

AGENDA

that is

Church Orders

as the pastor and carer of souls should
carry out in his office and ministry for
the ministers of the churches in

Prince Heinrich

of Saxony's
realm.

Printed in Leipzig

by

Nicolaus Wolrab

M. D. XL.

[1540]

Leipzig

AGENDA

Das ist/

Kyrchenordnung/wie

sich die Pfarrherrn vnd Seelsorger in
iren Ampten vñ diensten halten sollen/

Fur die Diener der Kyrchen in
Herzog Heinrichen

zu Sachsen V. G. S.

Fürstenthumb

gestel

let.

Gedruckt zu Leipzig/

durch

Nicolaum Wolrab.

M. D. XL.



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TRANSLATOR'S PREFACE

The Saxon Agenda of 1540, authorized by Prince Heinrich (Henry) was the first Lutheran liturgy book for Luther's Saxony. Luther had written many essays and pamphlets on liturgy such as the German Mass, the Formula Missae, and Little Book of Baptism and others, but the Agenda brought these into one place and expanded them in a form that was instructive and usable to people in local parishes. It was more than just a liturgy book. It was also a book of pastoral theology. The Foreword to the Christian Reader and the rubric introductions to the baptism and confession rites is more practical theology and psychology than liturgics. The goal of the Saxon Agenda was to proclaim Christ clearly and administer his Sacraments in a way the people could readily understand.

Martin Luther's name is not subscribed in the Forward to the Christian Reader, but it reads very much like Luther's writings. You can see his spirit everywhere in the rubrics and rites. The Forward also has much in the same style and content as Luther's invectives against the pope and his followers. The judgments seem harsh—but this is the same situation Luther saw during the Saxon visitation when he saw how little even the clergy knew. This book was published in Luther's lifetime, so it is safe to assume he was consulted about what it should contain. Parts of the Baptism and Marriage rites here are identical to Luther's (See *Luther's Works, American Edition*, Volume 53), only with more exhortations and instructions.

In my studies of the history of prayer and liturgy, I have seen several references to the Saxon Agenda of 1540, how influential it was, how it was reprinted many times and used well into the 1800s, but could not find a modern edition or an English translation. Most articles that mention the Saxon Agenda state that it was reprinted many times. So, this translation is an attempt to reproduce that first 1540 printing in English.

The agendas and service books of English speaking Lutherans such as [*Liturgy and Agenda*](#) (1921), [*The Lutheran Agenda*](#) (1949?), and [*Common Service Book of the Lutheran Church*](#) (1917) all have a lineage that goes back to the Saxon Agenda. Some of the rites in those books are modified translations of the rites in the Saxon Agenda.

There were several challenges in translation. First, this was not just a translation from a foreign language, but from a foreign language the way it was written 500 years ago before spelling was standardized. Often I would find a word I didn't know, then look it up in a dictionary and not find it. Sometimes it worked to read the word out loud in its context and then determine the word by its sound rather than spelling. Sometimes an unknown word could be determined by its context within a rite. Consulting later German agendas also helped in determining the meaning of unknown words.

In this translation, I decided to use contemporary English. After all, in 1540, they spoke contemporary German, not Latin or an archaic form of German. When Scripture is quoted, this translation follows the wording of English Standard Version wherever possible. Sometimes, when a passage is paraphrased a direct translation of the German is used. *Luther's Works, American Edition*, Volume 53, *Liturgy and Agenda* and *Common Service Book* were consulted when translating each rite, but the translation remains a translation of the Saxon Agenda.

I also decided to format this translation of the Saxon Agenda to match our modern liturgy books and hymnals. In the Saxon Agenda, only the title page had red printing. Sometimes it takes some careful reading to determine what is a direction or rubric, and what words would be said by pastor or people. In this translation, the formatting and use of red reflects that. Prayers are numbered for reference.

The term *Pfarrer* or *Pfarrherr* is translated as “pastor.” The term *Priester* is translated as “priest,” which seems to have been a term that was still used by Lutherans in 1540.

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The Saxon Agenda of 1540

https://books.google.com/books?id=SaFUAAAACAAJ&source=gbs_slider_cls_metadata_7_mylibrary

The 1616 Reprint, with new, improved special collects, printed in Wittenberg MDCXVI

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FOREWORD TO THE PASTOR AND CHRISTIAN READER

Grace and peace of God in Christ. We have simply set forth this little book because of the need for some authority in the essential things of the church, so that pious God-fearing pastors who have come from the state of things left behind by uneducated papists may be further instructed in the realm of this prince, where the teaching of the gospel has newly been adopted, and would like to allow churches to use forms in a uniform fashion where the Pope's abuses were dismissed many years ago.

And the same God-fearing and good hearts who here rightly confess what a great command, high office, excellent, important title it is when one signs his name, "Shepherd and Pastor in the city N. N. in the village..." and what kind of great Lord and high majesty each of us serves as St. Paul says, as in God's sight and in God's stead we preach, teach and administer the holy sacraments in the presence of Christ and so many angels, praying with the children of the parish, giving thanks, singing psalms, etc. We can be thankful that we can share this in a brotherly Christian manner (despite the horrors and godlessness of the pope) and make a change toward a true apostolic, Christian divine service. And they will know that we should expect it to be a great, precious, humble and serious discipline. When they wish to worship God, they should also expect to do so with all reverence, fear, and trembling, especially when they gather together as Christian congregation.

It is rightly said, as prayed in the Collect (as the papists themselves often do), *Deus, cui servire regnare est*, [O God, whom to serve is to reign]¹. For which pastor truly preaches the name and the grace of Christ, performs baptism and sacrament in the correct usage, who is freely every hour a powerful herald of the King and Master against the great might and horrid kingdom of Satan, he brings shame to the foe every hour, and increases the kingdom of Christ as the sixty-seventh Psalm calls apostles and pastors to do for the Lord of hosts.

It is laid on a faithful carer of souls² in his field of labor in the army of the Lord of hosts, to be watchful every hour, to correct and protect the children of his parish against all sorts of lies and betrayal, and against so strong a battle and storm of the devil. A pastor or preacher's office is not a matter for idleness or joking since Paul calls Timothy a soldier of Christ, but about this, the papists know as much as a child would.

For a true papist is nothing more than a belly-server, who asks nothing more when he remains ten or twenty years in a city with three or four thousand souls. Yes, in towns or villages he may have three or four parishes at a time, with many countless poor souls and consciences left tragically without comfort, whom he neither teaches, comforts, nor instructs. His care is not the care of souls

¹ From a Latin Collect, derived from Augustine in Meditation 32. In *The Book of Common Prayer*, Morning Prayer, the phrase is translated, "whose service is perfect freedom."

² *Seelsorger*, translated as "carer of souls" throughout.

but the care for grain and flour.³ His best work is to read the registry book, and he does well if he can make it an entire year without getting the pen wet until he has to write something in the registry book before St. Michael's or St. Martin's days.⁴

A proper papist, to be sure, is such a blasphemous monster who laughs at, mocks and despises what is true religion, along with the papists' own invented appearances and all sorts of rules from the pope, for we well know how the papists mock their own ways and papist masses. "If money or gifts are available" (they say) "then we will grow in 'Mass' of body, like the egg in a hen." Or as they laugh through their own canonical hours. "I don't have much money or grain" (says one to another) "but I certainly have a floor full of unprayed Vespers and Matins."

Now such crude, evil people who like to despise, revile and mock religion are certainly most evil, blasphemous, vice-loving and full of all sin and shame, certainly up to no good, but devoted to vain Satanic thoughts and works, especially when they speak mockingly about God's truth of the gospel. For them, it has become a most praiseworthy art, since the devil is their master, and each of them has denied God and have given themselves to Satan.

What the Lord God has mightily done by the gospel, as he does and has done in our time, the same revered papists see and are frightened by it, and though they can touch it with their hands and taste it themselves, they do not want the least spark to fall on the haystack, lest people find God and the Lord Christ, who in these parishes where the gospel and Sacrament are purely given, is the chief shepherd, pastor, bishop, baptizer and generous giver of the Sacrament, who will make his enemies a footstool for this feet.

The Apostle Paul warns high and mighty people, like the papist village priest, with great zeal, to examine themselves that they might not provoke God's wrath [2 Corinthians 13:5]. Search (he says) so that you may be certain that the one who speaks in me is Christ. As if he should say: Do not fight so hard. God is too strong for you.⁵ You are human. He is God. Let them laugh and mock. There is one (says the Lord in John chapter 8) who seeks the glory of Christ and the gospel, and he is the One who will judge.

However, we and all who fear God should not have such little regard for the ministry of the gospel, but we should know that every rightly established parish, even in if it would be in the smallest village, is the house of the true and living God, and the hall where God and many thousand angels come and dwell, even with a village pastor and the least of Christians, as the epistle to the Hebrews says in the twelfth chapter, that those who listen to the gospel have come to the city of the living God, the heavenly Jerusalem, and to innumerable angels [Hebrews 12:22], and where the holy gospel comes to a city or village, and Satan and the Pope are driven out, these elements are again pure: gospel, Baptism, Sacrament, Absolution, etc.

³ In the German this sentence is a bit of a rhyme: *Sein sorge ist nicht Seelsorge / sondern Korn und Meelsorge.*

⁴ I'm not certain of the meaning of this sentence. I think it means that the priest sits and does nothing until the end of the year when someone comes to check up on him.

⁵ Possibly a reference to Acts 26:14.

For where these elements are, there also is the beginning of Paradise, that is, the kingdom of heaven as Christ himself says. David praises the house of God most excellently, where God himself truly establishes a house, there he dwells in his Word, as Psalm 84 says, “How lovely is your dwelling place, O Lord of hosts! My soul longs, yes, faints that I may hear the Word preached, etc.”

One can see the wonderful works of the Lord God, as described in the Acts of the Apostles, how it happens in a parish or church where the Word of the Lord Jesus is, where Baptism is, that soon the Holy Spirit is there, and it is as if heaven is opened, miracles, wisdom, spirit, tongues and prophecy, freedom to preach, and the gospel is praised, to the shame of Satan, and it fills the parishes and pulpits⁶ in the household of the kingdom of heaven, by an *Oeconomia* as Scripture calls a pastor, that is a steward over the spiritual and heavenly treasures.⁷

And truly Christians, whether they are the nobles, knights, citizens or villagers, should know and rightly confess that the pastor and pulpit deserve their greatest attention and ought to be praised. For in the whole book of the Acts of the Apostles this is how the apostles are regarded, and that they judge lands, cities, villages, homes and parishes, and there is no page in that book where the teaching of faith in Jesus Christ is not accepted, and the hypocrisy of the Pharisees and false holiness is not discarded. The apostle Paul planted and taught this teaching and divine worship again and again for thirty-six or thirty-eight years from the time of Tiberius (when he was converted) until the time of emperor Nero. The apostle John preached this gospel for sixty years, so this is nothing new. All other apostles in their letters speak with them and warn against new teachings and new false ways of worship, which describes all of the papacy.

They have this and no other teaching, they have this and no other divine worship other than what is inherited by all Christendom, and they allow no disorder in the church, as Paul rightly says in 1 Corinthians 14[:40], “All things should be done decently and in order.” Therefore Satan together with his unlearned, bitter, arrogant papists abandon, scorn and mock what he wants and call this teaching and divine worship “heresy,” “innovation,” etc. But we know that it is the oldest correct apostolic order, and we are not ashamed of the gospel of Christ⁸ (as Paul says to the Romans), but it is held as contemptible among the godless papists and hypocrites (which Christ the Lord calls serpents and snakes). It is certain, and we further know, God will finish the work he started and will receive such parishes as his holy dwellings and houses of God, and in the place of St. Benno⁹ and other idols and idolatry, will plant Christ and the gospel. For they stand in judgment as it is already written in the eighty-third psalm: “Fill their faces with shame ... Let them be put to shame and dismayed forever; let them perish in disgrace, that they may know that you alone, whose name is the Lord, are the Most High over all the earth.” [Psalm 83:16-18].

⁶ German: *Predigstuhl*, literally, “Preaching chair.” Perhaps a reference to the “seat of Moses” Matthew 23:2. Also in the next paragraph.

⁷ 1 Corinthians 4:1

⁸ Romans 1:16

⁹ St. Benno died in 1106 and was canonized in 1523. Luther especially reviled St. Benno in early tracts against the cult of saints. See *Luther's Works, American Edition*, Volume 4, Genesis 22:12. For more on St. Benno, see <https://en.wikipedia.org/wiki/Benno#Veneration>

We wish, for your sakes, dear sirs and brothers in Christ, to make a beginning with these simple offices and services until God gives more grace in your pastors to write still more godly, well-grounded orders and forms instead of always using the Papists' Agenda. May God grant this just as he has made a beginning to declare and glorify his dear Son Jesus Christ, to whom be praise and glory forever! Amen.

September 19, A. D. 1539

Justus Jonas D.
Georgius Spalatinus
Caspar Creutziger
Fridericus Myconius
Justus Menius
Johannes Weber

BAPTISM

In the following way, the baptizer should admonish and instruct the people who bring children to him for baptism.

Dear friends in Christ, every day we hear from God's Word, and also experience, both in our life and death, that all people from the fall of Adam are conceived and born in sin, and so are under the wrath of God, and would be lost forever unless delivered by the only Son of God, our dear Lord Jesus Christ.

This child here, like all of us, is also by nature sinful and is poisoned and contaminated with sin. For this reason, *he* is and remains in eternal death and damnation. But the Father of all mercy and grace promised and sent his Son Christ for the whole world and therefore for small children, no less than others.

This same Christ has also borne the sins of the whole world, and of poor little children, no less than others, to redeem and bless from sin, death, and condemnation. He also commanded that little children should be brought to him, and graciously received and blessed them.

For this reason, out of Christian love, you should pray to God the Lord for this child, to bring *him* to the Lord Christ, and to ask for *him* the forgiveness of sin and the grace and salvation of Christ's kingdom.

Without doubts, be certain that our dear Lord Jesus Christ favorably sees such work of love toward children in all of his grace he has given to you, and he certainly hears our prayers, since our Lord has commanded us to bring children to himself and tells us that he receives them in his kingdom,

Here shall the priest¹⁰ ask:

How shall this child be named?

The godparents answer:

N.

Then the priest says,

Depart, unclean spirit, and make room for the Holy Spirit.

¹⁰ In 1540 Lutherans were still using the word "priest" (*Priester*) to refer to clergy.

Then he makes the sign of the cross on the forehead and heart and says:

Receive the sign of the holy cross, both on the forehead and on the breast.

Let us pray.

O almighty and eternal God, Father of our Lord Jesus Christ, we pray for this *N.*, your servant here presented for Holy Baptism, that you would give your eternal grace through spiritual rebirth. Receive *him*, Lord, just as you have promised, “Ask, and it shall be given you; seek, and you will find; knock, and it shall be opened to you,” that *he* may obtain the blessing that those who ask receive, and the door is opened to those who knock, that *he* may receive the eternal blessing of this heavenly washing, and come to the kingdom you have promised; through Jesus Christ, our Lord. Amen. [1.]

Let us pray.

Almighty and everlasting God, according to your righteous judgment you destroyed the unbelieving world by the Flood, and according to your great mercy saved faithful Noah and his family. You drowned stubborn Pharaoh with all his army in the Red Sea, and safely led your people Israel through the middle of it, foreshadowing this washing of your Holy Baptism; and by the Baptism of your beloved Son, our Lord Jesus Christ, you sanctified and ordain Jordan and all waters for a saving flood and an abundant washing away of sin: look with favor on *this child* and bless *him* in the Spirit with true faith, that, by this saving flood, there may be drowned and destroyed in *him* all that *he* has inherited from Adam, and what *he himself* has added, and that, being separated from the number of the unbelieving, *he* may be securely kept in the holy ark of the Christian Church, and ever serve your name with fervent spirit and joyful hope, to the end that, together with all believers, *he* may be accounted worthy by your promise and obtain eternal life, through Jesus Christ, our Lord. Amen. [2.]

I charge you, unclean spirit, in the name of the Father ✠ and of the Son ✠ and of the Holy Spirit ✠ to depart and turn away from this servant of Jesus Christ, *N.* Amen.

Let us hear the holy Gospel according to St. Mark.

And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, “Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of

God like a child shall not enter it.” And he took them in his arms and blessed them, laying his hands on them [Mark 10:13-16].

After the Gospel, if there is time and if the child is not weak, this short instruction and exhortation shall be read after the Gospel.

Dear friends in Christ. We heard in this short gospel about the highest trouble and need that we and this child have, and also, our highest comfort. For first, we are all condemned through the fall of Adam and are conceived and born in sin. And children, therefore, are born under his wrath, and because of sin are in the devil’s kingdom, under death, hell and condemnation. That which is born of the flesh is flesh, and will not inherit the kingdom of heaven. We must, therefore, be born again in order to come into the gracious kingdom of Christ our Lord. Therefore, at this time you have sought and prayed for eternal blessing and grace for your child in the kingdom of heaven.

Second, we have heard about the highest comfort for us and for this child, that Christ, God’s Son, our Lord, is so ready and willing for this child to be brought to him, and wants us all to come to him so that he may graciously help us. Therefore, he is indignant when someone is unwilling and hinders the children, and does not faithfully bring them to him.

Third, he cares for them most graciously and takes them to himself most mercifully as if he is their own true Father. He takes them into his arms and loves them, saves and redeems them from sin, the devil and the kingdom of death and hell, and he lays this almighty, divine hand on them, takes them into his protection, shields and defends them against all misfortune, and blesses them that they, along with him, are counted as children of the heavenly Father, that they should be heirs and co-heirs with Christ of the blessedness of eternal life.

Since Christ came into this world to bring all of us redemption from sin and the devil’s kingdom, Christ lays his hand of blessing on this child, cherishes, and assures this child and us of the certainty of the kingdom of heaven with one outward sign, namely baptism with the Word of God in the name of the Father and of the Son and of the Holy Spirit. So, for this reason, we will baptize in the Lord’s name, and therefore pray the Lord’s Prayer.

Here the priest lays his hands on the child's head and prays the Lord's Prayer, together with the godparents kneeling.

Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil. Amen.¹¹

After this, the child is brought to the font, and the priest says:

The Lord will keep your going out and your coming in from this time forth and forevermore. [Psalm 121:8]

The godparents may also be addressed if there is time.

Dear friends, you have brought this child to the Lord Christ that he might receive *him*, bless, and give *him* eternal life in heaven. You have also heard that our Lord Christ desires this so much, that he promises this in his gospel, and will keep the child at his side. Although this is spoken by people and promised by a mediator, it is still Christ's promise.

So now, on these promises, you as *his* godparents and mediators have brought *him* to Christ, to accept this steadfast faith, glorify God, and accept the promises of the gospel, the certainty of baptism, and renounce the devil and all his dreadful lies and works, and not follow all the devil's false lies and shameful works, but strengthen *his* faith in God *his* dear Father, whose heir *he* wants to be; in Jesus Christ, God's Son, our Lord, who has redeemed *this child* with his blood, and redeemed *him* by his suffering and death, reconciled *him* to the Father and has brought *him* to eternal life; in God the Holy Spirit, who alone is our master, teacher, leader and comforter and the deposit who guarantees the blessedness to come, who leads us through Christ to the Father until we come to the fulfillment of the redemption from our sins, the resurrection of our bodies in eternal life.

Will you instruct *him* or bring *him* to church for instruction so that *he* may learn the Ten Commandments of God, the Christian Creed, the Lord's Prayer, and other instruction about Salvation, and the necessity of faith?

Will you encourage *him* to live a renewed Christian life?

¹¹ The doxology of the Lord's Prayer is omitted in some liturgical traditions, and in others is used as a response (see *The Lutheran Hymnal*, p. 27). It seems that the influence of *The Book of Common Prayer* led to the inclusion of the doxology as part of the Lord's Prayer.

Will you willingly do this, as God's grace will help you?

The godparents answer:

Yes.

The baptizer says:

May our dear God enable you by his grace fulfil what we are unable to do.

If there is no time, or if the child is weak, all such may be omitted, but the parts should remain as in the short form in the catechism, as above and as here follows.

Then the priest asks the child through his godparents to renounce the devil:

N., Do you renounce the devil,

Answer:

Yes.

and all his works,

Answer:

Yes.

and all his ways?

Answer:

Yes.

Do you believe in God the Father almighty, maker of heaven and earth?

Answer:

Yes.

Do you believe in Jesus Christ, his only Son, our Lord, born of the Virgin Mary, died and was buried, risen from the dead, sitting at the right hand of God, and coming to judge the living and the dead?

Answer:

Yes.

Do you believe in the Holy Spirit, one holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and after death, eternal life?

Answer:

Yes.

Do you wish to be baptized?

Answer:

Yes.

The priest takes the child, and dips him in the font and says:

I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

Then shall the godparents hold the child in the font, and the priest speaks while putting on the baptismal garment:

The almighty God and Father of our Lord Jesus Christ, who has given you a new birth through water and the Holy Spirit, and has forgiven all your sins, strengthen you with his grace to eternal life. Amen.

Peace be with you.

Answer:

Amen.

BAPTISM IN CASE OF EMERGENCY

The pastor should instruct the people that they should not perform an emergency baptism quickly or without thought. If it should happen only in the most extreme need that someone should baptize, those who are nearby should call out to the Lord God and pray the Lord's Prayer, and in these circumstances, then baptize in the name of the Father and of the Son and of the Holy Spirit. Then no one should doubt that the child was correctly and sufficiently baptized, and should not have to be baptized a second time in the church.

So, when such a child lives and is brought into the church, the pastor should ask the people whether they are certain that the child was correctly baptized, and in what manner and with what words they baptized the child. If they will say that they called upon God in their need and after prayer baptized in the name of the Father and of the Son and of the Holy Spirit and that they do not doubt but are certain that the child was about to die and that the baptism was rightly done, the pastor should not baptize again, but abide by such a baptism, and pronounce it as a correctly done baptism before the congregation, read from the gospel of Mark chapter 10 over the child, and call upon the almighty God in prayer, and go in the name of the Lord as follows.

The pastor therefore asks:

Dear friends in Christ, since we all are born in sin under God's wrath and destined for eternal death and condemnation and have no other means through which we can be freed from sin or be made good and right before God, except through our Mediator and Savior Jesus Christ, and since this child here is also in such need, I therefore ask you whether the child was brought to the Lord Christ and if the child was baptized or not.

They will now answer:

Yes.

The pastor asks further:

How was the baptism performed and who performed it?

Someone says:

This and that person, N. and N. were present, and this person performed the baptism.

The pastor asks further:

Have you also called on the name of the Lord in prayer?

And they will answer:

Yes, we called upon God and prayed to our Holy Father.

And he will ask further:

With what was the child baptized.

Someone will answer:

With water.

And he will ask:

With what words was the child baptized?

Someone will answer:

I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

And finally he asks:

Are you certain that you used the words as Christ has commanded?

And they should answer:

Yes, we are certain.

Then he says:

Now my dear friends, since you have done this in the name and by the command of our dear Lord God, therefore I say that you have done this correctly and well since little children are in need of grace, and our Lord Jesus Christ does not reject them but welcomes them most kindly as the following words of the holy gospel testify with all comfort, which the evangelist has also written:

And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." And he took them in his arms and blessed them, laying his hands on them [Mark 10:13-16].

And since this is the word of our Lord Jesus Christ, we can be certain and confident that this child is received into the kingdom of grace, and we will pray that he may remain steadfast for eternal salvation.

Let us pray.

The almighty God and Father of our Lord Jesus Christ, who has given you a new birth through water and the Holy Spirit and has forgiven all your sins, strengthen you with his grace to eternal life. Amen.¹²

Peace be with you.

If the people who have brought the child to baptism are uncertain in their answers to the pastor's questions, if they do not know what happened or know little about what was said or done in such great need (or about the time when it happened) then one may without dispute regard the child as unbaptized and require a baptism, therefore, just as one would require a baptism of an unbaptized child. Then the prayer, together with the exorcism is spoken, and the child answers through the godparents in the renouncing of the devil, and the confession of faith is also been done, then the pastor baptizes the child on every condition in the name of the Father and of the Son and of the Holy Spirit.

¹² The paragraph "The almighty God..." is really more of a benediction or blessing than a prayer, but in the Saxon Agenda, it is preceded with "Let us pray."

HOW TO HANDLE PEOPLE IN CONFESSION

There are two kinds of people who come to confession: Some who have no understanding and little conscience but are not entirely corrupt as some may find them, who come as the people did under the papacy who were not instructed or taught what sin is or what its consequences are, how people are lost, and how they may receive grace, etc. These people are in increasing ignorance, yet would like to do right, but in their old age are ashamed to learn because it is difficult. If they still come often to confession and the sacrament, they should always be forgiven as long as they humbly defer to their confessor.

Now when such people come who would like to do right, but still do not do it, you should stir up their conscience and they should learn to confess and experience how they are poor sinners who need God's grace, in the following or similar manner.

If someone comes and therefore says:

Worthy dear sir, I come and want to be shown as a God-fearing pious Christian what I ought to do, but I do not know. Therefore I would like to be well instructed.

Then, the Pastor says:

Dear friend, do you know the Ten Commandments, and what God requires of all people, what they should do and accept?

The Penitent answers:

No, sir. I unfortunately cannot. (As under the papacy, few priests, not to mention the laity, could say the Ten Commandments.)

The Pastor says further:

Dear friend, since you do not know the Ten Commandments, it is certain that you have little understanding at all. This, however, is the greatest sin that a person can do, not to ask of God as you neglected to do for twenty, thirty or forty years. Daily you make use of so many of God's gifts and blessings and he lets you receive your body, soul, mind, reason, eating, drinking, and everything you need. Indeed he gives you his beloved Son with his suffering and death for your redemption and blessedness, and he lets this be proclaimed to you every day. And you go about your life in this way, not thinking about your dear merciful God, or asking what you can do to praise, thank, or serve him for so many great and wonderful blessings for which you are indebted to him. Certainly you follow the devil and do his will, and your heart doesn't want to learn anything about God, and you always strive and hurry from one sin to another. Therefore, think how you ought to die

since you have done such horrible things against God and his holy Word, for certainly you can never stand under his mighty judgement, but must despair and be eternally lost.

Since you have insulted our dear God with your life, think how you should be heartily sorry for such horrid sins, ask God for forgiveness and grace, and be diligent to hear and learn the holy Word of his gospel, live according to it, and lead a holy life, etc.

For these reasons (I say) that those who know absolutely nothing about God's Word and have lived such an entirely evil life when they come to confession, remember that they should indeed confess their sins and get a conscience, for where sin is unknown and the conscience is not stirred, then a person does not pay any attention to Christ or think that the gospel is such a dear, precious treasure, the blessed Word of grace, the salvation of all, and (as Paul says) such a certain, rich, and eternal comfort even in the midst of death.

But if the people reveal their sins, or if the Father Confessor leads them to recognize themselves as poor sinners, and they are instructed from God's Word and receive comfort, then they may be absolved of their sins. One may instruct and comfort them in this way or in a similar manner:

Dear friend, it is good that you recognize yourself as a poor sinner, and it is a certain sign that you still have a gracious God. For when a person does not confess their sins, they have no sorrow for it, and that is a bad sign, and you should take care that the devil has not possessed and blinded you. Therefore, you should be certain that since you have confessed your sins, and have contrition and sorrow for it, these also are forgiven. Such is the special great grace of God and work of his Holy Spirit, for which you owe your thanks to God the Lord.

And you should thank God the Lord even more, that he does not let you completely despair in your sins, contrition and sorrow, but is so gracious to you that he teaches you with his holy gospel how to seek forgiveness and find comfort.

So that you may be completely assured of this steadfast grace, I will pronounce the word of absolution, which is the grace that is also openly preached in the gospel in all the world and in the congregation but specially promised to you at this time. And my dear friend, you should pay attention to this word of absolution which I share with you from the promise of God, as if God were speaking to you with his

voice from heaven and pronouncing the forgiveness of your sins. You should heartily thank God for this power that Christ gave to his church on earth.

Form for Absolution

The almighty God and Father of our Lord Jesus Christ is gracious and merciful to you and forgives all your sins for his sake, since his dear Son Jesus Christ suffered and died for you, and in the name of this same Jesus Christ our Lord, and by his command, and by the power of his Word, where he says, "If you forgive the sins of any, they are forgiven them, etc." [John 20:23]. I pronounce you free, pardoned, and loosed of all of your sins, that they are altogether forgiven, richly and completely, since Jesus Christ accomplished it all through his suffering and death, and gives it through the gospel which he commanded to be preached in all the world. And I give you this comforting promise now in the name of the Lord Christ, to give you comfort, to set your conscience at peace, and to strengthen your faith. Your sins are most certainly forgiven, in the name of the Father and of the Son and of the Holy Spirit.

Go in peace!

HOW TO VISIT THE SICK PEOPLE AND COMFORT THEM

Dear friend, since our Lord God has visited you with affliction of the body, then because of the weakness of your body, then you should know it is God's will.

First, that such sickness of the body is from the Lord God for no other reason than sin, and that the original sin which we have inherited from Adam, we receive death and everything in the kingdom of death such as injury, sickness, misery, trouble, etc. that comes with it. For where we remain with sin, then we will also have death and many other sicknesses to reduce us to nothing.

Second, so that we do not despair in our sins, sickness, and other afflictions or in the anguish of death and need, let us read the holy gospel that Christ the Son of God wants to free us from sin and bring us salvation so we believe in his promise. First, that he purifies our hearts and consciences here on earth through the gospel and the holy sacraments. Acts 15[:9], "He has cleansed their hearts by faith." Second, if our conscience is cleansed from the power of sin and reconciled through faith with God the Father, and our sinful nature swept and cleansed, and we finally purified of all sins and be made complete in divine justice and purity, that we might live eternally with God.

Third, so that this may now happen and that this may be fulfilled in us, our dear Lord God sends us sickness, yes, even death, not with the intention of bringing his wrath on us so that we would perish, but from his great mercy, that in this life, he drives us to true repentance and faith, and finally away from sin, otherwise we would be stuck in it, and he wants to free us, both physically and spiritually, from all misfortune, which the Holy Scriptures testify. For thus says St. Paul in 1 Corinthians 11[:32], "When we are judged by the Lord, we are disciplined so that we may not be condemned along with the world."

He also says in Romans 8[:28, 35], "For those who love God all things work together for good, for those who are called according to his purpose. ... Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?"¹³

¹³ In the German, the verse is not quoted exactly. "And can anyone separate us from the love of God in Christ Jesus? Can fire, sword, hunger, death or life?"

Fourth, since it has now been proclaimed to you out of the holy gospel through the mouth of the Son of God, our Lord Jesus Christ, and shown by his death and resurrection, then you can know for certain that all of your sins have been taken from you and laid on Christ, indeed, they have been taken away completely and destroyed, and therefore in God's sight there is no reason for wrath and condemnation for those who believe, but pure grace, comfort, life and salvation, since our dear Lord God sees you not as an evil condemned sinner born from Adam, but as his righteous, holy dear child in Christ. You may live and be blessed with certainty in this righteousness (as you believe) forever, as certain and true as he did not bear his own sins, but yours, along with bearing God's wrath and died. So see and find comfort in such grace, and know that your sins God has already judged and has made nothing of death and hell, but Christ, the single Lamb of God bore them (John 1) and has taken them off of you, and taken them away and completely destroyed them. On your behalf, through and in the same Lord Jesus Christ, all grace, comfort, salvation and blessedness is promised to you by God your Father, and in such comforting certainty submit to his gracious fatherly will and say, The Lord is my light, of whom shall I be afraid? [Psalm 27:1] My Father in heaven, your will be done [Matthew 6:10]. Into your hands I commit my spirit [Psalm 31:5, Luke 23:46]. Amen.

HOW THE SICK SHOULD BE COMMUNED

If the sick person has been instructed with God's Word and is comforted by the words of absolution, the table may be rightly prepared with bread and wine, with a cloth for communion, and when all is prepared, you may read to the sick person a comforting prayer psalm such as the twenty-fifth psalm.

To you, O Lord, I lift up my soul.

² O my God, in you I trust;

let me not be put to shame;

let not my enemies exult over me.

³ Indeed, none who wait for you shall be put to shame;

they shall be ashamed who are wantonly treacherous.

⁴ Make me to know your ways, O Lord;

teach me your paths.

⁵ Lead me in your truth and teach me,

for you are the God of my salvation;

for you I wait all the day long.

⁶ Remember your mercy, O Lord, and your steadfast love,

for they have been from of old.

⁷ Remember not the sins of my youth or my transgressions;

according to your steadfast love remember me,

for the sake of your goodness, O Lord!

⁸ Good and upright is the Lord;

therefore he instructs sinners in the way.

⁹ He leads the humble in what is right,

and teaches the humble his way.

¹⁰ All the paths of the Lord are steadfast love and faithfulness,

for those who keep his covenant and his testimonies.

¹¹ For your name's sake, O Lord,

pardon my guilt, for it is great.

¹² Who is the man who fears the Lord?

Him will he instruct in the way that he should choose.

¹³ His soul shall abide in well-being,

and his offspring shall inherit the land.

¹⁴ The friendship of the Lord is for those who fear him,

and he makes known to them his covenant.

¹⁵ My eyes are ever toward the Lord,
for he will pluck my feet out of the net.

¹⁶ Turn to me and be gracious to me,
for I am lonely and afflicted.

¹⁷ The troubles of my heart are enlarged;
bring me out of my distresses.

¹⁸ Consider my affliction and my trouble,
and forgive all my sins.

¹⁹ Consider how many are my foes,
and with what violent hatred they hate me.

²⁰ Oh, guard my soul, and deliver me!
Let me not be put to shame, for I take refuge in you.

²¹ May integrity and uprightness preserve me,
for I wait for you.

²² Redeem Israel, O God,
out of all his troubles.

If desired, another short psalm may be read, such as Psalm 130 “Out of the depths, etc.”

After the psalms, one may read a biblical text of comfort to the sick person from the gospel, such as these which are appropriate¹⁴:

John 3.

¹⁶ “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

Following the Gospel from John chapter 6.

All that the Father gives me will come to me, and whoever comes to me I will never cast out. ³⁸ For I have come down from heaven, not to do my own will

¹⁴ “appropriate,” is my understanding of the word *ungeferlich*, which means “harmless” or “not dangerous.”

but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰ For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

After the gospel, pray the Lord’s Prayer with the sick person.

Then speak the words of the Testament.

Our Lord Jesus Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying: “Take and eat; this is my body, which is given for you. Do this in remembrance of me.”

After these words give the sick person the body of the Lord and say:

The body of our Lord Jesus Christ, given into death for you, strengthen and keep you in the faith to eternal life. Amen.

Then take the cup and say:

Then in the same manner, he took the cup, gave thanks, and gave it to them, saying: “Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me.”

After these words give the sick person the blood of the Lord and say:

The blood of our Lord Jesus Christ, poured out for your sins, strengthen and keep you in the true faith to eternal life. Amen.

After this, say the words from the one hundred seventeenth¹⁵ psalm with the sick person:

Praise the Lord, all nations! Extol him, all peoples!
For great is his steadfast love toward us, and the faithfulness of the Lord endures forever. Praise the Lord!

Or the one hundred third psalm may be said, “Bless the Lord, O my soul,” etc.

Benediction

The Lord bless you and keep you.
The Lord make his face shine on you and be gracious to you.
The Lord lift up his countenance on you and give you peace. Amen.

¹⁵ The German text says “the one hundred and sixteenth psalm” but the text quoted is Psalm 117. Also Psalm 118 mentioned in the last rubric is given as Psalm 117. At the time they must have been using the numbering of the psalms from the Vulgate.

After the communion, other beautiful psalms of comfort may be read to the sick person if he wishes and can pay attention, such as Psalm 91, “He who dwells in the shelter of the Most High,” etc. or Psalm 118, the beautiful Confitemini.

CHURCH ORDER IN THE CITIES AND WHERE THERE IS A SCHOOL

Saturdays and Other Festivals

If vespers are usually held after noon, the students should sing a psalm, or two or three, and the antiphon for the Sunday or festival, along with a responsory or hymn, if the text is pure.

Afterward, a boy should read a lesson from the New Testament.

After the lesson, the Magnificat is sung, and also the antiphon from the Sunday or festival, and close with the Collect and the Benedicamus.

After the vespers, the communicants may come to give their confessions and receive comfort from the absolution.

Church Order for Sundays

Earlier, as Matins, students sing a psalm or two or three with the antiphon from the Sunday or festival. Afterward a lesson from the Old Testament, followed by the Benedictus with the antiphon from the Sunday or festival, and close with a collect.

If desired, the people may sing the German Te Deum.

Communion

If there is some special custom in a certain place about how people are called to mass [it should be followed], and the students should sing:

First, the introit for the Sunday or festival.

Then follows the Kyrie eleison, Gloria in excelsis, and et in terra... in Latin.

Then follows the Collect in German or Latin.

Then follows the Epistle, read in German facing the people.

Then follows the sequence hymn or a German Psalm or another spiritual song, as time allows.

Then follows the Gospel for the Sunday or festival, also read in German facing the people.

Then follows the “Credo in unum Deum” and the Latin “patrem” and afterward the Creed is sung in German, “We All Believe in One True God, etc.”

Then follows the Sermon on the Gospel for the Sunday or Festival, as long as time allows.

After the sermon, the pastor read to the people the paraphrase of the Lord’s Prayer with the admonition to the Sacrament of the Altar. After that, the pastor sings the words of institution in German, “Our Lord Jesus Christ, in the night he was betrayed, etc.

After the words are sung, the people will sing “Jesus Christ, our Blessed Savior” or “O Lord, We Praise You.”

Also if appropriate for the day, especially on festivals, the paraphrase and the exhortation of the people may be omitted, and in their place, the Latin Preface may be sung, with the Latin Sanctus following. After this, the Lord’s Prayer and the Words of Institution should be sung in German from here to the end with following the notes. While the communion is distributed, the Agnus Dei is sung in Latin, together with the German hymn, “Jesus Christ, our Blessed Savior.”¹⁶ One may also sing the one hundred and eleventh psalm, (“I will give thanks to the Lord with my whole heart,” which is also in the German hymn-book) whether there be many or few communicants.

After the hymn, the people are communed with both kinds.

After the communion, the Collect is read and close with the benediction which is also printed here at the end.

¹⁶ Jesus Christus, unser Heiland / Jesus Christus, nostra salus, the communion hymn of John Hus. See hymn reference chart also for other hymns mentioned in this Agenda.

Vespers

If it is the custom to hold vespers, they should be sung as is the custom on Saturday. And if vespers are held, one should take a section of the Catechism and explain it simply to the people. And what is taught from the Catechism on Sunday should be taught to the children on one or two days during the week, whether there are many or few children.

Special [that is, home-made] catechisms should not, however, be used in each place, but should follow a single form, as it is done in Wittenberg in the Catechism written by Dr. Martin Luther.

Weekdays

If boys are present, on weekdays they may sing before the sermon before they go to read in the school, just as they do on Sunday for Matins, while the people gather before the sermon. After the boys have sung, the sermon follows. After the sermon, the people may sing a German hymn or another spiritual song as is the custom, whether there are many or few people present.

Vespers may be held every day so that the boys may be trained in the psalter and the Holy Scriptures.

Also fine, pure responsories and hymns appropriate to the day may be sung, so that the youth may see how the holy church in various times and places has confessed and held the true faith.

When there are no communicants present on a given Sunday or Festival, a responsory may be sung in place of an introit, and after that a good German psalm or spiritual song or two, followed by the creed and after that preach on the customary Gospel.

After the sermon, the people may sing a German psalm or spiritual song, and close with a collect and the benediction, and let them go home in God's name.

CHURCH ORDER FOR THE VILLAGES

If there is no school, on a Saturday evening at a convenient time, people young and old may gather, and they may sing an appropriate German psalm or spiritual song, and close with prayer.

Afterward, the pastor is available for the people for them to announce if they wish to commune the following Sunday and to absolve and instruct them, etc.

Communion

If communicants are present, the people should sing a good psalm or spiritual song before the introit. After this, the priest reads a German collect. Afterward, he sings the customary Epistle in German, facing the people.

After the Epistle, a German psalm or spiritual song may be sung. After that follows the Gospel, read facing the people in German, and after the Gospel, the people may sing the Creed.

After the Creed has been sung, a sermon on the Gospel for the Sunday or Festival should be preached.

After the sermon, the pastor should read at the altar the paraphrase of the Lord's Prayer with the admonition for the Sacrament.

After that happens, the priest should sing loudly, in German, the words of the testament, and after that has been sung, the people may sing the hymn, "Jesus Christ, Our Blessed Savior" or "O Lord We Praise You" or the German Sanctus ("Isaiah, Mighty Seer in Days of Old").

While the hymns are sung, the priest communes the people in both kinds, and after the communion may close with a German collect and benediction.

If no communicants are present, the people may sing a psalm or two or some other spiritual song. After that the pastor reads the lesson from the Gospels in German, facing the people. After the lesson, the Creed is sung and the sermon follows.

After the sermon, another psalm or spiritual song may be sung, closing with a collect and the Benediction.

And the above order may also be followed for special services on weekdays.

Vespers

If vespers are held, the people may sing a German or Latin psalm or two. After the psalm, a reading. After the reading the German Magnificat, and after that, close with a collect and the Benediction.

THE LITANY

Since people of all walks of life in the church should be encouraged to prayer, so on special times the congregational prayer of the litany should be held, during the course of a week, four times a year. In the cities, it should be held every Wednesday or Friday weekly, after the Sermon. In villages, every other Sunday at the usual time.

The people should be encouraged that they remain for the Litany to the end, and and pray together for all their needs.

- | | |
|---|--|
| L Kyrie | R eleison. |
| L Christe | R eleison. |
| L Kyrie | R eleison. |
| L Christ, | R hear us. |
| L Lord God, Father in heaven, | R have mercy on us. |
| L Lord God, Son, Savior of the world, | R have mercy on us. |
| L Lord God, Holy Spirit, | R have mercy on us. |
| L Be gracious to us | R Spare us, our dearest Lord God. |
| L Be gracious to us. | R Help us, dearest Lord God. |
| L From all sin
From all error
From all evil
From the crafts and assaults of the devil
From sudden and evil death
From pestilence and famine | R Protect us, dearest Lord God. |
| L From war and bloodshed
From sedition and rebellion
From hail and bad weather
From everlasting death | R Protect us, dearest Lord God. |

- L** Through your holy birth
 Through your death-struggle and bloody sweat
 Through your holy resurrection and ascension
 In our last hour of need
 At the last judgment
- R** Help us, dearest Lord God.
- L** We poor sinners pray
- R** that you would hear us, dearest Lord God.
- L** That you would govern and guide
 your Holy Christian Church
- R** Hear us, dearest Lord God.
- L** For all bishops, pastors and ministers in the church, that they may have sound doctrine and holy lives.
 To put an end to all schisms and causes of offence;
 To bring back all who have erred have been led astray;
 To beat down Satan under our feet;
 To send faithful laborers into your harvest;
 To accompany your Word with your Spirit and power;
 To help and comfort the troubled and the distressed:
- R** Hear us, dearest Lord God.
- L** To give to all kings and princes peace and concord;
 To preserve our emperor victory over all his enemies;
 To direct and defend our rulers, and all in authority;
 To bless and keep our magistrates, and all our people:
 To show your help to all who are in need or in danger;
 To protect all who travel by land or water;
 To give all pregnant and nursing women safe delivery and good health;
 To strengthen and keep young children and all sick persons;
 To set free all who are innocently imprisoned;
 To defend and provide for widows and all orphans;
 And to have mercy upon all people:
 For our enemies, persecutors, and slanderers, to turn their hearts;
 To give and preserve the fruits of the earth;
 And graciously to hear our prayers:
 O Lord Jesus Christ, Son of God;
- R** Hear us, dearest Lord God.

L O Lamb of God, who takes away the sin of the world; **R** Have mercy on us.
L O Lamb of God, who takes away the sin of the world; **R** Have mercy on us.
L O Lamb of God, who takes away the sin of the world; **R** Grant us your peace.

L O Christ, **R** hear us.

L Kyrie **R** eleison.
L Christe **R** eleison.
L Kyrie eleison. **R** Amen. [3.]

A prayer after the Litany:

V O Lord, do not deal with us according to our sins,
R nor repay us according to our iniquities. [Psalm 103:10]

Or:

V Both we and our fathers have sinned;
R we have committed iniquity; we have done wickedness. [Psalm 106:6]

Lord God almighty, you do not disregard the cries of the poor, and you do not despise the longing of troubled hearts. Look upon our prayers which we bring to you in our needs and hear us graciously, so that everything that the devil and the sinful world set against us comes to nothing, and that they may be converted by your good counsel, so that we may be undisturbed by any affliction, thank you in your congregation, and praise you at all times; through Jesus Christ, your Son, our Lord. **R** Amen. [4.]

Another prayer:

V The anger of the Lord is but for a moment,
R and his favor is for a lifetime. [Psalm 30:5]¹⁷

Or:

V Call upon me (says the Lord) in the day of trouble
R I will deliver you, and you shall glorify me. [Psalm 50:15]

¹⁷ The German seems to be a paraphrase: **V** The anger of the Lord is but for a moment, **R** And he has desire for life.

Lord God, heavenly Father, you do not desire the death of a sinner, but rather that he should turn from his evil way and live: We pray, graciously turn from us those punishments which we have deserved by our sins, and grant us grace ever hereafter to serve you in holiness and pureness of living; through Jesus Christ, your Son, our Lord. **R** Amen. [5.]

Another prayer:

V Help us, O God of our salvation, for the glory of your name;
R deliver us, and atone for our sins, for your name's sake! [Psalm 79:9]

Lord God, heavenly Father, you know that we are set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ, your Son, our Lord.
R Amen.¹⁸ [6.]

As often as desired and with music, the prayer for common peace or the German Da pacem may be sung.

Grant peace, we pray, in mercy, Lord;
Peace in our time, oh, send us!
For there is none on earth but you,
None other to defend us.
You only, Lord, can fight for us. Amen.¹⁹ [7.]

V Peace be within your walls
R and security within your towers! [Psalm 122:7]²⁰

Lord God, heavenly Father, all holy desires, all good counsels, and all just works come from you. Give to us, your servants, that peace which the world cannot give, that our hearts may be set to obey your commandments, and that in our time, through your protection, we may live peacefully and safe from all enemies; through Jesus Christ, your Son, our Lord. **R** Amen.²¹ [8.]

¹⁸ Collect for the Fourth Sunday after the Epiphany.

¹⁹ Translation is from *Laudamus: Hymnal for the Assembly of the Lutheran World Federation*, Hannover 1952.

²⁰ In the German this verse is set as a rhyming couplet: “Gott gib Fried in deinem lande., / Glueck und Heil zu allem Stande.” Psalm 122:7 is the traditional versicle and response for the prayer “Lord God, all holy desires...” See https://de.wikipedia.org/wiki/Verleih_uns_Frieden_gn%C3%A4diglich

²¹ Collect for Peace from Vespers. The phrases at the end are slightly different in content and order.

MARRYING A BRIDE AND GROOM AND BLESSING

First, publish the banns before the congregation publicly three Sundays previous with such words as these:

Hans N. and Greta N. desire, according to the divine institution, to enter the holy estate of marriage; they desire that common, Christian prayer be made on their behalf so that they may begin it in God's name and prosper in it.

And should anyone have anything to say against it, let him speak in time or hereafter keep silence. God grant them his blessing. Amen.

After that, they shall come together at the entrance of the church or at home and be married with words such as these:

Hans, do you desire Greta to be your wedded wife?

He says:

Yes.

Greta, do you desire Hans to be your wedded husband?

She answers:

Yes.

Then the pastor lets them give each other the wedding ring and joins their right hands together, and says:

What God has joined together, let not man separate. [Matthew 19:6]

Then he speaks in the presence of all:

Since *Hans N. and Greta N.* desire each other in marriage and acknowledge the same here publicly before God and the world, in testimony of which they have given each other the hand and the wedding rings, I pronounce them joined in marriage, in the name of the Father and of the Son and of the Holy Spirit. Amen.

If they wish to have a public ceremony in church, the following prescribed ceremony will be used.

First, Psalm 127 is sung in Latin or German as follows.

Unless the Lord builds the house,

those who build it labor in vain.

Unless the Lord watches over the city,

the watchman stays awake in vain.

²It is in vain that you rise up early
and go late to rest,
eating the bread of anxious toil;
for he gives to his beloved sleep.

³Behold, children are a heritage from the Lord,
the fruit of the womb a reward.

⁴Like arrows in the hand of a warrior
are the children of one's youth.

⁵Blessed is the man
who fills his quiver with them!
He shall not be put to shame
when he speaks with his enemies in the gate.

Or Psalm 128.

Blessed is everyone who fears the Lord,
who walks in his ways!

²You shall eat the fruit of the labor of your hands;
you shall be blessed, and it shall be well with you.

³Your wife will be like a fruitful vine
within your house;

your children will be like olive shoots
around your table.

⁴Behold, thus shall the man be blessed
who fears the Lord.

⁵The Lord bless you from Zion!
May you see the prosperity of Jerusalem
all the days of your life!

⁶May you see your children's children!
Peace be upon Israel!

After the psalms, a lesson from the Gospel is read, namely, the Gospel of John, the second chapter.

On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. ²Jesus also was invited to the wedding with his disciples. ³When the wine ran out, the mother of Jesus said to him, "They have no wine."⁴ And Jesus

said to her, “Woman, what does this have to do with me? My hour has not yet come.” ⁵ His mother said to the servants, “Do whatever he tells you.” ⁶ Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷ Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. ⁸ And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. ⁹ When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom ¹⁰ and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” ¹¹ This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

After that, the hymn “We Now Implore God the Holy Ghost” is sung.

After that, the pastor or chaplain walks to the altar and lets the groom and bride come with him, and reads God’s Word over them as follows:

¹⁸ Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” ¹⁹ Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. ²⁰ The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. ²¹ So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. ²³ Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” ²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. [Genesis 2:18-24]

After that he turns to both of them and speaks to them thus:

Since you both have come to be married in God’s name, first, hear the command of God about this estate:

Thus writes St. Paul:

²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her, ²⁶ that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷ so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. ²⁸ In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. ²⁹ For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, ³⁰ because we are members of his body. ³¹ “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” ³² This mystery is profound, and I am saying that it refers to Christ and the church. ... ²² Wives, submit to your own husbands, as to the Lord. ²³ For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. ²⁴ Now as the church submits to Christ, so also wives should submit in everything to their husbands. [Ephesians 5:25-32, 22-24]

Second:

Hear also the cross which God has laid upon this estate.

To the woman God said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.” ... And to the man God said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” [Genesis 3:16-19]

Third:

This is your comfort that you may know and believe that this estate is pleasing to God and is blessed by him.

It also is written:

God created man in his own image, in the image of God he created him; male and female he created them. ²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that

moves on the earth.”²⁹ And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.³¹ And God saw everything that he had made, and behold, it was very good [Genesis 1:27-31].

Therefore Solomon also says: He who finds a wife finds a good thing and obtains favor from the Lord. [Proverbs 18:22].

Here the priest should raise his hands over them and pray thus:

O Lord God you created man and woman and ordained them for the marriage bond and have typified therein the mystical union of your dear Son, the Lord Jesus Christ, and the Church, his Bride: We ask of your boundless goodness and mercy that you would not permit this your creation, ordinance, and blessing to be disturbed or destroyed, but graciously preserve the same through Jesus Christ, our Lord. Amen. [9.]

If it is desired, the Te Deum laudamus may be sung in Latin or German, and lastly, may close with the common Benediction.

REGARDING THE SPECIAL FESTIVALS AND FEAST DAYS WHICH ARE HELD

The typical Sunday should be held as the highest chief festival of the Lord Christ, which has been observed in Christendom from times of old until now, so that special parts of the history or story of Christ as we confess in the Creed may be held in memory of the people, so that they may hold the same articles of the Christian faith.

To such festivals of Christ also belong those which had been celebrated for the Virgin Mary.

And these festivals shall be held, namely:

- The Feast of the Nativity or the Birth of Christ together with the second²² and the third²³ following if communicants are present.
- The Day of the Circumcision of Christ.²⁴
- The Day of Epiphany,²⁵ that is, the shining or revelation of Christ when the Wise Men from the east followed the shining star and came to Christ.
- On this day the Baptism of Christ will also be observed.
- The day of the Presentation of Christ in the Temple,²⁶ which is often called the Purification of the Virgin Mary.
- The Day of the Annunciation of the Conception of Christ,²⁷ when Christ was conceived in the womb of the virgin.
- The day *Cena Domini* which is also called “Green Thursday,”²⁸ on which the Supper and worthy Sacrament is preached.
- The day of the suffering of Christ, also called Good Friday.²⁹
- The Easter Day or the Resurrection of the Lord, together with the following and third day, if communicants are present.

²² December 26, “Second Christmas Day” is also the day for St. Stephen, Martyr

²³ December 27, “Third Christmas Day” is also the day for St. John, Apostle and Evangelist

²⁴ January 1, The Circumcision of Our Lord

²⁵ January 6, The Epiphany of Our Lord

²⁶ February 2, The Presentation of Our Lord

²⁷ March 25 The Annunciation of Our Lord

²⁸ *Grünen Donnerstag* literally translates as “green Thursday,” but is referring to Maundy Thursday or Holy Thursday.

²⁹ *Karfreitag*, likely from *Kara*, an old High German word meaning “crying, misery or wailing.”

- The Day of the Ascension of Christ
- The Pentecost Day or the Sending of the Holy Spirit
- The Holy Trinity falls on the Sunday following Pentecost

After this, the following festivals will be held

- The day of St. John the Baptist,³⁰ to praise the holy office of the preaching of the Gospel of Christ.
- The day of the Visitation of Mary to her cousin Elizabeth,³¹ according to the story in the Gospel.
- The day of St. Michael,³² on which we preach about the holy angels.

The days of the holy apostles should also be observed, on which one may preach before noon and have communion. On afternoons, however, one may take up daily duties, or if desired, the gospel and remembrance of the holy apostles may be observed on the nearest Sunday at noon or at vespers.

In the same way, a special second festival of the saint may be held, of whom the history in the gospel is found, such as the Conversion of St. Paul,³³ Mary Magdalene,³⁴ St. John [the Baptist]'s beheading,³⁵ St. Stephen³⁶ and other wonderful examples and histories in Scripture.

The people should also be admonished that they should not misuse these days with vices or idleness, but everyone should be attentive to God's Word and commandments by teaching or learning from them. So, then, along with all of the times mentioned above, each should also be attentive to his own work.

³⁰ June 24, The Nativity of St. John the Baptist

³¹ May 31, The Visitation

³² September 29, St. Michael and All Angels

³³ January 25, The Conversion of St. Paul

³⁴ July 22, St. Mary Magdalene

³⁵ August 29, The Beheading of St. John the Baptist

³⁶ December 26, St. Stephen, Martyr

CALENDAR

*Derived from “Regarding the Special Festivals and Feast Days which Are Held.”
Dates printed in dark gray are derived from the phrase, “The days of the holy
apostles should also be observed”*

December 21	St. Thomas, Apostle
December 25	The Nativity of our Lord, Christmas Day
December 26	Second Christmas Day, St. Stephen, Martyr
December 27	Third Christmas Day, St. John, Apostle and Evangelist
December 28	The Holy Innocents
January 1	The Circumcision of Our Lord
January 6	The Epiphany of Our Lord
January 24	St. Timothy
January 25	The Conversion of St. Paul
January 26	St. Titus
February 2	The Presentation of Our Lord
February 24	St. Matthias, Apostle
March 25	The Annunciation of Our Lord
April 25	St. Mark, Evangelist
	Holy Thursday / Maundy Thursday
	Karfreitag / Good Friday
	The Resurrection of Our Lord, Easter Day
	Easter Monday
	Easter Tuesday
May 1	St. Philip and St. James
	The Ascension of Our Lord
	Pentecost, The Sending of the Holy Spirit
	The Holy Trinity

May 31	The Visitation
June 11	St. Barnabas
June 24	The Nativity of St. John the Baptist
June 29	St. Peter and St. Paul, Apostles
July 22	St. Mary Magdalene
July 25	St. James the Elder, Apostle
August 24	St. Bartholomew, Apostle
August 29	The Beheading of St. John the Baptist
September 21	St. Matthew, Apostle and Evangelist
September 29	St. Michael and All Angels
October 18	St. Luke, Evangelist
October 28	St. Simon and St. Jude, Apostles
November 30	St. Andrew, Apostle

ORDER AND FORM OF THE SONGS FOR THE SERVICE OF COMMUNION, BOTH FOR FESTIVALS AND COMMON SUNDAYS.

The Introit for the Sunday or festival may be sung, as long as they are pure and if there is time.

Afterward, the Kyrie Eleison, appropriate for the day or festival.

On ordinary Sundays and in the villages, one may sing simply according to these notes, only three times.

Ky - ri - e e - le - i - son. Chris - te
e - le - i - son. Ky - ri - e e - le - i - son. 37

The Gloria in Excelsis with et in terra may be sung as it fits the time.

Afterward, a common Collect in Latin or German, or the Collect for the day or festival, whatever the custom may be.

The Epistle may be sung in German in the following manner or melody:

Intonation Comma
A different Comma Colon
Period Question Termination 38

³⁷ From *Luther's Works, American Edition*, Volume 53, p. 72

³⁸ From *Luther's Works, American Edition*, Volume 53, p. 73

Example:

Thus writes the ho - ly A - pos - tle Paul to the
Co - rin - thi - ans: Dear breth-ren: Let a man so ac - count of
us, as of the min - is - ters of Christ, and stew - ards of the
mys - ter - ies of God. More - o - ver it is re - quired in stew -
ards, that a man be found faith - ful. But with me it is a
ver - y small thing that I should be judged of you, or of man's
judg - ment: yea, I judge not mine own self. For I know noth - ing
by my - self; yet am I not here - by jus - ti - fied: but he
that judg - eth me is the Lord. There - fore judge noth - ing be - fore
the time, un - til the Lord come, who both will bring to light the
hid - den things of dark - ness, and will make man - i - fest the coun -
sels of the hearts: and then shall ev - er - y man have praise of God. 39

³⁹ From *Luther's Works, American Edition*, Volume 53, p. 73-74

A second melody:

⁸ Thus writes St. Paul the ho - ly a - pos - tle of Je - sus Christ to Ti - tus:

⁸ For the grace of God has ap - peared, bring - ing sal - va - tion for all peo - ple,

⁸ train - ing us to re - nounce un - god - liness and world - ly pass - ions,

⁸ and to live self - con - trolled, up - right, and god - ly lives in the pres - ent age,

⁸ wait - ing for our bless - ed hope, the ap - pear - ing of the glo - ry of

⁸ our great God and Sa - vior Je - sus Christ, who gave him - self for us

⁸ to re - deem us from all law - less - ness and to pur - i - fy for him - self a peo - ple

⁸ for his own poss - ess - ion who are zeal - ous for good works.

⁸ These, then, are the things you should teach. En - courage and re - buke

⁸ with all au - thor - i - ty.

The Gospel may be sung in German to this melody in the following manner:

Intonation Comma

A different Comma Colon

14 15

Period Termination

Voices of people:

Comma A different Comma

Colon Period

Question Termination

Voice of Christ:

Comma Colon

16

Period Question

Termination

⁴⁰ From *Luther's Works, American Edition*, Volume 53, p. 74-75

Example:

Thus writes St. Matthe-w in his Ho-ly Gos-pel: Now when John heard in
pri-son a-bout the deeds of the Christ, he sent word by his dis-ci-ples
and said to him, "Are you the one who is to come, or shall we look for a-no-ther?"
And Je-sus an-swered them, "Go and tell John what you hear and see:
the blind re-ceive their sight and the lame walk, lepers are cleansed and
the deaf hear, and the dead are raised up, and
the poor have good news preached to them.
And bless-ed is the one who is not of-fend-ed by me." As they went a-way,
Je-sus be-gan to speak to the crowds con-cer-ning John:
"What did you go out into the wil-der-ness to see? A reed shak-en by the wind?
What then did you go out to see? A man dressed in soft cloth-ing?
Be-hold, those who wear soft cloth-ing are in kings' hous-es.
What then did you go out to see? Did you want to see a pro-phet? Yes, I tell you,
and more than a pro-phet. This is he of whom it is writ-ten,
"Be-hold, I send my mess-en-ger be-fore your face,
who will pre-pare your way be-fore you.'

Another melody:

8 List - en to the ho - ly Gos - pel:

8 In those days a de - cree went out from Cae - sar Au - gust - us that all the

8 world should be reg - is - tered. This was the first reg - i - stra - tion when

8 Qui - ri - ni - us was gov - er - nor of Syr - i - a. And all went to be reg - i - stered,

8 each to his own town. And Jo - seph al - so went up from Gal - i - lee,

8 from the town of Naz - a - reth, to Ju - de - a, to the ci - ty of Da - vid,

8 which is called Beth - le - hem, be - cause he was of the house and lin - e - age

8 of Da - vid, to be reg - i - stered with Ma - ry, his be - trothed, who was with child. And

8 while they were there, the time came for her to give birth.

8 And she gave birth to her first - born son and wrapped him in swadd-

8 - ling cloths and laid him in a man - ger, be - cause there was no place for them in the inn.

After the Gospel, the Latin Patrem may be sung according to the common melody, or the German We All Believe in One True God.

After the Sermon, on Festivals and at other times the Latin Preface may be sung according to the following melody:

The image displays a four-line musical score in black ink on a white background. Each line consists of a five-line staff with a treble clef and a 3/4 time signature. The notes are primarily quarter and eighth notes, with some rests. The lyrics are written in a Gothic-style font below the notes. The text is: "Dominus vobiscum Et cum spiritu tuo. Surfum corda Habeamus ad Dominum. Gratias agamus Do- mino Deo nostro Dignum &".

Dominus vobiscum Et cum spiritu tuo.

Surfum corda Habeamus ad

Dominum. Gratias agamus Do-

mino Deo nostro Dignum &

iustum est. Vere dignum & ius
 tum est, æquum & salutare, nos tis
 bisemper & ubiq; gratias agere Do
 mine sancte pater omnipotens æterne
 Deus, Quia per incarnati uerbi my
 sterium noua mentis nostræ oculis lux tu
 æ claritatis infulsit,
 Ut dum uisibiliter Deum cognoscimus, per
 hunc in inuisibilem amorem
 rapiamur, Et ideo cum an
 gelis & archangelis, cum thronis & do
 minationibus, cumq; omni milite

tia coelestis exercitus hymnum glo
 riæ tuæ canimus sine fi
 ne dicentes.

EPIPHANIAE.

Æterne Deus, Quia cum unigenitus tuus
 in substantia nostræ mortalitatis adparuit,
 noua nos immortalitatis suæ luce
 reparauit. Et ideo cum &c.

P A S C H A E.

Vere dignum & iustum est, æquum
 & salutare, Te quidem Domine omni
 tempore, sed in hac potissimum die glorio



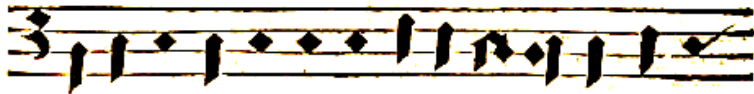
sius prædicare, cum Pascha nostrum immoꝝ



latus est Christus, Ipse enim uerus est



agnus, qui abstulit peccata mundi.



Qui mortem nostram moriendo destruxit, &



uitam resurgendo reparauit.

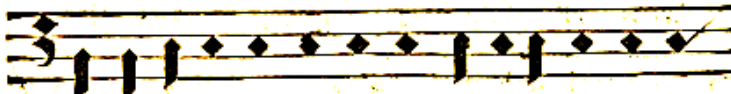


Et idco &c.

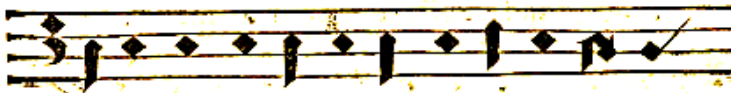
ASCENSIONIS.



Per Christum Dominum nostrum,



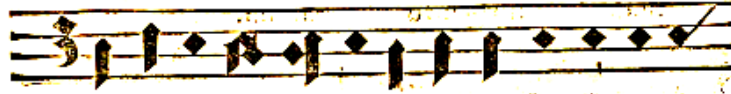
Qui post Resurrectionem suam omnibus



discipulis suis manifestus apꝝ



paruit, & ipsis cernentibus est eꝝ



leuatus in cœlum, ut nos diuinitaꝝ

tis suæ tribueret esse
 participes. Et ideo &c.

PENTECOSTES.

Per Christum Dominum
 nostrum. Qui ascendens super omnes
 caelos, sedensq; ad dexteram tuam, promissum
 Spiritum Sanctum hodierna die in
 filios adoptionis
 effudit. Quapropter profusus gau
 dijs totus in orbe terrarum mundus
 exultat. Sed & supernæ uirtutes
 atq; angelicæ potestates,

hymnum gloriae tuae concinunt,
 sine sine dicentes.

TRINITATIS.

Æterne Deus Qui cum unigenito
 filio tuo & spiritu sancto unus es
 Deus, unus es Dominus, Non in
 singularitate personæ, sed
 in unius trinitate substan-
 tiæ. Quod enim de tua gloria reuelante
 te credimus, hoc de filio tuo, hoc de
 Spiritu Sancto sine differentia dis-
 cretionis sentimus, Ut in confes-

sione ueræ sempiternæq; Deitas
 tis, & in personis proprietas, & in essens
 tia unitas, & in maiestate ado
 retur æqualiras, Quam laudant An
 geli, adorant Dominatio
 nes, tremunt potestates,
 sione ueræ sempiternæq; Deitas
 tis, & in personis proprietas, & in essens
 tia unitas, & in maiestate ado
 retur æqualiras, Quam laudant An
 geli, adorant Dominatio
 nes, tremunt potestates,

aeternae Deus, per Christum Do-
 minum nostrum, Per quem Maiestatem tuam
 laudant Angeli, adorant Domina-
 tiones, tremunt Potestates,
 Caeli caelorumque uirtutes, ac bes-
 tiae Seraphim, focia exulta-
 tione concelebrant, Cum
 quibus & nostras uoces ut admitti
 iubeas te precamur, supplici confes-
 sione dicentes.

[An English translation of the Latin texts follows.]

✠ The Lord be with you.

✠ And with your spirit.

✠ Lift up your hearts.

✠ We lift them up to the Lord.

✠ Let us give thanks unto the Lord our God,

✠ It is good and right.

It is truly good, just, right, and salutary that we should at all times and in all places give thanks to you, O Lord, Holy Father, almighty everlasting God.

[CHRISTMAS]

Who through the mystery of the Word made flesh has given us a new revelation of your glory; that seeing you in the person of your Son, we may be drawn to the love of those things which are not seen.

And therefore with angels and archangels, with the thrones and dominions and all the host of heaven, we sing a hymn to your glory, praising you without end:

EPIPHANY

...everlasting God, who with your only Son coming in our mortal nature, has by the light of his immortal Being renewed us. And therefore with angels, etc.

EASTER

It is truly good, just, right, and salutary that we should at all times and in all places give thanks to you, O Lord, but especially on this day, when Christ our Passover is sacrificed for us, for truly he is the Lamb who takes away the sin of the world. Dying he has destroyed death and rising he has restored life. And therefore with angels, etc.

ASCENSION

Through Jesus Christ our Lord, who after his Resurrection appeared openly to all his disciples, and in their sight was taken up into heaven that he might make us partakers of his divine nature. And therefore with angels, etc.

PENTECOST

Through Jesus Christ, our Lord, who ascended high above all heavens, and sits at your right hand, poured out on this day the Holy Spirit and our adoption as sons, For this, the whole earth rejoices with exceeding joy. And therefore with angels and archangels, with the thrones and dominions and all the host of heaven, we sing a hymn to your glory, praising you without end:

TRINITY

...everlasting God, who with your only Son, and the Holy Spirit, are one God and one Lord; not one Person, but three Persons in one Substance. For that which we believe, according to your revelation, of the glory of the Father, the same we believe of the Son, and of the Holy Spirit, without any difference or inequality. And in the confession of the only true God, we worship the Trinity in Person, and the Unity in Substance, of majesty coequal.

So angels and archangels, with the thrones and dominions and all the host of heaven, sing a hymn to your glory, praising you without end:

ORDINARY DAYS

It is truly good, just, right, and salutary that we should at all times and in all places give thanks to you, O Lord, Holy Father, almighty everlasting God, through Jesus Christ our Lord. Through him the angels praise your majesty, the dominions worship it, the powers of the highest heaven and the blessed Seraphim in exultant chorus unite to celebrate, and with them you bid our voices also to be admitted while we pray with a humble confession, saying...

Sanctus. Sanctus. Sanctus. Etc.

Afterward, the priest reads the paraphrase of the Lord's Prayer as follows.

Admonition to Prayer before Communion.

Dear friends in Christ, since we have come in the name of the Lord to receive his holy Testament, I invite you to lift up your hearts to God and pray with me as Christ has taught us and graciously promised to hear us.

That God, our Father in heaven, would look with mercy on us, his needy children on earth, and would graciously look upon us with his grace, so that his holy name be hallowed by us and all the world, through the pure and true teaching of your Word, and by the warmth of the love shown in our lives. Graciously turn from us all false doctrine and evil living, by which your precious name is being blasphemed and profaned.

That also his kingdom would come to us and expand, that all transgressors who are blinded and bound in the devil's kingdom be brought to know Jesus Christ, your Son, by faith, and that the number of Christians may grow.

That we would be strengthened by his Spirit to do and to respect his will, both in life and death, in good times and bad, and always to break, slay, and sacrifice our own wills.

That he would give us our daily bread, preserve us from greed and selfish cares, and help us to trust that he will provide for all our needs.

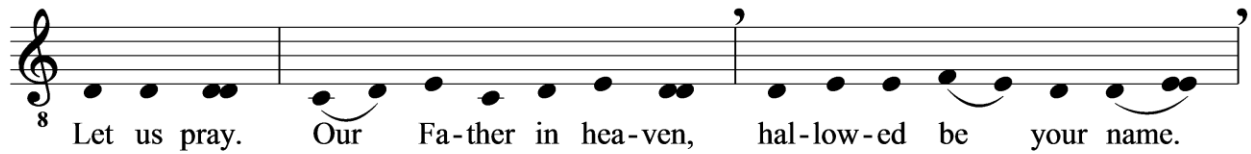
That he would forgive us our sins as we forgive those who sin against us, so that our hearts may rest and rejoice in a good conscience before you, and that no sin may ever frighten or alarm us.

That he would lead us not into temptation but help us by his Spirit to subdue our sinful desires, despise the sinful world and its ways, and may overcome the devil with all of his traps.

Lastly, deliver us from all evil of both body and soul, now and forever. Since we have earnestly asked for all this, we speak from our hearts, Amen. That we believe doubly that your answer is “Yes,” and that we are heard in heaven, just as Christ promises, “Whatever you ask in prayer, believe that you have received it, and it will be yours.” [Mark 11:24] [10.]

Second, I admonish you in Christ that you know his Testament in true faith, and above all, take to heart the words in which Christ gives to us his body and blood for forgiveness. Remember and give thanks for his boundless love which he proved to us when he redeemed us from God’s wrath, sin, death, and hell by his own blood. In faith receive outwardly the bread and wine, that is, his body and blood as the pledge and guarantee of this. Therefore, we will in his name and according to his command, receive and use his Testament.


The Lord's Prayer with notes may be sung in place of the paraphrase or admonition to prayer, and the words of institution follow sung to their own melody as follows:



8 Let us pray. Our Fa-ther in hea-ven, hal-low-ed be your name.



8 Your king-dom come. Your will be done on earth as in hea-ven.



8 Give us to-day our dai-ly bread. For-give us our sins as we



8 for-give those who sin a-gainst us. Lead us not in-to temp-ta-tion,



8 but de-liv-er us from e-vil. A-men.

First Melody:

Our Lord Je - sus Christ, in the night in which
he was be-trayed, took bread; and when he had giv - en thanks,
he brake it and gave it to his dis - ci - ples, say - ing,
Take, eat; this is my bod - y, which is giv - en for you;
this do in re - mem-brance of me. Aft - er the same man -
ner al - so, he took the cup, when he had supped, and when he
had giv - en thanks, he gave it to them, say - ing, Drink ye all
of it; this cup is the New Tes - ta - ment in my blood,
which is shed for you, and for man - y,
for the re - mis - sion of sins; this do, as oft
as ye drink it, in re - mem - brance of me. 41

⁴¹ From *Luther's Works, American Edition*, Volume 53, p. 80-81

A Second Melody for the Words of the Supper:

8 Our Lord Je - sus Christ, on the night he was be - trayed, took bread;

8 and when he had giv - en thanks, he broke it and gave it to his disc - i - ples, say - ing:

8 "Take and eat; this is my bo - dy, which is giv - en for you.

8 Do this in re - mem - brance of me."

8 Then he took the cup, gave thanks, and gave it to them, sa - ying:

8 "Drink from it, all of you; this is my blood of the new cov - e - nant,


8 which is poured out for you for the for - give - ness of sins.

8 Do this, when - e - ver you drink it, in re - mem - brance of me."


42

⁴² In the printing of 1540, there is some repetition in the printing of the Words of Institution. This edition follows the order as it was in the printing of 1616

On the festivals and if there are many communicants, one may also sing the Latin Agnus Dei, or German hymns such as “Jesus Christ, Our Blessed Savior” the psalm, “I thank the Lord from my whole heart” one or more may be sung closing with the following German Agnus Dei.



8
 O Christ, Lamb of God,
 O Christ, Lamb of God, you take a - way the sin of the world,
 O Christ, Lamb of God,



8
 have mer-cy on us.
 have mer-cy on us.
 grant us your peace.

Following the Communion, the priest reads this collect.

We give thanks, almighty God, that you have refreshed us with this saving gift. We pray that through it you will strengthen our faith in you and increase our love for one another. We ask this in the name of Jesus Christ, our Lord. [11.]

Answer:

Amen.

Or this:

O dearest Lord God, in this wonderful sacrament you have commanded us to remember and proclaim your suffering. Grant that this Sacrament of your body and blood may also work within us, that your redemption may daily bear fruit within us. [12.]

Answer:

Amen.

Benediction, facing the people.

The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord lift up his countenance on you and give you ✚ peace.

Answer:

Amen.

Here the people may sing the hymn “O Lord We Praise You” and go home.

SPECIAL COLLECTS OR PRAYERS WHICH MAY BE READ IN THE CHURCH IN THE ORDER OF THE MASS BEFORE THE EPISTLE

General Collect

Let us pray.

Almighty Lord God, protector of all who hope in you, without your grace no one can act, nor can anything be worthy of your merit. Let your mercy richly come to us that through your holy gifts we may think what is right and through your power, be able to carry it out; through Jesus Christ our Lord. **R** Amen.⁴³ [13.]

A Second

Lord God, heavenly Father, from you we receive many abundant blessings without ceasing, and day by day you graciously protect us from all evil. We pray, through your Spirit give us grace to receive your gifts with thankful hearts, and to confess the true faith, so that we may praise and thank you for your wonderful gifts and graces everywhere; through Jesus Christ, your Son, our Lord. **R** Amen. [14.]

Another for All of Christendom

Almighty and eternal God, through your Holy Spirit you sanctify and govern your whole Christendom. Hear our prayer, and by your grace grant that we and all your members may serve you in pure faith through your grace; through Jesus Christ, your Son, our Lord. **R** Amen.⁴⁴ [15.]

Another, for the Needs of All

Lord God almighty, you do not disregard the cries of the poor, and you do not despise the longing of troubled hearts. Look upon our prayers which we bring to you in our needs and hear us graciously, so that everything that the devil and the sinful world set against us comes to nothing, and that they may be converted by your good counsel, so that we may be undisturbed by any affliction, thank you in

⁴³ This prayer is a combination of the beginning of the Historic Collects for the Third Sunday after Trinity and the Fifth Sunday after Easter.

⁴⁴ Similar to the Collect for the Twenty-Sixth Sunday after Trinity.

your congregation, and praise you at all times; through Jesus Christ, your Son, our Lord. **R** Amen. [16.]

Or this:

Lord God, heavenly Father, you do not desire the death of a sinner, but rather that he should turn from his evil way and live: We pray, graciously turn from us those punishments which we have deserved by our sins, and grant us grace ever hereafter to serve you in holiness and pureness of living; through Jesus Christ, your Son, our Lord. **R** Amen. [17.]

Or this:

Lord God, heavenly Father, you know that we are set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ, your Son, our Lord. **R** Amen.⁴⁵ [18.]

In Advent

V Prepare the way of the Lord;

R make his paths straight. [Isaiah 40:3; Matthew 3:3]⁴⁶

Dearest Lord God, awaken us that we may be prepared when your Son comes, that we may receive him with joy and serve you with pure hearts; through the same Jesus Christ, your Son our Lord. **R** Amen. [19.]

For Christmas, the Birth of Christ

V To us a child is born. Alleluia!

R to us a son is given. Alleluia. [Isaiah 9:6]⁴⁷

Dearest Lord God, grant that we may partake in this celebration of the new physical birth of your Son and remain in him, that we may be redeemed from our old sinful birth; through the same Jesus Christ, your dear Son, our Lord. **R** Amen. [20.]

⁴⁵ The Collect for the Fourth Sunday after the Epiphany.

⁴⁶ The versicle and response are not in the 1540 printing. They appear in the 1616 printing.

⁴⁷ The versicle and response are not in the 1540 printing. They appear in the 1616 printing.

For the Purification of the Virgin Mary

Almighty and eternal God, we humbly pray, grant that we may know and praise your dear Son as St. Simeon did, who took him up in his arms, spiritually knew and confessed him; through the same, Jesus Christ our Lord. **R** Amen. [21.]

On the Passion of Christ

Merciful and eternal God, you did not spare your only Son but gave him up for us all that he might bear our sins on the cross. Grant that our hearts may be so fixed with steadfast faith in him that we may not fear any trouble; through your Son, Jesus Christ our Lord. **R** Amen. [22.]

A Second Prayer on the Passion of Christ

V Christ was pierced for our transgressions;
R he was crushed for our iniquities. [Isaiah 53:5]⁴⁸

Almighty and eternal God, you allowed your Son to suffer the pain of the cross for us that you might deliver us from the power of the devil. Grant us, therefore, to devote ourselves to him and thank him for his suffering, that through it we receive forgiveness of sins and redemption from eternal death; through the same, Jesus Christ, your Son, our Lord. **R** Amen. [23.]

On the Resurrection

V Upon him was the chastisement that brought us peace,
R and with his wounds we are healed. [Isaiah 53:5]⁴⁹

Almighty God, through the death of your Son you have destroyed the power of sin and death and through his resurrection have restored innocence and eternal life so that we would be redeemed from the power of the devil and live in your kingdom. Grant that we may believe this with all our hearts, remain, steadfast in this faith and constantly thank and praise you; through the same Jesus Christ your Son our Lord. **R** Amen. [24.]

⁴⁸ The versicle and response are not in the 1540 printing. They appear in the 1616 printing.

⁴⁹ The versicle and response are not in the 1540 printing. They appear in the 1616 printing.

On Pentecost

Lord God, dearest Father, (on this day) you enlightened and taught believing hearts by your Holy Spirit. Grant that we also may be led by the same Spirit to have a right understanding and always rejoice in his comfort and power; through Jesus Christ our Lord. **R** Amen. [25.]

This prayer may also be used on other festivals of the Holy Spirit with the phrase (on this day) omitted.

On the Holy Trinity

Almighty and eternal God, you have taught us to know and confess the true faith, as three persons of equal might and glory, yet one eternal God. We pray that you would uphold us always in this faith, that we may be strengthened against all things that may afflict us. You live and reign forever and ever. **R** Amen. [26.]

THE BURIAL OF THE DEAD

In cities, the body should be buried in an honorable way by the schoolmaster and students, led by the called ministers of the church (as may be available), as it is the custom. In the same way, in villages, by the pastor and parishioners, with certain neighbors who are present.

Such burials should be held in an honorable way to praise and confess the resurrection of the dead, which is the Christian's highest, final and certain comfort.

Where there are students, let them first sing a Latin responsory, such as "si bona suscipimus,"⁵⁰ etc.

Afterward, the people may sing a German hymn, such as "From Depths of Woe," "In the Midst of Earthly Life," and at the grave, the song of St. Simeon, "In Peace and Joy I Now Depart," or, if there is time, "We All Believe in One True God."

If needed, at the burial a special sermon may be preached. If a priest is at hand, the service may close with the following prayer:

Almighty God, through the death of your Son you have destroyed the power of sin and death and through his resurrection have restored innocence and eternal life so that we would be redeemed from the power of the devil. Through the same power of the Resurrection, raise our mortal bodies when you awaken the dead. Grant us your grace that we may steadfastly believe this with all our hearts, and await the joyful resurrection of our bodies with all your blessed ones; through the same Jesus Christ, your Son, our Lord. Amen. [27.]

⁵⁰ "Shall we receive good from God, and shall we not receive evil?" (Job 2:10)

CONCLUSION

Finally, everyone should know that these church orders are not set forth with the intention that these must be carried out because of obligation, as formerly under the papacy consciences were stricken with human teachings and laws. But for this reason alone, that the simple pastor who does not know how to set forth things himself, may have a form and manner to carry out his office and administration of the Holy Sacrament. So no one is prevented who wishes to make for himself something better. Still all other pastors and preachers should be instructed that they should, as much as possible, come together in a similar and peaceful way for the sake of common love, so that no reason or concession should be given that each should make up his own special orders out of his own head (as sometimes foolish, unskilled and inexperienced people try to do) for from that discord and other trouble follows.

REFERENCE FOR HYMNS MENTIONED IN THE SAXON AGENDA, WITH NUMBERS FOR MODERN ENGLISH LUTHERAN HYMNALS

	CW	ELHy	LSB	TLH
From Depths of Woe	305	452	607	329
Grant Peace, We Pray, In Mercy, Lord	522	584	778	--
In Peace and Joy I Now Depart	269	48	938	137
In the Midst of Earthly Life	534	527	755	590
Isaiah, Mighty Seer in Days of Old	267	40	960	249
Jesus Christ, Our Blessed Savior	313	316,317	627	311
O Lord, We Praise You	317	327	617	313
We All Believe in One True God	271	38	954	251
We Now Implore God the Holy Ghost	190	33	768	231