

# THEOLOGICAL QUARTERLY.

VOL. I.

JULY 1897.

No. 3.

## Doctrinal Theology.

### BIBLIOLOGY.

(Continued.)

The Author of the Bible is God; not man under God; not man and God; but simply God. The Old Testament Scriptures are "the oracles of *God*."<sup>1)</sup> What Moses said in the Pentateuch was "the word of *God*."<sup>2)</sup> The words of the Psalmist are words which "the *Holy Ghost* saith."<sup>3)</sup> By that which is written in Jeremiah, the Prophet, "the *Holy Ghost* is a witness to us."<sup>4)</sup> The things that Paul, the Apostle, writes to the Corinthians, "are the commandments of the *Lord*,"<sup>5)</sup> even as what Isaiah wrote was spoken *by* the prophet, but "of the *Lord*,"<sup>6)</sup> and *by* the mouth of His servant David, the *Lord God* said what we read in the Psalm.<sup>7)</sup> In short, every part of Scripture is the *word of God* and can not be broken;<sup>8)</sup> and "all Scripture is given by inspiration of God,"<sup>9)</sup> not certain parts of Scripture, of

1) Rom. 3, 2.

2) Mark 7, 10. 13.

3) Heb. 3, 7. coll. Ps. 95, 7. 8.

4) Heb. 10, 15. 16. Cf. Jer. 31, 33. f.

5) 1 Cor. 14, 37.

6) Matt. 1, 22: τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου. Cf. Is. 7, 14.

7) Acts 4, 24 f. coll. Ps. 2, 1. 2.

8) John 10, 34. 35. coll. Ps. 82, 6.

9) 2 Tim. 3, 16.

## Practical Theology.

### PUBLIC WORSHIP IN THE LUTHERAN CHURCH.

(Continued.)

Of the *Sacraments*, the Lutheran church says: "A sacrament is a ceremony or work wherein God gives that which the promise attached to the ceremony offers. Thus baptism is not a work which we give or offer to God, but in which God baptizes us, that is, the minister in God's stead, and here God offers and gives forgiveness of sins, etc., according to the promise (Mark 16, 16): 'He that believeth and is baptized shall be saved.'"<sup>1)</sup> On the other hand, the same Apology says: "And this is the chief use of the sacrament. . . . Then there is added also the sacrifice or thanksgiving. For when the heart and conscience, comforted by faith, has become aware, from what terrors it has been freed, then it earnestly offers thanks for the benefit and suffering of Christ, and uses that same ceremony for praising God, in order to show by such obedience its gratitude, and to testify that it holds the gifts of God in high esteem. Thus the ceremony becomes a sacrifice of praise."<sup>2)</sup> But the latter view of the sacrament is secondary, its "chief use," as the confession says, being that whereby we are made recipients of the gracious gifts of God, and according to which the celebration of the sacrament is an action which *a parte potiore* belongs to the first class of liturgical performances.

The *Lord's supper* was from the earliest days of Christianity and in accordance with Christ's intention celebrated in the common services of Christian congregations in the manner prescribed in its institution, and only when it is so administered, it is truly the *Lord's supper*.

1) Apol. Art. XXIV, 8.

2) Ibid. § 73.

The essentials of a proper and rightful celebration of the eucharist are the consecration and distribution of bread and wine and the eating and drinking of the body and blood of Christ in, with, and under such bread and wine.

The elements, then, to be used in the sacrament are bread, baked of ground cereals, or flour, and wine, the fermented fruit of the vine.

That the use of a certain form of bread is not essential in the sacrament, the Lutheran church has asserted by the retention of the traditional wafer, baked of flour and water, for sacramental use, as this form combines the essentials of bread with neatness of appearance and appropriateness for ready and equal distribution. A special reason for our persistence in the use of wafers is stated by Gerhard when he says: "That we use those little cakes in opposition to our adversaries, is not because we maintained that their use were absolutely and simply necessary, but because they, without any urgent cause and to the annoyance of the church, cast aside a thing of itself and in its nature indifferent and thus enslave Christian liberty."<sup>1)</sup> For the same reason, for the purpose of repudiating the imposition of the reformed opponents, who maintained that the breaking of the bread *must* be performed *during* the celebration of the eucharist as essential to the sacrament, the Lutheran church has preferred *not* to break the bread *in* the act of distribution, but to use the wafers as they come, being bread already broken or prepared for distribution.

That the sacramental wine must be *wine*, not unfermented juice, nor a beverage made of berries, is evident from the words of Christ, Matt. 26, 26, 29, where, what the cup had contained is described as the "fruit of the vine,"

---

1) Quod adversariis usum illarum placentularum opponimus, id non fit ideo, quod usum earum absolute et simpliciter necessarium statuerimus, sed quia praeter ullam urgentem causam cum scandalo ecclesiae rem ex se et sua natura adiaphoram eliminantes Christianam libertatem captivant. Loci theoll. X, 36.

and from 1 Cor. 11, 20. 21, where the apostle's words indicate that the apostolic church, and the apostle himself, had understood the institution of the sacrament as ordaining fermented grapejuice, and hence used that beverage which, when taken to excess, would intoxicate. The practice of mixing the wine with water was discontinued in the Lutheran church and expressly prohibited in some of the old church-books, not as objectionable in itself or in any way affecting the validity of the sacrament, but because the Romanists would make this practice a yoke on the neck of the church urging that the mixture of water and wine represented the union of Christ and the church and *must* therefore be observed.<sup>1)</sup> The *color* of the wine is also indifferent; but red wine has been used in the Lutheran church far less extensively than white wine, the latter being less apt to irritate the imagination of the communicant.

Of the act of *consecration*, the Formula of Concord says: "Concerning consecration we believe, teach and profess that such presence of the body and blood of Christ in the holy supper is not affected by any man's work or the speaking of the minister, but that it must be ascribed solely and only to the almighty power of our Lord Jesus Christ. Besides we believe, teach and hold with one accord that in the use of the holy supper the words of institution must by no means be omitted, but are to be publicly spoken, as it is written (1 Cor. 10, 16), *The cup of blessing which we bless*, which blessing is done by reciting the words of Christ."<sup>2)</sup> And: "Now the words of institution shall be distinctly and clearly spoken or chanted publicly before the congregation, and by no means be omitted, in order that odedience be rendered to the command of Christ, '*This do,*' . . . and the elements of bread and wine in this sacred use, that therewith Christ's body and blood are given us to eat and to drink, be consecrated or blessed as

1) Conc. Trid. Sess. XXII, c. 7.

2) Form. Conc. Epitom. Art. VII, 8. 9.

St. Paul says: '*The cup of blessing which we bless,*' which is not done otherwise than by repeating and relating the words of institution."<sup>1)</sup>

Five points are apparent from these statements.

*First* we see that our church looks upon the act of consecration as essential in the sacrament and never to be omitted in its celebration, as being the *verbum quod accedit ad elementum et fit sacramentum*.

The *second* is that according to the Formula of Concord the consecration of the elements is performed by the recitation of the words of institution.

The *third* is, that the Lutheran church holds that these words of consecration do not, as the Romanists teach, enter into the sacrament as the words of the officiating priest, deriving their efficacy from his sacerdotal authority, but as the words of Christ, whose sacrament is being celebrated, and that the efficacy of these words, whence the sacramental presence of the body and blood of Christ depends, is owing to the ever enduring and still continuing power of the words of institution spoken in the night of the Lord's betrayal and merely repeated by the servant of Christ and the church when the sacrament is being administered, or, as Gerhard says: "The Son of God himself by the mouth of the minister repeats the words of institution once pronounced, and by them sanctifies and blesses the bread and wine, that they be the means of distributing his body and blood."<sup>2)</sup> And likewise the erroneous notion of the Calvinists is here discountenanced, who hold that the words of institution are pronounced merely by way of historical relation addressed to the communicants for their information and for the commemoration of the death of Christ.

---

1) Ibid. Sol. Decl. Art. VII, 79—82.

2) Ipse Dei Filius verba institutionis semel prolata per os ministri repetit et per ea panem et vinum sanctificat et benedicit, ut sint corporis et sanguinis distribuendi media. *Loci theoll.* X, 271.

A *fourth* point indicated in the quotations from the F. C. is that our church considers *only* the words of institution essential and, therefore, indispensable in the act of consecration. The Lord's Prayer, commonly recited in connection with the words of institution at our altars, was omitted from the act of consecration in Luther's "*German Mass*" of 1526, where he recommended a paraphrase of the Lord's Prayer to take the place of the *Preface*. Though this arrangement has not prevailed and the Lord's Prayer has been given a place immediately before or after the words of institution in our order of service, yet the exhortation, "Let us pray," by which it is preceded and introduced, clearly indicates that it is not looked upon as properly sacramental, as the words of institution are, which are spoken as in Christ's stead.

The fact that the words of institution are not recorded by the Evangelists and St. Paul in the same form gives rise to the question which of the texts should be employed in the sacrament, and the answer of our church seems to have been, "All of them," a harmony of the various forms recorded in the New Testament being found in our liturgies.

And, *fifthly*, the Formula of Concord also refers to the proper manner of reciting the words of consecration, when it says that they should "be distinctly and clearly spoken or chanted publicly before the congregation." In the Roman church the practice is different; the words are spoken so that the congregation can not understand them, the priest being occupied in what purports to be a sacrificial act, a profound mystery intervening between the congregation and God. The Lutheran church celebrates a sacrament, whereby, as by a means of grace, God would deal with the congregation, especially with the communicants, and inasmuch as, also in the sacrament, the *word* is the "chief thing,"<sup>1)</sup> that wherein the efficacy of the sacrament relies, the congregation should hear and understand what is being

---

1) Small Catechism, VI, 8.

pronounced in the name of the Lord for the edification of those who worship before their God, the God of their salvation. For this reason and purpose the Lutheran church books prescribe that the words of institution shall be chanted or distinctly spoken in the vernacular of the congregation. On the other hand, to indicate that the act of consecration is not what the reading of the Gospel or Epistle is, a simple promulgation of the written word, but a part of the repetition of what was first performed and enacted at the paschal board when the sacrament was instituted, the Liturgies prescribe that the words of consecration be spoken or chanted toward the altar and over the elements set apart for sacramental use. Some liturgies direct that at the words, "took bread," the minister shall touch the paten with his hand, and likewise the cup at the words, "he took the cup." More general than this direction is another, that at the words, "this is my body," and, "in my blood," the sign of the cross shall be made over the respective element, to indicate that these elements are now being consecrated. For the same purpose all the vessels containing the elements set apart for the present communion should be placed conspicuously on the altar and be uncovered and opened before the sacramental action.

In his "*German Mass*" Luther repeatedly recommends that the consecrated bread be at once distributed and that thereupon the wine be consecrated and distributed. A few liturgies have adopted this arrangement, some of them recommending it for communions at which but few communicants, or, as perhaps at ordinations only the ordinand, would receive the sacrament. But the traditional order of continuous consecration of both elements and their continuous distribution has for various obvious reasons generally prevailed. If, however, the consecrated elements or one of them should give out before the sacrament has been imparted to all the communicants, the act of distribution must, of course, be interrupted and, as much of the respective

element or elements as may be necessary having been placed upon the altar, the new supply is consecrated by reciting the words of institution thereto pertaining, whereupon the act of distribution will be resumed.

Of the act of *distribution*, our Confession says: "Both kinds of the sacrament in the Lord's supper are given to the laity among us for this reason, that this is a clear order and commandment of Christ, Matt. 26, 'Drink ye all of it.' Here Christ in clear words commands concerning the cup, that all should drink of it."<sup>1)</sup>

This part of the celebration of the sacrament consists of two correlatives, the *δόσεις*, the giving, and the *λήψεις*, the taking or receiving, eating and drinking, and inasmuch as the subjects, those who give and those who take, are different persons, *δόσεις* and *λήψεις* may fitly be considered as two correlative acts, each in itself essential to the sacramental action.

Of the *δόσεις*, Gerhard says: "The *δόσεις* itself, viz. the distribution, is an essential part of the holy supper, and therefore simply necessary; but the *τρόπος δόσεως*, viz. whether the sacred symbols are given into the hands or the mouths of the communicants, is understood to be left to Christian liberty, as no special command in reference thereto can be adduced from the words of institution."<sup>2)</sup> In the ancient church, according to the testimony of Clemens Alex., Cyprian, Ambrosius, Gregory Nazianzen and others, the sacramental bread was given into the hands of the communicants. Later on, in the Roman church, the wafer was given into the mouths of the people, because it was looked upon as a desecration of the sacrament to permit the sacred element to be touched by the unconsecrated hand of a

1) Aug. Conf. XXII, 1. 2. Conf. Apol. XXII; Artt. Smalc. P. III, Art. VI.

2) *Δόσις* ipsa, scilicet distributio est essentialis sacrae coenae pars, ideoque simpliciter necessaria; sed *τρόπος δόσεως*, an scilicet manus vel ori communicantium sacra symbola offerantur, libertati christianae relictus intelligitur, cum de eo peculiare aliquod mandatum ex verbis institutionis proferri nequeat. *Loci theoll.* X, 292.



layman, and the Council of Rouen, A. D. 879, expressly enjoined upon the priest: "He shall give the eucharist into the hands of no layman or woman, but only into the mouth."<sup>1)</sup> But when the Zwinglians introduced a mode of celebrating the sacrament whereby the *δόσις* was done away with, the communicants passing the elements from hand to hand up and down the pews, each partaking thereof before passing it on, the Lutherans retained the mediaeval custom of giving the bread and wine into the mouths of the communicants, in order to keep it clearly understood that the sacrament is to be both given and taken.

As according to the words of institution the bread must be first consecrated and then the wine, so also according to Christ's order of distribution and his injunction, "*This do,*" the consecrated bread must be given and taken first and thereupon the consecrated wine, and this order must not be inverted.

Having hitherto treated of the essentials of the administration of the Eucharist, other points being only incidentally touched upon, we now proceed to such *non-essentials* as have been adopted into more or less general usage in the Lutheran church.

Of these we mention, first, as preceding the act of consecration, the *admonition* directed to the communicants, as we find it in various forms in old and new Lutheran Liturgies. The earliest forms of such exhortation were furnished by Luther, one of them in his "German Mass," where it was attached to a paraphrase of the Lord's Prayer. The North-German forms, which are based on the supposition of previous confession and absolution, treat of the nature, benefit, and proper use of the sacrament; the South-west-German forms are rather intended to dispose the communicants for the confession and absolution connected with this exhortation and admonition. Toward the close of the

---

1) Nulli laico aut feminae eucharistiam in manibus ponat, sed tantum in os. (*Sic!*)

XVI century, the liturgical exhortation fell into desuetude, and only in a more recent period it was in some parts of the church restored to its place in the sacramental liturgy.

Of like character with the admonition is the "*Pax*." The Reformation found this liturgical gem, which had originally served as the signal for imparting the fraternal kiss before communion, in common use between the act of consecration and that of distribution, the priest addressing to the congregation the words: "*Pax Domini sit semper vobiscum*," "*the peace of the Lord be with you always*." Luther in the *Formula Missae* warmly recommended the "*Pax*" as "a public absolution from sins to the communicants, a truly evangelical utterance, announcing the forgiveness of sins, that one and most worthy preparation for the Lord's table, if accepted by faith as coming from the mouth of Christ; wherefor I would have it pronounced with the face turned toward the people."<sup>1</sup>) The German Liturgies give the "*Pax*" in various versions immediately before the act of distribution, the communicants being thereby invited to approach and be assured that the "peace of the Lord," that peace which the world cannot give or take away and which surpasseth all understanding, is about to be once more sealed and secured to them.

The remaining parts of the communion service as of the entire order of public worship are of the second class of liturgical performances, which comprises those acts whereby the congregation and its individual members offer up their sacrifices to the God of their salvation, who by and in the acts of the first class has made them and is making them accepted in the Beloved.<sup>2</sup>)

A. G.

1) . . . quae est publica quaedam absolutio a peccatis communicantium, vox plane evangelica, annuncians remissionem peccatorum, unica illa et dignissima ad mensam Domini praeparatio, si fide apprehendatur, non secus atque ore Christi prolata, unde vellem eam nunciari verso ad populum vultu.

2) See THEOLOGICAL QUARTERLY, p. 173.

(To be concluded.)