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Doctrinal Theology.

BIBLIOLOGY.

(Concluded.)

The doctrine of the inspiration of Scripture, the essentials of which have been presented in our last issue, is the cardinal topic of Bibliology. According to this doctrine, the Bible was written by divine inspiration¹⁾ inasmuch as the inspired penmen²⁾ performed their work as the personal organs³⁾ of God,⁴⁾ especially of the Holy Spirit,⁵⁾ who not only prompted and actuated them toward writing what they wrote,⁶⁾ but also suggested to them both the thoughts and the words they uttered as they wrote.⁷⁾

1) 1 Tim. 3, 16.

2) Rom. 15, 15. 1 Cor. 5, 9. 2 Cor. 2, 3. 4. 9. Gal. 1, 20. Phil. 3, 1. 1 Tim. 3, 14. 1 John 1, 4; 2, 1. 13. John 5, 46. 47. Luke 3, 4. Matt. 13, 14; 15, 7. Luke 20, 42.

3) Matt. 2, 5. 17; 8, 17; 12, 17; 13, 35; 24, 15; 27, 9. 35. Acts 2, 16; al.

4) Matt. 1, 22. Acts 4, 24. 25. Hebr. 4, 7. Rom. 9, 25; 1, 2.

5) Acts 1, 16; 28, 25. 2 Sam. 23, 1. 2. 2 Pet. 1, 19—21. 1 Pet. 1, 11. 12. Matt. 13, 11. Luke 12, 12.

6) 2 Pet. 1, 21. 2 Tim. 3, 16. Rom. 15, 18. 19. Gal. 1, 11. Jer. 30, 2.

7) Jer. 30, 2. Rom. 15, 18. 1 Thess. 2, 13. Acts 2, 4. 2 Pet. 1, 19—21. John 10, 34. 35. Matt. 22, 43. 44. Rom. 15, 9—12. Gal. 3, 16. Rom. 10, 16. 1 Pet. 3, 6. Heb. 12, 26. 27; 8, 8. 13; 7, 20. 21; 4, 7. Rom. 4, 6. 7. 9. Eph. 4, 8. 9. John 7, 42. Luke 16, 17.

Practical Theology.

PUBLIC WORSHIP IN THE LUTHERAN CHURCH.

(Concluded.)

B.

That the sacrifices prescribed by the Levitical law for the Jewish church of the Old Testament were to be discontinued after the fulness of the time was come, lay in the nature of those sacrifices, which were chiefly types and shadows of the promised Messiah and the church of the New Covenant. But as the abrogation of the Levitical cult and the disestablishment of the Aaronic priesthood was not to do away with public worship altogether nor to abolish the spiritual priesthood of the children of God, so it was not God's will that the royal priesthood of the New Testament should be without its sacrifices. Thus we read: "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."¹⁾ And St. Peter writes: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."²⁾

Two classes of sacrifices are mentioned in Heb. 13 as above quoted: the sacrifices of the *lips* and the sacrifices of the *hands*.

The sacrifices of the lips are those of prayer, of praise and thanksgiving, and of confession.

Of the sacrifice of *prayer* the psalmist says: "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice;"³⁾ and from the

1) Heb. 13, 15. 16.

2) 1 Pet. 2, 5.

3) Ps. 141, 2.

earliest days of New Testament Christianity we find the setting forth of such incense, the sacrifice of prayer among the devotional exercises of the congregation.¹⁾ St. Paul speaks at length of prayer in public worship especially,²⁾ and in his more general admonitions directed to Christian congregations exhorting them to prayer,³⁾ public prayer is certainly not excluded. In the second century we find prayer as a regular feature of public worship. Thus Justin writes: "Thereupon [after the Scripture lesson and the sermon] we rise, all of us together, and send up prayers."⁴⁾ The same author informs us that the newly baptized were immediately after their baptism led to "where all are assembled and about to offer common prayer for themselves and the baptized one, and all others everywhere."⁵⁾ From both these passages it appears that the Christians in those days prayed in their public meetings, and prayed in common. From the extract quoted in the second place and the subsequent context we learn that the contents of these public prayers were twofold. In the first place the brethren prayed "*for themselves,*" especially, as the context shows, that the word which had been read and expounded to them might be blessed unto a holy life and everlasting salvation. Beyond this, the prayers of the congregation were also *intercessory*, comprising *special* intercessions, as for the neophyte in their midst, and *general* intercessions "for all men everywhere."⁶⁾

These general prayers of the congregations we meet also in the succeeding centuries. Says Tertullian: "There we Christians, with eyes uplifted and hands expanded, as being innocent, bareheaded, because we do not blush, and,

1) Acts 1, 14. 24; 2, 42; 4, 24; 12, 12; 13, 3.

2) 1 Cor. 11, 4 f.; 14, 14 ff. cf. 1 Tim. 2, 1—3. 8.

3) Eph. 6, 18. 1 Thess. 5, 17. 25. al.

4) Ἐπειτα ἀνιστανόμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν. Apol., c. 67.

5) . . . ἐνθα συνηγήμενοι εἰσὶν, κοινῶς εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν καὶ τοῦ φωτισθέντος καὶ ἄλλων πανταχοῦ πάντων.

6) In compliance with 1 Tim. 2, 1—3.

lastly, without a prompter, because from our hearts, we pray. We are all praying always for all emperors, that their lives may be long, their reign secure, their families safe, their armies brave, their senate faithful, their people honest, all the world quiet, and whatever a man or emperor may desire.'¹⁾ And Cyprian: "We make public and common prayer, and when we pray, we do not pray for one person only, but for the entire people."²⁾ In the Apostolic Constitutions we find extensive general prayers prescribed, with intercessions for the catechumens, the neophytes, the church universal and the local congregation, the bishops and other ministers of the church, the children of the congregation, the sick, travelers by land and water, those under persecution and their persecutors, the unconverted and erring, the peace of nations, etc.

Later on, when in the Roman church the Mass with its pompous paraphernalia had taken the place of Christian worship, the intercessory petitions were also embodied in the Canon of the mass, not as a prayer of the congregation, but as an intercession of the priest officiating between the people and God. But when in the church of the Reformation public worship was purified and reconstructed according to the doctrine of Christ and the apostles and the example of the primitive church, public prayer was restored to its proper dignity. The place commonly assigned to the general prayer was, as it had been in the ancient church, between the sermon and the celebration of the Lord's supper. Some of the Liturgies prescribed that after the sermon the pastor should appear at the altar and chant the Litany, the

1) *Illuc sursum suspicientes christiani manibus expansis, quia innocuis, capite nudo, quia non erubescimus, denique sine monitore, quia de pectore, oramus. Precantes sumus omnes semper pro omnibus imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quaecumque hominis et caesaris vota sunt. Adv. Gent., c. 30.*

2) *Publica est nobis et communis oratio, et quando oramus, non pro uno, sed pro toto populo oramus. De orat. m., p. 265.*

congregation singing the responses. But the custom which more generally prevailed was the reading of the general prayer by the Pastor after the sermon and from the pulpit, special intercessory prayers for the communicants of the day, mothers recently confined, etc., being annexed, and the entire continuous act of common supplication closing with the Lord's prayer. The significance of the custom of indicating the beginning, the progress and the close of the Lord's prayer by three taps of a church bell is that of an invitation to the absent members of the congregation to join in this common sacrifice.

A shorter form of public prayer is the *Collect*, of which an ancient author says: "Collect we call a prayer in which the needs and perils, wishes and desires of the entire people or church are, as it were, collected and carried before God by the priest, who, accordingly, says, 'Let us pray,' as if he would invite those who are present to make this prayer with united desires and spirits."¹) The *Collectio* with the preceding "*Oremus*" appears as early as the fifth century. In the Gregorian mass but one collect was assigned to each service before the Scripture lesson; but the time came when three, four, even seven collects in succession were sung, in Latin, of course, the last one as unintelligible to the congregation as the first. Luther reduced the collects before the Epistle to one, and in this most of the Liturgies have followed him; German was prescribed throughout the German Lutheran church as the language of public prayer, and the *Amen* was not left to the pastor, nor to the choir, but assigned to the congregation, to whom the invitation, *Lasset uns beten*, "Let us pray," before the collect, was directed. In the services without communion, another collect took

1) "Collecta dicitur oratio, in qua sacerdos totius populi vel ecclesiae necessitates et pericula, seu vota et desideria, *quasi collecta*, deo repraesentat, unde dicit: Oremus, quasi adstantes invitet ad hanc orationem conjunctis votis animisque faciendam."

the place of the *Postcommunio* before the *Benediction* in many of the churches.

The collects were and, in many Lutheran churches also of this country, are chanted by the Pastor, his face being turned toward the altar, and the congregation, having by the words "Let us pray," which invariably precede the collect, been invited to unite in the prayer uttered in the people's name, closes with *Amen*.

That the congregation, appearing before God in supplication, should appear with due veneration as well as with full confidence, is of the nature of Christian prayer, and it is but proper that the attitude of the heart should also seek expression in some visible attitude of prayer which may be looked upon and observed as a feature of churchly decorum. St. Paul recommends such decorum in his first epistle to the Corinthians,¹⁾ and endorses an attitude of prayer which appears to have been largely, perhaps generally, customary in his day, when he says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."²⁾ From the passages quoted above from Justin and Tertullian we learn that in the second century the congregation stood during prayer with heads uncovered, faces and eyes uplifted and hands expanded. On the *dies stationum*, Wednesdays and Fridays, it was customary to kneel in prayer. In the ninth century, Pope Nicolaus I ordained that prayer should be offered "*junctis manibus, digitis compressis, compositis palmis*," or, as we would say, "with folded hands." The Lutheran church has retained this attitude of submission, as also the practice of standing during prayer, except on special occasions, as on days of humiliation or during confession before communion, when kneeling was in many churches recommended. Another custom very generally observed in the German Lutheran church is that when in public prayer the name of Jesus is pronounced,

1) 1 Cor. 11, 4—16.

2) 1 Tim. 2, 8.

the women bend their knees and men bow in reverence; the same observance accompanies the words, "*The Lord*" in the Aaronitic Benediction.

As a particular kind of sacrifices of the lips those of confession have been mentioned.¹⁾ That a congregation of Christians assembled in public worship should also make a formal profession of the Christian faith, is certainly meet and right, and the Lutheran church has retained the mediaeval practice of repeating the Christian Creed in the public services of the congregation. At first, the *Nicaeno-Constantinopolitanum*, which had been the traditional *Credo* in the Roman mass, was generally preferred, and only exceptionally the Apostles' creed or the so-called Athanasian was recommended or permitted. At present, the Apostles' creed is generally used where the confession of faith is read by the Pastor at the altar. But where the confession is sung by the congregation, Luther's metrical translation of the Nicene creed or the shorter form by Tob. Claussnitzer is generally sung after the reading of the Gospel lesson and before the sermon, according to Luther's recommendation of 1526: "After the Gospel the whole congregation will sing the creed in German."²⁾

But also beside the singing of the Creed, congregational singing is extensively practiced in our Lutheran services, prayer, praise and thanksgiving being in this eminently appropriate manner offered forth as the common sacrifice of those who are gathered together as a worshipping congregation. That the Christian church was a singing church in the apostolic age appears from such exhortations as: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing *one another in psalms and spiritual songs*;"³⁾ and: "Be filled with the spirit, speaking to yourselves in psalms and hymns and spiritual songs."⁴⁾ Congregational singing is mentioned in Pliny's

1) Cf. Heb. 13, 15.

3) Col. 3, 16.

2) Luther's "Deutsche Messe."

4) Eph. 5, 18, 19.

epistle to Trajan,¹⁾ and Tertullian specifies the singing of psalms when he enumerates the acts of public worship.²⁾ Basilius M. knows of various kinds of singing as practiced in the nocturnal services of his church. In a treatise directed to the clergy of Neo Caesarea he says: "First they sing in two divisions alternately. Then they leave the intonation of the song to one person, and the rest join in the responses. . . . Then, at daybreak, they all together, as with one mouth and out of one heart, sing the penitential psalm." Here we have *antiphonal*, *hypophonous*, and *symphonic* singing. Antiphonal singing was practiced in the eastern and in the western church; Augustine heard it at Milan. For the hypophonous chant a special office was introduced, that of the *ψαλμοδός*, *ψάλλον*, *ψάλτης*, or *ψδός*, who led in this form of psalmody. In our churches, the responsive singing of psalms is still practiced here and there; and the *versicle* before the collect is also sung hypophonously, the Pastor intoning, and the congregation chanting the responses. The Litany in hypophonous rendition has already been mentioned. By far the most appropriate mode of congregational singing is that which is also most generally and extensively practiced in our church, symphonic singing in one great chorus of the entire congregation, all voicing forth as with one mouth and from one heart the petitions, praises and thanks, lamentations and exultations, of the pilgrim church on earth. It was chiefly Luther who restored to the church of the Reformation the enjoyment of this form of worship, of which Rome had deprived the Christian people by turning what singing was embodied in the execution of the Mass over to the choir, the congregation being condemned to inactivity and the enjoyment of the doubtful privilege of listening to the Latin *Kyrie* and *Gloria* and *Graduals* and *Sequences* of which the people

1) Plin. Sec. Epp. X, 97: Carmenque Christo quasi Deo dicere secum invicem.

2) De anima, c. 9.

understood little or nothing. In providing for the German church a supply of hymns to be sung by the congregations, Luther was as in other respects, only even more conspicuously, the conservative reformer, availing himself of whatever had been handed down from earlier days, not even rejecting what the dark ages had brought forth, scanty and in need of correction as it might be. He versified Old Testament psalms and New Testament hymns, as Pss. 46, 67, 128, Simeon's song, Luke 2, 29—32; translated gems of early Latin sacred poetry, adapted some of the few German hymns which he found available, added new hymns of his own composition, and encouraged others to contribute to the common treasury of Christian song. The tunes were, likewise, either adapted or composed, and here too Luther set the example and showed the way. He was also the compiler of the first hymnbooks for the church of the Reformation; in the year of his death 47 Lutheran hymnbooks had been published, and the number of hymns steadily increased. It lies beyond the scope of this article to point out the difference between the hymns of the era of the Reformation and those of the XVII and XVIII centuries; suffice it to say that the former answered far more than the latter the purpose for which Luther's hymns were intended and eminently qualified, to be forms of prayer and confession to be sung by the congregation in public worship. Those hymns and their melodies became the possessions of the church in a peculiar way; they were fixed in the minds of men, women and children, who learned them in the family circle, in the schools and public services, never to forget them. The hymnbooks were by no means intended for the people, but for the cantors and school teachers, while the people sang from memory only. Even as late as the second half of the XVII century a layman who appeared in church with a hymnbook would be sure to attract attention and occasion remarks. To this day the memorizing of a canon of church hymns is looked upon as an important part of the regular

curriculum in our Lutheran parochial schools; a fair proficiency in music is looked upon as an important part of the education of our school teachers, and it would be a serious mistake on the part of the teacher if he looked upon his musical training chiefly as a preparation for the position of an organist and the leader of the church choir. It is not the management of the organ so much as the management of the school whereby the teacher will secure good congregational singing, and it can be truly said that the singing of our Lutheran congregations with well conducted parochial schools is good.

Yet the stress laid upon congregational singing should not result and has not in the earlier history of our church resulted in the abolition or neglect of the church choir. There are to-day stored away treasures of classical church music, composed by Lutheran masters, which might supply the church choirs of all christendom with music of the highest order, of unrivaled beauty, sweetness and grandeur, but little known even within the Lutheran church, and waiting for the hand that will brush away the mold and cobwebs and show this generation what Lutheran choir music is and of what adaptation to present wants it is capable.

The *organ* has also been retained in the Lutheran churches; but while the value of this "queen of musical instruments" for beautifying in a becoming way the religious services of the congregation was duly appreciated, and the highest degree of excellence both in composing for and in performing on the organ was reached in the Lutheran church, yet our church has not forgotten that the chief beauty of divine worship must ever be the Gospel of Christ and the sacrifices of human hearts and lips. In many Lutheran churches the organ was silenced during certain seasons, as from the second Sunday in Advent to Christmas, from *Laetare* to Easter; in some churches the organ is permitted to accompany the singing of the congregation, but all preludes and interludes are omitted, on such days as

Good Friday or throughout the Lenten season, and the omission as well as the resumption of the instrumental adornment of the services at appropriate times is very impressive and suggestive.

There is a group of sacrificial acts of public worship which we have only incidentally touched upon. They cluster round the sacramental essentials of the eucharist, partly preceding, partly following, and partly entering in between them. They are the *Preface*, the *Sanctus*, the *Lord's Prayer*, the *Agnus Dei*, the *Words of distribution*, the *Communion Hymn*, and the *Postcommunio*.

The *Preface* is of remote antiquity. Cyprian describes it when he says: "The priest before the prayer prepares the minds of the brethren by premising the *preface*, saying: '*Lift up your hearts!*' that the people, answering: '*We have lifted them up to the Lord,*' may be exhorted that they must think of nothing but the Lord."¹) And St. Augustine is still more explicit on the subject, saying: "First after prayer you are exhorted *to lift up your hearts*. This behoves the members of Christ. Therefore, responding to the words, '*Lift up your hearts,*' you will say: '*We have lifted them up to the Lord.*' Then the bishop or officiating presbyter, when the people have responded: '*We have lifted up our hearts to the Lord,*' goes on and says: '*Let us give thanks unto our Lord God;*' and you give consent, saying: '*It is meet and right.*'"²) Of the prefatory prayers following these exhortations and responses a great variety had

1) Sacerdos ante orationem Praefatione praemissa parat fratrum mentes dicendo: "*Sursum corda!*" ut dum respondet plebs: "*Habemus ad Dominum,*" admonetur nihil aliud se quam Dominum cogitare debere. *De orat. Dom.*

2) Primo post orationem admonemini, "*Sursum habere cor.*" Hoc decet membra Christi. — Ideo cum dicitur, "*Sursum cor!*" respondebitis: "*Habemus ad Dominum.*" — Ideo sequitur episcopus vel presbyter qui offert et dicit, cum responderit populus: "*Habemus ad Dominum sursum cor*"; "*Gratias agamus Domino Deo nostro.*" Et vos attestamini: "*Dignum et justum est,*" dicendo. — *Serm. 227.*

obtained recognition in the days of Gregory I, who reduced them to one common form and one form for each of the three Christmas services, one for Epiphany, Easter, Ascension, Pentecost, Peter and Paul's, and St. Andrew's respectively.

Luther had in his *German Mass* of 1526 omitted the Preface and substituted a paraphrase of the Lord's prayer and an exhortation to the communicants. But the venerable antiquity and the liturgical beauty of the Preface recommended its retention, and hence we find both the Preface and Luther's Exhortation in some of the Lutheran Liturgies; others alternate, giving the Exhortation for ordinary Sunday services and the Preface for the high festivals. Later on the use of the Preface generally prevailed. The forms of the Preface adopted were generally translations and modifications of the old Gregorian forms. They begin with the *Salutation*, "*The Lord be with you.*"—"*And with thy spirit,*" and close with an exhortation to join in a song of praise with the angels and archangels and all the heavenly host, whereupon the choir, or the congregation, or both, respond with the *Sanctus*.

The *Sanctus* also was handed down from the early church. Tertullian has it in immediate connection with the Preface. The synod of Vaison, A. D. 529, ordained that the *Sanctus* be sung in all, even the *requiem* masses, "because so sweet and desirable a song, though it were possible to sing it day and night, could not engender disgust."¹) The traditional Latin form of the *Sanctus*:—"*Sanctus, sanctus, sanctus Dominus Zebaoth; pleni sunt coeli et terra gloria tua; Hosanna in excelsis. Benedictus qui venit in nomine Domini; Hosanna in excelsis*"—was retained in some parts of the Lutheran church in connection with the Latin Preface, sung by the choir. For the congregation

1) "Quia tam dulcis et desirabilis vox, etiamsi die noctuque dici posset, fastidium non potest generare."

Luther in the *German Mass* substituted his "*Jesaia dem Propheten das geschah*," after Is. 6. But in the course of time a literal translation of the old Gregorian text obtained the prevalence in the Lutheran church, and the sublime meaning of the *Preface* and *Sanctus*, especially in the form now in very general use, is evidently this: The congregation, about to celebrate the communion of the church militant with Christ, the King of Zion, is conscious of her inheritance on high with the church triumphant and the heavenly host assembled about the throne of glory and majesty, and in exultant joy and blissful anticipation of the life to come voices forth her assurance of a blessed communion with the congregation above.

The *Lord's Prayer* is mentioned together with the sacrament by Cyprian when, speaking of the unworthiness of a fallen priest to celebrate the eucharist, he says: "Or how can he think his hand worthy of being laid upon the sacrifice of God and the Lord's prayer."¹) And St. Augustine says: "Thereupon, after the consecration of the sacrifice of God, because he would have us be his sacrifice, we say the Lord's prayer."²) Here and elsewhere Augustine speaks of the Lord's prayer as following the act of consecration, and this order was, after some variation in parts of the church, established for the Roman church in the Gregorian mass, which contained the Lord's prayer with a previous "Let us pray," and without the doxology. All this Luther retained in his *Formula Missae* of 1523. But in his *German Mass* he had removed not only the Preface preceding, but also the Lord's prayer following the words of institution, and substituted for the Preface a paraphrase of the Lord's prayer with an admonition to the communicants. Few churches, however, followed him to the full length of these

1) Aut quomodo putat manum suam transferri posse ad Dei sacrificium et precem Domini?

2) Deinde, post sanctificationem sacrificii Dei, quia nos ipse voluit esse sacrificium suum, dicimus orationem dominicam. *Serm.* 227.

changes. Even such as adopted the paraphrase and admonition restored the Lord's prayer to its place near the words of institution, generally without the doxology. In many churches, and in most of the later Liturgies, the Lord's prayer had and has its place before the words of institution, the congregation singing the doxology.

The *Agnus Dei* is not of quite so early a standing in the eucharistical liturgy as the Preface, Sanctus, and Lord's prayer, though it was early in use among the oriental Christians as a morning song. It found its way into the Latin church under Gregory I, and in a Breviary of the eighth century we find it in the liturgy of the mass. According to the *Liber Pontificalis* it was assigned its place during the *fractio panis*, the breaking of the bread preparatory to its distribution, by Pope Sergius toward the close of the seventh century. Later, when the breaking of all the bread was discontinued, and the *fractio panis* consisted only in the breaking of one wafer, a particle of which was dropped into the chalice, the *Agnus Dei* was transferred to the end of the act of consecration and before the *Pax*, and there the *Ordo* has it to this day. The Latin form in general use since the XI or XII century is: *Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: dona nobis pacem.* Luther recognized the meaning of this song as an act of confession and praise in compliance with Christ's injunction: "This do *in remembrance of me*," and the words of St. Paul: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."¹) In the *German Mass* he also mentions the "German *Agnus Dei*" among the songs during the act of distribution. Some of the Lutheran Liturgies prescribed that the *Agnus Dei* be

1) 1 Cor. 11, 26. Cf. Luther, Erl. 23, 191: "Sonderlich dient das *Agnus* über alle Gesänge aus der Massen wohl zum Sacrament; denn es klärlich daher singt und lobt Christum, dass er unsere Sünden getragen habe, und mit schönen kurzen Worten das Gedächtniss Christi gewaltiglich und lieblich treibt."

sung by the choir after the Lord's prayer following the words of institution, and before the *Pax*; others, placing the Lord's prayer before the words of institution, place the *Agnus Dei* after the latter; still others follow Luther in directing the *Agnus* to be sung by the congregation either during or after distribution, and some recommend the longer form, "O Lamm Gottes unschuldig," etc., for or beside the shorter "Christe, du Lamm Gottes."

The *Words of distribution* have often been looked upon as a repetition of the words of institution. But this is a misconception. In the early Christian church the minister distributed the sacramental bread saying: "*Corpus Christi*,"¹⁾ and the communicant responded, "*Amen*," and took the bread. The cup was in its turn offered with the words: "*Sanguis Christi, calix vitæ*,"²⁾ and again the communicant responded his "*Amen*" as he drank of the cup of blessing. This ancient form is simply a public profession of the mutual faith of both the distributor and the communicant concerning the real presence of the body and blood of Christ in the sacrament. In the Roman church various forms of distribution were in use; but the synod of Rouen in 879 ordained that the words of distribution should be "*Corpus domini et sanguis prosit tibi ad remissionem peccatorum et vitam æternam*,"³⁾ and Luther retained this form in the "*Formula Missæ*." Several early Lutheran Liturgies prescribe no formula of distribution at all; others give one form, still others, another. Such forms were: "Take and eat, this is the body of Christ which is given for thee.—Take and drink, this is the blood of the New Testament which is shed for thy sins."⁴⁾ Or: "The body of our Lord Jesus

1) "The body of Christ."

2) "The blood of Christ, the cup of life."

3) "May the body and blood of Christ benefit thee unto forgiveness of sins and eternal life."

4) "Nimm hin und iss, das ist der Leib Christi, der für dich gegeben ist.—Nimm hin und trink, das ist das Blut Christi, das für deine Sünden vergossen ist."

Christ, given for thy sins.—The blood of our Lord Jesus Christ, shed for thy sins.”¹⁾ Or: “Take and eat, this is the body of our Lord Jesus Christ; may it preserve thee unto life everlasting.—Take and drink, this is the blood of our Lord Jesus Christ; may it be a washing of all thy sins.”²⁾ What all these forms have in common is the statement that what is given and taken under the bread and wine in the sacrament is the body and blood of Christ. That this was indeed the meaning and purpose of these words of distribution was also clear to non-Lutherans, such as the Zwinglians and Calvinists, and hence their early efforts to introduce other forms which should omit the confessional statement. Thus the Crypto-Calvinists in Saxony used the form: “Take and eat; may thy faith in the body of Christ which was given preserve thee unto life everlasting.—Take and drink; may thy faith in the blood of Christ which was shed strengthen thee unto life everlasting.”³⁾ When in the Palatinate Calvinism began to gain ground, the Lutheran form of distribution at once became offensive, and on the deplorable recommendation of Melancthon the words of St. Paul, 1 Cor. 10, 16, were abused as a unionistic formula of distribution, thus: “The bread which we break is the communion of the body of Christ,” etc. On the other hand and in opposition to these and other unionistic and Zwinglianizing or Calvinizing tendencies and measures the orthodox Lutheran churches gave still greater prominence and emphasis to the confessional character of the formula of distribution by inserting the

1) “Der Leib unsers Herrn Jesu Christi, für deine Sünden gegeben.—Das Blut unsers Herrn Jesu Christi, für deine Sünden vergossen.”

2) “Nimm hin und iss, das ist der Leib unsers Herrn Jesu Christi; der bewahre dich zum ewigen Leben.—Nimm hin und trink, das ist das Blut unsers Herrn Jesu Christi; das sei eine Abwaschung aller deiner Sünden.”

3) “Nimm hin und iss; dein Glaube in den dahingegebenen Leib Christi erhalte dich in das ewige Leben.—Nimm hin und trink; dein Glaube in das vergossene Blut Christi stärke dich zum ewigen Leben.”

epithet "*true*," and in the Brandenburg-Nürnberg liturgy of 1591 we find the formula: "Take and eat, this is the true body of our Lord Jesus Christ, which was given for thee into death. — Take and drink, this is the true blood of our Lord Jesus Christ, which was shed for thy sin."¹) A longer form containing the distinctive "*true*" was very generally adopted throughout the Lutheran church, thus: "Take and eat; this is the true body of your Lord [and Savior] Jesus Christ, given into death for your sins; this strengthen [, comfort] and preserve you in the true faith unto life eternal. Amen. — Take and drink; this is the true blood of your Lord [and Savior] Jesus Christ, shed for [you and for the remission of] your sins [on the tree of the cross]; this strengthen [, comfort] and preserve you in the true faith unto life eternal. Amen." Again, when unionism gained its ascendancy and the Lutheran church fell among thieves on the Jericho road, one of the things of which she was robbed was her Lutheran formula of distribution, and the distinctive unionistic formula, which had first appeared in the Ulm Liturgy of 1747 and was recommended by the rationalist Seiler in his collections of liturgical forms, became a prominent feature in the physiognomy of the so-called United churches. It was prescribed in the Prussian *Agenda* of 1821 and in other unionistic Liturgies, and had as early as 1818 been substituted in the edition of the Pennsylvania *Agenda* published in that year for the Lutheran form contained in the edition of 1786. This unionistic formula, "Christ our Lord says," or, "Jesus says, take and eat, this is my body," etc., is the very reverse of the Lutheran formula of distribution, the latter being, as has been stated, what the form of the early Christian church was, an open and explicit confession whereby those who celebrate

1) "Nimm hin und iss, das ist der wahre Leib unsers Herrn Jesu Christi, der für dich in den Tod gegeben ist. — Nimm hin und trink, das ist das wahre Blut unsers Herrn Jesu Christi, das für deine Sünde vergossen ist."

the Sacrament state and profess what they hold and believe concerning the Lord's sacrament; while the unionistic formula is shaped as it is with the intent and purpose of avoiding and declining a distinct confessional statement, but on the contrary leaving it to the individual communicant how he would understand and interpret or misinterpret what "Christ our Lord says." And if, as it avowedly is, the unionistic formula is intended as an open door for mixed communion, the Lutheran formula is consistent with close communion only.

That the celebration of the Lord's supper is an act of communion is furthermore indicated by the *communion hymn*, in which all the communicants as well as those members of the congregation who are not strictly communicants of the day are expected to join, "shewing the Lord's death," as they voice forth the mystery of the redemption by the suffering and death of "the Lamb of God, which taketh away the sin of the world."¹) That Luther recommended the *Agnus Dei* as a communion hymn during the distribution of the Sacrament has already been said. Of other communion hymns we mention that of Johann Hus, which Luther recast in German form, "*Jesus Christus, unser Heiland*," etc., and the old German hymn, "*Gott sei gelobet und gebenedeiet*," etc., to which Luther added two new stanzas, retaining the first as he found it. Beside these and other communion hymns contained in our Lutheran hymnals, the hymns commonly known and classed as "Passion hymns" and commemorating the suffering and death of Christ are proper sacrifices of the lips to be offered up by the congregation while the communicants are partaking of the sacred body and blood once offered up in expiation of the sins of the world.

In the mediaeval mass the distribution was followed by a collect, the *Postcommunio*, preceded, as all collects, by

1) John 1, 29. cf. 1 Cor. 11, 26.

the *Salutation*, "The Lord be with you,"— "And with thy spirit." In the Lutheran church the *Salutation* was at first retained before the *Postcommunio*; but later a versicle, "O give thanks unto the Lord, for he is good;"— "For his mercy endureth for ever," or: "As often as ye eat this bread and drink this cup"— "Ye do shew the Lord's death till he come," hypophonously chanted between the Pastor and the congregation, took the place of the *Salutation*. The *Postcommunio* collect most generally used in our church is the form given by Luther in the *German Mass*, "Wir danken dir, allmächtiger Herre Gott," etc. It is the act of "saying grace" after the Lord's Supper, and is characterized as a thank-offering of the entire congregation by the introductory exhortation, "Let us thank the Lord, and pray," and by the "Amen" of the congregation.

Such are the sacrifices of the lips by which the congregation assembled in public worship exhibits itself as a religious assembly, a church of God in Christ Jesus. But these are not the only offerings which are acceptable in the sight of their common Lord. The Holy Ghost says: "To do good and to communicate forget not; for with such sacrifices God is well pleased."¹⁾ That these sacrifices of the hands were also offered forth in the public services of the apostolic age, seems to appear from Acts 2, 42; 4, 34; 5, 11. 1 Cor. 16, 2. In the days of Tertullian, these offerings of the Christians in public worship were dedicated to the support of the poor, the aged and infirm, the widows and orphans, those who suffered under persecution or calamities, and to the maintenance of the ministry. Being an act of Christian worship, the contribution of such offerings was permitted to none but members of the church, and when a person had been excommunicated, no offerings were any longer accepted of him or her. The *Apostolical Constitutions* expressly prescribe that the gifts should be

1) Heb. 13, 16.

brought to the place of worship. In earlier days the offerings were deposited on the altars; later this was done only with the contributions of bread and wine for use in the Eucharist, while the gifts of money and other valuables were during the general prayer collected by the officers of the church and laid down in the sacristy. Isidorus of Sevilla mentions the gathering of the *oblaciones in templo Dei* as a duty of the subdeacons.¹⁾ The Roman church under Leo I distinguished the festival seasons as occasions for these oblations, and we hear the Bishop in his announcements of the fasts at Newyear, the Quadragesima, Pentecost, the fasts of September and of the tenth month, expressly mentioning and recommending the *oblaciones* for the needy. Still later we hear also of almsgiving on special occasions, as at weddings, and masses for the dead. But the free-will offerings of grateful worshipers were under the sway of Antichrist perverted into meritorious works and imposed taxes and revenues exacted by a man-made hierarchy which was in head and members prolific of a thousand devices for gathering into its insatiable coffers the wealth of the rich and the pittance of the poor. It was one of these devices, the sale of indulgences, which became the more immediate occasion of the movement which was to set the church free from the Roman tyrant and to restore to the Christian people the possessions, rights and privileges of God's own children, the holy priesthood of which we have heard St. Peter speak in connection with the spiritual sacrifices which are acceptable to God by Jesus Christ.²⁾ In the services of the early Lutheran congregations under Luther's own eyes the free-will offerings were practiced. Chemnitz mentions the *collectio elemosynarum* among the purposes of public service, and these collections became of general usage throughout the Lutheran church. In some churches they were taken

1) *Oblaciones in templo Dei a fidelibus ipsi (subdiaconi) suscipiunt*, Isid. Orig. VII, 12, 23.

2) 1 Pet. 2, 5.

before the sermon, in some during the general prayer, in others during the hymn after the sermon, and in still others after the close of the service during the exit of the congregation. Special offerings by the communicants or at weddings and funerals were likewise customary in many parts of the Lutheran church. The practice of taking special collections of more bountiful offerings on such occasions as the high festivals, Christmas, Easter, Pentecost, on thanksgiving days and harvest feasts, is highly appropriate, since at such times the congregation is by the texts and sermons of such memorial days blessed with a particular measure of spiritual blessings and should thereby be prompted to increased thankfulness and correspondingly more copious sacrifices of hearts and lips and hands. And in these festive services as in all others the most appropriate time for the oblations of the hands would seem to be after the sermon and the general prayer, during the prelude for and the singing of the ensuing hymn, when the grateful heart should be most willingly disposed to such sacrifice.

There remains, now, one more liturgical act to be considered, which must be classed with the acts of the first order. It is the closing *Benediction*, which is pronounced from the altar as a brief summary of the gospel message to the worshiping congregation. In the early church, as appears from the Apostolic constitutions, the Aaronitic benediction was used for this purpose, and Luther embodied a German translation of this ancient announcement of the grace and peace of God in his German Mass, from which it passed over into the various German and extra-German liturgies. In 1532, Luther published an exposition of this "Benediction which is pronounced over the people after mass,"¹⁾ toward the close of which he says: "The Lord bless thee and keep thee, that is, may he graciously give thee body and life and what pertains thereto. To the Son

1) Erl. ed. vol. 36, pp. 155 ff.

the work of redemption is ascribed, which is also touched upon by this benediction when it says: 'The Lord make his face shine upon thee,' etc., that is, may he help thee from thy sins and be gracious unto thee, and give thee his Spirit. And to the Holy Spirit is ascribed the work of daily sanctification, consolation and strength against the devil, and, lastly, the resurrection from death, which is also touched upon and declared, when it says: 'The Lord lift up his countenance,' etc., that is, may he strengthen and comfort thee and finally give thee the victory.'''¹⁾ To indicate that we have and enjoy all manner of spiritual blessings, the grace and peace of God which surpasses all understanding, in Christ crucified, and that such peace of God was procured on the cross,²⁾ the benediction is accompanied by the sign of the cross. And the congregation signifies its acceptance of and acquiescence in this announcement of the grace and peace of God by its *Amen*, which, for the sake of emphasis, is chanted twice or three times and followed by a closing verse, or a doxology, sung by the congregation, and a silent prayer, or the Lord's prayer spoken by the minister at the altar. Thus the congregation has to the last moments of the service sustained its character of a worshiping religious assembly receiving the spiritual blessings of God as offered and conferred by the means of grace, and dedicating itself as a living sacrifice to Him whose we are and whom we serve, and whose is the kingdom, and the power, and the glory, for ever and ever. A. G.

1) *Ibid.* p. 163.

2) Eph. 1, 3 ff.; 2, 13—18.
