

AUGUSTANA HERITAGE — VALEDICTORY CELEBRATION — JUNE 2016

What Was Unique or Exceptional about the Augustana Liturgy?

The following presentation on the Augustana Liturgy is an overview (and walk-through) of its liturgical texts, musical settings, and rubrical directions for ministers as well as congregations and musicians. The principal service books and hymnals of the Augustana Synod that were used during the 19th and 20th centuries were: Den Svenska Psalm-Boken (1819/1885); Kyrko-Handbok (1895); Hymnal and Order of Service (1901); The Hymnal and Order of Service (1925); Service Book and Hymnal (1958). The bold-face headings in Swedish (and translated into English) are taken from Den Svenska Mässan—Text och Musik in Den Svenska Psalmboken (1942); also used in the book for confirmands by Bo Giertz, Bishop of Gothenburg, Sweden, and titled Grunden (Foundations), with an illustrated chart of DEN SVENSKA MÄSSAN which was also printed with English text under the heading LUTHERAN WORSHIP and published by Augustana Book Concern.

High Mass with communion — Högmässa med nattvard

Preparation — Beredelsen

1. Entrance Hymn (Ingångspsalmsalm): during this hymn *the minister/priest proceeds to the altar and kneels in prayer.*

The only hymn specifically entitled “entrance hymn” in Den Svenska Psalm-Boken (1819/1885) was by Johan Olof Wallin, Archbishop of Uppsala (1779–1839) and creator of that hymnal: # 1 “Upp, psaltare och harpa” (Sw.-Ps. Boken (1819/1885) = Hymnal (1925) # 345 “Strike up, O harp and psaltery” — sung to Johann Kugelmann’s “Nun lob mein Seel den Herren.”

2. Introduction (Inledning): *then the minister rises, turns to the congregation and sings or says:*

“Holy, holy, holy is the Lord of hosts! The whole earth is full of his glory” (introduced in 1811) with music for: Advent, Christmas and Epiphany seasons; Lent; Easter and Pentecost seasons; Trinity season. *Or:* Introits with texts and music for: Advent I, Christmas, Easter, Ascension, Pentecost, Trinity, Reformation.

Thereafter the minister says: “The Lord is in his holy temple...”

3. Confession of Sins — *the minister/priest turns to the altar, kneels and says with the congregation:*

The confession by Olavus Petri from the original 1531 Swedish Mass. The full text was used in 1901 Hymnal: “We poor miserable sinners...confess,” and in 1925 Hymnal with some omissions: “Holy and righteous God...we confess...”

In 1920 the Swedish Mass added Psalm 51:1–4a, 9–12 as an alternative confession *during Lent and on holy days.*

In the original 1531 Swedish Mass “*the priest said this prayer over the people*”: “[May] The almighty, eternal God in his infinite mercy, [+ and for the sake of our Savior, Jesus Christ (in 1693)] forgive us all our sins, and give us grace to amend our lives and with him obtain eternal life. Amen”

But in the 1901 & 1925 Hymnals this “prayer” was said not by the minister alone, but by the people with the minister!

Nevertheless, at Holy Communion with full service in 1901 & 1925 hymnals: *the minister turned to the congregation and pronounced the Absolution:* “If this be your sincere confession...I declare unto you that God...hath forgiven all your sins...”

4. Kyrie — *the minister and congregation rise and sing:*

“Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.”

This threefold Kyrie was in the original 1531 Swedish Mass, and used in 1895 Handbok, and 1901 & 1925 Hymnals — with music for: Advent, Christmas, Epiphany — from Nürnberg Agenda (1639); Lent — from the Bohemian Brethren (1544) — adapted by Regina Fryxell for SBH (1958) p. 46f.; Easter and Pentecost — from the Bjuråker manuscript (1550); and Trinity season — also from the Bjuråker manuscript (1550) = 10th cent. (*Orbis factor* — SBH (1958) Third Setting, p. 4f.) — also adapted by Regina Fryxell for SBH (1958) p. 44f.; also in LBW (1978) p. 99f.; ELW (2006) p. 156f.

5. Gloria in Excelsis — *the minister rises, turns to the congregation, sings or says:*

“Glory be to God on high, and on earth peace, good will toward men” (as in the original 1531 Swedish Mass; 1895 Handbok; 1901 & 1925 Hymnals) — with music for: Advent, Christmas & Epiphany — from the Bjuråker manuscript (1550); Lent & Trinity — also from the Bjuråker manuscript (1550); and Easter & Pentecost — designated as by “A. O.”? — maybe Alfred Ostrom (editor of 1901 Hymnal)?

Then the minister turns to the altar and with the congregation sings: “All glory be to thee, Most High” — a chorale by Nicolaus Decius (1539) based on the Easter Gloria (*Lux et origo*) — the music of the chant along with the chorale were adapted by Regina Fryxell for SBH (1958) p. 49–51; also in LBW (1978) p. 110 & ELW (2006) p. 162. Originally the chorale was the alternative Gloria for ordinary Sundays in place of a full Gloria chant.

In 1553? appeared another alternative: “We praise thee, we worship thee...” The so-called Old Scottish Chant (an Anglican chant) for “Glory be to God on high” — appeared in the 1901 & 1925 Hymnals for use *on festivals or any Sunday except during Lent*.

Office of the Word — Ordets Gudstjänst

6. Salutation and Collect — *the minister turns to the congregation and sings or says:*

“The Lord be with you” *and the congregation sings:* “And with thy spirit.” *Then the minister says / sings* (1895 Handbok): “Let us pray” *and the minister turns to altar and reads the proper collect* (as in the original 1531 Swedish Mass; 1895 Handbok with “music formula...for all collect prayers”; 1901 & 1925 Hymnals). *The congregation sings Amen.*

7. Epistle — *the minister still at the altar turns to the congregation still standing and reads* “the Epistle for ... written in ...” (as in the original 1531 Swedish Mass; 1895 Handbok; 1901 & 1925 Hymnals).

8. Gradual Hymn — *the Epistle ended the minister turns to the altar, the congregation is seated, and they sing the gradual hymn* (as in the original 1531 Swedish Mass; 1895 Handbok; 1901 & 1925 Hymnals)

9. Gospel — *the minister still at the altar turns to congregation and says:*

“Lift up your hearts unto the Lord (+ 1894!) and hear the Gospel for the day as it is written in ...” *and the congregation stands for the reading of the Gospel* (as in the original 1531 Swedish Mass; 1895 Handbok; 1901 & 1925 Hymnals).

The Epistles and Gospels are the traditional western pericopes, both read at altar.

In addition a two-year cycle of preaching texts (två årgångar prediko-texter — 1819/1885 Psalmbok; “two series of texts for the church year” — 1901 Hymnal) — a practice continued in 1942 Psalmbok: the Gospel texts listed first for a morning Service/Högmässa; the Epistle texts second for evening Vespers/Aftonsång. Swedish Bibles (in 19th & 20th cent.) also listed the Epistles & Gospels along with the two-year cycle of preaching texts.

The Swede-Finn Psalmbok (1920) omitted the “preaching text” designation, listing instead each cycle under “1st, 2nd, 3rd year,” plus a single preaching text (predikotext) from the Old Testament (!).

The 1925 Hymnal only listed three cycles of Epistles & Gospels; no “preaching text” designation.

The 1986 Psalmbok has a three-year cycle of Old Testament lessons, Epistles, and Gospels!

10. Creed — *the minister still at the altar and the congregation say:*

The Apostles' Creed *or* the Nicene Creed (as in the original 1531 Swedish Mass); the Apostles' Creed only in the 1819/1885 Psalmbok; 1895 Handbok & 1901 Hymnal; the Nicene Creed added in the 1925 Hymnal).

Martin Luther's chorale version (1525), "We all believe in one true God..." — "Vi tro på en allsmäktig Gud..." was added as an option in 1614. The Swedish text appeared in the 1895 Handbok and in English in the 1901 Hymnal # 112, both with a tune different from Luther's original chorale; however, his original tune was also printed as "second" at # 112.

According to the 1895 Handbok *when the creed was sung, the pulpit hymn was omitted*; and according to the 1925 Hymnal *an anthem in harmony with the lessons for the day may be sung*.

11. Pulpit Hymn — *one or more verses sung as an introduction to the sermon, while the minister enters pulpit.*

12. Sermon — *the sermon ended the minister says a (fri — free) prayer in own words or the following:*

"Praised be the Lord and blessed forever..." (from 1670? — in 1895 Handbok; 1901 & 1925 Hymnal). *The prayer found in the lectionary of the pastor's altar book after the texts of each Sunday [and holy day] may be used* (as in 1895 Handbok and according to 1925 Hymnal).

13. Church notices — *then the minister may make announcements of a death and intercession for the sick.*

The pulpit office concludes with a blessing: "The grace of our Lord Jesus Christ..." (2 Cor. 13:13), *or:* "The God of all grace" (1 Pet. 5:10f.) (as in 1895 Handbok; 1901 & 1925 Hymnal);

"Now the God of peace..." (Heb. 13:20f.) during Easter and Pentecost seasons; *or:* Now unto him that is able... (Eph. 3:20f.) during Trinity season; *or:* The God of peace himself..." (1 Th. 5:23) at the end of the church year (as in 1925 Hymnal).

15. Offering — *an offertory shall be played or an anthem sung during which offerings shall be made* (1925 Hymnal).

The congregation may sing a short hymn while offerings made (1895 Handbok; 1901 Hymnal).

The minister receives the offering, places it on the altar and prays: "O God, thou giver of all good gifts..." *Then the congregation shall sing a hymn during which the minister proceeds to the altar* (1925 Hymnal).

16. General prayer — *the minister turns to congregation and sings or says:*

"The Lord be with you" *and the congregation standing sings:* "And with thy spirit." *Then the minister says:* "Let us pray." *Turning to the altar, the minister says:* "Almighty and everlasting God, the Creator and Preserver of all things..." (as in 1895 Handbok; 1901 Hymnal), *or:* "Almighty and most Merciful God, the Father of our Lord Jesus Christ..." *or the prayers prescribed for festivals* (as in 1925 Hymnal); *the congregation sings* Amen.

The Litany to be used during Lent and on special occasions (as in 1895 Handbok; 1925 Hymnal). *The Litany shall be used during Lent and on Rogate Sunday and on special occasions* — 1901 Hymnal).

Service without Holy Communion concludes with:

Lord's Prayer, Benedicamus, and Benediction as in the original 1531 Swedish Mass, and continued in 1895 Handbok, and 1901 & 1925 Hymnals.

Benedicamus: *Minister:* "The Lord be with you. *Congregation:* And with thy spirit. (in original 1531 Swedish Mass, but omitted in 1895 Handbok, and 1901 & 1925 Hymnals).

The minister sings: "Let us thank and praise the Lord!" *The congregation sings:* "Glory be to thee, O Lord! Hallelujah! Hallelujah! Hallelujah!" — with music for: Advent, Christmas and Epiphany — from Nürnberg Agenda (1639) in 1901 Hymnal, from Prussian Church Order (1525) in 1925 Hymnal; Lent and Trinity — both from an unnamed Swedish source in 1901 Hymnal; Easter and Pentecost — from Spangenberg Church Order (1545) in both 1901 and 1925 Hymnals; Trinity — from an unnamed Swedish source in 1925 Hymnal.

Benediction (Aaronic) + Trinitarian invocation! — in original 1531 Swedish Mass; continued throughout all Augustana liturgies — 1895 Handbok; 1901 & 1925 Hymnal; 1958 Service Book and Hymnal.

Service with Holy Communion continues:

After General Prayer *the congregation remains standing until communion hymn after Agnus Dei* — 1901 Hymnal!

17. Preparation hymn — *minister prepares the elements of the sacrament on altar, while congregation stands and sings:*

“O Lamb of God, most holy...” (1 st. of chorale — Nicolaus Decius (1539). Originally the chorale was an alternative Agnus Dei for ordinary Sundays instead of a threefold Agnus Dei chant — like his alternative Gloria chorale.

18. Preface — *the minister turns to the congregation and sings or says, and the congregation sings:*

Minister: “The Lord be with you. *Congregation:* And with thy spirit. (in original 1531 Swedish Mass omitted in 1895 Handbok, and 1901 & 1925 Hymnals).

Minister: “Lift up your hearts to God. *Congregation:* We lift them up unto the Lord our God.

Minister: “Let us give thanks unto the Lord. *Congregation:* It is meet and right so to do.

19. Vere Dignum — Words of Institution — Lord’s Prayer — *the minister turns to the altar and says (sings — music in 1895 Handbok (!); words only in 1901 & 1925 Hymnal):*

“It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, through Jesus Christ, our Lord. He is our Paschal Lamb, offered for us, the innocent Lamb of God, that taketh away the sin of the world. As he hath conquered death, is risen again, and liveth for evermore, even so all they who put their trust in him shall through him be victorious over sin and death, and inherit eternal life. And in order that we may keep in remembrance his unspeakable mercy, he hath instituted his Holy Supper” [+ *in which his true Body and Blood under bread and wine are distributed to and received by all the partakers, giving unto the worthy forgiveness of sins, life, and salvation — 1901 Hymnal*].

Then the minister shall consecrate the elements saying the Words of Institution (rubric in 1901 Hymnal; sings Words of Institution — music in 1895 Handbok!) and with the congregation says the Lord’s Prayer

20. Sanctus — *minister and congregation sing:* “Holy, holy, holy, Lord God almighty” [*of Sabaoth — 1901 Hymnal*]

Sanctus I. 1895 Handbok, 1901 Hymnal = Sanctus II. 1925 Hymnal — simplified by Haeffner (1817), based on 10th cent. Mass XV for simple feasts — *Dominator Deus*), adapted by Regina Fryxell for SBH (1958) p. 61; also in LBW (1978) p. 110 & ELW (2006) p. 162 (2006)

Sanctus II. 1895 Handbok, 1901 Hymnal = Sanctus I. 1925 Hymnal — arranged by Bach, based on 11th cent. Mass XVII for Advent & Lent, adapted by Regina Fryxell for SBH (1958) p. 32; also in LBW (1978) – Setting Two (p. 89) & ELW (2006) – Setting Four (p. 153)

21. Pax — *minister turns to congregation and sings or says* [traditionally holding a paten of hosts]:

“The peace of the Lord be with you always.”

22. Agnus Dei — *communicants come forward (+ kneel at altar — 1901 Hymnal) while congregation sings:*

Agnus Dei in 1895 Handbok = 1st in 1901 Hymnal & 2nd in 1925 Hymnal; based on 11th cent. Mass XVII in *Kyriale* for Advent & Lent), adapted by Regina Fryxell for SBH (1958) — First Setting, p. 37 & Second Setting, p. 65); also in LBW (1978) — Setting Three, p. 114 & ELW (2006) — Setting Five, p. 164.

23. Distribution * — *during distribution hymns sung and minister first administers bread to*

communicant and then cup:

“[Take and eat; this is (— 1901 Hymnal)] the Body of Christ, given for thee”

“[Take and drink; this is (— 1901 Hymnal)] the Blood of Christ, shed for thee”

* Rubric in 1925 Hymnal: *When the officiating Pastor administers communion to himself he shall, when the first group of communicants have knelt at the chancel, kneel at the altar and administer the bread to himself with the words: “The Body of Christ given for me.” He shall then rise and administer to the kneeling communicants. In the distribution of the wine he proceeds in the same manner with the words: “the Blood of Christ shed for me.” At the final salutation to this group of communicants [“The Lord Jesus Christ, whose Body and Blood ye have now received, preserve you unto everlasting life. Amen] the words “we” and “us” should be substituted for “ye” and “you.” When two ministers are officiating they may first administer to each other before the altar.*

24. Thanksgiving — *when distribution is ended the minister says: “Let us pray.”*

The congregation rises; the minister turns to altar and says one of three post-communion prayers, and the congregation sings: Amen.

25. Benedicamus — *the minister turns to congregation and sings or says: “Let us thank and praise the Lord!”*

The congregation sings: “Glory be to thee, O Lord! Hallelujah! Hallelujah! Hallelujah!” — with music for: Advent, Christmas and Epiphany — from Nürnberg Agenda (1639) in 1901 Hymnal, from Prussian Church Order (1525) in 1925 Hymnal; Lent and Trinity — both from an unnamed Swedish source in 1901 Hymnal; Easter and Pentecost — from Spangenberg Church Order (1545) in both 1901 and 1925 Hymnals; Trinity — from an unnamed Swedish source in 1925 Hymnal.

26. Benediction — *minister says: “Bow your hearts to God and receive the benediction.”*

This phrase is similar to the direction given by a deacon or priest before the final prayer over the people in the ancient western masses of Lent, and appears in the original 1531 Swedish Mass by Olavus Petri.

Aaronic Benediction + Trinitarian invocation! (in original 1531 Swedish Mass; continues through all Augustana liturgies — 1895; 1901 & 1925; 1958!)

27. Closing Hymn (Slutpsalm — only mentioned in 1895 Handbok to be sung if Amen is not sung after Benediction) — *then service closes with silent prayer — no hymn in 1901 & 1925 Hymnals! — congregation to remain standing while the minister kneels before the altar.*

The only hymn specifically entitled “closing hymn” in Den Swenska Psalm-Boken (1819/1885) was by Johan Olof Wallin, Archbishop of Uppsala (1779–1839) and creator of that hymnal: # 500 “Du som fromma hjertan” (Sw.-Ps. Boken 1819/1885) = The Hymnal (1925) # 313 “Guardian of pure hearts” = SBH (1958) # 462 “O my soul on wings ascending” — sung to Johann Schop’s “Werde munter.” The final stanza by Jesper Swedberg (1653–1735) is a paraphrase of the Benediction:

“Bless us, Father, and protect us, From all harm in all our ways;
Patiently, O Lord, direct us Safely through these fleeting days;
Let thy face upon us shine, Fill us with thy peace divine;
Praise the Father, Son, and Spirit, Praise him, all that life inherit.”

QUESTIONS FOR DISCUSSION

Architectural Setting of the Liturgy in Swedish-American Churches

What do you recall about the sanctuary when you entered or were in church?

altar, cross/crucifix, candles, stained glass window(s), painting(s)?

closed altar ring or open altar rail, kneeling stool/cushion for minister?

where was pulpit and/or lectern, baptismal font?

how did minister get to altar and to pulpit?

did people as well as minister kneel for confession?

did people kneel at altar ring/rail or stand for communion?

was the altar ring/rail covered with a houseling cloth [housel being old word for eucharist]?
 what were the communion elements and vessels?
 was communion given to mouth or into hands?
 did people sit in pews or chairs; did minister(s) have chair(s) by altar?
 was there a choir and where were they during the service?
 was a Scandinavian style reflected in the architecture?

Texts and Music of the Liturgy in Augustana Churches

What do you remember most about the liturgy, its texts and music?
 were services still in Swedish, when did English services start?
 who led services — pastor alone; any lay persons or interns assist?
 was an intern or lay person permitted to say the Benediction (or change “you” to “us”)?
 did pastor sing (or say) his parts of liturgy that had music?
 was opening “Holy, holy, holy...” always used, or also festival introits?
 was Gloria hymn (“All glory be to thee, Most High”) always used, or also Gloria chant for
 festivals (“We praise thee...”)?
 was Nicene Creed as well as Apostles’ Creed used?
 were weekday major festivals, e.g., Epiphany, Ascension, celebrated?
 were five minor festivals, Candlemas (Presentation), Annunciation, John the Baptist, St.
 Michael, and All Saints celebrated, at least on nearest Sunday?
 confirmation and first communion were usually celebrated within the Sunday morning service,
 but were baptisms usually celebrated at the Sunday morning service?
 do you recall that “Hallelujah” was sung in the Benedicamus even in Lent?

Unique (or Odd?) items in the Augustana Liturgy

— Service titled “Holy Communion *with Full Service*” yet omits Kyrie
 — *or* “Holy Communion *without the Full Service*” that omits Kyrie, Gloria, Collect, Epistle,
 Gospel, Creed,
 General Prayer, and begins with a communion sermon, confession and absolution,
 then moves to “O Lamb of God most holy” and rest of service
 — Congregation says prayer of forgiveness that “priest says over people” in original 1531
 Swedish Mass by Olavus Petri
 — Benedicamus with three-fold Hallelujah (!) in Lent
 — *or* the Service submitted by the Augustana Commission on Liturgy in 1939:
 Hymn, Kyrie, Gloria with Old Scottish Chant (or “All glory be to thee...”)
 Salutation & Collect, Epistle, Gradual Hymn, Gospel, Creed, Offering (!)
 Communion Sermon, Confession, Absolution, “O Lamb of God, most holy”
 Preface, Proper Prefaces, Sanctus (Bach), Words of Institution,
 Lord’s Prayer, Pax, Agnus Dei, Distribution, Thanksgiving, Benedicamus, Benediction

Regina H. Fryxell was responsible for the continuation of the Swedish liturgical music

(i.e., pre-reformation plainsong) in three recent English service books:

[See her article in the *Lutheran Companion* or its reprint (n.d., 1958?):
 The Story of Setting II with explanatory Notes — *New Service Book and Hymnal*]

SBH	LBW	ELW	Sv. Ps.
(1958)	(1978)	(2006)	(1942)

Kyrie

Orbis factor (10th cent.) p. 8 p. 44f.
p. 99f. p. 156f.
Handbok 1895 p. 4f.
Hymnal 1901 p. 8
Hymnal 1925 p. 566f.
Bohemian Brethren p. 7 p. 46f.
— —
Hymnal 1925 p. 565

Gloria

Lux et origo (10th cent.) p. 49ff.
p. 100ff. p. 158
Allein Gott in der höh # 24 # 132
166 p. 159
Handbok 1895 p. 7
Hymnal 1901 p. 10
Hymnal 1925 p. 568

Sanctus

Advent & Lent (11th cent.) p. 37f. p. 32
p. 89 p. 153
Handbok 1895 p. 55
Hymnal 1901 p. 37
Hymnal 1925 p. 607
Dominator Deus (10th cent.) p. 40f. p. 61 p. 110
p. 162
Handbok 1895 p. 54
Hymnal 1901 p. 36
Hymnal 1925 p. 608

Agnus Dei

Advent & Lent (11th cent.) p. 42f. p. 65
p. 114 p. 164

This presentation was prepared by Ronald B. Bagnall, ordained in 1965 by LCA — New York Synod, and served congregations in New York, New Jersey, and New England Synods, retired in 2006 to: 15 Bowman St., Farmingdale, Maine 04344

randjbagnall@gmail.com

See also my article: “The Ordained Ministry of the Augustana Synod in Light of Its Liturgy” in The Augustana Heritage — Recollections, Perspectives, and Prospects Ed. by Arland J. Hultgren & Vance L. Eckstrom, Augustana Heritage Association, Chicago, Illinois (1999)