

# American Lutheran



Published by the American Lutheran Publicity Bureau, New York 23, N.Y.



THE ORIGINAL CHRISTIAN CHURCH

## The Split between Roman Catholicism and CHRIST

- 593 Purgatory  
754 Temporal Power  
847 Decretals of Isidore  
858 Donation of Constantine  
1075 Greatest mass divorce in history  
forced upon clergy by Gregory VII  
1100 Money for Masses  
1184 The Inquisition  
1190 Sale of Indulgences  
1215 Transubstantiation  
1226 Adoration of the Host  
1229 The Bible put on Index by Council of Toledo  
1303 Papal Bull *Unam Sanctam*  
1415 Cup denied to laymen by the Council  
of Constance  
1545 Council of Trent—Rome turns finally  
from authority of God's Word to author-  
ity of tradition. Tradition made equal in  
authority to the Bible. Justification by  
faith condemned.  
1600 The Invention of Scapulars  
1854 Immaculate Conception of Mary  
1864 Separation of Church  
and State Condemned  
1870 Papal Infallibility  
1908 Papal decree invalidating  
mixed marriages not performed  
by a Roman priest

1517  
THE REFORMATION

GOD'S REVELATION

MAN'S INVENTION

THE TWENTIETH CENTURY

1950 The Assumption of the Virgin Mary

Read article on page (14). Revised Edition SPLIT Ready for Distribution.

Vol. XXXIV

MAY, 1951

No. 5

# The New Testament Worship—Its Essence and Form

FRED H. LINDEMANN

**NOTE:** This is the first chapter of Friedrich Lochner's "Der Hauptgottesdienst" in translation. To obviate misunderstanding, quotation marks are not used to indicate the text. Whenever comment seems desirable, the translator's observations are placed in brackets.

The outward corporate worship of the Christians is not based on any statutory command of the Lord, as the worship in the Old Testament on the Ceremonial Law, nor on any command of His holy Apostles. It is the product, the expression, the necessary manifestation, exercise and activity of the Christian congregation's inward life. The Communion of Saints is invisible in its essential substance, but its presence is discernible in Word and Sacrament, by which the Communion is brought into being. The inward Communion of the Saints consists in the One living faith of all individual members. The Outward Communion consists in the gathering of these believers for common use of Word and Sacrament, as well as for adoration and invocation, for thanksgiving and praise. Ephesians 4:3: "Eager to maintain the unity of the Spirit in the bond of peace." Acts 2:42: "They devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers." Hebrews 10:25: "Not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near."

## Public Worship

The public worship of the Christians consists in the common use of the Word and the Sacraments, also in prayer and praise. Therefore it may be characterized as divine love in action, offering and blessing, and human love in action, accepting and responding. God serves man by offering Himself and His blessedness, drawing near to man in Word and Sacrament. Man serves God by worshipping Him in faithful acceptance of the blessedness offered through Word and Sacrament, and in his response to divine love through prayer, thanksgiving and praise, also through the offering of himself and through the employment of the gifts bestowed upon his body and soul to the glory of God and the welfare of his neighbor. Exodus 20:24: "In all places where I record My Name I will come unto thee, and I will bless thee." Psalm 100. St. Matthew 18:20: "Where two or three are gathered in My Name, there am I in the midst of them." Romans 12:1ff: "... to

present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. . . ." Hebrews 13:15, 16: "Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His Name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." I Corinthians 16:2: "On the first day of every week, each of you is to put something aside and save, as he may prosper, so that contributions need not be made when I come."

## Quotations from Luther

Luther says: "To serve Christ and to serve God means to St. Paul principally to perform an office Christ has commanded, namely to preach. It is a service that proceeds *from* Christ and does not go *to* Christ, that comes not *from* us but *to* us." In reference to Christ's words, "This do to My memorial," Luther wrote: "Learn to remember Him, that is, to preach, praise, glorify Him, to give ear to and give thanks for the grace manifested in Christ. When you do this, you confess with heart and mouth, with ears and eyes, with body and soul, that you have not given and cannot give God anything, but that you have and receive all and everything from Him, particularly eternal life and boundless righteousness in Christ. If this is done, you have truly made Him your God and have upheld His honor by such confession. For to be truly God, He must give and not receive, help and not need to be helped, teach and rule and not be taught and ruled. In brief, God does and gives everything and needs none else, He does all freely and by grace, without any merit of the unworthy and undeserving, yes, the condemned and lost. Such remembering and confessing and honoring He demands. See, this divine service may proceed without any pomp or appeal to the eyes of the flesh. But it fills the heart, and the heart neither heaven nor earth can fill otherwise. And when the heart is full, then also eyes and ears, mouth and nose, body and soul and all members are filled. For as the heart inclines so incline all members, and all and everything is nothing but tongues praising and thanking God."

## Quotation from the Apology

Therefore the Apology states in the Article of the Mass: "A sacrament is a

ceremony or work, in which God presents to us that which the promise annexed to the ceremony offers, as baptism is a work, not which we offer to God, but in which God baptizes us, that is, a minister in the place of God; and God here offers and presents the remission of sins, etc., according to the promise St. Mark 16:16: 'He that believeth and is baptized shall be saved.' A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor." In the following, the Apology then explains that the sacrifice of the Christians is not propitiatory sacrifice but purely the sacrifice of thanksgiving and praise for the fully sufficient propitiatory sacrifice of Christ.

## The Liturgy Reflects the Life of the Faithful

Since then the public worship of the Christians is a natural and necessary expression of the Christian communion's faith-life, the form and manner of the worship must reflect this life. Liturgy deals with his form and manner of worship, insofar as it sets forth what is spoken and done when, on the one hand, the means of grace are administered and received, and, on the other hand, prayer, praise and thanksgiving are offered.

## Additional Remarks

**NOTE.** In its literal and ecclesiastical meaning, liturgy is the service rendered the Christian communion. In the article quoted above, the Apology therefore states: "This word does not properly signify a sacrifice, but rather the public ministry, and agrees aptly with our belief, namely that the minister who consecrates tenders the Body and Blood of the Lord to the rest of the people." In the first centuries, the Church did not fix her liturgy in written form. This is plainly stated by Basilus the Great, died 379: "The words of invocation at the consecration of the Bread and the thanksgiving and the Cup of blessing, who of the saints has bequeathed them to us in writing? For we do not content ourselves with what the Apostles or the Gospel mention, but before as well as after, we speak other words in relation to the Mystery, as words of great power, since we have taken them from the teaching that was not written." Later it became necessary to fix a definite form, and so the liturgical books, rituals, agenda, and the like came into being.