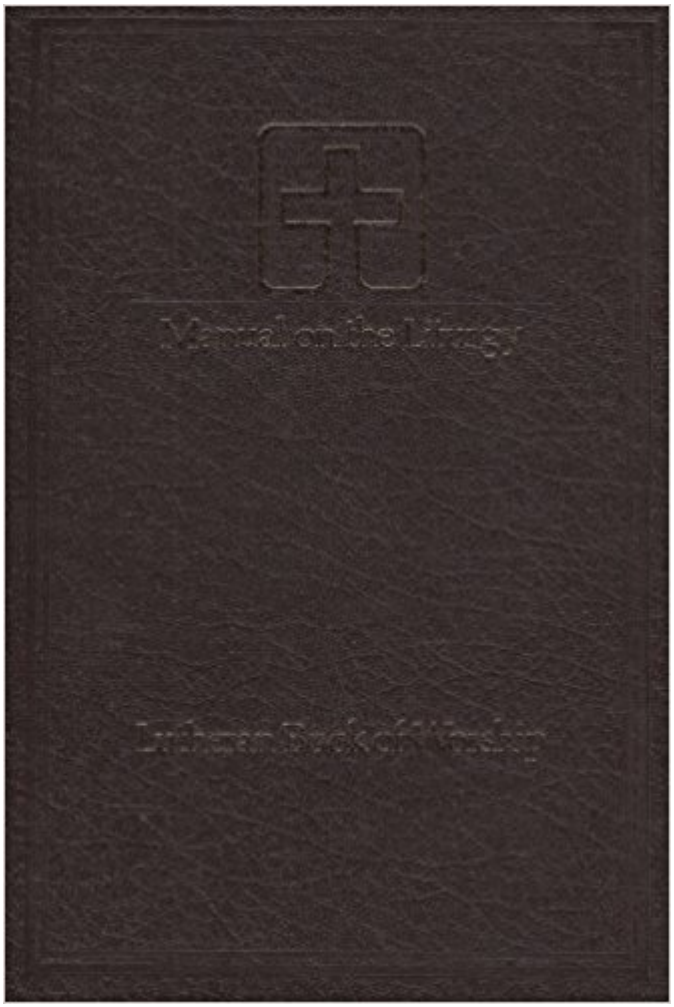
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Manual On The Liturgy: Lutheran Book Of Worship



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Synopsis

Incorporates the notes and rubrics from LBW and the Ministers Edition and gives helps for a fuller understanding and more expanded use of them.

Book Information

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Customer Reviews

When compared to some of the manuals available to Episcopalians, such as Michno's A Priest's Handbook, Pfatteicher's manual on the liturgy is left wanting. There are some illustrations and diagrams and charts, but not nearly the amount of detail found in Michno -- meaning that the LBW Manual on the Liturgy is not as user-friendly or intuitive as it could be. Still, it provides a great amount of detail and background work on the Green Book with essays on the development of the LBW. Really, this falls somewhere between a commentary on the LBW and a manual on liturgy, but as it is, it's the best we have.

By definition, this text is out of date. Since 90% of ELCA and ELCC churches aren't using the LBW anymore. But if -for some reason- you need some guidance on using the LBW this is the book to get.

I am a liturgy geek. So this book, which explains the mechanics of the Lutheran Book of Worship (1978) services (with pictures) is very helpful to many and essential for we liturgy geeks.

A fascinating overview of Christian liturgical worship, with many interdenominational relationships revealed and compared. Excellent and highly recommended! Those with no interest or knowledge of historically accurate Christian worship will probably remain in the dark.

Reading Pfatteicher's Manual was a nostalgia trip for me. I attended Valparaiso University 1973-77 when the Chapel ministry was conducted according to the ideas reflected in the Manual, a style that was then "progressive Missouri Synod." Informed by Lutheran identity, but fascinated with Catholic tradition, the Neo-Conservative approach to theology sought to deny the brittleness of verbal inspiration while affirming the broader themes of Lutheranism. Just as this environment applied higher criticism to the Bible in a conservative way to eliminate or downplay themes regarded as unhelpful (transcendence, fear of God, holiness, self-denial, enmity toward the world, the flesh and the devil, for example), so the Church's worship was viewed more as a celebration (implying a good time), than as sacrifice (implying pain, or at least, inconvenience).Now that the Lutheran Book of Worship has been replaced in the Evangelical Lutheran Church in America, it, and the Manual by Pfatteicher, are artifacts. ELCA's new worship book has embraced the trendier gender-neutral approach where Bible texts used in worship that have the embarrassing "He" are replaced with the non-specific "You." Making virtue of necessity, this shift from telling others to addressing the ungendered Diety is presented as a selling point. The Missouri Synod, on the other hand, has gone back to canticles based on the essentially literal ESV translation in place of the Reformed-influenced, dynamically equivalent NIV, and has incorporated as much archaic English as is judged to be readily understandable in our day. So the LBW Manual on the Liturgy stands as a monument to the moment of seeming convergence of American Lutherans regarding worship.In that moment, around 1978, most Lutherans had emerged from the sectarian sidelines into the mainstream, and it was a heady place to be. The president of the ULCA was on the cover of TIME. The over 100 Lutheran synods that existed at the turn of the century, divided by language, theology, custom, and degree of assimilation had coalesced into about a dozen, and many of these were expected to (and did) merge. Institutions which had sought to preserve German (or Scandinavian) language & culture were intimidated and suppressed by WWI patriotism and the Theo.Roosevelt animosity toward "hyphenated Americanism." Reflecting developments in transportation and communication, many denominational families felt the yearning to come together, and the eventual unity of most Lutherans was seen by its advocates as the most God-pleasing goal, leading toward influence in society and outreach in mission. The steady growth of all churches fueled by the returning G.I.'s and their desire for families, 1945-1965, gave churchmen the notion that growth was

a matter of adapting to the times. And since American Lutherans were becoming mobile, a standard form of worship would encourage a new generation to embrace a liturgy focused on Word and Sacrament, embrace the broader English tradition of music and worship, retaining the strengths of Lutheranism without the odor of foreignness, or sectarianism.Pfactteicher's Manual sets forth a liturgy for this mushy middle- too liberal for the Missouri Synod, and too conservative for what became the change agents in the ELCA. Like many Bible translations of the time, archaism was out. Dignified plain English was the standard. Dynamic equivalence was in. "The Lord be with you...And also with you." replaced the more literal "...And with thy spirit" because nobody says "with your spirit" any more. But the subsequent problem was that nobody said "The Lord be with you" any more either. Those who really wanted to contemporize started ignoring the liturgy and said "Good morning." Even as the Manual was published, there was feminist resentment of restraints on women's service in the church, so the manual allows for women readers (and ministers) which is what helped Missouri Synod reject it. The Manual suggests allowing "response" to the preaching or Gospel in the form of skits, dance, or other artistic performance; this was regarded by some conservatives as opening the Pandora's box to entertainment liturgies (such as an infamous "Polka Mass" done in Minnesota in the late 1970's).These extremes are an unfair characterization of the Manual, any more than a few small leaks would characterize a bucket. It is really a well articulated theology of worship which understands itself to be in the mainstream of Catholic/Lutheran worship. And for the most part, it is. It sets forth an ideal form of worship, like the Catholic Solemn Mass, which need not be employed in full (depending on local need), but serves as an ideal to strive for. I believe the flaw in the liturgical vision is the attempt to accommodate inconsistent ideas. Should liturgy be "correct" or "creative"? Should it reflect the hierarchy of the ordained ministry, or the democratic priesthood of all believers? Should it respect tradition as the molder of the community, or regard the community as the molder of the tradition? Is liturgy to be respected as having an integrity of its own, or can we slice and dice it (even generating our own forms) to please our own generation? Is correct doctrine or personal sanctity the criterion of a saint being commemorated, or is the decisive consideration historical impact, as in the case of Martin Luther King?Ironically, while the Missouri Synod rejected the LBW, it actually conserved much of its traditional liturgical material in its Lutheran Worship hymnal. There is insight and many a good suggestion in Pfatteicher's Manual, which can apply even today. But overall, the Manual was written, less with the past in mind than a presumed future; and like all such timely productions, it has too soon become outdated. Now, as ELCA is rent asunder by the trends LBW tried to accommodate, the Manual stands as a reminder of that time when we thought most Lutherans would be able to walk together, a monument

to that moment...

I feel compelled to write this review as a counter voice to the two pervious reviews of the text. The previous reviewers are both honest about the content of the book, but they seem to be confused about the purpose of the book. It seems that the previous reviewers were looking for a book that would give lay people a general overview of the history and context of the Lutheran liturgy. The Manual on the Liturgy is not intended to be that text however, the Manual on the Liturgy was written for a very specific purpose, with a very narrow readership in mind. The Manuel on the liturgy is intended to be an instructional, companion volume to the Lutheran Book of Worship and it's associated missal. The text is intended to teach Lutheran clergy the proper manner in which to conduct the various services found in the Lutheran Book of Worship. It does that task with aplomb.One reviewer implies that the Lutheran liturgy is generally performed poorly (I agree) after stating that a good portion of the Lutheran clergy are not familiar with this text (I again agree - sadly). I cannot be the only one who appreciates the irony of this.I personally love this text. But then again, I am Lutheran Seminary student and big fan of worship. If you are not a Lutheran seminary student, or you never were one, you probably have no reason to own or even open this book. IF you HAVE ever been a Lutheran seminary student - you have no excuse for not both owning and reading this text - and not just to satisfy your parish worship professor either - to serve your congregations by faithfully, and beautifully administering the sacraments in a manner befitting them. Take your office seriously.

In 1978, the new Lutheran Book of Worship introduced or restored many of the beautiful liturgical practices lost over the years, especially in American Lutheran churches. This manual, a step-by-step guide to these practices, is well-written and precise. If you know something about Christian liturgical worship, you'll enjoy reading it over and over.It's the ultimate "how to" book for planning worship. It presents the ideal of Lutheran worship and allows for variations due to local circumstances.Those who plan and execute worship in Lutheran congregations need to have this book with them as they work; this includes worship committees, parish musicians, altar guild members, assisting ministers, and (especially) clergy. Excellence in worship must start "at the top," and congregants will respond to and flourish in a rich liturgical environment. The Manual helps congregations to focus on the worship experience and value it as a means to drawing closer to God. Highly recommended!

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