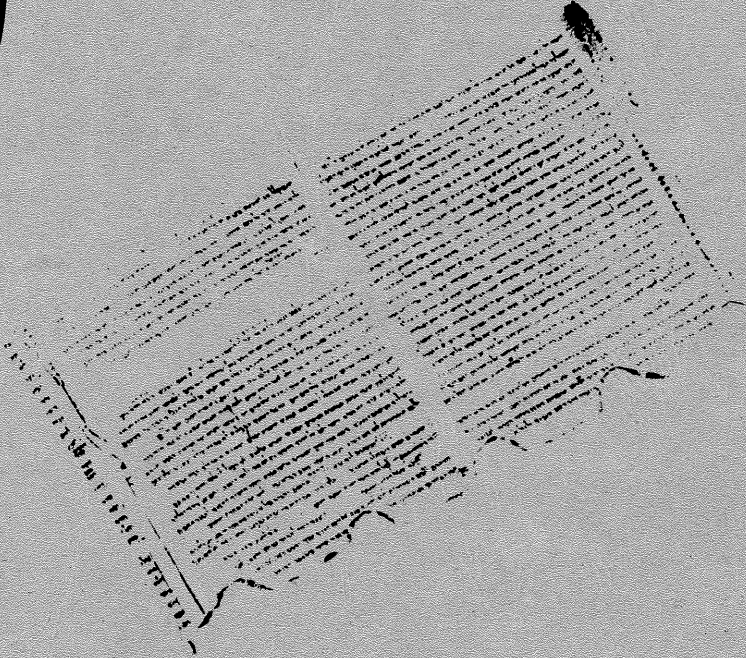


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The
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"ABOUT GOD'S SERVICE IN THE CHURCH"

A. - 1537 - 1688

Part 1: Lutheranism Comes to Denmark and Norway

The year is 1397. The place is northern Europe. The event is the Union of Kalmar in which Queen Margaret (widow of King Haakon of Norway, daughter of the late King Valdemar of Denmark, and the elected Queen of Sweden) proposes a common defense pact and a single monarch for the three nations. This Union fused the events of the nations (especially those of Denmark and Norway) for the coming centuries.

It is because of the above Union that to understand the directive of the Constitution of our Evangelical Lutheran Synod which 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 ..." (Chapter 1, Paragraph 4).

we must look not merely to Norway but also to Denmark, and especially to Copenhagen, the seat of the monarchy.

At the time of the Reformation, King Christian II reigned on the throne at Copenhagen. He was the nephew of the Elector of Saxony and the brother-in-law of Emperor Charles V of the Holy Roman Empire. King Christian II gave public support to Luther's teachings; however, his sincerity has often been questioned. It would appear that the King found the Reformation times to be "the longed-for

opportunity to extend his power at the expense of the clergy" (Gjerset, p. 109). "King Christian the Cruel" attempted to benefit from the Reformation, even making an unsuccessful attempt to impose it upon his subjects by force. His reign ended in 1523 when rebellion in Sweden led to that nation's independence and the King's flight to Germany where he heard Martin Luther preach at Wittenberg "and had become converted to his doctrine, but for political reasons he renounced his Lutheran faith and returned to the bosom of the Catholic Church" (Gjerset, p. 125).

His successor was his uncle, Frederick, Duke of Holstein. King Frederick encouraged the Reformation; even granting religious toleration for Denmark in 1527. In Norway the Reformation also was secretly encouraged by the king; even though the charter he signed with Norway when he ascended to the throne "specified that the king should protect the Catholic Church, its teachings, rights, and privileges" (Gjerset, p. 119).

In 1533 when the Council assembled to elect a new king, one of the questions they faced was the determination of the future religion in Denmark. The candidates were Christian, the oldest son of Frederick and supported by the nobility; and Hans, a younger son of Frederick who was supported by a strong Catholic party. Civil War, known as the "Count's War" ensued. Christian emerged victorious but faced great financial distress. In 1536, when he became King of Denmark, the Diet of Copenhagen confiscated the Roman Catholic wealth and decreed the nation to be Lutheran as the Reformation was rapidly advancing. The following year, in 1537, despite considerable opposition, Lutheranism was also made the religion of Norway.

A few words here are called for regarding King Christian III. As a young man he attended the Diet

of Worms. He was a devoted student of the Bible and was well versed in theology. Together with Queen Dorothea, he was a devoted Lutheran. He used the German language exclusively as he never learned to speak Danish and he never visited Norway during his reign (Gjerset, p. 141 & 147).

Part 2: The Ordinance of 1537

Lutheranism was now the religion of the realm. A need existed for an Order of Service corresponding to the faith. King Christian III turned to the Elector of Saxony for aid. He requested to "borrow" Johann Bugenhagen and Philip Melancthon to establish the new church. The men could not be spared and were not sent. Of necessity, King Christian then appointed a committee of his own men to write the Order of Service (Likness, p. 41).

It is not surprising that the Order of Service which now was written in Denmark had striking similarities with Luther's German Mass. A form of Luther's service had been published and used in Denmark for nearly ten years -- since 1528. It had just been reprinted in 1535 (Anderson, p. 4).

The Order of Service being completed, the king personally made some changes, and then sent it to Martin Luther. Luther, together with other theologians at Wittenberg, gave his approval to the service. In 1537 when Luther made his reply, Bugenhagen also finally was able to come to Denmark. He came for the purpose of crowning the King and Queen. While in Denmark, Bugenhagen together with the King studied the Order of Service; making a few changes in it. They also made a major addition of eight "appendices." This was necessitated as this document, which was to become known as the Ordinance of 1537, concerned not only the Order of Service, but

also stipulations regarding church government (Likness, p. 41).*

The Ordinance of 1537 went into force under the title:

"ORDINATIO ECCLESIASTICA REGNORUM DANIAE
ET NORWEGIAE ET DUCATUUM SLESWICENSIS
HOLSATIAE ETC ANNO DOMINI MDXXXVII"
(Richter, p. 353).

It was eventually translated into the Danish language and was passed by the Diet in the year 1539.

Part 3: Shortcomings of The Ordinance of 1537

The Ordinance of 1537 remained in force for nearly one hundred and fifty years. Then there was change. As can be seen from the Appendix, the change was not great -- but nevertheless, it was a change which was brought into existence by royal decree. In the opinion of this writer, there were two causes which in part led to the replacement of the Ordinance of 1537.

The first of these pertains directly to the Ordinance itself. Aside from the fact that it was not immediately printed in the Danish language (which also was to serve as the "church language" of Norway), there was a major hinderance to its use. The Ordinance of 1537 "specified the Order of Service, but it did not give the specific form of each part" (Likness, p. 42). The Ordinance instead referred the

*This Ordinance for the Danish and Norwegian Churches, which was actually written in Denmark and then finalized with the help of Bugenhagen, has become credited nearly exclusively to his pen. Even Luther D. Reed speaks of it as "prepared by Johan Bugenhagen" (Reed, p. 92).

user to other works which were already in existence. Hence, even the use of this Order of Service did not bring about uniformity in liturgy. Within the specified areas there was a possibility for great variance and for considerable unclarity.

One example of a source to which the user was referred was the "Enchiridion" being translated by Peder Plades and published in 1538. This work was a translation of the "Enchiridion" of Martin Luther; along with a translation of his works on Baptism and marriage (Likness, p. 42). From the above we find the origin of forms still in use in the Evangelical Lutheran Synod. Dr. B. W. Teigen writes in this regard: "Since the Reformation in Denmark very early took over these orders of service /marriage and Baptism/ and continued to use them through the centuries, they can, in large part, be found in English translation in the Handbook of the Ministerial Acts, Evangelical Lutheran Synod, G.A.R. Gullixson, ed., ..." (Teigen, p. 27, footnote 9).

The second cause which it would seem led to the replacement of the Ordinance of 1537 is not found in the liturgy, but rather in the Reformation movement. For the purposes of this paper we turn to Norway in seeking the examples. "While the king and his assistants chiefly devoted their attention to the pecuniary benefit which they might derive from the overthrow of the Catholic Church in Norway, the reform movement itself was making slow progress" (Gjerset, p. 136). In citing the actual events which were experienced in Norway, one finds:

"The valuables belonging to the Norwegian churches and monasteries were seized and carried to Denmark. The king instructed Eske Bilde to see to it that nothing was removed 'of chalices, plates, monstrances, jewels, silver, gilt tablets, and other

such things which are and remain in churches and monasteries, that it all be preserved, and thereby have due care for our interest and welfare.' In a second letter he instructs Eske to collect 'articles of gilt copper belonging to churches and monasteries, whether they be bas reliefs, candlesticks, or the like, and forward them to Denmark.' This kind of 'preservation' was carried out so thoroughly that there were scarcely left sufficient of the sacred articles for the communion service. Peder Claussøn Friis (born 1545) writes: 'But it is to be regretted, and it is not praiseworthy, that at the time of the introduction of the Evangelical faith they did not only take away from the churches and monasteries the articles of gold and silver, and other treasures which were used in the Catholic service, together with vestments and other such things, but they wantonly destroyed things from which they could derive no benefit; they tore down buildings and needlessly burned valuable books and letters and destroyed the ornaments and decorations of the churches, making God's houses cheerless and barren, which they might well have left undone, nor did they derive and benefit therefrom!' (Gjerset, p. 135-136).

The actual occurrences in Norway were of such a nature that, beyond the physical changes the common people were not dramatically affected by the Reformation. As the Lutheran faith was imposed by royal decree; one day a person was officially Roman Catholic and the next he was Lutheran. The same holds for the clergy. There was no opportunity for training and there was no supply of Lutheran preachers. Lutherans replaced the Roman Catholic bishops; but beyond this, the priests remained in the parishes. The few Lutheran bishops were unable to reach the majority of the people. Little else was done to

instruct the people. In final analysis it has been said: The Reformation was an "affair of the state to which people finally yielded a more or less willing consent" (Gjerset, p. 136).

The situation was such that the Ordinance of 1537 did not achieve practical gains for the Reformation. The Order of Service remained diversified as it had prior to 1537. The Reformation (at least in Norway) was not aided to the extent which apparently would have seemed desirable.

King Christian V, who reigned from 1670-1699, obviously fathomed these difficulties. After a time of preparation he issued the following decree in 1685:

"We King Christian V, by God's Grace King of Denmark and Norway, the Goths and the Vandals, Duke of Slesvig and Holstein, Stormarn and Dytmer, Count of Oldenborg and Demnhorst,

"Make it public to everyone, that, for some time by the Grace of God we have recommended to some of the chief clergy in our country of Denmark that, according to the opportunity which Danish law gives, they should write and introduce to all, the ceremonies of God's service and the Church's ceremonies in our Kingdoms of Denmark and Norway ... and now at last it has reached perfection that it is ready for official printing; so we command you, all of our dear and faithful citizens in our countries of Denmark and Norway, both clergy and laity, both in the Danish as well as the German congregations, that you in every way direct and keep this Ritual, under suitable punishment.

"Given at our palace in Copenhagen the twenty-fifth of July, sixteen hundred and eighty-five,

and the sixteenth year of our reign" (Kirke Ritual, p. 3-4).

Part 4: The Ritual of 1685 and Agenda of 1688

The Ritual of 1685 was basically a reissuance of the Ordinance of 1537 without the parts regarding church government. As can be seen from the appendix, however, some changes were made in the service. The Ritual is also nearly identical with the service of the Lutheran Hymnary in 1913. This is as well it should be, as our E.L.S. constitution recommends use of the service "based on the Danish-Norwegian liturgy of 1685 and agenda of 1688."

The Ritual itself is specific in its form and rubrics but is lacking in musical settings. The evaluation of one man, who later was to serve on the Inter-Lutheran Commission on Worship (ILCS), was that the Ritual was more "meagre" than the Ordinance (Likness, p. 43). No doubt this feeling is prompted by the omission in the Ritual of the Introit, Hallelujah, and Confession and Absolution. One does, however, find that the Ritual is far more rich in liturgical forms than those of the Lutheran Hymnary in 1913.

We here allow the Ritual to speak for itself:

2. OPENING PRAYER

"God's service begins ... when the Deacon Degnen stands in the door of the Chancel, or in the middle of the Church, and with a loud voice reads as follows: "O Lord! We have assembled in this Your house ..."
"Our Father, who art in heaven ..."

6. KYRIE

"Then the Deacon begins to sing the Kyrie." (alternatives are provided for the seasons "From Christmas until the Purification of the Holy Virgin" and "from Easter until Whitsunday").

8. GLORIA IN EXCELSIS

"When the Kyrie is sung the pastor [praesten], facing the Altar, sings the first words of this hymn and then the congregation joins until the end:

"All Glory Be To God On High, etc." [Hymnary #27].

9. COLLECT

"... the pastor shall turn to the People and sing in the usual tone:

"The Lord Be With You!

"After which the Choir responds: *And With Your Spirit!*

"Then he turns again to the Altar, and sings the Collect . . .

"The Choir and People respond: Amen."

10. EPISTLE

"Then he turns again to the People and with the usual tone, loudly sings the Epistle (Lecture) . . .

"The Epistle Written By N.N. Apostle to The N.N., or "This Is The Holy Lecture Written In, Or By N.N.

"and he sings the entire Epistle (Lecture) to the end."

11. HYMN

"When the Epistle has been read he turns to the Altar and instead of the Hallelujah a short hymn is sung which corresponds to the Epistle and is found in the hymnbook; and it is accompanied by the organ, if and when they have it."

12. HYMN

"And then:

"O Holy Ghost To Thee We Pray" [Hymnary #397]
(alternatives are provided for the seasons "from Christmas to Candlemas," "from Easter to our Lord's Ascension," and "on Ascension Day").

13. GOSPEL

"Then the pastor shall turn to the People, and with a high and loud voice sings the Gospel with this beginning: *This Is The Holy Gospel Written By N.N.*

"The Choir responds: *God Be Praised For His Joyous Tidings or Praise And Honor Be To God.*

"Then he sings the whole Gospel which corresponds to the Day and at the end,* he turns to the Altar and begins to sing:"

14. CREED

We All Believe In One True God [Hymnary #717]."

15. HYMN

"... in the cities and in the countries where it happens, one or two verses from the hymnbook concerning the Day's Gospel are sung together with the organ's accompaniment."

16. SERMON

"Then the pastor goes to the pulpit and preaches the usual sermon based on the Day's Gospel....

The pastor, or whoever preaches, shall first of all, commend the people to prayer and call for God's help in this holy ceremony; and then as usual read the Lord's Prayer ..."

During certain seasons "they sing after the Lord's Prayer and before the Gospel is read from the pulpit" special hymn verses as specified for the seasons: "between Christmas and Candlemas," "between Easter and Christ's Ascension," "between Christ's Ascension and Pentecost," and "on the Feast of Pentecost."

"At the three great Holy Days they sing each verse three times and also on Ascension Day,

*The following is also found in the main text of the Ritual: "After the Gospel is sung at the Altar a little bell is rung in the pulpit as usual."

but after that only one time and then the pastor always gives the congregation a very short speech about each of these Holy Day's joy and salvation."

"While this is sung the pastor drops upon his knee in the pulpit and prays God for help and support in this undertaking; then he stands up again ... and proceeds to the reading and exposition of the text."*

"Sunday's text for Matins and High Mass is the Gospel, and for Vespers is the Epistle."

"Then the pastor reads the Lord's Prayer entirely to the end ... and gives the blessing to the congregation as follows: *"The Lord Bless You And Keep You ... "*

18. HYMN

A hymn is here sung with designated selections for the seasons: "from Christmas until Candlemas," "from Easter until Christ's Ascension," "from Christ's Ascension until Pentecost," "on Pentecost Day," "All Saint's Day," "Michael's Day and Thanksgiving."

"After this he Baptizes the children if there are some to be Baptized."

"After Baptism they sing the last verse of this hymn: *He That Believes And Is Baptized* [*Hymnary #141*]."

"Thereafter he celebrates Communion ... but if there are none who wish to commune, then the priest without his chasuble [*Messehagel*] turns to the congregation and sings."

19. COLLECT

"The Lord Be With You!

"The Choir responds: *And With Your Spirit!*

*According to a Rescript of June 23 and December 2, 1740, the sermon shall "not last more than one hour."

"Then he turns to the Altar and sings the following Collect: *O Lord God, Heavenly Father! We thank You for this fatherly benefit ...*

"The Choir responds: *Amen.*"

20. BENEDICTION

"After the Collect is sung, he turns to the People again and gives the usual blessing to them: *The Lord Be With You!*

"The Choir responds: *And With Your Spirit!*

"The pastor sings: *The Lord Bless You And Keep You ...*

"The people respond: *Amen.*"

21. HYMN

"... they sing a hymn which corresponds with the Day's Gospel ... the pastor meanwhile ... is standing before the Altar until everything is at an end."

22. CLOSING PRAYER

"The aforesaid service is concluded in like manner [*as at the Opening Prayer*] with this prayer and the Lord's Prayer:

"O Lord! We thank You most heartily that You have taught us ...

"Our Father, who art in heaven ... "

CHRIST'S SUPPER

"The pastor shall be attired in both the surplice [*Messeskjorte*] and Chasuble [*Messehagelen*] while the Communion is performed, and also the Altar should always be covered with a fair linen, chalice, and paten, and two lit candles, as long as the Communion will be ..."

21. EXHORTATION

"When everything in this manner is in order, and the singing is completed before the Communion, then the priest turns to the congregation

and reads first of all the usual exhortation to them.... Then he turns to the Altar again and with a loud voice in Danish sings the entire Communion-Mass as follows:

22. LORD'S PRAYER

"Let Us All Pray: *Our Father, Who Art In Heaven..*
"To which the Congregation responds: *Amen.*"

23. WORDS OF INSTITUTION

"Then he begins in like manner the Words of Institution: *Our Lord Jesus Christ ...*"

24. DISTRIBUTION

"When this is performed, then the priest with respect takes first the Paten with the consecrated Bread ... and when he gives it he says to each one in particular: *"This Is Jesus' True Body ... This Is Jesus' True Blood."*

"When the distribution in this manner is completed with both parts, Bread and Wine, then the pastor who has distributed the Chalice turns to the Communicants and says as follows: *"The Crucified And Risen Jesus Christ ... "*

"Then the ones who have communed stand up and with respect bow their knee together with their heart, and go to their place again."

25. HYMN OF THANKSGIVING

"During the Communion they sing either: *O Lamb Of God Most Holy /Hymnary #147**

"Or another of the ... hymnbook ... and finally end with either this song of praise: *May God Be Praised Henceforth And Blest Forever /Hymnary #156* or another hymn of thanksgiving."

26. COLLECT OF THANKSGIVING

"Then the pastor turns to the congregation and sings with a loud voice: *The Lord Be With You!*

"The Congregation responds: *And With Your Spirit!*

*This paraphrase of the Agnus Dei was prepared by Nicholas Decius and appeared in German in 1531.

"He turns to the Altar again and reads according to custom the following Collect:
"Let Us All Pray: We Thank You Lord, Almighty, Eternal God ...
"The Congregation responds: Amen."

27. BENEDICTION

"Then the pastor turns again to the congregation and closes the entire Mass with the customary blessing ... "

Such was the Ritual of 1685. The Book of Service, known as the Agenda of 1688, was published three years later.

The year is now 1688. The place is the Kingdom of Denmark and Norway. In the words of the king himself:

"... we command you, all of our dear and faithful citizens ... that you in every way direct and keep this Ritual under suitable punishment."

B. - 1688 - 1913

The Agenda of 1688 was published as a Book of Service for the Danish and Norwegian Churches. It contains the lectionary and prayers for use on Sundays. Three years earlier, in July of 1685, King Christian V, King of Denmark and Norway, issued the decree establishing the order of service which was to be used in the Lutheran Church and has become known as the "Ritual of 1685":

"...now at last it has reached perfection that it is ready for official printing; so we command you, all of our dear and faithful citizens ... that you in every way direct and keep this Ritual..." (Kirke Ritual, p. 4).

The above refers to forms which are still in use in the Evangelical Lutheran Synod. However, the present service "based on the Danish-Norwegian liturgy of 1685 and agenda of 1688" (E.L.S. Constitution, Chapter I, Paragraph 4) has come down to us through an interesting chain of events.

Part 1: The Service in Decline

The Seventeenth and Eighteenth Century movements of Pietism and Rationalism affected not only individuals, institutions, and dogma, but also the liturgy of the church. In Norway, Pietism was strong. It was opposed by the official church but wide-spread among the people. Hans Nielson Hauge (1771-1824) was the lay preacher who spoke of a "purer and higher Christian life among the clergy and the laity" (Lenker, p. 293). Of the Pietism movement in general, the result was that an overemphasis was placed on such matters as personal experience.

"So far as ordered public worship was concerned, Pietism's influence was unfavorable. Beginning with the attempt to supplement the regular services and usages of the church, it soon supplanted these by meetings in private homes which included religious discussions and administration of the Sacraments. As its spirit entered into the established church, the services of the latter became more and more subjective and emotional. The struggle for personal consciousness of conversion and regeneration led to an undervaluation of the objective means of grace. The historical and the formal in liturgical worship gave way to expressions of individual ideas and emotions. The liturgy and the church year were too objective and constraining. The formal common prayer of the church gradually disappeared under a flood of

extempore utterances by ministers and laymen. Hymns based upon objective facts of redemption were discarded for others expressive of immediate, personal experience. New and emotional tunes displaced the more vigorous chorales. Operatic arias and sentimental solos supplanted the impersonal polyphonic chorus music of the choir. Orthodoxy, though cold and intellectual, had respected objectivity and preserved formal dignity and reverence. Pietism with its intensely personal limitations neither understood nor long used what remained of the restrained and polished forms of the church's historic liturgical system" (Reed, pp. 145-146).

Pietism prepared the way for Rationalism which attempted to find religious truths from the use of reason.

"Within the sphere of worship, Rationalism was wholly destructive. Pietism had rejected or neglected many of the ancient forms but had not denied their content. Rationalism rejected content and form alike. The church year with its annual festivals and seasons had no meaning for those who disbelieved the resurrection and other historically recorded facts. The altered views of the Word and sacraments made the liturgy and the great hymns of the church unintelligible. The Service was mutilated beyond recognition. The church building became a mere place of assembly, and the pulpit a lecture platform from which the minister gave moral instructions. The Sacrament was reduced to a empty form and was observed in Reformed fashion four times a year. Influences from Geneva thus allied themselves with the spirit of the age. Lengthy, verbose moralizings replaced the ancient collects and prayers" (Reed, p. 148).

In Norway such was also the case. There we are told: "Churches became lecture rooms were long-winded treatises on the morals and the utility of things were pronounced to a sleeping audience. The liturgy was shortened and otherwise mutilated" (Lutheran Hymnary Junior, p. xvi-xvii).

Such aptly describes the situation in Norway. The Ritual of 1685 and Agenda of 1688 remained the official basis for liturgical forms; however, the use of such was not completely followed. One example of such is seen in 1802 when a rescript was issued. The rescript officially abolished the singing of the Kyrie (Kirke Ritual, p. 10). With the omission of the Kyrie, the Gloria in Excelsis (in hymn form) became the opening hymn. In time other opening hymns were used and such became a part of the service (Anderson, p. 6). In other changes, the Creed and Gloria in Excelsis were being used alternately every other Sunday and soon were completely omitted except on the great festivals (Likness, p. 44). The Gospel was no longer read from the Altar. Eventually this led to the development of what was known as the "Shorter Order" of service (See appendix).

It was the "Shorter Order" which was in common use when the Norwegian immigrants came to America. This was the service used by the Norwegian Synod's pastors and was perpetuated for their use by the English publication of Church Liturgy for Evangelical Lutheran Congregations.

Part 2: The Service Restored

In Norway religious orthodoxy was being restored in the Nineteenth Century. Together with reform came a desire for a "richer service" than was in common use. The task was undertaken. Two new series of Gospels and Epistles were now prepared

based on the series used in the Church of Sweden. An Order of Service restoring a fuller use of the Ritual of 1685 was prepared and adopted. In 1887 a royal decree in Norway authorized the new Book of Service (Norway had gained independence from Denmark). This was to become known as the New Liturgy (See appendix).

The changes which were occurring in Norway also had an effect on the Norwegian Lutherans in America. They too felt a need for a more complete Order of Service. The Norwegian Synod dealt with the subject and on June 17, 1899 adopted the following revision of their constitution:

"In order to preserve unity in liturgical forms and ceremonies, the Synod advises its congregations to use, as far as possible, 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, Minnesota, June 1899, according as the several congregations may decide" (Synoden, 1899, p. 89) (emphasis added).

The "new liturgy and agenda" was basically the New Liturgy of the Church of Norway. One addition was to be found -- that of the pronouncement of the Absolution. This is not found in the New Liturgy of the Church of Norway. Likewise, the United Norwegian Lutheran Church, which also made use of the New Liturgy, did not include an Absolution in their printed agendas.

Part 3: The Service and English

The Norwegian Synod was concerned with the needs of its members. Already in 1870 it published a Norwegian hymnbook. Although Norwegian was regarded as "the language of the heart" the need for English was also recognized. This led to the publication of

an English edition of Church Liturgy for Evangelical Lutheran Congregations (containing the "Shorter Form").

In 1908 a joint committee of the Norwegian Synod, United Norwegian Lutheran Church, and the Hauge's Synod were appointed to prepare an English hymnbook. The committee completed their task in 1913. President H. G. Stub reported to the Norwegian Synod, and in action the Synod recorded:

"The Synod has heard the president declare: 'The English Hymnbook -- 'The Lutheran Hymnary' -- is the hymn book which we hope will find the greatest possible propagation in our fellowship, together with the United Church. It is of great significance /stort/ that we have received such a treasure of hymns in the English language, and that it was composed of a committee of the three fellowships; who have given final adoption to the common report on the call, conversion and Opgjør." (Synoden, 1913, p. 124).

Thus the "Lutheran Hymnary" was recommended for use within the Norwegian Synod. "The Order of Morning Service" was a translation of the New Liturgy. The English translation may not have been in complete harmony with the liturgy adopted at Spring Grove, Minnesota. A divergence is seen, for example, in the Absolution. The Norwegian form adopted in 1899 begins with the words: "Opløfter eder Hjerter til Gud" ("Lift Up Your Hearts Unto God"). The English form in 1913 omits the words. It must be noted that the English translation was never officially adopted by the Norwegian Synod. The same is true for the E.L.S. which received the report at the 1954 Synod Convention which read in part: "Since the Synod in 1899 officially accepted a complete 'Alterbog' no official translation into English has been accepted" (E.L.S., 1954, p. 67).

Here, in 1913, ends the official development of the Danish-Norwegian Order of Service among Norwegians in America. The service was published in the "Lutheran Hymnary" for many years. It was also included in the publication of the "Concordia Hymnal" by Augsburg Publishing House.

One would be remiss in relating the history of this service if reference was not made to subsequent action. When the Norwegian Lutheran Church in American (E.L.C.) was formed in 1917, it adopted a modified form of the Danish-Norwegian Order of Service:

"In regard to church rites, it is left to each congregation to decide for itself. But in order that there may as a whole be uniformity also in church rites, the church recommends that the congregations use the ritual of the Norwegian Lutheran Church, modified according to the present common usage among us" (E.L.C., 1917, p. 480).

When the Norwegian Synod of the American Evangelical Lutheran Church (E.L.S.) was reorganized in 1918, it adopted the paragraph on liturgical forms from the constitution of the (old) Norwegian Synod without change (see page 25) (E.L.S., 1919, p. 35). Two orders of service were recommended for use in the Synod's congregations: the Ritual of 1685 or the New Liturgy adopted in 1899.

In the Evangelical Lutheran Synod, change also finally did arrive. In 1964 a resolution was passed calling for a committee to review the E.L.S. constitution. In 1966 the report was presented by the Board of Trustees. In regard to liturgical forms it was felt that the constitution should correspond to practice and so the phrase "or the Common Order of Worship" was proposed for addition.

The recommendation from the Board of Trustees, however, was more inclusive. It recommended the following for Chapter I, Paragraph 4 of the constitution:

"In order to preserve unity in liturgical forms and ceremonies, the Synod recommends to its congregations that they use the Synod Order of Worship or the Common Order of Worship, as each congregation may decide" (E.L.S., 1966, p. 80) (emphasis added).

The paragraph was adopted on the convention floor to read, as adopted:

"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" (E.L.S., 1966, p. 97) (emphasis added).

Here a change occurred. Until 1966 only two forms of the Danish-Norwegian Order of Service were recommended for use. The constitutional change, approved in 1966 and ratified in 1967 (E.L.S., 1967, p. 84), authorized a broader spectrum of usage within the Danish-Norwegian Order. The vague words "based upon" can be interpreted in several ways:

1. as simply the result of an amendment on the convention floor which was not deemed as a basic change in the constitution,
2. as the long belated approval of the use of the English language in the service,

3. as the authorization of the Lutheran Hymnary translation of the service, or
4. as acceptance of the many variations being practiced throughout the Synod. This wording of the Constitution, Chapter I, Paragraph 4 is retained in the proposed revised constitution of the E.L.S. (E.L.S., 1981, p. 110).

Today we find ourselves on the eve of the three-hundredth anniversary of the Ordinance of 1537. Despite decline, changes, variations, and translations this, the Danish-Norwegian Order of Worship, has guided the Norwegian church's common voice of worship through the entire time period. It has proved to be "something tried and precious" (Preus, p. 195).

APPENDIX

Comparison of Liturgical Orders

| | <u>LUTHER'S GERMAN MASS¹</u> | <u>ORDINANCE OF 1537²</u> | <u>RITUAL OF 1685³</u> | <u>SHORTER ORDER⁴</u> | <u>NEW LITURGY⁵</u> | <u>LUTHERAN HYMNARY IN 1913</u> |
|----|---|--|-----------------------------------|----------------------------------|--------------------------------|-------------------------------------|
| 1 | | Silent Confession ⁸ | | | | |
| 2 | | Opening Prayer ⁹ | Opening Prayer | Opening Prayer | Opening Prayer | Opening Prayer |
| 3 | Hymn | | | | Opening Prayer | Opening Hymn |
| 4 | | Introit | | | | |
| 5 | | | | | Confession | Confession |
| 6 | Kyrie | Kyrie | Kyrie | | Kyrie ¹² | Kyrie |
| 7 | | | | | | Absolution |
| 8 | Gloria ⁶ | Gloria | Gloria | Opening Hymn | Gloria | Gloria |
| 9 | Collect | Collect | Collect | Collect | Collect | Collect |
| 10 | Epistle | Epistle | Epistle | Epistle | Epistle | Epistle |
| 11 | Hymn | Hallelujah | Hymn | | Epistle-Hymn | Hymn |
| 12 | | | Hymn | | | |
| 13 | Gospel | Gospel | Gospel | | Gospel ¹³ | Gospel |
| 14 | Creed | Creed | Creed | | Creed | Creed |
| 15 | | | Hymn | Hymn | Gospel-Hymn | Hymn |
| 16 | Sermon | Sermon | Sermon | Sermon | Sermon | Sermon |
| 17 | | Confession & Absolution | | | | |
| 18 | | | Hymn | Hymn ¹¹ | Hymn | Hymn |
| 19 | Lord's Prayer | | | | | |
| 20 | | | | | Preface ¹⁴ | Preface ¹⁴ |
| 21 | Admonition | Exhortation | Exhortation | Exhortation | Exhortation | Exhortation |
| 22 | | Lord's Prayer | Lord's Prayer | Lord's Prayer | Lord's Prayer | Lord's Prayer |
| 23 | Words of Instit. | Words of Instit. | Words of Instit. | Words of Instit. | Words of Instit. | Words of Instit. |
| 24 | Distribution ⁷ | Distribution | Distribution ¹⁰ | Distribution | Distribution | Distribution |
| 25 | | Hymn of Thanks. | Hymn of Thanks. | | Hymn of Thanks. | Hymn of Thanks. |
| 26 | Collect | ? | Collect | Collect | Collect | Collect |
| 27 | Benediction | Benediction | Benediction | Benediction | Benediction | Benediction |
| 28 | | | | | Hymn | Hymn |
| 29 | | Closing Prayer | Closing Prayer | Closing Prayer | Closing Prayer | Closing Prayer |
| | | | | no Communicants -- | | |
| 18 | | Hymn | Hymn | Hymn | Hymn | Hymn |
| 19 | | Collect | Collect | Collect | Collect | Collect |
| 20 | | Benediction | Benediction | Benediction | Benediction | Benediction |
| 21 | | | Hymn | Hymn | Closing Hymn | Closing Hymn |
| 22 | | Closing Prayer | Closing Prayer | Closing Prayer | Closing Prayer | Closing Prayer |

NOTES TO THE APPENDIX

- (1) Luther's Works, Vol 53, pp. 69-84
- (2) Likness, p. 43
- (3) Kirke Ritual, pp. 5-23, 68-72
- (4) Church Liturgy, pp. 3-8, 22-24
- (5) Likness, p. 46
- (6) It is assumed that Luther, although not mentioning the Gloria in Excelsis "took it for granted as belonging to the Kyrie" (Reed, p. 77)
- (7) During the Distribution, Luther calls for the singing of the Agnus Dei, Sanctus, or another hymn
- (8) Silent Confession is by the minister kneeling before the Altar
- (9) The Opening Prayer of the Ordinance was a prayer for the "Word, king, and realm" with the congregation kneeling.
- (10) During the Distribution, the Ritual calls for the singing of the Agnus Dei or another hymn
- (11) This hymn was specified as a "Short Hymn"
- (12) The Kyrie was to be sung: Kyrie eleison! God the Father, have mercy on us, etc.
or: Lord God, Father in Heaven, have mercy upon us, etc.
- (13) The Gospel response was:
God be praised for His glad tidings
or: Praise and honor be to God.
- (14) The Preface includes the "Sanctus."

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-- Craig A. Ferkenstad

A Review of Dr. John Reumann's Article,
THE AUGSBURG CONFESSION IN LIGHT OF
BIBLICAL INTERPRETATION*

"If only the Lutheran Confessors would have had enough foresight to include an article on Scripture in the Augsburg Confession, then, modernists of the higher critical school who prefer the label 'Lutheran' would be made to hang their heads in shame!" Has that thought crossed your mind? Yes, today the battleground lies in the area encompassing the canonicity, reliability, and inerrancy of Scripture, and it would be convenient to direct Lutheran moderates to a "black and white" article on the subject in the Augsburg Confession. But would that really convince the "Lutheran" higher critics? If the plain words of the Scriptures themselves (John 17:17; 2 Tim. 3:15-17; I Thess. 2:13; John 10:35; 2 Peter 1:21; etc.) do not convince them, surely an authoritative statement from a norma normata source will not do the job either.

However, the irony of the whole matter is that the absolute authority of the Scriptures was an underlying principle deeply embedded in the hearts and minds of our Lutheran Confessions, not least of all, the Augsburg Confession. This, of course, is brought out in the Preface to the Book of Concord (1580): "We have ... purposed to commit ourselves exclusively and only, in accordance with the pure, infallible, and unalterable Word of God."¹

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