

AN ORDER OF WORSHIP  
FOR THE  
EVANGELICAL AND REFORMED CHURCH

By

Philip John Anstedt  
A. B., Wagner College

A Thesis

Submitted in Partial Fulfillment  
of the Requirements for  
The Degree of Bachelor of Sacred Theology  
in  
The Biblical Seminary in New York

New York, N. Y.  
April 1942

BIBLICAL SCHOOL OF  
THEOLOGY LIBRARY  
HATFIELD, PA.

18544

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	
A. Statement of the problem.....	1
1. The pertinency of the problem.....	2
2. The origin of the problem.....	3
3. A possible solution to the problem.....	3
4. The need for a solution.....	4
B. The method of procedure.....	5
II. THE LITURGICAL HERITAGE OF THE EVANGELICAL AND AND REFORMED CHURCH	
A. "Worship" defined.....	6
B. Public Worship in the Early Church.....	8
1. Synagogue worship.....	9
2. The Prayer of Intercession.....	10
3. Characteristics of the worship of the Early Church.....	11
4. The Order of Service of the Early Church at the end of the first century.....	12
C. Public Worship in the Eastern Church.....	14
1. <u>Missa catechumenorum</u> and <u>Missa</u> <u>fidelium</u> .....	14
2. The service found in the "Apostolic Constitutions".....	15
3. The Clementine Liturgy.....	16
D. Public Worship in the Roman Church.....	18
1. Worship in the Western Church.....	19
2. The Roman rite of 1570.....	19
3. Variations of the Mass.....	21
4. The decline of the Mass.....	22
E. The Worship Services of the Reformation Churches.....	23
1. The Lutheran Order of Worship.....	25
2. The Worship Service of the Calvinistic Churches.....	27
F. Summary and conclusion.....	30

Gift of Author

Jan. 7. 1943

22709

## TABLE OF CONTENTS

Chapter	Page
<b>III. THE GROWTH OF LITURGY IN THE EVANGELICAL AND REFORMED CHURCH</b>	
A. The Reformed Church Development.....	34
1. A brief history of the Reformed Church in the United States.....	35
2. The Heidelberg Catechism.....	35
3. The Great Migration of 1709.....	36
4. The early days in this country....	36
5. The Palatinate Liturgy of 1563....	39
6. Further Liturgical Developments...	42
7. The war of pamphlets.....	43
B. The Evangelical Church Development...	44
1. A brief history of the Evangelical Church of North America.....	45
2. The early days in this country....	45
3. The "non-liturgical" influence....	46
4. The Prussian Agenda of 1821.....	49
C. The Book of Worship of 1940	
1. The occasion for its appearance...	51
2. The contents.....	51
3. The Order of Worship.....	52
4. The "free service".....	54
5. The question of "free prayer".....	55
<b>IV. AN ORDER OF WORSHIP FOR THE EVANGELICAL AND REFORMED CHURCH</b>	
A. The Proposed Order of Worship.....	58
1. Explanation of each item.....	59
a. Organ Chimes and Prelude.....	59
b. Processional.....	59
c. Invocation.....	60
d. Congregational Response.....	61
e. Prayer of Thanksgiving.....	61
f. Congregational Response.....	62
g. <u>Gloria Patri</u> .....	62
h. Pastoral Prayer.....	62
i. The Apostles' Creed.....	64
j. Congregational Response.....	64
k. Announcements and Offering...	64
l. Scripture Lessons.....	65
m. The Hymn.....	66
n. The Sermon.....	66
o. Lord's Prayer and Benediction	67
B. Summary and conclusion.....	68

**CHAPTER I**

**INTRODUCTION**

AN ORDER OF WORSHIP  
FOR THE  
EVANGELICAL AND REFORMED CHURCH

CHAPTER I

INTRODUCTION

A. Statement of the Problem

Today Protestantism is standing at the crossroads of a new era. There are many indications that point to the break-down of denominational barriers and also to the ultimate merger of all Protestant denominations into one large religious body, the members of which shall work for the establishment of the Kingdom of God on earth.

The members of the Evangelical and Reformed Church note with interest the proposed merger of the Congregational Christian Church with their denomination in 1943. There is also a movement under way to unite the Presbyterian and the 'Low' Episcopal Churches. The Lutheran Church is now united with the exception of the Missouri Synod, and there is reason to believe that this group will also unite with the United Lutheran Church of America.

It is only natural for us to assume that the ultimate unification of Protestantism will not take place at once.

It will be a long and trying process, but the successful outcome of such a venture will justify the effort in effecting the final establishment of a unified Protestantism that is unhampered by denominational barriers.

In evidence of this statement, the merger of the Reformed Church in the United States with the Evangelical Synod of North America in 1940 has proved to be a most interesting and successful experiment not without its problems as we shall soon see. This merger might be considered a typical example of the manner in which other denominations might seek a closer relationship. If we are to have a unified Protestantism, it seems that it must come through just this sort of procedure.

The merger of these denominations brought together two Churches with different forms of worship, with different theological views, with different church organizations. Yet because of their common desire to serve the Lord Jesus Christ and to establish His Kingdom on earth, many of the differences were minimized so that the efforts of a united Church might achieve greater results.

To be sure, all the details of governing such an organization as these two differing denominations could not be worked out immediately. In fact, it took six years to consummate the union in June, 1940. During these "struggling"

years, little attention was paid to the important matter of integrating the worship services of the two denominations. Each Reformed Church continued using the service to which it was accustomed, and each Evangelical Church worshiped in its usual manner.

This freedom of worship in the individual congregation was perfectly satisfactory until the adoption of the Constitution in 1940. Then a difficulty arose. Whenever Spring and Fall Conventions were held, there was always a feeling of unrest during the worship services. This was due to the fact that the Reformed Pastor would conduct the devotions in his usual manner, and the Evangelical Pastor would conduct them in his own way. It was quite common to hear lay delegates and Pastors refer to the men conducting the devotional services as "E" men or "R" men, depending upon the type of service that was used.

In order to foster greater unity within the Church, a great demand arose for a Book of Worship which would include the values of worship which lay in the tradition of both of these two denominations. It was generally felt that the spirit of union would be fostered and strengthened to the degree in which a common order of worship obtained in the new body.

So it was that the Book of Worship was drawn up and submitted for use by the churches of the Evangelical and

Reformed denomination. This Book of Worship was to be used experimentally for a period of two years, and then any suggestions or changes were to be submitted to the General Synod of the Church in 1942.

A very fine interpretation of the Book of Worship was published in 1941 by the Heidelberg Press entitled, "A Handbook on Worship." This was the result of a study by several Pastors who investigated the historic liturgies of the Church from the days of the Apostles to the present time. This Handbook has largely been responsible for the writing of this thesis, and a word of grateful appreciation to the authors of that study is herewith given.

In the Prefatory Statement of the Book of Worship, we note that all changes or suggestions are to be submitted to the General Synod of the Evangelical and Reformed Church "in the light of serious study and the actual usage of the Forms of Worship." With this exhortation clearly in mind, this thesis is presented with the hope of imparting some helpful suggestions for a unified service for the Evangelical and Reformed Church "in the light of serious study and actual usage of the Forms of Worship" in the author's own Church in Brooklyn, New York.

The writer of this thesis would also like to acknowledge with sincere thanks the acceptance of this subject and its consideration by the Degree Committee of Biblical Seminary and also the many helpful suggestions of Dr. Dean G. McKee.



## B. Method of Procedure

It shall be the purpose of this thesis to arrive at an acceptable worship service for the Evangelical and Reformed Church. The second chapter will define "worship" and trace the growth and development of the worship service from the time of the early Christian Church down to the time of the Reformation.

The Liturgies of the Early Church, the Roman Church, and the Reformation Churches, will be sketched to acquaint the reader with the sources of the two types of worship services that are found in the background of the Evangelical and Reformed Churches.

Chapter three will deal with the specific forms of worship that were developed within each particular denomination. Special reference will be made to the Palatinate Liturgy of 1563, and to the Prussian Agenda of 1821. The history of each church will also be traced briefly in this chapter. Finally, the Order of Worship of 1940, proposed for the adoption by the Evangelical and Reformed Church, will be cited and evaluated.

Chapter four will contain the writer's Order of Worship for the Evangelical and Reformed Church. Indications as to the source of each item and its value in the outline will be given as well as a description of the items listed. This

chapter will also attempt to justify the proposed Order of Worship of the writer from the argument of history, from the argument of the temperament of those who participate, from the argument of the principles of worship, and from the argument of the actual experience in the writer's own Church in Brooklyn, New York.

**CHAPTER II**

**THE LITURGICAL HERITAGE  
OF THE  
EVANGELICAL AND REFORMED CHURCH**

## CHAPTER II

### THE LITURGICAL HERITAGE OF THE EVANGELICAL AND REFORMED CHURCH

#### A. "Worship" defined

"Worship consists of our words and actions, the outward expression of our homage and adoration, when we are assembled in the presence of God. These words and actions are governed by two things: our knowledge of the God whom we worship, and the human resources we are able to bring to that worship. Christian worship is distinct from all other worship because it is directed to the God and Father of our Lord Jesus Christ. Its development is unique since the Holy Spirit has been with and in the Church to counsel and guide it since the day of Pentecost. It is this that gives the historical approach to worship its peculiar validity and practical importance." 1

It must be recognized at the outset of our discussion that this thesis is concerned primarily with "corporate worship" and not with individual or private worship. A very fine distinction between these two types of worship is given in Dr. Heiler's book, "The Spirit of Worship." It reads as follows:

"Worship has been the native home of Christian faith and life--to put it better, Christian life has, like an ellipse, two focal points: one is the quiet chamber of private prayer, the secret communion of the soul with God; the other is the great fellowship of the Church in prayer, the solemn and ceremonial communion with God of the assembled community." 2

. . . . .

1. Maxwell, William D.: "An Outline of Christian Worship," page 1.
2. Heiler, Friedrich: "The Spirit of Worship," page 20.

Corporate worship is usually divided into two classes: that which is "liturgical" and that which is "non-liturgical." It shall not be the purpose of this thesis to offer a solution to the old-age question, "Is the Liturgical Service preferable to the Free Service?" It shall be the purpose of this thesis, however, to attempt a synthesis of the best features of Reformed worship, essentially liturgical, and the best features of Evangelical worship, essentially non-liturgical.

To show the pertinency of such an attempt, the following quotation is cited from the Introduction of Edwin H. Byington's book, "The Quest for Experience in Worship:"

"An interesting addition has appeared recently in the 'table talk' of ministers at their professional gatherings. A generation ago the outstanding question was, 'What have you been preaching recently?' Later another question came to the forefront, 'What are you doing with your young men and young women now?' In these days a third is heard with increasing frequency, 'What changes are you making in your order of worship?'

"The older men remember when the minister's one concern for his Sunday morning service was his sermon. As for the worship, he expected to follow the traditional type of his denomination, whatever it might be--hymns, Scripture, 'the long prayer' that travelled the beaten path; or an authorized ritual. In these days, however, an ever-increasing number are especially interested in the non-sermonic parts and are seeking to improve them.

"All this is due not to a spirit of restlessness or a craving for novelties but to a very deep and wide-spread feeling that our worship could be more genuinely expressive and uplifting. That so many of our ministers are eager to make their leadership of public worship more inspiring is one of the encouraging signs of the times." 1

. . . . .

1. Byington, Edwin H.: "The Quest for Experience in Worship," page vii ff.

## B. Public Worship in the Scriptures

The ultimate basis for all Christian forms of worship is the public worship of the primitive Christian community. The first Christians were Jews, and to understand the public worship of the Christian it is necessary to know something of the public worship of the Jews. Like Jesus they worshiped in the synagogue and occasionally in the temple. No matter how great the change wrought by the new leaven of Christianity, the primitive Church was made of the same dough as the rest of the ancient world. The Christians might forsake the synagogue or the temple, but the temple and synagogue had helped to form their religious life.<sup>1</sup>

It is true that the New Testament was committed to writing before Christian worship had fully developed, but it does not leave us without some clear witness. The Book of the Acts portrays the early life of the Church, and the Epistles and Revelation add further details. Four things stand out:

"First, for a time at least Christians continued to worship in the synagogues and in the temple. Secondly, they frequently shared a common meal known as the Love Feast. Thirdly, usually at the conclusion of the Love Feast they celebrated the eucharist in obedience to our Lord's command at the Last Supper. Fourthly, this action was often followed by prophesying or speaking in tongues."<sup>2</sup>

... . . . .

1. Harris, Thomas L.: "Christian Public Worship," page 3.
2. Maxwell, op. cit., page 2.

From the very beginning, then, we see that the reading and exposition of the Holy Scriptures in a setting of praise has been one of the essential elements in Christian worship. This is a direct inheritance from the Jewish synagogue. It was the primary purpose of the Synagogue to enable men to hear the Law read and expounded. The central act in its worship, therefore, was the reading of the Law, first in Hebrew and then in the common tongue accompanied by an exposition. To this was added the singing of hymns and the reading of prayers.

In the chapter entitled, "Synagogue Worship in the First Century," Paul Levertoff says that "exposition of Scripture and preaching must from the beginning have been the essential parts of the service, particularly on the special feast days and Sabbaths."<sup>1</sup>

But Christian worship was not a precise copy of the synagogue worship. There was a new emphasis and content to accord with the new revelation and to express the new spirit. The Prophetic Books rather than the Law became the chief center of interest. The Christians continued to use the Psalms in their worship much as they had been used in the synagogues, but they also composed hymns of their own. The prayers, too, though related in form to those of the synagogue soon underwent a separate development until a new body of devotion appeared, fitted to express the worship of those who had come to know God as revealed in Jesus.

. . . . .

1. See Chapter 4 of "Liturgy and Worship," page 61.

The great Prayer of Intercession of the Early Church<sup>1</sup> had profound significance in the literature of the first Christian community. Prayers for all Christian brethren, for all priests and deacons, for all the sick and poor, for all the widows and orphans, for those in sorrow and trial, for all travelers, by land and sea, for all penitents and catechumens were offered.<sup>2</sup>

The Lord's saying, "By this shall all men know that ye are my disciples, that ye have love one to another," (John 13:35) was literally fulfilled at the eucharistic feast. And when those who were outside the Church said, "See how these Christians love one another," they were in reality giving a faithful representation of the spirit of early Christian worship.

The primitive Church also responded to the appeal of St. Paul that "all things be done decently and in order." The early Church also had the memory, and later the tradition, of the devotional life of its Lord. It could not readily forget how He took part in the worship of the Synagogue and the temple, how He stood up to read the Scripture for the day and expounded it to the congregation, how He went up to Jerusalem for the feast, how He spent nights in prayer, how He broke the bread and poured the wine, and ministered to them. The character of the Christian worship was determined by the command of the great High Priest.

. . . . .

1. "The Early Church" referred to here covers the 1st Century.
2. Heiler, op. cit., pages 31 and 32.



The early Church was not greatly concerned about what we would today term "aesthetic," or psychological, or even "pedagogical" principles. It was thinking little about the effect of worship upon its members. Heart, soul, and mind were centered upon the object of their worship: the Lord and Savior of men. For the early Church, worship was a mode of expression and not a means of impression.<sup>1</sup>

The primitive worship of the Church was characterized by intimacy with God and fellowship with one another. This intimacy and fellowship made possible an intense earnestness and joyousness which was later superseded by an anxiety over sin and by a desire for propitiation and meditation when the barriers were let down, after the age of persecution, and everyone flocked into the Church patronized by the emperor.<sup>2</sup>

All later forms of divine worship service may be traced back to the fundamental ideas of worship as set forth by the early Christian Church. While there were great differences between the elaborate, formal services of the Churches after the first century and the simple worship service of the early Church, there was nothing that could not be found in the fine spirit of the early worship service. Later forms of worship simply develop certain elements which are clearly recognizable in early Christianity, while often doing less justice to other early Christian elements.

. . . . .

1. See the Handbook on Worship, page 17.

2. Harris, op. cit., page 7.

Towards the end of the first century, then, we have the following form of public worship:

"First, that which grew out of the Synagogue:

- |                       |   |
|-----------------------|---|
| Scripture Lections    | (I Timothy 4:13; 'Till I come give attendance to reading, to exhortation, to doctrine.')  |
| Psalms and hymns      | (Ephesians 5:19; 'Be filled with the Spirit, speaking to yourselves in psalms and in hymns, singing and making melody to the Lord.')  |
| Common Prayers        | (Acts 2:42; 'And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.')  |
| The people's Amen     | (I Corinthians 14:16; 'How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks seeing he understands not what thou sayest?')                       |
| A sermon              | (Acts 20:7; 'And upon the first day of the week, when the disciples came together, Paul preached unto them; and he continued until midnight.')                                    |
| A confession of faith | (I Corinthians 15:1-4; ..... For I delivered unto you first of all that which I also received, how that Christ did rise from the grave for our sins according to the Scriptures') |
| Almsgiving            | (Romans 15:26; 'It pleased them to make a contribution for the poor saints at Jerusalem.')  |

"Second, that which grew out of the Celebration of the Lord's Supper, derived from the experience of the Upper Room:

- |                                      |  |
|--------------------------------------|--|
| The Communion                        | (I Corinthians 10:16; 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?') |
| Prayer of Consecration               | (Luke 22:19; 'And He took bread and gave thanks and brake it, and gave it unto them saying, This is my body which is given for you; this do in remembrance of me.')                  |
| Remembrance of Christ's resurrection | (I Corinthians 11:25; '..... this do in remembrance of me.')   |
| Prayer of Intercession               | (Jesus' prayer in the 17th chapter of St. John)  |
| Recitation of the Lord's Prayer      | (Matthew 6:9-13.)  |
| The Kiss of Peace                    | (Romans 16:16; 'Salute one another with an holy kiss.')  |

"Thus Christian worship, as a distinctive, indigenous, thing, arose from the fusion, in the crucible of Christian experience, of the synagogue and the Upper Room. Thus fused they became the norm of Christian worship. Christian worship found other forms of expression, but these belong to the circumference, not to the center. The typical worship of the Church is to be found to this day in the union of the worship of the synagogue and the sacramental experience of the Upper Room; and that union dates from New Testament times." 1

. . . . .

1. Maxwell, op. cit., pages 4 and 5.

## B. Public Worship in the Eastern Church

Among all the forms of worship that which comes nearest, both in the external structures of the service and in the content and form of the liturgical prayers, to the worship of the early Church, is the service of the Eastern Church. In the successive Missa catechumenorum and Missa fidelium the division observed in the Early Christian Church service<sup>1</sup> is maintained.

The Prayer of Thanksgiving, with its allusions to the history of redemption, is, for the most part, the General Intercession. Many formulas are preserved intact; the very early invitation to partake of the Communion, and the re-<sup>2</sup>sponse by the people.

The worship service of the Eastern Church was recited in the native tongue of the worshipers just as in the early Christian Church. The belief in the mediation of immortality and resurrection through the Eucharist strongly recalls the early Christian ideas.

The first complete worship service preserved to modern times is that contained in Book VIII of the "Apostolic Constitutions," belonging approximately to the year A. D. 380. It is usually referred to as the Clementine Liturgy, and it is

. . . . .

1. Heller, op. cit., page 45.

2. Brightman, F. E. "Liturgies Eastern and Western," Volume I, page 393.

representative of the actual worship of the Syrian Church about A. D. 350-380. This Clementine Liturgy may be taken as exemplifying the parent-rite of the Eastern liturgies.<sup>1</sup>

In spite of the close resemblance to the worship service of the early Christian Church, there are also important differences. The service of the Eastern Church is a great "mystery-drama" which the priest performs before the people. This "performance" by the priest violates one of the primary principles of corporate worship that was such a distinctive feature of the early Church: intimacy with God and fellowship with one another.

A cloud of mystery surrounds the whole worship service of the Eastern Church. All the liturgical acts are impregnated with the impenetrable mystery of the Divine; they are, so to speak, colored transparencies of the Divine mystery and glory. The extremely elaborate pomp of the ceremony, the dazzling gold and silver of the priestly vestments and the holy vessels, the radiance of the multitudes of candles--all seems the earthly reflection of a wondrous world of splendor and light, beyond the compass of our senses.<sup>2</sup>

Thus in the Eastern Church the place of the living service of worship has been taken by a priestly "mystery-drama." That threw a strong stress on the sensuous and

. . . . .

1. Maxwell, op. cit., page 26.

2. Heiler, op. cit., pages 46 and 47.

material element. Christ's coming to the assembled people was no longer, as in the early Church, spiritually conceived, but was visibly pictured by ritual acts. The entry of the priest bearing the book of the Gospels is a mystical representation of the coming of Christ, who draws nigh to His believing people.

But in spite of the many objections that might be given, this Clementine Liturgy has unique value as a contemporary witness to fourth-century worship. It has come down to us unaltered. In conclusion, we may observe that, in spite of the sense of the mysteries which pervaded Eastern worship, there was seldom any reluctance to translate the worship service into the language of the community using it.

We find the Eastern worship service not only in Greek, but in Syriac, Coptic, Ethiopic, Persian, Slavonic, Latin, and other tongues. This is in harmony with one of the basic principles of Christian worship as a corporate act of the whole community. To be truly corporate, worship must be intelligible to all who take part in it.<sup>1</sup>

The outline of the Clementine worship service follows. The two main divisions of the service should be noted, for all later worship services will contain the "Liturgy of the Word" and the "Liturgy of the Upper Room."

. . . . .

1. Maxwell, op. cit., page 43.

Liturgy of the Word

Lections from the Law and the Prophets

" " the Epistles

" " the Acts

" " the Gospels, interspersed with psalms  
sung by cantors

Sermons

Dismissal of catechumens

Liturgy of the Upper Room

Deacon's litany and prayer for the faithful

Salutation and response

Kiss of peace, with words and response

Offertory

Sursum corda

Consecration Prayer: Preface, Thanksgiving  
Sanctus  
Thanksgiving for redemption  
Anamnesis: Words of Institution  
Memorial and Oblation  
Great Intercession

Lord's Prayer

Deacon's litany and bishop's prayer

Elevation

Delivery

Communion

Prayer of blessing

Dismissal of people by deacon

1. Maxwell, op. cit., pages 27-28.

The important question concerning this Eastern Liturgy is this, "How did it work?" The answer is found in the history of the Eastern Church about 350 A. D. This was characterized by fanaticism, stagnation, decline, and disaster. Whole provinces turned Mohammedan almost over night. It seemed to be "a scourge of God upon a guilty Church."

#### D. Public Worship in the Roman Church

The Western rites, like those of the East, developed from the early Church. Both worship services ultimately came from the synagogue and the Upper Room and fell into two divisions, the Liturgy of the Word and the Liturgy of the Faithful. In this section, we shall be concerned with the worship service of the Roman Church. This liturgy has also the sense of "mystery" found in the Eastern Church.

The solemn dignity, the grave melodies, of the Gregorian chants, sound like a message from another world which is wholly different from the sinful world by which we are surrounded. The Roman liturgy is a great "mystery-drama" with many acts. Every ceremony, every gesture, every petition is exactly laid down. Any personal freedom in the treatment of the liturgy is strictly forbidden to celebrant and people alike. The whole system of the cultus is regulated by the Lex sacra, the inviolable law of the Church.



The history of worship in the Western Church may be divided into three periods. The first is from A. D. 50 to 500, when worship was passing from unstable to fixed forms of worship. For three centuries Greek was the vernacular of Christendom, but by the fourth century in the Western Church it had been replaced by Latin as the liturgical language. Information about Western worship is fragmentary during this period.

Our main source of knowledge of this early period is Justin Martyr's account and the Hippolytan Church order. By the sixth century, however, evidence of two main rites existing side by side begins to emerge, and documents appear which testify to the order and content of these rites.

The second period is roughly from A. D. 500 to 900. It begins with the Roman rite, for use in the city of Rome; and the Gallican rite, for use in all local communities. It ends with the ascendancy of the Roman rite.

The third period is from A. D. 900 to 1520, the period of the ascendancy of the Roman rite. The date 1520 marks the appearance of the earliest Lutheran masses in Germany. These were translations and paraphrases of the Roman liturgy with a change of doctrinal emphasis brought about by many modifications of the traditional ceremonial. The Roman mass did not attain uniformity and fixity until the Council of Trent completed its work in 1570.

It is this Roman rite of 1570 that we shall be chiefly interested in, rather than in any of the earlier forms. It is this order of worship that follows, and it shall be the basis of the remarks that are to follow:

The Liturgy of the Word

Introit, sung by the choir  
Entry of the ministers and private preparation  
Invocation  
Psalm xliii with verse 4 as antiphon  
Psalm cxiv, verse 8  
Confiteor and Misereatur of celebrant to ministers  
Confiteor and Misereatur of ministers to celebrant  
Versicles and responses from psalms  
Collects  
Blessing of incense and censuring of altar and ministers  
Gloria in excelsis  
Salutation and collects of the day  
Epistle and response  
Gradual sung by choir  
Prayers  
Gospel with lights and incense  
Preacher goes to pulpit  
Intimations  
Bidding prayers  
Epistle and Gospel read in vernacular  
Sermon  
Nicene Creed sung as Gloria in excelsis  
Salutation and bidding prayer

The Liturgy of the Upper Room

Offertory with Psalm verses  
Offering of bread  
Admixture of water to wine  
Offering of chalice  
Prayers  
Blessing of incense  
Censuring of elements  
Censuring of altar  
Censuring of ministers  
Washing of celebrant's hands  
Oblation  
Secrets  
Salutation and sursum corda

Prayer of Consecration  
Preface sung by celebrant  
Sanctus sung by choir  
Elevation with bells and incense  
Lord's Prayer sung by celebrant  
Pax and fraction and Commixture  
Agnus Dei said by celebrant, then sung by choir  
Celebrant's communion  
Collect  
Kiss of Peace to Clergy  
Words of Delivery  
Thanksgiving  
Communion of people  
Communion Psalm sung by choir  
Cleansing of chalice  
Collects  
Covering of chalice  
Salutation and post-communion collects  
Deacon's salutation and dismissal of people  
Collect  
Blessing of people 1  
Last Gospel, John 1:1-4, and Deo gratias

An examination of this Roman rite shows that underlying the rite was the idea of sacrifice peculiar to Roman theology. The intention was to re-enact validly what Christ did by anticipation at the Last Supper. The method followed is to use, as nearly as possible, our Lord's own words and actions, so that the bread and wine are "transubstantiated" into the Body and Blood, as it was described by the theology of the period.

This was not a magical change wrought by man; it was considered a miracle accomplished by God. Consecration was succeeded by sacrifice, beseeching that what was done on earth might be confirmed in heaven. This conception came to be grossly misunderstood during the Middle Ages, when there were several ways of celebrating mass.

. . . . .

1. Maxwell, op. cit., pages 69-71.

The typical manner of celebration is called pontifical high mass, a sung mass at which the celebrant is a bishop, assisted by several clergy. An inevitable and early variant of this is high mass, i. e., a sung mass celebrated by a priest, assisted by a deacon, subdeacon, and servers. High mass required the services of a highly trained choir to sing the choral parts.

But often neither choir nor assistants were available. Thus there arose the custom of low mass. At low mass the celebrant took on himself as far as possible the functions of the three ministers, and he was assisted by one or more servers. This involved a considerable abridgement in the ceremonial, and since there was no choir, mass was not sung but said. By the sixteenth century low mass had become the popular service, as it still is in the Roman Church.

Another type of celebration might be mentioned here. It was known as missa sicca or dry mass. It consisted of a low mass said without consecration of the elements, which were absent, and without communion. Thus the parts relevant to communion were omitted. This service had its origin in the West in the Middle Ages, and it may be compared with the Liturgy of the Pre-Sanctified in the East as said on Good Friday. Dry mass is important to this study because it proves to be the prototype of the Ante-Communion in the Anglican Church and the worship service of Reformed Churches.

By the beginning of the sixteenth century, the celebration of the Lord's Supper in the Western Church had become a dramatic spectacle, culminating not in communion but in the miracle of transubstantiation, and marked by adoration and superstition. The Eucharist was said inaudible in an unknown tongue; and surrounded with ornate ceremonial, the rite presented only meagre opportunity for popular participation. The people were not encouraged to commune more than once a year. The sermon had fallen into a grave decline, as most parish priests were too illiterate to preach.

The place of the Scripture lessons had been usurped on many days by passages from the lives and legends of the saints. The Scriptures were not fully accessible in the vernacular, and paid masses and indulgences were a source of exploitation. Reformation was an urgent necessity.

#### E. Worship Services in the Reformation Churches

The results of the Reformation movement, so far as the forms of worship were concerned, were imperfect. A tendency soon became evident for the pendulum to swing to the other extreme, resulting in services excessively didactic and inadequate in structure. Legalism began to express itself too. The most serious defect lay in the fact that the continental Reformers were without any profound historical knowledge of the origins and principles of worship. Their acquaintance with liturgical forms appears to have been largely restricted

to the contemporary Roman forms; of Gallican and Eastern worship they appear to have known almost nothing; and a knowledge of even the primitive worship that they wished to restore was rudimentary and incomplete.

This meant that at a time of intense spiritual revival there was no leader on the Continent equipped to provide forms of worship fully adequate to express the new spirit. But the liturgical achievements of the Reformers were for the most part positive since the principles they hoped to express are living and imperishable.

Under the Reformation movement, there were five distinct schools of liturgical revision, represented by Luther in Germany, Zwingli in Zürich, Bucer in Strasbourg, Calvin at Geneva, and Cranmer in England. For the sake of contrast and future reference, the Lutheran order of worship and the Calvinistic order of worship will be cited.

The Lutheran and Calvinistic services represent two different types of religious service. The one is largely concerned with the consolation and peace brought about by the forgiveness of sins. The other is chiefly concerned with the proclamation of God's glory.

In the synthesis of these two types of worship service lies the problem of this thesis. The writer is attempting to present an order of worship for the Evangelical and Reformed Church that will embody the principal concepts of

both the "liturgical" service, as characterized by the Lutheran order of worship, and the "non-liturgical" service as characterized by the Calvinistic order of worship.

With this in mind, let us endeavor to ascertain the finest characteristics of each type of worship service and then attempt a synthesis of the two in the chapter that is to follow. Special attention must be given to the Lutheran and Calvinistic orders of worship, since they best represent the two types of services with which this thesis is concerned.

Our first concern is with the Lutheran order of worship. In Luther we find much that is contradictory. He was one of the most conservative of all the Reformers in his theory of worship, yet in actual practice he made some drastic changes. At other times he could scarcely be persuaded to make any changes, and his theory far outstripped his practice.

Luther had no intention of destroying the ancient forms of worship and setting up a new liturgy. He was concerned with one thing only--the Gospel, that the good-tidings of God's love be proclaimed and that joy, confidence, and certainty be brought to every tortured heart. He had found his way out of the painful anxieties of Roman monkish scrupulosity and from the awe-inspiring mystic circumstances of the "dark night" of the infernum temporale through the word of God which had promised him justification by grace alone, "The just shall live by faith."

This miracle of miracles, thought Luther, must be preached unceasingly. "All must be done to the end that the word of God may have free course, and may raise and refresh men's souls." Therefore this proclamation of God's word, this preaching of God's unmerited mercy, is the very essence of the Christian service; the Protestant service is the "service of the word of God." Since the word of God, the glad tidings, the promise of salvation, is contained in the Scriptures, the Protestant service is a service of the Scriptures. The reading of the Word is<sup>1</sup> the starting point of all human preaching.

Does this not sound very much like the Liturgy of<sup>2</sup> the Word of the early Church? It does, but we must also remember that God speaks to the assembled congregation in the Holy Sacrament of the Lord's Supper as well as in the Word of Scriptures and in the testimony of the preacher. Central to Luther's conception of the Lord's Supper was the fellowship of Christians in and with the living Lord. This idea is prominent in the New Testament, particularly in the early chapters of the Book of the Acts, but it had been lost in the teaching of the medieval Church.

It fell to Luther to rediscover it, and in his early writings he gave it a conspicuous place. This recovery

. . . . .

1. Heiler, op. cit., pages 75 to 79.

2. See page 17 of this thesis.



changed the whole aspect of worship. No longer could it remain a spectacle splendidly enacted as it were upon a stage; it must become a common action in which all shared.

Sin and Grace are the two chief elements of emphasis in the Lutheran order of worship. It begins with the thought of sin, and it ends with the assurance of grace in peace. This form of worship, with its emphasis upon the assurance of salvation, was for the men of the sixteenth century a real source of joy.

The following Lutheran order of worship is taken from Luther's Deutsche Messe which appeared in 1526 after he had used it successfully for a year at Wittenberg.<sup>1</sup>

#### Liturgy of the Word

German Hymn  
Kyrie eleison (a form of supplication)  
Salutation and collect  
Epistle  
German Hymn  
Gospel  
Apostles' Creed  
Sermon or homily

#### Liturgy of the Upper Room

Paraphrase of the Lord's Prayer  
Exhortation  
Recitation of the Words of Institution  
Communion with the singing of hymns  
Post-communion  
Aaronic Blessing

. . . . .

1. Maxwell, op. cit., pages 79-80.

As a form, Luther's German mass was defective in many parts, but he broadened and deepened the spirit of worship and gave the people a more intelligible part. They now at least knew what was being done, and could join in the common action. Communion was also restored to its rightful place, and the impetus given by Luther to the hymnody of the Church produced lasting benefits.

Quite different in its characteristics from the service of the Lutheran Church is that of Calvinism. In this scheme of worship the whole congregation comes before God to worship Him in His absolute greatness and glory. The place of meeting becomes a sanctuary or temple, in which God's glory dwells, in which the congregation in deepest humility prays to its present Lord.

The desire to "worship in spirit and in truth" is the reason for the lack of all symbolism, ornament, and all stateliness of ceremonial. It is believed that nothing is to distract men's minds from God. Therefore, out with all beauty from the service. In fact, Calvin succeeded in creating a form of service in which no fragment of any importance from the Roman Mass remained.

The ruling principle of the Calvinistic service is the closest adherence to the Bible. Thus Calvin, in his reform of the worship service, took quite another direction from Luther; and a similar difference shows itself in his view of the Lord's Supper. For Luther the decisive passage is

the words of the institution: "My body, given for you; My blood, poured out for you." And therefore he contends for the real presence of Christ, "in, with, and under" the bread and wine; for only the real presence of Christ can make the bread and wine a real pledge of God's saving grace.

The favorite passage of Calvin was the discourse of the Johannine Jesus about the Bread of Life. The eating of the Bread and the drinking of the Cup is a parallel to the inward acceptance of the power and grace of Christ.

Whereas the outward form of the Lutheran Lord's Supper corresponds to the conception of the bestowal of the divine gift of grace, the form of the Calvinistic Lord's Supper, which is celebrated as a real communal meal, displays the collective consciousness of Reformed Christianity.

"Thus, two different religious worlds disclose themselves to us when we contemplate the Lutheran and Calvinistic services. And most clearly of all is this contrast apparent when we open a Lutheran and a Calvinistic hymn-book. In the one, intense joy and a consoling confidence; in the other an austere heroism; in the one a radiant warmth; in the other a subdued glow, a restrained passion; in the one, childlike trust; in the other, manly seriousness.

"As Calvin's personality often proved forbidding in its austerity and hardness, so, too, the Reformed service. A cold shudder passes over us when we enter a Dutch cathedral whose formerly ornate interior has been stripped bare, and whose gaping emptiness cries aloud for altar-cross and tabernacle. And yet it would be an injustice if on account of these impressions we failed to perceive the real greatness and strength of this worship. Even within the naked walls of a Calvinistic Church, the divine mystery can find its dwelling.

"There is nothing to speak to our senses, but the eternal God, who is purest Spirit, standing before us in His glory. And whether we hear from the pulpit the central Calvinistic thoughts of the glory of God, or whether we listen to the reading of a chapter from the Imitatio Christi of Thomas à Kempis, something of the divine is brought home to us." 1

Following is Calvin's order of worship service used at Geneva. It is cited to indicate the departure from the Roman Mass and also to give us a basis for future reference:

The Liturgy of the Word

Sentence, Psalm cxxiv: 8  
Confession of sins  
Prayer of pardon  
Metrical Psalm  
Collect for Illumination  
Lections  
Sermon

The Liturgy of the Upper Room

Collection of alms  
Intercessions  
Lord's Prayer in paraphrase  
Preparation of elements while Apostles' Creed is sung  
Words of Institution  
Exhortation  
Consecration Prayer  
Fraction  
Consecration  
Delivery  
Communion  
Post-communion collect  
Aaronic Blessing 2

F. Summary and Conclusion

We have now reached the point in this thesis where we are ready for the presentation of the development of the

. . . . .

1. Heiler, op. cit., pages 101-102.

2. Maxwell, op. cit., pages 114 to 115.

forms of worship within both the Reformed and Evangelical Churches. It has been the attempt of this second chapter to summarize the developments of corporate worship from the time of the early Church to the time of the Reformation.

"Worship" was carefully defined at the outset of the chapter to center the reader's attention upon "corporate worship" rather than upon "individual" or "private" worship. Then the two classes of corporate worship were cited as being "liturgical" and "non-liturgical." The purpose of the thesis was again stated to keep it fresh in the mind of the reader: to attempt a synthesis of the best features of Reformed worship, essentially liturgical, with the best features of the Evangelical worship, essentially non-liturgical. The pertinency of such an attempt was also given.

The public worship of the early Church was traced from the practices of Jesus and the disciples down to the end of the first century. It was pointed out that the early forms of Christian worship served as the basis for all later forms. The early worship service was chiefly characterized by an intimacy with God and a fellowship with one another.

The public worship of the Eastern Church was then developed to show the deviation from the concept of worship held by the early Church. The resulting "mystery-drama" as pointed to as the cause of the decline of the worship service in the Eastern Church.

The public worship of the Roman Church was traced thru its three periods, with particular emphasis on the Roman rite of 1570, when the Roman Mass became fixed at the Council of Trent. It was pointed out that the Roman rite became a very dramatic spectacle marked by adoration and superstition.

The final section of this chapter deals with the forms of worship of the Churches of the Reformation. The Lutheran and Calvinistic types of service were singled out for consideration and contrast. Since these two types of service are characteristic of the two services to be synthesized into the proposed order of worship for the Evangelical and Reformed Church, special attention was given to the finest elements of each worship service in the hope of finding a "point of contact" that could be used in a later chapter.

The different conceptions of worship and the eucharist held by Luther and Calvin were then given in the hope of understanding the order of service used by each Reformer. While Luther's German mass was defective in many parts, it was pointed out that he broadened and deepened the spirit of worship and gave the people a more intelligible part in the service. Above all, the communion was restored to its rightful place and a splendid impetus was given the hymnody of the Church.

In Calvin's scheme of worship, the congregation comes before God to worship Him in His absolute greatness and glory.

The place of meeting becomes a temple in which the congregation in deepest humility prays to its present Lord. It was also pointed out that the "desire to worship God in spirit and in truth" caused the lack of all symbolism and ornament in the Calvinistic worship service.

From the historical survey of the worship of the Christian Church until the time of the Reformation, we note that the Liturgies were divided into two parts: the Liturgy of the Word and the Liturgy of the Upper Room. This fact must be kept in mind as we come to the proposition of an order of worship for the Evangelical and Reformed Church in the next chapters.

Before such an order of worship may be given, it will be necessary to trace the development of the two worship services in each group. Since the Evangelical and Reformed Church was not merged until 1940, the next chapter will deal with the forms of worship within the Reformed Church in the United States and within the Evangelical Synod of North America until the time of the merger.

After this background and history of the Reformed and Evangelical Churches have been given, the proposed order of worship will be presented. This service will consist of the best elements of the Reformed Liturgy and the best elements of the Evangelical form of worship. The last chapter will deal with the justification of this proposal on the basis of its success in the writer's own Church.

CHAPTER III

THE GROWTH OF LITURGY IN THE  
EVANGELICAL AND REFORMED CHURCH



## CHAPTER III

### THE GROWTH OF LITURGY IN THE EVANGELICAL AND REFORMED CHURCH

#### A. The Reformed Church Development

The Reformed Church in the United States has had a long and honored history. It stretches back over a period of more than 400 years. For two centuries it had an existence on the continent of Europe before it was planted in American soil. Its European background forms a part of that movement which began with the Protestant Reformation in the second decade of the sixteenth century.

Certain outstanding characters became the leaders in that movement. Among these were Ulric Zwingli in Switzerland, Martin Luther and Philip Melancthon in Germany, and later John Calvin in Geneva and John Knox in Scotland. At the first these men had no idea of making a violent break with Roman Catholicism. All they wanted to do was to reform certain evil practices.

Because of theological differences centering around the interpretation of the Lord's Supper, two distinct groups gradually developed which came to be known as Lutheran and Reformed.<sup>1</sup> Each group formulated its own

. . . . .

1. Dubbs, Joseph Henry, "The Reformed Church in Pennsylvania," page 27.

doctrine and cultus. In 1530 the Lutherans issued the Augsburg Confession as their standard of doctrine. Under the influence of Melancthon this confession was somewhat modified in 1540.

In January 1563, the Reformed published the Heidelberg Catechism, which was accepted as their standard of faith, and in November of the same year, they issued the Palatinate Liturgy. Both of these were so named because they were first published in the city of Heidelberg, in the province of the Palatinate.

At an early date pioneers of both the Lutheran and Reformed branches of the Reformation came to America. The religious occupation of America forms a very interesting chapter in the history of the American people. Of course, this went hand in hand with the territorial occupation. The Spaniards and the French were the first to arrive, but they came chiefly as explorers, while the English, the Dutch, and the Germans came principally as settlers. The latter brought with them their families, their Bibles, their hymn-books, their catechisms, and here they laid spiritual and religious as well as political and economic foundations.

The German Reformed arrived in America around 1709, during the Great Migration, although there were many among the early Dutch who settled in New Amsterdam in 1614 and

who established their first church in 1628. There were both Lutheran and Reformed elements in the migration movement of refugees from the Palatinate.<sup>1</sup>

In the first two decades of the eighteenth century, German communities in Pennsylvania were found in the two basins formed by the Delaware and the Schuylkill and the Schuylkill and Susquehanna Rivers. Primitive conditions prevailed, but their religious impulses led these people to gather in log houses or in rudely constructed churches where they worshiped God according to the Reformed custom. Certain ministers like John Frederick Hager, Henry Hoeger, and Samuel Guldin, ministered to Reformed people in these communities.

By 1725 three congregations definitely emerged. They were Falkner Swamp, Skippack, and Whitemarsh in Pennsylvania. As no Reformed minister was available, they called a schoolmaster, named John Philip Boehm, to serve them. He was then called to be the pastor of these congregations on October 15th, 1725. A Church constitution was proposed and Boehm effected an organization after the Reformed custom with a consistory of regularly elected elders and deacons.

During the year 1727 Rev. George Michael Weiss founded the first Reformed Church in Philadelphia, having come to this country with a group of 400 German pioneers. In order

. . . . .

1. Dubbs, op. cit., page 28.

to understand some of the early developments in the Reformed Church, a glimpse into the religious life among the Germans in Pennsylvania is necessary.

Pennsylvania was known as "Sectenland." The sects, as distinguished from the churches, were first in the field. Among them were the Mennonites, the Dunkers, the Schwenkfelders, the Newborn, the Inspired, the Separatists, the Hermits, and the Moravians. This combined group numbered about 10,000 people. They had been strongly influenced by a religious fanaticism which had been imported from Europe and to which they gave free rein in the new land of their adoption.

Count Nicholas Zinzendorf arrived in America in the month of December 1741 and proposed a union known as the "Congregation of God in the Spirit," for all the diversified German religious bodies in Pennsylvania. More than fifty congregations entered the union.

From 1747 to 1792 the Reformed Church was under the supervision of the Church of Holland, but the arrangements were unsatisfactory. When the American colonies won their independence from England, some of the leading denominations likewise severed their religious connections with European bodies and became autonomous units in America. In 1793 the Reformed Church declared its independence and changed its

governing body's name to the Synod of the German Reformed  
Church in America.<sup>1</sup>

During these early years the worship service was patterned chiefly after the Palatinate Liturgy of 1563. The most satisfactory method of ascertaining the earlier views of the Church upon the liturgical question is to consult its usage and to see what it actually did.

The title-page is quite comprehensive and indicative of the use for which it was meant. "The Palatinate Liturgy directs how the Christian doctrine, the holy sacraments and ceremonies, are to be administered in all the Churches of the Palatinate: as the same was originally published."<sup>2</sup>

The first main section, concerning doctrine, dealt with the following subjects: 1. Regulations for sermons; 2. A general introduction to sermons; 3. Sermons for the Sabbath day; 4. A sermon for a festival day; 5. Catechization; 6. A Summary of the Heidelberg Catechism.

The second section, concerning public prayer, dealt with the prayers before the sermon, after the sermon, and after the exposition of the Catechism. Special prayers for Christmas, New Year's Day, Good Friday, Easter, Ascension, Whitsundie, and morning and evening prayers were also included.

. . . . .

1. Schaeffer, Rev. Charles, "Two Eras, One Past and One to Come."
2. Mercersberg Review; Volume 2, January 1850. J. H. A. Bomberger, page 82.

In the third section, concerning the administration of the Holy Sacraments, we find an admonition concerning Holy Baptism, a formula for baptism, suggestions for the preparation of the Lord's Supper, a formula for the administration of the Lord's Supper, and a discussion of Christian discipline.

The final section, concerning the other Church customs and services, contains suggestions for Holy Days, for Church Psalmody, for church robes; formulae for the annunciation and administration of marriage; suggestions for the visitation of the sick and the dying; suggestions for visiting prisoners; formulae for the admission of children to the Holy Sacrament.

The Old Palatinate Liturgy of 1563 was a type of the moral and religious character of the Church producing it. It met the demands of religious life and worship, and this Palatinate Liturgy needed no revision for 294 years when the Provisional Liturgy appeared in 1857.

The following elements were prescribed in this Old Palatinate Liturgy of 1563 and which was used quite extensively in this country in the early days of the Reformed Church in the United States:

Liturgy of the Word

Opening sentence  
Bidding Prayer  
Lord's Prayer

Scripture Lessons  
Sermon  
Confession of sin  
Absolution  
Festival Prayer  
Singing of a Psalm 1  
Administration of the Lord's Supper

It is interesting to note that there is no provision for extempore prayer. The Palatinate Liturgy provides for numerous services of worship. A service was to be held on the Lord's Day at 8 o'clock in the morning; an afternoon service was to contain a sermon on the Catechism. In the evening, another service was to be held in the cities. On week days two preaching services were held on Wednesdays and Fridays. Special days were to be observed with public services in the Church as fast days.

Nowhere does this Liturgy give permission to the pastor to use "free prayers." During the first 114 years of the Church of the Heidelberg Catechism, the liturgical and corporate character of the worship was emphasized to such a degree that it excluded all extempore elements from the services of worship. It was not until the year 1677 that the Synod of Cleves granted the right to ministers to use free prayers not prescribed by the Liturgy, but this was greatly limited.

The same year, 1677, the General Synod said in reference to this general freedom that it should not be exercised "so that the customary formularies should be set aside."

. . . . .

1. See the Handbook of Worship, op. cit., pages 34-35.

In 1728 the General Synod required the use of the Palatinate Liturgy so that "every dangerous disorder may be prevented, and also that inexperienced wavering minds may be warned and checked; since it does not become any individual minister to make any changes in the administration of the word of God, the Holy Supper, Holy Baptism,<sup>1</sup> and in the form of conducting worship, as handed down."

The Order of Service for the Lord's Day had two uses. First of all, it was used as a complete order of service for the morning of the Lord's Day. Used for this purpose, we may say that it includes three elements. There is the preparatory part in which is found the Confession of Sin and the Declaration of Pardon. The second element is instruction which consists of the reading of Scripture and the preaching of the sermon. The third element is dedication which embraces our offerings to God; that is, our prayers, our hymns of praise, our material gifts, which symbolize the giving of ourselves to His most blessed service.

When, however, we conceive of this service as a "Liturgy of the Catechumens," to be followed immediately by the "Liturgy of the Faithful," we may think of the whole of this part of the service as a preparation for the reception of God's grace in the sacrament of the

. . . . .

1. See the Handbook of Worship, op. cit., page 36.



Lord's Supper. All that is said in the early part of the service points beyond itself to the Holy Eucharist.

But there are also other liturgical developments in the Reformed Church. In 1841, Dr. Lewis Mayer published a Liturgy which was formally adopted, but it was only a book of forms for special occasions and was never used extensively. There was a general desire to escape from the prevailing confusion and in 1848 the Eastern Synod appointed a committee to prepare a liturgy for the use of ministers and congregations. This committee consisted of the Rev. Drs. John W. Nevin, Philip Schaff, Elias Heiner, B. C. Wolff, J. H. A. Bomberger, Henry Harbaugh, J. F. Berg, and elders William Heyser, J. C. Bucher, C. Schaeffer, and G. C. Welker.

The work of preparing a liturgy advanced slowly, especially because the members of the committee were not agreed with regard to the proper interpretation of the instructions of the synod. The majority were convinced that the times demanded a worship that was more thoroughly liturgical than anything with which the Church had hitherto been familiar; but the minority desired to adhere closely to the precedents afforded by the early liturgies of the Reformed Church.

In the course of the discussion, doctrinal differences also developed. In 1857 the committee issued the Provisional

Liturgy which, in the hope of satisfying all parties, provided no less than four formularies for the Sunday service. Dr. Nevin prepared a report which was published as the "Liturgical Question," in which he took strong ground in favor of what he called an "altar liturgy." Dr. Bomberger replied in a pamphlet entitled, "The Revised Liturgy."

This was the beginning of a war of pamphlets which continued for several years. Even the celebrated Dr. J. Dorner of Berlin took part in the controversy. In 1866 the "Order of Worship" appeared, and in the following year the Western Liturgy was published by the Synod of Ohio. Both liturgies were recognized by the General Synod as proper to be used; but the controversy increased in intensity and at one time seemed as if it might result in schism.

The question at issue, however, was submitted in 1878 to a commission, representing all the district synods. Rev. C. Z. Weiser, who had first proposed the appointment of this "Peace Commission," became its chairman. One of the results of its labors was the "Directory of Worship," which was adopted by the Church in 1887 and which was considered part of the normal liturgy of the Reformed Church until the time of its merger in 1940 with the Evangelical Synod of North America.<sup>1</sup>

. . . . .

1. Dubbs, op. cit., pages 336 to 338.

## B. The Evangelical Church Development

To understand the history of the Evangelical Church of North America, it is necessary to remind ourselves again of the conditions which prevailed in Germany after the Reformation. The Lutheran and Reformed exponents of the Protestant Reformation could not agree on the formulation of some of the new doctrines, particularly that of the Lord's Supper. In 1529 a meeting was held at Marburg, Germany, to effect an understanding between Zwingli and Luther, but they could not agree.

Frederick William III, the king of Prussia, added his royal influence toward overcoming the denominational differences in his realm by proposing that the Lutherans and the Reformed be merged into a new body to be known as the United Evangelical Church of Prussia. This was accomplished in 1817 and was an epoch-making event in the history of the German Protestant Church. Although this church union was not accepted by all German provinces, the spirit of union swept through Germany and resulted in the founding of various religious organizations, chief of which were the mission societies of Basel in Switzerland and Barmen in Germany. All of this is important for understanding the European background which gave rise to the founding of the Evangelical Synod of North America.

When a fresh wave of German immigrants came to America in the early part of the nineteenth century, they brought with them a religious heritage far different from that which characterized the immigration of the eighteenth century which gave birth to the German Reformed Church in the United States. Instead of remaining in the East these new immigrants were caught in the westward movement of that day and many settled in the far western states of Missouri and Illinois. Here, where the Old World met the New, the religious traditions of nineteenth century were accommodated to the new conditions of the American frontier and gave rise not to a new Lutheran or a new Reformed Church but to an Evangelical Church which espoused the union of the two older parent bodies.

To serve the religious needs of the Germans in the Far West, the missionary societies of Barmen and Basel had sent a number of their missionaries to this distant field. Some of the men who had settled in the neighborhood of St. Louis felt the need of closer fellowship with the other churches. In 1840 the German Evangelical Society of the West came into existence.

The period from 1840 to 1866 is in many respects the most significant for an understanding of the spiritual genius of the Evangelical Church. This period is marked by the spiritual glow of those who devoted themselves to the task of serving the religious needs of their fellow countrymen,

who were struggling to establish themselves in the heartless environment of the Far West. For the first decade of its existence this "church society" was little more than a fraternal organization of pastors. Everything resolved about the desire to save the souls of men. A non-sectarian and irenic spirit led to the decision to cooperate with the other American societies and denominations in the task of building the Kingdom.

The general adoption of catechetical instruction and the rite of confirmation, the acceptance of Sunday Schools, and the inauguration of parochial schools defined the educational ideal and the pedagogical functions of this first generation of Evangelical pastors.

It was during this period that the Evangelical Church of North America attained the characteristics which have caused it to be considered "non-liturgical" in its worship service in spite of the rich liturgical in Germany. Most characteristic of the spiritual perspective of this group of ministers in this period was the confessional paragraph of 1848. Whereas the religious denominations of America and Germany were torn by various dissensions, the Church Society of the West lifted itself above the petty bickerings of theological and doctrinal controversy by a simple yet dynamic statement of faith.<sup>1</sup>

. . . . .

1. Schneider, Carl, "Two Eras, One Past and One To Come," pages 21 to 22.

The Holy Scriptures were acknowledged as basic to faith and life. To maintain the historical continuity with the Reformation, the symbolic books of the Lutheran and Reformed Churches, namely the Augsburg Confession and Luther's and the Heidelberg Catechisms, were accepted.

These historical documents, however, were not to bind the Christian conscience at points where they did not agree; for behind the symbols was the Word of God, and above the Word was the reality of God's redeeming love through Jesus Christ. As a result of this non-controversial spirit the Evangelical Church did not produce a race of hair-splitting theological pastors, and such conflict was conspicuously absent from its history.<sup>1</sup>

The second period of the Evangelical Church was from 1866 to 1877. This period marked the trend towards centralized organization. The developments of this period describe the final stage of the transition from the spiritual to the synodical period. Occasionally we hear the plea for the reestablishment of so-called "district rights" and are confronted with the fear that external expansion and growth would undermine the spiritual values held by the first generation.

These misgiving, however, did not prevent synodical consolidation. The liberalism prevalent particularly in

. . . . .

1. Schneider, Carl: op. cit., pages 26 to 27.

the "free churches" which fought shy of synodical affiliation would be curbed, so it was thought, by the adoption of an identical constitution in all congregations. All of which characterizes the synodical temper now in the ascendancy.

The final period is from 1877 to 1925. During this period there were two prevailing views. The majority of members seemed to believe that the future of the Synod depended on the retention of the German language. A small but steadily increasing group, with greater prophetic vision than was thought possible, held that the future of the Evangelical Church required a progressive adaptation to the religious needs of the American environment. The clash between the two views could be noted in almost every phase of the Church's early activity.

The first rumbling of this disturbing controversy was heard in the field of religious education. As early as 1877 a liberal group from the East argued against the conservative West that, if the young people should be preserved for the Church, an English translation of the catechism was necessary. This was rejected as an untenable position. The Teachers' Society helped formulate the synodical educational policy which in various forms gave expression to the much reiterated conviction that "if the German language were surrendered all would be lost."

For a while, under the leadership of such devoted pedagogues as H. Saeger, H. Dinkmeier, and H. Kramer, the parochial schools flourished, and it was thought that the problem was being successfully solved. This was far from being the case, however, and the recognition gradually dawned that the young people were being lost to English churches. To avoid this, additional German societies were organized to care for the young men and women. But the English idea marched on irresistably and far-seeing minds began to understand that sooner or later English congregations must be founded.

Throughout these periods of organization, unrest, and expansion little attention was paid to the matter of the worship service. For the most part, each minister conducted the service in his church as best suited his pioneer or frontier environment. While many of the early immigrants came to this country from Churches in Germany that had a very liturgical service, this was soon forgotten in the new environment.

The Prussian Agenda of 1821, prepared at the command of Frederick William III for the use of the newly created United Evangelical Church of Prussia, represents the liturgical heritage of the Evangelical Church. It followed very closely the Liturgy of the Word in the Roman rite. It is as follows on the next page:



Invocation  
Confession of sin  
Prayer of forgiveness  
Kyrie Eleison  
Gloria in excelsis  
Collect  
Epistle and Gospel  
The Creed  
The Preface  
The Lord's Prayer  
Sermon 1  
Benediction

Whether the early German pioneers of the Evangelical Church preferred the use of this liturgy of 1821 used by their fathers is hardly a fair question. But we do know that they worshiped God in the wilderness and the prairie without the aid of Church, or hymnal, or service book. If they preferred the way of their fathers, it was denied them.<sup>2</sup>

### C. The Book of Worship of 1940

The year 1940 marks a pivotal period in the history of two great communions which were united to form the Evangelical and Reformed Church. While the union was formed in 1934 it was not fully consummated until the new constitution went into effect in June 1940. With this date the old order ceased and the new one began. It was the end of one era and the beginning of another.

. . . . .

1. See the Handbook on Worship, op. cit., page 34
2. " " " " " , op. cit., page 24.

This transition came at a most opportune time. The Reformed Church in the United States was celebrating the 215th anniversary of its founding in America. The Evangelical Synod of North America commemorated the 100th anniversary of its beginnings in this country. By a singular coincidence both of these Churches have the same birthday--October 15th.

It was also in 1940 that the Book of Worship was submitted to the General Synod of the Evangelical and Reformed Church at its meeting in Lancaster, Pennsylvania. This Book contained forms of worship to be used experimentally in the churches for a period of two years. During this time, any changes or suggestions for improvements were to be presented to the Presidents of the various synods so that they might be acted upon at the meeting of the General Synod in June 1942.

Before the writer of this thesis submits his proposed worship service for the Evangelical and Reformed Church, it will be necessary to examine the forms contained in the Book of Worship.

The Book of Worship contains seven different types of worship service. These are: 1. Order of Worship; 2. The Evening Service; 3. A Free Service; 4. The Litany on Days of Penitence; 5. The Preparatory Service; 6. The Order for Holy Communion, and 7. The Alternate Order for Communion.

It is the opinion of the writer of this thesis that if there is to be a spirit of union fostered and strengthened in the degree in which a common order of worship obtains in the new Evangelical and Reformed Church, this union can only come about when one form of worship service is adopted by the Church and not when the individual Pastor is permitted to select either the Order of Worship or the Free Service as the case might be. If one type of service, embodying the best elements of both of these two types, could be adopted by all the congregations of the Evangelical and Reformed Church, the desired unity and strength would be inevitable.

Such is the proposition of this thesis: to submit one type of service that would be acceptable to both groups, one that would conserve the values of worship which lie in the tradition of both bodies.

The Order of Worship of 1940, which has been submitted to the various congregations of the Evangelical and Reformed Church, follows:

Liturgy of the Word

Opening Sentence, followed by Amen of Congregation  
Confession of sin  
Assurance of pardon  
Kyrie Eleison  
Gloria in excelsis sung by congregation  
Scripture Lessons  
The Apostles' Creed  
General Prayer  
Anthem

Announcements  
Offering  
Sermon  
Lord's Prayer  
Benediction 1

Careful examination of this Order of Worship will show a close approximation to the Prussian Agenda of 1821, which was formulated by Frederick William III of Prussia at the time of the creation of the United Evangelical Church. This is undoubtedly an attempt to return to the ancient liturgy of the Evangelical Church, but as it has been shown above, it is not the type of service that is adaptable for every congregation. This was clearly seen in the churches of the early pioneers that came from Germany.

We must, however, recognize that there are some fine elements contained in this Order of Worship. The first that we note is the participation of the congregation in the Amen that is sung after the opening sentences and in the singing of the Gloria in excelsis. The Apostles' Creed is also recited by the congregation. This participation on the part of the congregation is one of the fundamental principles of worship and may be traced back to the worship service of the early Christian Church.

The Confession of sin and the Assurance of pardon are also elements to be commended. This puts the worshiper in the "right spirit," to come into the presence of the divine.

. . . . .

1. See the Book of Worship, op. cit.

This is nicely balanced at the end of the service by the sermon which deals with the exposition of the Word of God.

There are one or two elements in this order of worship which will be changed in the proposed service for the Evangelical and Reformed Church that appears in the next chapter of this thesis. The first objection is to the place of the announcements and offering in the order of service. In the outlines of the orders of worship that have been presented above, the announcements and offering were placed very early in the Liturgy of the Upper Room, which was considered the climax of the worship service. Since today the communion is celebrated but four times each year, the sermon in the Liturgy of the Word is considered the climax of the worship service.

In the proposed service, therefore, these two elements of the worship service will be placed nearer the beginning of the order of worship rather than immediately preceding the sermon as it is in the Book of Worship.

The Book of Worship of 1940 also contains an order of worship for a free service. Since the proposed unified service of this thesis will contain the best elements of that type of service, the order of the Free Service is now given:

Invocation  
Responsive Reading  
Gloria Patri  
Scripture Lessons

Anthem  
Apostles' Creed  
Prayers  
Offering  
Sermon  
Prayer  
Benediction

This type of worship service also has its limitations, since it is not the type of service that would be acceptable to all congregations. While this type of service is much briefer than the foregoing service, it has some fine elements that should be contained in the proposed order of worship.

We note, first of all, the addition of the Responsive Reading to the order of worship. This has a fine psychological effect upon the members of the congregation because it gives them a sense of worship as "expression" which is lost entirely if the clergyman "performs" all the acts of worship. In the latter case, worship is merely an "impression," which was never intended from the days of the early Christian Church.

Secondly, the privilege of "free prayer" is given in this type of worship service. While it is not forbidden in the first Order of Worship of 1940, still there is no indication where "free prayer" might be inserted in the worship service.

The inclusion of "free prayer" in a liturgical worship service is naturally debatable. Dr. John Nevin, the great liturgical scholar of the Reformed Church, has given

his view on this matter as follows:

"As a general thing, these free prayers are either themselves stereotyped private forms of thought and phraseology, into which the minister has fallen, or else they are irregular and desultory effusions which are entitled to but small regard on the score of either piety or sense. Why, it is asked, should the devotions of the congregation, in this most important part of sanctuary worship, be at the mercy of a single mind, called to impart direction and shape to them at the time? It would be considered monstrous on all hands, if it were pretended to fasten the praises of the congregation in this way to the use of hymns dictated for them at the time by the minister, even allowing such hymns to have been carefully prepared by him for the purpose beforehand. Why then should it seem right to commit the solemn service of prayer to such dictation, not generally premeditated, but determined for the most part by the impulses of the moment?" 1

However, to accept such a position would be to deny one of the cardinal doctrines of the Scriptures and to choke off spiritual life at its roots. We must also take into consideration the view of liturgists today as set forth by such men as Clarence Seidenspinner, Dean Sperry, and Von Ogden Vogt. Seidenspinner says in his book in "Form and Freedom in Worship" as follows:

"Hymns, anthems, invocations, call to prayer, prayers, sermon and collect should all be contemporary in their expression. The old canticles and set prayers, collects, and creeds have no place in modern worship. They served their day and have ceased to be useful except in occasional services. The minister must approach the composition of his prayers as any artist approaches the task before him. The experience of a lifetime is colored by the immediate experience of the week. Certain needs and desires of the soul must be crystallized for contemplation and prayer on Sunday.

"Archaic terminology will be discarded in favor of the modern idiom. After all, there is no more reason for praying in sixteenth century English than for preaching in it.

. . . . .

1. Nevin, John W.: "The Liturgical Question," page 8.

"The virtue of opportunity of the 'free prayer' are its perfect freedom. To say that the pastoral prayer must include praise, penitence, petition, intercession, and dedication is to lay down an arbitrary rule. Free prayer always breaks these bonds." 1

In view of this presentation, and in the light of the common usage of "free prayer" in the majority of Protestant Churches today, we may safely say that this element of worship should be included in the proposed service of the Evangelical and Reformed Church.

. . . . .

1. Seidenspinner, Clarence: "Form and Freedom in Worship," pages 72 to 73, and pages 95 to 97.



CHAPTER IV

AN ORDER OF WORSHIP FOR THE  
EVANGELICAL AND REFORMED CHURCH

## CHAPTER IV

### AN ORDER OF WORSHIP FOR THE EVANGELICAL AND REFORMED CHURCH

The following Order of Worship is offered in the hope of establishing greater unity within the Evangelical and Reformed Church. The adoption of such a worship service would make the Sunday morning services of all the churches of this growing denomination alike. This is not the case at the present time.

Today a number of people from one Evangelical and Reformed congregation could go to another church of this same denomination and find themselves "utterly at sea" in trying to follow the worship service. Certainly this should not exist among churches of the same denomination. To be sure, this complete unity will not take place "overnight," since the new denomination is still in its infancy. It will take several years, perhaps, before a sense of complete harmony is actually accomplished.

One important means of establishing this unity in the Evangelical and Reformed Church is presented in this thesis: the adoption of an Order of Worship that would be acceptable to all the churches of the denomination. This worship service must satisfy, as far as possible, both of these groups. Hence the proposed worship service must contain the finest elements of both bodies.

The proposed Order of Worship for all Evangelical and Reformed Churches is as follows:

Liturgy of the Word

Organ Chimes  
Organ Prelude  
Processional Hymn  
Invocation by the Pastor  
Congregational Response  
Prayer of Thanksgiving  
Congregational Response  
Gloria Patri  
Pastoral Prayer: a "Free Prayer"  
Congregational Response  
The Apostles' Creed

Announcements and Offering  
Offertory  
Doxology and Prayer

Choir Anthem  
Scripture Reading for the Day  
Hymn  
Sermon  
Lord's Prayer and Benediction  
Prayerful meditation  
Recessional Hymn  
Organ Postlude  
Organ Chimes

1

Liturgy of the Upper Room

Exhortation  
Confession of sin  
Assurance of pardon  
Collect  
Confession of faith  
Eucharistic Prayer  
Words of Institution  
Intercession  
Lord's Prayer  
Invitation  
Administration of elements  
Prayer of Thanksgiving  
Benediction

. . . . .

1. This follows the Sermon in the above order of worship; the Sacrament is celebrated four times a year.

Since the Liturgy of the Upper Room as presented in this order of service of the Evangelical and Reformed Church is already generally accepted, no discussion of this portion of the outline need be considered. Special attention shall now be given to each item of the proposed order of worship to justify its retention and adoption by all the churches of the Evangelical and Reformed denomination.

Organ Chimes and Prelude: These two items are important in creating the proper atmosphere at the beginning of the worship service. The selections to be played by the organist are to be chosen with care. If the organist is provided with the program and the theme of the service in advance, he can usually choose numbers that will be appropriate. With such information, he can intelligently select a prelude that will be an integral part of the worship experience, creating in the hearers the correct mood for all that is to follow.

Processional: This opening hymn should be carefully selected for the significance of the words as well as for the adaptation of the tune to the marching of the choirs from the rear of the church to their places at the front of the church auditorium. The congregation rises at the singing of the second verse, when the choir enters the main auditorium. This enables the worshiper to be in the proper position for the Invocation by the Pastor.

Invocation: People who meet together to worship come from different environments. Each has his own problems, his own cares, and his own aspirations. To assume that these have been left behind upon entering the church or the place of worship is a gross presumption. Often the group of worshipers has little in common at the moment of meeting save their faith in the same God and their expectations of somehow approaching Him at this common enterprise of worship. Their scattered thoughts must be brought into one accord; the group must first of all be unified before it can seek God.

The Invocation needs to strike a proper note for the entire service which is to follow. It should not only provide for a worshipful approach to the theme, but also sense the tone that is desired. It is not an unnecessary ritualistic preliminary; it is an important part of the approach to God.

The Hebrews looked upon the approach to God as infinitely important, and their sacred writings contain many examples of that which we term the "call to worship." The Book of Psalms records much of that which grew up out of the spontaneous worship of the people. Many of the selections were originally repeated responsively by the priest and people. It is natural, therefore, that they should provide a valuable source from which we may develop responsive calls for our Christian worship services.

When the Invocation is used responsively, it at once enlists the participation of the entire group and aids in establishing a bond of unity and fellowship. Such is the purpose of the Congregational Response which follows the Invocation by the Pastor:

Congregational Response: With the acquisition of the proper spirit of worship on the part of the congregation, the worshipers led by the choir respond prayerfully with these words:

Christ be merciful;  
Let Thy rich grace abound;  
Lord in penitence we bow.

This gives the people in the pew an opportunity to participate in the service and prevents the service from becoming a "performance" by the leader of the worship service. Thus the Response is an element of "expression" that must be found in every worship service.

Prayer of Thanksgiving: Having gained access to God through the name of Jesus Christ, the worshiper is now ready for the Prayer of Thanksgiving by the Pastor. This prayer gives the assurance of forgiveness of sins and prepares the worshiper for the jubilant hymn of praise that follows in the Congregational Response. This is a direct attempt to approach and commune with God and is a vital part of the group's experience of Him.

Congregational Response: This response contains the following words:

Jehovah, Jehovah,  
Jehovah, Thou art worthy  
Of honor and glory and praise.  
Amen. Amen.  
Until the temple of this world  
By Thy great power to dust is hurled.  
Help us when Thy house we throng  
The Holy, Holy, Holy to prolong,  
Hallelujah, Hallelujah.

This hymn of praise gives the worshiper a sense of the forgiveness of sins and puts him in a joyous spirit to "sing the praises of the Lord."

Gloria Patri: This consists of the words, "Glory be to the Father and to the Son and to the Holy Ghost," which are said by the Pastor. The congregation then responds with the words, "As it was in the beginning, is now, and ever shall be, world without end. Amen. Amen." It is at this point that the first climax of the worship service is reached. The congregation is then seated for the Pastoral Prayer which follows immediately.

Pastoral Prayer: Prayer is an important element in all worship services. There is a distinction between public and private prayer. In the latter, the individual is face to face with God; there is no one else present; therefore, his prayer may be personal and specific. He considers his own individual needs and puts those needs into words that satisfy himself.

Public prayer, however, is quite different. While public prayer is specific about some things that affect the entire group, it is usually more general in nature. The language needs to be such that the members of the group may join inaudibly in the prayer.

For instance, when the leader petitions the Father's care of those who are sick and in need, the individual worshiper will almost invariably think of some specific person whom he knows who is in need of such ministering care; or if the petition concerns guidance, he will probably think of his own personal problems and of his need for guidance in solving them. If the leader speaks of the forgiveness of sins in his prayer, the worshiper thinks in terms of his own sins, and he prays for forgiveness for himself; or if the leader petitions for the grace to love his enemies, again this general petition will become specific in the minds of the hearers.

It is for this reason that the Pastoral Prayer demands preparation. There should rarely be an attempt to lead in public prayer without previously prepared thoughts by the Pastor, for there is always very grave danger that irrelevant and trivial thoughts will creep in, leaving some pertinent and important ones forgotten.

At the end of the prayer, the Pastor gathers up all the desires of his people with an expression of the longing for God and His Kingdom here on earth. With this as a climax, the worshiper is ready for the expression of his belief in the



Christian faith by reciting the Apostles' Creed.

The Apostles' Creed: The congregation rises at this point in the worship service. The recitation of this creed serves to keep fresh in the mind of the worshiper the bases of his Christian faith. It also serves to remind the worshiper of his Catechetical instructions which he received prior to joining the church. This instruction usually centers around the three main divisions of the Apostles' Creed.

Congregational Response: This is the second climax of the service and consists of the singing of the following verse by the choir and congregation:

Holy, Holy, Holy, Lord God Almighty.  
Early in the morning, our song shall rise to Thee.  
Holy, Holy, Holy, merciful and mighty,  
God in three persons, blessed Trinity.

This is the response referred to earlier in the service when the choir and the congregation sang:

Help us when Thy house we throng  
The Holy, Holy, Holy to prolong.....

This forms a natural "break" in the service and is an excellent place for the insertion of the Announcements and Offering, which if placed any other place in the service would distract from the purpose and effectiveness of that part of the worship service.

Announcements and Offering: The announcements are to be made in a worshipful spirit so that the serious atmosphere

created in the first part of the service will not be affected. Only those things which pertain to the spiritual welfare of the congregation should be announced. All social and business matters should be listed in the weekly bulletin.

The offering can be taken in an impressive and spiritually appealing manner, and in such a way the individual becomes conscious of it as an act of worship rather than as an act of duty. The ushers, too, should carry out their task with dignity. During the reception of the offering, the organist plays a selection in keeping with the theme of the day.

After a prayer of thanks for God's goodness and care, the congregation joins the choir in singing the Doxology. Then the second portion of the service begins with the Choir Anthem which also augments the worship program. It is an integral part of the worship and should also express the theme of the service and agree with its tone. The Anthem is then followed by the reading of the Scriptures.

Scripture Lessons: This part of the service shall consist of the Lessons for the Day and are to be read with careful emphasis to point the listener to that great source of comfort for all times. The Bible is God speaking to man, and any use of the Scriptures is an attempt to hear and hearken to His Word. The Pastor must know the passage to be read, including the meaning and correct pronunciation of difficult words.

The reading of the Scriptures may be made a very fruitful and interesting part of the service, or it may be a monotonous exercise that is included only because it is a customary part of the religious service.

The Hymn: This should contain the thought of the passage of Scripture just read and point ahead to the theme of the sermon which is to follow. Congregational singing is an important part of the worship service. Man has always worshiped through song. The singing of hymns was a part of the worship of the ancient Hebrews, as well as of most of the pagan peoples, and Christian hymnology is as old as the history of the Christian Church.

The hymns should be carefully chosen to see that they express the tone of the service as well as the theme. If there is no hymn that is really appropriate, it is better to select one of a more general nature than to choose one that is remotely related, but that has a different emphasis or tone. Everyone should join in the singing, even though his voice be not particularly sonorous; it is a part of the individual's opportunity to participate in the service, to give active expression to his search for God, and to feel a sense of unity with his fellow worshipers.

The Sermon: This is the final climax of the whole worship service. It is a self-evident fact that the sermon must be prepared adequately before being presented. The Pastor who relies upon extemporaneous ideas and expressions

insults the intelligence of his group. The congregation has reached the point in its worship experience where it "gives itself up" to the preacher to be led to the deep things of Christ.

Through the imperfect word of man, the humble faith of the worshiper is able to hear the voice of the eternal God. We must always remember that the worshiper has a very important part to play in the sermon; the Pastor makes known the way of Christ, and the congregation receives it. One without the other is useless.

Since the sermon is the climax of the whole worship service, the lasting impression of the whole service should be the impression of the sermon. It is for this reason that the proposed Order of Worship for the Evangelical and Reformed Church contains no prayer except the Lord's Prayer following the sermon, even though one could properly be used at that time.

The Lord's Prayer: This prayer is said while the congregation is standing, thus affording the Pastor the opportunity to be at the center of the altar for the Benediction which follows. This is said with the right hand raised.

Then follows the Recessional Hymn with choir and Pastor leaving the sanctuary. This affords the worshiper an opportunity to catch a full view of the altar and the Cross of Jesus Christ with all their significance, and the worshiper bows his head in silent prayer for strength to carry on.

## Summary and Conclusion

This thesis has attempted to bring together in a single Order of Worship the elements that were most satisfactory in the worship of the Reformed Church and in the worship of the Evangelical Church. This attempt grew out of a sincere desire to achieve greater unity within the Evangelical and Reformed Church.

The question that must be uppermost in the mind of the reader of this thesis is this, "Will such an order of service really work?" The answer is, "Yes." It has been used with a measure of success in Bethlehem Evangelical and Reformed Church, Brooklyn, New York, where the writer of this thesis has used the proposed order of service for one year. It has also been found adaptable to the German service in that same church. This will anticipate any suggestions that the proposed order of worship service would not be suitable to all types of people and congregations.

Furthermore, this proposed order of worship is in keeping with the following requirement of the fundamental principles of worship: 1. It makes God real to the worshiper; 2. It encourages better living; 3. It contributes to the abundant life of the individual; 4. It encourages congregational participation in the worship experience; 5. It meets the need for God in the heart of the worshiper.

It is hoped that the suggestions contained within this thesis will be received in the spirit with which they are offered. The need for greater unity within the Evangelical and Reformed Church has been recognized, and if the suggestions offered here will help meet that need, then this thesis will not have been in vain.

The Proposed Order of Worship for the Evangelical and Reformed Church has been shown to have an historical basis, since the chief features of the service are able to be traced back to the earliest orders of worship in the Early Church, in the Eastern and Western Churches, in the Reformation and Post-Reformation Churches. The proposed Order of Worship has also complied with five generally accepted principles of worship which are essential for any order of worship.

Furthermore, the proposed Order of Worship for adoption by all the churches in the Evangelical and Reformed denomination is the result of experimentation and successful operation in the Church of the writer of this thesis.

In view of these assertions, the proposed Order of Worship will be presented to the General Synod of the Evangelical and Reformed Church at its meeting in June 1942 for adoption by all the churches within the denomination. Should such a proposal be successfully carried out, another milestone will have been reached in the unification of Protestantism.

BIBLIOGRAPHY

## BIBLIOGRAPHY

- Bomberger, J. H. A. "Mercersberg Review," Volume 2, January 1850.
- Brenner, Scott Francis. "A Handbook on Worship." The Heidelberg Press; 1941, Philadelphia.
- Brightman, F. E. "Liturgies, Eastern and Western." Volume I. Oxford, 1896.
- Byington, Edwin. "The Quest for Experience in Worship." Doubleday and Doran Co., Inc., 1929, Garden City, N. Y.
- Clarke, W. K. "Liturgy and Worship." London 1933.
- Dubbs, J. H. "Reformed Churches in Pennsylvania," 1902, Lancaster, Penna.
- "Historical Manual of the Reformed Church in the United States," 1885, Lancaster, Penna.
- Duchesne, L. "Christian Worship: Its Origin and Evolution," London, 1903.
- Faber, W. F., "The Liturgical Movement of the Scottish Church," October 1891 issue of the "Mercersberg Review."
- Fiske, George W. "The Recovery of Worship," Macmillan Company, New York, 1931.
- Fortenesque, Adrian. "The Mass, A Study in Roman Liturgy," New York, 1917.
- Gerhart, E. V., "The German Reformed Church in America," April 1867 issue of "The Mercersberg Review."
- Harris, T. L. "Christian Worship." Doubleday and Doran Company., Inc., Garden City, N. Y.
- Heiler, Friedrich. "The Spirit of Worship," George H. Doran Company, 1926, New York
- Histories: "Fathers of the German Reformed Church," Vol.I.
- "History of the Reformed Church of the United States," Volume 8 of the American Church History Series, New York, 1895.



## BIBLIOGRAPHY

- Hoyt, Arthur S. "Public Worship for Non-Liturgical Churches," George H. Doran Company, 1911, New York.
- Maxwell, W. D. "An Outline of Christian Worship," London, 1936.
- Nevin, John W. "The Liturgical Question," Philadelphia, Penna, 1862.
- Ross, G. A. "Christian Worship and its Future," Abingdon Press, New York, 1927.
- Schaeffer, Charles, Rev. "Two Eras, One Past and One To Come," 1940.
- Schneider, Carl, Rev. "Two Eras, One Past and One To Come," 1940.
- Seidenspinner, Clarence, "Form and Freedom in Worship," Willet, Clark & Company, New York, 1941.
- Sperry, Willard. "Reality in Worship," Macmillan Company, 1925, New York.
- Susott, Albert A. "A Practical Handbook of Worship," Fleming H. Revell Company, 1941, New York.
- Vogt, Von Ogden, "Modern Worship," Yale University Press, New Haven, 1927.