

The Divine Liturgy and its Use¹

Gaylin R. Schmeling
Mankato, Minnesota

In the Lutheran Church the liturgy is usually referred to as the “divine service” (*Gottesdienst* or *Gudstjeneste*). The divine service is first and foremost God’s service to us. Here God serves us with Word and Sacrament, and, secondarily, we serve Him with praise and thanksgiving.² This is in keeping with Luther’s famous definition of worship: “...that our dear Lord Himself may speak to us through His Word, and we respond to Him through prayer and praise.”³ Through the means of grace, we have union and communion with the Triune God (John 14:23-24). God the Father loved us so much that He sent His only begotten Son so that we could be sons of God by adoption (Galatians 4:4-5). God the Son, Jesus Christ, washes us clean from sin with His holy, precious blood (1 John 1:7). And God the Holy Ghost works faith in our hearts through the means of grace which trusts in Christ’s redemptive work and makes it our own (1 Corinthians 12:3). In the divine liturgy, through Word and Sacrament, we leave for a time our mundane workaday world and have a foretaste of heaven. We are caught up in the saints’ and angels’ heavenly worship all around the throne of the Lamb once slain (Revelation 7:9-17; 5:11-13). Thus we sing in the communion liturgy, “Therefore with angels and archangels and all the company of heaven we laud and magnify Your glorious name, evermore praising You....” This is indeed the very portal of heaven, the gateway to the eternal. We feast with the Lord which will culminate in the Lamb’s high feast of heaven.

The Origin of the Divine Liturgy

The divine liturgy as we know it today can be divided into two parts: the service of the Word and the service of the Sacrament. The service of the Word has its origins in the synagogue worship of the Old Testament era. The synagogue and its service, which developed during the Babylonian Captivity, or even before, included responsive singing of the Psalms, the reading of the Law and the Prophets, and exposition of Scripture. The early Christians continued to use the framework of synagogue worship, underscoring its Messianic intent.⁴ The service of the Sacrament finds its origin in the Passover liturgy⁵ in which context the Lord instituted the

¹ This article appears in the *Lutheran Synod Quarterly*, vol. 52, no. 4 (December 2012): pp. 335-368.

² Here we are using a narrow definition of worship. In its broad sense worship is the Christian’s entire life of high doxology to the blessed Trinity. In Romans 12:1, Paul urges, “Therefore, I urge you brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship” (NIV). In the broad sense worship is the entire faith, life, and attitude of a Christian. See also Fredrich Kalb, *Theology of Worship in 17th Century Lutheranism*, trans. Henry P.A. Hamann (St. Louis: Concordia Publishing House, 1965), 39.

³ LW 51:333: Sermon at the Dedication of the Castle Church in Torgau, October 5, 1544.

⁴ Oskar Skarsaune, *In the Shadow of the Temple: Jewish Influences on Early Christianity* (Downers Grove, IL: InterVarsity Press, 2002), 385-387; Frank C. Senn, *Christian Liturgy: Catholic and Evangelical* (Minneapolis: Fortress Press, 1997), 67-73.

⁵ The institution of the Lord’s Supper is recorded in Matthew 26:26-29, Mark 14:22-25, Luke 22:15-20, and in 1 Corinthians 11:23-25. When our Lord and His disciples gathered that first Maundy Thursday evening, they came together to celebrate a meal most unique. This was the Passover, the most solemn meal for God’s Old Testament people. It was to remind Israel of how the Lord once saved their first-born in Egypt through the blood of the Passover lamb. This meal, however, not only pointed back to God’s liberation in Egypt through the blood of the Passover lamb, but it also pointed forward to the blood of the true Lamb of God who would ransom all men on the cross. As our Lord reclined at this meal for the last time, He was the fulfillment of the Old Testament Passover rite.

Supper. As the Old Testament believers ate the Passover lamb which pointed to the Messiah, so we eat the true Passover Lamb who has taken away the sins of the world (John 1:29).⁶

The Savior, in John's Gospel, reminds Christians that God is a spirit and His worshipers are to worship Him in spirit and truth (John 4:24). Christian worship is spiritual worship, not based on outward ritual, but on the Word made flesh revealed in the written Word. Concerning the worship of the early Christians, St. Paul encourages, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16; NKJV). The Word concerning Christ—the Gospel—is the principal part of Christian worship. This worship will include Scripture lessons, sermon, psalms, hymns, and spiritual songs. This worship always centers in Jesus Christ and Him crucified (1 Corinthians 2:2), the message of the Gospel which is the power of God for salvation (Romans 1:16). The killing word of the Law will be proclaimed in all its severity and the saving word of the Gospel in all its sweetness. Baptism will be conducted here, where one is born again and united with Christ's body, the church, dying and rising in Him (John 3:5; Romans 6). The Lord's Supper will be celebrated often here, where Christ's body and blood are received for the forgiveness of sins, life, and salvation (1 Corinthians 11:23-26). Christian worship will be conducted decently and in order, for ours is a God of order (1 Corinthians 14:40).⁷ Here there is apostolic insistence on decorum, good order, and edification in the divine service.⁸

St. Luke gives a simple outline of worship in the New Testament church: "They continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in

Jesus used this setting to establish His New Testament meal of redemption. In the Passover, Old Testament believers ate the meat of the Passover lamb, which was to picture for them the true Lamb of God who would take away the sins of the world. Here Jesus, the very Lamb of God, did not give New Testament believers merely a picture of His flesh and blood with bread and wine. He gave them His true body and blood wherein He bestowed upon them all the blessings of His redemptive sacrifice.

⁶ There is definite similarity between Old Testament worship and New Testament worship.

These traits common to the Jewish and the Christian outward service are first the *assembly* (*convocatio sancta*, Lev. 23:2, 3, 7, 8, 21, 27). There follows *the preaching and hearing of the Word of God*, as prescribed in Lev. 10:11, but also Luke 4:16; Acts 13:14f., 44; 15:21. The *dispensing of the sacraments* continues under the New Covenant with a change as to form, but not as to content: the sacraments are no longer Circumcision and the Passover, but Baptism and the Holy Supper. Under *invocatio ac celebratio* Gerhard understands all the other parts, briefly designated as "liturgy," such as hymns, confession, prayer, etc. (Ps. 22:23, 26; Acts 16:13). To this is added *the collection for the support of the poor* as another divinely commanded component part of the external service (Is. 58:7; 1 Cor. 16:1, 2) (Kalb, 74-75).

⁷ There is a certain direction in the action and the will of the Godhead. The Father, who is divine love, reveals His love *through* the Son of His love Jesus Christ, the Word made flesh for our salvation, *in* the Spirit by the means of grace (Romans 5:1,5). The Father manifested His love through the redemption in His Son, and that treasure is brought to humanity by the Spirit in the means of grace, the Word and Sacraments.

Our salvation is of God, *from* the Father, *through* the Son, *in* the Holy Spirit. As the Church worships it responds to this salvation full and free in praise and a life of high doxology. The Bride of Christ worships the Father *through* the Son *in* the Holy Spirit. We are able to worship God the Father through (on the basis of) the redemptive work of Christ, gathered in the fellowship of the Spirit around the means of grace. We are the body of Christ vivified by the Spirit through Word and Sacrament. St. Paul says, "There He came and preached peace to you who were far off and peace to those who were near, for **through Him we have access in one Spirit to the Father**" (Ephesians 2:17-18; emphasis added). "There is only one God and Father, from whom all things came, and one Lord Jesus Christ through whom all things are, and one Holy Spirit, in whom all things are" ([The Council of Constantinople (553)] P. Toon, *Yesterday, Today and Forever*, 41). See **Addendum 1**.

⁸ Kalb, 110.

prayers" (Acts 2:42; NKJV). This summary statement concerning early Christian worship reminds us that the service centered in the apostles' doctrine, the teaching of the inspired inerrant Scriptures. It included the fellowship which may be a term implying a general gathering of Christians or it may refer specifically to the agape meal. The breaking of bread, which is a Lukan term for the Lord's Supper, was a part of this Christian worship. In addition, prayer formed a part of early Christian worship. The prayers were either prayer in general, or the liturgical form of the service of the Word. Christians were to gather regularly around the means of grace (Hebrews 10:25). The early Christians may have celebrated the Lord's Supper weekly (Acts 20:7) or at times daily for Acts 2:46 says that they continued "daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart" (NKJV).⁹

Originally the service of the Word and the service of the Sacrament may have been separate. The Lord's Supper with an agape meal occurred in the evening and the service of the Word in the morning (1 Corinthians 11). When the Lord's Supper was separated from the agape meal it was connected with the service of the Word in the morning.

By the time of Justin Martyr (ca. AD 150),¹⁰ the service of the Word and the service of the Sacrament were combined into one order, and thus we have the basic outline of the historic liturgy. In reading chapters 65-67 of his *First Apology*, one can discern the basic structure of the divine liturgy as it is known today. The faithful came together in Christ's name on Sunday.¹¹ They gathered on this day because this was the day God created light out of darkness, and the day the Savior arose triumphant from the grave. At the assembly there were readings from the "memoirs of the apostles" (the Gospel lesson) or from the writings of the prophets (the Old Testament lesson); the homily; the prayers of the faithful; the kiss of peace; the offering of the gifts, including the elements for the Sacrament; the thanksgiving, including prayers, the Verba and the ending Amen of the faithful; and finally the distribution and reception.¹²

⁹ See **Addendum 2** concerning the frequency of communion.

¹⁰ Justin Martyr was born in Nablus in Samaria at the beginning of the second century. He was converted to Christianity around AD 135. At this point he turned his skills as a philosopher to the defense of the faith. In AD 150 he wrote his great *First Apology* while at Rome. Here he was martyred around AD 165.

¹¹ Gathering on the Lord's Day for the Lord's Supper was the case already at the time of the writing of the *Didache*, where it states, "On every Lord's Day, after you have assembled, break the bread and give thanks, first confessing your sins, that your sacrifice [of praise?] may be pure" (*Didache* 14 [Daniel J. Sheerin, *The Eucharist* (Wilmington, Delaware: Michael Glazier, 1986), 284]).

¹² Justin's important statement concerning the Eucharist is found in his *First Apology* 66:

And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food *which is blessed by the prayer of His Word* (δὲ εὐχῆς λόγου τοῦ παρ' αὐτοῦ), and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread and when he had given thanks, said, "This do ye in remembrance of Me, This is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is my blood," and gave it to them. Roberts and Donaldson, *The Ante-Nicene Fathers*, Vol. I, 185.

Hippolytus¹³ produced a liturgical work (ca. AD 215) entitled *Apostolic Tradition*. This work is a polemically conservative guide to ecclesiastical observances. It gives valuable information concerning Baptism, including the catechumenate, Ordination and the Lord's Supper. It contains one of the earliest complete thanksgiving or eucharistic prayers¹⁴ used to bless the elements in the Lord's Supper celebration.¹⁵ Here the Words of Institution are encapsulated in the prayer.

Various forms of the liturgy developed such as the Celtic, Gallic, and Mozarabic liturgies in the West and the Coptic, Syriac, and Assyrian liturgies in the East. But they all followed the basic outline of the liturgy of the Ancient Church. With the rise of Charlemagne, crowned Holy Roman Emperor on Christmas AD 800, the Roman form of the liturgy became predominant in the West. The Hadrianum mass of the seventh century is the culmination of the Roman form and the ancestor of our present Common Order.¹⁶

In the Reformation, Luther restored the central article of the faith in its truth and purity. We are justified or declared righteous by nothing we do or accomplish but alone on the basis of Christ's redemptive work. This declaration of not guilty is brought to us through the means of grace and is received by trusting in the Savior (Ephesians 2:8-9). In addition, there was a reformation of the liturgy. Luther's reforming of the liturgy was conservative in nature; his purpose was to preserve as much of the ancient liturgy as possible. He changed only those parts of the mass which were contrary to God's Word.¹⁷ He absolutely rejected the idea that the mass was a propitiatory sacrifice for the sins of the living and the dead. He restored a proper understanding of the liturgy as God's service (*Gottesdienst*) to us. Luther's first liturgical revision was the *Formula Missae*, his Latin mass, which is like the Common Order.¹⁸ Luther's second liturgical revision was the *Deutsche Messe* or the German mass. This is more like the Bugenhagen Order.¹⁹

The integrity of the Lutheran liturgy was maintained and embellished during the period of confessionalization and the age of Lutheran Orthodoxy. We think mainly of the great dogmaticians of this era, such as Johann Gerhard, but this was also the time of the devotional writers and the major Lutheran hymnwriters. There were Nicolaus Herman (1480-1561) in Joachimstal; Philipp Nicolai (1586-1608), who produced the king and queen of Lutheran

¹³ Hippolytus was an anti-bishop in Rome about AD 200. He was exiled in Maximin's persecution of AD 235 and probably died shortly thereafter.

¹⁴ For a summary of the reason why Lutherans are opposed to the Words of Institution embedded in a eucharistic prayer, see Gaylin Schmeling, *Bread of Life from Heaven* (Mankato, MN: Bethany Lutheran Theological Seminary Press, 2009), 217-220. See **Addendum 3**.

¹⁵ See **Addendum 4** for an outline of the liturgy in history.

¹⁶ Bruce R. Backer, *Lutheran Worship*, 72.

¹⁷ The Lutheran principle is not the legalistic one of "Whatever is not prescribed in the New Testament is proscribed," but the evangelical one of "Whatever is not explicitly proscribed is permitted." Horace Hummel, "What's Lutheran in Worship," 6, unpublished essay.

¹⁸ Akin to Rite Two in the ELH.

¹⁹ Akin to Rite One in the ELH. Rite One is based on the Danish-Norwegian Order. The Ordinance of 1537, influenced by the reforming work of Johannes Bugenhagen (1485-1558), established the basic outline of this liturgy. In 1688 an agenda was published as a service book for the Danish and Norwegian churches. It contained the lectionary and prayers for use on Sundays. Three years earlier, in July of 1685, King Christian V (1648-1699), King of Denmark and Norway, issued the decree establishing the order of service which was to be used in the Lutheran Church and has become known as the Ritual of 1685 or the Danish-Norwegian Order, affectionately known as the Bugenhagen Order. This order still maintained the thoughts and emphasis of Bugenhagen. The order translated for the Hymnary of 1913 represents a reorder of the 1685 ritual adopted by the Church of Norway in 1889 and the Norwegian Synod in 1899. See also Craig A. Ferkenstad, "About God's Service in the Church," *Lutheran Synod Quarterly* 22, no. 2 (June 1982): 8ff.

chorales; Josua Stegmann (1588–1632); Johann Heermann (1585–1647) in Schlesien; Martin Rinckart (1586–1649) with his “Now Thank We All Our God”; Johann von Rist (1607–1667); Sigismund von Birken (1626–1681); Thomas Kingo (1634–1703), the great Danish hymnwriter; and the Lutheran composer Johann Crüger (1598–1662), whose anniversary we remember this year. Yet beyond a doubt the most important Lutheran hymnwriter was Paul Gerhardt (1607–1676), who suffered persecution from Prussian absolutism.²⁰ The melodies of many of the great Gerhardt hymns were composed by Crüger and by Johann Ebeling (1620–1676). During this time the Saxon Johann Sebastian Bach (1685–1750), at the Thomaskirche in Leipzig, was producing some of the most magnificent church music of all times. Lutheran liturgical life was seen in all its splendor and glory in Leipzig and Electoral Saxony.²¹ Lutheran church architecture reached its apex in the construction of the Frauenkirche of Dresden in 1734.

In the age of Lutheran Pietism and especially in Rationalism there was a dismantling of the Lutheran liturgy, art, and culture. Under the leadership of Jakob Spener (1635–1705), the father of Pietism, and Hermann Francke (1663–1727), the organizer of the movement with his famous Halle Institutions (*Die Francke'schen Stiftungen*), there was a general disinterest in the means of grace and Lutheran liturgical forms of worship. It was not that these forms were immediately discarded, but their meaning and value were deemphasized. They meant little to the fervent Pietists. Thus when Rationalism and the Enlightenment (*Aufklärung*) gained predominance, the liturgy began to slowly disintegrate. There were places that retained the historic service with its liturgy and customs, such as areas in Saxony, Mecklenburg, Pommern, and Nürnberg, but these were the exceptions.²² Rationalism rejected the miraculous and mystical in theology and worship, stressing common sense.

The utilitarian principle of sound common sense (“der gesunde Menschenverstand”) in its least vital form usurped the place of revelation and became the slogan of the day. The men of the movement conceived it their duty to remove the barnacles that had fastened themselves upon the body of Christian doctrine during the centuries. They did this not to destroy, but, as they sincerely believed, to purify the Church. They thought they were doing God, and especially man, a service. The miraculous and the mystical in dogma and life were removed. Christ was retained not as the Son of God and the Redeemer from sin, but as the great religious philosopher who reveals and interprets God to man. The pulpit descended to a purely “practical” choice of subjects for presentation: “The value of early rising”; “the value of feeding cows in the stable during the winter” (this on Christmas Day); “the value of vaccination against smallpox”; etc., etc.²³

²⁰ Gaylin R. Schmeling, “Paul Gerhardt: Pastor and Theologian,” *Lutheran Synod Quarterly* 48, no. 1 (March 2008). See **Addendum 5** for an example of Lutheran worship in Gerhardt’s Berlin.

²¹ See Günther Stiller, *Johann Sebastian Bach and Liturgical Life in Leipzig* (St. Louis: Concordia Publishing House, 1984). This book describes the rich liturgical heritage that was still present in Leipzig during the first half of the eighteenth century.

²² Fred L. Precht, editor, *Lutheran Worship: History and Practice* (St. Louis: Concordia Publishing House, 1993), 83.

²³ Carl S. Munding, *Government in the Missouri Synod: The Genesis of Decentralized Government in the Missouri Synod* (St. Louis: Concordia Publishing House, 1947), 19.

With the Lutheran Renewal²⁴ (*Erweckungsbewegung*) in the 19th century there began a slow revival of the Lutheran liturgy. The infamous agenda of Friedrich Wilhelm III, the intention of which was the union of Lutherans and Reformed in Prussia, drove thousands of Old Lutherans to Australia and the Americas. As negative as this agenda was for confessionalism, “from the standpoint of form—based as it was on historic 16th-century models—it was not only a step in the right direction, but it also gave impulse to the movement of liturgical study and worship renewal.”²⁵ Wilhelm Löhe (1808–1872), pastor at Neuendettelsau, Bavaria, performed a yeoman’s task in restoring the historic liturgy in the Lutheran Church. He, together with men such as Theodore Kliefoth (1810–1895), Lutheran theologian and cathedral preacher at Schwerin, had a major influence on confessional Lutheranism in Europe and America.²⁶ In America this restoration was evident in the 1856 *Kirchen-Agende* of the Saxons, which was a return to the old Orthodox Saxon agenda.²⁷ The same was true of the Buffalo Synod agenda, which was based on the old Pomeranian and Saxon agendas.²⁸ The leading liturgist among the Missouri Synod fathers, Friedrich Lochner (1822–1902), produced an important liturgical resource in his book, *Der Hauptgottesdienst*. At the beginning of the twentieth century, the common service in English, based on the liturgical studies of Löhe and other Lutheran Renewal scholars, began to be used among Synodical Conference Lutherans. Here the basic outline of the liturgy was restored to common use.

The Proper Use of the Divine Liturgy

Today many questions have arisen concerning the liturgy and worship forms. There are issues in regard to nontraditional formats in worship and contemporary worship. What are the proper guidelines for Lutheran worship?

The main principle in the discussion of worship forms is that the liturgy properly proclaims Law and Gospel—that the doctrine of the Gospel be correctly taught, and the Sacraments rightly administered. The historic outline of the liturgy as it has been found in both the Eastern and Western churches has been an excellent vehicle for accomplishing this. Obviously in the Reformation certain parts of the liturgy were reformed so that there were no false or confusing teachings. The same is true of the Eastern liturgy as it is used in the Ukrainian Lutheran Church. **Therefore a beneficial guideline as we discuss liturgy is that we follow the historic outline of the divine service²⁹ because it has served and continues to serve as the preeminent means to present properly the Word and the Sacrament.**

²⁴ In the year 1817, on the 300th anniversary of the Lutheran Reformation, Claus Harms’ publication of his Ninety-Five Theses is usually considered to be the beginning of the Lutheran renewal. There were Scheibel at Breslau in Silesia; Grabau in Prussia and Pomerania; and Rudelbach, a Dane, in Saxony who influenced the founders of the Missouri Synod. Soon Wilhelm Löhe spread his far-flung Lutheran net of missions from Neuendettelsau. Also at the universities (Erlangen, Leipzig, etc.) outstanding work was done in exegesis by Harless, von Hofmann, Franz Delitzsch (converted Jew and student friend of C.F.W. Walther); and in dogmatics by Thomasius and Philippi. The Lutheran renewal blossomed in Norway with the Johnsonian Awakening under Gisle Johnson (1822-1894) and Paul Caspari (1814-1892) who were professors at the University of Christiania.

²⁵ Precht, 84.

²⁶ Luther D. Reed, *The Lutheran Liturgy*, revised ed. (Philadelphia: Fortress Press, 1975), 153–154.

²⁷ *Kirchen-Agende für Evang.-Luth. Gemeinden ungeänderter Augsburgischer Confession. Zusammenge stellt aus den alten rechtgläubigen Sächsischen Kirchen-Agenden.*

²⁸ *Evangelisch Lutherische Agende, auf Grund der alten Pommerschen und Sächsischen Agenden bearbeitet und mit den nöthigen Zusätzen für hiesige Bedürfnisse vermehrt.*

²⁹ This outline will include confession and absolution, the lessons, the Creed, sermon, prayer, Lord’s Prayer and a frequent use of the Lord’s Supper. At times it is stated that our service has a two-fold mountaintop: Word and

Stating that we desire to follow the historic outline of the liturgy or divine service does not mean that we are bound to a particular type of music or exact wording. We see a great variation between the historic liturgy as it is found in the Coptic church, the Greek Orthodox church, and the Western church. Also there was variation in the different Lutheran services of the sixteenth century. Rather it means that we will want to follow the basic outline given in those liturgies. Our Confessions are very clear that the Lutheran church does not demand complete uniformity in outward rites.

And it is enough for the true unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments. It is not necessary that human traditions, rites, or ceremonies instituted by human beings be alike everywhere. As Paul says [Eph. 4:5, 6]: "One faith, one baptism, one God and Father of all"³⁰

For this reason the churches are not to condemn one another because of differences in ceremonies when in Christian freedom one has fewer or more than the other, as long as these churches are otherwise united in teaching and in all the articles of the faith as well as in the proper use of the holy sacraments. As it is said, "Dissonantia ieiunii non dissolvit consonantiam fidei" (dissimilarity in fasting shall not destroy the unity of faith).³¹

The liturgy has provided an excellent vehicle for the presentation of Law and Gospel. All new forms of worship will include the basic outline of the historic liturgies. If such is the case, there would seem to be no great difficulty in new forms of worship. Different types of music, different instruments, and alternative texts should not be a hindrance as long as they are in accord with Scripture. However if the outline of the divine liturgy is carelessly or purposely discarded, then questions and suspicions may easily arise. It is assumed that the basic points or outline of Lutheran worship (as noted above) are being covered and not readily dismissed for various unbecoming alternatives. The time-tested outline of the divine liturgy (e.g., invocation, confession and absolution, the readings, the Creed, sermon, prayer, Lord's Prayer, frequent use of the Lord's Supper) is worthy to uphold, not only because of the rich theology presented, but also for the sake of unity among our congregations. This is the point of our Confessions:

Our churches are falsely accused of abolishing the Mass. In fact, the Mass is retained among us and is celebrated with the greatest reverence. Almost all the customary ceremonies are also retained, except that German hymns, added for the instruction of the people, are interspersed here and there among the Latin ones. For ceremonies are especially needed in order to teach those who are ignorant. Paul advised [1 Cor. 14:2, 9] that in church a language that is understood by the people should be used. The people have grown accustomed to receiving the sacrament together—all who are fit to do so. This also increases reverence and respect for public ceremonies. For people are admitted only if they

Sacrament; or even a three-fold mountaintop: the return to Baptism in confession and absolution, the use of the Word in the lessons and sermon, and the Lord's Supper. It is assumed that the main worship service is being discussed here. Matins and vespers, etc., may have a different format.

³⁰ AC VII, 2-4 (Latin), 43.

³¹ FC SD X, 31, 640.

first had an opportunity to be examined and heard. The people are also reminded about the dignity and use of the sacrament—how it offers great consolation to anxious consciences—so that they may learn to believe in God and expect and ask for all that is good from God. Such worship pleases God, and such use of the sacrament cultivates piety toward God. So it does not appear that the Mass is held with greater devotion among our adversaries than among us.³²

Nevertheless, many traditions are kept among us, such as the order of readings in the Mass, holy days, etc., which are conducive to maintaining good order in the church. But at the same time, people are warned that such acts of worship do not justify before God and that no punishable sin is committed if they are omitted without offense.³³

Furthermore, we gladly keep the ancient traditions set up in the church because they are useful and promote tranquility, and we interpret them in the best possible way, by excluding the opinion that they justify. But our enemies falsely charge that we abolish good ordinances and church discipline. We can claim that the public liturgy in the church is more dignified among us than among the opponents. If anyone would look at it in the right way, we keep the ancient canons better than the opponents. Among the opponents, unwilling celebrants and hirelings celebrate the Mass, and very often they do so only for the money. They chant psalms, not in order to learn or pray, but for the sake of the rite, as if this work were a required act of worship, or for the sake of financial reward. Many among us celebrate the Lord's Supper every Lord's day after they are instructed, examined, and absolved. The children chant the Psalms in order to learn them; the people also sing in order either to learn or to pray.³⁴

Among the opponents there are many regions where no sermons are delivered during the entire year except during Lent. And yet the chief worship of God is to preach the gospel. And when the opponents do preach, they talk about human traditions, about the devotion to the saints and similar trifles. This the people rightly loathe, and so they walk out on them immediately after the reading of the gospel. A few of the better ones have begun now to speak about good works, but they still say nothing about the righteousness of faith, about faith in Christ, and about the consolation of consciences. Indeed they rail against this most salutary part of the gospel in their polemics. On the contrary, in our churches all the sermons deal with topics like these: repentance, fear of God, faith in Christ, the righteousness of faith, consolation of consciences through faith, the exercise of faith, prayer (what it should be like and that everyone may be completely certain that it is efficacious and is heard), the cross, respect for the magistrates and all civil orders, the distinction between the kingdom of Christ (the spiritual kingdom) and political affairs, marriage, the education and instruction of children, chastity, and all the works of love. From this description of the state of

³² AC XXIV, 1-9 (Latin), 69.

³³ AC XXVII, 40-41 (Latin), 81.

³⁴ Ap XV:38-40, 229.

our churches it is possible to determine that we diligently maintain churchly discipline, godly ceremonies, and good ecclesiastical customs.³⁵

This is a description of the divine liturgy in Luther's Wittenberg in 1536:

At the seventh hour we returned to the city church and observed by which rite they celebrated the liturgy; namely thus: First, the Introit was played on the organ, accompanied by the choir in Latin, as in the mass offering. Indeed, the minister meanwhile proceeded from the sacristy dressed sacrificially and, kneeling before the altar, made his confession together with the assisting sacristan. After the confession he ascended to the altar to the book that was located on the right side, according to papist custom.

After the Introit the organ was played and the *Kyrie eleison* sung in alternation by the boys. When it was done the minister sang *Gloria in excelsis*, which song was completed in alternation by the organ and choir. Thereafter the minister at the altar sang "Dominus vobiscum," the choir responding "Et cum spiritu tuo." The collect for that day followed in Latin, then he sang the Epistle in Latin, after which the organ was played, the choir following with *Herr Gott Vater, wohn uns bei*. When it was done the Gospel for that Sunday was sung by the minister in Latin on the left side of the altar, as is the custom of the adherents of the pope. After this the organ played, and the choir followed with *Wir glauben all an einen Gott*. After this song came the sermon, which Bucer delivered on the Gospel for that Sunday in the presence of Luther and Philipp [Melanchthon]. After the sermon the choir sang *Da pacem domine*, followed by the prayer for peace by the minister at the altar, this in Latin as well.

The Communion followed, which the minister began with the Lord's Prayer sung in German. Then he sang the words of the supper, and these in German with his back turned toward the people, first those of the bread, which, when the words had been offered, he then elevated to the sounding of bells; likewise with the chalice, which he also elevated to the sounding of bells. Immediately communion was held. Pomeranus [Johann Bugenhagen] went first, then Fabricius Capito, and after him Bucer. During the communion the *Agnus Dei* was sung in Latin. The minister served the bread in common dress but [the one serving] the chalice dressed sacrificially [i.e., in mass vestments]. They followed the singing of the *Agnus Dei* with a German song: *Jesus Christus [unser Heiland]* and *Gott sei gelobet*. After the sermon the majority of the people departed. Even Luther himself, because he felt dizzy during the communion, had to leave attended by Philipp. The minister ended the Communion with a certain thanksgiving sung in German. He followed this, facing the people, with the benediction, singing "The Lord make his face to shine on you, etc." And thus was the mass ended.³⁶

³⁵ Ap XV:42-44, 229.

³⁶Wolfgang Musculus, *Travel Diary*; quoted in Joseph Herl, *Worship Wars in Early Lutheranism: Choir, Congregation, and Three Centuries of Conflict* (New York: Oxford University Press, 2004), 195-96.

Two Extremes Should Be Avoided

Two extremes should be avoided in this consideration. One extreme would be to demand strict conformity to the rites and music of the sixteenth century. While no one in our midst would adhere to such an extreme view, we can easily fall into this mentality. There is no question that many of the greatest Lutheran hymnwriters lived during the sixteenth and seventeenth centuries. That does not mean, however, that there isn't other excellent music that can be used within the church.³⁷ We are not bound by the style or the music of a particular era. Nor are we bound to a particular type of music.

The Evangelical Lutheran Synod has never been dogmatic on specific liturgical forms, hymns, or hymnals. At the 1979 synod convention, it was stated concerning Lutheran worship, "The ELS has never officially adopted any hymnbook as its official book of worship but has enjoyed a freedom of use among its congregations of various liturgical services and worship materials."³⁸

We do not want to develop a legalistic approach in our midst concerning liturgy and other practices. This occurs when motivation is based on the Law rather than allowing Christian actions to flow freely from the Gospel. This is evident when demands are made which have no basis in Holy Scripture. In the church Christian motivation and actions will always be a result of the sweet message of full forgiveness in Christ.

The other extreme is to destroy the outline of the liturgy and move toward a structure of a praise service, as it developed among the Baptists. The key elements in such a service are these:

- Near the beginning of the service there is a lengthy section of singing led by a praise band or other musicians. Several songs are sung in sequence at this point.
- Prayers are included between or after the songs, and at several other times in the service.
- There is little or no use of Scripture apart from the sermon.
- The sermon occurs near the end of the service and is the sole peak of the service's progression. The main point of the sermon is to encourage sanctification, and more often than not this is done apart from any application of the Gospel.³⁹

It is better to refer to such a service as a praise service rather than to use the term contemporary worship. The main point is the structure and content of the service, not the particular style of music or accompanying instruments. A praise service using old Baptist hymns may not appear very contemporary, and a liturgical service with piano, guitar, flute and percussion probably does not appear very traditional.⁴⁰ A service may be a proper Lutheran service using modern music accompanied by guitar and drums. A Lutheran service will follow the basic outline of the liturgy with the Gospel predominating.

³⁷ For example, one thinks of hymnwriters such as Martin Franzmann (1907-1976), Werner Franzmann (1905-1996), Jaroslav Vajda (1919-2008), and Stephen Starke (1955-).

³⁸ *Synod Report*, 1979, 63.

³⁹ Johnold J. Strey, "Proclaiming the Gospel in Worship," *Wisconsin Lutheran Quarterly* 105, no. 4 (Fall 2008): 251.

⁴⁰ *Ibid.*

Contrary to the historic liturgy, the primary emphasis of the praise service⁴¹ is not on God feeding us with the means of grace, but rather on our service to God. While the church always desires to praise God for salvation full and free, the primary emphasis of biblical worship is God's service to believers. The praise form of worship that grew out of the American revivalistic background tends to emphasize sanctification over justification and does not clearly present Law and Gospel. Frequently in the praise service, prayer is presented as the real means of grace. Also the praise form of worship, with its highly emotional music, is intended to lead people to have an emotional experience of Christ or make a decision for Christ,⁴² which is the hallmark of Arminian theology.

The Lutheran Difference

For Lutheran theology to be maintained in the twenty-first century, a Lutheran difference must be evident both in contradistinction to Rome and to Geneva. There are tendencies alive within Lutheranism that are causing Lutheranism to fade into mainline Protestantism or conservative Evangelicalism. There are other tendencies that are moving in the direction of Rome, with a swim or two in the Tiber. If the Lutheran church is to continue to exist, it must show the Wittenberg way in doctrine and practice. The Lutheran body of doctrine is clearly distinct from that of both Rome and Geneva. Likewise its practice and use of adiaphora will be clearly distinguishable as Lutheran. The rites and rituals of the church are not indifferent.⁴³ Having pure Lutheran doctrine will do no good if our rites and practices portray us as Romanists or Evangelicals.

Authentic Lutheranism is defined by the Lutheran Confessions for they are the correct exposition of the Holy Scripture, which is God's errorless Word. Lutheranism is both Trinitarian and Christological. Confessional Lutheranism has a precious heritage centered in the Word made flesh present in written Word, the means of grace where the treasures of redemption are brought to us, the divine service (*Gottesdienst*) around Word and Sacrament in which God feeds us with Himself, and a rich Lutheran spirituality and devotional life. *Gottes Wort und Luthers Lehr vergehet nun und nimmermehr!* – God's Word and Luther's doctrine pure now and forever! These are the Lutheran distinctives that can be brought to bear on the culture!

⁴¹ This is a worship form where ordinary, proper, and the ancient texts of the liturgy (Kyrie, Gloria in Excelsis, Credo, Sanctus, Agnus Dei, or variations of these) are not used and where the lectionary based on the church year is not followed.

⁴² Modern Reformed Evangelicals are preoccupied with the born again experience or making a decision for Christ. A leading world evangelist declared, "The greatest news in the universe is that we can be born again!" I'm sure that many of us have been asked at one time or another, "Have you been born again?" or "Have you had a born-again experience?" The real question is: What do Reformed Evangelicals mean when they speak of being born again? By this term Evangelicals mean that a person has come to a point in life when he or she has accepted Jesus as Savior and Lord and made a decision for Christ. The person feels saved and experiences within himself or herself the forgiveness, peace, joy, and victory of Christ. The person feels Christ in his or her life and has a personal relationship with him. This viewpoint tends to base the assurance of salvation on the feeling or experience of being saved. It bases the certainty that we are believers on how sorry we are for our sins, how much peace we have in life, how Christ-like our lives are, or our decision to follow Jesus. Salvation becomes our decision to accept God rather than God's acceptance of us. Before the throne of God, a person might say, "God you should let me into your heaven because I chose to accept Jesus as my personal Savior and follow him." This implies that one can do something to help in his own salvation, which is contrary to the clear word of Scripture (Ephesians 2:8-9, Galatians 5:4 [Gaylin Schmeling, *Baptism: My Adoption into God's Family* (Milwaukee: Northwestern Publishing House, 1999), 56ff]).

⁴³ They picture for our people Lutheran doctrine as the baptismal exorcism and the rejection of the *fractio panis* (the breaking of bread in the Lord's Supper) did in Germany in the 17th century.

Lex Orandi, Lex Credendi

A principle very much in vogue today is the ancient dictum ascribed to Prosper of Aquitaine, *lex orandi, lex credendi* – the law of worshiping directs the law of believing (or *legem credendi lex statuat supplicandi*). This means that theology as a statement of the church's belief is drawn from the liturgy. This principle states that how a congregation worships will affect what it believes. If a congregation is fed a steady diet of charismatic music, don't be surprised if the members begin to speak in tongues. If a congregation cannot distinguish its worship from that of Rome, don't be surprised that the members begin to pope. How we worship will affect the confession of our members and their children.

At the same time church historians know that *lex orandi, lex credendi* is the same as *lex credendi, lex orandi*—the law of believing directs the law of worshiping. This means that our confession will dictate the structure of our worship service. Remember that Luther reformed the outline of the mass in order to emphasize justification by faith. The worship service will always conform to the dictates of our confession.⁴⁴

Liturgical Movement

The modern liturgical movement is predominantly a Roman Catholic phenomenon. Its origins are usually traced to Dom Prosper Guéranger (1805–1875) who refounded the Benedictine Abbey of Solesmes, France, in 1832.⁴⁵ It includes important names such as Dom Odo Casel, Josef Jungmann, Jean Danielou, and Dom Gregory Dix. Dix, who was an Anglican not a Roman Catholic, especially influenced Protestantism in this country with his book entitled *The Shape of the Liturgy*. In this country the center of the liturgical movement is St. John's College Abbey in Collegeville, Minnesota. The fruit of the liturgical movement is very evident in the results of Vatican II.

As confessional Lutherans, we must be aware of the influence of the liturgical movement. There are times when we assume that a particular rite or ceremony is part of our Lutheran heritage when actually it developed as a result of the study of the patristic fathers by the liturgical movement. There certainly have been benefits of the liturgical movement, such as the three-year cycle of readings. At the same time, there are definite dangers involved in the movement: the unification of the rites of initiation, the four-fold shape of the liturgy, and the four-fold shape of the eucharistic prayer.⁴⁶

Art and Architecture

The worship space in a proper Lutheran church will emphasize the preaching of the Word and the administration of the Sacraments. Throughout history Lutheran churches usually have had two primary sections which correspond to the two-fold service of worship: a

⁴⁴ The principle is considered very important in Roman Catholic theology. The *Catechism of the Catholic Church* states, "The Church's faith precedes the faith of the believer who is invited to adhere to it. When the Church celebrates the sacraments, she confesses the faith received from the apostles - whence the ancient saying: *lex orandi, lex credendi* (or: *legem credendi lex statuat supplicandi*, according to Prosper of Aquitaine [5th cent.]). The law of prayer is the law of faith: the Church believes as she prays. Liturgy is a constitutive element of the holy and living Tradition" (para. 1124).

⁴⁵ Frank C. Senn, *The People's Work: A Social History of the Liturgy* (Minneapolis: Fortress Press, 2006), 292–293.

⁴⁶ Timothy C.J. Quill, "The Modern Liturgical Movement and American Lutheranism," *The Bride of Christ* 24, no. 4: 3–20.

distinctive chancel where God comes in Word, Baptism, and the Supper and a distinctive nave where the people offer prayer, praise, and adoration.

We build churches and they are precious to us because they are the places where we encounter God in the Word and the Sacraments. They are places where we kneel and pray and God does His work in us through the means of grace. The building is precious not primarily because of what it is, but because of what our gracious God does there.

Lutheran art and architecture, which properly facilitates the Word and Sacrament liturgy, will always be other-worldly in nature. This is the place where we meet the holy and blessed Trinity in the means of grace, and the architecture and art of our worship center will emphasize this. In God's house, God's people step away from the distractions and difficulties of daily life and meet their Lord, having heaven on earth. This is the portal of heaven, the gateway to the eternal.

Incarnation and Liturgy

St. John records, "And the Word became flesh and dwelt among us" (John 1:14; NKJV). The Divine Logos, who is the only-begotten of the Father from all eternity (Psalm 2:7), became true man in the womb of the blessed Virgin. As Christ became incarnate for our salvation, so He is incarnate in the Word and the Sacraments to distribute to us all the blessings of salvation. As He took a weak human form and died on a shameful cross to accomplish our salvation, so He uses insignificant earthly forms, such as an unimportant book, a palmful of water, and some bread and wine, to distribute salvation. Likewise, He uses human art, architecture, pictures,⁴⁷ and symbols to portray the sweet message of the Gospel. These outward physical forms are used to picture all the blessings of God clothed in the flesh for our redemption.

The Liturgy and Eschatology

The divine liturgy will always have an eschatological emphasis. Each time we gather for worship we are anticipating our Lord's second coming on the Last Day as St. Paul tells us, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (1 Corinthians 11:26; NKJV). We await His second coming, and He gives us a foretaste of His coming in Word and Sacrament. He is present for us in the means of grace.

In the means of grace the Christian has an eschatological event in the here and now. He has the already and the not yet. Through the Word of God we were born again to a living hope (1 Peter 1:23). We are a new creation and we already have the new heaven and new earth in the Gospel. We already have the new creation but not yet in fullness (2 Corinthians 5:17). In Baptism the Christian already experiences death and resurrection which will climax in the death of the body and the final resurrection. He has the already in foretaste but not yet in fullness (Romans 6; Colossians 2:11-12). In the Lord's Supper the Christian already feasts with the Lamb once slain which will culminate in the Lamb's high feast in eternity. He has the feast of the lamb already in foretaste but not yet in fullness (Luke 22:16-18⁴⁸; 1 Corinthians 11:26). The divine liturgy, grounded in Word and Sacrament, is our heaven on earth until we enter heaven.

⁴⁷ Think of the center panel of the altar painting in the Church of St. Peter and St. Paul, Weimar, Germany by Lucas Cranach (1472-1553). It certainly portrays the message of salvation.

⁴⁸ In Luke 22:16 Jesus says, "I tell you I shall not eat it until it is fulfilled in the kingdom of God." Here the suffering Savior on Maundy Thursday indicated that He would not eat with the disciples again until the kingdom comes. When the risen Lord ate with the Emmaus disciples, He declared that the kingdom had come. The Emmaus meal and each successive Lord's Supper celebration in the divine liturgy is a foretaste of the messianic wedding

The Stranger (Luke 24:13–35) who walked with the disciples on the way, who became a guest at their home, and then host at their meal, is a stranger no more. He taught them His Word and revealed Himself to them in the breaking of bread. Now as the church gathers in Word and Sacrament worship, He is the host who gives Himself to us for food as the beginning of the messianic victory banquet, where all tears are wiped away and death is swallowed up forever, a foretaste of heaven. Dying You destroyed our death, rising You restored our life. Lord Jesus, Risen One, come quickly!

A Lord's Supper Prayer

O Lord, although I am not worthy that You would today enter my heart, yet I need Your help and desire Your grace for the strengthening of my faith. My only confidence as I near Your holy altar is that You have invited me, a poor miserable sinner, to receive Your body and blood for the forgiveness of sins.

O Lord Jesus, now unite Yourself with me so that I remain in You and you in me, ever undivided both here in time and forever in all eternity. May Your holy body, Lord Jesus Christ, nourish me, Your rose-colored blood quench me, Your bitter suffering and death strengthen me. O Lord Jesus Christ, hear me, and in Your holy wounds hide me, that I never be separated from You. From the old evil foe redeem me, and in the true faith keep me. Then I, together with all the elect, may joyfully sing Your praises both here and hereafter in eternity. Amen.

Bibliography

Books

- Backer, Bruce R. *Lutheran Worship*. Fourth ed., 1988.
- Baumler, Gary, and Kermit Moldenhauer, eds. *Christian Worship: Manual*. Milwaukee: Northwestern Publishing House, 1993.
- Brauer, James L., editor. *Worship, Gottesdienst, Cultus Dei: What the Lutheran Confessions Say About Worship*. St. Louis: Concordia Publishing House, 2005.
- Brown, Christopher Boyd. *Singing the Gospel: Lutheran Hymns and the Success of the Reformation*. Cambridge, MA: Harvard University Press, 2005.
- Dix, Gregory. *The Shape of the Liturgy*. London: Dacre Press, 1945.
- Fagerberg, David W. *What is Liturgical Theology? A Study in Methodology*. Collegeville, MN: The Liturgical Press, 1992.
- Gamber, Klaus. *The Reform of the Roman Liturgy: Its Problems and Background*. Translated by Klaus Grimm. San Juan Capistrano, CA: Una Voce Press, 1993.
- Herl, Joseph. *Worship Wars in Early Lutheranism: Choir, Congregation, and Three Centuries of Conflict*. New York: Oxford University Press, 2004.
- Jones, Cheslyn, Geoffrey Wainwright, and Edward Yarnold, SJ, editors. *The Study of Liturgy*. New York: Oxford University Press, 1978.
- Just, Arthur A. Jr. *Heaven on Earth: The Gifts of Christ in the Divine Service*. St. Louis: Concordia Publishing House, 2008.
- —. *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus*. Collegeville, MN: The Liturgical Press, 1993.
- Kalb, Fredrich. *Theology of Worship in 17th Century Lutheranism*. Translated by Henry P.A. Hamann. St. Louis: Concordia Publishing House, 1965.
- Kevorkian, Tanya. *Baroque Piety: Religion, Society, and Music in Leipzig, 1650–1750*. Burlington, VT: Ashgate, 2007.
- Kolb, Robert, and Timothy J. Wengert, editors. *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Minneapolis: Fortress Press, 2000.
- Lang, Paul H.D. *Ceremony and Celebration*. St. Louis: Concordia Publishing House, 1965, reprinted 2004.

- Liess, Bernhard. *Johann Heermann (1585–1647): Prediger in Schlesien zur Zeit des Dreißigjährigen Krieges*. Münster: Lit Verlag, 2003.
- Lochner, Friedrich. *Der Hauptgottesdienst der Evangelisch Lutherischen Kirche*. St. Louis: Concordia Publishing House, 1895.
- Louth, Andrew. *St. John Damascene: Tradition and Originality in Byzantine Theology*. Oxford: Oxford University Press, 2002.
- Maschke, Timothy H. *Gathered Guests: A Guide to Worship in the Lutheran Church*. St. Louis: Concordia Academic Press, 2003.
- Munding, Carl S. *Government in the Missouri Synod: The Genesis of Decentralized Government in the Missouri Synod*. St. Louis: Concordia Publishing House, 1947.
- Pollack, W.G., *The Handbook to the Lutheran Hymnal*. 3rd edition. St. Louis: Concordia Publishing House, 1958.
- Precht, Fred L., ed. *Lutheran Worship: History and Practice*. St. Louis: Concordia Publishing House, 1993.
- Reed, Luther D. *The Lutheran Liturgy*. Revised ed. Philadelphia: Fortress Press, 1975.
- Schmeling, Gaylin. *Baptism: My Adoption into God's Family*. Milwaukee: Northwestern Publishing House, 1999.
- —. *Bread of Life from Heaven*. Mankato, MN: Bethany Lutheran Theological Seminary Press, 2009.
- Schmemmann, Alexander. *For the Life of the World*. New York: National Christian Student Federation, 1963.
- —. *Introduction to Liturgical Theology*. Translated by Asheleigh E. Moorhouse. Crestwood, NY: St. Vladimir's Seminary Press, 1986.
- Senn, Frank C. *Christian Liturgy: Catholic and Evangelical*. Minneapolis: Fortress Press, 1997.
- —. *The People's Work: A Social History of the Liturgy*. Minneapolis: Fortress Press, 2006.
- Sheerin, Daniel J. *The Eucharist*. Wilmington, Delaware: Michael Glazier, 1986.
- Skarsaune, Oskar. *In the Shadow of the Temple: Jewish Influences on Early Christianity*. Downers Grove, IL: InterVarsity Press, 2002.
- Steiger, Johann Anselm. *Ewigkeit, Zeit ohne Zeit*. Neuendettelsau: Freimund-Verlag, 2007.

Stiller, Günther. *Johann Sebastian Bach and Liturgical Life in Leipzig*. Translated by Herbert Bouman, Daniel Poellot, and Hilton Oswald. Edited by Robin Leaver. St. Louis: Concordia Publishing House, 1984.

Strodach, Paul Zeller. *A Manual on Worship*. Philadelphia: Muhlenberg Press, 1946.

Talley, Thomas J. *The Origins of the Liturgical Year*. Second edition. Collegeville, MN: The Liturgical Press, 1991.

Toon, Peter. *Yesterday, Today and Forever*. Swedesboro, NJ: Preservation Press, 1996.

Waddell, James Alan. *The Struggle to Reclaim the Liturgy in the Lutheran Church: Adiaphora in Historical, Theological and Practical Perspective*. Lewiston, NY: The Edwin Mellen Press, 2005.

Wainwright, Geoffrey. *Doxology: The Praise of God in Worship, Doctrine, and Life*. New York: Oxford University Press, 1980.

Wainwright, Geoffrey, and Karen B. Westerfield Tucker, editors. *The Oxford History of Christian Worship*. New York: Oxford University Press, 2006.

Articles

Hildebrand, Kevin. "Friedrich Lochner and *Der Hauptgottesdienst*." *Concordia Historical Institute Quarterly* 84, no. 4 (Winter 2011–2012): 10-39.

Hummel, Horace. "What's Lutheran in Worship." Unpublished essay.

Massa, James. "The Gift We Cannot Give Ourselves: The Eucharist in the Theology of Pope Benedict XVI." *Concordia Theological Quarterly* 72, no. 2 (April 2008).

Mayes, Robert. "Controversial Church Music: Then and Now." *Logia* 20, no. 1 (Epiphany 2011): 33–43.

Piepkorn, Arthur Carl. "Worship and the Sacraments." Reprinted by Concordia Seminary Print Shop, Winter 1974. Originally printed in St. Louis, MO: Concordia Publishing House, 1952.

Quill, Timothy C.J. "The Modern Liturgical Movement and American Lutheranism." *The Bride of Christ* 24, no. 4: 3–20.

Schmeling, Gaylin R. "Paul Gerhardt: Pastor and Theologian." *Lutheran Synod Quarterly* 48, no. 1 (March 2008): 7–69.

Strey, Johnold J. "Proclaiming the Gospel in Worship." *Wisconsin Lutheran Quarterly* 105, no. 4 (Fall 2008).

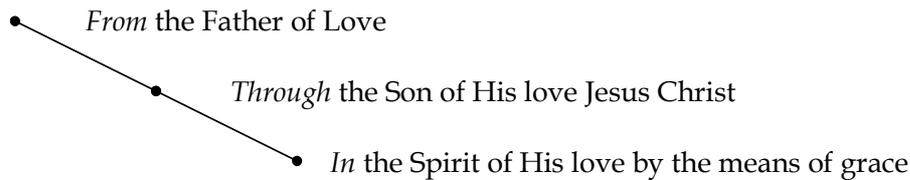
Toon, Peter. "Lex Orandi or Lex Credendi." *Lex Orandi* 9, no. 1 (Spring 1992): 1-10.

Addendum 1

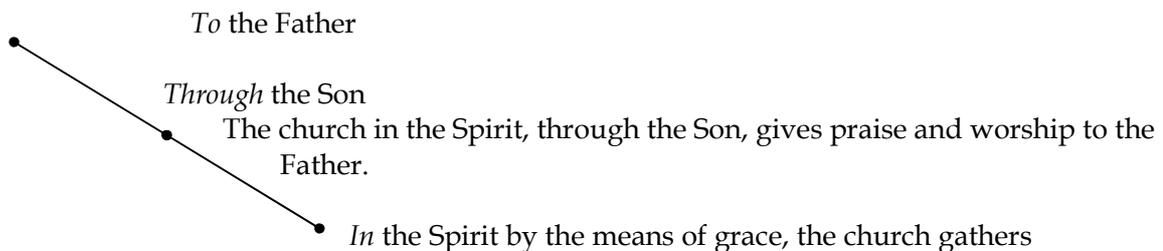
The Direction and Motion in Salvation and Worship

Our salvation is of God, *from* the Father, *through* the Son, *in* the Holy Spirit.

Salvation is



Worship



The Bride of Christ worships the Father through the Son in the Holy Spirit.

There is a certain direction in the action and the will of the Godhead. The Father, who is divine love, reveals His love *through* the Son of His love Jesus Christ, the Word made flesh for our salvation, *in* the Spirit by the means of grace (Romans 5:1,5). The Father manifested His love through the redemption in His Son, and that treasure is brought to humanity by the Spirit in the means of grace, the Word and Sacraments.

Our salvation is of God, *from* the Father, *through* the Son *in* the Holy Spirit. As the Church worships it responds to this salvation full and free in praise and a life of high doxology. The Bride of Christ worships the Father *through* the Son *in* the Holy Spirit. We are able to worship God the Father through (on the basis of) the redemptive work of Christ, gathered in the fellowship of the Spirit around the means of grace. We are the body of Christ vivified by the Spirit through Word and Sacrament. St. Paul says, "There He came and preached peace to you who were far off and peace to those who were near, for **through Him we have access in one Spirit to the Father**" (Ephesians 2:18). "There is only one God and Father, from whom all things came, and one Lord Jesus Christ through whom all things are, and one Holy Spirit, in whom all things are."⁴⁹

⁴⁹ The Council of Constantinople (553) in P. Toon, *Yesterday, Today and Forever*, 41.

Addendum 2**RESPONSE TO THE "EVERY SUNDAY COMMUNION" MEMORIAL**

The 2001 convention of the Evangelical Lutheran Synod instructed the Doctrine Committee to study and respond to a memorial urging our congregations "to restore every Sunday celebration of the Lord's Supper" as a matter of practice. After study of the matter and discussion by the Doctrine Committee, the committee offers the following response to the 2002 convention:

WHEREAS, Our Lord and Savior, Jesus Christ, instituted the Lord's Supper and commanded that it be celebrated in His church until He comes again in glory (Luke 22:15-20; 1 Corinthians 11:23-25), and,

WHEREAS, In His Supper the Lord distributes to us His true body and blood for the forgiveness of sins, life and salvation (*Small Catechism* VI), and,

WHEREAS, The Lord has clearly indicated that the church is to celebrate the Lord's Supper often, and commanded that it be celebrated in remembrance of Him (1 Corinthians 11:23-25), and,

WHEREAS, The Scriptures do not define the term "often" but rather leave the frequency of communion to Christian freedom, and,

WHEREAS, Examples from the New Testament seem to imply that at times the Lord's Supper was celebrated weekly (Acts 20:7) and at times daily (Acts 2:46), and,

WHEREAS, The motivation for attendance at the Lord's Supper should not be a legalistic requirement but rather the loving invitation of our Lord and the sweet message of the forgiveness of sins in Christ Jesus, therefore,

BE IT RESOLVED, That we encourage our congregations to celebrate the Lord's Supper regularly and often in order to receive the wonderful blessings of the Sacrament, forgiveness of sins, life and salvation.

Synod Report, 2002, 103, 105

Addendum 3**The Eucharistic Prayer**

In the *Apostolic Tradition* of Hippolytus (170–236) we find the eucharistic prayer in its complete form. It is not to be found in all the liturgies of the Early Church. The outline of the eucharistic prayer was influenced by the Jewish table blessings. The prayer begins with the thanksgiving which praises and thanks God for the creation and the redemption. Following the thanksgiving, one finds the Verba, the Words of Institution, which are encapsulated in the prayer. They explain why the church has such a eucharistic meal and they are the words which the Lord gave for blessing in the Supper. The Verba are followed by the anamnesis, the remembering of Christ's death and resurrection for salvation, and by the epiclesis which is a calling down of the Holy Spirit either to strengthen the communicants through the eucharistic meal or to make the elements the body and blood of Christ.

1. The eucharistic prayer is made up of the following:
 - a. Thanksgiving – for creation and redemption
 - b. Verba – Words of Institution
 - c. Anamnesis – remembrance of Christ's death and resurrection
 - d. Epiclesis – calling down of the Holy Spirit
2. The eucharistic prayer turns the meaning of the Sacrament upside down. The Words of Institution are no longer a proclamation of God's grace to the congregation and the effectual cause of the Real Presence, but a prayer man offers to God.

He takes bread and wine and with the word which He speaks He makes of them His body and blood and gives it to His disciples to eat.⁵⁰

Therefore these two things—mass and prayer, sacrament and work, testament and sacrifice—must not be confused; for the one comes from God to us through the ministration of the priest and demands our faith, the other proceeds from our faith to God through the priest and demands his hearing. The former descends and the latter ascends.⁵¹

3. The Words of Institution are not our words of prayer to God but God's words of grace to His people. Thus whenever the Words of Institution are enclosed in a prayer the essence of the Sacrament, the forgiveness of sins, is obscured.
 - a. The Sacrament is God's gift to us. If there is the slightest thought that the Supper is an offering to God, a gift given to God, the Gospel is rendered null and void.

⁵⁰ LW 36:166.

⁵¹ LW 36:56.

- b. The eucharistic prayer obscures the central article of the faith, justification by faith alone. When the Verba are enclosed in a eucharistic prayer the emphasis of the Sacrament is not God's presentation of Christ's free forgiveness but our offering of praise and thanks to God.
4. History and the eucharistic prayer:
- a. Early eucharistic prayers without the Verba such as that of Addai and Mari indicate that the Verba were separate from the prayer.

Some have offered historical reconstructions which allow for the existence of prayers that do not include the narrative. While the argument used to be largely over Addai and Mari, it has broadened to include the presence in the Egyptian and Antiochene traditions of much shorter thanksgiving prayers, which do not have this component. ... It is also possible that this type of prayer could give validity to the Lutheran practice of separating the narrative from the prayer, as Martin Luther did. This allows for a mode of joining proclamation with memorial thanksgiving in the celebration of the Lord's Supper different to that which occurs when the attempt is to include the proclamation in the prayer.⁵²

- b. Gregory the Great writes in Epistle XII to John, Bishop of Syracuse, a passage also cited by Chemnitz in his *Examen*⁵³ and by Friedrich Lochner in *Der Hauptgottesdienst*:⁵⁴

[I]t was the custom of the apostles to consecrate the host oblation to that same prayer only. And it seemed to me very unsuitable that we should say over the oblation a prayer which a scholastic had composed, and should not say the very prayer which our Redeemer composed over His body and blood.⁵⁵

- c. Chemnitz writes:

And surely this blessing or consecration is not to be divided between the Word of God and words handed down by men. For it is not just any word, but the Word of God which is necessary for a sacrament. And to the Word of God, seeing it has been tried with fire, nothing is to be added (Proverbs 30:6). And especially, nothing is to be added to the testament of the Son of God (Galatians 3:15-27). In short, Christ

⁵² Frank C. Senn, ed. "The Eucharistic Prayer: Another Look," *New Eucharistic Prayers: An Ecumenical Study of Their Development and Structure* (New York: Paulist Press, 1987), 241-242.

⁵³ Ex 2:226.

⁵⁴ Friedrich Lochner, *Der Hauptgottesdienst der Evangelisch Lutherischen Kirche* (St. Louis: Concordia Publishing House, 1905), 235.

⁵⁵ *The Nicene and Post-Nicene Fathers of the Christian Church, Second Series, Vol. 13* (Peabody, Massachusetts: Hendrickson Publishers, 1994), 9.

has commanded us to do in the action of the sacrament what He Himself did. He did not, however, perform a mute action, but spoke. And what He said is reported to us in Scripture, as much as the Holy Spirit judged to be necessary for us.⁵⁶

5. From history it is seen that the eucharistic prayer gradually developed into the canon of the Mass with its sacrifice. Why should we return to a questionable custom which led the Medieval Church to blur the central article of the faith?
6. In the eucharistic prayer the pastor calls to God's remembrance (anamnesis) all that Christ has done for our salvation. Here the character of the sacrament is turned from God's gift to us, to our act of remembrance directed toward God.
7. Some of the forms of the epiclesis are an invocation of the Holy Spirit to make Christ's body and blood present in the Sacrament. Such an epiclesis clouds the fact that the Verba effect the presence.
8. When the Words of Institution stand alone in the liturgy they are more in harmony with the theology of the Formula of Concord, Article VII.

Gaylin Schmeling, *Bread of Life from Heaven* (Mankato, MN: Bethany Lutheran Theological Seminary Press, 2009), 217–220.

⁵⁶ Ex 2:226.

The Eucharistic Prayer of Hippolytus

Hippolytus' *Apostolic Tradition* is dated around AD 215. This work is a polemically conservative guide to ecclesiastical observances. It gives valuable information concerning Baptism, Ordination, and the Eucharist. It contains the earliest complete thanksgiving or eucharistic prayer used to bless the elements in the Lord's Supper celebration.

The Lord be with you.
And let all say: And with your spirit (2 Tm 4.22).
[Let us lift] up our hearts.
We have them [lifted] to the Lord.
Let us give thanks to the Lord.
It is fitting and right (2 Th 1.3).

And then let him continue as follows:

We give thanks to you, O God, through your beloved servant Jesus Christ, whom you have sent to us in the last times (Ga 4.4) as Saviour and Redeemer and Angel of your Will (Is 9.5). He is your inseparable Word, through whom you have created all things (Jn 1.3), and in Him you were well-pleased (Mt 3.17). You sent Him from heaven into the womb of the Virgin, and He, dwelling in the womb, was made flesh, and was manifested as your Son, born of the Holy Spirit and the Virgin.

When He had fulfilled your will, and obtained (Ac 20.28) a holy people (1 P 2.9) for you, He stretched forth His hands when He suffered, that He might free from suffering those who believed in you.

When He was handed over to His voluntary suffering, that He might destroy death, and burst the bonds of the devil, and tread upon the nether world, and illumine the just, and fix the limit, and reveal the Resurrection, taking bread, He gave thanks to you, and said: Take, eat, this is my body, which will be broken for you.

Similarly also the cup, saying: This is my blood which is shed for you. When you do this, you are making a remembrance of me.

Wherefore remembering His death and Resurrection, we offer to you the bread and the cup, giving thanks to you because you have accounted us worthy to stand in your presence and serve you. And we ask that you send your Holy Spirit upon the oblation of holy church, and that gathering it together into one, you grant to all who partake of the holy things a fullness of the Holy Spirit for the strengthening of faith in truth, that we may praise you and glorify you through your Servant Jesus Christ, through whom be glory and honor to you, to the Father and to the Son with the Holy Spirit in your holy church, both now, and unto the ages of ages. Amen.

Addendum 4

| JUSTIN MARTYR (100-150) | HIPPOLYTUS | CLASSIC ROMAN MASS | FORMULA MISSAE-1523 | ORDER OF HOLY COMMUNION - 1941 |
|---|---|--|--|---|
| <p>Memoirs of Apostles & Homily</p> <p>or</p> <p>Baptismal Service</p> | <p>Consecration of Bishop of</p> <p>Baptism & Confirmation</p> | <ol style="list-style-type: none"> 1. Preparatory Confession/Priest vs. Ps. 43, Conf., Absol., vs. 2. Introit 3. Kyrie 9x 4. Gloria in Excelsis 5. Sal. & Collects 6. Epistle 7. Gradual, Alleluia, Sequence 8. Gospel with prayers & Vs. 9. Sermon 10. Creed | <ol style="list-style-type: none"> 1. Introit 2. Kyrie 9x 3. Gloria in Excelsis 4. Sal. & Collect. 5. Epistle 6. Gradual (long Tracts out) Alleluia: Sequence on Xmas & Pentecost 7. Gospel 8. Creed 9. Sermon (or before Service) | <ol style="list-style-type: none"> 1. Preparatory Confession/Cong. Vs. Conf., Absol. 2. Introit 3. Kyrie (3) 4. Gloria in Excelsis 5. Sal. & Collect 6. Epistle 7. Gradual-Alleluia-Sequence (optional) 8. Gospel with Versicles 9. Creed 10. Sermon |
| <p>Kiss of Peace</p> <p>Offering of gifts</p> <p>Thanksgiving prayers</p> <p>Verba "Amen"</p> <p>Distribution also to homes to the absent</p> | <p>Kiss of Peace</p> <p>psalm</p> <p>Dialog</p> <p>Eucharistic Prayer</p> <p>a.Thanksgiving</p> <p>b.Verba</p> <p>c.Anamnesis</p> <p>d.Epiclesis</p> <p>(Communion)</p> | <ol style="list-style-type: none"> 11. Offertory: Sal., Off. psalm present/elem. to Grad. 12. Offertory Prayers (6) 13. Preparatory Prayers (7) 14. Preface: Dialog Proper Preface 15. Sanctus 16. Canon: Prayer of 21 sections Including Verba I. Prayer Pax 17. Agnus Dei 18. Communion Proper 4-5 prayers-proper reception Distribution with Confession Absol. & Vs 19. Post-communion Prayers for effectual comm. Communion Chant, V,r, Post-comm. prayers - Salutatio - Ite, missa est Deo gratias | <ol style="list-style-type: none"> 10. Preparation of Elements 11. Preface: Dialog 12. Verba 13. Sanctus with Elevation 14. Lord's Prayer Pax 15. Communion/priest & people 16. Agnus Dei, during above 17. Post-communion: Communion (chant optional) Collect Benedicamus Blessing of Aaron | <ol style="list-style-type: none"> 11. Offertory 12. General Prayer (optional Hymn) 13. Preface: Dialog-Proper Pre. 14. Sanctus 15. Lord's Prayer Verba Pax 16. Agnus Dei 17. Distribution Words of Pastor Hymn by congregation Post-communion: Nunc Dimittis Thanksq. Vs & Collect Salutatio Benedicamus Blessing of Aaron |

by Bruce Backer

Addendum 5

Gerhardt and the Berlin Christmas Service of 1659

The church is cold. Candles are being lighted. The people are coming and taking their places. A group of schoolboys is at one side of the gallery and a choir of mixed voices at the other side. Below the pulpit we see a *Collegium Musicum*, a voluntary musical society composed of tradesmen and craftsmen, who perform on violins and wood-wind instruments, gathered around a small movable organ. Then there is a male quartet, also a military band with trumpets, kettledrums and drums. After the organ prelude a choral is sung in the following manner: Stanza 1 is sung by the congregation, Stanza 2 is sung as a solo by the cantor, Stanza 3 is performed by four girls *a cappella*, Stanza 4 is sung by a male quartet together with the wind instruments, Stanza 5 is sung by the congregation, Stanza 6 is sung *a cappella* by the schoolboys in the choir, and Stanza 7 is taken by the congregation, the organ, and all the singers.

Now three clergymen with white clergymen's bands and black robes have appeared at the altar. The entire liturgy is sung in Latin, and all the responses and anthems are sung in Latin by the choirs and the school children. Next a college student, dressed as an angel with large white wings, sings from the pulpit an Old Testament prophecy, accompanied by the *Collegium Musicum* below the pulpit.

More chanting from the altar, and then the principal door of the church opens, and in comes a procession of girls, headed by the teacher, all dressed as angels. They proceed to the high altar, where the teacher sings Stanza 1 of "Vom Himmel hoch, da komm' ich her," [ELH 123] and Stanza 2 is sung by the girls in two-part counterpoint. The third stanza is taken by the organ and the choir in the gallery as a "beautiful five-voiced motet." While the procession has been marching down the aisle, one of the ministers chants a "Gloria," answered by the electoral court and field trumpeters with fanfares and drum rolls.

After the sermon [by Pastor Paul Gerhardt] there is more chanting by the liturgist, and the instrumentalists play a boisterous *Te Deum*. Then follows another Latin anthem by the school children. Things now begin to happen in the organ loft. Over the railing is raised a cradle with a doll, while some boys with incessant mooing imitate the animals in the Bethlehem stable. The choir and the congregation sing a hymn, and at this point high up on the organ façade a Bethlehem star, illuminated and supplied with small bells, is turned round and round. By the aid of a mechanism, operated by an organ stop, we see three wooden images, representing the three Wise Men, with their traditional tributes, solemnly move forward and bow before the doll in the cradle. At the same time we notice two puppets, representing Moors, standing on each side of the central group. One blows a trumpet, and the other beats a drum. Throughout this scene on the gallery railing the *Collegium Musicum* plays a *ritornello*.

A boy soprano intonates *In Dulci Iubilo* [ELH 135], which is continued by male voices, accompanied by schalmeis (oboes) and bombards. The song is scarcely over before a sight "exceedingly beloved to the children" appears in the center aisle. It is Old Father Christmas himself in his white beard, with pointed cap on his head and a large sack on his back, soon surrounded by "angels" and children, who vie with one another for the good things that are to be given out. When the large sack is empty and Old Father Christmas has disappeared behind the sacristy door, then is sung as closing chorale *Puer Natus in Bethlehem* [ELH 112].

Hans Joachim Moser, *Die evangelische Kirchenmusik in volkstümlichem Überblick* (60ff.) as recorded in Theodore Graebner, *The Borderland of Right and Wrong* (Saint Louis, Missouri: Concordia Publishing House, 1951), 6-8.

Addendum 6

East-Facing Worship

From the beginning of the Christian Church, believers have worshiped facing the east. When Christians gather for the divine liturgy, they face the east, which means that the chancels of our churches are on the east end of the building. We bury our dead so that when their casket opens on the Last Day, they will arise facing the east.

The reason the church has maintained east-facing worship is based on our eschatological understanding of worship. It is believed that Christ will come from the east on the Last Day. The Lord tells us this when He says, "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be" (Matthew 24:27). Each time we gather for worship we are anticipating our Lord's second coming on the Last Day and He gives us a foretaste of His coming in Word and Sacrament. He is present for us in the means of grace.

The east also reminded early Christians of paradise, the wonderful homeland in heaven which will be ours at the Lord's second coming. The reason early Christians thought of paradise in the east is based on Genesis 2:8 ("The Lord God planted a garden eastward in Eden").⁵⁷ As we gather for worship, we are longing to reach the wonderful homeland above, and we have a foretaste of that homeland in the means of grace. This is a foretaste of heaven.

Other passages that refer to east-facing worship are Ezekiel 43:1-2, Zechariah 14:4, and Acts 1:11. Gamber, in his study on east-facing worship, states that the faithful in worship wait for "the Lord who, having ascended to the East (see Ps. 67:34; Zech. 14:4) will come again from the East (see Mt. 24:27; Acts 1:11)."⁵⁸

In his *De fide orthodoxa* (IV, 12), John of Damascus has a section on east-facing worship. The direction adopted for worship was one of the clearest marks distinguishing Christians from Jews, Jews from Muslims, and Muslims from Christians in the Damascene's time. Jews faced Jerusalem in worship, Muslims faced Mecca, and Christians turned toward the East.⁵⁹ The mandate for east-facing worship, the Damascene bases on Scripture.

Christ is called the "sun of justice" (Mal. 4:2) and the "East" (Zach. 3:8, LXX): both of which suggest the appropriateness of facing East to pray to him. Similarly, paradise is towards the East (Gen. 2:8); so it is looking towards our "ancient fatherland", to use Basil the Great's phrase, that we pray.⁶⁰

Interestingly enough, John of Damascus does not use the eschatological proof for east-facing worship based on Matthew 24:27 as is used by Pope Benedict XVI. The so-called *ad orientem* posture of worship, he contends, has from early church history contained a cosmological and eschatological significance that should not be abandoned. "As far back as the apostolic age, Christians believed that Christ would return 'from the east' (Matt 24:27), so they constructed places of worship to accommodate an eastward facing position of prayer for both minister and

⁵⁷ Klaus Gamber, *The Reform of the Roman Liturgy: Its Problems and Background*, tr. Klaus Grimm (San Juan Capistrano, CA: Una Voce Press, 1993), 162.

⁵⁸ Ibid.

⁵⁹ Andrew Louth, *St. John Damascene: Tradition and Originality in Byzantine Theology* (Oxford: Oxford University Press, 2002), 182.

⁶⁰ Ibid., 182-183.

worshipping assembly.”⁶¹ Christians face the East in the divine service anticipating our Lord’s second coming, crying, Maranatha, “Lord, come quickly.” The Lord then comes to His people and gives Himself to them in the means of grace as a foretaste of the feast of the Lamb in heaven which will be theirs at the second coming.

⁶¹ James Massa, “The Gift We Cannot Give Ourselves: The Eucharist in the Theology of Pope Benedict XVI,” *Concordia Theological Quarterly* 72, no. 2 (April 2008): 165.