

DAILY PRAYER BOOKS IN THE HISTORY OF GERMAN AND AMERICAN LUTHERANISM

Daily Prayer books are those books which contain instructions and worship materials for daily prayer, usually for prayer services several times a day. In this article we wish to examine the various Daily Prayer books produced by German and American Lutherans and conclude by showing how the *Brotherhood Prayer Book* fits into this history.

Germany, 16th –18th Centuries

The daily services in churches (usually just Matins and Vespers) were generally held only where there were Latin schools. In Nuremberg in 1724, a fully Latin choir hymnal in folio was published. In Magdeburg and Nuremberg, where city pastors were required to assemble at the cathedral for this purpose, Matins was held daily in Latin. The *Cantica sacra* ("Sacred Canticles," 1613) and *Agende* ("Agenda," 1667) in Magdeburg testify to this practice. Graff notes, however, that in the course of the 17th century, daily Matins and Vespers fell into disuse in nearly all of Lutheran Germany.¹ Vespers on the evening before a Sunday or feast, however, were commanded by the church orders for all congregations. In reality, however, these Vespers were often transformed into preparation or general confession services for the Lord's Supper on the next day. Where the Lord's Supper was not celebrated every Lord's Day, the Vespers of the eve before was not celebrated when the Sacrament would not follow the next day. The usual form of Vespers for the cities was very similar to what we have in *The Lutheran Hymnal*. The usual form for villages, on the other hand, was greatly simplified. Probably the richest liturgical presentation of Vespers at the end of the 17th century was in Nuremberg, at the Church of St.

¹ Paul Graff, *Geschichte der Auflösung der alten gottesdienstlichen Formen in der evangelischen Kirche Deutschlands*, 2 vols. (Göttingen: Vandenhoeck & Ruprecht, 1937; Waltrop: Hartmut Spenner, 1994), 1:213-214.

Sebald, where much of the liturgy was still sung in Latin.² Though transformed from their classic forms, Matins and Vespers continued to be offered during the week in many German Lutheran churches until the last quarter of the 18th century.³

Examples of Lutheran Daily Office books from these centuries include Georg Major's *Psalmi, seu Cantica ex sacris litteris, in ecclesia cantari solita, cum Hymnis et Collectis, seu orationibus ecclesiasticis, in usum Pastorum, Diaconorum, et juventutis scholasticae* ("Psalms, or Canticles from the Sacred Writings Customarily Sung in the Church, with Hymns and Collects, or Ecclesiastical Prayers, for the Use of Pastors, Deacons, and School Youth"). This work contains OT canticles, NT Canticles (Magnificat, Benedictus, Nunc Dimittis), Te Deum, Athanasian Creed, Nicene Creed, two or three hymns for each season of the church year, (including one by Thomas Aquinas *in festo Corporis Christi*, two Medieval Marian hymns (perhaps corrected), "*Fit porta Christi pervia*" and "*Virgo Dei genetrix*," one Marian hymn by Phillip Melanchthon, one by Paul Eber, a St. Laurence hymn, angel hymns, and others. The final section is made up of collects for the Church year with proper versicles preceding. Collects for saints days are corrected, while still mentioning the saints in the prayers. Collects for the Assumption of Mary, Nativity of Mary, All Souls', common of Apostles, Martyrs, Confessors, and Virgins are included. Also included are prayers for various situations. Last of all, the corrected Litany is included together with the Litany collects.

A popular choir book from the 16th century is Lucas Lossius's *Psalmodia, hoc est cantica sacra veteris ecclesiae selecta* ("Psalmody: That is, Selected Sacred Canticles of the Ancient Church," Wittenberg: Johann Schwertel, 1569). This work includes the Ordinary for Matins and Vespers, Seasonal Propers, including antiphons with Gregorian melodies and traditional Latin

² Graff, *Geschichte der Auflösung*, 1:220-221.

³ Graff, *Geschichte der Auflösung*, 2:162-163.

hymns, Saint's Day Propers, chants for the Divine Service, selected Psalms (unpointed yet intended to be sung to Gregorian Psalm tones), and the Gospel Canticles set to various Gregorian tones. The entire work, with a few exceptions, is in Latin. It is suitable for use on the eve and day of Sundays and feasts, but is unsuitable as a *daily* office book.

The *Cantica quaedam sacra veteris ecclesiae selecta, qui per totum anni curriculum tam festis Christi et Sanctorum, quam Dominicis diebus in Templis usitate cantari solent* ("Some Selected Sacred Canticles of the Ancient Church, which are Customarily Sung in the Temples though the Whole Course of the Year, Both on Feasts of Christ and of the Saints, as well as on the Lord's Days," Greifswald, 1624) is another example. This work presents Latin hymns for devotional use. In the same category belongs Andreas Musculus' *Precationes, ex veteribus orthodoxis doctoribus: ex ecclesiae hymnis et canticis: ex Psalmis denique Davidis: Collectae, recognitae et auctae* ("Prayers from the Ancient Orthodox Teachers, from the Hymns and Canticles of the Church, and finally from the Psalms of David Collected, Recognized, and Increased," Leipzig, 1624). This work has Latin prayers for devotional use. Included are Medieval communion hymns from Thomas Aquinas.

Michael Endter's *Officium Sacrum, quod in Aede D. Sebaldi Norimbergensium primaria, singulis anni diebus exhiberi solet: cum Introitibus, Tractibus, Responsoriis, et Antiphonis. Accesit Ordo Officii Sacri, S. Aedi Laurentianae consuetus; cum Hymnis Ecclesiasticis* ("The Sacred Office, which is Customarily Exhibited in the First Temple of St. Sebald, Nuremberg, on Every Day of the Year: With Introits, Tracts, Responsories, and Antiphons. Also, the Order of the Sacred Office Customarily Employed in the Temple of St. Lawrence; with Ecclesiastical Hymns," Nuremberg, 1664) is the Latin Daily Office book used in the last half of the 17th century at the Lutheran churches of St. Sebald and St. Laurence in Nuremberg, Germany.

Germany, 19th Century

In the early 19th century, the Prussian Union Agenda (under Friedrich Wilhelm III, the king of Prussia) was marked by a romantic return to older liturgical forms, including early Reformation orders of Matins and Vespers. This took place at a time when the daily services had almost completely disappeared.⁴

The leaders of the confessional Lutheran renewal in the middle of the 19th cent. were also interested in renewing the orders of Matins and Vespers. Wilhelm Loehe's *Haus-, Schul- und Kirchenbuch* ("House, School, and Church Book") and his *Agende* ("Agenda") presented orders of weekday services which, nevertheless, included some innovations from the early Lutheran and Medieval orders. For Loehe, Matins and Vespers began with a form of confession and absolution. The prayers for weekdays, rather than consisting exclusively of collects, added also *preces*, that is, versicles and responses taken mainly from the Psalms. On Friday, the Litany may replace the Gospel Cantic. Otherwise, Matins and Vespers are ordered exactly as in *The Lutheran Hymnal*. Through his colleague Friedrich Hommel, Loehe was also instrumental in preparing a German Psalter using the Gregorian Psalm tones.⁵ For Loehe's Neuendettelsau deaconess-house and other deaconess-houses inspired by him, a kind of breviary (or a liturgical prayer book for the daily office) was prepared.⁶

Other books offering Matins or Vespers for congregational use were the *Mecklenburger-Schweriner Cationale* ("Chant Book for Mecklenburg-Schwerin") and the 1887 *Vesperale*

⁴ Herbert Goltzen, "Der tägliche Gottesdienst," in *Leiturgia: Handbuch des evangelischen Gottesdienstes*, Bd. 3 (Kassel: Johannes Stauda-Verlag, 1956), 216.

⁵ Friedrich Hommel, *Der Psalter für den Gesang eingerichtet*, 6th ed. (Neuendettelsau, 1926); Goltzen, "Der tägliche Gottesdienst," 216.

⁶ *Neues Vesperbuch für das Diakonissenhaus Bethanien* (Berlin, 1895).

("Vespers Book") for Bavaria,⁷ as well as Max Harold's *Vesperale oder Die Nachmittage unserer Feste und ihre gottesdienstliche Bereicherung: Vorschläge und Formularien auf altkirchlichem Grunde für das gegenwärtige Bedürfnis* ("Vespers Book, or The Afternoons of Our Feasts and Their Liturgical Enrichment: Suggestions and Formularies on the Ancient Church Basis for the Present Need," Nördlingen, 1875). These books were, however, generally incomplete in their inclusion of Psalmody, and often intended only for occasional use, not for daily use involving the entire Psalter.

Another Lutheran Daily Office book of the 19th century is J. Diedrich's *Breviarium: das ist Matutinen und Vespere durch das ganze Kirchenjahr für Kirche, Schule und Haus* ("Breviary: That is, Matins and Vespers Through the Whole Church Year for Church, School, and House," Berlin: Verlag von Wilhelm Schulze, n.d.). This is a short breviary without music, from the last half of the 19th century. The most curious feature is that Psalms do not seem to be prescribed. After a short introduction, a few forms of the Lutheran Litany, and a table of Bible readings for the church year, propers are listed for Matins and Vespers. All of the versicles and responses correspond to the Bible reading given for the day. A rich sanctoral cycle is included.

The *Diarium pastorale, Bd. 1: Evangelisches Brevier* ("Pastor's Daily Book, Vol. 1: Evangelical Breviary," by Christian Müller & Georg Christian Dieffenbach (Stuttgart: Verlag von S. G. Liesching, 1857) is a breviary for Lutheran pastors. It is not keyed specifically to the church year, but assumes a familiarity with it and gives seasonal options in hymn and prayer selections. Instead, it is keyed to the Christian week. The hours run thus: Matins at 6 a.m., Lauds at 9 a.m., Prayer for Peace at noon, Meditation at 3 p.m., Vespers at 6 p.m., and finally Compline at 9 p.m. The structure of the hours has very little to do with the classic Medieval forms. For example, Matins consists of an Introitus (Psalm verses), Kyrie (a kind of litany

⁷ Goltzen, "Der tägliche Gottesdienst," 217.

ending with the Kyrie), Gloria (actually only the one verse from Luke, not the *Gloria in Excelsis*), Collects, Lection, *Preces*, short versicles, Creed, Sanctus, Our Father (in Latin), Benediction. Very little of this is similar to the classic Daily Office, but instead it consists of sections borrowed from the Divine Service and elsewhere. Vespers also has its own peculiarities. It runs thus: Versicles, Collects, Psalm, Agnus Dei, the seven Penitential Psalms. The Magnificat is sung only on Sundays. On Fridays, Isaiah 53 is sung. The second volume of this series, Müller's *Evangelisches Hirtenbuch. Bd. 2* ("Evangelical Shepherd's Book, Vol. 2," Gotha: Gustav Schloßmann, 1887) is a handbook of pastoral liturgical practice, devotional life, and study. The first appendix is thirty pages of Latin prayers from Lutheran sources, including some marvelous prayers corresponding to the parts of the Divine Service, as well as 63 prayers by Martin Luther.

Germany, 20th Century

The 20th century liturgical movement's re-appropriation of the Daily Office reached beyond the Reformation to the Roman Catholic tradition, appropriating materials and correcting them where necessary from an evangelical perspective. Oskar Johann Mehl's *Haltet an am Gebet: Evangelisches Brevier zur Morgen-, Mittag- und Abendstunde nebst Nachtgebet*, 2 vols. ("Persevere in Prayer: Evangelical Breviary for the Morning, Midday, and Evening Hour, with Night Prayer," Grimmen, Pom., 1931) is an evangelical breviary suitable for daily use, which also contains many "voices of the fathers." The *Kirchlichen Gebetsordnungen* ("Churchly Orders of Prayer," Berlin: Albrecht Volkmann, 1950) offer orders of service for the eight daily services, titled "Matins," "Praise," "Work-prayer," "Midmorning Prayer," "Midday Prayer," "Midafternoon Prayer," "Vespers," and "Night Prayer." The entire Psalter is scheduled to be recited through all eight services every four weeks. The *Gebet der Tagzeiten* by Konrad Ameln,

Karl Bernhard Ritter, and Wilhelm Thomas ("Prayer of the Times of the Day," 4th ed., Kassel, 1931) presented a simple form of the Daily Office, which found a wider audience than previous attempts.⁸

In the mid-20th century in Germany, two evangelical groups brought forth liturgical resources for the Daily Office, which conformed more closely to historic western catholic liturgical forms than previous attempts. The *Stundengebet* ("Prayer of the Hours") of the Michaelsbruderschaft (Brotherhood of St. Michael; 7th ed., Kassel: Johannes Stauda-Verlag, 1966) gives orders for "Morning Praise," "Midday Prayer," "Evening Blessing," and "Night Prayer/Compline." The orders of service use Gregorian musical forms and a Psalm schedule peculiar to the Michaelsbruderschaft. The first of three Psalms at "Morning Praise," "Midday Prayer," and "Evening Blessing" is a "Psalm of the Week," that is, usually five to ten verses of a Psalm which is used as the first Psalm at every service of the Daily Office for that week of the Church Year. The second Psalm is the "Psalm of the Day," that is, a selection from a Psalm. Every Sunday a selection from Ps. 118 is used; on Monday a selection from Ps. 116; on Tuesday, Ps. 124; on Wednesday, from Ps. 34; on Thursday, Ps. 67; on Friday, Ps. 13; on Saturday, Ps. 121. The last of the three Psalms is the "Psalm of the Hour," that is a Psalm or selection from a Psalm which is the same every week at that hour. For example, every Saturday at Morning Praise, the Psalm of the Hour is Ps. 63. This Psalm schedule may be helpful if one's goal is to learn a small number of Psalms by heart. If one desires, on the other hand, to use the entire Psalter as well as other biblical canticles, then the Michaelbruderschaft's *Stundengebet* is not useful. The original form of the *Stundengebet* included a relatively rich selection of weekday propers, but seasonal and saint's day propers were for the most part neglected.

Later work by the Michaelsbruderschaft has partially compensated for this lack. The

⁸ Goltzen, "Der tägliche Gottesdienst," 219.

Evangelisches Tagzeitenbuch: Ordnungen für das tägliche Gebet (Kassel: Stauda, 1967, 1979) contains a greater wealth of propers and music, which has found its most complete form in the fully revised 1998 edition (Münsterschwarzach: Vier-Türme-Verlag; Göttingen: Vandenhoeck & Ruprecht, 1998). Yet the work of the Michaelsbruderschaft, beginning with its 1969 *Psalmgebete* ("Psalm Prayers")⁹ suffers from a modern aversion to some parts of the Psalms. The *Psalmgebete* explains that it has left out parts of the Psalms which are either offensive to modern people, such as vengeance Psalms, or are not comprehensible, such as the image of oil flowing down Aaron's beard in Ps. 133:2.¹⁰ This selectivity in determining which parts of the Bible are proper for Christians to pray is, by the way, also a characteristic of the post-Vatican II Roman Catholic *Liturgy of the Hours*. The Lutheran Liturgical Prayer Brotherhood, being firmly convinced of the inspiration and inerrancy of the entire Bible, and of the fact that "all Scripture is profitable..." (2 Tim. 3:16), has rejected the path taken by the Michaelsbruderschaft and the Roman Catholic Church.

A completely different path was taken in the middle of the 20th century in Germany by the Alpirsbach movement. This movement sought an uncompromising execution of Daily Office according to ancient Latin musical standards, yet in German, using the full text of the Psalms unchanged from the Luther Bible. The *Alpirsbacher Antiphonale* ("Alpirsbach Antiphon Book") publications¹¹ contain the complete orders of the Daily Office in their ancient form without any modern changes, complete with Gregorian chant for all parts. The combination of hours, such as medieval Matins and Lauds in Lutheran Matins, and medieval Vespers and Compline in Lutheran Vespers, is avoided. The *entire* Psalter is chanted every two weeks. The

⁹ Wilhelm Stählin, ed. *Psalmgebete* (Kassel: Johannes Stauda, 1969).

¹⁰ *Psalmgebete*, 9-13.

¹¹ *Alpirsbacher Antiphonale: Laudes* (Tübingen, 1953); *Mittagsgebet* (Regensburg, 1937); *Vesper* (Regensburg, 1938); *Complet* (2nd ed., Tübingen, 1953).

Psalms and canticles have their traditional antiphons. Psalm tones are provided with many variant endings. While no lectionary is prescribed, in practice the Alpirsbach movement used a *lectio continua* (continuous reading of the Bible) in all the hours. The high degree of musical difficulty and ceremony made the *Alpirsbacher Antiphonale* publications the most complete German-language Daily Office of their time, yet also made it difficult to use in a congregational setting.¹²

Works influenced by the Alpirsbach movement include the *Allgemeines Evangelisches Gebetsbuch* ("General Evangelical Prayer Book") of the ecumenical Evangelische Studentengemeinden (Evangelical Student Congregations).¹³ This work is a fairly rich Divine Service and Daily Office book, complete with many antiphons set to their own Gregorian melodies, and a large prayer section. Yet only a selection of Psalms is included.

The *Breviarium Lipsiensae: Tagzeitengebete* ("Leipzig Breviary: Prayer of the Times of the Day," edited by Walter Heinz Bernstein; 1988) of the Evangelisch-Lutherische Gebetsbruderschaft (Evangelical Lutheran Prayer Brotherhood) is likewise a musical descendent of the Alpirsbach movement. This one-volume breviary, in German with occasional Latin, contains a lectionary (reading the NT twice a year, and the OT once every two years), the ordinary of the hours (four hours per day: Lauds, Sext, Vespers, Compline—all of which, and especially Vespers, contain melismatic¹⁴ responsories), canticles, the entire Psalter and many canticles from the Old Testament and Apocrypha (with the last accent on the second or third last syllable of each half-verse pointed), an Antiphonary (four-week Psalter cycle, with each antiphon set to its own Gregorian melody), the Seasonal Propers (keyed to the historic one-year

¹² Goltzen, "Der tägliche Gottesdienst," 220-221.

¹³ Ed. by Hermann Greifenstein, Hans Hartog, and Frieder Schulz (Hamburg, 1955).

¹⁴ Melismatic, that is, characterized by a succession of different notes sung upon a single syllable.

series) and Saint's Day Propers (only John the Baptist, three feasts of Mary, St. Michael, and All Saints are given, along with a common of apostles) for the Lutheran Church year. The appendix contains Gregorian settings of the Athanasian Creed, the seven penitential Psalms with the Litany, the Itinerarium, and a prayer for the Church. This book is a treasure of devotion and musical art, and therefore has served as the main source for *The Brotherhood Prayer Book*.

Whereas the Michaelsbruderschaft was not committed to any particular liturgical tradition, and the Alpirsbach movement relied on the earliest Latin sources possible, a third movement sought to reconstruct the historic chant of the Reformation era, including the music for the Daily Office. The *Handbuch der deutschen evangelischen Kirchenmusik* ("Handbook of the German Evangelical Church Music"), edited by Konrad Ameln, Christhard Mahrenholz, and Wilhelm Thomas (Göttingen, 1941ff.) presents all the monophonic¹⁵ German chant from the church orders, cantionales (chant books), and choir books of the 16th and 17th centuries accurately from the sources. This work was then carried on by the Lutherische Liturgische Konferenz (Lutheran Liturgical Conference).¹⁶ The height of their work can perhaps be seen best in the *Kleines Kantionale 1 & 2* ("Little Chant Book 1 & 2," Hannover: Schlütersche Buchdruckerei, 1960, 1969). Vol. 2 of the *Kleines Kantionale* is essentially a small Daily Office book, suitable for use with groups or choir. Yet due to its size and the fact that only a small selection of Psalms and propers are included, the *Kleines Kantionale* is fitting only for occasional use.

Another interesting Daily Office book is the *Evangelisch-Katholisches Stundengebet* by Walter Drobnitzky ("Evangelical Catholic Prayer of the Hours," Bochum: Förderkreis

¹⁵ Monophonic, that is, one voice, like chant; as opposed to polyphonic, many voices, like a four-part chorale.

¹⁶ Goltzen, "Der tägliche Gottesdienst," 221-222.

Breviergebet, 1982). This small pocketbook is a text-only breviary with a rich selection of propers, suitable for daily use with all eight of the canonical hours. A three-week Psalm schedule and a lectionary are provided, but are not necessary to make full use of the book. One problem with this book, however, is that the Psalter is not included. It is expected that the Psalms will be prayed straight out of the Bible. Thus, to use this book in common with others, each participant must juggle two books. Another weakness of this Daily Office book is its ecumenical, "Evangelical Catholic" character. It contains a few prayers for and to those who have died.

Various Gregorian chant Psalters have been published for congregational use, usually to supplement the hymnal. (Up until the later part of the 20th century, German Lutheran hymnals did not include Psalms.) One such chant Psalter is based upon Wilhelm Loehe's previous work and entitled, *Der Psalter; nach der Übersetzung D. Martin Luthers (revidierter Text 1964) für den gottesdienstlichen Gebrauch bearbeitet mit Ordnung der Tageszeitengottesdienste und des Beichgottesdienstes* ("The Psalter; According to the Translation of Dr. Martin Luther [revised text 1964] Prepared for Liturgical Use with the Order of the Services of the Times of the Day and the Confessional Service," Würzburg: Universitätsdruckerei H. Stürj AG., 1971). Besides the whole Psalter pointed to Gregorian Psalm tones, there are 176 Gregorian antiphons arranged by Psalm tone, and orders of service for Matins, Midday Praise, Vespers, and Compline. Also included is an order for a service of corporate confession. Three Psalms with their antiphons are suggested for each Sunday and feast day. Otherwise there are no lectionaries or instructions prescribing which antiphons to use with which Psalms. In general, this is the Psalter that would fill out and complete a hymnal for the purposes of daily prayer, and was used for this purpose by some congregations of the Selbständige Evangelisch-Lutherische Kirche (SELK, Independent

Evangelical Lutheran Church). Other 20th-century Gregorian Psalters in German include: A. Lortzing, *Der Psalter* (Gütersloh: Bertelsmann, n.d.); and Erhart Paul et al., eds., *Der Psalter und die Cantica* (Feste-Burg, 1960).

American Lutheranism

In American Lutheranism, the Common Service marked a return to classic, 16th century Lutheran liturgical forms. Included in the Common Service were orders of Matins and Vespers, a few seasonal antiphons (for Psalms or Canticles) and a few responsories.¹⁷ Soon, Daily Office books corresponding to the Common Service were published. In 1896, the General Council of the Evangelical Lutheran Church in North America published the *Sunday-School Book*.¹⁸ Instead of being a mere Sunday School song-book, this was a Daily Office book for Matins and Vespers. The work contains the orders of Matins and Vespers, a lectionary, the Small Catechism, the Creed and canticles, a selection of Psalms set to Anglican and Gregorian Psalm tones, and hymns.

In 1901, Harry G. Archer's and Luther D. Reed's *Choral Service Book: Containing the Authentic Plain Song Intonations and Responses for the Order of Morning Service, the Order of Matins and Vespers, the Litany and the Suffrages of the Common Service* was published.¹⁹ This book, as its

¹⁷ *The Standard Manuscript of the Common Service*, with Minutes of the Joint Committee, 1884-88, and comments by Edward T. Harn, secretary (1889); *The Book of Worship* (Charleston, SC: United Synod of the Evangelical Lutheran Church in the South, 1908); *Common Service Book of the Lutheran Church* (Philadelphia: Board of Publication of the United Lutheran Church in America, 1930). The Common Service was adopted also by the Lutheran Church—Missouri Synod and is most widely known from *The Lutheran Hymnal* (St. Louis: Concordia, 1941).

¹⁸ General Council of the Evangelical Lutheran Church in North America, *Sunday-school book: for the use of Evangelical Lutheran congregations / by authority of the General Council of the Evangelical Lutheran Church in North America* (Philadelphia: General Council Publication Board, 1896).

¹⁹ Harry G. Archer and Luther D. Reed, eds. *Choral Service Book: Containing the Authentic Plain Song Intonations and Responses for the Order of Morning Service, the Order of Matins and Vespers, the Litany and the Suffrages of the Common Service* (Philadelphia: General Council Publication Board, 1901).

name says, provides Gregorian chant settings for the Common Service. The Introits of the Church Year are set to Gregorian Psalm tones and the Collects are included, but other propers from the Common Service, such as antiphons and responsories, are not included. The *Choral Service Book* was complemented by the same authors' *The Psalter and Canticles Pointed for Chanting to the Gregorian Psalm Tones*.²⁰ This work includes the entire Psalter and other canticles (King James Version) set to Gregorian Psalm tones. This remarkable publishing achievement could only have been improved by adding settings for the other propers of the Common Service and paying more attention to the pointing of the Psalms and canticles themselves. Too often the accents of the text do not match the accents of the Psalm tones.

Other liturgical works from the era of the Common Service include the United Lutheran Church in America's 35-page *Daily Office Book* (1938)²¹ and *The Sunday Psalter* by Herbert Lindemann and Newman W. Powell (1961).²² The latter work contains 72 Psalms from the KJV, set to Gregorian Psalm tones. The antiphons have their own Gregorian melodies. Nine pages of introduction explain Gregorian chant. The authors follow the Solesmes scholarship²³ on Gregorian chant as outlined in André Mocquereau, "*Le nombre musical grégorien*," *A Study of Gregorian Musical Rhythm*, Vol. I, trans. Aileen Tone (Paris: Society of S. John the Evangelist, Desclée & Co., 1932 to 1951).

As far as I have discovered up to this point, the first American Lutheran publication which gives full orders of service for the eight daily offices (Matins, Lauds, Prime, Terce, Sext,

²⁰ Harry G. Archer and Luther D. Reed, eds. *The Psalter and Canticles Pointed for Chanting to the Gregorian Psalm Tones* (New York: Christian Literature Col., 1897; Philadelphia: General Council Publication Board, 1901).

²¹ Philadelphia : Board of publication United Lutheran Church in America, 1938.

²² Herbert Lindemann and Newman W. Powell, *The Sunday Psalter: Psalms for Sundays and Feast Days Set to the Psalm Tones and Provided with Proper Antiphons* (St. Louis: CPH, 1961).

²³ For more information on the work of the monks of Solesmes, France, in the area of Gregorian chant, see <http://www.solesmes.com/>.

none, Vespers, and Compline) is John Arthur's *Oremus: A Book of Worship for Corporate and Private Prayer* (1962).²⁴ This short pamphlet follows neither the ancient Latin tradition nor the Reformation tradition, but is rather an adaptation of the eight canonical hours to a modern situation. The pamphlet may be serviceable for short retreats. Some of these eight daily offices were later included in official worship materials of the Lutheran Church—Missouri Synod. The 1969 *Worship Supplement* included orders for the Office of Prime, the Noonday Office, and the Office of Compline.²⁵ The latter office has found a lasting home in the worship life of the LCMS, being incorporated into *Lutheran Worship* (1982).²⁶

Other Lutheran Daily Office books of varying detail have been attempted in the latter half of the 20th century. Richard R. Caemmerer's "*Toward a More Excellent Ministry*" *Matins at Concordia Seminary* is a brief order for daily Matins.²⁷ In the same year, a work entitled *Daily Prayer* came forth from the same seminary.²⁸

Three significant American Lutheran breviaries (or Daily Office books) have been published since 1965. The first is Herbert Lindemann's *The Daily Office: Matins and Vespers, Based on Traditional Liturgical Patterns, with Scripture Readings, Hymns, Canticles, Litanies, Collects, and the Psalter, Designed for Private Devotion or Group Worship* (1965).²⁹ This 700 page, text-only liturgical prayer book, unlike its predecessors, is intended for *daily* use throughout the Church Year. It uses the Revised Standard Version and has the entire Psalter, yet the individual Psalms

²⁴ John Arthur, ed. *Oremus: A Book of Worship for Corporate and Private Prayer* (Chicago: Lutheran Student Association, 1962).

²⁵ LCMS Commission on Worship, *Worship Supplement* (St. Louis: Concordia, 1969).

²⁶ LCMS Commission on Worship, *Lutheran Worship* (St. Louis: Concordia, 1982).

²⁷ Richard R. Caemmerer et al., ed., *Toward a More Excellent Ministry: Matins at Concordia Seminary* (St. Louis: Concordia Seminary, 1964).

²⁸ *Daily Prayer* (St. Louis: Worship Committee of the Students' Association, Concordia Seminary, 1964).

²⁹ Herbert Lindemann, *The Daily Office* (St. Louis: Concordia, 1965).

are scattered throughout the book. This makes it a difficult book to use if one prefers not to follow Lindemann's pattern for praying the Psalms (one at Matins and one at Vespers, repeated for a whole week). The Psalms are also not arranged for either singing or even responsive reading. The litanies and prayers are of varying quality, sometimes bordering on the mundane. For most of the year, the *Te Deum* is given as the only possible canticle at Matins, and thus proper antiphons for the *Benedictus* are not given except in Advent and Lent. In an appendix, Lindemann gives orders of Prime, Terce, Sext, None, and Compline, as well as the Itinerary.

The second significant American Lutheran breviary is Robert C. Sauer's *Daily Prayer* (1986).³⁰ This text-only Daily Office book, in two volumes, uses the New International Version of the Bible and prints out the Psalms and Scripture readings for the various days throughout the Church Year. Yet this fact makes the book, again, difficult to use for those who prefer a different or more rigorous Psalm schedule or lectionary.

The third significant American Lutheran breviary is *For All the Saints: A Prayer Book for and by the Church*, by Frederick J. Schumacher and Dorothy A. Zelenko.³¹ The work follows the two-year daily lectionary of the *Book of Common Prayer* and the *Lutheran Book of Worship*, and has orders of service for Morning Prayer, Evening Prayer, Compline, and Responsive Prayer. The readings are printed in full from the Revised Standard Version, and the entire Psalter is included in each volume with antiphons and Psalm prayers *in canonical order*. This fact gives *For All the Saints* a great deal more flexibility than other Lutheran Daily Office books. In addition, a reading and a prayer from a "saint" from the 2nd through 20th centuries is given for each day. This latter fact has led some, however, to disapprove of this otherwise-remarkable

³⁰ Robert C. Sauer, *Daily Prayer*, 2 vols. (St. Louis: Concordia, 1986).

³¹ Frederick J. Schumacher and Dorothy A. Zelenko, *For All the Saints: A Prayer Book for and by the Church*, 4 vols. (Delhi, N.Y.: American Lutheran Publicity Bureau, 1994-).

breviary. Charles Austin notes, "Among the hardest jobs was determining the fourth reading for each day. These meditations come from all periods of Christian history, written by early bishops and patriarchs such as John Chrysostom and Augustine to modern theologians and preachers such as Paul Tillich and D. Elton Trueblood. There are also meditations from those not known primarily for their theology, such as Woodrow Wilson. The editors wrote hundreds of letters to pastors asking for suggestions on what to include. Occasionally, theological disputes flared about what should be included. One volunteer concluded, 'You can put that in the book, but I'm not going to type it!' Schumacher said the editors wanted to let each era 'speak for the orthodoxy of its time.'"³² Thus, *For All the Saints* suffers in quality by occasionally including as "saints" some who are not truly saints. Yet it is more suitable for use by groups and congregations than the other 20th century breviaries examined.

In the 1990's and at the present day, theologians and pastors connected with Concordia Theological Seminary (CTS), Fort Wayne, Ind. have been active in preparing materials for the Daily Office. Former CTS Dean of Chapel Dr. Daniel Reuning prepared a *Seminary Prayer Book*, which was beloved by students and was used faithfully for several years at the seminary's daily Matins and Vespers services. This short work provided orders of Matins, Vespers, and Compline, with a Psalm schedule, lectionary, and collects, together with an order of Latin Vespers.

In 2002, my *English Chant Psalter NKJ* was published by Concordia Theological Seminary Press. The work provides the entire Psalter and Gospel Canticles in the New King James Version, along with the *Gloria in Excelsis* and the Athanasian Creed pointed for singing according to Anglican chants. Other students and graduates of CTS have produced or are in the process of producing materials for the Daily Office, including the Rev. David Kind, Mr. Latif

³² Charles Austin, "Praying with the Saints," *The Lutheran* (October 1997).

Gaba, and Mr. Benjamin Harju. There are certainly others who have done the same.

The Brotherhood Prayer Book

From 2002 to 2004, the Rev. Michael N. Frese and I created a Daily Office book, which we have called *The Brotherhood Prayer Book*. We believe this book is the best English-language Daily Office book created so far, due to four characteristics: Versatility, Detail, Musical Excellence, and Confessional Lutheran Integrity.

The Brotherhood Prayer Book is versatile. Several Psalm schedules and a lectionary from the upcoming *Lutheran Service Book* of the LCMS are given, yet the Psalms are printed in canonical order. This enables one to use the suggested Psalm Schedules, or whichever Psalm schedule one desires. Likewise, since only the lector in the worshipping community requires the readings, and there is no standard English translation of the Bible, the readings are not printed out in the book. One is free to use whichever translation one desires. Weekday Propers provide the materials needed for a basic recitation of the Office for every day of the week, including Sunday. Yet for those who want to use Seasonal Propers and Saint's Day Propers, these texts are printed as well. *The Brotherhood Prayer Book* can be used for the eight canonical hours, or for four, three, two, or even one daily office. The book's versatility makes it suitable for congregational use, as a source book for the pastor, or as a choir book.

The Brotherhood Prayer Book is also marked by its attention to detail. Care has been taken to provide a rich supply of propers to make the book suitable for daily use, year after year. The book has been laid out with an eye toward its use in a worshipping community. Some elements of the book are simple enough for a beginner to use, while other elements are high in difficulty, making the book something its users can grow into and discover through the course of years. The book has enough detail to make it useful for many different liturgical services.

The Brotherhood Prayer Book is also a work of musical excellence. The best in musical sources, especially the *Breviarium Lipsiensae: Tagzeitengebete*, which itself draws on the work of the Alpirsbach movement, has been used as the main source of this book's music. A method for pointing the Psalmody has been developed which allows the text to correspond to the tune in every situation. In addition, the public domain work of Ralph Van Williams in *The English Hymnal* (1933) has been used for the hymns. The entire *Brotherhood Prayer Book* is set up for singing. All the propers are marked for chanting, and forms for chanting the readings are given as well.

Finally, *The Brotherhood Prayer Book* is marked by Confessional Lutheran Integrity. It does not seek to be ecumenical, Roman, or Eastern, but only Lutheran. And we are confident that since its doctrine is none other than that of the Holy Scriptures, this work will appeal also to those beyond the confines of the Lutheran Church. Unlike other "Lutheran" liturgical materials, *The Brotherhood Prayer Book* respects the teaching of the Lutheran Church regarding the invocation of the saints, and in selecting saints for commemoration does not let the *Zeitgeist* determine what orthodoxy is, but only the Spirit of the Lord as He speaks in Holy Scripture and as the doctrine of Scripture is confessed in the Lutheran Confessions.

For all of these reasons, we believe it to be a faithful contribution to the long history of Christian prayer, and we are happy to dedicate this work to the Lord Jesus Christ and pray that it will be a blessing to all who use it.

The Rev. Benjamin T. G. Mayes
on the commemoration day of Zacharias and Elizabeth
September 5, 2004 A+D