

## Comparisons of Liturgical Services (1)

<b>Deutsche Messe of 1525 (2)</b>	<b>Ordinance of 1537 (4)</b>	<b>Ritual of 1685 (4)</b>	<b>Rescript of 1802 (6)</b>	<b>Altar Book of 1889 (Norway) (4, 7)</b>	<b>The Lutheran Hymnary of 1913 [LHy] (10)</b>	<b>Evangelical Lutheran Hymnary of 1996 [ELH]</b>
<i>Luther introduced the "Deutsche Messe" (German Service) in the parish church in Wittenberg October 29, 1525.</i>	<i>Prepared under the direction of King Christian III, the Ordinance received the approval of Martin Luther. Johannes Bugenhagen made a few changes and added eight appendices about church government. A Danish translation was prepared by Peder Palladius, adopted by the national assembly in 1539, and published in 1542.</i>	<i>The "Ritual" provided specific rubrics for the liturgical elements of the Service since the "Ordinance" specified the Order of Service but rather than giving specific forms, referred to other handbooks such as those of Peder Palladius (1538) and Frantz Vormorsden (1539).</i>	<i>By this time, Pietism and Rationalism had shortened the service by eliminating the formal prayers and limiting the ceremonial parts of the Service.</i>	<i>The confessional revival in Norway, along with M.B. Landstad's hymnbook (1869) and Ludvig Lindemann's Chorale-book, (1872) led to a desire for a more extensive liturgy and the adoption of the New Liturgy in Norway. (8)</i>  <i>The Norwegian Synod modified the service by adding an absolution and adopted it for use in 1899. (9)</i>	<i>This liturgy was prepared by the three Norwegian synods who would merge in 1917—Norwegian Synod, Hauge's Synod, United Norw. Lutheran Church.</i>  <i>A compromise was arranged by the three bodies publishing the book concerning the Absolution and the Preface/Sanctus. (11)</i>	<i>Prepared by the Worship Committee of the Evangelical Lutheran Synod.</i>
	Silent Confession and Prayer (for ministry of the word, king, and country) <i>(pastor kneels at the altar)</i>	Opening Prayer and Lord's Prayer <i>(congregation kneels)</i>	Opening Prayer	Entrance-prayer <i>(pastor kneels at the altar)</i>	Opening Prayer	Opening Prayer
Hymn	Introit or Hymn		Hymn	Hymn	Hymn	Entrance Hymn or Introit
Kyrie Eleison (3)	Kyrie Eleison	Kyrie or Hymn (5).		Confession of Sins Kyrie Eleison	Confession of Sins Kyrie	Confession of Sins Kyrie Eleison
(3)	Gloria in Excelsis	Gloria Hymn		Absolution [Norwegian Synod only] Gloria in Excelsis	Absolution (11) Gloria	Absolution Gloria in Excelsis
Collect	Salutation & Collect	Salutation & Collect	Collect	Salutation & Collect	Gloria Hymn ("On the three great Festivals") Salutation & Collect	Gloria Hymn <i>(on all Sundays)</i> Salutation & Collect
Epistle	Epistle	Epistle	Epistle	Epistle	Lesson	Psalm, Anthem, or Hymn
Hymn	Hallelujah	Hymn	Hymn	Hymn <i>(short)</i>	Epistle	Epistle

Gospel	Gospel and "God be praised for His glad tidings."	Gospel (preceded by: "God be praised ...")		Gospel (preceded by: "God be praised ...")	Gospel (followed by: "God be praised ...")	Gospel (followed by: "God be praised ...")
Creed-Hymn	Nicene Creed	Creed-Hymn		Apostles' Creed Hymn	Apostles' Creed Hymn	Creed Chief Hymn
Sermon	Sermon	Sermon (with exordium on four festival days)	Sermon	Sermon (followed by the Gloria Patri)	Sermon	Sermon (with exordium on festival days)
Lord's Prayer (paraphrase)	Prayer & Lord's Prayer	Prayer & Lord's Prayer	Prayer & Blessing	Prayer & Lord's Prayer	General Prayer, Lord's Prayer & Benediction	Prayer of the Church (responsive) & Benediction
	Confession & Absolution	Hymn		Hymn	Hymn	
	Baptism	Baptism / Catechization <i>Note: if no communicants, continue at *</i>		Baptism/ Catechization <i>Note: if no communicants, continue at *</i>	Baptism/Catechization <i>Note: if no communicants, continue at *</i>	Offering  <i>Note: if no communicants, continue at *</i>
		Hymn		Hymn	Hymn	
Admonition	Exhortation	Exhortation	(6)	Exhortation	Exhortation	Preface (incl. Proper Preface) / Sanctus Exhortation
Words of Instit.	Lord's Prayer Words of Institution	Lord's Prayer Words of Institution		Lord's Prayer Words of Institution	Lord's Prayer Words of Institution	Lord's Prayer Words of Institution
Distribution (3)	Distribution / Hymn Hymn of Thanksgiving	Distribution / Hymn * Hymn of Thanksgiving	Hymn	Distribution / Hymn *Hymn of Thanksgiving	Distribution / Hymn Hymn of Thanksgiving	Agnus Dei Distribution / Hymn *Hymn of Thanksgiving
Collect	Salutation & Collect	Salutation & Collect	Collect	Salutation & Collect	*Salutation & Collect	Collect
Benediction	Salutation & Benediction Hymn	Salutation & Benediction Hymn	Hymn	Salutation & Benediction Hymn	Salutation & Benediction Closing Hymn	Benediction Closing Hymn
		Prayer and Lord's Prayer	Closing Prayer	Closing Prayer	Closing Prayer	Closing Prayer

- These comparisons are based upon the Service when there are communicants.  
 "The basic principles also in Norway were that God's means of blessing are His Word and Sacraments.... In central and northern Germany this formula [*Formulae Missae*] was made the basis for the Order of Service. In southwest Germany where the Lutherans came in touch with the Catholics and the Reformed, Luther's Deutsche Messe was used. This latter formula has had an influence on the Norwegian liturgy also, in that it has been followed in the Order of Service that has to do with the Sacraments. The 'Formulae Missae' has been followed in regard to the Word.  
 "The more strict Lutherans adopted the 'Formula Missae' and strove hard to get a beautiful Service. They began to use the Apostles' Creed instead of the Nicene Creed. They introduced Confession and Absolution, and the General Prayer after the Sermon. They established the exhortation before Communion and provided for the singing of the Litany if there was no Communion." (Richard Likeness, *The Development of Lutheran Liturgy*, A Thesis submitted to the faculty of Luther Theological Seminary [Saskatoon, Saskatchewan], 1952, pages 40-41).
- Luther's Works, Vol 53, pp, 69-84.
- It is assumed that Luther, although not mentioning the Gloria in Excelsis "took it for granted as belonging to the Kyrie" [Luther Reed, *The Lutheran Liturgy*, page 77]. During the Distribution, Luther calls for the singing of the Agnus Dei and Sanctus, or another hymn.

4. Henry Holloway, *The Norwegian Rite*, London, 1934. pages. 239– 41; Mark DeGarmeaux, “O Come, Let us Worship!” *Synod Report* (Evangelical Lutheran Synod) 1995, pages 91–92; Richard Likeness, *The Development of Lutheran Liturgy*, A Thesis submitted to the faculty of Luther Theological Seminary [Saskatoon, Saskatchewan], 1952, page 43; Craig Ferkenstad, “About God’s Service in the Church,” *Lutheran Synod Quarterly* Vol 22 (June 1982) No. 8, pages 8–34.
5. The Norwegian word here translated as hymn is “salme” which can mean both psalm and hymn. (DeGarmeaux, page 92).
6. Likeness, page 44. Likeness also writes, “The Baptism and Communion parts retained their character.”
7. The Norwegian Liturgy of 1889 was composed by Gustav Jensen basing it “on the tradition represented by Luther’s *Formula Missae*. He also appealed to his own Dano-Norwegian tradition, restoring portions of the liturgy dating back to Peder Palladius’ Danish liturgy of 1585.” He restored elements that had fallen away (Confession, Kyrie, Gloria, Creed) and introduced the optional chanting of the Preface and Sanctus. (Kristofer Coffman, “Lord, I have Come into This Your Holy House,” *Journal of the Lutheran Historical Conference* 2013, page 148-66.page 153). The 1889 liturgy “was based mainly on the Liturgy of the Bavarian Church” (Likeness, page 46).
8. In writing about clergy vestments in “The Present Norwegian Service” (1934), Henry Holloway remarks:  
 “If the reader compares carefully the directions for ordinary Sundays and those for the great festivals, he will see that for ordinary Sundays, the priest is to put on the alb\* before the beginning of the service, and that wearing the alb, without the chasuble, he conducts the service until the gospel-psalm, which comes before the sermon, during which he removes it. He preaches the sermon, and if there is not to be communion, conducts the rest of the service, though part of it is at the altar, and administers baptism, if it is required, without it. If there is to be communion he acts in the same way, but during the short communion-psalm that is just before the sursum corda, he puts on both alb and chasuble [which always seems to be red]. Thus he is vested differently for three different parts of the service ... This appears more strange when we note that on the great festivals he is to wear the alb and chasuble for the whole service, except that he takes off the chasuble for the sermon, putting it on again immediately after, and not waiting until the sursum corda. It is expressly stated that on these occasions he is not to take off the alb....  
 “The present festival custom was originally the ordinary custom. The Ritual of 1685 prescribes the alb and chasuble for the beginning of Hømissen for Sundays and holy days without exception. The priest was not to put on the chasuble after the sermon if there were none to communicate [sic]. but presumably he was expected to be in the alb. The Haandbog [sic] of 1539 permitted priests to remove only the chasuble at the altar. The Ritual of 1685 expressly forbids the priest to put off the alb after he has been before the altar. The present custom probably came in during the 18th century when priests began to shorten the service for ordinary occasions and to make the full service a mark of festivals. Thus what had been the rule became rather the exception for the festivals.... the original practice has now fallen off and has only been fully resumed for the great festivals. Apart from the great festivals the chasuble is only used for communion. When there is Høimesse without communion the alb only is used and this is removed for the sermon. Probably the disuse of this after the sermon until the sursum corda is due to the fact that the prayer for the Church was, until the revision of 1920, said in the pulpit.” (Henry Holloway, *The Norwegian Rite*, London, 1934. pages 101-103).
9. The constitution of the Norwegian Synod (1868) recommended the use of the “Norwegian church-ritual of 1685 and the Liturgy of 1688.” The constitution of the reorganized Norwegian Synod (ELS, 1919) recommended the use of “the liturgy of 1685 and agenda of 1688 of the Church of Norway, or the new liturgy and agenda adopted by the Synod at Spring Grove, Minn., June, 1899.” When the revised ELS constitution was adopted (1986), the reference to the 1899 liturgy was eliminated; the constitution reads: “In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Order of Worship based on the Danish-Norwegian liturgy of 1685 and agenda of 1688, or the Common Order of Worship, as each congregation may decide.”
10. Also see Christian Anderson, “Our Liturgy,” *Clergy Bulletin* Vol. XVII (October 1957) No. 2, pages 9–15.
11. The compromises in the publication of *The Lutheran Hymnary* concerned Absolution and the Preface and Sanctus preceding Sacrament of the Altar:  
 The Absolution was printed upon the urging of the Norwegian Synod whereas the United Norwegian Lutheran Church objected to its inclusion (cf. Christian Anderson, “Our Liturgy,” *Clergy Bulletin*, Vol 17, Number 2 (1957), page 13).  
 The use of the Preface and Sanctus was fairly common among congregations of the “United Norwegian Lutheran Church” since many of their members had emigrated later in time and were familiar with the 1889 Liturgy of Norway. The members of the “Norwegian Synod” agreed to its inclusion in the *Lutheran Hymnary* with the understanding that it would not be used in Norwegian Synod congregations. The congregations of the Norwegian Synod typically used the pre-communion “Lamb of God Most Holy” (O Guds Lam uskyldig) or another hymn.

\* A black cassock (tunic) was worn along with a black gown after the Reformation. In the 18th century these two garments became one garment. Two “wings” (which were panels running vertically down the front of the Geneva gown symbolized the edges of the gown) attached to the front of the Geneva gown as a reminder of the time when cassock and gown were two separate garments. [Norwegian Folk Museum, Oslo, Norway].