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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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enthroned as anti-Pope by the kaiser. Gregory called Pope Clement III "the Antichrist."

Gregory called Robert Guiscard with his Normans and Saracens from Sicily, who gave Rome a terrible siege and sacking and finally burned it. Gregory feared his Roman children, fled with the Normans, and died at Salerno on May 25, 1085. "I have loved righteousness and hated iniquity; therefore I die in exile."

"What belongs to the Pope" was laid down in 1087 by Cardinal Deusdedit in 27 short sentences, included in the state papers of Gregory VIII, and known as *Dictatus Gregorii Papae*. Here are a few:—

9. That all princes should kiss the feet of the Pope alone.
12. That he can depose emperors.
17. That no book can be held to be canonical without his command.
19. That he can be judged by no one.
22. That the Roman Church has never erred and in all future will never err.
27. That the Pope is able to absolve subjects from their oath of fealty to wicked rulers.

Berengar of Tours calls the papal chair "not apostolic, but the seat of Satan." (Chamberlain, *Grundlagen d. XIX. Jahrh.*, p. 642, note 2.)

"Saint Satan," flattering tyrant, who showed mercy with the love of Nero, petted with boxing the ears, stroked with the claws of an eagle, is what Gregory was called by Cardinal St. Peter Damiani.

The Catholic Du Pin says: "No sooner was this man made Pope than he formed a design of becoming lord, spiritual and temporal, over the whole earth; the supreme judge and determiner of all affairs, both ecclesiastical and civil; . . . the disposer, not only of . . . ecclesiastical benefices, but also of kingdoms, states, and the revenues of particular persons." (Wylie, 73.)

When Gregory was canonized in 1728, objections were raised to his praise by France, Austria, Sicily, and Venice—all Roman Catholic.

Milwaukee, Wis.

WILLIAM DALLMANN.

Clerical Vestments in the Lutheran Church.

The Lutheran Church has a wonderful liturgical heritage. Because it is the true Church of the Reformation, it did not resort to unmotivated iconoclasm, preferring, instead, to reform conditions, customs, and usages, cleansing them from additional and incidental impure features and thus preserving the historical and liturgical continuity which is bound to have at least a confessional value.

The Lutheran churches of this country have during the last decades remembered this liturgical heritage. There has been a decided effort, on the part of many congregations and even of entire Lutheran bodies, to return to the liturgical usages of the period of the Reformation, in the order of service for the Holy Communion, in the proper use of chancel furniture, in introducing the proper paraments, and in various related fields of liturgical endeavor. The movement has now turned to the ministerial vestments, and one hears and sees that suggestions are being offered which profess to be in keeping with the best forms of Lutheran usage in the sixteenth century.

But some of the arguments used by the proponents of vestments which differ from those now in common use in the churches whose membership is largely of German descent are not nearly as cogent as they might be. If one sets out to prove too much, he may end by making no impression at all. Hence it may be of some value to present the history of the clerical vestments as used in the Lutheran Church in an objective and dispassionate manner in order that our conclusions may at least rest upon the proper understanding of facts. Statements like the following have been made during the last years, some of them in the recent book by Strodach: "The black robe is indeed, as the agitators claim, of Reformed or Calvinistic origin and was foisted by official secular decree upon the clergy of Germany and naturally found its way to America, where, particularly among the churches of German Lutheran origin and antecedents, it by usage became recognized as more or less official. . . . The blackness of the clergy in the Lutheran churches of America to-day is not only not Lutheran, but it is a remnant and constant reminder of a period of the greatest helplessness and degradation of the German Lutheran people. . . . At no time did the Christian Church vest in black until Zwingli and Calvin went off on a tangent and a Prussian king compelled the Church of Germany to adopt the color of ravens. . . . No matter how widely the use of the black robe has become a practise of the Church or how well intrenched it may seem to be in some sections, there can be little question about the unchurchliness of this robe as a service use." Those are strong statements, and one almost involuntarily asks whether there is actually a reason for such a bitter attack on the customary black vestment. *What are the principles concerned, and what are the historical facts which must come into consideration in a dispassionate inquiry into the liturgical use of ministerial or clerical vestments?*

In order to give due consideration to every phase of the subject, our inquiry must begin with the vestments in use at the beginning of the sixteenth century. According to Rock (*The Church of Our Fathers*, I, 256—II, 104; cp. Kaufmann, *Christliche Archaeologie*,

553—571), the vestments in use during the late Medieval Age were the following: the tunica talaris, the dalmatic, the paenula or casula, the pallium (*omophorion* in the East), the stole, or orarium (*epitrachelium*, *peritrachelium*), the maniple, and a number of minor vestments. He mentions one garment which is of interest for our entire discussion, namely, the cassock, or pelisse (*pellicium*), a cloaklike garment, usually black, only doctors of divinity wearing scarlet cassocks. The absolutely necessary garments for the service of the priest are given as the *amictus* (*humerales*), the alb (*camisia*, in its shortened form known in Germany as *Chorrock*, *Chorhemd*, since it was used in the *Chor*, or chancel, of the church), the maniple, the *stola*, and the chasuble (*casula*, *planeta*). Incidentally it might be mentioned that a change of colors according to liturgical usage did not take place in these garments until after the time of Charles the Great.

The list of vestments as given by Augusti (*Handbuch der christlichen Archaeologie*, III, 502 ff.) is interesting because he gives all the synonyms of the various terms:—

1. *Amictus* (*humerales*, *superhumerales*, *Schultertuch*), eine Hals- und Schulterbekleidung von feiner weisser Leinwand.

2. *Alba* (*alba linea*, *linea dalmatica*, *tunica dalmatica*, *interula*, *supparus*, *roccus*, *rochetum*, *camisia*, *camisale*), eigentlich die Diakonatsstracht, das spätere Chorhemd.

3. *Cingulum* (*zona*, *balthus*), der aus Leinen oder Kamelhaaren oder Seide verfertigte Guertel.

4. *Manipulus* (*manula*, *mantile*, *mappula*, *sudarium*, *sindeon*, *fanon*), urspruenglich ein Tuch, womit man den Schweiss und Schmutz von Gesicht und Haenden abwischt; spaeter wurde es eine blosser Binde.

5. *Stola* (*stole*, *stolis*), der etwa drei Zoll breite, ueber die Schulter gelegte und vorn bis zu den Knien herabhaengende Streifen, als ein langes Kleid vom 4. bis zum 8. Jahrhundert, gewoehnlich unter dem Namen Orarium erwaehnt.

6. *Planeta* (*casula*, *penula*), Bezeichnung des eigentlichen Messgewandes, als Insignie des Priesters gebraucht.

For the sake of completeness we mention also the Oriental counterpart of the stola, namely, the *orarion* of the deacon and the *peritrachelion* of the priest. The *orarium* is described by Alt (*Der kirchliche Gottesdienst*, 127) as "ein handbreites, langes und mit goldgestickten Kreuzen gesticktes Band, das, ueber der linken Schulter getragen, vorn und hinten bis ueber die Knie herabhing," and the *peritrachelium* as "ein ganz aehnliches Band, das aber auf beiden Schultern getragen wurde, und zwar so, dass die beiden vorn herabhaengenden Enden mit einer Reihe von Knoepfen zusammengeknuepft waren."

According to Alt (*Kirchl. Gttsd.*, 128) the Roman *Missale* prescribes the use of the priestly vestments in the following rules:—

1. *In Officio Missae celebrans semper utitur Planeta super Albam.*
2. *Si autem sit Episcopus et solemniter celebrat, super Dalmaticam et Tunicellam.*
3. *Pluviali utitur in Processionibus et Benedictionibus, quae fiunt in Altari.*
4. *Quum celebrans utitur Pluviali, semper deponit Manipulam, et ubi Pluviali haberi non potest, in benedictionibus, quae fiunt in Altari, celebrans stat sine Planeta cum Alba et Stola.*
5. *Dalmatica et Tunicella utuntur Diaconus et Subdiaconus in Missa solemnī, Processionibus et Benedictionibus, quando Sacerdoti ministrant.*

When Luther began his reformatory labors, he was cautious and conservative almost to a fault. Although he deplored the abuse of many a fine church usage and even wrote some harsh words in his great classics of 1520 (*An den christlichen Adel, Von der babylonischen Gefangenschaft der Kirche, Von der Freiheit eines Christenmenschen*), yet he never lost his balance and his good common sense. When Carlstadt, toward the end of the year 1521, began his iconoclastic endeavors in Wittenberg, Luther, by letter and in person, tried to stem the tide, and his well-known eight sermons after his return from the Wartburg (March 9 to 16) give abundant proof of his sane and sensible grasp of the principles involved. The same spirit is in evidence in his first ambitious attempt in the field of liturgies, his *Formula Missae* of the year 1523. We read here concerning the retention of the clerical vestments: "Of vestments we have not yet spoken, but we hold concerning them as we do of other external features. We permit that they be used freely, only that pomp and other extravagance be avoided. For you are not more pleasing to God if you administer the Sacrament in priestly garments nor less pleasing if you administer it without such vestments; for the garments do not further our cause before God." (X, 2246.) And in his *Deutsche Messe und Ordnung des Gottesdienstes* of 1526 we read: "We permit the vestments of the Mass, the altar, and lights until they are used up or until it pleases us to make a change." (X, 235.)

But while Luther was fully aware of the fact that he was dealing with adiaphora, he was careful to avoid giving offense in any manner. As early as 1525 he wrote to the Christians of Livonia with regard to the observance of a uniform order of service and liturgical customs: "Although the external customs and forms are free and, taking faith into account, may be changed with a good conscience in all places, at all hours, by all persons, yet, taking Christian love into account, you are not at liberty to make use of this freedom, but you are under obligation to mark in what manner it may please and be of value to

the common people; as St. Paul writes, 1 Cor. 14, 40: 'Let all things be done decently and in order,' and 1 Cor. 6, 12: 'All things are lawful unto me, but all things are not expedient,' and 1 Cor. 8, 1: 'Knowledge puffeth up, but charity edifieth.'" (X, 260.)

It was Luther's correct position in the matter of the principles governing liturgical customs which caused him to write to *Propst* Buchholzer, of Berlin, in 1539: "As for your complaint concerning the wearing of a *Chorkappe* or *Chorroch* [the alb] in the procession, . . . this is my advice: If your lord, the margrave and elector, etc., will permit you to preach the Gospel of Christ pure, clear, and unadulterated, without human addition, and to administer the two Sacraments, Baptism and that of the blood of Jesus Christ, according to His institution, . . . then, in God's name, join them in going around and carry a silver or golden cross and a *Chorkappe* or *Chorroch* of velvet, silk, or linen. And if your lord, the elector is not satisfied with one *Chorkappe* or *Chorroch*, as worn by you, then put on three, as Aaron, the high priest, put on three coats, one above another, which were glorious and beautiful, whence the clerical vestments under Popery have been called *Ornata*. . . . For such matters add nothing to the Gospel nor take anything away from it, as long as the abuse is avoided; only that no one claim that they are necessary for salvation or that the conscience be bound thereby." (XIX, 1026 f.) On the other hand, the same principle is just as correctly contained in Luther's *Short Confession of the Lord's Supper* of 1544, in which he says: "If it can be done without sin and danger and without offense, it is a fine thing if the churches come to an agreement in these external things, though they be free, even as they agree in the spirit, faith, Word, Sacrament, etc." (XX, 1790.)

Luther personally acted in agreement with the principles which he so clearly laid down in various writings. All the information which we have concerning Wittenberg indicates that the vestments in use for the Mass were, in the main, retained in this city for the time being, the cassock and the amice, over which was worn the long white alb, also the shorter surplice, and over these the chasuble, together with the stole. At the same time Luther did not hesitate to introduce the black garment or cassock of the Augustinian friars as his vestment for preaching, but in the modified form of the academic vestment of his day, the *Schaube*, as it was worn by the learned and by the councilmen or aldermen of the cities of Germany. (See Meusel, *sub voce* "Schaube".) This he first did on October 9, 1524. The tighter-fitting monastic cassock was thus exchanged for the looser garment of the learned profession. Alt remarks (*loc. cit.*, 129) that the people had become accustomed to seeing monks in their black garments, also in the pulpit, "and therefore it did not strike any one as odd that Luther, who as an Augustinian monk had been garbed in

black, and likewise the other Protestant preachers used the black vestment (*Talar*) as the garb of office."

In this connection it may be remarked that Zwingli, who at first merely wanted to eliminate the superfluous pomp of the priestly vestments, later declared: "*So sind Kutten, Kreuze, Hemden, Platten nicht nur weder gut noch boes, sondern sie sind allein boes; darum ein jeder Christ rechter tut, so er sie verlaesst, weder dass er darin stecke, wo es anders ohne Aergernis und Aufruhr geschehen mag.*" (Kliefoth, *Liturgische Abhandlungen*, IV, 305 f.) His faint warning was, however, not heeded by Carlstadt, Muenzer, and the other iconoclasts, and the Reformed churches have, in principle, rejected any and every form of priestly vestment. But they were not quite consistent in practise. Alt writes (*loc. cit.*, 129): "The Reformed [preachers], on the contrary, partly to distinguish themselves from the Lutheran preachers, whose *Talar* seemed to them to be too much of a reminder of the monkish habit, partly because they held that a preacher of those days should not be distinguished from his fellow-citizens any more than Christ and the apostles had been distinguished from their fellow-men by their clothing, chose a simple black citizen's coat. But in order to distinguish it in some manner as a preaching garment, . . . they wore, in the back, a strip of black cloth, whose breadth was that of two hands, . . . and this took the place of the *Chorhemd* (alb) as used in the Catholic Church."—The Geneva garment, or *robe de Calvin*, which is so frequently referred to as being used in Lutheran churches, was never a Lutheran vestment. Although also derived from the French-Swiss scholar's garment, its lines have always differed from the distinctive Lutheran type of pulpit gown, notably in the fact that it was tighter-fitting and that its pleats hung from the shoulders. Good tailors, who are familiar with the various designs, will never make the mistake of selling Geneva gowns as Lutheran pulpit gowns.

The principles of liturgical decorum as stated by Luther were also embodied in the Lutheran Confessions. In Article VII of the Augsburg Confession, "Of the Church," we read: "And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Not is it necessary that human traditions, that is, rites or ceremonies instituted by men, should be everywhere alike." (*Conc. Trigl.*, 47.) This principle is further explained in the Apology, in Articles VII and VIII, where also the distinction between universal and particular rites is condemned. (*Trigl.*, 234. 240.) And in Article XII of the Smalcald Articles the statement is made: "This holiness [namely, that of the Christian Church] does not consist in albs, tonsures, long gowns, and other of their ceremonies devised by them beyond Holy Scripture, but in the Word of God and true faith." (*Trigl.*, 499.)

A study of the Lutheran church orders of the sixteenth century as given by Richter, Sehling, and others throws much light on the manner in which the Evangelical party in Germany understood, and carried out, the principles stated by Luther and laid down in the early confessions of the Lutheran Church. Taking those from the time before Luther's death more or less at random, we find statements such as the following. Meissen and Voitland, 1533: "*Item, sie [die Pfarrer] sollen auch die christliche ceremonien eintrechtiglich und gleichformig, bevor mit der messe, und die messe im mesgewand weil sie noch vorhanden.*" (Sehling, I, 190.) Freiberg and Wolkenstein, Rochlitz, 1537: "*Die tumherrn [Domherren], priester, prediger und andere der kirchendiener und personen soellen auch unverpflicht sein, in koerroecken zu gehen und stehen, sondern moegen sich eines ehrlichen cleides geprauchen.*" (467.) *Ordnung der Visitatoren*, Allstedt, 1533: "*Dazu soll er [der Pfarrer] in der messen almen und casulen und nicht einen schlechten corrock, wie bisher geschehen, gebrauchen, damit allenthalben hierinne gleichformigkeit gehalten werden. . . . So auch etzliche bis anher ohne alben und casulen in einem korrock, auch etzliche in schlechten kleidern mes gehalten, sollen sie furthin alben und casulen . . . gebrauchen.*" (508. 510.) Colditz, 1529: "*Nachdem auch bisanher . . . die pfarrer keine ornat, messgewand noch korroecke gebraucht, sondern alleine im rock und teglicher kleidung fur den altar getreten, . . . ist bevolen, das die obgedachten pfarrer furthin sollen reinigliche ornat gebrauchen.*" (545.) Leisnig, 1529: "*Nachdem auch bisanher fast in die sechs jare sind die papistischen messen des misbrauches halben abgethan, in der kirchen zu Leisnik, auch allen umbligenden dorfern und orten die pfarrer . . . ane korrock und mesgewand schlecht im rock consecrirt, ist ernstlich bevolen, das furthin alle pfarrer . . . mesgewand und andere unschedliche cerimonien brauchen.*" (605. 610.) Zwickau, 1529: "*Die korrock sollen auch in massen wie mit dem pastor geredt und nicht mehr so gemein gebraucht werden.*" (721.) Schwarzburg, 1533: "*Es sollen auch die pfarhern, so sie in der gemein das ampt adder testament Christi halten, messgewand, in teufen aber, predigen und begraben chorrock als ehrlicher und unbeschwerlicher ceremonien von erbarkeit wegen gebrauchen.*" (I, 2, 128.)

From these orders it is evident that the principle of liturgical usages was understood, that the various sections of Germany were aware of the fact that they were dealing with adiaphora. In some places it was necessary to counteract the iconoclastic activities of the enthusiasts; in others a frank attempt was made to retain such vestments as might be used without objection, namely, the (white) *Chorrock*, the alb, and the chasuble. This was true in particular of the northern part of Germany, where people were not so directly concerned with many of the controversies which required such careful

handling in the southern and southwestern sections. Kliefoth is right in stating: "*In Norddeutschland hielt man anfangs die herkömmliche Messkleidung wenigstens teilweise noch fest; daher kommen die Vorschriften, dass der fungierende Pastor seinen ornatum ecclesiasticum, sein Messgewand, welches er fuer die Predigt gegen den Chorrock vertauscht, beim Beginn des Abendmahlsaktes wieder anlegen, dass aber der bei der Austeilung des Abendmahls etwa assistierende zweite Geistliche oder Diakon nur in seinen 'gewöhnlichen Kleidern,' das heisst, im Chorrock, erscheinen soll.*" (*Op. cit.*, V, 76.)

Before full uniformity had been attained, there came the reaction of the Smalcald War and the Leipzig Interim of 1548. This document demanded in Article XI: "*dass die Messe hinforder in diesen Landen mit Laeuten, Lichten und Gefaessen, Gesaengen, Kleidungen und Ceremonien gehalten werde.*" (Gieseler, *Kirchengeschichte*, III: 1, 365.) It was this demand which led to the Adiaphoristic and Interimistic Controversies, which were waged, in part with great bitterness, after 1548. The defenders of Christian liberty, especially Flacius, pointed to the example of Paul in refusing to be entangled with the yoke of bondage. It became a matter of Lutheran confession to abstain from all ceremonies and usages that were specifically Catholic. The Formula of Concord finally settled the question, theologically speaking; but the trouble was by this time so deep-seated that the after-effects could not very easily be eliminated. The Epitome of the Formula of Concord declared: "Accordingly we reject and condemn as wrong and contrary to God's Word when it is taught: 1. that human ordinances and institutions in the Church should be regarded as in themselves a divine worship or part of it; 2. when such ceremonies, ordinances, and institutions are violently forced upon the congregation of God as necessary, contrary to its Christian liberty which it has in external things." (*Trigl.*, 831.)

Generally speaking, the result in Germany, with the exception of the northern part, was the gradual abolition of the vestments of the Mass. Taking some of the later church orders at random, we find the following passages. *Cellische Ordnungen*, 1545: "*In ubunge gotlicher ampter in der kirchen sollen die priester allewege ein chorrock anhaben.*" (Sehling, I: 1, 302.) Coburg, 1554/5: "*Zum sechsten, der chorrock soll weder zu den begrebnussen noch auf der canzel noch sonsten in andern kirchenamptern, sondern allain zur communion von der ainigen person welche das ampt heldet gebraucht werden*" (544). *Ernestinisches Sachsen*, 1554: "*Idoch solle der chorrock auf der kanzel zu gebrauchen in alwege und zu allen orten durchaus abgeschafft, aber von dem altar unter der sacrament raichung noch glassen werden.*" From a report by Pastor Treutel, of Henneberg, 1566: "*Aber dis und anders alles, was ich sunst von ampts wegen zu thun*

habe in und ausser der kirchen, . . . das thue ich alles in einem gewonlichen chorrock." Another pastor from the same neighborhood reports, in the same year: "*Wann ich die sacrament dispensire, brauch ich noch ein chorkittel, weil ich mitten unter den Papisten"* (331. 342). An order of Johann Georg of Anhalt, 1596: "*Demnach wir durch gottes gnedige erleuchtung der warheit gottliches erkenntnis so nahe kommen, das wir zu unterscheiden wissen unter rechter und unrechter lehre und unter ceremonien, die gott geordnet und selbst gebraucht, und unter denen, die aus dem verfluchten pabstum . . . noch ubrig geblieben, darunter dann mesgewand, corroecke . . . und dergleichen gefunden werden, die wir aus tragender landesfuerstlicher obrigkeit und ampte genzlich abzuschaffen. . . ."* This attitude of the majority of the Lutheran states is borne out also by the researches of Uhlhorn (*Geschichte der deutsch-lutherischen Kirche*). He writes: "*Der katholische Ornat, gegen den man Abneigung hatte, war, freilich nicht ueberall, abgeschafft; einen Ersatz dafuer hatte man lange nicht*" (I, 30). "*In Schwaben blieb zuletzt als einzige Frucht des Interims die Erhaltung des Simultangottesdienstes in einigen Staedten und in Wuerttemberg wie in Sachsen der Gebrauch des Chorrockes mit der Alba. Mancherorts hielt sich auch der Gebrauch der Messgewaender, der durch das Interim neuen Halt und neue Verbreitung gewonnen hatte, noch eine Zeitlang. So verordnet noch die Kalenberger Kirchenordnung von 1569, dass die Pastoren den kirchlichen Ornat, 'als Alben, Kaseln und Messgewand,' tragen sollen. Der katholische Ornat machte dann der in mittleren und hoeheren Staenden ueblichen 'Schaube' Platz, einem faltigen, den ganzen Koerper umschliessenden Mantel, wie auch Luther und die andern Reformatoren ihn beim Gottesdienst getragen haben. . . . In Nuernberg fanden sich bis zum Ende des 18. Jahrhunderts die katholischen Messgewaender, und die Alba ist noch heute in Sachsen und auch anderswo in Gebrauch"* (80). Kliefoth offers similar information when he states: "*Als spaeter das Interim das ausdrueckliche Gebot aussprach, dass der Geistliche beim Abendmahl das Messgewand, das Chorhemd, tragen solle, erzeugte dieser Versuch, aus der Amtskleidung ein Gesetz zu machen, eine schaeferfe Opposition gegen die alte Amtstracht als bisher. Unter diesen Eindruecken geschah es, dass das eigentliche Messgewand immer mehr verschwand UND DIE GEISTLICHEN BEIM PREDIGEN UND ANDERN AMTSVERRICHTUNGEN DEN SCHWARZEN CHORROCK TRUGEN, eine Tracht, die sich halb aus dem Moenchshabit, halb aus der damals bei ehrbaren Personen, wie z. B. den Ratsherren der Staedte, gewoehnlichen Tracht herausgebildet hat."* (*Op. cit.*, IV, 307. *Cp. Encyclopedia Brit.*, sub "Vestments"; *Internat. Encl.*, sub "Costumes, Ecclesiastical.")

It is true that there were exceptions to the rule, as indicated above, and the church orders of Schwarzburg, 1574, of Hamburg, 1556,

of Kurland, 1570, of Lueneburg, 1598 and 1643, and others prescribe the use of one or more of the ancient Mass garments. Severinsen (*The Proper Communion Vestments*) discusses this at some length, pointing in particular also to the Church of St. Nicolai in Leipzig, which in the days after the Thirty Years' War still had a large collection of chasubles and other Mass garments. But all this does not change the historical fact that the discontinuance of the vestments of the Mass in the Lutheran Church of Germany is largely due to the negative effects of the Leipzig Interim. Perhaps we may add the Thirty Years' War and the liturgical deterioration at the end of the 17th and during the 18th century. In spite of all this, however, it is clearly seen that the black Lutheran pulpit gown is not the result of a weak yielding to the decree of a Reformed ruler of Prussia, but an independent development, along lines different from the Geneva gown, whose general acceptance and use was the result of an insistence upon Christian liberty, very much like that which caused the Lutheran Church, as a matter of confession, to prefer other forms of baptism to that of immersion. That the Lutheran gown developed along different lines than that of Geneva is shown by Meusel (*sub voce* "Kleidung, geistliche") when he writes: "*Der schwarze Talar (nunmehr Chorrock genannt) . . . BEI GLEICHER GRUNDFORM, in den verschiedenen Landeskirchen kleinere Modifikationen im Schnitt, besonders in bezug auf die Aermel [sleeves], den Faltenwurf [pleating] und das Schulterstueck oder Koller [yoke] zeigt, das zuweilen von Sammet ist, waehrend sonst Tuch als Stoff genommen wird.*"

In order to complete this section of our discussion, a word may be said about the bands. Of this garment Alt remarks (*loc. cit.*, 130): "*Statt des in der griechischen Kirche ueblichen Epitrachelium waelten die lutherischen Prediger das Peritrachelium (den hie und da noch ueblichen weissen Halskragen) oder, wie es jetzt in der reformierten, lutherischen und zum Teil auch in der katholischen Kirche allgemein ueblich ist, die beiden kleinen weissen Streifen, welche vorn am Halse getragen werden; allerdings sehr duerftige Ueberreste des griechischen Epitrachelium, das bis zu den Fuessen reicht, waehrend jene in der Regel nur die Laenge eines Fingers haben.*" Meusel agrees with this explanation in almost every particular. It seems therefore that, in keeping with its historical development, the significance of this small vestment is best preserved in the distinction between one who holds the full office of the ministry and one who holds only an auxiliary office, although he may perform many or all of its functions at times.

In considering the vestments of the Lutheran pastor in the Scandinavian countries, Denmark, Sweden, Norway, it must be kept in mind that these countries had no Interimistic Controversy which made the insistence upon Christian liberty a necessity. Even in these

countries, however, as Severinsen shows in his monograph *The Proper Communion Vestments*, the following vestments were discontinued: the dalmatic, the amice, the maniple, and the stole, the Swedish Lutherans alone being generally consistent in retaining practically all the ancient garments. In the Swedish liturgy therefore we find sacristy prayers to be used while the celebrant vests himself in the following garments: amice, alb, girdle, stole, and chasuble. In Norway at least the alb and the surplice have been retained, while Denmark has kept, in addition to these two, the chasuble for use during the Holy Communion. A strong plea is at present being made in certain quarters to have all Lutherans of Scandinavian descent, also in this country, return to the use of all ancient vestments. The surplice is being used either with a cassock or with the alb, while the chasuble is used as the additional specific Eucharistic vestment. Whether that part of the Lutheran Church in America whose history and antecedents connect it with Germany will prefer to break with its liturgical history, with the plea that adiaphora may be changed at any time, remains to be seen. But it is to be hoped that the proponents of changes will follow the sound suggestions of Luther in avoiding all offense, in trying to establish uniformity of usages, and in letting everything be done decently and in order, 1 Cor. 14, 40, as well as to the edification of the congregation, 1 Cor. 14, 26. (Cp. Luther, V, 720, § 55.)

P. E. KRETZMANN.

Dispositionen über die Eisenacher Evangelienreihe.

Zwanzigster Sonntag nach Trinitatis.

Jo h. 15, 1—8.

Christen sollen reich sein an guten Werken. 1 Tim. 6, 18 gilt nicht nur den Reichen, sondern allen Christen, Tit. 2, 14; 3, 8. 14. Daher werden die Gläubigen so geschildert: Ps. 1, 3; 92, 13—16. — Leider lehrt aber die Erfahrung, daß die Christen nicht immer reich und fruchtbar sind an guten Werken. Woher kommt das?

Warum sind Christen oft arm an guten Werken?

1. Weil sie die Notwendigkeit der guten Werke nicht erkennen;
2. weil sie sich die Kraft zu guten Werken nicht allein von Jesu holen.

1.

Unsere Christen hören so oft, daß wir selig werden nicht aus den Werken, sondern usw. Da kommen sie wohl auf den Gedanken, daß gute Werke überhaupt nicht nötig seien. Das ist jedoch grundverkehrt. Zur Seligkeit allerdings nicht. (Man lese Artikel IV der Konfessionen)