.
23. ▶ The peace which enables people to live in unity and the spirit of mutual forgiveness comes only from Christ whose Word has been proclaimed. Without the intention to live in such unity, participation in the sacramental celebration is a mockery (Matthew 5:23-24; 1 Corinthians 11).
- ▶ The first exchange is between the presiding minister, speaking in Christ's name, and the entire congregation; it is not optional. Following that, the people may exchange the peace with each other.
  - ▶ Personal exchange of the peace should be as unpatterned as possible, but its meaning and significance should be kept clear: It is not the occasion merely for conviviality. The choice of gesture,
- whether a handshake or an embrace, should be left to the persons themselves.
24. ▶ The gifts of money or gifts in kind should be received with as little ostentation as possible. It is the presentation of the gifts which has liturgical significance.
- ▶ As the gifts are received, the Lord's table is set for the sacramental meal. When the chalice and paten have been placed on the credence before the service, they are brought to the altar and placed upon the corporal; if they were already on the altar, they are uncovered. If the bread and wine are on the credence, they also are brought to the altar. If the bread and wine were already on the altar, they are uncovered.
  - ▶ During the Great Thanksgiving it is appropriate to have only one chalice on the altar. Other vessels needed in the distribution are brought later.
  - ▶ The preparation of the altar is done by assisting ministers.
25. ▶ The gifts of money and the bread and wine may be brought forward by lay persons, and are received and placed on the altar by assisting ministers. After raising it slightly in a gesture of offering, the alms basin may be removed to the credence. All the bread and wine intended for use should be placed on the altar.
- ▶ The gifts symbolize the "reasonable service" (Romans 12:1) of our Christian lives offered in response to God's grace in Christ.
  - ▶ Offertories appointed for all Sundays and festivals, pages 121 ff. are intended for choral use only. Choral settings of classic offertories may be used instead, or the congregation may sing one of the general offertories provided.
  - ▶ Appropriate choral or instrumental music may precede the singing of the Offertory.
27. ▶ After the gifts have been presented and the offertory prayer has been said, the bread and wine are made ready for the Great Thanksgiving. The loaf or a portion of the wafers is placed on the paten or plate, and wine is poured into the chalice. Such a break between the offertory prayer and the Great Thanksgiving is desirable.
28. ▶ After the preparations are complete, the presiding minister comes to the altar to begin the Great Thanksgiving.
- ▶ The preface dialog and the preface (29) are sung or said by the presiding minister. It is inappropriate for anyone else to intone this text.
29. ▶ The appointment of prefaces for days and seasons is included in the Propers, pages 121 ff.
- ▶ Beginning with the preface and throughout the Great Thanksgiving, the biblical gesture of hands uplifted and outstretched is appropriate because it gives visual expression to the import of the words.
  - ▶ "Isaiah in a vision did of old," hymn 528, may

- replace the *Sanctus*, “Holy, holy, holy Lord,” on occasion. When it is used, it may be desirable to modify the final phrases of the appointed preface: “And so, with the Church on earth and the hosts of heaven, we praise your name, and join in adoring song.”
30. ▶ Three options are provided following the *Sanctus*: a eucharistic prayer (31), the words of institution (32), or a prayer of thanksgiving followed by the words of institution (33). The Lord’s Prayer follows whichever option is selected.
    - ▶ At the words “took bread,” the minister takes and holds the bread or the paten, replacing it on the corporal after the first “Do this for the remembrance of me.” At the words “took the cup” the minister takes and holds the cup, replacing it on the corporal after the second “Do this for the remembrance of me.”
    - ▶ It is appropriate to lift the bread and cup together at the words “Through him, with him, in him . . .” or the words “all honor and glory are yours. . . .” Note the rationale for such a gesture in Luther’s German Mass.
  31. ▶ “Holy God, mighty Lord, gracious Father . . . ,” prayer I, follows the ecumenical custom of a eucharistic prayer which includes the words of institution. Eucharistic prayer II, “You are indeed holy, O God . . . ,” set in parallel columns with prayer I, may be used instead.
    - ▶ The congregation is able to participate in the responses of prayer II even without the text since the lines which cue the responses are the same as those in prayer I.
    - ▶ The two prayers are structured so that sections of one may be used within the other (e.g., “Therefore, gracious Father, with this bread and cup . . .” from prayer II may replace, “Therefore, gracious Father, with this bread and cup . . .” of prayer I; etc.). Prayer II may be regarded as a more festive elaboration of prayer I.
    - ▶ “Through him, with him, in him” is used with prayer I and prayer II only.
    - ▶ Eucharistic prayer III may replace prayer I also. It has no congregational responses except the “Amen” at the end.
    - ▶ Eucharistic prayer IV may replace prayer I also. It is a translation of the classic prayer attributed to Hippolytus of Rome (second/third century). Note that when this prayer is used it should follow immediately the third sentence of the preface dialog, “Let us give thanks to the Lord our God . . .” The preface itself and the *Sanctus* are omitted. Prayer IV is recommended for use especially on weekdays or whenever a simple service is desired.
  32. ▶ Use of the words of institution alone follows the custom of the sixteenth-century Lutheran Church orders.
  33. ▶ “Blessed are you, Lord of heaven and earth . . .” is a thanksgiving prior to the words of institution, the recent custom of Scandinavian Lutheran churches.
  34. ▶ If the Peace was not shared before the Offering, it may be done here (see note 23).
    - ▶ As the bread is broken, the presiding minister may say, “**When we eat this bread we share the body of Christ.**” The presiding minister may lift the cup and say, “**When we drink this cup we share the blood of Christ.**” The congregation may then say, “**Reveal yourself to us, O Lord, in the breaking of bread, as once you revealed yourself to your disciples.**”
    - ▶ Additional vessels required for the communion are brought to the altar and filled.
  35. ▶ When the number of communicants is large, several people should assist in the distribution so that each communicant may be addressed personally without unduly prolonging the distribution time. Even in small congregations at least one assisting minister should assist in the distribution.
    - ▶ A continuous procedure of distribution is desirable. As communicants leave the altar, others immediately take their places; or the ministers may remain stationary while the communicants come to them in procession.
    - ▶ The bread is placed in the communicant’s hand. It is helpful to the minister if communicants guide the chalice to their mouths.
  37. ▶ When the canticle, “Lamb of God,” is used, it may be sung at the breaking of the bread, at the communion of the ministers, or during the communion of the congregation. “Jesus, Lamb of God,” canticle I, another version of the text, may be used instead. “O Christ, thou Lamb of God,” hymn 103, may replace “Lamb of God” on occasion. Choral settings may be used also.
    - ▶ Music during the communion may include hymns as well as choral and instrumental music. This music should reflect the spirit of the day or season, not only that of the Lord’s Supper. Periods of silence are also appropriate during the communion.
  39. ▶ During the singing of the canticle or hymn, the ministers remove the vessels from the altar, placing them on the credence or taking them to the sacristy. There the vessels should be covered or veiled. After the service the ministers, and other communicants, may eat the bread and drink the wine which remain, or dispose of them reverently as local custom indicates.
  40. ▶ The Maundy Thursday prayer, “Lord God, in a wonderful Sacrament” <sup>(38)</sup>, may be used as a post-communion prayer.
  44. ▶ When there is no Communion, the service continues from the Creed (21) to this ending (44-48).

## HOLY BAPTISM

### *General*

- ▶ The service of Holy Baptism has several parts which together constitute the fullness of the sacrament of initiation into the community of faith: presentation, thanksgiving, renunciation and profession of faith, baptism with water, laying on of hands and signation, welcome into the congregation.
- ▶ Candidates for Holy Baptism are infants born to members of the congregation or those for whom members assume the responsibility of nurture, and older persons who, after adequate preparation and instruction, declare their faith in Jesus Christ and their desire for Baptism.
- ▶ The one liturgy for Holy Baptism is for use with candidates of all ages. When candidates are able to speak for themselves, indicated modifications of the service are employed.
- ▶ Baptism should be celebrated within the chief service of the congregation. When extraordinary circumstances require Baptism at other times, a public announcement should be made at the service the Sunday following.
- ▶ When Baptism is celebrated within the Holy Communion, the propers for Holy Baptism, page 188, may replace those for the day if the appointed color is green. Otherwise the baptismal prayer may be said after the appointed Prayer of the Day.
- ▶ All baptisms are entered into the permanent records of the congregation, and a certificate is issued.
- ▶ The baptism of infants and young children should be arranged well in advance so that adequate time is allowed for the pastor to discuss the meaning and significance of the event with parents and sponsors.
- ▶ The baptism of older persons will most often climax a period of instruction in matters of Christian faith and life.
- ▶ Customs vary on the age and circumstances for admission to the Lord's Supper. Older children and adults should commune for the first time during the service in which they are baptized. Infants may be brought to the altar and receive a blessing.
- ▶ Parents will, as a matter of course, assume responsibility for the spiritual nurture of their children baptized in infancy. It is appropriate for others to sponsor the children and share that responsibility. Both parents and sponsors accompany the infant through the baptismal liturgy. Sponsors also accompany older candidates through the instruction period, through the rite of Baptism, and into the life of the congregation. Their presentation of the candidates implies endorsement and the pledge of support by prayer and example. Sponsors should be practicing Christians. Further qualifications may be determined by local custom.
- ▶ The congregation should participate in the baptismal liturgy as indicated.
- ▶ It is appropriate to designate such occasions as the Vigil of Easter, The Day of Pentecost, All Saints' Day, and The Baptism of Our Lord for the celebration of

Holy Baptism. Baptismal celebrations on these occasions keep Baptism integrated into the unfolding of the story of salvation provided by the church year. Such baptismal celebrations allow full attention to be focused on the matter of initiation in a way which is impossible when a Baptism is celebrated every few Sundays.

### *Preparation for the service*

- ▶ A font of ample proportions for the Sacrament of Holy Baptism should be part of the furnishings of the church. The location of the font within the church should express the idea of entrance into the community of faith, and should allow ample space for people to gather around.
- ▶ If the font is not full of running water, it should be filled either before the service begins or just before the thanksgiving (9). A baptismal ewer for this purpose may be provided.
- ▶ A sufficient quantity of napkins or small towels should be laid ready. When oil is used at the signing with the cross (14), it should be prepared and accessible.
- ▶ A baptismal shell may be used for pouring the water over the candidate's head.
- ▶ After the Easter season, it is appropriate to place the paschal candle near the font. It should be lighted at all baptisms as a reminder of the relationship between Baptism and the death and resurrection of our Lord.

### *Holy Baptism in detail*

1. ▶ In the Holy Communion, the liturgy for Holy Baptism follows the sermon and the Hymn of the Day, which should be a baptismal hymn or an appropriate psalm. The song should be of adequate length to allow for the movement of the people approaching the font. The ministers and people at the font should arrange themselves so that the action of the rite is visible to the congregation.
  - ▶ When infants only are baptized, the liturgy for Holy Baptism may displace the Brief Order for Confession and Forgiveness and a portion of the introductory section of the Holy Communion. The order would be: Entrance Hymn (4); apostolic greeting (5); Holy Baptism, omitting the peace (19); Hymn of Praise (7); Prayer of the Day (8); etc.
  - ▶ If this liturgy is used as a separate service, one or more readings from the Scriptures should precede the address to sponsors and parents. See propers for Holy Baptism, page 188.
  - ▶ If the font is not visible to the congregation, the first part of the baptismal liturgy may be conducted in the chancel area. The ministers and the baptismal group would then proceed to the font prior to the thanksgiving (9).
  - ▶ When there is adequate space, the congregation, especially the children, should be invited to join the baptismal group around the font.
3. ▶ When infants are baptized, the presentation and

- the responses may be said by one of the parents instead.
- ▶ As each candidate is presented, both the Christian name and surname may be used. At other places in the rite, only Christian names are used.
6. ▶ Plural pronouns are printed in the liturgy. If only one candidate is presented, pronouns must be modified appropriately.
    - ▶ The first form of address to parents and sponsors (6) is appropriate for the baptism of very young children only. When older children or adults are baptized, or when there are candidates of varying ages, the second, more inclusive form (7) is used.
  8. ▶ It is necessary that the congregation intercede for those to be baptized.
    - ▶ The prayers at this point replace The Prayers in the liturgy for Holy Communion (22). Though they may follow that general outline, they should contain special reference to those about to be baptized, and to all who have been baptized. A model for the prayers is included in the propers for Holy Baptism, page 188.
    - ▶ If this liturgy is used as a separate service, the baptismal Prayer of the Day, page 188, is said at this point.
    - ▶ If the first part of the baptismal liturgy has been conducted in the chancel area (see note on rubric I above), a hymn or psalm is sung following the prayers. During the singing the ministers and the baptismal group go to the font.
  9. ▶ If the font was not filled before the service, water is poured into it from a ewer before the minister begins the thanksgiving.
    - ▶ This prayer uses the same materials Luther drew upon for the Flood Prayer in his own revision of the baptismal liturgy. Invoking the Holy Spirit upon this baptismal washing is an acknowledgment that only the promised power of God can grant the gift of new life in Christ. The structure of the text parallels the eucharistic prayer in the Holy Communion to express liturgically the importance of the Sacrament of Baptism.
  10. ▶ Where local custom indicates, the answers may be given by the entire congregation. Traditionally, the renunciation was in three parts to correspond to the three articles of the Creed. If desired, this renunciation may be so divided, each question being answered by "I do."
  11. ▶ The minister may ask the name of each person before each Baptism.
    - ▶ Only the Christian name, the name given in Baptism, is appropriate in the baptismal formula.
    - ▶ Two formulas are provided—the Western formula which stresses the role of the baptizing minister as agent of God, and the Eastern formula which stresses the action of God in the sacrament.
  - ▶ Instead of pouring, the Baptisms may be by immersion in one of its several forms.
  - ▶ If there are several persons to be baptized, the minister may direct the congregation to be seated.
  12. ▶ If it is more convenient, the baptismal group may remain at the font.
  13. ▶ The inclusion in this service of the laying on of hands with the prayer for the gifts of the Holy Spirit signals a return to the liturgical fullness of the ancient church which was lost when confirmation became a separate rite.
    - ▶ Provision should be made for older candidates to kneel at the altar rail, at a prayer desk, or on cushions on a chancel step.
    - ▶ Both hands are laid on the head of each of the baptized. To free the minister's hands, the service book may be held by an assisting minister.
    - ▶ If the number of candidates is large, the prayer may be said once while the minister lays both hands on the head of each in turn.
  14. ▶ Signing each candidate with the cross is a principal part of the rite for Baptism, traceable to its beginnings in the ancient church. Other uses of the sign of the cross—at the beginning of the Brief Order for Confession and Forgiveness or at a benediction—become acknowledgments and affirmations of Baptism.
    - ▶ The complete formula, "\_\_\_\_\_ name \_\_\_\_\_, child of God . . ." is said for each of the baptized.
    - ▶ When oil is used, it is applied with the minister's thumb.
  15. ▶ A white garment may be given to each of the baptized, calling attention to a significant biblical image of Baptism, Galatians 3:27.
    - ▶ When a garment is given, a representative of the congregation may say, "Put on this robe, for in Baptism you have been clothed in the righteousness of Christ, who calls you to his great feast."
    - ▶ For an infant, the garment may be a rectangular cloth with an opening in the center for the child's head. For older persons, a simple garment in the style of a poncho may be provided.
  16. ▶ When a candle is given, it may be lighted from the paschal candle. It may be extinguished prior to the peace.
    - ▶ The candle should be saved and lighted on baptismal anniversaries as a tangible reminder of one's Baptism. This custom is especially significant for children.

## FIRST COMMUNION

- ▶ First Communion is the moment when a privilege granted in Baptism is first exercised. The gift of Communion is the birthright of the baptized. The essence of first communion is to participate in the sharing of the bread and cup for the first time. That experience should

not be blurred by loading it down with such embellishments as public catechesis, vows, white robes, or group songs. To introduce such things may suggest that the person is acquiring new status in the congregation.

▶ It is suggested that, perhaps in the sermon, the pastor name those participating for the first time and welcome them. The word of welcome should be baptismal in orientation. It is even more appropriate that a special section be added to The Prayers.

▶ *Example of a welcome:* Today is a special day for \_\_\_\_\_<sup>names</sup>. When they were baptized, God made them part of his household, the family we call the Church. As they grew, they learned about their heavenly Father and what it means to be part of his family. They learned to love others from Jesus, who loved everybody so much that he gave his life for them on the cross. They have learned how in sharing the bread and wine of Holy Communion we remember Jesus' death and his rising to life again on that first Easter Day, and how eating the bread and drinking the wine makes us one with him and brings us closer to each other. They have expressed their desire to join us as we gather around the Lord's table, and so they are invited to participate for the first time. We welcome you to the Lord's table. We thank God for you and rejoice in your being among us. And we pray that you will remain faithful to Christ and to his holy Church, finding joy and strength in his body and blood, the signs of his love for the world.

▶ *Examples of prayer:*

We thank you, gracious Father, for those who come to their first communion, and for their parents, sponsors, and friends who have loved them, cared for them, taught them, and set them a good example. Bless them as they come to the table of your blessed Son by showing them your love and by giving them joy in your salvation. Keep them faithful to the covenant of their Baptism, and bring them to that great feast which today we are privileged to taste.

We thank you, Lord, for \_\_\_\_\_<sup>names</sup>. As in Baptism you made them your own, now make them faithful in the communion of your Son, our Savior. Bind us close to him and to each other by your forgiving power, bringing us all to that day when our hunger and thirst for your love will be perfectly satisfied.

▶ At the appropriate time the children will simply come with their families to the altar. This family approach is especially appropriate since, in most cases, the children are baptized because they were born into families of the congregation. Where this is not the case, "foster families" can be found who will "adopt" children of non-members. This should be done as soon as the children begin to participate in the congregation's life.

▶ When first communion takes place following confirmation (first use of the Affirmation of Baptism, page 324), the notes in this section do not apply.

## SERVICE OF THE WORD

### *General*

- ▶ The Service of the Word may be used at any time a full liturgical order is desired which does not include the Lord's Supper. It may be substituted for the Holy Communion on Sundays when the Sacrament is not to be celebrated. It may be used on weekdays also.
- ▶ When used on Sunday, prayers, psalm, and lessons appointed for the day are appropriate. At other times the Daily Lectionary and the table, Psalms for Daily Use, should be consulted.
- ▶ The Service of the Word has great flexibility, making it readily adaptable to a variety of occasions and circumstances.
- ▶ This service centers about the Bible which has been placed upon the reading desk (lectern or pulpit). If the altar is used at all, let it be for The Prayers (15) and the Benediction (17).
- ▶ An ordained minister is not required for the leadership of this service. Consequently all leadership sections are marked  = Leader. It is appropriate for several persons to share the leadership role.

### *Preparation for the service*

- ▶ The principal symbol in this service is the Bible or a lectionary which should be of appropriate size and dignity. The service may begin with a procession in which the book may be carried and placed upon the reading desk.
- ▶ The focal character of the reading desk is heightened by placing tall, free-standing candlesticks on either side. These may be the torches carried in procession.

### *The Service of the Word in detail*

1. ▶ Hymns of praise or of invocation of the Holy Spirit are appropriate choices. Since this service has ample provision for biblical song, a psalm is not appropriate as a substitute for this hymn.
  - ▶ A prelude of vocal or instrumental music may precede the service.
2. ▶ The Dialog sets the tone for the service to follow. Other appropriate dialogs may be substituted for those provided.
  - ▶ In this service, the use of the Apostles' Creed is intended as a remembrance of Baptism. The statement introducing the Creed asserts that connection.
3. ▶ Canticles 14, 15, 16, 18, 19 provide a selection of Old Testament canticles. Other canticles from the Old Testament may be used instead. A choral setting of an Old Testament canticle may be appropriate occasionally.
  - ▶ The logic of the service is impaired if a hymn regularly is substituted for the canticle.
4. ▶ The appointed Prayer of the Day should be used.
  - ▶ Consult the notes on the Prayer of the Day, page 18.

5. ▶ Provision is made for two readings, usually one from the Old Testament and one from the New Testament.
  - ▶ The lesson which will be used as the sermon text should be read second, even if the order of Old Testament and New Testament readings is reversed.
  - ▶ When this service is used on Sunday or another festival, all three appointed lessons may be read. When a third reading is added, two lessons precede the psalm. Consult the notes on the readings, page 21.
  - ▶ When this service is used on weekdays, the choice of readings should follow the suggestions for Morning Prayer, page 15, or Evening Prayer, page 16, and the notes on the Daily Lectionary, page 18.
7. ▶ Psalms are an important segment of the biblical material in this service. A psalm is especially appropriate following an Old Testament lesson.
  - ▶ Consult the notes on the psalms, page 20.
10. ▶ The response may be one of the seasonal canticles, canticles 7–12, or a classical responsory, or any other appropriate response (e.g., instrumental piece, dance).
11. ▶ The silence is integral to the service and should be more than a moment's pause if people are to engage in reflection. Neither music nor the movement of leaders should intrude. The preacher determines the end of the silence by approaching the reading desk to begin the sermon.
12. ▶ The sermon is integral to this service. If a sermon is not desired, Morning Prayer or Evening Prayer should be used instead.
  - ▶ As exposition of the Scriptures, the sermon is placed in close proximity to the readings. Usually, the text will be the Second Lesson (see note on rubric 5 above).
  - ▶ Exposition of the reading(s) need not be limited to an address; on occasion other forms of proclamation—dialog, drama, cantata, etc.—may be employed also.
13. ▶ When this service is used on Sunday or another festival, the Hymn of the Day is the appropriate choice. See the notes on the Hymn of the Day, page 27.
14. ▶ The offering expresses the giving of one's self in service; therefore, it follows the proclaimed Word.
  - ▶ Appropriate choral or instrumental music may be performed as the offering is gathered.
15. ▶ The prayer beginning, "Almighty and everlasting God, you are worthy," may serve as a model for prayers prepared for each use of this service. When that prayer itself is used, and when no offering has been presented, paragraph six, "Accept, we pray," is omitted as indicated by the red line in the left margin.
  - ▶ The congregation may kneel for The Prayers.

16. ▶ Canticles 13, 17, 20, 21 provide a selection of New Testament canticles. The *Te Deum laudamus*, *Magnificat*, *Nunc dimittis*, *Benedictus*, *Gloria in excelsis*, or "Worthy is Christ" may also be used (see index to canticles, page 467). Occasional use of choral settings or hymn paraphrases of these New Testament canticles is appropriate.
  - ▶ The logic of the service is impaired if a hymn regularly is substituted for the canticle.
17. ▶ When the leader is a pastor, the Benediction should be used in declarative form: "The Lord bless *you* and keep *you*," etc., and the sign of the cross may be made at the appropriate place.

## CORPORATE CONFESSION AND FORGIVENESS

### General

- ▶ This service has its own integrity and is to be used by itself. It is not intended for use in connection with a celebration of the Holy Communion or another service.
- ▶ This service may be used on penitential days; it may also be part of a regular monthly or weekly discipline for the congregation.
- ▶ The liturgy should be adapted to those circumstances which have suggested its use (e.g., confession and forgiveness of individuals in a context of corporate worship; the reconciliation of those estranged from each other; the confession of sharing in corporate wrongs, the sharing of corporate guilt, and the forgiveness appropriate to such circumstances). To facilitate such adaptation, a variety of psalms and readings is suggested in the propers for Corporate Confession and Forgiveness, page 191.
- ▶ It is inappropriate for anyone not ordained to preside at this service. While any Christian may announce God's forgiveness to another, only the pastor may exercise the Office of the Keys in the gathered congregation. It is a central part of the public ministry to which a pastor is called by a congregation and ordained by the Church.
- ▶ Following the service the pastor should be available in a designated place—near the altar or a special room—to counsel those who desire help. The place chosen should afford privacy.
- ▶ If there is music in addition to the singing of the psalm and hymns, it should be subdued and meditative in nature. Quiet prelude music may help establish a climate of reflection and prayer. Such music should not, however, be maudlin or sentimental.

### Preparation for the service

- ▶ When the number of participants is small, a way should be found to group them together near the altar.
- ▶ Candles may be lighted before the people arrive and extinguished after they leave.



▶ Appropriate vestments for the pastor are alb or surplice, and stole in the color of the day or season.

### *Corporate Confession and Forgiveness in detail*

1. ▶ Consult the note on the sign of the cross and the invocation, page 26.
2. ▶ When this service is used for a specific purpose (e.g., the reconciliation of those estranged from each other) or on a special occasion (e.g., the confession of corporate sin and guilt), the minister should announce that purpose or occasion and explain briefly its connection with the service of confession.
3. ▶ The theme of the hymn should be repentance, the assurance of God's steadfast love, or another theme appropriate to the service. Consult the topical index of hymns, page 472.
4. ▶ When the service is being used for a specific purpose or on a special occasion, a prayer prepared for the situation is appropriate.
5. ▶ The refrain/antiphon for Psalm 51 is "Create in me a clean heart, O God."  
▶ Consult the notes on the psalms, page 20.
7. ▶ When there is a sermon or address, the objective should be to encourage and free people for the confession to follow by a proclamation of God's grace.  
▶ Mutual conversation and consolation is part of the classic Christian tradition (Matthew 18:20). Luther identifies it as one form of the Gospel (Smalcald Articles, III, 4). The conversation may be an address followed by dialog, or the shared insights and concerns of those present. When an appropriate conclusion has been reached, the pastor should apply readings from the Scriptures and/or recollections from the historical experience of the Church when faced with analogous situations.  
▶ The goal of the conversation is the consolation of the people: deliverance from despair, apathy, indifference, neglect, or destructive action. At its close the pastor should summarize what has been said, what can be acknowledged by all, and how God's consolation and encouragement have been proclaimed.  
▶ When a conversation has taken place, the common confession (8) and the proclamation of forgiveness (9, 10) may be omitted since they will have been done less formally during the conversation. The service would then continue with the Hymn of Praise (11).
8. ▶ Where there are no facilities for kneeling, the congregation should sit during the confession. Standing is not conducive to meditation.  
▶ When the service is being used for a specific purpose or a special occasion, a confessional prayer

appropriate to that situation may be prepared. If it is a service of reconciliation, the estranged parties may prepare the confession themselves.

- ▶ Any common confession must contain only that which those using it are prepared to confess. People must not be manipulated through confessional prayers.
9. ▶ This absolution is declared to the entire group making confession. Then it is personalized further, for those who desire it, by individual absolution (10) with the laying on of hands.
10. ▶ When the congregation is large, people may approach the altar in continuous fashion, filling empty places at the rail when those who have received the laying on of hands have returned to their places. Other pastors may assist the presiding minister in the laying on of hands.  
▶ When the service is for the purpose of reconciliation, it is appropriate for the estranged parties to exchange the peace following the declaration of forgiveness.  
▶ If individual absolution is not desired or is impractical in the situation, this section is omitted.
12. ▶ At an evening service, the prayer for peace (25) is especially appropriate.
14. ▶ There should be no closing hymn or postludial music because such would discourage further private prayer and individual confession following the service.

## **INDIVIDUAL CONFESSION AND FORGIVENESS**

### *General*

- ▶ This service is intended for use by itself, not as a substitute for the Brief Order for Confession and Forgiveness. It may be modified by the pastor as circumstances suggest.
- ▶ It is helpful if regular times are established when the pastor is available in a designated place to hear individual confessions.
- ▶ This service may also be used during counseling sessions or at other times when persons request the opportunity for confession. In such situations, the pastor should provide for a transition from the counseling situation to the confession.
- ▶ While no rule should be made, individual confession is a desirable preparation for participation in the Holy Communion.
- ▶ It is inappropriate for anyone not ordained to serve as confessor. Though this service is done in private, it is part of the exercise of the public ministry of the Church and is, therefore, the province of those called and ordained as pastors.
- ▶ The confidentiality of confession must under no circumstances be broken by the pastor.

### *Preparation for the service*

- ▶ Individual confession may be made in the church, at or near the altar (chancel rail). The pastor may kneel with the penitent, or may sit in a chair placed on the opposite side of the rail so that the pastor sits at right angles with the kneeling penitent. Care should be taken to insure that no one overhears or disturbs the penitent.
- ▶ Appropriate vestments for the pastor are alb or surplice, and stole in the color of the day or season.
- ▶ When confessions are heard at regularly appointed times, it is helpful to provide devotional aids for those waiting in the nave.

### *Individual Confession and Forgiveness in detail*

2. ▶ Upon arrival, the penitent is greeted by the pastor in the name of the Lord. The pastor may speak to the penitent concerning individual confession, emphasizing the gravity of sin, or the need to accept responsibility for sin and its consequences, but should direct the penitent to the unfailing mercy and grace of God to all who repent and turn to him. Such a brief conversation should not be formal in tone. The pastor may conclude with such words as: **“The Lord Jesus welcomes you. He came to call sinners, not the just. Have confidence in him”** (Luke 5:32); or **“The Lord does not wish the sinner to die but to turn back to him and live. Come before him with trust in his mercy”** (Ezekiel 33:11).
  - ▶ After the welcome, the penitent kneels. The pastor sits in the chair or kneels beside the penitent.
3. ▶ If penitents are uncomfortable with the form of confession provided, they should be encouraged to use their own words.
4. ▶ Usually these words will be brief. The pastor should be careful not to disturb the tone and progression of the rite.

## **AFFIRMATION OF BAPTISM**


### *General*

- ▶ Confirmation, reception into membership of Christians from other denominations, and restoration to membership of those who have lapsed from participation in the life of the Church have, as their common point of reference, the affirmation of God’s gift in Baptism. In each case, a public profession of baptismal faith in the presence of the congregation is appropriate. In each case, also, instruction in the teachings of the Lutheran Church will have preceded the service.
- ▶ The confirmation use is distinct because the candidates have already been involved actively in the congregation’s life. Care should be taken that confirmation neither implies joining the church nor overshadows Baptism.
- ▶ Congregations where first communion precedes confirmation will find the notes on pages 31–32 important.

- ▶ The reception of Lutherans in good standing from other congregations through letter of transfer may be done using Reception of Lutherans by Transfer, *Occasional Services*.

- ▶ These services follow the sermon and Hymn of the Day in the Holy Communion.

### *Affirmation of Baptism in detail*

2. ▶ The hymn functions as the Hymn of the Day. Hymns related to Baptism and/or the Holy Spirit are appropriate.
4. ▶ The representative of the congregation may be an elected lay leader from the church council or some other appropriate person. Normally the presiding minister is the pastor of the congregation.
5. ▶ If only one or two candidates are to be presented, their names may be read first: e.g., “Gary Anderson and Mary Schmidt have been instructed in the Christian faith . . .”
7. ▶ See note on rubric 4 above.
  - ▶ Circumstances may suggest the modification of the words of presentation or welcome.
10. ▶ See note on rubric 4 above.
12. ▶ In each of the three situations, the service continues at this point after the candidates have been presented.
  - ▶ The phrase in brackets is omitted in the address when candidates have not been communing.
  - ▶ The minister should indicate whether or not the congregation is to join the candidates in the renunciation of evil and the profession of faith. In some circumstances it may be appropriate for only the candidates to profess their faith in the hearing of the congregation. If there are only a few candidates, however, it may be advisable to invite the congregation to join them.
  - ▶ This solemn form of the renunciation and profession is the same as that within Holy Baptism.
13. ▶ These prayers constitute The Prayers for the day, replacing all others. If there are other persons, events, or concerns for which prayer is desired, additional petitions may be inserted after the final petition, using the same termination formula: “Lord, in your mercy,  hear our prayer.”
14. ▶ This is a *suggested* form of commitment. The candidates may prepare their own statement under the guidance of a pastor; they may also formulate their own answer (15).
15. ▶ This prayer is based on the confirmation prayer in the baptismal liturgy (13). That prayer petitions a bestowal of the gift of the Holy Spirit. This prayer petitions a strengthening of the spiritual gifts bestowed in Baptism.
16. ▶ The laying on of hands is reserved for the confirmation function of the rite only. The presiding

minister lays both hands on the head of each candidate and addresses each by name. Only the Christian name should be used. The minister's hands will be free for the gesture of blessing if an assistant holds the service book. It is preferable, however, for the minister to commit the prayer to memory.

18. ▶ It is appropriate for those who have affirmed their Baptism to present the bread and wine during the Offertory.

## MARRIAGE

### General

▶ Those who plan to be married should discuss with the pastor the nature of marriage and the form of the service, as well as confirm the date and the time of the wedding.

▶ This service is designed to present a variety of options. By choosing among them, the bride, the groom, and the pastor may create an appropriate service of worship and praise fitting to the particular occasion.

▶ Announcements of weddings should be published in bulletins or congregational papers. An appropriate form is:        name        and        name        have announced their intention to marry on        date       , and ask your prayers. These banns have legal status in some areas. Where they do, a fuller form may be preferable.

▶ Marriage should not be celebrated during Holy Week because of the solemn character of that time.

▶ The presiding minister must be ordained (and authorized to perform marriages by the appropriate civil authority). Care should be taken that a record of marriages is kept in the congregation and that legal documents are executed properly.

▶ Assisting ministers may be members of the families of the bride and groom or members of the wedding party.

▶ The service as printed is for use by itself. It may, however, be placed in the context of the Holy Communion. When the Holy Communion is celebrated, it must be open to the congregation and not limited to the bride and groom or the wedding party. If circumstances prevent including the congregation, the marriage service should be used alone. The marriage service follows the sermon and the Hymn of the Day and begins with the address, "The Lord God in his goodness. . . ." After the final prayers (8), the Holy Communion continues with the Peace and Offering as indicated by the marriage rubric (9). Propers to be used in the Holy Communion are on page 189. "I will sing the story of your love," canticle 16, may be used as the Hymn of Praise (7). Except during the marriage itself, the wedding party may occupy the front pews or be provided special chairs in a convenient place near the altar.

▶ Because of the nature of the partnership entered upon by the bride and groom, no provision is made for the father giving the bride away. If such an expression is desired, it is appropriate for the parents of each partner to meet the couple as the procession ends and mutually

exchange the Peace. Thereafter the bride and groom may proceed to the altar.

▶ Consult the notes on music at weddings, page 38.

### Marriage in detail

2. ▶ When the marriage service is used alone, readings from the Scriptures should be included. Consult the propers for Marriage, page 189. If the Holy Communion is celebrated, the lessons would already have been read.

3. ▶ The promises are those of the bride and groom, and provision should be made for those who wish to write their own. The promises must indicate the complete sharing which marriage implies and make clear that the promises are a lifelong commitment. It is not a formula but the promise of fidelity that makes the marriage.

▶ *Examples of other forms of promises:*

**I take you,        name       , to be my wife [husband], and these things I promise you: I will be faithful to you and honest with you; I will [obey,] respect, trust, help, and care for you; I will share my life with you; I will forgive you as we have been forgiven; and I will try with you better to understand ourselves, the world, and God; through the best and worst of what is to come until death parts us.**

**I take you,        name       , to be my wife [husband], I promise before God and these witnesses to be your faithful husband [wife], to share with you in plenty and in want, in joy and in sorrow, in sickness and in health, to forgive and strengthen you, and to join with you so that together we may serve God and others as long as we both shall live.**

**name       , I take you to be my wife [husband] from this time onward, to join with you and to share all that is to come, to give and to receive, to speak and to listen, to inspire and to respond, and in all circumstances of our life together to be loyal to you with my whole life and with all my being until death parts us.**

4. ▶ Both the groom and the bride say these words in turn unless only one ring is used.

▶ The exchange of promises and the giving of the ring(s) should not be overshadowed by other ceremonies symbolic of the marriage bond.

5. ▶ In places where the form of announcement is prescribed by law, that form should be used instead.

7. ▶ If the parents have been standing behind the bride and groom during the promises, they may lay their hands on the heads of their children in blessing. Or they may come forward at this time and give their blessing.

- ▶ Instead of these words (Psalm 61:7), the following may be said: **Let us rejoice and be glad for you; let us praise your love more than wine and your carresses more than any song** (Song of Solomon 1:4).
- 8. ▶ Silence should follow each bidding to pray. Other suitable prayers may be used instead.
- 9. ▶ Offerings of money need not be gathered at this service, but if they are, the offering should be given to some worthy cause designated by the bride and the groom. The bride and groom may make an appropriate thankoffering. Under no circumstances should the bread and wine be received by the bride and groom to the exclusion of the congregation. The Sacrament is for the gathered congregation.

## BURIAL OF THE DEAD

### General

- ▶ The death of a member of the Church should be reported as soon as possible to the pastor who will assist in all arrangements for the funeral.
- ▶ The service is intended primarily for use in church with the body of the deceased present. Modifications of the service enable its use in other locations—crematory chapel, private house, funeral parlor—where processions and other liturgical actions are not feasible.
- ▶ The Committal is intended primarily for burial in the ground, but can be adapted for entombment, the interment of ashes, or burial at sea.
- ▶ When the body of the deceased is to be transported to a distant interment site, when it has been donated for medical use, or in similar situations where those present for the funeral cannot be present at interment, the commendation alone will suffice. Two sections of the Committal (25, 26) may be inserted after the prayer (18), “Into your hands, O merciful Savior. . . .”
- ▶ The service may be used as a memorial service, following interment. In that case, the Committal is used at the interment, and those parts of the service marked with a red line in the left margin are omitted for the memorial service. A memorial service is appropriate also when the body has been destroyed in an accident or natural catastrophe.
- ▶ When the body is to be cremated, the service may be held in the church and the commendation in the crematory chapel. At the commendation the coffin should remain in its place until the mourners have left rather than having it disappear by some mechanical device. The ashes of the deceased are interred later using the Committal service.
- ▶ When the body has been willed for medical research or other scientific purposes, the Committal service, with appropriate modifications, may be used in the presence of the bereaved before the body is removed. A memorial service may be held later.
- ▶ Local custom or the circumstances may suggest that the funeral or memorial service be in the form of a service of Holy Communion. The service may be com-

bined with the Holy Communion as indicated in the rubrics (16). The congregation must be invited to participate; the bread and wine must not be shared among the bereaved family only.

- ▶ Many pastors regard conducting funerals for people having no connection with the Church as part of their ministerial obligation. It is usually inappropriate to hold such a service in the church. By certain omissions and choices of alternate selections, this service may be adapted for such funerals.
- ▶ Consult the notes on music at funerals, page 39.

### Preparation for the service

- ▶ The altar candles may be lighted before the people arrive and extinguished after they have left.
- ▶ When there is a choir, members should assemble in their places quietly before the service begins. The choir should not participate in the processions.
- ▶ When the paschal candle is carried in procession, its stand should be placed in readiness near the place where the coffin will be positioned.
- ▶ When a pall is to be placed over the coffin, it should be laid ready near the entrance to the church.
- ▶ Appropriate vestments for the pastor are alb or surplice, and stole in the color of the day or season, even when the service is not in the church.

### Burial of the Dead in detail

3. ▶ The location of the initial part of the service should enable the congregation to hear. Before beginning the liturgy, the minister may greet the bereaved family. The bereaved, however, may arrive and be seated prior to the service, not taking part in the procession.
  - ▶ The coffin remains closed throughout the service.
  - ▶ At a memorial service, portions having to do with the coffin—indicated by a red line in the left margin—are omitted.
  - ▶ When the service is in a funeral parlor or a private house, the coffin is closed and in place before the liturgy begins. It may be covered with a pall. The instructions concerning the procession (5, 6) are not followed.
4. ▶ A white pall, the color appointed for Easter, is appropriate.
  - ▶ At a memorial service, this statement is made as an opening address from the minister’s place at the front of the church.
  - ▶ If the deceased was an unchurched person, the section indicated by the red line in the left margin (4–6) is omitted.
5. ▶ The procession forms in this order: cross, paschal candle or torches, presiding minister, assisting ministers, pallbearers and coffin, the bereaved.
  - ▶ At the end of the procession the coffin is positioned before the altar at right angles to it.
  - ▶ The paschal candle is placed on its stand at the head of the coffin. When torches are used instead,

they are placed one at the head and one at the foot of the coffin. The cross is put in its usual place.

6. ▶ Suggested psalms and verses are included in the Propers, page 190.
7. ▶ If the deceased was an unchurched person, either the second <sup>(280)</sup> or fourth <sup>(282)</sup> prayer is more appropriate.
8. ▶ Suggested readings are included in the Propers, page 190. The selection should be made to give full scope to the proclamation of hope and comfort and in view of the particular situation.
  - ▶ Suggested psalms are listed in the Propers, page 190.
  - ▶ Consult the notes on the psalms, page 20.
9. ▶ A choral setting of the verse may be used instead.
11. ▶ The sermon will usually be a part of the service, though, where circumstances suggest it, it may be omitted. The sermon is a proclamation of hope and comfort in Christ, but it may include appropriate recognition of the life of the deceased.
  - ▶ It may be appropriate for relatives or associates of the deceased to comment briefly on the meaning of his or her life for them or in the community. This is not understood to contradict the sense of the second rubric in the service.
13. ▶ If the deceased was an unchurched person, the Creed may be inappropriate.
16. ▶ When the Holy Communion is celebrated, the propers, page 190, may be used.
18. ▶ If the deceased was an unchurched person, the Commendation (18–20) is omitted.
  - ▶ At a memorial service, the Commendation is said from the same place as the prayers. “Let us go forth . . .” and the retiring procession (19–20) are omitted. The final sections of the Committal (25–26) or simply a benediction may complete the memorial service.
19. ▶ The procession forms in the same order as before; see the note on rubric 5 above.
  - ▶ The pall may be removed from the coffin at the church door and left at the church. The paschal candle remains at the church. The processional cross and torches may be taken to the place of interment.
21. ▶ Where feasible, the procession forms in the same order as before; see note on rubric 5 above. Where a procession as such is not feasible, at least the presiding minister should precede the coffin to the place of interment.
  - ▶ It should not be necessary for the mourners to have books or pamphlets to participate in the Committal.
22. ▶ This prayer <sup>(287)</sup> is most appropriate for burial in the ground. It should be omitted when the deceased was an unchurched person.

24. ▶ When the deceased was an unchurched person, the second formula of Committal, “Since almighty God . . .,” is used. Section 25 is omitted.

## MUSIC

### *Hymns*

▶ Hymns should be selected with reference to their function in a particular service on a specific day or occasion. The liturgical and biblical indexes as well as the divisions of material in the hymnal assist in this task.

▶ Alternation of stanzas between congregation and choir (and instruments) combats monotony in hymn singing and is recommended for the principal hymn in a service (e.g., the Hymn of the Day in the Holy Communion, The Hymn in Morning and Evening Prayer). A hymn concertato or other settings involving choral and instrumental resources may be employed also.

▶ When circumstances suggest substituting another tune for a hymn text, both the cross-reference index, page 483, and the metrical index, page 488, will prove useful. Though a tune may fit the meter of a text, it may not fit the accent pattern. The new combination, therefore, should always be tested prior to use.

▶ All stanzas of a hymn are usually sung so that its thought is conveyed completely. When stanzas must be omitted, the selection should so be made that the logic of the text is not violated.

▶ In the Holy Communion, after all have received the bread and wine, the service should come to a prompt and unembellished conclusion. Ordinarily there would be no closing hymn.

### *Settings of the services*

▶ Three complete musical settings of the Holy Communion are provided which offer a variety of styles and a range of difficulty. In time most congregations should learn several settings, alternating them seasonally or according to another pattern. An outline containing those hymns which constitute the traditional Lutheran *Liedmesse*, Choral Service of Holy Communion, provides a fourth setting. See page 307.

▶ Alternate chant settings for the canticles in Morning and Evening Prayer are included, canticles 2–6. Additional canticle texts pointed for singing (canticles 15, 18, 19, 20, 21) are included also.

▶ The set of seasonal canticles (canticles 7–12) may be used in a variety of ways, some of which are suggested in the notes on various services.

### *Music at weddings*

▶ Music selected should embody high standards of quality and, in general, reflect the praise of God, God’s steadfast love in Christ as the foundation of and model for marriage, and the asking of God’s presence and blessing.

▶ A number of musical options are possible before the

entrance procession: solo, ensemble, or choral pieces; organ or other instrumental music; music using a combination of these media.

▶ Organ music may be based on hymn tunes used within the marriage service. A printed wedding folder helps to establish such themes and relationships for the congregation. Instrumental music may be selected from chamber music literature or similar sources and should reflect the mood of joy and celebration in the service. Voice(s) and instruments could be joined in solo or choral cantatas.

▶ Wherever music is employed in the service, and by whatever instruments or voices, it should be high-quality examples of the art of composition, not cloud communication of the content and mood of the service with musical triteness or associations bordering on sentimentality, and be within the ability of the performers at hand to play or sing with assurance.

### **Music at funerals**

▶ Music selected should embody high standards of quality and, in general, reflect the spirit of Christian confidence, trust, and hope in the resurrection characteristic of the spoken parts of the service.

▶ The hymns should reflect such themes as invocation of the Holy Spirit, comfort, the communion of saints, hope in the resurrection. Hymn versions of psalms may be sung also.

▶ Wherever music is employed in the service, and by whatever instruments or voices, it should be high-quality examples of the art of composition, not cloud communication of the content and mood of the service with musical triteness or associations bordering on sentimentality, and be within the ability of the performers at hand to play or sing with assurance.

### **Vocal music**

▶ The liturgical function of the choir is to lead the congregation in the singing of hymns, canticles, and other liturgical music. The choir may alternate with the congregation in the sung parts of the liturgy as well as in the hymns. It may provide occasional musical elaboration by substituting for the congregation in choral settings of the Holy Communion (e.g., *Gloria in excelsis*,

*Agnus Dei*), or of the canticles of Morning Prayer and Evening Prayer.

▶ A further liturgical function of the choir is to sing the appointed verse and offertory in the Holy Communion, and to participate with the congregation in singing the appointed psalm. Texts of the verses and offertories are in the Propers for Sundays and Principal Festivals, pages 121–191; various musical settings are possible.

▶ A cantor or a solo singer may assume many of the musical portions of the Holy Communion marked **A**. At times, the entire choir may sing such music.

▶ In Morning Prayer and Evening Prayer a cantor or a solo singer may assume any of the musical portions marked **L**. At times, the entire choir may sing such music. A cantor or the choir may also be involved with the congregation in singing the psalms.

▶ Consult the notes on the psalms, page 20.

▶ No rubrical provision is made for anthems, motets, or solos in the services themselves because such pieces are best sung in close proximity to parts of the service to which they are related. Occasionally, straightforward settings of biblical texts may replace all or part of an appointed reading. Anthems, motets, and solos sung during the liturgy must have an obvious relationship to a liturgical or biblical text appointed for the occasion and should always contribute to the mood and flow of the liturgical action.

### **Instrumental music**

▶ The principal function of instrumental music in the liturgy is to support and lead congregational singing. Instrumental music may add its own voice to worship also, even when not associated with a text.

▶ Organ, instrumental, or choral music as prelude to services should reflect or prepare for the spirit of the service to follow. It is desirable to relate prelude music to an opening hymn.

▶ On festival occasions, jubilant music—organ, instrumental, choral—as postlude to services is desirable. Generally, however, loud postludes used merely to cover the sounds of the departing congregation are undesirable. Except on such somber occasions as the Holy Week services, it is appropriate for people to talk together as they leave the church after a service.

▶ Consult the notes on weddings and funerals elsewhere in this section.



# CALENDAR

## SUNDAYS AND PRINCIPAL FESTIVALS

### *The Christmas Cycle*

#### **Advent Season**

First Sunday in Advent B/P\*  
Second Sunday in Advent B/P  
Third Sunday in Advent B/P  
Fourth Sunday in Advent B/P

#### **Christmas Season**

The Nativity of Our Lord W  
*Christmas Eve*  
*Christmas Day*

First Sunday after Christmas W  
Second Sunday after Christmas W

#### **Epiphany Season**

The Epiphany of Our Lord W  
The Baptism of Our Lord W  
*First Sunday after the Epiphany*  
Second Sunday after the Epiphany G  
Third Sunday after the Epiphany G  
Fourth Sunday after the Epiphany G  
Fifth Sunday after the Epiphany G  
Sixth Sunday after the Epiphany G  
Seventh Sunday after the Epiphany G  
Eighth Sunday after the Epiphany G  
The Transfiguration of Our Lord W  
*Last Sunday after the Epiphany*

### *The Easter Cycle*

#### **Lenten Season**

Ash Wednesday BK/P  
First Sunday in Lent P  
Second Sunday in Lent P

Third Sunday in Lent P  
Fourth Sunday in Lent P  
Fifth Sunday in Lent P

#### **Holy Week**

Sunday of the Passion S/P  
*Palm Sunday*  
Monday in Holy Week S/P  
Tuesday in Holy Week S/P  
Wednesday in Holy Week S/P  
Maundy Thursday S/W  
Good Friday  
Saturday in Holy Week

#### **Easter Season**

The Resurrection of Our Lord  
*Vigil of Easter* W  
*Easter Day* W/GO  
*Easter Evening* W/GO  
Second Sunday of Easter W  
Third Sunday of Easter W  
Fourth Sunday of Easter W  
Fifth Sunday of Easter W  
Sixth Sunday of Easter W  
The Ascension of Our Lord W  
Seventh Sunday of Easter W  
Pentecost R  
*Vigil of Pentecost*  
*The Day of Pentecost*

### *The Time of the Church*

#### **The Season after Pentecost**

The Holy Trinity W  
*First Sunday after Pentecost*  
Second through  
Twenty-seventh Sunday after Pentecost G  
Christ the King W  
*Last Sunday after Pentecost*

\*The letters indicate the suggested colors: B = blue, P = purple,  
W = white, G = green, BK = black, S = scarlet, GO = gold, R = red.

## LESSER FESTIVALS AND COMMEMORATIONS

### January

- 1 THE NAME OF JESUS\* W  
 2 Johann Konrad Wilhelm Loehe,  
 pastor, 1872 W  
 3  
 4  
 5 Kaj Munk, martyr, 1944 R  
 6  
 7  
 8  
 9  
 10  
 11  
 12  
 13 George Fox, renewer of society, 1691 W  
 14 Eivind Josef Berggrav,  
 Bishop of Oslo, 1959 W  
 15 Martin Luther King Jr.,  
 renewer of society, martyr, 1968 R  
 16  
 17  
 18 THE CONFESSION OF ST. PETER W  
*Week of Prayer  
 for Christian Unity begins*  
 19 Henry, Bishop of Uppsala,  
 missionary to Finland, martyr, 1156 R  
 20  
 21  
 22  
 23  
 24  
 25 THE CONVERSION OF ST. PAUL W  
*Week of Prayer  
 for Christian Unity ends*  
 26 Timothy, Titus, and Silas W  
 27 Lydia, Dorcas, and Phoebe W  
 28  
 29  
 30  
 31

### February

- 1  
 2 THE PRESENTATION OF OUR LORD W  
 3 Ansgar, Archbishop of Hamburg,  
 missionary to Denmark and Sweden,  
 865 W  
 4  
 5 The Martyrs of Japan, 1597 R  
 6  
 7  
 8  
 9  
 10  
 11  
 12  
 13  
 14 Cyril, monk, 869; Methodius, bishop, 885;  
 missionaries to the Slavs W  
 15  
 16  
 17  
 18 Martin Luther,  
 renewer of the Church, 1546 W  
 19  
 20 Rasmus Jensen, the first Lutheran pastor  
 in North America, 1620 W  
 21  
 22  
 23 Polycarp, Bishop of Smyrna, martyr,  
 156 R  
 Bartholomaeus Ziegenbalg,  
 missionary to India, 1719 W  
 24 ST. MATTHIAS, APOSTLE R  
 25 Elizabeth Fedde, deaconess, 1921 W  
 26  
 27  
 28

### March

- 1 George Herbert, priest, 1633 W  
 2 John Wesley, 1791; Charles Wesley,  
 1788; renewers of the Church W  
 3  
 4  
 5  
 6  
 7 Perpetua and her companions,  
 martyrs at Carthage, 202 R  
 Thomas Aquinas, teacher, 1274 W

\*The Lesser Festivals are listed in small capital letters; the other listings are Commemorations.



- 8
- 9
- 10
- 11
- 12 Gregory the Great, Bishop of Rome,  
604 **W**
- 13
- 14
- 15
- 16
- 17 Patrick, bishop,  
missionary to Ireland, 461 **W**
- 18
- 19 Joseph, guardian of our Lord **W**
- 20
- 21
- 22 Jonathan Edwards, teacher,  
missionary to the American Indians,  
1758 **W**
- 23
- 24
- 25 THE ANNUNCIATION OF OUR LORD **W**
- 26
- 27
- 28
- 29 Hans Nielsen Hauge,  
renewer of the Church, 1824 **W**
- 30
- 31 John Donne, priest, 1631 **W**

### **April**

- 1
- 2
- 3
- 4
- 5
- 6 Albrecht Dürer, painter, 1528;  
Michelangelo Buonarroti, artist,  
1564 **W**
- 7
- 8
- 9 Dietrich Bonhoeffer, teacher, 1945 **R**
- 10 Mikael Agricola, Bishop of Turku,  
1557 **W**
- 11
- 12
- 13
- 14
- 42

- 15
- 16
- 17
- 18
- 19 Olavus Petri, priest, 1552;  
Laurentius Petri, Archbishop of  
Uppsala, 1573; renewers of the  
Church **W**
- 20
- 21 Anselm, Archbishop of Canterbury,  
1109 **W**
- 22
- 23 Toyohiko Kagawa,  
renewer of society, 1960 **W**
- 24
- 25 ST. MARK, EVANGELIST **R**
- 26
- 27
- 28
- 29 Catherine of Siena, teacher, 1380 **W**
- 30

### **May**

- 1 ST. PHILIP AND ST. JAMES, APOSTLES **R**
- 2 Athanasius, Bishop of Alexandria,  
373 **W**
- 3
- 4 Monica, mother of Augustine, 387 **W**
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17
- 18 Erik, King of Sweden, martyr, 1160 **R**
- 19 Dunstan, Archbishop of Canterbury,  
988 **W**
- 20
- 21 John Eliot, missionary to  
the American Indians, 1690 **W**
- 22

- 23 Ludwig Nommensen,  
missionary to Sumatra, 1918 W
- 24 Nicolaus Copernicus, 1543;  
Leonhard Euler, 1783; teachers W
- 25
- 26
- 27 John Calvin, renewer of the Church,  
1564 W
- 28
- 29 Jiří Tranovský, hymnwriter, 1637 W
- 30
- 31 THE VISITATION W

## June

- 1 Justin, martyr at Rome, c. 165 R
- 2
- 3 John XXIII, Bishop of Rome, 1963 W
- 4
- 5 Boniface, Archbishop of Mainz,  
missionary to Germany, martyr,  
754 R
- 6
- 7 Seattle, chief of the Duwamish  
Confederacy, 1866 W
- 8
- 9 Columba, 597; Aidan, 651; Bede, 735;  
confessors W
- 10
- 11 ST. BARNABAS, APOSTLE R
- 12
- 13
- 14 Basil the Great, Bishop of Caesarea,  
379 W
- Gregory of Nazianzus,  
Bishop of Constantinople, c. 389 W
- Gregory, Bishop of Nyssa, c. 385 W
- 15
- 16
- 17
- 18
- 19
- 20
- 21 Onesimos Nesib, translator,  
evangelist, 1931 W
- 22
- 23
- 24 THE NATIVITY OF ST. JOHN THE  
BAPTIST W

- 25 Presentation of  
the Augsburg Confession, 1530 W
- Philipp Melanchthon,  
renewer of the Church, 1560 W
- 26
- 27
- 28 Irenaeus, Bishop of Lyons, c. 202 W
- 29 ST. PETER AND ST. PAUL, APOSTLES R
- 30 Johan Olof Wallin, Archbishop of  
Uppsala, hymnwriter, 1839 W

## July

- 1 Catherine Winkworth, 1878; John  
Mason Neale, 1866; hymnwriters W
- 2
- 3
- 4
- 5
- 6 Jan Hus, martyr, 1415 R
- 7
- 8
- 9
- 10
- 11 Benedict of Nursia,  
Abbot of Monte Cassino, c. 540 W
- 12 Nathan Söderblom,  
Archbishop of Uppsala, 1931 W
- 13
- 14
- 15 Vladimir, first Christian ruler of Russia,  
1015 W
- Olga, confessor, 969 W
- 16
- 17 Bartolomé de Las Casas,  
missionary to the Indies, 1566 W
- 18
- 19
- 20
- 21
- 22 ST. MARY MAGDALENE W
- 23 Birgitta of Sweden, 1373 W
- 24
- 25 ST. JAMES THE ELDER, APOSTLE R
- 26
- 27
- 28 Johann Sebastian Bach, 1750;  
Heinrich Schütz, 1672;  
George Frederick Handel, 1759;  
musicians W

- 29 Mary, Martha, and Lazarus of  
Bethany **W**  
Olaf, King of Norway, martyr, 1030 **R**  
30  
31

### August

- 1  
2  
3  
4  
5  
6  
7  
8  
9  
10 Lawrence, deacon, martyr, 258 **R**  
11  
12  
13 Florence Nightingale, 1910; Clara  
Maass, 1901; renewers of society **W**  
14  
15 MARY, MOTHER OF OUR LORD **W**  
16  
17  
18  
19  
20 Bernard, Abbot of Clairvaux, 1153 **W**  
21  
22  
23  
24 ST. BARTHOLOMEW, APOSTLE **R**  
25  
26  
27  
28 Augustine, Bishop of Hippo, 430 **W**  
29  
30  
31 John Bunyan, teacher, 1688 **W**

### September

- 1  
2 Nikolai Frederik Severin Grundtvig,  
bishop, renewer of the Church,  
1872 **W**  
3  
4 Albert Schweitzer,  
missionary to Africa, 1965 **W**

- 5  
6  
7  
8  
9  
10  
11  
12  
13 John Chrysostom,  
Bishop of Constantinople, 407 **W**  
14 HOLY CROSS DAY **R**  
15  
16  
17  
18 Dag Hammarskjöld, peacemaker,  
1961 **W**  
19  
20  
21 ST. MATTHEW, APOSTLE AND  
EVANGELIST **R**  
22  
23  
24  
25 Sergius of Radonezh,  
Abbot of Holy Trinity, Moscow,  
1392 **W**  
26  
27  
28  
29 ST. MICHAEL AND ALL ANGELS **W**  
30 Jerome, translator, teacher, 420 **W**

### October

- 1  
2  
3  
4 Francis of Assisi,  
renewer of the Church, 1226 **W**  
Theodor Fliedner,  
renewer of society, 1864 **W**  
5  
6 William Tyndale, translator, martyr,  
1536 **R**  
7 Henry Melchior Muhlenberg,  
missionary to America, 1787 **W**  
8  
9  
10  
11

12  
13  
14  
15  
16  
17 Ignatius, Bishop of Antioch,  
martyr, c. 115 **R**

18 ST. LUKE, EVANGELIST **R**

19  
20  
21  
22

23 James of Jerusalem, martyr **R**

24  
25

26 Philipp Nicolai, 1608;  
Johann Heermann, 1647;  
Paul Gerhardt, 1676; hymnwriters **W**

27  
28 ST. SIMON AND ST. JUDE, APOSTLES **R**

29  
30

31 REFORMATION DAY **R**

### **November**

1 ALL SAINTS' DAY **W**

2  
3  
4  
5  
6

7 John Christian Frederick Heyer,  
missionary to India, 1873 **W**

8  
9  
10

11 Martin, Bishop of Tours, 397 **W**  
Søren Aabye Kierkegaard, teacher,  
1855 **W**

12  
13  
14  
15  
16

17 Elizabeth of Thuringia,  
Princess of Hungary, 1231 **W**

18  
19  
20

21  
22

23 Clement, Bishop of Rome, c. 100 **W**

24  
25

26 Isaac Watts, hymnwriter, 1748 **W**

27  
28  
29

30 ST. ANDREW, APOSTLE **R**

### **December**

1  
2

3 Francis Xavier, missionary to Asia,  
1552 **W**

4  
5

6 Nicholas, Bishop of Myra, c. 342 **W**

7 Ambrose, Bishop of Milan, 397 **W**

8  
9  
10

11 Lars Olsen Skrefsrud,  
missionary to India, 1910 **W**

12  
13

14 John of the Cross,  
renewer of the Church, 1591 **W**

Teresa of Avila,  
renewer of the Church, 1582 **W**

15  
16  
17

18  
19

20  
21 ST. THOMAS, APOSTLE **R**

22  
23  
24

25

26 ST. STEPHEN, DEACON AND MARTYR **R**

27 ST. JOHN, APOSTLE AND EVANGELIST **W**

28 THE HOLY INNOCENTS, MARTYRS **R**

29  
30  
31