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Relation of the Common Service to the Roman Mass

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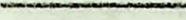
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RELATION OF THE COMMON SERVICE
TO THE ROMAN MASS

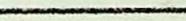


A Thesis Presented to
The Faculty of Concordia Seminary
Department of Practical Theology

Introduction	111
I. The Preparation	1
II. Penance and the Sacrament of the Eucharist	9
III. Holy Communion	23
Bibliography	22



In Partial Fulfillment
of the Requirements for the degree
Bachelor of Divinity



by
Martin Louis Russert

May 1948

Approved by: N. G. Polasek
Halter E. Buehler

Introduction

In this thesis, it is the purpose of the writer to show the relation of the Mass to the Roman Mass. The Roman Mass is as such a sacrifice from the

TABLE OF CONTENTS

Introduction iii

I. The Preparation 1

II. Psalmody and the Office of the Word 9

III. Holy Communion 25

Bibliography 52

gradual process. Although the Mass is almost the same as it was in the days of the Reformation, yet certain additions and changes have been made since that time.

The glorification of man and of human relationships has had a profound effect upon doctrine and also upon liturgy. This theory originated in the days of the Renaissance and of Rationalism, reaching its zenith in our day. This shifting of stress from the Christ-centered to man-centered worship is the father of all modern heresies. Man-centered worship is seen in the Roman Mass.

Various have been written and could be written concerning the history of the Mass here and the history of the Roman Mass, but the purpose of this thesis is to show clearly the differences between the two liturgies and

Introduction

In this thesis, it is the purpose of the writer to show the relation of the Common Service to the Roman Mass. The Common Service is no doubt a derivative from the Roman Mass. When Luther set himself to the task of purifying the service which he found, he had to deal with the Roman Mass. Luther's Formula Missae followed the Roman Mass quite faithfully in its main parts. The Roman Mass, however, did not spring up all at once. It was a gradual process. Although the Mass is almost the same as it was in the days of the Reformation, yet certain additions and changes have been made since that time.

The glorification of man and of human relationships has had a profound effect upon doctrine and also upon liturgy. This heresy flourished in the days of the Renaissance and of Rationalism, reaching its zenith in our day. This shifting of stress from the Christ-centered to man-centered worship is the father of all modern heresies. Man-centered worship is seen in the Roman Mass.

Volumes have been written and could be written concerning the history of the Roman Mass and the history of the Common Service, but the purpose of this thesis is to show mainly the differences between the two liturgies and

the reasons for the differences.

It will be noted that the writer has appealed to the writings of Luther profusely. This is done because it was at Luther's time especially that the work of producing a service which would be in harmony with Scriptures was made. Also it was Luther's services which provide the foundations for our service today.

Since various liturgies are prevalent, it is necessary to use a particular service of each. For the Common Service, the Order of the Holy Communion as it is found in The Lutheran Hymnal, is used. For the basis of the Roman Mass, the Ordinary of the Mass is used. First, a section of the Mass is presented and then the corresponding part of the Common Service follows.

In the Lutheran Church there is no such specific procedure. It is evident, however, that a minister of Christ would naturally prepare himself for the service with a prayer on his lips. However, no rule is laid down which he must observe as to what prayers he offers. Nor are there

RELATION OF THE COMMON SERVICE TO THE ROMAN MASS

I. The Preparation

In the Roman Mass the priest is prescribed to spend some time in prayer before saying the Mass. Canon 810 of the Code reads: "The priest should not neglect to prepare himself by devout prayer for the offering of the Eucharistic Sacrifice." He then washes his hands while he recites the prayer, Da, Domine, virtutem, etc. He then prepares the chalice according to the fixed rituals which have been laid down by the Church. After having garbed himself with the proper vestments he proceeds to the altar with his eyes cast down, with becoming slowness, and erect. Depending upon the absence or presence of the "Blessed Sacrament", he genuflects or bows his head profoundly.

In the Lutheran Church there is no such specific procedure. It is evident, however, that a minister of Christ would naturally prepare himself for the service with a prayer on his lips. However, no rule is laid down which he must observe as to what prayers he offers. Nor are there

any rules which govern the vestments which he wears, although the Geneva robe is most commonly used at the present time. Since the minister represents the authority and instruction of God's Word, he removes the personal element by the use of the clerical robe, making him appear always the same in neatness and dignity. It also adds to the devotional atmosphere of the worship.

As the priest approaches the altar, he places the veiled chalice upon the altar, moves over to the Epistle side and opens the Missal. He then returns to the foot of the altar where he begins Mass by making the sign of the cross while saying the Trinitarian Invocation. The sign of the cross is used everywhere in the Mass. Throughout the sacrifice the priest makes the sign of the cross. He uses it for himself, over the book, upon the oblations (bread and wine), over the "precious body and blood of the Lord", with the host when giving Communion, and, again, over the congregation at the last blessing. But most frequently the priest makes the sign of the cross after the Canon has begun.

The Common Service is preceded with a hymn of invocation of the Holy Ghost because it is only through the Holy Ghost that we worship our God through Christ. Paul writes to the Corinthians, "Wherefore I give you to under-

stand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." The hymn is sung by the congregation. The people actively participate in the Common Service and in every portion of it. There is no suggestion of a vicarious performance, but of a personal participation. Pastor and people together commune with their God. Here we have the cardinal principle of the Reformation, of the New Testament, - the universal priesthood of believers.

Dr. Roch, a Roman Catholic, says this about the Mass:

In the performance of the sacred service no office is assigned to the people. The sacrifice is offered up by the priest in their name and on their behalf. The whole action is between God and the priest. So far is it from being necessary that the people shall understand the language of the sacrifice, and that they are not allowed even to hear the most important and solemn part of it.... They do not act, they do not say the prayers of the priest, they have nothing to do with the actual performance of the Holy Sacrifice.¹

The people in the Lutheran Church do have an active part in their service. Singing has become very prominent, so much that it has become known as "The Singing Church."

Luther in the introduction to the Geystliche Gesangk

Buchleyn wrote:

1. L.D. Reed, "Our Distinctive Worship - The Common Service and Other Liturgies, Ancient, and Modern," in Memoirs of the Lutheran Liturgical Association, I, 10.

That the singing of the spiritual hymns is a goodly thing and pleasing to God, I do not think is hidden from any Christian, since everyone is aware not only of the example of the kings and prophets in the Old Testament, (who praised God with singing and playing, with poesy and all manner of string music), but also of the universality of this custom in Christendom from the beginning, especially psalm singing. Indeed, St. Paul instituted this in I Corinthians 14:15, and exhorted the Colossians (3:16) to sing spiritual songs and psalms heartily unto the Lord in order that God's Word and Christian teaching might be propagated by this means and practiced in every way.²

After the priest has made the sign of the cross, and after joining his hands before his breast, he begins the antiphon, Introibo: "I will go unto the altar of God. Unto God, Who giveth joy to my youth."³ Following this is the Psalm Judica me.

After the Psalm follows the Confiteor:

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, (and to you, brethren), that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, (and to you brethren), to pray to the Lord our God for me.⁴

After the Confiteor follows the absolution in the forms of the Misereatur and the Indulgentiam.

2. Martin Luther, "Geystliche Gesangk Buchleyen", in Works of Martin Luther, Holman edition, VI, 283.

3. Ordinary of the Mass, p. 6.

4. Ibid.

In the Confiteor is shown the great difference between the Mass and the Common Service. The Common Service presents Christ our Savior as the object and the center of our worship. The First Commandment says that we should have no other gods before the true God. Rome centers her service not in the propitiatory sacrifice which Christ offered on the cross, but in that which the Church offers daily. Its liturgy is crowded with references to the Virgin Mary, the Archangel Michael, the Apostles, and other saints. Some forty of them are mentioned by name. According to the Roman Mass we are to make confession of our sins to the saints, and they are to intercede for us to God.

The Introibo of the Roman Mass corresponds very much to the Exhortation of the Common Service. It reads: "I will go unto the Altar of God. Unto God, Who giveth joy to my youth."⁵ However, a difference may be seen between the two when they are more closely considered. In the Common Service the pastor says: "Beloved in the Lord! Let us draw near with a true heart, and confess our sins unto God, our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness."⁶ The Exhortation of the Common Service is of a more humble nature. "With a true heart" we approach God, that is, properly prepared to confess our sin, and not with a

5. Ordinary of the Mass, p. 6.

6. The Lutheran Hymnal, p. 15.

hypocritical mind. We are conscious of our depravity and our failings, and so we approach the Almighty God, directly with the confession of our sins.

In contrast to the Roman Mass, the Common Service is altogether Christo-centric. Every part of the service points to Christ. It is His atonement for our sins which forms the basis of all parts of the liturgy. It is to Him we look for forgiveness and it is to Him that we go directly. There are no mediating personages as saints who first must make intercession for us to approach God. On the otherhand, confession of sins is made directly to God, as the Confession of Sins states:

O almighty God, merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities with which I have ever offended Thee and justly deserved Thy temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray Thee of Thy boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being.⁷

Upon the confession of sins the minister absolves the Congregation of their sins in the stead and by the command of Christ Himself.

After the Confiteor and absolution have been said by the priest, he says further prayers. Then extending his

7. The Lutheran Hymnal, p. 16.

hands, he goes up the steps, bows down over the altar, and kisses it. After he has kissed the altar, he prays that the saints will intercede for the people in the Oremus: "We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and all the Saints, that Thou wouldst vouchsafe to forgive me all my sins."⁸

Not only here does the priest kiss the altar, but he does so several times in the Mass. The altar stone in the Catholic Church is a symbol of Christ and it also contains the relics of saints. Another reason is stated by Dunney: "Later on in the Mass we shall be gathered around Jesus. He shall rest on that altar stone which will be enriched with His presence. Thereon He shall offer His life to His heavenly Father."⁹

The Roman Church has traced their relic worship back to the days of the early persecutions. Services were held in the catacombs which contained the bodies of martyrs and since that time they have clung to the custom of having relics placed under the altar table. The worship and veneration of these relics is, however, unchristian and consequently have no place in the Common Service. Here again is shown a homo-centric characteristic of the Roman Church. The Common Service tends to displace all the homo-

8. Clarence Woodman, Manual of Prayers, p. 118.

9. Joseph Dunney, The Mass, p. 21.

centric parts of the worship. Consequently, the Common Service cannot appeal to relics for blessings, since it is the Almighty God alone Who gives them.

II. Psalms and Gospels of the Word

The first element of the Mass proper is the Introit. It is the first of the variable parts of the Mass, changing according to the Sunday or feast. Originally this part was sung as the priest was entering the church and approaching the altar. It was a priest's march. As he was walking toward the altar, the people sang Psalms. Later Gregory the Great arranged and compiled antiphones for the Psalm verses. The structure of the Introit consists mainly of scattered verses from the Psalms or detached fragments from the prophets.

Why certain verses were chosen for a particular Sunday cannot be definitely established. Most liturgists agree that there is a definite pattern and thought for the propers of a particular Sunday. They usually illustrate a doctrinal truth or a lesson of some sort. Take, for instance, the Introit for Trinity Sunday: "Blessed be the Holy Trinity and undivided Unity: we will give glory to Thee, because He hath shown His Word to us. O Lord our Lord, how admirable is Thy name in the whole earth." The Collect for the same day emphasizes the "glory of the

1. Hookman, op. cit., p. 781.

II. Psalmody and Office of the Word

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1. Woodman, op. cit., p. 721.

Eternal Trinity, and, in the power of Thy majesty, to adore the Unity." Likewise the Gospel and the Epistle serve to enrich this very doctrine.

Fortescue, the great Roman Catholic liturgist, however, offers the view that one may find harmony in any series of Christian prayers. He says:

The Introit, Gradual, Tract, Offertory and Communion of the first Sunday in Lent, for instance, all express trust in God's protection, suiting the Gospel, in which our Lord, having rejected the devil, is served by angels. But in most cases not even a sequence of definite idea is apparent. Mystic interpreters who find a logical idea running through every office do so only by emphasizing the harmony that must exist in any series of Christian prayers. You may say that a Sunday office breathes love of God, sorrow for sin, faith and hope - any collection of prayers does so, of course. So in many cases all one can say candidly is that the unknown early compiler of the proper had to choose some text; as a matter of fact he chose these. Each of them is certainly an excellent prayer, its idea is most appropriate for any day, therefore also for this.²

That Fortescue should take such a view is in harmony to some extent with the Roman Mass. If we view the propers of the Roman Mass for the Sunday Within The Octave of Corpus Christi, we will note that they are the same as the propers for the Second Sunday after Trinity in the Common Service with the exception of the Collect. In the Roman Mass the Collect for Corpus Christi Day is also in use for this day.

2. Adrian Fortescue, The Mass, p. 221.

It is evident that the Collect of Corpus Christi Day does not fit into the pattern of the leading thought of the propers for the Second Sunday after Trinity. The Collect for Corpus Christi Day concerns the Sacrament of the Altar, as is clearly shown by the Collect itself which reads: "O God, who under a wonderful Sacrament hast left us a memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within us the fruit of Thy Redemption. Who livest and reignest, etc. Amen."³

In the Common Service the Introit also marks the beginning of the service proper. The purpose of the Introit is to present the main theme of the day around which the worship evolves. It is not something vague or indefinite, but it indicates the nature of the worship. Each service has a definite character so that there is no eternal sameness. The Introit is the first place in the service where the theme of the day is announced. It consists of the Antiphon, Psalm, and Gloria Patri. As the Roman Mass repeats the Antiphon at the end of the Gloria Patri,⁴ so also in the Common Service the Antiphon is repeated.⁵

It is to be noted that the Introits of the Common

3. Woodman, op. cit., p. 723.

4. Fortescue, op. cit., p. 218.

5. Walter E. Buszin, The Concordia Liturgical Series for Lutheran Choirs, Introduction, p. 11.

Service correspond in most instances to those of the Roman Mass. This is due to the common source. Luther in his practice did not break with the Roman use unless he had a definite reason or purpose to do so. In so far as something contributed to the worship of the service, and as long as it did not involve some false notion or conception, he made use of it. Consequently in 1523, he wrote:

In the first place, we approve and preserve the introits for the Lord's Day and for the Festivals of Christ, such as Easter, Pentecost, Nativity, although we prefer the Psalms from which they were taken as of old; but now we agree to the received usage. But if any desire to approve the introits for the Apostles' Days, for the Feast of the Virgin and of other saints, we do not condemn this, if they had been chosen from Psalms and other Scriptures. We, of Wittenberg, seek to celebrate on Lord's Days and on Festivals of the Lord, abrogating completely the festivals of all the saints; or if there is anything worthy in them we think they should be referred to in the Lord's Day preaching. We regard the Festivals of the Purification and of the Annunciation as Festivals of Christ, like the Epiphany and the Circumcision. In the place of the Festivals of St. Stephen and of St. John, the Evangelist, it pleases us to use the office of Nativity. Let the Festivals of the Holy Cross be anathema. Let others act according to their own consciences, or according to the infirmity of others, whatever the Spirit may suggest.⁶

The Common Service of the Lutheran Church embodies the propers of a particular Sunday so that the same theme may be carried through the entire service. Dr. Polack harmonizes the propers for the Second Sunday after Trinity in the

6. Martin Luther, "Formula Missae et Communionis", in Works of Martin Luther, Holman edition, VI, 86-87.

following words:

The Introit for the Second Sunday after Trinity, in these words, directs attention to the theme of the day. The Christian's love of God underlies all he does. In the Gospel, the Parable of the Great Supper, the Christian is given the duty to extend the Lord's invitation: "Come, for all things are now ready!" Our love to God must show itself in love to man. There is no higher expression of this love than the effort to win souls. In the Epistle the same duty is emphasized even more strongly. As God showed His love by laying down His life for us, "we ought to lay down our lives for the brethren." In the Collect we pray that our constant attitude toward God may be to fear, that is, to show Him reverence, and love His holy name.⁷

After the Introit, the priest with joined hands recites the Kyrie. One will notice that the Kyrie is not Latin. Most of the language in the Mass is Latin, but one will also find a few words of two other languages, Greek and Hebrew. All three of these languages are dead languages because they are rarely used. One reason stated by the Romanists for the use of dead languages is this:

Just as Latin, Greek, and Hebrew are little spoken, so to say, it may easily happen that in ages to come English, French, and German may become "dead languages" and others rise up in new civilizations to take their place. Yet the Mass will go on and Latin, Greek, and Hebrew will be in the Mass even till the end time. Christ promised to protect His Church through all the ages, and the Mass will never

7. W. G. Polack, "I will Love Thee, O Lord, my Strength," The Lutheran Witness, LXVI (June 3, 1947), 175.

be abandoned while men inhabit the earth.⁸

However, other reasons are also offered. Latin became the language of the Western World as it became Romanized. Since Rome was the see of Peter and the prayers and services of the Church were rendered in Latin, the Roman Church today has maintained the use of the Latin language in their services. It is also used today because the Roman Church fears that a new language might not catch and hold the true meaning of the Mass. However, this reason seems to be somewhat weak. In the seventeenth century the missionaries in China appealed to Rome for permission to say the Mass in the native language. The people found Latin to be extremely difficult since it was utterly unlike their own in structure. They were given permission to use the old classical Chinese, which is a dead language.⁹ The question, however, might be raised, Doesn't this endanger the true meaning of the Mass?

A Religious (sic) of the Sacred Heart answers the question in a different way as to why the three languages of Latin, Greek, and Hebrew are used in the Mass. He says they are used "because the title of the Cross was written in these three languages."¹⁰

In the Common Service the language employed is that

8. Dunney, op. cit., p. 35.

9. op. cit., p. 38.

10. A Catechism of the Liturgy, p. 9.

of the people. Luther in 1523 had not as yet made the change in the language; however, he makes an allusion to the fact that he would like to see the Mass celebrated in the vernacular. For he writes: "If it shall come to pass in the future that Mass shall be celebrated in the vernacular (which may Christ grant!), attention must be given so that Epistles and Gospels, chosen from the best and more weighty parts of these writings, be read in the Mass."¹¹

Luther at this time also desired to continue having daily Matins and Vespers. His idea was to have the people participate actively in these services. In so doing the people would become acquainted with and fluent in Latin and Holy Scriptures.

In 1526, Luther writes this:

For I would in no wise banish the Latin tongue from the Service, for the youth is my chiefest concern. If I could bring it to pass and Greek and Hebrew were as familiar to us as the Latin, and offered as much good music and song, we would hold Mass, sing and read on successive Sundays in all four languages, German, Latin, Greek and Hebrew.

I am not at all in sympathy with those who cling to one language.... It is proper that the youth should be trained in many languages, for who knows how God may use them in time to come.¹²

From this we can see that Luther did not insist upon one specific language. He was interested in the heart

11. Martin Luther, "Formula Missae et Communions", in Works of Martin Luther, Holman edition, VI, 87.

12. Martin Luther, "The German Mass and Order of Service", in Works of Martin Luther, Holman edition, VI, 172.

element, that the people should realize and understand what was being said and what they themselves were saying. In the Common Service, therefore, the vernacular of the people is used. Thus the people are able to worship their God throughout the service.

The Common Service continues with the Kyrie which is said but three times. Luther in 1523 still used the Kyrie nine times, as was the custom. For he says, "In the second place, we accept Kyrie Eleison as it has been used customarily."¹³ Later, however, in 1526 he wrote: "Then follows the Kyrie Eleison in the same Tone, three times and not nine times."¹⁴

Some find in the threefold Kyrie an allusion to the Trinity. It is no doubt for these two reasons that the Kyrie is used three times in the Common Service.

The Roman Mass continues with the Gloria in Excelsis. However, in Advent and from Septuagesima Sunday to Easter Eve it is omitted because this is the penitential season. This rule is not an absolute one, since on certain feast days, which take precedence over the regular Sunday, it is omitted during these two seasons.

The Gloria in Excelsis is used throughout the entire

13. Martin Luther, "Formula Missae et Communions," in Works of Martin Luther, Holman edition, VI, 87.

14. Martin Luther, "The German Mass and Order of Service", in Works of Martin Luther, Holman edition, VI, 179.

Church Year in the Lutheran Common Service. Luther states that "its use rests on the judgment of the bishop, or how often he desires its omission."¹⁵ Nevertheless, there are some who feel that another Canticle or Hymn of Praise should be sung, except, however, on Festivals and when there is a Communion.

After kissing the altar the priest says the Salutation. The Salutation is used eight times in the Mass and is used whenever a new part begins. He says this "because so long as you are in a state of grace you are really a part of our Lord. That is what is called the Mystical Body, Our Lord is the head, we are the members."¹⁶

Following the Salutation is the Collect. In the Roman Mass it is impossible to determine the number of Collects to be used. They have added many Collects and in their services they always use an odd number. Various mystic reasons are given for the numbers three, five, and seven. As a general principle, they say, that God loves an odd number. But on great feasts the old rule of one Collect is used. As the Roman Church has increased in the number of their saints and festival days, Collects have also increased in number. Fortescue has an interesting paragraph concerning the Collects which they have added compared to

15. Martin Luther, "Formula Missae et Communio", in Works of Martin Luther, Holman edition, VI, 87.

16. Dunney, op. cit., p. 45.

the old ones. He writes:

In any case the logical order and style of the old collects is quite marked. Nothing in the Missal is so redolent of the character of our rite, nothing so Roman as the old collects - and nothing, alas, so little Roman as the new ones. The old collect is always very short. It asks for one thing only, and that in the tersest language. Generally the petition is of quite a general kind: that we may obtain what we ask, that the Church be protected in peace, and so on.... It is in the petition-clause especially that we find all manner of really beautiful phrases, compact, saying much in few words with beautifully condensed construction.¹⁷

The Salutation and the Collect are used also in the Common Service. However, the kissing of the altar is omitted. In the Mass, the priest kisses the altar because he is about to turn his back to the altar for the Salutation. In order to refrain from showing disrespect to God, he kisses the altar. Such a practice is not in harmony with that of the Common Service. Disrespect is not shown by the presence or absence of kissing the altar, but by the attitude of the heart.

Only one Collect is customary in the Lutheran service at this point. Most of these correspond to the Collects of the Roman Mass since they both drew from a common source. Luther writes concerning the retaining of the Collect: "In the third place, the Oratio (prayer), or Collect which follows, if it is pious, (and those appointed for the Lord's

17. Fortescue, op. cit., pp. 249-250.

Days usually are), should be preserved in its accustomed use; but there should be but one."¹⁸

The Roman Mass continues with the Epistle. Sometimes it is taken from the Old Testament, but generally from the New Testament, especially from St. Paul's Epistle and occasionally from St. Peter's, or one of the other Apostles. The Epistle is concluded with the Response, "Thanks be to God."¹⁹

The Epistle follows the Collect also in the Lutheran Common Service. To Luther, the Epistles and Gospels afforded some difficulty. Although he favored their continuance, he deemed it necessary that they be read in a language which was understood by the common people. However, he thought there should be some revision as to their selections. He wanted the stress to be laid on faith instead of good works, as he points out in his Formula Missae:

After this the Epistle lesson. Certainly the time has not yet come to attempt revision here, as nothing ungodly is read. But something seems to be needed, since those parts of the Epistles of Paul in which faith is taught are rarely read, but most frequently those parts dealing with morals and exhortations. While the originator of the Epistles seems to have been a singularly unlearned and superstitious friend of works, the office required the rather that, for the greater part, those sections in which faith in Christ is taught, be appointed. This certainly may

18. Martin Luther, "Formula Missae et Communionis", in Works of Martin Luther, Holman edition, VI, 87.

19. Ordinary of the Mass, p. 10.

be seen more frequently in the Gospels, whoever has been the originator of those lessons. But in the meantime vernacular preaching will supply this lack. If it shall come to pass in the future that Mass shall be celebrated in the vernacular (which may Christ grant!), attention must be given so that Epistles and Gospels, chosen from the best and more weighty parts of these writings, be read in the Mass.²⁰

Although there are various lessons for the Church Year, those which are still employed in the Lutheran Common Service are those which were in use in Germany in the pre-Reformation missals. Thus the Epistles and Gospels of the Roman Mass and the Common Service are almost identical.

Following the Epistle in the Roman Mass is the Gradual with its versicle, two alleluias, and another verse, with an alleluia. A Tract and Sequence are read according to the time.

Before the Gospel, the priest reads the following prayers:

Cleanse my heart and my lips. O Almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen. Pray, Lord a blessing.

May the Lord be in my heart and on my lips, that I may worthily and fitly announce His Gospel. Amen.²¹

20. Martin Luther, "Formula Missae et Communionis", in Works of Martin Luther, Holman edition, VI, 87.

21. Ordinary of the Mass, p. 11.

Following these prayers is once again the Salutation together with its response. The announcement of the Gospel then follows, to which is given the response, "Glory be to Thee, O Lord."²² Following the reading of the Gospel, and after kissing the book, the priest says in a low voice: "By the words of the Gospel may our sins be blotted out."²³ The response, "Praise be to Thee, O Christ,"²⁴ follows. At this point the Roman Mass a sermon may be preached, after which follows the Nicene Creed.

In the Common Service the Gradual follows the Epistle. The Graduals are so arranged that during the penitential seasons, the Hallelujahs are omitted. In place of the Hallelujah, a Tract is used. The Sequence has been omitted in the Common Service. Luther accepted only three of the Sequences since the others militated against the doctrines of Holy Scriptures. Although Luther permitted only three Sequences as usable, he writes very stongly against the use of the Sequence. His words are:

In the fifth place, we allow no Sequences or Proses, unless it please the bishop to use the short one for the Nativity of Christ, *Grates nunc omnes.* Nor are there hardly any which are redolent of the Spirit save those of the Holy Spirit: *Sancti Spiritus* and *Veni Sancte Spiritus*, which one may sing after

22. Ibid.

23. Ibid., p. 12.

24. Ibid.

breakfast, or at Mass (if the bishop pleases).²⁵

The Common Service makes this part of the service very flexible. The rubrics read: "The Gradual may be chanted by the Choir. If the Gradual be read by the Minister, the Hallelujah may be said or chanted by the Congregation, or the Sentence for the Season, or a Sequence Hymn may be sung."²⁶ Some of the Sentences had a pre-Reformation origin, but most of those used in the Lutheran Common Service today date back to the years of the Reformation, from 1525 to 1574.

The prayers of the Roman Mass, together with the Salutation, are omitted in the Common Service. The tendency of the Common Service is to omit duplications in the service. Consequently, the Salutation is omitted. As for the prayer, it is one which is said by the priest as the Missal is placed from the Epistle side of the altar to the Gospel side. The prayer is strictly speaking a prayer of the priest to prepare himself for the reading Holy Scriptures. Though the prayer in itself is a justifiable prayer, its use in the Common Service is avoided because the minister already has asked God to forgive him his sins. Before the service ever began he asked the Almighty God to bless him and his words.

25. Martin Luther, "Formula Missae et Communionis," in Works of Martin Luther, Holman edition, p. 88.

26. The Lutheran Hymnal, p. 20.

After the reading of the Gospel, the same response as that of the Roman Mass is used, after which the Nicene Creed is spoken.

The chief hymn of the service follows the Creed. It is one which is in harmony with the theme of the day and is carefully chosen to introduce the Sermon, which follows. Although the Lutheran Church orders did not mention specifically that a sermon was preached, it does not mean that a sermon was not preached. Even before the Reformation, sermons at times were preached in the High Mass, although there was no obligation to do so. However, it was customary to do so in Mass. The sermon in the Common Service has not always been regarded as the most important part of the public worship, since some of the early orders do not mention it at all while others merely say that a sermon "may" be preached. However, Luther in 1523 ordered preaching to be done not only at Vespers, but also at the beginning of the Mass. He writes, "But these services are to be ordered that the congregation will hear preaching on both occasions."²⁷ Then in 1526, Luther said that "the chief and greatest aim of any Service is to preach and teach God's Word."²⁸

It cannot be asserted that the Church was at all times without preaching. But though it was virtually forbidden

27. Martin Luther, "Von Ordnung Gottis Diensts Ynn der Gemeyne", in Works of Martin Luther, Holman edition, p. 62.
 28. Martin Luther, "The German Mass and Order of Service", in Works of Martin Luther, Holman edition, p. 176.

to the priests and consequently dropped from the Mass, it still remained a popular practice in certain sections of the Church and was connected with the Mass. However, the preaching did not measure up to the standards which Luther had placed upon it. Today preaching is the most important part of the service since it is through preaching of God's Word that He brings man to the knowledge of his sin and his Savior. In the Roman Mass the sermon is usually omitted, for the most important part of the Mass is the sacrifice.

The sermon in the Common Service is concluded with the Votum, which is a very appropriate conclusion.

Following the Nicene Creed in the Roman Mass is once again the Salutation, followed by the Offertory. The Offertory in the Roman Mass varies. Very often an anthem is rendered or some "suitable" hymn in place of the Offertory.

The Common Service continues with the well-known Offertory, after which offerings are gathered and which may be placed upon the Altar. Then follows the General Prayer. After the Word has been applied, the people raise their prayer, a general prayer which is wide in scope. The General Prayer is in general keeping within the children of God. If there are any special Supplications, Intercessions, and Prayers, they are added to the General Prayer.

III. Holy Communion

At the beginning of the Mass the priest had placed on the altar a chalice with the paten, covered with a linen square and a silk veil. He now takes off the veil, and holds up the paten, on which lies the bread. This is soon to be changed into the Lord's body and blood, as they teach. The Roman Church has defined that the Mass is a real, true sacrifice, one with the blood-stained immolation of Christ on Calvary. The only difference which they teach between the Mass and Calvary is that on Calvary Christ's blood was really shed, whereas in the Mass the real shedding is represented by the two-fold consecration which sacramentally, though not really, separates the body and the blood. Peter Canisius has expressed the meaning of the Mass thus: "The Sacrifice of the Mass is really the holy and living representation and at the same time the unbloody and efficacious oblation of the Lord's Passion and that blood-stained sacrifice which was offered for us on the Cross."¹

The real sacrificial act does not occur immediately. But it is at this point in the Mass that the bread and

1. Dunney, op. cit., p. 96.

wine are now offered. By observing what is going on at the altar, one can see that the priest uncovers the chalice, and takes up a plate of gold or silver, called the paten. On the paten is the bread, the host. First, the priest says a prayer for himself and for the people, both living and dead. Having taken the paten in his hand, he says:

Accept, O holy Father, Almighty and Eternal God, this unspotted Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.²

After the priest has offered the bread, he pours some wine and a few drops of water, which have been blessed into the chalice. This is done because of an order by the pope which made it mandatory that in the Mass the wine should be mixed with water because water and blood flowed from the body of Christ when pierced with the spear. As he does this he offers the following prayer:

O God, Who in creating human nature hast wonderfully dignified it and still more wonderfully reformed it; grant that by the mystery of this water and wine, we may be made partakers of His divine nature, Who vouchsafed to become partaker of our human nature, namely, Jesus Christ, Our Lord, Thy Son, Who with Thee, in the unity of, etc. Amen.³

2. Ordinary of the Mass, p. 14.

3. Ibid., p. 15.

The priest now offers the chalice. As he does this, he offers this prayer: "We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet odor, for our salvation, and for that of the whole world. Amen."⁴

If incense is used, the priest at this point blesses the incense, after which he incenses the bread, wine, and altar. It is not mandatory to use incense, not even in High Mass. However, if the Mass is the Solemn Mass, incense is used.

Following this the priest washes his hands as he repeats part of the 25th Psalm. The washing of his hands is the second ceremony of purification in the Mass. The first one occurred at the Confiteor. At the Confiteor purification was made of the heart by a detestation of sin. Here the washing of hands is a symbolical act to indicate a cleansed heart for the coming of Christ who is about to be offered in the Mass. It is to signify that the priest and the people are free from every defilement of sin.

The preliminaries of the sacrifice would almost seem to be complete; but not yet. They still offer their gifts, not only once but many times. The priest is now at the middle of the altar where he will remain until the end of the Mass. Now with bowed head he makes the offering of

4. Ibid.

the gifts to the Holy Trinity in the words:

Receive, O Holy Trinity, this oblation, which we make Thee, in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ; and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, and of all the Saints: that it may be available to their honor and to our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.⁵

The priest then once again kisses the altar as if to salute Christ. He then greets the people with the request that the sacrifice which they are about to offer may be accepted by God. The Versicle and Response are as follows:

V. Pray, my brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.⁶

The priest then says the Secret Prayers. He says them in a low voice so that they are heard only by himself. The people are thus to feel the hush of the Mass and to sense its stillness as the priest begs God to accept the oblations for the "most holy use" to which they will be put. A few reasons have been offered as an explanation for the low voice. One reason offered is that the disciples

5. Ibid., p. 17.

6. Ibid.

during the time of the Passion of Christ did not confess openly, but secretly. But we may answer that Christ did not praise them for this. Rather is it stated that they forsook Him and fled, not because of their trust and confidence in Him, but because they were afraid. Another reason they offer is that the people should become attentive and exhibit deep respect. Their hearts are to be filled with awe and reverence; for even the priest's voice is filled with mystery as he says, "Hallow, we beseech Thee, O Lord our God, by the invocation of Thy holy name, the victim of this sacrifice; and through its means, makes of us too an eternal offering to Thee. Through Our Lord, etc."⁷

The Common Service has omitted the Offertory of the Roman Mass. The first great outbreak of denunciation, in fact, was against this part of the Mass. Luther had called it a mangled and an abominable thing that gathered much filth and scum. This was the portion of the Mass which was especially offensive to Luther as can be seen from his writings:

In the eighth place, there follows that complete abomination, into the service which all that precedes in the Mass has been forced, whence it is called Offertorium, and on account of which nearly everything sounds and reeks of oblation. In the midst of these things those words of life and salvation have

7. Ibid., pp. 17-18.

been placed, just like in times past the ark of the Lord was placed in the temple of idols next to Dagon. And there is no Israelite there who is able either to approach or lead back the ark, until it has made its enemies infamous, smiting them on the back with eternal shame, and has compelled them to send it away, which is a parable for the present time. Therefore repudiating all those things which smack of sacrifice and of the Offertory, together with the entire Canon, let us retain those things which are pure and holy, and then we will order our Mass in this fashion.

Luther was inclined not to mix water with the wine because Isaiah in his first chapter denounces the people for having mixed water with wine. Pure wine, Luther says, symbolizes the purity of the teaching of the Gospel. Nor has anything been poured out for us except the blood of Christ. Thus the union between Christ and the people cannot be symbolized here, which the Romanists would have us believe. "And because some assert that blood and water flowed from the side of Christ, that does not prove anything. For that water signifies something other than what they wish to be signified by that mixed water. Nor was that mixed with blood. Moreover the figure proves nothing, and the example does not stand."⁹

It is only natural that this part of the Mass would be omitted in the Common Service. Homo-centric elements in the Common Service have been avoided. They must give

8. Martin Luther, "Formula Missae et Communionis", in Works of Martin Luther, Holman edition, 88-89.

9. Ibid., p. 89.

way to Christo-centric elements. Our gifts which we bring to God are not to be compared with what He has done for us. Then, too, the un-Scriptural symbolism also must be omitted. It might also be mentioned that some parts of the Offertory of the Roman Mass were not included in the Canon until after the death of Luther. Reference is made to the prayer, "Receive, O Holy Trinity." This prayer was not added to the Missal until after Luther's death. The prayer itself invoking Mary and other saints cannot be used in the Common Service for doctrinal reasons.

The Roman Mass continues with the Salutation, the Sursum Corda, the Gratias Agamus, and the Vere Dignum with the Proper Preface.¹⁰ The Proper Preface of the Roman Mass is variable. From the days of Gregory, eleven were used in the Mass until a few years ago. In 1919, Pope Benedict XV added Proper Prefaces for Requiem Masses and for St. Joseph's Day. Then in 1927 and 1928 Pope Pius XI added Proper Prefaces for two Festival Days, thus making it a total of fifteen Proper Prefaces.¹¹ Each of the Proper Prefaces gives a reason why the believer should give thanks to God. The following Preface is said every Sunday in the year that has no special Preface of its own:

It is truly meet, just, right and profitable for us always and in all places to give thanks to Thee, O Lord,

10. Ordinary of the Mass, p. 18.

11. Fortescue, op. cit., p. 319.

the Holy One, the Father Almighty, the Everlasting God; Who, together with Thine only begotten Son, and the Holy Ghost, art one God, one Lord, not in the singleness of one person but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the confession of one true and eternal Godhead we adore distinctness in person, oneness in essence, and equality in majesty: Which the Angels praise and the Archangels, the Cherubim also and the Seraphim who cease not to cry out day by day, with one voice, saying:¹²

At the Sanctus in the Mass the bell is rung three times. This is done in order to make known the division between the Preface and the Canon of the Mass. The people look forward to the coming of Christ. They expect His arrival every minute now.

The Lutheran Common Service permits a hymn after the General Prayer. This is a hymn which fits into the preparation for Holy Communion. Just as in the Roman Mass, the Salutation is followed by the Sursum Corda and the Gratias Agamus. Then follows the Preface with the Proper Preface. Nine Proper Prefaces are given in the Common Service. Luther had rejected five of the eleven Proper Prefaces of the Mass because they were out of harmony with the teachings of Holy Scriptures. Nor did Luther write new ones to take the place of those he rejected.

12. Ordinary of the Mass, pp. 18-19.

He rejected the Prefaces for Advent, the Epiphany Season, Maundy Thursday, Purification, Annunciation and Visitation, and Apostles' Days. In his Formula Missae, Luther omitted the Proper Preface altogether. Following the Proper Preface in the Common Service is the Sanctus.

The Roman Mass continues its liturgy with the Pre-Consecration Prayer. The priest once again kisses the altar before saying the prayers. The Canon, which is the heart of the Mass, now opens. The mystery of Calvary is about to be renewed. From this point on in the Mass, the Tau cross is in evidence very much, because in the Mass Christ dies mystically. Here, near the approach of the cross, the people are on their way to find love, truth, wisdom, and sacrifice. It must be remembered that in Mass an offering is made to God by the priest and the people, as their prayers point out. The first prayer said by the priest is the Te Igitur:

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place, we offer Thee for Thy holy Catholic Church: to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world together with Thy servant N. our Pope N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.¹³

13. Ibid., pp. 19-20.

The Commemoration of the Living:

Be mindful, O Lord, of Thy servants, men and women.

And of all here present, whose faith and devotion are known to Thee; for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all pertaining to them, for the redemption of their souls, for the hope of their salvation and well being and who pay their vows unto Thee the eternal God, living and true.

Communicating with and reverencing the memory, first, of the glorious Mary ever Virgin, Mother of our God and Lord, Jesus Christ; likewise of Thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints; by whose merits and prayers grant that in all things we may be defended by the help of Thy protection. Through Christ our Lord. Amen.¹⁴

As the priest spreads his hands over the oblation, the bell rings once, and he says the Hanc Igitur and the

Quam Oblationem:

We therefore beseech Thee, O Lord, graciously to accept this oblation of our servitude, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all respects to bless, approve, ratify, make pleasing and acceptable; that it may be made for us the Body and Blood of Thy most beloved Son Jesus Christ Our Lord.¹⁵

All of these prayers have been omitted in the Common

14. Ibid., pp. 20-21.

15. Ibid., p. 21.

Service. Even the Catholics admit that the Canon of their Mass is not a climax, as intended, and that their Mass here breaks down. In the Lutheran Service the Lord's Prayer follows the Sanctus. The Lord's Prayer in the various Lutheran Orders generally precedes the Words of Institution. This is probably due to the fact that great stress laid upon the Words of Institution is characteristic of the Roman Mass. Luther already had omitted in his Formula Missae everything between the Vere Dignum and the Words of Institution. Immediately after the Vere Dignum he placed the Words of Institution. Then followed the Sanctus, Benedictus, and the Lord's Prayer.

Luther objected to the prayers of the Canon just as he objected to those of the Offertory. The idea of sacrifice appears throughout the prayers of the Canon. The Roman Church taught that a sacrifice is an object offered to God by a priest and consumed, in recognition of the fact that God is the Creator of all things. This, they teach, applies to the sacrifices of the Old Testament patriarchs, the libation, the Passover lamb, the sacrifice of Calvary and its continuation in the sacrifice of the Mass.

The Roman Mass continues with the Consecration. Holding the host with both hands, the priest pronounces the Words of Consecration secretly, distinctly, and

attentively. The Consecration is the great central act of the Roman Mass, thus accounting for the impressive ceremonies which surround it. The Lord Himself, according to Rome, is at this point about to descend upon the altar and offer Himself in a great act of worship. He is coming to renew the offering of Calvary for the people. According to their teaching, He is once more the victim and will offer up from the depths of His sacred heart the act which signifies atonement.

With the Consecration comes the most divine moment of the Mass. Christ, the priest, and the people all offer up a sacrifice to God, the Father Almighty. As the priest raises his eyes to heaven before the breaking of the bread, he says:

Who, the day before He suffered, took bread into His holy and venerable hands, and with eyes lifted up towards heaven, unto Thee, O God, His Almighty Father, giving thanks to Thee, did bless, break, and give unto His disciples, saying:
Take, and eat ye all of this.
FOR THIS IS MY BODY.¹⁶

When the priest says the words, "This is My body", he at that moment holds in his hands the victim of Calvary. The bell rings three times as the priest genuflects, adores the host, and then elevates it. After he has placed the host on the corporal, he once more bends his knee and adores it. Also the people adore the host as it is elevated.

16. Ibid., p. 22.

This, in the Roman Mass, is the holiest moment. Roman Catholic doctrine teaches that this is truly Christ. No longer is the host bread, but it is Christ.

After adoring the host, the priest continues the Consecration. He now changes the wine into Christ's blood, as he says:

In like manner after He had supped taking also this excellent chalice into His holy and venerable hands, giving Thee also thanks, He blessed and gave it to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH WHICH SHALL BE SHED FOR YOU AND FOR MANY, UNTO THE REMISSION OF SINS.

As often as ye do these things ye shall do them in remembrance of Me.¹⁷

Again the bell rings three times as the priest adores the blood of Christ. The Roman Catholic Church does not merely teach that this is a symbolical act, but it teaches that it is the cross itself, with the sacred body which was nailed to it and the divine blood which flowed on it. Now the very core of the sacrificial act has been reached.

Kneeling, the priest adores the blood, and then elevates the chalice as the bell again rings three times.

Following the Consecration are the Post-Consecration prayers:

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, His Resurrection from the

17. Ibid.

dead, and admirable Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy Bread of eternal life, and Chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy servant Abel, and the sacrifice of our patriarch Abraham, and that Thy high priest Melchisedech offered to Thee - a holy sacrifice unspotted victim.

We most humbly beseech Thee, Almighty God, to command these things to be carried by the hands of Thy holy Angels to Thy Altar on high, in the sight of Thy Divine Majesty, that as many as shall partake of the most sacred Body and Blood of Thy Son at this Altar may be filled with every heavenly grace and blessing (he signs himself). Through the same Christ our Lord. Amen.¹⁸

Now the priest makes the Commemoration of the Dead. Not only do the people who are living participate in the Mass, but also the souls in purgatory. They communicate in the Mass when the Church offers herself in sacrifice with Jesus Christ. The Roman Church never forgets them in the Mass. Consequently, the priest slowly separating his hands and soon joining them again, says: "Be mindful, O Lord, of Thy Servants who are gone before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all that sleep in Christ, grant, we beseech Thee, a place of refreshment, light and peace; through the same Christ our Lord. Amen."¹⁹

18. Ibid., pp. 23-24.

19. Ibid., p. 24.

Following the Commemoration of the Dead is the Commemoration of the Living. The first four words of this plea are spoken in a moderate voice as the priest strikes his breast, and says:

Also, to us sinners, Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints, into whose company we beseech Thee to admit us, not in consideration of our merit, but by Thy own gratuitous pardon. Through our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless and give us all these good things. By Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.²⁰

Here again the chalice is lifted slightly as the priest genuflects. This is called the Little Elevation, after which follows the versicle and response, "For ever and ever. Amen."²¹ These are the concluding words of the Canon.

The Lutheran Common Service continues with the Consecration using the Words of Institution. These, however, are quoted according to the Gospel, not according to the Roman Mass.

In his Formula Missae, Luther still permitted the

20. Ibid.; pp. 24-25.

21. Ibid., p. 25.

bread and the chalice to be elevated according to the rite in use up to that time. However, Luther permitted this only because he did not want to offend the weak Christian with a sudden change in this more noted rite of the Mass. At first it seems that Luther not only tolerated the elevation but even approved of it. However, he did insist on instruction concerning this matter. He also permitted the bell to be rung. All these actions were, however, to proclaim the words of Christ as if they were read loud and clear. Later Luther included the elevation as an adia-phoron, and still later he abrogated it completely as far as the practice of the Church at Wittenberg was concerned.

Luther retained the elevation because he felt it agreed with the German Sanctus, also as an act of faith and devotion to the Lord. Luther was, no doubt, influenced by popular feeling with regard to the importance of the elevation and particularly by Carlstadt's fanatical determination to abolish it completely and making its abrogation compulsory. It was abolished already in 1524 in the Augustinian cloister. However, the Church at Wittenberg retained it until 1542, probably in deference to Luther's wishes. Just a year before his death, Luther approved the desire of a Lutheran bishop, George von Anhalt, to retain it.

Adoration of the host has also been omitted in the Lutheran Common Service. To worship the host as God is

See Martin Luther, "Formula Missae et Communionis", in Works of Martin Luther, pp. 55-56.

idolatry and consequently cannot be tolerated.

Luther speaks of this part of the Mass as an abominations of abominations. In his Formula Missae, he writes:

Then the Mass began to be a priestly monopoly, exhausting the wealth of the whole world, deluging the whole world like a vast desert with rich, lazy, powerful and lascivious celebrates. Then came masses for the dead, for travelers, for riches, and who can name the titles alone for which the mass was made a sacrifice?

Nor they do they cease to add to the Canon today.... There is scarcely one of the handicrafts in all the world, which does not contribute a great part of its activity to, and derive its gain, from the mass.²²

Luther also protested against the prayers of the Mass after the Consecration. They were merely adding to the coffers of the Church. Consequently, only that which was good, was retained.

Most important, and to be retained, are the Words of Institution. This is the one thing which is indispensable. The Word of God, which contains the promise of forgiveness of sins, is the heart of the Sacrament. Without the Word, the Sacrament is dead, like a soul without life. So to Luther the most important thing in the celebration of the Sacrament is the recitation of the Words of Institution. Nor are these to be considered as a miracle-working formula, by which the priest changes the elements. They are, on

²². Martin Luther, "Formula Missae et Communionis", in Works of Martin Luther, pp. 85-86.

the otherhand, a summary of the whole Gospel.

The priest, by reciting the Words of Institution in a low voice, has hidden them so secretly that one might think they wanted no Christian to know them. If the Word of God remains as the center of the Sacrament, then everything else with it will go right.

Following the Post-Consecration prayers in the Roman Mass is the Oremus: "Instructed by Thy saving precepts, and following Thy divine directions, presume to say:"²³ Then follows the Lord's Prayer.

After the Lord's Prayer follows a short address to the Blessed Sacrament, asking that Christ keep the people from all sin and wickedness. Again, deliverance is sought through the intercessions of Mary, Peter, Paul, Andrew, and all the other saints, as the prayer points out:

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days (he signs himself with the paten): that, aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance. Through the same Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.²⁴

23. Ordinary of the Mass, p. 25.

24. Ibid., p. 26.

During this prayer the priest receives the paten, kisses it, then uncovers the chalice, makes a genuflection, takes the host and breaks it. As he holds a piece of the host above the chalice he says, "World without end, Amen." He then makes the sign of the cross over the chalice with the host, saying, "May the peace of the Lord be always with you," to which is responded, "And with Thy spirit."²⁵

The priest then puts the particle of the host into the chalice, saying, "May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be unto us that receive it effectual unto life everlasting. Amen."²⁶ Covering the chalice, the priest genuflects, and then bowing down striking his breast three times, he says the Agnus Dei.

The Lutheran Common Service continues with the Pax Domini and the Agnus Dei. The Lord's Prayer in the Common Service is placed before the Words of Institution, as was already pointed out. Luther had permitted the Lord's Prayer to remain after the Words of Institution. He also accepted the Oremus of the Roman Mass, as he points out in his Formula Missae: "Thus: Let us pray: Taught by thy saving precepts, etc., omitting the prayer following: Deliver us, we beseech, with all signs, which they were wont to make over the host and with the host over the

25. Ibid.

26. Ibid.

chalice; nor shall the host be broken or mixed in the chalice."²⁷

Following the Agnus Dei in the Roman Mass is the triple prayer for peace. In these prayers are requests for outer peace, for inner peace, and for worthy participation for Communion.

This outer peace is the peace of the whole Church. It comes and goes from the Church according to God's own providence. What the Church asks is that the members remain true to the spirit of her divine Founder.

The second prayer is for personal peace, the peace of Christ in the hearts of all Catholics. This peace, they say, can be best secured by adhering to the commandments of Christ.

The third prayer is preparatory to receiving Holy Communion. In this prayer the priest prays that the host he is about to receive may be for his eternal benefit and not for his condemnation.

The priest then genuflects and takes the host in his hand and says, "I will take the Bread of heaven, and will call upon the name of the Lord."²⁸

Striking his breast the priest then says three times, "Lord, I am not worthy that Thou shouldst enter under my

27. Martin Luther, "Formula Missae et Communionis", in Works of Martin Luther, Holman edition, VI, 90.

28. Ordinary of the Mass, p. 28.

roof; but only say the word, and my soul shall be healed."²⁹

Receiving the host, he says "May the Body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen."³⁰

Gathering up the fragments, the priest says, "What return shall I make to the Lord for all He has given me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies."³¹

Receiving the wine, but before drinking it he says, "The Blood of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen"³² The priest then drinks of the chalice.

If Holy Communion is given to the people, the Confiteor is recited. As the priest administers the host to each communicant he says, "The Body of Our Lord Jesus Christ preserve thy soul unto life everlasting. Amen."³³

After the people have received Communion, the priest replaces the ciborium in the Tabernacle, makes a genuflection, and closes the door. Then as a little wine is poured into the chalice, he takes the first ablution, saying, "Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; that of a temporal gift it may

29. Ibid.

30. Ibid.

31. Ibid.

32. Ibid., p. 29.

33. Ibid.

become to us an eternal remedy."³⁴

As wine and water are poured into the chalice, the priest, washing his fingers and taking the second ablution, says:

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin remain in me, who have been fed with this pure and holy sacrament, Who liveth and reignest, for ever and ever. Amen.³⁵

Having purified and covered the chalice, the priest reads the antiphon called the Communion. This antiphon varies with the season and the day and is followed by the Salutation with its response.

The Common Service omits the prayers of peace. The Distribution immediately follows the Agnus Dei. Luther in his Formula Missae still upheld self-communion. He writes:

Then let him communicate himself first, then the people; in the meanwhile let the Agnus Dei be sung. But if he desire to pray the prayer, O Lord Jesus Christ, Son of the living God, who according to the will of the Father, etc.; before communing he will not pray wrongly, only change the singular number to the plural, ours and us for mine and me. Likewise the prayer, The Body of the Lord, etc., guard my soul, or thy soul into life eternal. And the Blood of our Lord, guard thy soul into life eternal.³⁶

34. Ibid.

35. Ibid., pp. 29-30.

36. Martin Luther, "Formula Missae et Communions", in Works of Martin Luther, Holman edition, VI, 91.

It was quite natural that Luther at this time upheld self-communion. In the Roman Mass at the time, the priest took communion whether the people were taking communion or not. This had been the practice of the Church since post-Apostolic times. Luther simply followed the practice to which he and all were accustomed. But as time went on, the question of self-administration presented difficulties. Some regarded it as a priestly act and wrongly interpreted the Lord's Supper. Luther himself seems to have discontinued the practice in a comparatively short time, because he realized it might offend the people. Today, however, the Lutheran Church does not object to self-communion as an emergency measure.

Luther permitted some of the prayers of the Mass to be used. He writes: "But in place of the "ad complendam" or final collect which so frequently savors of sacrifice, let this prayer be read in the same tone: What we have taken with the mouth, O Lord. This one also may be read: Thy Body, O Lord, which we have received, etc., changing to the plural number. Who livest and reignest, etc. The Lord be with you, etc."³⁷

It can be seen from the above quotation that Luther abrogated only those parts of the Mass which were un-Scriptural or which might offend the people.

37. Ibid.

In the Common Service, while Communion is distributed, the following words are spoken: "Take, eat, this is the true body of our Lord and Savior Jesus Christ, given unto death for your sins. May this strengthen and preserve you in the true faith unto life everlasting!" and "Take, drink; this is the true blood of our Lord and Savior Jesus Christ, shed for the remission of your sins. May this strengthen and preserve you in the true faith unto life everlasting!"³⁸ These are very similar to those used in the Roman Mass.

The Post-Communion part of the Roman Mass begins with a prayer. The prayer varies for each particular day. Although some of the prayers are Scriptural, others are un-Scriptural, as the one for All Saint's Day. In this prayer, invocation of the saints is made.

Following this prayer is the Salutation and response, after which the priest says, "Ite, missa est", after which follows the response, "Thanks be to God." This is followed by another prayer which is homo-centric and un-Scriptural. In this prayer the priest asks God to accept the sacrifice which they have offered and that it may be a propitiation for their sins. The priest then says, "May Almighty God, the Father, Son, and Holy Ghost, bless you", after which follows again the Salutation. The Mass ends with the

38. The Lutheran Hymnal, p. 29.

reading of the first fourteen verses of John's Gospel with the versicle and response of the Gospel. If the day is a special Feast Day, then the Gospel for that day is read.³⁹

The Common Service differs with the Mass at this point. In the Common Service the Distribution is followed by the Nunc Dimittis, the Thanksgiving, a Collect, the Salutation, the Benedicamus, and the Aaronitic Benediction. A post-Communion hymn may be sung between the Collect and the Salutation.

Luther's Formula Missae advocated the use of the Quod ore sumpsimus (What we have taken with the mouth), the Salutation, the Benedicamus with an Alleluia, and the blessing used in the Roman Mass today. In place of this blessing, he adds, the Aaronitic blessing may be used.

The Nunc Dimittis was used by Bugenhagen in his liturgy already in 1524. However, it was not until a century later that it came into prominent use. The Nunc Dimittis was no doubt, placed here because it is very appropriate to have a prayer of thanksgiving following the Lord's Supper. In the Roman Mass the idea of the sacrifice which the people offer is prevalent. The Nunc Dimittis, on the otherhand, is a prayer of thanks. Jesus is the Bread of Life for which we give thanks.

39. Ordinary of the Mass, pp. 51-52.

The Collect, "We give thanks to Thee", is found in Luther's Deutsche Messe of 1526 and is very appropriate in the place given to it. It reflects once again that thanks is due to God for what He has done for us.

The Common Service closes with a silent prayer.

The Lutheran Church has always claimed, and rightly so, to be the Church conforming most closely to Holy Scripture. Her service cannot consequently be incompatible with Scriptures. Sometimes it also becomes necessary to drop parts of the service which were in the field of adiaphora, since many were offended by certain parts. As a result, Scriptural additions were made or substituted for those which tended to impair the glory of God to exalt man.

In summary, the Lutheran Common Service differs from the Mass in this, that in the Mass the people offer their gifts to God in a sacrifice which is no sacrifice, whereas in the Common Service the chief purpose is to glorify and worship God, from Whom all blessings come. The Mass is anthropo-centric and the Common Service is Christo-centric. The objective in the Common Service is to remind man of his sinful nature, his helpless condition, and the one and only way of salvation, namely, through the unmerited grace of God in our Lord Jesus, our Savior. Every part of the

the liturgy must contribute toward this end, or else it must be discarded.

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