

**RESPONSIVE WORSHIP;  
A DISCOURSE, WITH  
NOTES**

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Responsive Worship; A Discourse, with Notes by Wm. Ives Budington

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**WM. IVES BUDINGTON**

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# RESPONSIVE WORSHIP;

A DISCOURSE, WITH NOTES,

BY

WM. IVES BUDINGTON, D.D.,

AND LETTERS FROM

REV. DRS. G. B. BACON, L. BACON, N. J. BURTON, H. BUSH-  
NELL, T. J. CONANT, O. E. DAGGETT, E. P. GOODWIN,  
R. S. STORRS, JR., AND T. D. WOOLSEY.

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Affirmabant autem, hanc fuisse equitatem vel culpe sine vel erroris,  
quod essent soliti stato die ante lucem convenire, carmenque Christo,  
quasi Deo, dicere secum invicem.—*Ep. Phil. X, 97.*

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## PREFACE.

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THIS little book is given to the public in the hope that it may contribute to the improvement of public worship in some of its methods. The sermon was prepared in answer to a request made in the middle of the week, and preached extemporaneously in part, the following Sabbath, as a contribution towards the discussion of the question then before the church. The writer has endeavored to make it more worthy of publication, by careful revision, as well as by the addition of notes, and especially by the letters appended, which were drawn forth from the several writers by the report of the sermon, as originally published in the *New York Daily Witness*. The concurrence of so many cultivated minds, acting independently, and in so distinct spheres, is certainly a significant fact, and warrants the most thoughtful consideration of this subject on the part of our ministers and churches. The hope is cherished, that as the result of such mature consideration, an impulse will be

given to the worship of the Sanctuary, until it shall become at once spiritual and attractive, and by meeting the deeper and truer wants of the people, displace the tendency to merely ornamental and artistic performances. While speaking especially and almost exclusively of responsive worship in the use of the Psalter, the writer has no desire to press this method unduly; it is but one means among many of enlisting the interest and participation of the congregation; and his principal object will be attained, if he helps in any way the spirit and practice of congregational worship.

The Clinton Avenue Church have adopted the Order of Worship, which has been observed for several years in the Church of the Pilgrims. It is as follows:

#### MORNING SERVICE

I. After a suitable prelude on the organ, the first measures of the tune Old Hundred are played, and the congregation rise, without notice from the Minister, and sing the DOXOLOGY:

*Praise God, from whom all blessings flow:*

*Praise Him, all creatures here below:*

*Praise Him above, ye Heavenly Host:*

*Praise Father, Son, and Holy Ghost.*



II. THE PRAYER OF INVOCATION is offered by the Minister, [the congregation bowing down.]

III. THE OPENING HYMN is read by the Minister, and sung by the choir and the congregation, [all standing.]

IV. A portion of THE HOLY SCRIPTURE is read by the Minister, [the congregation sitting.]

[When a Chant is sung congregationally, two Lessons may be read from Holy Scripture, one from the Old Testament, and the other from the New. The *Gloria Patri* is sung at the end of each Chant. (The congregation stand during the chanting.)

V. THE PRAYER OF GENERAL SUPPLICATION is offered by the Minister, [the congregation bowing down,] and at the close of it is repeated, by both Minister and people, THE LORD'S PRAYER.

[After the prayer the choir may chant a brief Scriptural selection without notice from the pulpit.]

VI. A LESSON from THE PSALTER is announced by the Minister, and is read by him and the congregation responsively, [all standing]; and at the close thereof is sung by the choir and the congregation the ancient DOXOLOGY:

*Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.*

VII. After these acts of Prayer and Praise [the congregation having resumed their seats,] any NOTICES may be given by the Minister, of religious meetings for the week to come, or of other matters suitable to be brought on the Lord's Day to the knowledge of the Church; and then

VIII. A HYMN, or CHANT, announced, but not read by the Minister, is sung by the choir, [the congregation still sitting.]

IX. This is followed by **THE SERMON**.

X. After the Sermon the **CLOSING HYMN** is read or announced by the Minister, and is sung by the choir and the congregation, [all standing.]

XI. **THE PRAYER FOR A BLESSING ON THE WORD** is offered by the Minister; and at the end of it [while the congregation are still bowed down,] he pronounces **THE BENEDICTION** :

*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*

**NOTE.**—When Children are to be baptized, they must be presented for that ordinance at the Morning Service, on the proper Sundays, immediately after **THE PRAYER OF INVOCATION**.

When Collections are to be taken for charitable objects, they may follow either the **NOTICES**, or the **SERMON**, at the discretion of the Minister.

#### EVENING SERVICE.

I. After a suitable prelude on the organ, a brief **CHANT** or **ANTHEM** is sung by the choir, [the congregation sitting.]

II. **THE OPENING HYMN** is read by the Minister, and sung by the choir and the congregation, [all standing.]

III. A portion of **THE HOLY SCRIPTURE** is read by the Minister, [the congregation sitting.]

IV. **THE PRAYER OF GENERAL SUPPLICATION** is offered by the Minister, [the congregation bowing down.]

V. A LESSON from THE PSALTER is announced by the Minister, and is read by him and the congregation responsively, [all standing]; and at the close thereof is sung by the choir and the congregation the ancient DOXOLOGY :

*Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.*

VI. After these acts of Prayer and Praise [the congregation having resumed their seats,] any NOTICES may be given by the Minister, of religious meetings for the week to come, or of other matters suitable to be brought on the Lord's Day to the knowledge of the Church; and then

VII. A HYMN, or CHANT, announced, but not read by the Minister, is sung by the choir, [the congregation still sitting.]

VIII. This is followed by THE SERMON.

IX. After the Sermon the CLOSING HYMN is read or announced by the Minister, and is sung by the choir and the congregation, [all standing.] At the end of this hymn a DOXOLOGY, in the same metre, is usually added without being announced.

X. THE PRAYER FOR A BLESSING ON THE WORD is offered by the Minister; and at the end of it [while the congregation are still bowed down,] he pronounces THE BENEDICTION :

*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*