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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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1529. „Heerpredigt wider den Türken.“ — Diese Schrift schließt sich eng an die vorige an. Sie wurde am 20. Oktober begonnen und wahrscheinlich sehr bald beendet, da Luther schon am 28. Oktober an Wenzeslaus Zink schrieb, daß sie gedruckt werde. Die zweite Auflage erschien am 3. Januar 1530. Luther wendet die Stelle Dan. 7 an auf den Türken, unterläßt es aber auch hier nicht, auf das antichristliche Reich des Papstes hinzuweisen. Man wundert sich, daß Luther in diesen Fragen so gründlich Bescheid wußte. (St. Louiser Ausgabe XX, 2154—2195.)

1529. „Schwabacher Artikel.“ — Diese Schrift enthält die siebenzehn Artikel, die von Luther und seinen Mitarbeitern auf dem zweiten Schwabacher Konvent am 16. Oktober 1529 vorgelegt und angenommen wurden. Im nächsten Jahre ließ Luther diese Schrift aufs neue ausgeben mit der Überschrift „Auf das Schreiben etlicher Päpisten über die siebenzehn Artikel“. (St. Louiser Ausgabe XVI, 564—569.)

1529. „Marburger Artikel.“ — Dies sind die Artikel, die dem Marburger Gespräch zugrunde lagen. Die Schwabacher Artikel waren zwischen dem 26. Juli und dem 14. September verfaßt worden. Obgleich sie erst am 16. Oktober formell angenommen wurden, so dienten sie doch als Grundlage für die Marburger Artikel, wie sie bei dem Kolloquium verhandelt und bis auf den letzten Punkt von allen Kolloquenten angenommen wurden. (St. Louiser Ausgabe XVII, 1939—1943.)

**U n m e r k u n g.** — Außer diesen vornehmsten Schriften Luthers während des Jahres 1529 hat er fleißig an seiner Übersetzung des Alten Testaments gearbeitet. Unter den Auslegungen des Jahres finden sich: „Der 119. Psalm, daß uns Gott bei seinem Wort erhalt“. Item der 83. Psalm samt der Auslegung“, „Scholien zum 118. Psalm“, Wochenpredigten über das 5. Buch Moße (ein Stück 1530 gedruckt, das Ganze 1564). B. C. K r e y m a n n.

(Fortsetzung folgt.)

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## Matins as the Chief Service.

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There are three denominations (using the term in its popular connotation) which are properly designated liturgical. This means that they have a liturgy, a service of sacramental and sacrificial material in which both the officiating ministers, clergymen, or priests and the congregation join, including responsive or antiphonal chanting of a more or less elaborate kind. But it is not generally known, or at least it is not correctly understood by many, that of the three liturgical denominations only the Lutheran Church has caught and preserved the spirit of the ancient liturgy, that of the apostolic and subapostolic ages. The Lutheran Church has, on the one hand, eliminated all the accretions which tended to change the character of the Christian worship since the days of Tertullian, especially the material connected with the *disciplina arcani* and that pertaining to the sacrifice of the Mass. Harnack (*Der christliche Gemeindegottesdienst im apostolischen und altkatholischen Zeitalter*, 64) is right in stating: „*Es ist klar, dass diese Auffassungs- und Darstellungsweise des Kultus, die in der Arkandisziplin zur Erscheinung kommt, wesentlich von der urspruenglichen, apostolischen differierte.*“ Hence the criticism of Luther, directed chiefly against the *Canon Missae*, can well be applied to a large part of the Roman Catholic liturgies which were dependent

upon, or strongly influenced by, the Petrine (*i. e.*, the Roman) liturgy: "*Abhinc omnia fere sonant ac olent oblationem.*"<sup>1</sup>) — On the other hand, the Lutheran Church has guarded against the excrescences which crept into the Anglican liturgy after it had broken away from the Lutheran influence (between 1525 and 1542), especially those which exhibit Reformed or Calvinistic influences. The first *Prayer-book* of Edward VI, of January, 1549, still shows the Lutheran influence quite strongly, while the second *Book of Common Prayer*, of 1552, shows Calvinistic influence to be in the ascendancy. The *Prayer-book* of Elizabeth proposed no *essential* changes in the liturgy, though many other features were introduced. (Cp. Jacobs, *The Lutheran Movement in England*, chap. XIX; Kretzmann, *Christian Art*, 290 ff.) The purpose of Luther and of the Lutheran movement was to go back as much as possible to the purity of the apostolic and postapostolic ages, while retaining all such additions to the liturgy as were in agreement with Scriptures and as truly served for the edification of the congregation.

What are the *principles of Lutheran liturgics* as set forth by some of the leading Lutheran theologians and by some prominent liturgiologists? One of Luther's fundamental liturgical demands was this, that the congregation should not come together for either singing or praying unless there was also a proclamation of the Word of God, "*Gottes Wort im Schwang zu halten.*" The principles of *liturgical form* are the following. The first canon is that which demands singleness, wholeness, *unity*, so that the service does not present a disjointed conglomeration, but organizes into a single whole the many parts and intricate relations of a great symphony or a Gothic cathedral. The parts of the service must each fall into its proper place in some total design. The second canon is that of *movement*, for the liturgy must represent the flowing stream of vital life. Points of transition from one part to another must be smoothly made and add momentum to the service. The third canon pertaining to the liturgy is that of *rhythm*, or alternation, "the forth-and-back swing of the attention from the One to the many, from the self to God," or, as we prefer to put it, the proper alternation between the objective and the subjective, the sacramental and the sacrificial.<sup>2</sup>) These demands, if rightly carried out, will make for a clear pattern, or design, a true work of art. (Cp. Vogt, *Modern Worship*, chap. II.)

How will the Lutheran liturgiologist *apply these principles*? He will observe the difference between services that are predominantly

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1) That is: *Hernach, was dem folgt, klingt und stinkt allzumal eitel Opfer.*

2) Sacramental is applied to the parts of the liturgy in which God deals with us through the means of grace; sacrificial, to those in which we approach God in prayer, etc. (Cf. *Trigl.*, 388, §§ 16—18.)

sacramental and such as are chiefly sacrificial in character. And he will carefully take note of the development or progression of the service, especially the alternation between the sacramental and the sacrificial parts and the development of the service with a definite climax. For that reason the Lutheran liturgiologist (and liturgist) will never interrupt the service of the Word by introducing extraneous material, just as he will never obtrude the element of good works into the sacramental character of its essential features. (Cp. CONCORDIA THEOL. MONTHLY, III, 940.) It goes without saying that the Word of God, the preaching of the Gospel, must occupy the central position in the Lutheran liturgy. "The Word of God, then, is the alpha and omega of the Lutheran service. But the Word must find an echo in the hearts of the assembled believers. God's speech to man must evoke a response in man's speech to God, in prayer. In prayer and in hymns of supplication the congregation accepts in utter humility and thankfulness God's wonderful gift of grace, assents to it with firm faith, and appropriates it with glad confidence. 'Where there is forgiveness of sins, there is also life and blessedness,' this saying from Luther's Small Catechism might stand as the key-note of the Lutheran service. With all its seriousness there is manifest in it an intense joy welling forth from assurance of salvation, the joy of the redeemed. Herein lies, as Leonhard Fendt in his great book on the Lutheran church service in the sixteenth century has shown, the close relationship of the Lutheran service to the early Christian." (Heiler, *The Spirit of Worship*, 82 f.)

All of this discussion was necessary in order to lead us to the topic proposed in the heading of this short presentation. For it intends to show that there is an essential difference between the Lutheran liturgy and the Roman, on the one hand, and the Calvinistic, on the other. In the Roman liturgy we have, in the one direction, a juridical severity, a monumental objectivity; in the other, an almost violent subjectivity. "The sacrifice of the Mass is not only a dramatically symbolical representation, but a real renewing of the sacrificial death of Christ. *Immolatio nostra non tantum est repraesentatio, sed immolatio vera, id est, rei immolatae oblatio per manus sacerdotis.* (Albertus Magnus.)" (Heiler, *l. c.*, 63.) Yet the world-embracing liturgical unity, born as it is of the papal claim to the *plenitudo potestatis*, ever anew exercises a direct religious attraction upon believing hearts. (*Id.*, 69.) In the Calvinistic service, by way of contrast, the ultimate ideal is the *gloria Dei*. "To proclaim God's glory, to praise and magnify it, to bow before the awful majesty of God, and to make petition to the King of the eternal glory — that is the end and aim which the Calvinistic service sets before it." (*Id.*, 96.) In spite of this difference, by a strange paradox, the Calvinistic service embodies to a remarkable degree Old Testament and Catholic cultus

ideas: Thus Calvin, in his reform of the service, took a direction wholly different from that of Luther, who insisted that the central thought of the service should be the consolation and peace brought by the forgiveness of sins.

What is *the idea of matins*? In the Roman liturgy they are one of the early morning services, a combination of vigils and prime with the matin service, now celebrated, according to the various service books, just before dawn. Matins in every respect are a service of prayer, a sacrificial performance. The invitatory is Ps. 95. A number of psalms, averaging about twelve, are then chanted, with antiphon or hallelujah after each psalm or part of a psalm. There is also a hymn, a lection, the *Te Deum*, and the *Canticum de Evangelio*, followed by the Litany and the Lord's Prayer. — In the Anglican Church, according to Gwynne (*Primitive Worship and the Prayer-book*, 205), matins are likewise a sacrificial performance. They consist of the following parts: I. Penitential Introduction (sentences, exhortation to repentance, confession and absolution, the Lord's Prayer); II. Acts of Praise and Thanksgiving (versicles, Invitatory, Psalter for the day, lessons, *Te Deum* or *Benedictus*, or psalm); III. Prayers and Intercessions.

When Luther performed his reformatory labors for the liturgy, he combined the Roman matins, lauds, and prime and changed the character of the service to meet the liturgical requirement which he himself had so emphatically stated. Nevertheless the sacrificial aspect of the service remained its most prominent feature, as Luther's own discussion of the matter shows.

"The service of matins opens with the *Versicles Domine, labia* ('O Lord, open Thou my lips'), Ps. 51, 15, and the *Deus in adiutorium* ('Make haste, O God, to deliver me'), Ps. 70, 1. Both the praising of the Lord for the gifts of the day and the supplicating for their gracious vouchsafing are expressed in these opening sentences. And the *Gloria Patri* addresses the prayer to the Triune God, whose praise is expressed in the *Hallelujah* and faith in whose willingness to help is confessed in the *Amen*.

"Immediately after the opening the *Invitatory*, Ps. 95, 6, is chanted, with the *Venite*, Ps. 95, 1—7, added. This psalm is always used at matins with the invitatory, having been in use in that capacity since ancient times. Even if other psalms (1—109) are chanted in order in the course of about a month, this psalm always forms a part of the worship. . . .

"After a *hymn*, which should express the central thought of the season or the day, has been sung, the *psalms* are read or chanted, those from 1 to 109, as noted above, being used in Matin services. Each psalm has an *Antiphon* preceding and following it as an invitatory, which should conform to the character of the season. The *Gloria*

*Patri* is sung after every psalm. After the psalms come the *lessons*, which are so chosen that every part of Scripture suitable for public reading is used in the course of the year. . . . After each lesson the *Response* 'But Thou, O Lord, have mercy' is sung or said.

"After this follows either a *Hymn* or the *Responsory*, the latter serving to connect the lessons with the church-year. It is in the form of a farced verse, with a short *Gloria Patri*. . . .

"The *Sermon*, which comes next, was introduced according to the maxim of Luther in regard to the necessity of the instruction in the Word of God. After the sermon, which will be in the nature of a homiletic discussion or brief exposition, comes the *Canticle Te Deum Laudamus*. . . . Under circumstances the *Athanasian Creed*, often called the Hymn of St. Athanasius concerning the Holy Trinity, or the psalm *Quicumque vult* may be substituted.

"The *prayers* are next in order, consisting of the *Kyrie*, a cry over the misery and distress of fallen mankind, but also of faith in the merciful help of the Lord, the *Lord's Prayer*, and the *Collects*. So far as the latter are concerned, either the Collect for the Day or that for Grace [or that for Peace] may be used. To give proper variety to the services, the *Suffrages* or the *Litany*, of which Luther thought so highly, may be inserted here. The service closes, like the chief service, with the *Benedicamus*, followed by the *Benediction* of St. Paul, 2 Cor. 13, 14." (Kretzmann, *Christian Art*, 387 f.; cp. *Explanation of the Common Service*, 71—86.)

On the basis of its history and by virtue of all its associations *matins* are a *minor service*, liturgically considered. The *matin* service is chiefly sacrificial and subjective in its liturgical parts and hence differs essentially from the chief service, the Morning, or Common, Service, with Communion. From the standpoint of Lutheran liturgics it is not proper to substitute the *matin* service for the chief service of the Sunday or festival day. The argument used in favor of such substitution, namely, that the Common Service is not complete without the Eucharist, does not hold good. For the Eucharist is not the real climax of the morning service, the second and higher mountain, as has been asserted, but only the further application of the Word of God in announcing the forgiveness of sins. The service is thus quite complete if it closes with the General Prayer and the Aaronic Benediction. If we emphasize the Eucharist *unduly*, we shall make the mistake of the early Catholic Church, when its *disciplina arcani* accorded to the Lord's Supper a place of disproportionate importance. Highly as we value the Eucharist and convinced as we are that it should be celebrated far more frequently, we cannot place it above the service of the Word proper; for, after all, it receives its authority only from the Word of God, as Luther shows so clearly in his exposition of the Sixth Chief Part.

However, if some congregation, for reasons which seem valid enough to its membership, desires to use the basis of the Matins liturgy to build up a form for the chief service of the day, the following points might be considered. Opening Sentences of an appropriate nature may be used. The Confession of Sins may precede the opening Versicles. In that case it may be well to add the *Kyrie* and also the Suffrages at this point; for the *Kyrie* is best connected with the Confession, if the sacramental nature of the service is to be brought out more strongly. Following the *Venite* and the hymn, the number of psalms may be reduced to two or even to one, so that the lessons of the day may by all means be read. The Creed should follow the lessons, since it represents the confession of the congregation as connected with the lessons, preceding the Sermon. And let us by all means, give proper attention to the principles of Lutheran liturgies as stated above lest a greater confusion than ever be caused by various home-made orders of services.

P. E. KRETZMANN.

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### The Minister in the Sick-Room.\*

Disease, that indefinable, inexplicable foe of the mind and body, has challenged the thought and faith of humanity since the beginning of time. The mysteriousness of its origin, the uncertainty of its outcome, the destructive result of its ravages—these are the factors that have led men to question the ways of God. It has driven men, through fear and apprehension, into every kind of superstitious practise, secret cults, charms and magic potions, votive offering or weary pilgrimages, in a pathetic attempt to appease angry spirits, to ward off noxious influences, or to counteract unknown evils.

With Christ's coming our whole conception of the care of the sick was utterly changed. Since then the ministry of healing has had an important place in the program of the Christian Church. In this the minister has an important part to play. In addition to directing the way to salvation and comforting the dying, he may be a help and stimulus in speeding the recovery of the patient with his cheerfulness and well-balanced optimism.

Well-directed, normal suggestions will leave new, helpful thoughts with the sick long after the minister has gone. Physicians employ suggestion habitually, usually unconsciously, but effectively. The mind influences the physical condition of every patient, no matter what his ailment. Even incurable cases are kept comfortable by simple and proper means which affect the mental processes.

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\* This short article from extra-Lutheran sources may be of interest.