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OUTLINES
OF
LITURGICS

Theodosius
On the basis of Harnack in Zöckler's *Handbuch der theologischen Wissenschaften*. Englished, with additions from other sources, by

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I

DEFINITION OF LITURGICS

1. *What is meant by the Science of Liturgics?*

Liturgics is that branch of theological science which treats *first* of the theory of Christian worship; and *secondly*, of its fixed forms.

2. *What is the derivation of the word Liturgy?*

The word is derived from the Greek *λειτούργια*, composed of *λείτον* or *λείτον*—the same as *δημόσιον*—and *ἔργον*, had its origin in the civil constitution of Athens, and denotes *id quod publice agitur*, therefore every public office in the service of the Commonwealth: *εἰς τὸ δημόσιον ἐργάζεσθαι*, *munus publicum* (see Suicer, *Thesaur. Ecclesiast.*, s. v.) Even among the Greeks the word received a religious connotation in consequence of its use for the public spectacles, and therefore the Septuagint translates the Hebrew *abodah* by *λειτούργια*, inasmuch as in the Jewish State the worship of God was at the same time a theocratic public state service. Hence was derived the religious signification of the word in the New Testament. Accordingly, it is used of the Old Testament priests' service (Luke i. 23; Heb. ix. 21; x. 11; Numbers, *passim*; 1 Chron. ix. 13; 2 Chron. viii. 14; *passim*; C. R. 25, 556); of Christ (Heb. viii. 6); of the angels (Heb. i. 1, 14); of the Apostolic voca-

tion (Phil. ii. 17; Rom. xv. 16); of continuance in the service of God (Acts xiii. 2); and of brotherly service (Phil. ii. 25, 30), especially by means of charitable gifts (Rom. xv. 27; 2 Cor. ix. 12).

In the *usus loquendi* of the Church the word was employed exclusively of the divine service in worship, and denotes the whole body of acts which together make up the worship of the congregation.

The expression came to us from Reformed France and England. Luther says (Walch xvi. 1200) in opposition to the Roman sacrificial theory, "This word denotes the performance of every office or service, be it secular or spiritual."

3. *What is the sphere of Liturgics?*

This derivation restricts the notion of the *Liturgy* and the scope of *Liturgics* to those acts of worship, which are the common acts of the whole body. *Liturgics* therefore has to do only with the *fixed* parts of Christian worship, and with their proper order.

To the sermon it merely assigns its *place*.

"It has to do with the single acts of worship, so far as they are fixed by the 'Liturgy,' 'Service Book,' 'Agenda,' or 'Hymn-Book'; and with the composition of them all into the whole of the Liturgy or Service."

4. *What names are given to the Liturgy?*

The expression *missas agere* being customary in the ancient Church of the West, the word *Agenda* (*orum*) was early used as a designation of the service:

so in the letter of Innocent I. to Bp. Decentius of Eugubium, A. D. 415; so in the acts of the Council of Carthage under Coelestin I., A. D. 424 (Can. 9); and in the rule of Benedict. This title, transferred to the book in which the formularies for all liturgical acts were contained (and also for those acts of *Benediction* which belong to *Pastorale*), became common especially in the Lutheran Church from the Sixteenth Century, while in the Roman Church the name *Rituale* (with other names, such as *Manuale*, *Obsequiale*, *Benedictionale*, *Sacerdotale*), is more and more usual.

5. *Define the task of the Protestant Liturgist.*

It is not the task of the Protestant student of Liturgics merely to discover the present order and traditional parts of Christian worship, that he may submit to them, nor has he to invent a service agreeable to the idea of Christian worship. He has simply to ascertain the service of the Church, which has been developed by its own inherent life, to try it by Holy Scripture and by history, to correct it where necessary upon these principles, and, where the occasion demands, to serve its further development on principles accordant with its idea and in harmony with its past history.

II

THE NATURE AND ESSENCE OF CHRISTIAN WORSHIP

6. *Define Christian Worship.*

It is a communion between God and those who worship Him.

7. *Was there no truth in the worship of heathen cults?*

There may have been subjective truth, but there was no objective truth.

8. *Was the worship of Judaism true and real?*

It was, because God took part in it; but only when in the fulness of time God sent forth His Son, and thus founded the absolutely true religion, intended to be the religion of the whole world, was an absolutely true worship rendered possible to all. We are here speaking, of course, not of private devotion, but of common worship.

9. *Who then is the author of Christian worship?*

It rests primarily on the person and work of Jesus Christ. In John iv. 24, He announces a new principle of worship, opposed to a dead, hypocritical, legal wor-

ship, confined to a certain place. He was not, indeed, a lawgiver, who prescribed a ceremonial through which alone men participated in salvation, but the Church and its worship rest upon Him as its foundation. This foundation is fixed, enduring and unchangeable, but upon it Christian worship has developed itself by its own inherent life.

10. *Has the worship of the Christian Church no essential connection with the worship of the Old Testament?*

On the one hand Roman teachers derive it from the worship of the temple; on the other, Vitringa (*de Synagoga vetere*) has endeavored to prove that the service of the ancient synagogue is its source. It has an *historical* connection with the Old Testament, but its development is separate and independent. The same acts of worship done in the temple or the synagogue, are different both in principle and in import in Christian worship. (See Mosheim, *Institut. Christianæ Majores*, Helmstädt, 1739, p. 139 ff.)

The endeavor to conform the Christian service to that of the temple, dates from the Second and Third centuries of the Christian era, was subsequent to the introduction of the *Disciplina Arcani*, and was favored by the increasing vogue of the ceremonio-legal conception of worship. (See Harnack, *Christl. Gemeindegottesdienst*, p. 3 ff. Also Kliefoth, Vol. I.)

11. *Of what does Christian worship consist?*

Of two elements, God's gift and man's self-offer-

ing, or *Sacrament* and *Sacrifice*. "A Sacrament is a ceremony or work, in which God holds forth to us that which the promise connected with it offers. On the other hand, a sacrifice is a ceremony or work which we render to God, that we may bring honor to Him." (*Apology*, 252.) On the one hand, the congregation of believers enjoys inner union with Christ only through the audible and the visible Word, the Word and the Sacraments, and on the other hand, the congregation offers the adoration and prayer of a penitent, thanksgiving and praising heart, as the only sacrifice well pleasing to God (Ps. li. 16-19; Rom. xii. 1; Heb. xiii. 15). Therefore the Mass (or Holy Supper) is a "thankoffering, or a sacrifice of praise" (*Apol.* 265), a *Eucharist*.

Again, worship is the unity of a personal and a common activity. In every respect it sees a reference to the whole body. The worshipper has what he has not merely *in God with others*, but also *from God through others*, or *through God for others*.

12. *What is the universal form of Christian worship?*

As every act of the worship of the Old Testament rested on the typical offering for sin, so Christian worship is based on the offering of Jesus Christ once for all. It celebrates and appropriates that complete and sufficient Atonement; and also aims at the edification of the worshipping congregation.

Christian worship is not simply a means to an end. Its object is not primarily missionary or symbolical. It is a real communion between God and His people.

13. *Is there not a contradiction between the two parts of this definition?*

In celebrating the Atonement, it celebrates the principle of further effort (Phil. 3, 12 ff). The worshipping congregation is both justified by faith, and in process of sanctification. It is the Holy Church, yet is not yet subjectively holy and complete. Faith is at the same time rest in God and a striving towards God; and, accordingly, the worship which corresponds to it celebrates perfect redemption while it presses forward.

14. *How did the ancient Church reflect this fact in her service?*

By dividing it into the *Missa Catechumenorum* (the Worship of the Learners), and the *Missa Fidelium* (the Worship of the Believers). See Ambrose, Ep. xx. 4, A.D. 385. (First known use of the word *Missa*.) Rietschel, *Liturgik*, I., 348.

15. *What are the necessary Factors of Christian Worship?*

1. The *divine* factor and the *human*, the sacramental and the sacrificial. (See Höfling, *v. Opfer*, 122.)

2. The Universal Priesthood and the Office of the Ministry.

3. The *heart* of worship and its *utterance*, or the *contents* and the *form*.

16. *What is to be said of the mutual relations of the divine and human factors?*

See Chemnitz, *Exam. Conc. Trid.* II., 275 ff. *Quo sensu veteres liturgiam appellaverunt sacrificium*, and Höfling, *Die Lehre der Apostolischen Väter vom Opfer in Christl. Cultus*, 1841. Christian worship must administer full and certain grace, not a grace which even in part has yet to be won; above all it must have Christ, as indeed the only and absolutely perfect mediator of grace, in its midst. Upon this certainty all depends; with it falls or stands, in it rests, all the truth and life of Cultus. It is the free gift of God which induces and renders possible the complete self-offering of the congregation, and enables it in praise and thanksgiving to present itself to God as a living sacrifice of faith and love (1 Pet. ii. 5; see also *Apology*, 252.) Thus in its fulness the worship of God is the union of the sacramental and the sacrificial elements, for it rests altogether on the atoning sacrifice of Christ, and is subjectively a self-offering of the congregation.

17. *What, of the relations of the Universal Priesthood to the office of the ministry?*

The worshipping congregation is not the whole body of seeming worshippers, but only the congregation of true believers, in virtue of their common priesthood and through the divinely-ordained office of the ministry. Nor may we here forget that in the different Particular Churches must be the consciousness of the *whole* Church; and in every local congregation the consciousness of the assembly of all believers. "Church, ministry and congregation, in their ordained co-operation, and according to the proper right of every

factor, this is the true evangelical hierarchy." Here is given the principle by which the relation to each other of the *fixed* and the *free* acts in Christian worship must be decided.

18. *What, of the relations of Contents and Form?*

Christian worship cannot utter itself without submitting to the conditions of *Time* and *Place*, nor without the use of sensible *Means*. Here is the occasion for Sacred Art.

19. *What are the Principles of Christian Worship?*

It must be *historical* and *free*; not ossified, nor arbitrary, nor yet subject to "taste." (1 Cor. xiv. 36; Gal. v. 1, 13.) It must be *common* worship; not the separate act of a single congregation or of the ministry alone. (Acts ii. 42; 1 Cor. iii. 5.)

It must be characterized by *Order* and *Solemnity*: excluding not only all disorder, but all that is suggestive of other spheres of life. (1 Cor. xiv. 33, 40.)

Finally, it must be *truthful*; that is, it must not only be real worship, not a mere form of it; but it must be a clear and intelligible and sufficient expression of that real worship. (John i. 17; xvii. 17; iv. 24; 1 Cor. xiv. 19.)

20. *What are the Means of Christian Worship?*

The audible Word in the vernacular, and Rites, or significant actions, for in these, as well as in words, spirit speaks to spirit.

While in the Roman cultus the element of work predominates, and the Word, wrapped in a speech strange to the people, itself becomes merely a symbol, in Protestant cultus the use of the Word understood by all must predominate, for faith comes by hearing, and hearing by the word of God, and faith utters itself by the confession of the mouth. (Rom. x. 10, 17.)

Here we have to distinguish the *homiletical*, the free, from the *liturgical*, which must be fixed. For in the latter the minister speaks not as the free organ of the congregation, but as the fixed organ of the Church. As the presentation of a common worship it must have a corresponding form. This rule extends even to the manner of its delivery, which should be *recitative*, as Augustine says (*Conf.* x. 33) of Athanasius, "He made the reader speak with so slight an inflection of voice, that it was more like speaking than singing." While the homiletic utterance finds its appropriate form only in a free address, the nature of the liturgical utterance demands that it be not freely spoken, but read from the *Agenda*. It is not the word of the minister, but of the Church. He must deliver it with force and emphasis indeed, with appreciation and earnestness, and even with signs of a certain measure of personal participation, yet not with signs of such personal excitement as expresses itself in his own declaration and gesticulation.

Under *Rites* we understand everything which in cultus accompanies the Word as symbolical action (*e.g.* the folding of hands in prayer, the lifting or imposition of hands in benediction).

III

THE EXPRESSION OF CHRISTIAN WORSHIP

RELATION OF CHRISTIAN WORSHIP TO ART—SACRED
SEASONS—SACRED PLACES.

I. CHRISTIAN ART.

21. *Does the nature of Christian Worship allow the use of Art?*

It does; but it subjects Art, does not submit to it. Christian Art does not seek æsthetic ends, but aims at edification.

22. *What example has our Lord set us in this regard?*

His parables are works of art, and the two Sacraments connect Christian worship with nature. (See Carriere: *Die Kunst im Zusammenhang d. Cultur-entwicklung*, iii. 102. Here, also, find interesting description of existing specimens of earliest Christian art.)

23. *Did the Church accept this example?*

It was followed in the religious symbolism of the Ancient Church, and was acknowledged by the Reformers.

24. *What are the essential characteristics of Christian art?*

It must be marked by *Veracity, Fidelity to History, Intelligibility, Simplicity, and Dignity.*

25. *Wherein does it differ from other Art?*

Its law is not *Beauty*, but *Holiness*. It does not acknowledge the ideals of human art; it seeks not to please itself, but is consecrated.

26. *Does Christian Worship make equal use of all the arts?*

No: first come the arts of speech, namely, *Eloquence, Poetry, Song, and Music*. Next comes *Architecture*, then *Painting*, and finally *Sculpture*.

II. SACRED SEASONS.

27. *Does Christian Worship acknowledge a difference of times and seasons?*

The Christian religion holds no time to be in itself holy. But this does not require that there should be no distinction of time in the Christian Church; and while such a distinction does not belong to the order of salvation, it is neither unnecessary nor arbitrary. Though to the believer all time is sacred and every place is holy, the congregation can come together only at one time and in one place.

28. *Is the distinction of times acknowledged by the Church merely a device for the sake of convenience?*

No; it is the legitimate outcome of the life of the Church. Her faith and her life have taken form in time and made for her a sacred week and a sacred year.

29. *What may be said of the observance of the Lord's Day?*

It is not a transference of the observance of the Old Testament Sabbath to the first day of the week. It is an institution of the Church, free but not wilful, which gives expression to the all-important significance of the Resurrection of our Lord. Traces of the observance of it are to be found in the New Testament (Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10). It has the witness of Pliny (Ep. x. 96), and of Barnabas and Ignatius. It was a joyous day (Barnabas c. 15), wherefore they neither fasted, nor in prayer did they kneel on this day (Tertullian *de coron. mil.* c. 3). All authorities up to the time of Leo and Gregory the Great refer the observance of this day especially to the Resurrection of Christ, and, in the second place, to the outpouring of the Holy Ghost. Justin Martyr (*Ap.* i. 67), says, "Sunday is the day on which we all hold one common assembly, because it is the first day, on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead." The observance of this day was not fixed by legal enactment until the

Middle Ages. Against this the Reformation reacted and established the principle of freedom and fidelity to history (Augsburg Confession, xxviii; Chemnitz, *Examen Conc. Trid.* iv. 211 ff.) But in the Seventeenth Century the English view of a transference of the Old Testament Sabbath to the New Testament Sunday, found general acceptance even in Germany. It was opposed by some (Fecht 1688; Stryk 1702), but had for its champions theologians of the highest repute (Spener, Buddæus, Walch and others). Others (such as Mosheim, Bingham, Baumgarten), while they denied that transference, claimed for the observance of Sunday an Apostolic origin. The controversy was no longer interesting in the age of Rationalism, which did not believe in the Resurrection of Christ. In modern times the view of the Reformers and the Early Church is generally accepted.

30. *Describe the observance of the Christian week.*

Inasmuch as the whole life of a Christian ought to be a worship of God, the whole week is sacred. Every day was called a *feria*. Hence very early (Hermas, *Pastor* III. 5, 1; Tertullian, *de orat.*, c. 25; *de jejunis*, c. 10; Cyprian *de orat. Dom. s. fine*) arose *Hours of Prayer*. Originally there were three daily, *Terce*, *Sext*, *Nones*. Chrysostom and Jerome mention four, adding *Vespers*. Cassian mentions six, three at night and three in the day. In the Rule of Benedict of Nursia seven or eight were counted. (Ps. cxix. 164.) As early as in the *Teaching of the Twelve Apostles*, 8, 1, and Hermas, we find weekly days of prayer

(*stationes feriæ quarta et sexta*), Wednesday and Friday, which, in contradistinction from the day of the Lord's resurrection, as memorials of His betrayal and death, were days of penitence and fasting. So every day and every week became symbolical, and published the work of salvation. A much later and specifically Roman institution (see Leo, Serm. 8, *de jejniis*), resting upon a decline from ancient earnestness and from the idea of the Christian arrangement of time, were the *Quatember* fasts, the *quatuor Tempora*, the Ember-days. They were also retained in the Lutheran Church for a long time, and still are observed in the English Episcopal Church. See *Kliefoth*, VI. 115 ff.

31. *Give a general description of the Christian Year.*

Its centre is the celebration of the death and resurrection of our Lord, from which the whole organism of Festivals and Sundays, memorial and casual days, takes shape. On the basis of Easter and Pentecost the Church Year embraces the whole work of redemption in its fundamental act, continued operation, and final completion. The foundation and final is Christ in His humiliation and exaltation (Phil. ii. 6 ff.) as this is shown in Christmas, Easter and Pentecost, with their antecedent and subsequent observances. Some have found in the course of nature an adequate explanation of the Christian Year (Strauss, *Das ev. Kirchenjahr*, 1850), but its historical basis are not dogmas, but facts in the life of our Lord.

32. Give a more particular description of the Christian Year.

EASTER.

Until the Fifth Century, Easter was the beginning of the church year (Eusebius, *History*, vii. 32; Ambrose, *de Mysteriis*, c. 2). Its origin is lost in the time of the Apostles. As early as 160 there were controversies between Anicetus of Rome and Polycarp of Smyrna, about the time of its observance. In Rome it was always celebrated on a Sunday, and in Asia Minor always on the 14th of Nisan, at the same time with the Passover of the Jews, whether that was a weekday or not. Under Victor of Rome and Polycrates of Ephesus (about 196), this controversy threatened a schism, which was prevented by the mediation of Irenæus (Eusebius, *Hist.*, v. 24; *Augsburg Confession*, xxvi.; *Apology*, 161 ff.). In the Council of Nicæa, 325, it was resolved that Easter should always be celebrated on the Sunday after the Spring Full Moon. At a later period the strict astronomical reckoning and the common mode of reckoning again led to a divergence of the two halves of the church, (see Piper, *History of the Festival of Easter since the Reformation*, Berlin, 1845). In the ancient Church the feast began with the Easter Vigils, the night before, lasting till morning. This was a solemn season for Baptism. The feast continued until the following Sunday, which was called the *Dominica in albis*, because then those who had just been baptized wore their white garments for the last time.

LENT, HOLY WEEK, GOOD FRIDAY.

The festival of the Resurrection was preceded by the sad celebration of our Lord's death, which at first extended over eight days, but afterwards, after the analogy of our Lord's temptation (Matt. iv. 1-11), and the forty years' pilgrimage of the Israelites, was extended to forty days, and closed with the Great or Black week, called the Holy Week or Week of the Passion. The first day of it was Palm Sunday. Thursday commemorated the Holy Supper. Friday was a day of fasting. The Roman Church forbids fasting on Sundays, and therefore begins its forty days' fast on Ash Wednesday; but the Greek Church, which forbids fasting on Saturday too, begins earlier. The three Sundays preceding Lent prepare for the Fast, emphasizing in their Gospels the Work of the Lord, the Word of the Lord, and Christian charity.

FROM EASTER TO WHITSUNDAY.

All the days between *Easter* and *Pentecost* have the rights of a Sunday (Tertullian, *de idolatria*, c. 14; Augustine, *Ep.*, 119). The *fortieth* day has been kept as *Ascension Day* since the Fourth Century (*Apostolic Constitutions*, v. 19, 20; viii. 33). The Sunday after is a preparation for Pentecost, the day of the outpouring of the Holy Spirit and of the foundation of the Christian Church. (Augustine, *Ep.*, 118, *ad Januarium*.) Its Vigil was a solemn baptismal season, and marked the end of Eastertide. The Octave of Pentecost, as early as the time of Chrysostom, was kept by

the Greek Church as *All Saints' Day*, or rather as the day of *All Martyrs*, while in the Roman Church, subsequently to the Fourteenth Century (under Pope John XXII.), it was kept as a festival of the Holy Trinity. In the West, from the Ninth Century, *All Saints' Day* was kept on November 1st.

EPIPHANY—CHRISTMAS.

The ancient Christians did not lay much stress on the birthday of our Lord, but upon the fact that Christ, Very God, in truth and reality became Man. The classical expression for this is *ἐπιφάνεια*, Tit. ii. 11; iii. 4; 2 Tim. i. 10; 1 John iv. 9. Accordingly, as early as the time of Clement of Alexandria, Epiphany (January 6th) was observed in the Orient as the festival of our Lord's Baptism, and also included the Birth of Christ. Until the time of Chrysostom it was the opening feast of the Christian cycle. The Catacombs show that in the West the sixth day of January was early connected with the Wise Men from the East, the First-fruits of the Gentiles (Augustine, *Sermo* 203), or with the First Miracle at Cana. The Birth of our Lord was celebrated on December 25th, and a beginning was made of a chronological series of events from the youth of our Lord until His twelfth year. Rome, unable to change the Nicene decree concerning Easter, was the more inclined to urge her Christmas upon the East (under Theodosius the Great). After the time of Origen it begins to make its way there. It was a testimony against the Arians, and agreed with

the Nicene Creed. It was approved by Chrysostom (see his Christmas sermon in the year 386).

NEW YEAR—CIRCUMCISION.

The octave of Christmas (January 1st) long was kept as a fast *contra gentilitatem*, a protest against heathen excesses (Tertullian *de idolatria*, c. 14, Augustine *Hom. in Ps. 98*.) From the Seventh Century it was observed as the *Day of the Circumcision of Christ* (see the Sacramentary of Gregory the Great).

OCTAVES.

In general, however, the *Octave* in the Roman use denotes the eight days' celebration of certain great feasts, especially the observance of the eighth day, a practice derived from the custom of the Israelites (Deut. xvi. 3; Philo *de Septenario et festis*, in Frankfort ed., p. 1191).

ADVENT.

We first meet with Advent, afterwards the beginning of the Church Year of the West, among the Nestorians. Then it appears among the Greeks, beginning on St. Philip's day, and is kept as a less strict season of fasting and penitence. In the West, especially from the time of Gregory the Great, it begins on the fourth Sunday before Christmas, and is not only a preparation for Christmas, but, as the pericopes for the first three Sundays show, an introduction to the whole Church Year. Advent Sunday, or the First

Sunday in Advent, is the nearest Sunday to St. Andrew's day, November 30th, whether before or after.

EASTERN AND WESTERN USAGES.

The Greek Eastern Church has not developed the Church Year. She merely divides and names the Sundays after the four Evangelists, beginning in Easter-tide with John, and following with Matthew, Mark and Luke (in the Armenian Church, Mark, Matthew and Luke), in so-called *lectiones continuæ*. The Western Church, on the other hand, has an elaborate Church Year, and in her pericopes (*lectiones selectæ* or *propriæ*) at Easter begins with John, lets Luke follow, then until Advent Matthew, and scarcely makes any use of Mark, while in Christmas- and Epiphany-tide there are especial gospels.

MEMORIAL DAYS, SUNDAYS AFTER TRINITY.

In accordance with Heb. xiii. 7, days commemorating persons and events belonging to the life of the Church, were early added to the Church Year. The original idea of these days was a true and right one. In the pre-Carolingian period the Sundays even were arranged in groups around such days. All the Sundays were not called Sundays after Pentecost, or, as after the Fourteenth Century, Sundays after Trinity; but there were at most only five such. Then came Sundays after *Peter and Paul's day* (June 29th), after *St. Lawrence* (Aug. 10th), and after *Cyprian's* or *St. Michael's* (Sept. 26th and 29th). These symbolized

the principal phases in the history of the Church: its foundation and extension; its development and conflict; its future and completion, both as a whole, and in the case of each. (See the *Calendars of Fronto*, of *Martene*, the *Liturgikon* of *Pameli*us, and the appendix of *Ranke's Perikopensystem*.)

APOCRYPHAL FEASTS.

In the Middle Ages the historico-dogmatic principle of the development of the Church Year gave place to a fantastic and mythical motive. The Church instituted festivals which offended against sound doctrine and were based on superstitious legends (*Corpus Christi day*, 1264: for its liturgy see *Binterim, Denkwürdigkeiten*, v. 1, 279 ff.; *Feast of the Lance and Nails of Christ*, and others), and overloaded the year with apocryphal days of *Mary*, *Peter* and the *Saints*. In 1721 *Innocent XIII.* instituted on the second Sunday after *Epiphany* an especial festival of the *Name of Jesus*.

THE REFORMATION.

But while the strict Reformed Church went to the opposite extreme and virtually gave up the historical Church Year (*Conf. Helvet.*, c. 27), the Lutheran Church took a radically different position. It accepted the traditional distinction between the *Semestre Domini* and the *Semestre Ecclesiæ*. *Chemnitz (Examen*, iv. 218) censures those pastors who neglect the significance of the Church Year. But in accordance with His Word, the Lutheran Church distin-

gished between those festivals which the Lord God had prepared for His Church in the great events of the history of Redemption, and the memorial days which she had made for herself out of the chief epochs of her history. She tried the traditional Church Year by the canon of Holy Scripture, rejected all the pseudo-festivals, declared against mere outward fasts, and disburdened herself of the great mass of saints' days. Thus only the great festivals, with those days of Mary which are founded on Scripture, remained; and of the *memorial days*, the day of John the Baptist, and the Apostles' days without the legends, the days of SS. Stephen and Lawrence as commemorative of the martyrs of the Church, and the day of the Archangel Michael as a representative of the triumphant Church, with which in some Lutheran State churches, as in the English Episcopal Church, *All Saints' Day* is kept in an evangelical sense. Some *Kirchenordnungen* retain also the day of Mary Magdalen, the first messenger of the Easter Gospel, for the sake of Matt. xxvi. 13. *Reformation Day* was added very early (*Saxon Visitation Articles*, 1538). To the traditional Harvest Festival and *Kirchweih* were added School festivals, National commemorations, and latterly *Penitential Days*. In our own century the *Commemoration of the Dead* has been added, and has been put at the close of the Church Year. The four last Sundays of the Church Year should be retained because of their reference to the last things, and whatever shortening of the year is necessary, should be made before the 24th Sunday after Trinity.

III. HOLY PLACES.

33. *Is one place holier than another in the Christian Church?*

Christianity needs not temples built with hands (Acts xvii. 24, 25), nor has it a great central sanctuary like the Temple at Jerusalem; for the hearts of believers are God's sanctuary, and their bodies His temple (Rom. xii. 1, Eph. ii. 19 ff., 1 Peter ii. 5; cf. Origen c. *Cels.* viii. 19). Yet the Christian congregation needs a place of assembly, and in it seeks to utter its own spirit. In it, it will not be satisfied merely with what is useful and necessary, but, as history shows, it will shape the place according to its own fundamental idea.

34. *How early were special places set apart for the worship of the Church?*

In the time of the Apostles (Acts ii. 46), and even in the beginning of the Old-Catholic Age, the assemblies of worship were held in private houses (Origen c. *Cels.* vii. and viii.), but since the time of Tertullian (*de idolatria*, c. 7, *de pudicitia*, c. 4, *Apostolic Constitutions*, ii. 57) we see special buildings devoted to this purpose, whose interior corresponded with the arrangement of the congregation into clergy, believers and catechumens, while the *narthex* was set apart for the penitents. (E.g. *San Clemente* at Rome.)

Not till the time of Constantine the Great and his mother Helena did they proceed to elaborate the outside of the churches. (See Eusebius on the church at

Tyre, *Vita Const.* iii. 33, and *Hist.* x. 4; on others of the sort, *Vita Const.* iii. 41 ff., 50 ff.; Tobler, *Bethlehem*, 1849; cf. his *Golgotha*, 1851.)

In the Fifth Century the niche in the extreme end of the old basilica, the apse, in which was not the altar but the seat of the bishop, began to be adorned with mosaics on a golden ground. (See *Letter of Paulinus of Nola to Sulpicius Severus*; Augustine, *Ep. ad Maximinum*, c. 23; Augusti, *Beiträge z. Christl. Kunstgeschichte*, 1841, p. 146 ff.) But even Chrysostom makes the complaint that while of old the houses were churches, now the church has become a house.

35. *Name four periods of Ecclesiastical Architecture.*

1. The late Roman, or Old Italian Basilica. (For its origin see Hobh ii. 274 ff.)
2. The Byzantine dome.
3. The Romanic arch.
4. The Germanic or so-called Gothic pointed arch.

36. *Has the Evangelical Church developed a new style of Architecture?*

No, for it is not a new church. But in spaciousness, acoustic properties and ornaments, its edifices must answer their purpose. At the same time, they ought to answer to their idea in simplicity and thoroughness of construction. They ought to be exalted above ordinary buildings. (See the article on *Christ-*

liche Baukunst in *Herzog*, and also the sound principles which the Dresden Conference on the Architecture of Churches in 1856 adopted. Horn: *The Application of Lutheran Principles to the Church Building*. Also *Meurer*.)

IV

THE SACRAMENTAL ACTS IN CHRISTIAN WORSHIP

- I. THE COMMUNICATION OF THE WORD—LECTIONS AND
LECTIONARIES—THE SERMON—THE ABSOLUTION
—THE BENEDICTION.
2. THE HOLY SUPPER—ITS LITURGICAL CHARACTER—
ITS REQUISITES—ITS LITURGY.

37. *Which are the Sacramental Acts of Christian Cultus?*

The communication of the Word of God and the Administration of the Holy Supper.

38. *Which are the Sacrificial Acts?*
Confession and Prayer.

39. *What is the relation of these elements to each other?*

Confession and Prayer depend upon a right administration and use of the Word of God and the Holy Supper.

I. THE COMMUNICATION OF THE WORD.

40. *What is the place of God's Word in Worship?*

Luther says (22:42), "In all the world nothing is more holy than the Word of God; for the Sacrament

itself is made and blessed and hallowed through God's Word, and thereby all of us are spiritually born again and consecrated to be Christians."

41. *How is expression given to the central significance of the Word?*

In the liturgical lection (Lessons, Pericope, Epistle, and Gospel). This formed an essential constituent of Christian worship from the beginning. It is the regulative principle of the whole Service. All other parts of the Service are arranged in accordance with it.

42. *What general rules may be deduced from this significance of the liturgical lection?*

1. The lessons from the Word of God ought to be in the vernacular.

2. The lessons of a whole year ought to embrace the chief points of the whole History of Redemption.

3. Therefore, inasmuch as we seek not the letter of the Scriptures but their essential contents, a *selection* from the Scriptures is necessary. The Christian congregation needs a normal selection from the divine Word, a *comes*, containing the essence of the written Word and making the assimilation of it possible.

43. *What was the practice of the Ancient Church in this regard?*

The riches of its use of the Word of God puts the present practice to shame. The ἀνάγνωσις (1 Tim. iv. 13) originally grew out of the custom of the synagogue, the use of the *Paraschen* (the continuous read-

ing of the Pentateuch) and the *Haphtaren* (selections from the historical and prophetic Scriptures), Acts xiii. 15, xv. 21 (Cf. Zunz, *Die Gottesdienstlichen Vorträge der Juden*, Berlin, 1832; Edersheim, *Life and Times of Jesus the Messiah*; Westcott). To this was early joined the reading of the Scriptures of the New Testament (1 Thess. v. 27, Col. iv. 16, *Ignatius ad Phil.* 5); and, indeed, upon this *anagnosis* the collection of the New Testament Canon was founded (Muratori, "in ecclesia legi"). At first there was a fourfold lection—the *Law*, the *Prophets*, the *Gospel*, and the *Apostles* (Justin, *Apology*, i, c. 67; more distinctly Tertullian, *De præscript.*, c. 36; *de anima*, c. 9; Cyprian, *Epist.* xxiv. 33; *Apostolic Constitutions*, ii, 39, 57. Tertullian *de præscript.*, c. 44, mentions the *lector*. So does Cyprian, *Ep.* xxxiii.). Everwhere the *lectio continua* ruled, and was fixed by the Bishop.

This practice was altered by the gradual development of the order of festivals. According to Origen (*Opp.* ii., 851), the book of Job was read in Holy Week. But in the Orient the general biblical continued to be the ruling principle; they were bound to the Canon of Scripture. The West cared more for the contents of the Scriptures than for their order; appropriate selections were made from the Canon. All the Western lectionaries will show that this did not cause the Western Church to be any more sparing in the impartation of the Word of God, although she rightly had no lection from the Law, but limited herself to a threefold lection—from the *Prophets*, the *Gospels* and the *Epistles*.

44. *Name the principal Lectionaries of the Western Church.*

The Old Milan or Ambrosian, the Mozarabic and the Gallican. The third is distinguished by the appropriateness and comprehensiveness of its selection. But even it must yield to the Roman Order of the Mass introduced under Charlemagne. The *Comes* belonging to this, whose beginnings go back even to Jerome (see Ranke, p. 258 ff.), reached its completion in all essentials under Gregory the Great. This book has a series of Gospels and Epistles, in the order of the books of the Bible, except that Luke precedes the other Synoptics. In Lent, and the Fifty Days between Easter and Whitsunday, lessons are provided for every day, and in every other week of the year for every Sunday, Wednesday and Friday. Through the influence of the *Homiliarium* of Charlemagne, the Gospels for the Sundays, except in a few instances, passed into the life of the congregations in the Middle Ages. And they also had, especially in the cloisters after Benedict of Nursia, the lections of the *Hours*. These were contained in the *Breviary*, while the Massbook, containing the lessons for the whole year, was called the *Plenarium*. (See Gerbert, *Monumenta vet. liturg. Alemann*, ii., 179; Bingham, xiii. 9.)

45. *Did the Reformation accept this lectionary?*

In his *German Mass* of 1526, Luther declared for the retention of the old Gospels and Epistles on practical grounds. At the same time he urged the *lectio*

continua on Sunday afternoons. To these he assigned the Old Testament. And to the week days he (not happily) gave on Wednesday the Gospel of Matthew, on Thursday and Friday the Epistles, and on Saturday the Gospel of John, while Monday and Tuesday he set apart for the Catechism.

In the acceptance of the pericopes Luther was followed by the majority of Lutheran Churches. In the *Formula Missæ*, 1523, he had advised the choice of better Epistles and Gospels; and the Prussian Landesordnung, 1525, Brandenburg-Nürnberg, 1533, Mecklenburg, 1540, and Pfalz-Neuberg, 1543, preferred the *Lectio Continua* in the Sunday Service. But churches which omitted the pericopes afterwards restored them. Luther also amended the Lectionary by completing the Selections for the Sundays after Trinity.

The Anglican Church, under Cranmer's leadership, proceeded very conservatively, retaining not only the old pericopes, but also the lections of the hours for Matins and Vespers (Ranke, Herzog, PRE² xi. 482).

On the other hand, Spener declared against the monarchy of the old pericopes, because he did not appreciate the significance of the biblical lection.

In modern times it has rightly been resolved to keep the pericopes. They are to be retained not merely as a practical necessity, but because the Gospel-lessons are nearly all well-chosen.

46. *May the Pericopes be revised?*

Harnack advises the change of some of the Gospel-lessons, and more of the Epistles. They should be

supplemented by a series of selections from the Old Testament for use in the restored Matins and Vespers. There should be additional pericopes for the sermon, chosen in accordance with the principle of the Church Year, and in close connection with the old series.

47. *Mention new collections of Pericopes which have been published.*

The Würtemberg, the Rhein-Prussian (by Nitzsch, Bonn, 1846), the Hannoverian (1875) and Ranke's (at the close of his work on the pericopes).

48. *What other Tables of Lessons or Lectionaries should be mentioned?*

Bunsen's (*Gesangbuch, Hamburg, 1846*), Loehé's (*Haus, Schul, und Kirchen-buch, vol. 2*); Niemann, *Denkschrift der bibl. Vorlesungen, nebst Entwurf eines Lektionars, Hannover, 1869*; *New Lectionary* published by the Consistory in Hannover, 1875; *Lectionary in Mecklenburg Cantionale, 1875 (contained in the Common Service)*; *Book of Common Prayer; Book Annexed, 1885*; *Allgemeines Gebetbuch, Leipzig, 1884.*

49. *Is the Word of God imparted in Christian Worship only through the liturgical lection?*

It is imparted also through the Sermon, the Absolution and the Benediction.

50. *How is the Word of God imparted through the Sermon?*

The written Word is the basis of the Sermon and controls it. In it the Christian congregation shows that it has appropriated by faith the essential contents of the Scriptures. Luther said, "Where God's Word is not preached, it were better that there were not singing, or reading, or assembly. The greatest and the principal part of the worship of God is the preaching and teaching His Word (22: 153 ff.)." Though the Sermon is in part derived from other sources, for instance from the churchly faith and conversation of the people of God, and from the personality of the preacher, the Scriptures are its quickening soul and directing norm. In the former relation the Sermon is sacrificial in its nature (*ὁμιλία*) but in the latter it is sacramental (*κήρυγμα*), because it is the declaration of the sin-forgiving, life-giving grace of God in Christ. Both together make it an *ἀναγγέλλειν, διδάσκειν, and διαμαρτύρεσθαι* (Acts xx. 20, 21): a living unity and most thorough mutual interpenetration of God's Word and the word of the people of God and the utterance of a personal experience. But, reduced to its kernel, the sermon is the absolution, and this gives it its sacramental character. Luther says (xiii. 1199): "Now this (John xx. 22, 23) is not to be understood as referring to the absolution only, but the Lord here takes the whole office of the Preacher at once, that the forgiveness of sins shall be announced and given in the Sermon and in the Holy Sacraments." (See also *Apology*, 171, and the

Kirchenordnungen. Stip, Beleuchtung der Gesangbuchsbesserung, Hamburg, 1842, pp. 109 ff.)

51. *What was the place of the Sermon in the Service?*

Originally in close connection with the Lections. Its character was somewhat modified by the time of Cyprian and Augustine by its place in the *Missa Catechumenorum*: on the one hand it was of a missionary character, and on the other it only hinted at what were considered *mysteries*. As early as Isidore of Spain the Sermon, in consequence of the development of the sacrificial theory of the Mass and the consolidation of the two parts of the service, had dropped out of the Mass. (See also Allen, *Continuity of Christian Thought*, 98.) So, also, though usual in the time of Leo the Great, it gradually lost its place in the Roman Mass. Charlemagne endeavored to compel the delivery of sermons in the language of the people, and in this he was seconded by Councils of the Church; but in spite of all effort, the Sermon did not regain its place as an essential part of the Liturgy of the Holy Supper.

At the Reformation there was some vacillation as to the place of the Sermon, while there was consent as to the necessity of it. In his *Formula Missæ*, 1523, Luther was not unwilling to have the Sermon precede the whole service, and this course was adopted by the Prussian *Landesordnung*, 1525; so Brenz's concept for Schwäbisch-Hall, 1526, has it, while his later serv-

ice for that city (1543) puts it *after* the whole service; but finally the typical Lutheran liturgies agreed in giving the Sermon its appropriate place after the Creed in connection with the Lections (as Luther has it in his *German Mass*, 1526). The Sermon was formally introduced with the Apostolic *votum*, a prayer, the Lord's Prayer, and sometimes a hymn.

52. *How is the Word of God imparted in the Absolution?*

The minister gives it not as a judge, nor merely as a brother, but as a minister of God. He does not merely tell of the Gospel, but he gives the forgiveness of sins. It is "not the voice of the man present there, but the Word of God, who forgives sins; for it is said in God's place and at God's command." (*Augsburg Confession*, xxv.)

C. R. 2, 647. *Luther and Melancthon to the Council of Nürnberg*: "We have discussed together your question and are not able to condemn the General Absolution, because the Sermon itself is properly and fundamentally an absolution, for in it the forgiveness of sins is proclaimed to many in common and publicly, or to one person alone either publicly or secretly." (See also C. R. 2, 670. And Veit Dietrich, quoted in Döllinger, *Reformation*, II. 87.)

53. *And how, in the Benediction?*

The Benediction is not the mere utterance of a pious wish; it offers grace (Num. vi. 27), though, like the Absolution, it cannot be received unto salvation without faith. "They are not wish-blessings, but are actual

benedictions, wherewith such good things are handed and given to us." Luther II. 436. See also 34:22, and his Exposition of the Mosaic Benediction, 36:156. *Apostolic Constitutions* II. 57.

II. THE DISTRIBUTION OF THE HOLY SUPPER.

54. *What is the liturgical character of the Holy Supper?*

In 1 Cor. xi. 20, it is called the Lord's Supper, and 1 Cor. x. 21, the Lord's Table. It is also called the *Eucharist*, because "We laud and thank God for such a comforting, rich and blessed Testament." (Luther x. 1610.) It unites us with Christ both in body and soul. St. Ignatius (*Ep. ad Eph.*, 20) calls it "the Medicine of Immortality." "In the Eucharist," says Chemnitz (*Ex.*, 364), "we accept the most certain and evident pledge of our reconciliation with God, of the remission of sins, of immortality, and of future glory." The centre of the Holy Supper is and abides the Atoning Sacrifice of our Lord Jesus Christ, made once for all. It is, however, surrounded by eucharistic sacrifices of repentance, faith, confession, praise and thanksgiving. (*Apol.* 265, 74. *Accedit et sacrificium.*)

But we have to regard it here in its liturgical character alone. The dictum of Augustine, *The Word is added to the element and it becomes a Sacrament*, needs to be completed by what the *Formula of Concord* (665) suggests: "Nothing has the nature of a Sacrament apart from the use instituted by Christ, or

apart from the action divinely instituted. That is, if the institution of Christ be not observed as He appointed it, there is no Sacrament. * * * To this is required the *consecration* or words of institution, the *distribution* and the *reception*." In the Holy Supper the Body and Blood of Christ are given under the Bread and Wine to all who receive them.

55. *What then is required for the liturgical fulfillment of our Lord's institution?*

1. That the congregation be assembled in the name of the Lord, and act according to His prescription by clearly and unmistakably confessing Him. The essential thing is, not the intention of the ministrant, as the Roman Church erroneously teaches, nor the faith of those who receive, nor the outward repetition of the literal Words of Institution, but that it be an act of the Christian congregation, performed according to the intention and institution of Christ, in faith in His Word, and for the purpose which He proposed. Therefore the Sacrament can be celebrated and administered only by the Church, and therefore only by those who are clothed with the office of the Church. But the Church, through the ministry, only administers the Sacrament; she does not make the Sacrament. Only the Lord does this, as the *Formula of Concord* says (539), "As to the consecration, we believe, teach and confess that no work of man or declaration of the minister of the Church produces this presence of the Body and Blood of Christ in the Holy

Supper, but that this should be ascribed only and alone to the Almighty power of our Lord Jesus Christ." (Hatch, *The Organisation of the Early Christian Churches*, 116. *Ign. ad Eph.* 20, 2; *ad Phil.* 4; *ad Smyrn.* 8, 1; I Clem. Rom. 41. 1.)

2. As to the *Elements*: bread and wine are indispensable. The Ancient Church probably used leavened bread (Justin: *common bread*), though the Lord used unleavened. But the Ancient Church showed that this question, as well as the rite of breaking the bread, and the color of the wine, belonged to the category of things indifferent. For the Lord broke the bread in order to distribute it, not symbolically. (See Is. lviii. 7; Matt. xiv. 19; xv. 36; Mark viii. 6, 19; Luke ix. 16; xxiv. 30; Acts xx. 11; xxvii. 35.) In Luke we find the word *given*, which must have the same meaning as *broken* in 1 Cor. xi. 24, if that be a correct reading; the more that the breaking of bread is not peculiar to the Holy Supper, and a literal breaking of the Body of Christ does not accord with John xix. 36. In the same way the Reformers abandoned the Oriental custom of mixing water with the wine, though even Cyprian (*Ep.* 63) saw therein a "precept of Christ" symbolical of His fellowship with the congregation. And, in spite of the Scholastic invention of the doctrine of concomitance, the Roman denial of the cup to the laity is thoroughly contrary to the institution of the Sacrament.

3. We are to use the elements according to the commandment of Christ: we are to bless and distribute them. The consecration, according to ancient usage.

is to be made by the recitation of the Words of Institution, and is to be regarded as a chief part of the celebration of the Sacrament. (*Justin, Ap.* 66.) But how is this blessing or consecration to be understood? The place of the Holy Supper in the Roman Church and her superstitious degradation of it are a result of the false opinion of the consecration, which makes it the centre of the Sacrament, and of her separation of the consecration from the distribution. The Holy Scriptures answer the question. Compare 1 Cor. x. 16 with xi. 23 ff. *The cup of blessing which we bless* and *The bread which we break* are a mode of speech which, though coming from the Sacramental rite of the Apostolic age, was derived from the Passover-ritual. The Blessing in the Holy Supper had its analogue in what the house-father did in the Passover, especially in the prayers he said, which were prayers of thanksgiving composed in the form of benedictions (see *Vitringa de syn. vet*)—*εὐλογεῖν*, to bless with thanksgiving and prayer, means the same as *εὐχαριστεῖν*, ἀγιάζειν, except that these words refer to the contents and purposes of the blessing, and the first denotes its form (Matt. xxvi. 26, 27; Matt. xiv. 22, 23; Luke xxii. 17, 19; 1 Cor. xi. 24; 1 Tim. iv. 5). By the expegetical addition of *which we bless*, the Apostle emphasizes the eulogy as that through which the cup gets its appropriateness for the Holy Supper, becoming the *communion of the Blood of Christ*. Therefore it is essential. Thus the *Formula of Concord* says (673), “Although the Papistical consecration, in which efficacy is ascribed to the speaking as the work of the priest, as though it

constitutes a sacrament, is justly rebuked and rejected, yet the Words of Institution can or should in no way be omitted."

The plural (which *we bless, we break*) shows the consecration to be an act of the whole Congregation, performed by her through her organs in the particular congregation, whose blessing she accompanies with her *Amen*. (See Justin.) As in the Passover the house-father broke the bread that it might be distributed and eaten, so is it broken to that end in the Holy Supper. The Synoptics lay especial stress on the Blessing. Though it has not any promise of our Lord or example of the Apostles, it forms an integral part of that which Christ commanded us to do. "It does not alone make a Sacrament, if the entire action of the Supper, as it was instituted by Christ, be not observed." (F. C. 665.) The essence of the blessing is to be defined in accordance with 1 Tim. iv. 5. It is a table-prayer, but in an especial sense, for here we are in the realm of Redemption, the Order of Salvation. Through this blessing the natural element is separated from common food and placed in the service of redemption. It is connected with the Passover eulogy, which was a thanksgiving for the gifts of nature, but it is distinguished from it in being a thanksgiving for the benefits of redemption, and probably for that reason it included the Words of Institution. It therefore is a prayer of thanksgiving and consecration, a Eucharist, connected with the Words of Institution, and very early the Lord's Prayer was connected with it as a prayer of supplication. With the

Words of Institution the ancient Catholic Church joined an invocation of the Holy Spirit (*ἡ ἐπίκλησις τοῦ πνεύματος ἁγίου*), which the Greek Church retains to this day, while the Roman Church has dispensed with it since the Fourth Century, and the whole West, where the Gregorian Order of the Mass triumphed over all other liturgies and reigned alone, has followed her example. (See Höfling, v. *Opfer* 107, 212; *Nic. and Post-Nic. Fathers* vii, xxviii. *App. 1 Const.* viii, 112. *Aug. de Trinitate* III. x. Rietschel I. 264.) But "The true consecration," says Gerhard with perfect justice, "consists not merely in the repetition of those four words, *This is my Body*, but in that we do what Christ did, *i. e.*, that we take, bless, distribute and eat the Bread, according to Christ's institution and commandment." Herein is the centre of the Sacrament, to which every other act can be only a preparation, the *præfatio*, the Preface.

4. In the *Distribution* and the *Eating* we go directly against the Roman practice. "*Giving* is always necessary, and so is *Taking*, for they pertain to the form of every Sacrament; but the mode of *Giving* and *Taking* is left to the liberty of the Church." (Gerhard, 279.) The form of *Distribution*, whether the Bread is to be received in the hand or in the mouth, like the Bread-breaking, is a thing indifferent. But the *Formula of Distribution* is important, for in it the Church ought to express and confess her faith. This the whole Eastern, Roman and Lutheran Churches do, in using the ancient formula, *The Body of Christ*, *The Bread of Christ*, *The Cup of Life*. (*Apostolic*

constt., viii.) On the other hand, an Agenda of Ulm, 1656, uses the formula which is to be found in a few Reformed Church books, *Our Lord Jesus Christ said*, etc. The use of this was extended during the last century, and especially under the influence of the Prussian Agenda of 1817. The *formula porrectionis* ought clearly and unmistakably say what, according to the Confession of the Church, is offered, and not try to mask itself under a possible sophistication of the words of Christ. Some (as in Lübeck, and also Brenz) omitted a formula as unnecessary. They were acquitted of heterodoxy, but earnestly enjoined to conform to the usage of the Church. (See also *Formula of Concord*, 663.)

56. *How does the Christian Liturgy of the Holy Supper begin?*

With the *Preface*, which consists of the Salutation (The Lord be with you, etc.), the *Sursum Corda* (Lift up your hearts), and the *Preface* in the narrower sense, which anciently was a thanksgiving for the benefits of redemption and creation, and still is such in the Greek Church, but in the Western Church is a thanksgiving for the blessings of redemption only. It is the oldest unaltered part of the Liturgy. It finds its basis in Luke xxii. 19, and 1 Cor. xi. 24. It is found in full in the so-called *Liturgy of St. James*, and in the *Clementine Liturgy*, and was known to Chrysostom and Cyril. It is alluded to by Tertullian and mentioned by Cyprian. It is found in all liturgies which conform to the historical type. In the Eastern Church

the Preface is the same throughout the year, and so it is in the oldest Western Liturgies; but with the development of the Church Year in the West many corresponding forms of the Preface were developed. Many were ascribed to Gelasius.

The African Church had a number of Prefaces as early as the Council of Carthage in 407. Gregory the Great reduced the number to nine. (Daniel i. 131; Kliefoth ii. 214.) Of these the Reformation kept the Common Preface and Six Proper or Festival Prefaces.

The Preface ended with the Sanctus, Is. vi. 3, which is not to be confounded with the Greek *Trisagion*. (See Peter Allix, *Dissertatio de Trisagii origine*, Rouen, 1678; Bingham, xiv. 2; Daniel, Cod. Lit., iv. 21.) In it the congregation joins the heavenly hosts in praise of the Lord who comes in the Sacrament. The *Sanctus* is sung by the people. The addition of the words, *Blessed is he that cometh*, etc. (the *Benedictus*), was ascribed to Cæsarius of Arles.

57. *How did the Reformation treat the Preface?*

The Orders vary in this place. The earliest (*Formula Missæ*, 1523, Ducal Prussia, 1525, Nürnberg, 1525), omit the *Sanctus* here and bring it in after the *Words of Institution*. Wittenberg, 1533, leaves the use of the Preface optional. Brandenburg-Nürnberg, 1553, and the Würtemberg group omit it. The German Mass, 1526, Nordheim, 1539, Prussia, 1558, Saxony, 1580, put the *Exhortation* in its place. Brandenburg, 1540, and Brunswick-Lüneberg, have it. Saxon,

1539, Hadeln, Brunswick, Schleswig (Kl.) have the Preface with the full Service on the Great Feasts, but ordinarily the *Exhortation* instead; but Bugenhagen's series, Brunswick, 1528, Hamburg, 1529, Lübeck, 1531, Pommern, 1535, Schleswig-Holstein, 1542, Göttingen, 1530, have both the Preface and the Exhortation. In the Seventeenth Century, while Coburg, 1626, and Gotha, 1645, omit the Preface, Magdeburg, 1632, 1653, 1740, require it on Festivals; Mecklenburg, 1650, Brunswick-Lüneberg, 1619, 1643, permit the use of Prefaces, and BL., 1657, appoints them for all the Sundays and Festivals.

Luther translated the *Sanctus* into German verse but not happily.

58. *What did many Lutheran Church-Orders introduce at this point?*

An *Exhortation* to the communicants. The most accepted form is that given by Luther in his German Mass (22:240). It is a paraphrase of the Lord's Prayer, and also a declaration of the nature and purpose of the Sacrament. Another formula often used is taken from Volprecht's *Nürnberg Spitalmesse* of 1524. (See Höfling's *Urkundenbuch*.) The believers are admonished to go to the Table of the Lord with equal and common need, and with a clear consciousness of what they are doing and receiving. Their celebration of the Sacrament is to be a reasonable service. (See Osiander's *Grundt u. Ursach* for reasons for this insertion.) The Mecklenberg-Wittenberg Series contains here an *Absolution*. See Höfling, *Ur-*

kund. 75. Also BN, 1592, Nbg. Agbl. 1639, 61; Frankf. Feldp., 1734, in the *Vermahnung*, Höfling *ib.* 85.)

59. *What reasons may be given for the retention of the Preface?*

Its great antiquity, its doctrinal purity, its earnest Christian import and its inimitable liturgical beauty (Klieforth, v. 88, 89). There should be a prayer of Thanksgiving in this place, and there cannot be one more suitable. The Exhortation was regarded as a Preface to the Communion, and such it is, but not in the same sense as the traditional Preface; and though there are strong practical and historical reasons for the retention of the Exhortation, it should accompany, and not take the place of, the Preface.

60. *Did the Reformers keep the Consecratory Prayer of the old Liturgy?*

A few did. At this point begins the "Canon of the Mass" in the Roman Liturgy, containing the commemorations of the living and the dead, prayers of consecration, and the offering of the Body and Blood of Christ, to all of which Luther strenuously objected, and which he vigorously criticised. Therefore he rejected all the prayers of this part of the service, and kept only the Lord's Prayer. The Pfalz-Neuberg KO. of 1543 has this prayer of Consecration: "Lord Jesus Christ, Thou Only True Son of the Living God, who hast given Thy Body unto bitter death for us all,

and hast shed Thy blood for the forgiveness of our sins, and hast bidden all Thy disciples eat Thy Body and drink Thy Blood in remembrance of Thy death; we place these gifts, which Thou Thyself hast given, before Thee, and beseech Thee through Thy divine grace to hallow and bless them, and make this Bread and this Wine to be the Body and Blood of our Lord Jesus Christ, and to be unto eternal life unto all them that eat and drink thereof." (Richter ii. 28. Riet-schel I. 275. A discussion in *Hannover, 1536*. Dief-fenbach, *Ev. Hirtenbuch* II. 196. The prayer is from the *Lit. St. Basil*.) So the Book of Common Prayer of Edward VI., 1549, has: "With Thy Holy Spirit and word vouchsafe to bless and sanctify these Thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of Thy most dearly beloved Son Jesus Christ." This has been changed in the *Book of C. P.* to a prayer that "We receiving Thy creatures of Bread and Wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood." The present Scottish Bk. of C. P. prays "That these Thy gifts, etc., *may become* the Body and Blood." (Blunt, 708.)

61. *What succeeded the Sanctus in the Order of the Communion?*

As we have said, the majority of the churches proposed to use the Exhortation here, which in the first

instance may have been intended to take the place of the Preface. In some cases it was first a paraphrase of the Lord's Prayer, then a preparation for the Words of Institution, which followed in immediate connection with it. In other cases, it was simply a preparation for the Communion, was immediately followed by the Words of Institution, and the Lord's Prayer came afterwards, according to the pre-Reformation order. The latter was and remained the use of the Nürnberg family of Lutheran liturgies, and also of the English Church; but finally the use of the Lord's Prayer before the Words of Institution became the predominant usage of the Lutheran liturgies.

62. *What was the original significance of the Lord's Prayer in the Communion?*

The first direct testimony to the use of the Lord's Prayer in this service is found in Cyril of Jerusalem, but Tertullian, Cyprian and Origen bear indirect testimony to it, in that they not only call it *oratio publica* and *communis*, said aloud by the congregation, but understand the Fourth Petition to refer to the Bread of Life, the Eucharistic Food, and also understand the Fifth Petition as having reference to the oblations (Matt. v. 23 ff). It did not serve to consecrate the Gifts, which had already been consecrated, but was the peculiar prayer of the congregation of believers, and it was also the completion of the Church-Prayer. Said aloud by the congregation, it was at the same time the expression of the Christian's filial relation to

God and of the brotherhood of the believers, and their prayer for a blessed reception of the consecrated gifts. The minister said the closing petition, and then said the words which led to the distribution, and included both the consecration of the gifts and the self-consecration of the people: *The Holy Things for the Holy!* So the Eastern Church still has it, and so Augustine in his *Sermo de die Paschæ* says: "Then after the sanctification of the Sacrifice of God, because He wished us ourselves to be His sacrifice, we say the Lord's Prayer." But it is different in the Roman Church since Gregory the Great (see letter ix. 12 to *Joan. Syrac.*). Before his day the invocation of the Holy Ghost was omitted from this place, and the Lord's Prayer was taken from the congregation and given to the priest, and consequently it came nearer to the consecration of the elements. Luther's Paraphrase in the *Vermahnung* shows that it was not thought to be a prayer of Consecration. All the *Vermahnungen* make the Lord's Prayer a prayer of "humble access." When the Reformation rejected all the sacrificial prayers of the Canon and left only the Lord's Prayer, without adding a scriptural prayer of consecration, it at length came to have the significance of a prayer of consecration, which it is not, and in the Ancient Church was not. When our older Dogmaticians say that through the Lord's Prayer the elements are set apart for a sacred purpose (Gerhard x. 268), this does not agree with the nature of the Lord's Prayer, nor with the proper nature of a prayer of consecration, nor with the view of the Ancient Church.

63. *Had the Lutheran Liturgies no other reason for putting the Lord's Prayer before the Consecration?*

The very general adoption of this practice, as shown by the examples of the Saxon Order of 1539, which in one order had the Lord's Prayer in the Exhortation, but in its fuller Latin order requires the Lord's Prayer to precede the Words of Institution, suggests that they had well considered motives in adopting and insisting on this change. *First*, doubtless, was their recognition that there ought to be a prayer in that place, and the extreme difficulty of framing a prayer which could take the place of those in the old liturgy which were so objectionable; *secondly*, was the authority for the use of the Lord's Prayer in the Communion Office; and *thirdly*, in accordance with the true nature of the Holy Supper and the importance of the Word in it, they sought to connect the Words of Institution (by which the elements were consecrated) as closely as possible with the Distribution.

64. *What follows the Consecration?*

The *Pax*, The Peace of the Lord be with you always. Originally this was the admonition of the Bishop to the people to give to each other the *holy kiss* as a sign of Christian fellowship. It is the greeting of the risen Lord. Luther says: "*A public Absolution* of the communicants from their sins, the voice of the Gospel announcing the remission of sins, a unique and most worthy preparation for the Lord's Table."

65. *And what is sung during the Distribution?*

The *Agnus Dei*, John i. 29. Luther said of this that it is the most beautiful proclamation of the Lord's death.

66. *Describe the close of the Service.*

The Service closes with a Versicle (the *Communio*), a Thanksgiving Collect (the *Postcommunio*), and the Benediction.

67. *What may be said of this Service in general?*

This Service as a whole is used by nearly all the Christian Church. It impresses us by its simplicity and dignity. It is a suitable act of worship, the highest act of worship of the Christian congregation. "The singing and reading," says the Brunswick KO., "and the preaching also that takes place in the Mass, all belong to the remembrance of the Lord, intended by the Scriptures." Therefore this Service should not be infrequent; neither should it be private.

V

THE SACRIFICIAL* ACTS IN CHRISTIAN WORSHIP

ACTS OF CONFESSION, ETC.—THE CHURCH PRAYER—THE
CHURCH HYMN: ITS NATURE AND ITS HISTORY.

68. *What are the Sacrificial Acts of Christian Worship?*

The Confession of Faith, the *Formulae Solennes*, the Prayer, said by the Minister with the assistance of the Congregation in the name of the Church, and the church-song, in which the congregation is immediately active.

69. *What is the part of the Creed in Worship?*

The Creed (either the Apostles' or the Nicene Creed) has the same relation to every act of confession in worship that the Lesson from Holy Scripture has to the Sermon and the Lord's Prayer has to every prayer. It is fixed and normal.

The Nicene Creed was first introduced into the service in Antioch by Bishop Peter the Fuller about the year 471, and given the place which it still holds in the Greek Church, in the *Missa Fidelium* before the *Preface*. It was introduced into the service at Constan-

*As to the distinction see Dieffenbach, *Hirtenbuch* II. 223, 233, 236. Also Luther's works, *Erl.*, 13, 70 ff. 19, 46 f.

tinople in 511; in the West and in the Spanish Church under Reccared in 589, and recited by the Congregation before the Lord's Prayer. Thence it came, with the addition of the *filioque* in the third article, to France and Germany under Charlemagne (see Walafrid Strabo, *De rebus eccles.* c. 22), where it was placed after the reading of the Gospel. Finally, it was accepted by Rome under Benedict VIII., in the year 1014. Luther rightly kept it, and in 1524 gave it to the people in versified form, to be sung by them after the minister had introduced the first line.

70. *Give the history of the Introit.*

The Ancient Church began its chief Service with the Psalms; singing them *antiphonally*, i. e., by two choruses of the congregation, or by the precentor and the whole congregation; or *hypophonically*, the precentor merely beginning, and the congregation repeating his last words (*App. Constt.*, ii., 57); or *epiphonically*, the congregation responding in fixed doxologies. By the time of Basil the Great this song had been naturalized in the Eastern Church, and it was rendered familiar in the West, especially through Ambrose, and rapidly spread there. The Roman Bishop Cœlestinus I. (422-432) ordained that on every Sunday and Festival, while the congregation was assembling, an appropriate Psalm, called *Introitus*, should be sung antiphonally by a double choir (*Liber pontif.*, c. 42; Bona, *de rebus liturg.*, p. 312: *olim integer Psalmus cani consuevit*). Gregory the Great, in his antiphonal zeal, which extended to all the parts of the

Service, went a step further, and made the Introit to consist of only certain verses of a Psalm. Gregory the Great, says Bona, selected one Antiphon from them for the Introit, and others for the Responsory, the Offertory, and the Communion. Introits taken from the Psalms were called *regular*; and the few taken from other books of the Bible were called *irregular*. A series of Sundays before and after Easter (*Invocavit* to *Exaudi*) got their names from the first words of their Introits.

71. *Describe the construction of an Introit.*

It consists of

1. A brief text, generally taken from a Psalm, announcing the fact or idea of the day, which properly is an antiphon.

2. A praying, thanking or monitory Psalm-text, generally the first verse of the Psalm from which the Antiphon was taken. This points to the earlier use of the whole Psalm.

3. The doxology, with which from old time all Psalmody concluded.

Afterwards, beginning in the Eleventh Century, on Festival days additions were made, taken from the writings of the Church Fathers. But these are no longer found in the *Missale Romanum*.

72. *How did Luther treat the Introits?*

In the *Formula Missæ* he retained them, and directed they should be sung by the minister and the

choir; but he added that he would prefer to use the whole Psalms from which they were taken. But the overwhelming majority of the *Kirchenordnungen* very properly did not agree with him. They either prescribed a German hymn in place of the Introits because of the difficulty in singing it, as Luther did in his *German Mass*, or they reduced them to a few for the sake of the congregation. The use of the Introits was adopted by all Lutheran liturgies up to the seventeenth century. The first to omit them was the Osna-brück KO., 1652 (Kliefoth, v., 12-17). In the *Common Prayer* of Edward VI., Introits (but not the traditional ones) were retained, but they were given up in 1552, and the Psalms were re-arranged, some being selected as appropriate to certain days (Trollope, viii., 1; Proctor, 265).

The traditional Introits are to be found in *Missale Romanum*, in Spangenberg's *Kirchengesaenge*, 1545; in Lucas Lossius, 1561, Nürnberg *Officium Sacrum*; Blunt's *Annotated Book of C. P.*, and *The Common Service for Ev. Luth. Congregations*.

73. *What do we mean by formulæ solennes?*

They are liturgical formulas, which partake of the nature of a confession of faith and of prayer. Sometimes they introduce a part of the Service, and sometimes they close it. Sometimes they are a testimony, and again they convey an admonition. They afford a solemn expression of certain elements of the life of a believer, especially of those which belong to the Festivals. They give to the varying acts of worship a

fixed fulcrum. They also give it the form of a dialogue. In general they give dignity to the Liturgy, and assure its connection with Christian antiquity. They are the standards around which the variable parts of the Service, the Lessons, the Collects and the Addresses, gather.

74. *Name the Principal among these.*

1. The *Amen*, as Augustine calls it, the *Consensio* or *Adstipulatio* of the people. The Reformation gave it back to the people. By it they expressed their concurrence in the prayer said in their name. This response was customary in the Old Testament, Deut. xxvii. 15 ff.; Neh. viii. 6; 1 Chron. xvi. 36; and also in the Church from the earliest time, 1 Cor. xiv. 16.

2. The *Kyrie Eleison, Vox deprecationis* (Gregory), goes back to passages like Ps. li. 3; Matt. ix. 27, xv. 22. It was at first the cry of the congregation in answer to the *prosphonesis* of the Deacon, as in the Litany. Since Gregory the Great it has been separated from this prayer, the *Christe eleison* was added, and a reference to the Trinity was given to the threefold cry. The *Kyrie* was then developed, on the one hand into forms and repetitions according with the significance of the day, or out of the so-called *Leison* rose the *Kirchenlied*, the Church Hymn (see Hoffmann v. Fallersleben, *Geschichte des deutschen Kirchenliedes bis auf Luther*, 1861). The Lutheran Church retained the independent *Kyrie*, but reduced it from the ninefold *Kyrie*, which bade fair to be a vain repetition, to the threefold (yet see the Wittenberg KO.,

1533), and let the people join in it. The *Kyrie* is not specifically a confession of sin, but a cry of need.

3. Both the lesser *Gloria* and the *Great Doxology* are derived from Holy Scripture. The former rests upon the doxologies of the New Testament (Rom. xvi. 27; Eph. iii. 21; Phil. iv. 20), and even in the most Ancient Church was sung at the close of every Psalm or part of a Psalm. In the beginning it consisted of the simple formula *Gloria Patri, etc.*, ——— *in saecula saeculorum, Amen*; but in consequence of the Arian controversy (*propter haereticorum astutiam. Conc. Varense* ii. 5) the words were added, *Sicut erat in principio, etc.*

The great *Gloria*, the Hymn of the Angels, consisted originally of only the words of Scripture, Luke ii. 14. But the words, *We praise Thee, we bless Thee*, etc., were added quite early, perhaps by Hilary (died 366; yet compare *App. CC.* ii. 59, vii. 47, and viii. 13). In the Roman Church it is sung every Sunday except in Advent and Lent by the choir, after the priest has intoned the first words of it. Thus also in the Lutheran Church at the beginning; but after it had been wrought into a German hymn by Nicolaus Decius (1531) it became more and more the custom for the congregation to sing it in the versified form.

4. The *Graduale*, the Epistle-sentence, in the Roman Mass is commonly a short part of a Psalm sung between the Epistle and the Gospel. It gets its name from the steps of the ambon or choir, from which the deacon sang it.

5. The *Hallelujah* and the *Hosanna*. The former is

taken from the Jewish Passover-liturgy. It is the song of the redeemed, in praise of the Risen and Glorified Christ (Rev. xix. 1, 3, 6). It was employed especially in the Fifty Days between Easter and Pentecost, while in Lent it was omitted. It is said to have been introduced into the Roman Service from that of the Church in Jerusalem by Jerome. (Kliefoth, ii. 26.) It varies with the season. In the Mozarabic Liturgy the *Hallelujah* did not consist of that word only, but of passages from the Psalms, begun and ended with Hallelujah. (Ib. 299.)

The love of song natural to the German people took hold of this, and at first without a text, and afterwards with texts, joined to it the *jubilationes* and *sequences*. (See Daniel *Cod. Lit.* i. 28.) Luther called the Hallelujah a *perpetual voice of the Church, the commemoration of its passion and victory*.

The *Hosanna* (Ps. cxviii. 25; Matt. xxi. 9), the song of triumph to the Messiah entering His capital, is an utterance of joy in the continuous coming of the Lord, especially in His Supper. Palm Sunday was called the Hosanna Festival.

As the *Hallelujah* expresses the joy of Eastertide, the *Gloria in Excelsis* the thought of Christmas, and the *Kyrie* the thought of the Passion Season, together in the Sunday Service they unite the significance of all the seasons, and serve as liturgical pointers to designate the chief factors in the composition of the Service.

6. The *Agnus Dei*, taken from John i. 29, was used by the Old Catholic Church (*App.* CC. ii. 59), in the

early morning Service. As an independent hymn it belongs to the Western Church, and appears as a choir song in the Holy Supper since Gregory the Great. The threefold repetition of it, with *Give us Thy peace*, began about 1120. The Lutheran Church gave it back to the people and developed it into the *O Lamm Gottes unschuldig* of Nicolaus Decius, 1523.

7. Among the *Intonations* or *Responsories* taken from the Holy Scriptures, the most usual are the *Adjutorium* (Ps. cxxiv. 8), the *Benedicamus*, the *Benedicite* (Ps. lxxii. 19), the *Gratias* (Ps. cxviii. 1), the *Votum Davidicum* (Ps. cxxi. 8), and the *Nunc dimittis* (Luke ii. 29), which in the Greek Church is said at the close of the Liturgy, and also is found after the Distribution in the oldest Lutheran liturgies (Bugenhagen, 1524; Döber, 1525; Strasburg, 1525). Luther made of it a song for the congregation, *Mit Fried und Freud ich fahr dahin*, and put it in its appropriate place at the end of the Vespers, so that it fitly closes the whole day of worship. This is its place in the Roman Breviary, as the Canticle for Compline.

8. The *Salutation and Response*, Ruth ii. 4, and 2 Tim. iv. 22, is found in the earliest Eastern liturgies at the beginning of the Preface. In the Mozarabic and African liturgies it introduces the Lections. Before the Collect in the Liturgy it marks the transition to the second part of the Service, made by the Lessons and the Sermon, to which part the Collect belongs. In the Mediæval Church the Salutation and Response introduced every integral part of the Service, and served to refresh the consciousness of com-

munion between the Minister and the People. It is the best wish the Minister can utter for his people, and the best wish they can have for him. (Florus in Löhe.)

Annotated Bk. of C. P., 199; Chrys. II. Cor. Hom. xviii. 63; Cyprian, Ep. 33; Harnack Th. *Gottesdienst*, 359; Dale on Eph. i. 1, 2, p. 22: "It is the prerogative and function of priests to bless in God's name. This prerogative belonged to the Apostles and in this salutation he is discharging the function. The tradition of this august and benignant power has never disappeared from the Church; but in the dark and evil days through which Christendom has passed it came to be restricted to those who claimed to be priests in a sense in which ordinary Christian men are not. But even in churches which have conceded to the priesthood an exclusive sanctity there survive traces of the original dignity of the people. The old form of the ancient liturgies is still retained, and when the priest says to the congregation, The Lord be with you, the congregation replies, And with thy spirit. The blessing of the priest bestowed on the people is answered by the blessing of the people bestowed on the priest."

75. *State the general principles which govern the Prayer of the Congregation.*

God is a Person, and we may address Him as such. Our whole life ought to be a continual prayer (Luke xviii. 1; 1 Thess. v. 17) but to witness that it is such, and to maintain and increase this disposition of mind, a distinct act of prayer is needed. The consciousness of guilt necessarily compels to a confession of sin and prayer for forgiveness; the consciousness of grace impels to thanksgiving to God and praise to His name; and both inner and outer need, our own need and the

need of others, move us to supplication and intercession. Where there is no impulse to prayer, there can be no true and living faith. This is true of common prayer also in contradistinction from private prayer. We are not isolated persons, but in virtue of our union with both the First and the Second Adam, we form a natural body and a spiritual congregation. "Our prayer is public and common," says Cyprian (*de oratione*), "And when we pray, we pray not for one but the whole people, because all are one." The Church prayer always has in view the wants of the whole congregation, and therefore maintains a certain spiritual mean. The most ancient formularies that have come down to us have this character, both in their contents and form (see the prayer of the Roman congregation about the year 96 in Bryennios' edition of *Ep. Clem. ad Cor.*, 1875, p. 59 ff., the prayers in the *Teaching of the Twelve Apostles*, c. 10, and in the *Apostolic Constitutions*, vii. and viii.), and so have the formularies in the Agendas of the time of the Reformation. It was not until the period of Pietism that the perception of the difference between the subjective Christian Prayer and the Church Prayer, was gradually lost. The period of Rationalism no longer knew what it was to pray aright.

76. *Give the characteristics of the Church Prayer.*

The public prayer of Christians in their common worship, is first of all *real* prayer. It is directed to God alone, its source is faith in Him, and its only object is to be heard of Him. In proportion as it seeks

other ends, *e. g.*, to touch or please the congregation, it is not a prayer, it is a mock prayer, it becomes a mere form of speech, in which either dry and sterile meditation rules, or disgusting sentimentalism and artificial pathos, intended artificially to fan the dying fire of devotion. Such prayers take God's name in vain.

It is not a mere wish, it does not propose to God some benefit, it does not reflect, and politely converse with God, but asks like a child, in confidence in His grace alone, and it thanks and praises Him. This is possible only if it be prayer in the name of Jesus, in whom we not only get the right and power to come before God boldly, but also receive the Holy Ghost, who teaches us what to ask for, gives the childlike mind, and makes intercession for us (Rom. viii. 15, 26). Such faith is expressed in all the old prayers, especially at their close.

77. What ought such a prayer contain?

Supplication and intercession, thanksgiving and praise. These are always bound together in the Christian consciousness (1 Tim. ii. 1-4). Though in different cases and different acts of worship one or other of these may be more prominent, no worship is complete in which only one of these elements finds expression.

Supplication embraces primarily spiritual blessings, but our Lord has taught us in the Fourth Petition of the Lord's Prayer that it does not exclude prayer for bodily blessings, or for the lessening or removal of temporal evils. But we ought always hold earthly in-

terests in relation to our salvation, and therefore cannot pray for them unconditionally, much less in a fleshly sense.

Intercession is a part of the very essence of Christian prayer; and inasmuch as grace is common to all (Tit. ii. 1), it includes prayer for all men (1 Thess. iii. 12; 2 Peter i. 7), especially for the brethren and for the need of all Christendom (1 Peter i. 22), and particularly for all who are in authority (1 Tim. ii. 2. *Hatch: Greek Thought*, 305). In reference to *prayers for the dead*, the Scriptures say nothing, but declare that the lot of everyone is decided at death (Luke xvi. 25, 26; Heb. ix. 27). They know only the blessed and the damned. Therefore the Evangelical Church has rejected the impetrative intercession for the dead. The Roman practice is connected with the doctrine of Purgatory, of the merit of penances and the offering of the Mass. Luther says (18:268; 13:15, 16): "For the dead, inasmuch as the Scripture says nothing about them, I hold that it is no sin to pray somewhat on this wise in one's own devotion: 'Dear God, if the souls can be helped, be merciful to them.' And when this has been done once or twice, let it suffice. For the vigils and soul-masses and year's-minds are of no use, and a mere speculation of the devil." But we must make a difference between such direct intercession and the thankful votive commendation of the dead to the grace of God, which is an expression of love and of the fellowship of believers on earth with those who sleep in Jesus through our Lord. Therefore, the *Apolo-gy* (269) protests against the charge of having fallen

into the heresy of Aerius. (See Stirn, *Darf man für die Verstorbenen beten?* *Jahrb. f. deutsche Theologie* 1861, 278 ss.) Höfling: v. *Opfer* 218, 219. As to Gregory's Visions, C. R. 24-497, 8. See *Hannover*, 1536, by Urb. Rhegius; approved by Luther: "It is an ancient fine custom, but must be rightly done. We must not first offer for their sins, but should give thanks for the One Sacrifice which all of us enjoy in this life and after this life. We cannot hold that Christians after death must be tortured in Purgatory and be redeemed by the sacrifice of the Mass, and the Holy Scriptures say no such thing."

78. *What rules hold for the form of the Church Prayer?*

It must be childlike and artless.

It must not contain phrases that are meant to be "touching," but should be terse and pregnant. It can be a silent prayer (as Luther in his *Formula Missæ* has before the Sacrament "a short silence"), or it can be said aloud; it can be a free prayer or a formulary. There must be free prayer; but free prayer is not a liturgical prayer, it is not a congregational prayer, and still less are different congregations and the great Congregation bound together in it. The formulated prayer goes forth from all, is known to all, and is acknowledged by all.

79. *What should be its place in the Service?*

It is not advisable to heap up the whole act of prayer in one part of the Service. It should be distributed

over the whole Service, that the sacrificial element may permeate all its chief parts, and that greater emphasis may be given to all the parts of the prayer.

80. *What is the norm for all prayer?*

The Lord's Prayer. We find the Doxology, though in a shorter form, in the *Teaching of the Twelve Apostles*, c. 8. But we must not be guilty of vain repetition of it, such as is made in the Rosary-prayers, a custom which arose among the anchorites in the East (*Sozomen*, vi. 29), was found here and there in the West, became general in the West about 1100 (may have been introduced by Peter of Amiens), and in the Thirteenth Century became usual under the patronage of the Dominicans. Its repeated use in the Chief Service at the Holy Supper ought to be avoided. In the Anglican Service it occurs five times. Alterations and paraphrases of it are inadmissible, except in the regular paraphrase of Luther, in which he leaned on an older paraphrase.

81. *What is the history of the Litany?*

The earliest appearance of the Litany is in the *Apostolic Constitutions*, where the Deacon announces the prayer (*Prosphonesis*), and the people respond, *Kyrie eleison*, Lord, have mercy. The word *Litany* is used of earnest prayer under the pressure of inward and outward necessities. (Eusebius, *Life of Constantine* ii. 14; iv. 1.) In the Western Church it was applied to Processions with Hymns and Prayers, which were not unknown before, but in the Fifth Century became

a fixed institution. The introduction of this custom was ascribed to Claudius Mamercus, bishop of Vienne (about 450). It became usual to keep three days before Ascension Day as *Rogation Days*, and on them to make processions through the fields, imploring the blessing of God upon the fruits of the earth.

Gregory the Great introduced the *Litania Septiformis*, so-called because seven classes took part in it, namely, Clergy, Monks, Virgins, Wives, Widows, the Poor and Children. (*Ep.* xi. 2.) Others speak of a "Septiform Litany," so-called because "in each order of saints, as Apostles, Martyrs, etc., seven were invoked by name" (see *Annotated Bk. of C. P.* 222). A specimen of the older form of the Latin Litany is preserved for us in a codex of the Abbey of Fulda, and is to be found in *Daniel C. L.* i. 118. But gradually the worship of the Virgin and the Saints was connected with the Litany, and the response became *Ora pro nobis*, Pray for us. In the Sixteenth Century the Roman Church had a great many litanies, but since the Constitution *Sanctissimus*, under Clement VIII., 1601, these have been reduced to three—the Litany of the Saints, the Litany of Our Lady, called the *Laurentian* because addressed to the Virgin of Loretto, and the Litany to the name of Jesus, of Jesuitical origin.

The Reformed Churches (*Conf. Helv.* ii.), because of the superstitious abuse of this form of prayer, rejected it altogether.

Luther, on the other hand, is said by Gerber to have declared the Litany to be after the Lord's Prayer the best that ever came to earth, or ever was thought of.

He called it "*useful indeed and salutary.*" He prepared and published a corrected Latin Litany and a German form. In these he retained the form and general character of the Litany of the Middle Ages and all that was sound in it. But he omitted the invocations of the saints, the petition for the pope, and intercessions for the dead. He omitted and shortened what was superfluous, put the petition against *all sin* before the petition against *all evil*, and introduced prayers for faithful ministers, for the Word and Spirit, for rulers, for those who have erred and are deceived, and for the fallen, troubled, the widows, orphans, and all men, even enemies. In his emendations he probably leaned upon older forms; and he was followed by Cranmer in the English Litany. The Litany thus heartily introduced at Wittenberg was adopted by other Kirchenordnungen with various modifications; the most curious of which, probably, was Bugenhagen's direction in 1546, when the pope made a treaty with the emperor and proclaimed a crusade against the Lutherans: *Add in the Litanies, That Thou wilt vouchsafe to deliver us from the blasphemies, lusts and murderous rage of the Turks and of the pope.*

The Litany was set for Wednesdays and Fridays; Ember-days, Ordinations, special occasions of Common Need, for Commemorations of great public calamities; and for Sundays on which there were no Communicants. (Kliefoth, v. 66, vi. 369.)

82. Describe the Structure of the Litany.

It is a responsive prayer, intended to be sung. It

was sung either by the minister and congregation, or by the choir and the people, or by three or four of the choir-boys with the people.

It is a prayer addressed directly to Our Lord, the Second Person of the Holy Trinity.

After the pattern of the most ancient Church Prayers, its structure agrees with 1 Tim. ii. 1.

It consists of Invocations, Deprecations, Intercessions and Obsecrations. It begins with the *Kyrie*, prays for all conditions of men, and ends with the *Agnus Dei*. It appeals to every element of the life and passion of our Lord, believing each to be sacramental as well as exemplary. (See Löhe's *Agende*, 1884, p. 159.)

83. *What is the Te Deum?*

The so-called Ambrosiano-Augustinian Symbol. Luther praised it highly, and in 1539 translated it into German. It is the Church's universal prayer of praise and thanksgiving. In earlier time it was sung every day in Easter-tide. It is of Eastern origin, was put into Latin by Ambrose, and soon spread throughout the West, where it was given place after the Lessons of Matins on every Sunday and Festival except the Sundays in Lent. It contains a pure and powerful confession of the Trinity. In liturgical use a Collect was joined to the end of the *Te Deum*, but it was always a thanksgiving Collect with a preceding Versicle. (Luther 56: 345.) In *S. S. Times*, June 27, 1891, is an account of a Latin MS. of Irish origin found in the Harleian Library. It has not the last eight verses.

The *Te Deum* is there traced to Africa in the age of Cyprian.

84. *Mention other Canticles.*

The *Benedictus*, or Song of Zacharias (Luke i. 68 ff.), and the *Magnificat*, the Song of the Virgin (Luke i. 46 ff.), were in use as *greater Psalms* as early as the Sixth Century in the Hours and in the Minor Services. Luther gave them the same place. He turned them into German verse and in this form they soon passed into the use of the people.

85. *What are the Collects?*

The Collects are so called, not because they comprise much in a few words, but as prayers in which the wants and perils, or wishes and desires, of the whole people or Church, are together presented to God. (See Petri, *Agenda der Hannoverschen KOO.* ii. 79.) As Cyprian says of the seventh petition in the Lord's Prayer, "It includes all our petitions in collected brevity," so in the Collect the Ancient Church comprehended the *prosphonesis*. The Collects are comprehensive prayers, varying with the Seasons and Festivals of the Church Year, which our Church has for the most part derived from the Ancient Church, but some of them she herself has composed. They are either *supplicatory* or *penitential* Collects, which as introductory prayers (read before the Epistle and Gospel) express the fact of the day or the fundamental thought of the Season and connect with it a supplication for appropriate grace; or they are Collects of

praise and *thanksgiving*, which as closing prayers begin with thanks for the gift of grace received and end with a prayer to be kept in the same.

The great majority of the Collects date from the Fifth and Sixth Centuries, and are ascribed to Leo the Great, Gelasius or Gregory. It is probable that they were formed on Greek models, and they may represent the condensation of older forms. Their model may have been given by Acts i. 24, 25, and Acts iv. 24-30. They consist of an Invocation of God; the statement of some deed, or promise or attribute of God, upon which the petition is based; a definite petition; perhaps the statement of the blessed result hoped for; and a pleading of the Name of Christ or an ascription of praise.

The Gregorian Mass gave a special Collect to every principal Service; but Walafrid Strabo already complained of their excessive numbers, and after him it often happened that three, four and even more Collects were sung in succession. Several Lutheran Orders (as *Lauenburg* and *Brandenburg-Nürnberg*) allowed this, especially on Festivals. To these were added Collects belonging to the several Epistles and Gospels, as those of Matthesius and of Veit Dietrich. Luther favored the custom of varying the Collect with the season, but ordained that only one, not several, should be used before the Lction. In this he was followed by the majority of the *Kirchenordnungen*. Harnack does not favor a change of Collects on every Sunday, because the congregation ought to pray them, too, and therefore ought to know them.

“The spirit of the ancient Church shines forth from the Collects, and also in the very matter a certain apostolical gravity; in their sense and in the arrangement of the words there is a pleasing and perspicuous accord.” Bona, *R. L.*, II. 5. Each is “a single breath of the soul, dipped in the Blood of Jesus Christ, and offered to God with prayer and thanksgiving.” Löhe.

The originals of the Collects may be found in Palmer *Origines Liturgicæ* and Procter on the Book of Common Prayer and in the Gelasian and Gregorian Sacramentaries; and the German originals in Löhe, as well as in the Kirchenordnungen and Cantionales.

86. *What is the History of the “General Prayer?”*

For the Apostolic age and that immediately succeeding it, see 1 Tim. ii. 1-4, with the Prayer in Clement of Rome’s Letter to the Corinthians. According to Justin, this prayer had its place immediately after the admonition by the President, and probably was said by the deacon, the people making it their own by the Response, *Kyrie Eleison*. Originally the General Prayer had this form in the Western Church (see the fragments of the old Roman Mass in *Mone*). The ancient place of the Church Prayer was at the close of the *Missa Catechumenorum*. It embraced petitions for each class of the uninitiated and for the penitents, at the close of which each class was dismissed.

In the first centuries the Congregational Prayer formed an especial act of worship, in connection with the offering of gifts of the people, between the Sermon and the Communion. The congregation offered

themselves to the Lord, bringing the fruits of their lips in prayer for all conditions of men, and bread and wine as representative of the fruits of the earth which God had given them, and as the fruits of their works. For the latter they gave thanks, and from them they took what was necessary for the Communion, and the rest was devoted to the use of the poor and of the church. (*Chrys. II Cor. Hom. xviii. 63. Luther 56, 56. Höfling v. Opfer, 24 ff. 209 ff.*) The Sacrificial theory of the Mass gradually overwhelmed this ancient act of the oblations. The General Prayer and the special Intercessions and Thanksgivings were pushed close to the Consecration and offering of the Sacrament, and became a part of the Communion itself; it being thought that prayer offered in the offering of the Mass would be sure to be heard and answered. The people no longer offered Bread and Wine for the Supper, but offering became the exclusive function of the Priest. Contributions were received, but not as a part of the Liturgy. These offerings no longer were alms for the poor and a sacrifice of self, but were considered a meritorious work; and the Offertory, which was the preparation of the Cup and Bread, took the place of the ancient act of Oblations. During the period between Cœlestine I. (†432) and Gregory the Great, all but a few remnants of the General Prayer fell out of the canon of the Mass. And the same thing occurred in Spain and Gaul.

The Lutheran Orders rejected the Offertory of the Roman Mass; the *Brandenburg* Order of 1540 be-

traying its departure from the normal type by admitting it in its traditional form. The Roman Offertory treats the unconsecrated Elements as if they were the Body and Blood of the Lord and offers them as a sacrifice. Such an Offertory was an abomination. Luther knew the origin of this rite. In his sermon *v. Hochwürdigen Sacrament des Leichnams Christi* he says, "Of old they brought food and goods into the church and there distributed them to those who had need, as St. Paul writes, 1 Cor. xi. 21, 22." He recognizes that the custom of offering a penny at the Ember-seasons is derived from the old act of Oblations. Brenz had this view too, and Chemnitz (*Ex. Conc. Trid.* 451) gives an account of the old Oblations. Luther approved of such offerings, but he combated the notion that there was any merit in making them. He complained that "Everything has been turned upside down; out of the Sacrament which is no sacrifice, they have made a sacrifice; and out of the prayers and gifts of love, which are a sacrifice, a sacrifice of thanksgiving, they have made a meritorious and atoning work."

Accordingly in the "*Sermon von der Messe*," he expresses the opinion that in the Service it would be better to be satisfied with the sacrifice of prayer. "We should offer ourselves with all we have in earnest prayer, as we say, Thy will be done on earth as it is in Heaven. Hereby we should offer ourselves to the will of God, that He may make of us and out of us whatever He pleases; and we should add praise and thanksgiving from our whole heart, for His unspeakable sweet grace and mercy, which He has

promised and given in this Sacrament." In his *German Mass* he would allow the collection of offerings, but in that Service of the perfect Christians which he speaks of as a *desideratum*, Chemnitz (iv. 221) reckons the *collatio eleemosynarum* as one of the objects of the assembly of Christians on the Lord's day. (See C. R. 25, 350.) In some of the Reformed Churches a collection was taken up during the General Prayer or during the Sermon; and in the Lutheran Churches the collection of offerings found no fixed place in the Service. In some it was made apart from the Service; in some offerings were gathered before the Sermon, or during the General Prayer, or during the Communion, or after the Service, at the Church door.

It is evident from the foregoing that the offerings for the poor and for the Church belong in close connection with the offering of prayer. (Heb. xiii. 1, 15, 16; 2 Cor. viii. 5; See Kliefoth, v. 40 ff.)

Luther said (x. 1623), "The Christian Church has no greater resource against all that may assail her, than such common prayer." While there are some variations, the Lutheran Orders of the best type place the General Prayer after the Sermon and before the beginning of the Communion.

87. *What peculiar arrangement of the General Prayer do we find in the Lutheran Church?*

If there be no communicants present, the majority of the Orders bid that the congregation be admonished and the Litany be used. Or a few allow the use

of the Paraphrase of the Lord's Prayer. A larger number offer a formulary which really is an admonition to prayer.

88. *Where is the best collection of Lutheran formularies to be found?*

In Höfling's *Urkundenbuch*.

THE CHURCH HYMN.

89. *What are the essential characteristics of the true Church Hymn?*

It must be a song and a folksong, without sentimentalism or bald reflexion. It must be churchly; that is, it must be not merely a spiritual, a Christian song, but the great facts of salvation, which are its source and element, must sound in it, even as they live in the faith of the Church. It is a song of the people of God. In it no experience or fancy, no complaint or consolation, is taken by itself. Such songs are a power among the people. They are their inheritance also, a product of all classes from the peasant to the prince.

90. *Had the Apostolic Church any such?*

The old Testament Psalms, which it was usual to sing in the Apostolic age, after the example of our Lord, form the root of Christian poesy, which closely copied them, as we may see in the song of Zacharias, of Simeon and of the Virgin. The Apostles Paul and Silas sang a hymn in the prison (Acts xvi. 25), and Paul admonishes the congregation to sing Psalms and

Hymns and Spiritual Songs (Eph. v. 18, 19; Col. iii. 16). Abundant evidence of Psalmody in the Apostolic age is given in the Apocalypse (iv. 8; v. 9 ff., 12 ff.; xix. 6 ff.) and elsewhere.

91. *Give the further history of Church Song.*

Pliny the Younger records that in the post-Apostolic age the Christians were accustomed to sing responsively a hymn to Christ as God; and in the time of Tertullian the African Church must have been rich in hymns and songs (*de spectaculis*, c. 29; *ad uxorem*, II. c. 8; *de orat.* c. 27; *apolog.* c. 39). The oldest hymn that has come down to us is a turgid Πανήγυρις τοῦ λόγου, to be found after the third Book of the *Paedagogus* of Clement of Alexandria, and probably was composed by him. The *Apostolic Constitutions* speak of hypophonic Psalm-singing and of a precentor. Eusebius (*History* vii. 30, 10) speaks of "Psalms to our Lord Jesus Christ," the "modern productions of modern men." Christian Hymnology seems to have had its earliest bloom in the Syrian Church, where Bardesanes, and yet more his son Honorius, tried to spread their Gnostic speculations by means of hymns. (See Irenaeus I. 13 ff.) Their principal opponent was Ephraem Syrus (*os facundum et columna ecclesiae*), who replied with orthodox songs and also founded a sort of school of poetry in Syria. But when the Arians and other sects began to have processions with hymns and antiphons which drew after them much people, the Council of Laodicea ordained in its 59th Canon, *That it is not expedient to*

sing private songs in the Church. This prohibition had no effect. The private songs had to be displaced by churchly songs. Gregory of Nazianzen tried to accomplish this. A number of his songs have come down to us, but they did not pass into general use in the Church, probably because they were pompous, rhetorical, and artificial in their rhythmical form. The hymns of Synesius of Ptolemais (†430) on account of their neoplatonism, were much less fit for churchly use. On the other hand, the simple and clear compositions of John of Damascus († 754) did find acceptance. Yet the Oriental Church did not have what we call the Church Hymn (*Kirchenlied*) in distinction from the *Hymnus*. It was left for the Western Church to develop a bloom of Christian poesy, such as the Orient does not know.

The great choir of poets in the Latin tongue is opened by Hilary of Poitiers († 366), whose *Liber Hymnorum* is lost; yet we have from him the beautiful morning hymn

Lucis largitor splendidæ,
O Giver of the shining light.

More important and more influential is Ambrose, whose hymns and songs of praise were so attractive to Augustine (*Confessions*, ix. 7; x. 33; cf. Paulinus, *Vita Ambrosii*). Of the many songs ascribed to him, the Benedictine editors acknowledge but twelve as genuine, among which are

O lux beata Trinitas.
O Trinity of blessed light!

Æterne Rerum Conditor.

Creator blest, eternal King.

Aurora lucis rutilat.

Light's glittering morn bedecks the sky.

Veni Redemptor Gentium.

Redeemer of the nations, come.

A Christmas song in German, *Nun kommt der Heiden Heiland.*

In the fifth century the Spaniard Prudentius († before 413) should be mentioned, several of whose hymns have passed into the use of the Church, *e. g.*, the elegiac burial-song

Jam moesta quiesce querela.

Also Sedulius († about 454), the author of

A Solis Ortus Cardine.

From lands that see the sun arise.

Venantius Fortunatus, bishop of Poitiers († about 606) is especially distinguished. From him came the Christmas hymn,

Agnoscat omne sæculum;

the Passion hymn,

Vexilla regis prodeunt.

The royal banners forward go;

and the Easter song,
Salve festa dies.

From Gregory the Great we have some spiritual hymns, *e. g.*,

Rex Christe, factor omnium.
 O Christ, the heaven's Eternal King ;

and he also introduced the clerical choral song instead of the Ambrosian popular song.

In the Middle Ages the stream of Latin Church song is not full, but increases in the twelfth and thirteenth centuries, and the German popular church song begins. Of the first half of this period we may mention Venerable Bede ; Paul the deacon († 795), whose hymn on John the Baptist (*Ut queant laxis*) is interesting in the history of music because Guido († 1038) used the initial syllables of its first strophe in introducing solmisation (*ut, re, mi, fa, sol, la, si*) ; and Abbot Notker of St. Gall, with whom the Sequences to the Hallelujah, the Proses, originated. He was the author of

Media vita in morte sumus.
 In the midst of life we are in death.

In the second half of the Middle Ages, beginning with the eleventh century, the most noteworthy are Robert, King of France († 1031) :

Veni Sancte Spiritus.
 Come, Holy Spirit ;

Bernard of Clairvaux († 1153), whose Passion-songs were so full of Gospel truth and depth as to deserve to be sung again by Paul Gerhard; Adam of St. Victor († 1192):

Quem pastores laudavere;

Thomas of Celano (about 1255), to whom is ascribed the celebrated sequence

Dies iræ, dies illa.

Day of wrath, that dreadful day;

Bonaventura († 1274):

Recordare sanctæ crucis;

Thomas Aquinas († 1274):

Pange lingua gloriosi,

Sing, O my tongue, adore and praise;

Lauda Sion Salvatorem.

Sion, lift thy voice and sing;

and Jacoponus da Todi († 1306):

Stabat mater dolorosa.

At the cross her station keeping.

92. Describe the origin of the peculiar German *Kirchenlied* or popular Church Hymn.

It developed gradually out of the *Kyrie Eleison* of the Litany, from which the popular churchly song at church festivals, processions and pilgrimages got the original name of "*Leison*."

Though the attempt has been made to give the Roman Church credit for introducing the pre-Reformation popular church-song (see *Der Katholik*, 1851, No. 5; Bolleus, *Der deutsche choral-gesang der Katholischen Kirche*, Tüb., 1851), this belongs to the German people. Thus—

*Also heilig ist der Tag,
Christ ist erstanden.*

And the first verses of

*Mitten wir im Leben sind,
Nun bitten wir den heiligen Geist,
Gelobet seist du, Jesus Christ,*

belong to the XII. and XIII. Centuries. But even though the people may have sung these in the Service (see Apology, *de Missa*, 249), such singing was only tolerated and had no set place. The Reformation gave it a place and was the founder of the Church Hymn.

The German Reformation became great with the Church Hymn, and the Church Hymn became great with the Reformation. The Lutheran Church offers the richest store of Hymnists of all conditions, while the Reformed Church at first turned exclusively to Biblical Psalmody (Marot, Beza, Burkhard, Waldis, Lobwasser), but afterwards she had Neander, Lavater and Tersteegen. Luther stands first (see his letter to Spalatin in 1524 in De Wette II., 290 ff., and the conclusion of his *Formula Missæ*). He is as important as the author of hymns, *e. g.*

Nun freut euch, lieben Christen gemein.
Rejoice, rejoice, ye Christians.

as he was as an arranger of the Psalms, *e. g.*

Aus tiefer noth schrei ich zu dir.
Out of the depths to Thee I cry, Ps. cxxx.

and

Ein' feste Burg ist unser Gott.
A mighty Fortress is our God, Ps. xlvii.

and also as a composer of Chorales, for the melody of *Ein' Feste Burg* at least belongs to him. His first collection, containing only eight hymns, he published in 1524 in conjunction with Paul Speratus. (See his joy in the Preface to the book of 1545 with its 129 songs.)

93. *How may the history of German Hymnody be divided?*

Into three periods:

1. The origin of the Church Hymn and its development from Luther to Paul Gerhard: the objective, churchly and popular song of faith, confession and devotion.

2. The beginning of the destruction of the Church Hymn by the individual subjective element, which began before the end of the former period and continued until the completion of the rationalistic deformation of the Church Hymn in the Eighteenth Century.

3. The period of the restoration, the *palingenesis*, of the Church Hymn, from Ernst Moritz Arndt to our own time.

94. *Tell about the First Period.*

The first period may again be divided into two parts, the former extending to the end of the XVI. Century, to Philipp Nicolai († 1608). In this former half, in which *We* and *Us* are significantly prominent in the hymns, we find the proper normal style of the Protestant Church Hymn. All later forms of it find here their type. This objective tendency continues in the second half of this period, beginning with Valerius Herberger († 1627) and John Heermann († 1647), only that upon this foundation the subjective side of faith, the *I* and *Me*, becomes more prominent, called forth by the heavy and general sufferings of the time, the period of the Thirty Years' War. Upon the Confession-songs of the Reformation era followed the Martyr-songs, the songs of the Cross and of Comfort. At the same time Opitz fixed the laws of German prosody. The completion and finial of this period was Paul Gerhard († 1676), in whom the characteristics of both halves of it were thoroughly united.

95. *The Second Period.*

In the second period we must distinguish two parts, but by the application of a different principle. Gellert († 1769) inclined to the older faith, yet, weary with doubt and concerned about outward morality, became the transition point. To the best of the first half belong Rodigast, Schütz, Neander, Laurentius Laurentii, and besides were Francke, Lange, Richter, Rothe, Schmolck and Bogatzky. But a new, though

still believing, subjectiveness, turning in the most different directions, is more and more seen, and in Zinzendorf runs to a fantastic extreme. And in the second half the subjective interest rules, moralizing about virtue in a self-satisfied way, or sentimentally playing with nature, or seeking to outfly doubt by means of rhetorical pathos. Here was a complete break with the faith and the mode of speech of the fathers. Hamann was quite right when he ironically wished that the new Berlin Hymn-book of 1786 might be accompanied by a new translation of the Bible in the style of Zeller.

96. *The Third Period.*

The period of the revival of the Church Hymn begins with the third Jubilee of the Reformation, 1817. With the revival of the old faith a love for the old hymns was awakened. A Synod in Berlin resolved upon a reform of the Hymn-book, and in 1819, E. M. Arndt wrote his *Von dem Worte und dem Kirchenliede*. From that time there was a deeper Christian poesy and also a more and more sympathetic understanding of the Church Hymn, though it is still too subjective.

97. *What may be said of the Hymn-books?*

Until deep into the Sixteenth Century, no national hymn-books were known, and there were no *Nummertafeln* in the churches (see Langbecker, *Gesangblätter aus dem 16 jahrh.*, Berlin, 1838). The published col-

lections were intended for the preachers, cantors and teachers, and for the private use of those who were able to read. The people had to learn the songs by heart through use of them in house, school and church. Thus arose the standard body of hymns, which included about 150. First in the second half of the Seventeenth Century appeared the official city and national hymn-books, and now other hymns could be sung, whose contents and form agreed with the old stock. But in these hymns the old books show a remarkable ebb and flow. They are for the most part tested and tried hymns, yet show the various principles on which they have been chosen. The Eighteenth Century interrupted this development. This may be seen in the Halle *Gesangbuch* which Freylinghausen published in 1704, both in its many hymns of an excessively subjective character and in its new "minuet" melodies. And the further we go in this century, especially in the second half of it, the more vandalism do we see. Old hymns are altered until they are no longer recognizable, and a mass of new hymns are fabricated to its own taste. In consequence, voices rose on every side, clamoring for the restitution of the old hymn-books. After Arndt the principal advocates of it were K. v. Raumer, Bunsen and Stier.

A national hymn-book ought to contain, first of all, the old standard hymns, *quod semper, quod ubique, quod ab omnibus cantatum est*. But this will not suffice. We must have both the fixed center and a changeable part. For the latter we have the hymns from Paul Gerhard up to the present.

97½. *What was the History of English Hymns?*

An account of English Hymnody cannot be arranged under the same captions which have answered to the history of German Hymns. At first, only translations of Psalms were permitted in public worship. "The English Independents, as represented by Dr. Isaac Watts, have a just claim to be considered the real founders of modern English Hymnody." After him the Methodist hymnists (Charles Wesley) and the Evangelicals are to be mentioned. Then came the Anglicans, who did much to English the Latin Hymns, and even the German Hymns. Of the latter Miss Catherine Winkworth and Miss Jane Borthwick have been the most industrious translators. But it is in the present generation that the British Churches have shown the greatest merit both in the composition of new Hymns and the thorough mastery and adaptation of the best German Hymns. For complete information see Julian: *Dictionary of Hymnology*, and Roundell Palmer (Lord Selborne): *Hymns* in the Ninth Edition of the *Encyclopædia Britannica*.

VI

HISTORY OF THE DEVELOPMENT OF THE CHRISTIAN LITURGY

- I. IN THE APOSTOLIC AGE—2. IN THE OLD CATHOLIC AGE—3. IN THE CANONICO-CATHOLIC AGE—4. IN THE ROMAN CATHOLIC AGE—5. IN THE REFORMATORY CATHOLIC AGE.

98. *Into how many periods may this history be divided?*

Five: The Apostolic, the Old Catholic, the Canonico-Catholic, the Roman Catholic, and the Reformatory Catholic.

99. *What was the origin of the Liturgy of Christian Worship?*

It was not imposed by a Divine Law, or prescribed by the Apostles. Neither was it complete from the beginning, but it was gradually developed. The two elements of that development were the promises and ordinances of the Lord Jesus Christ, and His Holy Spirit dwelling in the congregation.

100. *What elements of Christian Worship were given by our Lord?*

1. Assembly in His Name. Matt. xviii. 20.
2. Prayer in His Name. John xvi. 23, 24.

3. Common Prayer. Matt. xviii. 19.
4. A Form of Prayer. Matt. vi. 9-13.
5. The Holy Supper was instituted and its observance commanded. Matt. xxvi.
6. The Office of the Ministry of teaching the Gospel and administering the Sacraments was established. Matt. xxviii. 18, xviii. 18; Luke xxiv. 47, 48; John xv. 27, xx. 21-23.
7. The use of the Holy Scriptures was enjoined. John v. 39, viii. 31; Luke xvi. 31; Matt. iv. 4-10.

101. *What is the earliest description of Christian Worship?*

Acts ii. 42: They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers.

Acts ii. 46: They, continuing daily with one accord in the Temple, and breaking bread from house to house, etc.

102. *What distinction do we observe here?*

There were two sorts of assemblies, one *in the Temple*, the other *from house to house*. To the former they went as *Jewish Christians*; to the latter, as *Christians*. In the former they exercised their calling as missionaries, evangelists, but not exclusively (see *Rietschel*, I. 233). Acts iii. 11 ff. The latter was a distinctly Christian service. It consisted of the teaching of the Apostles (*ἡ διδαχὴ τῶν ἀποστολῶν*), the fellowship (*ἡ κοινωνία*), the breaking of bread (*ἡ κλάσις τοῦ ἄρτου*),

and the prayers (*αι προσευχαι*). (Cf. *Jewish customs. On the relation to the ἀγαπή see Rietschel, I. 234.*)

103. *Did the Jewish Christians continue in any of the observances of the Jewish religion?*

They did (Acts xv. 1-29; xvi. 3; xxi. 20-26); their release from it was gradual, and was consummated after the destruction of the Temple.

104. *Was the process the same among Gentile Christians?*

From the beginning it was freer (Gal. v. 1, 13; 1 Cor. xiv. 40). At the beginning it also was a worship from house to house and without fixed forms. Excluded from the synagogue, the Christians gathered in the houses, Rom. xvi. 5, 23; 1 Cor. xvi. 19; Col. iv. 15. Among the Gentiles there were two sorts of assemblies, Acts xx. 20, *public* and *from house to house*. The former were missionary in their character and the chief element in them was *instruction*. There were lessons from the Scriptures and addresses. The latter might be delivered by any competent and gifted person, except by women. There were various "gifts": speaking with tongues, prophecy, teaching (1 Cor. xii. 14), but the Apostle reckons teaching the highest of these (1 Cor. xiv. 19). In it began the later churchly homily. Prayers and songs also formed a part of these services. (1 Cor. xiv. 15, 16.) (*For the relation*

to Cultvereine and Burial Clubs, see Rietschel, I. 235. and Hatch, Greek Thought.)

The *private* assemblies consisted of reading and teaching the Word of God; of Psalms and Hymns and Spiritual Songs; of Supplications, Prayers, Intercessions and Giving of Thanks; of Offerings for the common benefit (Col. iii. 16, 1 Thess. v. 27; 1 Tim. ii. 1; 1 Cor. xvi. 2); all culminating in the Lord's Supper (Acts xx. 7; 1 Cor. xi. 20; xiv. 26, 30, 34), which was connected with "the holy kiss" (Rom. xvi. 16; 1 Cor. xii. 4-11, 27-30; xvi. 20; 2 Cor. xiii. 12), and with the *Agapes* or love-feasts.

These love-feasts soon were abused and fell into decay (1 Cor. xi. 20, 22).

105. *Was there any essential difference between the Jewish-Christian and Gentile-Christian types of Worship?*

They are essentially the same. In the latter as in the former we see the retention and development of the original elements—the *doctrine of the Apostles*, the *fellowship*, the *prayers*, and the *Lord's Supper*.

Although there were not any formularies at the beginning, the original agreement between the East and West in the Order of Service testifies to an essential uniformity in spite of differences in details. And we must not overlook the great store of hymns and doxologies presented in the Apocalypse. (Rev. iv. 11; v. 9-13; xi. 17, 18; xii. 10-12; xv. 3, 4; xix. 1, 2, 6-8; 1 Tim. iii. 16.)

THE OLD-CATHOLIC AGE.

106. *What period does this embrace?*

From the end of the Apostolic Age to the beginning of the Fourth Century.

107.

Who is our earliest witness and what does he say?

Pliny's report to the Emperor Trajan concerning the Christians of Bithynia, written about 112. From this it appears that the Christians were accustomed to come together on a certain day (Sunday) before the dawn, and sing alternately a hymn to Christ as God. They bound themselves to abstain from theft, adultery, or breach of promise or trust. At a second meeting, later in the day, they partook of a common and innocent meal. He says they had given up this, since he had forbidden it as contrary to the law. Pliny, *Ep.* x. 97, 8. See Robertson's *Church History*, I. 16. *Riet-schel* I. 243-6. *Ep. Clem.* 40. 34.

108. *What may we gather from The Teaching of the Twelve Apostles?*

This recently discovered book, published by Philotheos Bryennios in 1883, is probably of Egyptian origin, and was composed about the year 150. It is the earliest source of the most ancient post-Apostolic history of the polity and worship of the Church. In c. 14 it says: "On the Lord's day do ye assemble and break bread and give thanks, after confessing your

transgressions, that your sacrifice may be pure." In cc. 9 and 10 are three prayers for the celebration of the *Eucharist*: 1. One of thanksgiving "concerning the Cup," which has some likeness to that of the Pass-over ritual; 2. One "concerning the broken" (bread); and 3. A Thanksgiving after the reception of the holy meal. There is no mention of the love-feasts. And (c. 10) it is added, "Permit the prophets to give thanks as much as they will."

109. *What does Justin Martyr say?*

He wrote in the first half of the Second Century. In c. 67 of his *Greater Apology* he thus describes Christian Worship as it was celebrated in Rome in his days: "On the so-called Sunday there is an assembly of all in the city, and of those who dwell in the country, at the same place; and the *memorabilia* of the Apostles, called Gospels, are read, or the writings of the Prophets, so far as the time allows. Thereupon, after the reader is through, the president gives an admonition and urges to the imitation of the good that has been read. Then we all rise and send up our prayers (also for kings and those in authority, and for our enemies, cc. 17 and 14). And after the prayer bread and wine and water are brought, and the president sends up prayers and thanksgivings, according to his power, and the people answer *Amen*." Also c. 66: "We accept this food, not as ordinary bread or ordinary drink, but just as our Saviour Jesus Christ, through the Word of God, became flesh for our salvation, therefore, as we are taught, this food, blessed

with thanksgiving through that word that has come down from Him, and from which our blood and flesh, by transmutation, are nourished, is the flesh and blood of that Jesus who was made flesh." And c. 65: "When the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water, over which the thanksgiving was pronounced, and to those who are absent they carry away a portion."

110. *What may we gather from Irenaeus?*

In his *Against Heresies*, iv. 17, 5, he speaks of the *Eucharist* as "The oblation of the new covenant, which the Church receiving from the Apostles, offers to God throughout all the world." In xviii. 3 he adds: "Sacrifices do not sanctify a man, for God stands in no need of sacrifice; but it is the conscience of the offerer that sanctifies the sacrifice when it is pure." Again, in the xxxviii. Fragment he shows that the sacrifices of Christians are *their bodies—a living sacrifice*, Rom. xii. 1; the prayers of the saints, Rev. v. 8; and the sacrifice of praise, the fruit of the lips, Heb. xiii. 15. These Oblations are not according to the Law, but according to the Spirit. "Therefore the oblation (*προσφορά*) of the Eucharist is not a carnal one, but a spiritual." "We make an oblation to God of the bread and the cup of blessing, giving Him thanks that He has commanded the earth to bring forth these fruits for our nourishment. And then, when we have perfected the oblation, we invoke the Holy Spirit, that

He may exhibit this sacrifice, both the bread, the body of Christ, and the cup, the blood of Christ, in order that the recipients of these antitypes may obtain the remission of sins and life eternal." The vii. Fragment bears witness to the custom of standing in prayer on Sundays.

III. *Name the authorities for the second half of this period.*

For the Third Century, Tertullian, Cyprian and the Apostolic Constitutions, II. 57, are our sources. They establish and supplement what Justin has told us, but they lead us into a new world. We find in them a new estimate of the merit of the ascetic life and martyrdom, *disciplina arcani*, the mystagogical treatment of the Service and the division of it into the *missa catechumenorum* (Tertullian *de anima*, c. 9) and the *missa fidelium*. (Rietschel I. 267. Höfling, *v. Opf*, 221.) A difference was made between Christian morality and holiness, between a Christian life and a life in God's service, between congregation and clergy. In short, we have here a deformation of the liturgy under the influence of the sacerdotal and priestly idea. In his *Apology*, c. 39, Tertullian gives an account of Christian worship. It consists of united prayer for all in authority, for the welfare of the world, for the prevalence of peace and for the delay of the final consummation. Then the Scriptures were read. Exhortations, rebukes and sacred censures are administered. In Tertullian we find mention of special buildings for Christian worship, *Churches, houses of God*.

The principal Service is spoken of as a *Mystery*, and so distinguished from the teaching Service described in his Apology, to which the Catechumens also were admitted. He speaks of Psalmody, of responses, and refers to the *Sanctus* (*de oratione*, xxvii. and iii). He overestimates fasting and martyrdom. (See Hatch, *Op. cit.* 296; King: *The Gnostics and their Remains*, 53.)

Cyprian goes beyond Tertullian. He puts Martyrdom on a plane with Baptism (*de orat.*, 212), and taught that the intercession of the martyrs obtained for others the forgiveness of their sins. (*Ep.*, 12, 13, 15.) "There is not in him any trace of the old position that the Bread and Wine are offered to God in the Thanksgiving as the firstfruits of His creatures, and become the Body and Blood of the Lord only through the Consecration. He is not satisfied with half-statements like Tertullian's but expressly says (*Ep.* 62): 'The Lord's Passion is the sacrifice we offer.'" (*Kl.*, I., 410.) But he adds, "We offer the Cup in commemoration of the Lord and of His Passion." It does not appear that Cyprian's doctrine of a *Sacrifice* in the Eucharist was yet what it has become in the teaching of the Church of Rome. (See Steitz, s. v. *Messe* in Herzog PRE².)

112. *What description of Worship at the end of this period is given?*

Apostolic Constitutions, ii. 57, describes the Church as long, with its head to the East, its vestries on both sides at the East end, so that it will be like a ship.

The Bishop is to sit in the middle of the East end, with the presbyters on each side, and the deacons standing near in close and small girt garments. The men and women sit apart.

Two lessons are read from the Old Testament. The hymns of David are sung and the people join at the conclusion of the verses. Then the Acts of the Apostles and the Epistles of Paul are read. Then the Gospels are read, all standing. Thereupon the presbyters exhort the people, one after the other, the Bishop speaking last. Thereupon the Catechumens and Penitents were dismissed (after intercession for them had been made).

After the Congregational Prayer the Deacon then said, Let no one have any quarrel against another; let no one come in hypocrisy. Then followed the kiss of peace, the men kissing the men, the women the women. The deacon then said a prayer for the whole Church, for the whole world, etc. Then the minister, here called the high priest, prayed for peace upon the people, and blessed them with the Aaronic benediction. Then followed the sacrificial prayers (which included the words of Institution), the people meanwhile standing and praying silently, and then every rank by itself partook of the Lord's Body and precious Blood. Meanwhile the door was watched, lest any unbeliever, or one not yet initiated, should come in.—This was the Mystery, the *Missa Fidelium*.

(See Krabbe, *Ueber den Ursprung und Inhalt der App. Constt.*, Hamburg, 1829; v. Drey, *Neue Untersuchungen über die Constitutiones u. Kanones der*

Apostel, Tübingen, 1832; Bickell, *Gesch. des Kirchenrechts*, I, Giessen, 1843; Ueltzen, *Zur Einleitung in die apostol. Constitutiones*, 1854).

113. *Have we a description of the Service at the beginning of the IV. Century?*

It may be ascertained by a comparison of the Liturgy in the VIII. book of the *Apostolic Constitutions* with the *Mystagogical Catechism* of Cyril of Jerusalem. That liturgy probably was in use in Syria, and some of its features belong to the ante-Nicene era. It evidently belongs to a period of transition, and such was the period between Cyprian and Nicaea. (Concerning its composition, see Brückner, in *Studien u. Kritiken*, No. 1.) The *Disciplina Arcani* is strictly preserved, the whole service being divided into a homiletic teaching service, to which the Catechumens were admitted, and a mystical Sacramental Service, which proceeded after they had been dismissed.

114. *Give the Order of that Service.*

APP. CONST., Book VIII. (also Kliefoth II., 28-50).

MISSA CATECHUMENORUM.

Fourfold Lection.

Law.

Prophets.

Apostles.

Gospel.

Salutation of Bp., 2 Cor. xiii. 13.

And with thy Spirit.

Sermon.

Dismissal of Unbelievers,
(of lowest grade of Catech.)

Prayers for second class of Catechumens.

for Energumens.

for Photizomens.

for Penitents.

and Dismissals.

Dismissal of all but Believers.

General Prayer.

End.

MISSA FIDELIUM.

Deacon calls to Attention.

Bp. The Peace of God be with you all.

And with thy Spirit.

Kiss of Peace.

Bringing of Gifts.

Bp. prays *Secreta*,* makes Sign of Cross, salutes

Cong., 2 Cor. xiii. 13.

Preface.

Sanctus.

A prayer, commemorating the merits of Christ, reciting Words of Institution, offering this Bread to

*Card. Bona lib. 2. cap. 13. 1. *Existimare videtur Missæ Canonem alta voce usque ad 10. ecclesiæ sæculum fuisse recitatum. Ritus hunc a Rubrica præscriptum longe ante sæculum 10. in Ecclesia viguisse: etenim in Ordine Romano a Martene edito tom. 4. Thes. An ille Ritus diserte præscribitur: Ordo autem ille spectat ad sæculum 7. Gavanto Thes. Rituum, I, xv.*

God, calling the Holy Ghost upon these gifts, and going on to Intercessions.

General Prayer, with Responses.

Sancta Sanctis.

One is Holy.

Gloria in Excelsis.

Distribution, while Ps. xxxiv. is sung.

Postcommunio.

Prayer of Benediction.

THE CANONICO-CATHOLIC PERIOD.

115. *Characterize this period.*

The priestly or sacrificial idea found general acceptance, and in consequence of it the Consecration of the elements in the Holy Supper (made both in the East and the West through the *epiklesis* or invocation of the Holy Ghost), apart from the Distribution, became the centre and chief thing in the Service. The *epiklesis* certainly was omitted at Rome A. D. 400-500. (See *Rietschel* I. 341.)

The catechumenate came to an end, and with it the distinction between the *Missa catechumenorum* and the *Missa fidelium*, and the whole service took the character of the latter part.

Towards the end of the Fifth Century, the Sermon, which formerly had been very prominent, began to sink. Everywhere the act of the priest became of first importance. And inasmuch as the moral character of the priests and their intellectual culture did not advance in the same degree as the notion of the

priestly office, it was necessary to prescribe the prayers throughout the whole liturgy. At length nothing was left for the priests but to read and repeat the liturgy. Until then it had not been fixed in writing.

A Sacramental repetition of the Passion of Christ was made out of the mystical presentation of His death in the Supper; and what originally was an offering of thanksgiving and prayer took the character of an atonement for the living and the dead.

In the East the Liturgy was adorned by rhetoric, and became a verbose celebration of the victory over the opponents of the doctrines of the Trinity and of the Two Natures in Christ. It developed into a dramatic exhibition of the Sacred History, especially of the public teaching of our Lord until His Resurrection and Ascension.

The influence of the Œcumenical Councils, the gradual organization of the Church under Metropolitans and the strife with heretics, combined to crush the local liturgies.

116. *What liturgies of this period are extant?*

The Palestinian or Jerusalem, known as the Liturgy of St. James (see Bona, *Rer. liturg.*, I., 9; Augusti, *Denkwürdigkeiten*, VIII., 427 ff.); the Syrian or Antioch, known as the Clementine (APP. CC. VIII.); the Alexandrine of Mark, whose author probably was Cyril of Alexandria, which is the basis of the Coptic and Æthiopian liturgies (Daniel, *Cod. lit.*, IV.); and the Constantinopolitan, known as the Liturgy of St. Basil and of St. Chrysostom, a recension in shorter

form of the Liturgy of St. James, which is still in use in the Græco-Russian Church.

THE ROMAN-CATHOLIC PERIOD.

117. *What may be said of the Western liturgies which preceded the Roman Order?*

They are closely connected with the liturgies of the East. But in them the dramatic element never was so prominent (yet see the Illustrations of the Mass by Amalarius, *de ecclesiasticis officiis*, iv. and Gerbert, *Monumenta* ii. 149 ff.), and the dogmatic element came to the front. The liturgy is more concise, pregnant and suggestive. Its Introits, Collects, Antiphons and Sequences agree with the progress of the Church Year.

But here too was developed a complete priestly and sacrificial cult, in which the congregation did not take part, and, because the liturgy was in a foreign tongue, could not take part.

The Gallican liturgy goes back to Hilary, the Mozarabic to Isidore, and the Milan to Ambrose. (See Daniel in *Cod. lit.* and Kliefoth.) They remind us of the Eastern liturgies. They have the distinction between the *missa catechumenorum* and the *missa fidelium*. They have the threefold lection (Prophets, Epistle and Gospel). They retain the *epiklesis* of the Holy Ghost in the consecration, and it serves not only for a prayer of consecration, but to ask the sanctification of the recipients, and it is followed by the Creed. The Mozarabic liturgy has at the beginning of the

Offertory an address to the people, a different form being given for every day of Service. This is a remnant of the Sermon. (See description of the Gallican liturgy in Mabillon, p. 29, and in Kliefoth).

118. *When did the Roman liturgy supersede these?*

Its triumph was complete by the end of the Eighth Century. (*But see Hauck, Kirchengeschichte Deutschlands*, II. 256. Rome really adopted the final form of Charlemagne's Service at Aix.)

119. *What was its origin?*

Its beginning is lost in antiquity. Innocent I. in a letter to Decentius of Eugubium in 416 derives the Canon of the Mass from St. Peter, and so makes it obligatory on all Christendom. The book *De Sacramentis*, wrongly ascribed to Ambrose, belongs to the time between Innocent and Leo the Great. The first trustworthy notices lead us to Leo the Great († 461), Gelasius († 496), and Gregory the Great († 604), who were especially active in giving to the Mass the shape and arrangement in which we have it.

The biographer of Gregory the Great, John the deacon, says of him (II. 17), "Taking many things from the ceremonies of the Mass in the Gelasian codex, changing a few, and adding some for the better explanation of the Gospel lections, he comprised the whole in one volume." The contributions from Leo to Gregory are in general not alterations, but developments in accordance with the reigning sacerdotal theory, and partly a collation and sifting of the mat-

ter, together with a rich development of it in reference to the developing Church Year. (Ranke; Kliefoth vi. 64 ss). Gregory's principle was, *Non enim pro locis res, sed pro bonis rebus loca amanda sunt*. The culmination of the sacrificial theory falls in the Thirteenth Century in the time of Innocent III. (see his *Mysteria Missæ*, vi. 12), and was contemporaneous with the bloom of Scholasticism. Albertus Magnus boldly says in his Commentary on the *Sentences*: "It is to be declared that our immolation (of the Lord) is not merely representative, but is real, *i. e.*, the offering by the hands of the priest of the thing immolated." And Thomas Aquinas says, "The perfection of this Sacrament is not in the use of it by believers, but in the Consecration."

The first official collection of complete Masses was begun under Innocent III. Yet there was so much variation in particulars that the Council of Trent resolved to publish a revised Mass-book and entrusted the preparation of it to the Pope. The *Missale Romanum* with the *Breviarium*, prepared by a special congregation, appeared under Pius V. in 1570. But under Clement VIII. and Urban VIII. additions (*Pontificale* and *Ceremoniale*) were found necessary, and also revisions. The *Ordo Missæ* did not reach its present shape in all parts until 1634.

120. Characterize the Roman Mass.*

*The name *Mass* occurs about the middle of the Second Century, in a letter of St. Pius to Justus, bp. of Vienne. (*Opp. S. Greg. II.*)

The Roman Church has misshapen the celebration of the Holy Supper on both the Sacramental and the Sacrificial side. As to the former, it has disjoined the Consecration from the Distribution, prays to and elevates the consecrated Host, and because of its legalism and sacerdotalism takes the Cup from the laity. And it deforms it as a sacrifice, because it takes the Mass to be a really propitiatory sacrifice, profitable not to him only who partakes of it, but to be offered for the living and the dead, for their sins, penalties, satisfactions and other needs. (*C. Trid. Sess. 22, c. 2, can. 3.*) Rightly enough did Luther say, "This is the cursedest idolatry and blasphemy," for it is "a complete alteration of the very nature of the Sacrament." (28:70.) He calls the Offertory an abomination: "Therefore we will omit all that sounds of an offering, with the whole canon (x. 2751), and keep only what is pure and holy" (x. 2756). For "in the New Testament there is but one sacrifice that belongs to the whole world, Rom. xii. i.," "the sacrifice of praise and thanksgiving" (x. 1849). "The sacrifice is one thing and the commemoration is another. We are to keep the Sacrament (as He says, 1 Cor. xi. 24, 25), and therewith remember Him, that is, teach, believe and give thanks. The commemoration should indeed be a thankoffering, but the Sacrament itself is not to be an offering, but is a gift of God to us, to be received by us with thanks. And I hold this to be the reason why the ancients called it the Eucharist." (See *Vermahnung zum Sacrament, etc.*, 23. 162 ff.)

The fundamental error, the sacrificial theory of the

Roman Church, comes to light in the Private Masses, the celebration of which in all their parts, however, assumes the presence of the congregation; and still more in *paid* Masses for souls. Older Protestant polemics do not go too far in calling the Mass a theatrical performance and a horrible abomination and idolatry. (See Chemnitz cl. p. 485 ff.) The whole perversion is taken together by Luther in his tractate *Von der Winkelmesse*, when he says (31: 344): "See, this is the first fruit by which the abomination of desolation may be detected in the holy place, viz.: that they make the Sacrament into a private mass and do not give it to the Church. And in the second place, they make a sacrifice and meritorious work out of it and sell it to Christians for money. In the third place, they take away one of the elements, and for the sake of this persecute Christians as heretics, while again they allow others to have it."

121. *Give the Order of the Roman Mass, and translate the Offertory and the Canon of the Mass.*

I. In the Name of the Father, and of the Son, and of the Holy Ghost.

Antiphon of the Priest and Assistants. Ps. xliii. said responsively,

Confiteor and Absolution.

In the Confiteor he says, I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, etc.

The Collect for Purity.

This is the *Preparation for the Mass*. It consists of the

Priest's preparation in prayer, his solemn putting on of the priestly vestments, each accompanied by a prayer (for these see Daniel, *Cod. lit.* I. 114), and his confession of sins. To this the Greek Church adds a presentation of the Elements for the Holy Supper. This is not a *part of the Mass* in the Sacramentary of Gregory; but first appeared about the XIII. Century.

The Reformation could not accept this in its original form. Some Orders retained it; some omitted it altogether; some transformed it into a Confession of the whole Congregation. It is omitted by *Form. Missæ* 1523, *Deutsche Messe* 1526, Saxon 1539, Meissen 1539, Schwäbisch-Hall 1526, 1543, Württemberg 1536, 1553, Frankfurt 1530, Hesse 1532, Wittenberg 1533, Sax. Vis. Artt. 1533, Liegnitz 1534, Bremen 1534, Prussia 1544. By Brunswick 1528, Hamburg 1529, Münden 1530, Göttingen 1530, Lübeck 1531, Schw. Holstein 1542, Osna-brück 1543, Br. 1543, Hadeln 1544, Hildesheim 1544, Pom-mern 1535, Hamburg 1539, Br. Lüneburg 1542, Br. Wolfen-büttel 1569, Ritzebüttel 1544, Stralsund 1555, Waldeck 1556, Pfalz-Zweibrücken 1557.

It is inserted by Ref. of Cologne 1543 (See Richter II. 42), Bugenhagen 1524, Strassburg Kirchenampt 1524, Döber's Nürnberg Ev. Mesz. 1525; Mecklenburg 1552 (here given as *Offene Beicht*, or Public Confession, in a form which Richter traces to John Roebing 1534); Brandenburg Nürnberg ("when the Priest comes to the Altar, he may say the *Confiteor* or whatever his devotions prompt"); Pfalz-Neuburg 1543 ("The Priest shall say the *Confiteor* or a suitable penitential Psalm"); Brandenburg (*Ag. Marchica*) 1540; Hessen 1566 (Either Confession of Sins with Absolution, or let the whole Church sing Ps. 51); Austria 1571 ("At the beginning of every spir-itual office earnest prayer must be offered to God for grace, enlightenment and help, and *Veni Sancte Spiritus* must be sung. Then proceed as in Meckl. 1552.")—All these Orders require private confession before the Communion, and pre-scribe a Service with Confession on the day before. It was omitted in Edward VI. The Confession and Absolution in

the Morning Prayer of the Church of England were introduced in 1552.

II. INTROIT: consisting of Antiphon, "Psalm," *Gloria Patri*, and verse.

This makes its appearance in Roman Mass about VI. Century. In the *Apostolic Constitutions*, the African and the Gallican Churches, the Service began with the Salutation before the Lessons; in the Churches of Milan and Spain, and probably at an earlier date in Rome, whole Psalms were sung. The change to the *Introit* so-called, is due to the fuller development of the Church Year.

III. The KYRIE:

Kliefoth thinks this to be a remnant of the Litany, transferred to this place when the General Prayer lost its place in the Service. The Gregorian Mass says the *Gl. in Exc.* is not to be sung afterwards, *if the Litany is said*. The *Kyrie* is omitted from the Ambrosian, but found in the Gallican Service. "Benedict and others speak of the *Kyrie eleison* alone, as a litany" (Palmer, *Origg.* I., 267. See also Kliefoth III. 296).

IV. GLORIA IN EXCELSIS:

Found in *Apostolic Const.*, and its present form since Hilary of Poitiers. The earliest form of the Roman Mass has it simply as in St. Luke, and to be sung only on Christmas and by the Bishop. The *Gregorian* allows it to be sung by a Priest, only on Easter. Whenever the Litany is said, the *Gl. in Exc.* and the *Hallelujah* are omitted.—The Priest intones the first words, and the Choir sings *Et in terra*, etc. The Mozarabic Mass puts into its place, on the Sunday before S. John Baptist, the *Benedictus*. (In Roman Mass after the Eighth Century omitted in Advent, and from Septuagesima to Easter, *Kliefoth*, III. 296.)

V. SALUTATION AND COLLECT.

(In old Gallican Missals, the Collect followed the Epistle. Klief. II. 352.)

VI. EPISTLE.

It is probable that in the earliest time the Roman Church had also a Lection from the *Prophets*.

At the close of it is said, Thanks be to God.

VII. HALLELUJAH, GRADUAL.

Gregory the Great ascribed the use of the Hallelujah to the custom of the Church of Jerusalem, brought to Rome by S. Jerome. It was sung after all Antiphons, Psalms, Verses and Responsories from Easter to Pentecost.—It consisted in this place not of the word *Hallelujah* only, but a Versicle suitable to the Season of the Church Year was joined with it. Responsories were sung with it, and these developed into Sequences, Tractus, Proses. Hymns were sung at this place also. "The Psalm or verses of a Psalm sung after the Epistle was always entitled *Gradual* from being chanted on the steps (*gradus*) of the pulpit. When sung by one person without interruption, it was called *Tractus*; when chanted alternately by several singers, it was termed *Responsory*." Palmer, *Origines Lit.* II. 46. *ss.*

VIII. GOSPEL.

The Epistle and Gospel were sung; though it is probable that at an earlier period they were read (Amalarius III. II, 18). All stood while the Gospel was said. The *Reader* says a prayer (*Cleanse my heart and my lips*, etc.), then asks and receives a blessing from the Priest. After *Salutation* and *Response* he announces the Gospel, and the Minister and

people answer; Glory be to Thee, O Lord; and at the close is said, Praise be to Thee, O Christ.

IX. THE NICENE CREED.

The Spanish Church said it before the Lord's Prayer; the German, after the Gospel.

In the Middle Ages, the *Sermon* finally lost its place in the Mass, the beginning of the process being clear from the earliest remains of the Roman Service; though some Mediæval authorities still give it its place, either after the Gospel or after the Creed.

Gavanto II. vi. *Si autem sit prædicandum, concionator finito Evangelio prædicet; et sermone sive concione expleta, decitur credo; vel si non sit dicendum, cantetur Offertorium.*)

X. OFFERTORY.

The "Offertory" is a brief selection from the Psalms, varying with the Festival or Season. Instead of it may be sung a "Motet or Hymn." This having been sung by the Choir, the Priest takes up the paten having the (as yet unconsecrated) wafer upon it, and says:

Accept, O holy Father, Almighty Eternal God, this immaculate 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, and also for all Christians, both living and dead, that it may be profitable both for my own and for their salvation unto life eternal.

Then he mixes water with wine in the chalice, and says (see Cyprian, *Ep.* ixiii. Irenæus *adv. Haer.* lv.

33, 2, 3; Justin, *Ap.* 65, 67. Harnack, *Gem. Gott.* 255, 405):

O God, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it, grant that, by the mystery of this water and wine, we may be made partakers of the Divinity of Him who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth, etc.

We offer unto Thee, O Lord, the cup of salvation, beseeching Thy clemency, that it may come up before Thee with an odour of a sweet savour for our salvation and that of the whole world.

In a spirit of humility and with a contrite heart, may we be received by Thee, O Lord, and let the sacrifice we offer this day be acceptable in Thy sight.

Come, O Sanctifier, Almighty Eternal God, and bless this sacrifice prepared to Thy holy Name.

These prayers are accompanied by various rites (as are the foregoing parts of the Service), which are not necessary to our description. After certain action with the incense, the Priest says part of Ps. xxv., I will wash my hands in innocency; and proceeds:

Receive, O Holy Trinity, this oblation, which we offer to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary always Virgin, and of Saint John Baptist, and of the Holy Apostles Peter and Paul, of these and of all the saints: that it may be to their honour and to our salvation; and may they whom we

commemorate on earth vouchsafe to intercede for us in Heaven; through the same Christ our Lord.

He then says inaudibly a prayer, which varies with the Day.

This is the end of the *Offertory*.

The earliest sources of the Roman Liturgy show that the people brought offerings, and especially the Bread and Wine. The Mass of Gregory has simply, Then the Offertory is said, and the Prayer over the Oblations. "By the middle of the Eighth Century, in consequence of the Sacrificial theory of the Mass, the original act of bringing prayer and offerings had so far disappeared, that the members of the congregation only offered the Bread and Wine for the Supper. Yet in the Gallican Church they still brought other gifts and money during the Service. But the custom of Private Masses, dispensing with the attendance of the congregation, made it necessary for the priest to make the offering. This emphasized the distinction between the clergy and the people. It became the general rule, and finally Church law, for the priests to offer the Bread and Wine for themselves, even if the congregation were present." The names of those offering were no longer read in the Offertory, but the names of those for whom the offering is made, are said in the Consecration. The older form knows only the "Secret" prayer over the oblations, which is said inaudibly, because it pertains to *the priest alone*; but the other prayers were added during the Middle Ages, some under the influence of the Gallican Mass.

XI. PREFACE: *Salutation, Sursum Corda, Preface and Sanctus*. The Salutation at this place was said with face turned to the Altar. *Klief.* iii. 304.

XII. CANON OF THE MASS.

We suppliants therefore pray and beseech Thee,

Most Merciful Father, through Jesus Christ Thy Son our Lord, to accept and bless these gifts, these presents, these holy unspotted sacrifices, which we offer first for Thy holy Catholic Church, to which do Thou vouchsafe to grant peace, and keep, unite and govern it throughout the whole earth, together with Thy servant N. our Pope, and N. our Bishop; and to all orthodox believers and worshippers of the Catholic and Apostolic faith.

Then follows the *Commemoration of the Living*: Be mindful of N. and N., of all here present, for whom we offer. Then are commemorated the Virgin, the Apostles, and other saints: "By whose merits and prayers grant that we may always be defended by the help of Thy protection." He proceeds, We therefore beseech Thee, O Lord, graciously to accept this oblation * * which do Thou vouchsafe in all things to make blessed, approved, confirmed, reasonable and acceptable, that it may become unto us the Body and Blood of Thy most beloved Son Jesus Christ our Lord; who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to Heaven, to Thee, O God, His Almighty Father, giving thanks to Thee, He brake and gave to His disciples, and said, Take, eat of this all of you; this is my Body.

ELEVATION AND ADORATION.

In like manner, after He had supped, taking into His holy and venerable hands this glorious Cup, and giving Thee thanks, He blessed and gave it to His

disciples, saying, Take and drink of it, all of you, for this is the Cup of My Blood of the New and Eternal Testament: the Mystery of Faith: which shall be shed for you and for many for the remission of sins. Do this as oft as ye do it in remembrance of me.

ELEVATION AND ADORATION OF THE CUP.

Whence, also, O Lord, we Thy servants and Thy holy people, mindful of the blessed Passion of the same Christ Thy Son our Lord, and of His Resurrection from Hell, and of His glorious ascension to the Heavens, offer to Thy most excellent Majesty of these Thy gifts a pure Host, a holy Host, a spotless Host, the holy bread of eternal life and the cup of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene face, as Thou didst accept the offerings of Thy righteous servant Abel, etc.

Command these things to be carried by the hands of Thy holy angel to Thy altar on high, before the face of Thy divine majesty, that as many of us as by partaking of this altar shall receive the most holy Body and Blood of Thy Son, may be filled with all heavenly benediction and grace.

Commemoration of and Prayer for the Dead.

Prayer for the Living.

These prayers are found in the Sacramentary of Gregory as it has come down to us, and are also attested by remains of the earliest period of the Roman Mass. They belong to the period before the sixth century.

THE LORD'S PRAYER.

Instructed by Thy saving precepts, and obedient to Thy divine institution, we venture to say,
Our Father.

This, from the time of Gregory, was said by the Priest. At an earlier time it was said by the people. In the earliest sources, it seems to have been said after the Communion. Traces of the prefatory words are found in St. Jerome (*Adv. Pelag.*, iii., 3). Gregory brought the prayer nearer to the Words of Institution because he believed that it was the only prayer the Apostles used in the Consecration. (*Ep. ad Joan. Syrac.*, ix., 12.) See Richter in *Lutheran Quarterly*, xv., 3, 4.

A prayer, urging intercession of the Saints.

He breaks the bread: to signify (inasmuch as it has been transubstantiated) the breaking of the Body of Christ.

He puts a broken particle into the cup (the *Immissio in Calicem*).

THE AGNUS DEI.

XIII. THE PAX.

This announces the end of the Consecration. This is the end of the "Gregorian" MS.

PRAYER OF ACCESS and *Communion of the Priest.*

The COMMUNION, thus:

The *Priest* holds before them a particle of the Bread, saying as he does so, "Behold the Lamb of God, behold Him who taketh away the sins of the world."

Then he three times says, "Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed."

He then administers the Bread, saying to each communicant, "May the Body of our Lord Jesus Christ preserve thy soul to life everlasting."

Then, after prayer, he reads the *Communion*, being a short Responsory from the Scriptures.

XIV. The POST-COMMUNION, a prayer varying with the Season.

Salutation, and *Ite, Missa est* (the Dismissal), or when the *Gloria in Excelsis* has been omitted, the *Benedicamus*. John i. 1-14.

See Alt. I., 241. Roman Missal for the Laity, New York, 1822, p. 322. Article *Missal* in Encycl. Brit., 9th edition. Daniel, Cod. lit., I. Kliefoth, VI.

THE REFORMATORY-CATHOLIC PERIOD.

122. *What was Luther's general position in regard to the traditional liturgy?*

In 1523 (22:151) he writes, "The Worship as it now is in use everywhere has a fine Christian origin, just as the Office of Preaching has. But just as the latter has been harmed by the spiritual tyrants, so the liturgy has been hurt by the hypocrites. There have been three great abuses in worship. God's Word has been silenced, and there is nothing but reading and singing in the Churches; this is the worst abuse. And since God's Word has been silenced, so many unchristian fables and lies have crept in, both in the songs

and the sermons, that it is horrible to tell them. And in the third place it is thought that by going through the liturgy we earn God's grace and blessedness; and as a consequence, faith has fallen away altogether."

He had deduced from the Third Commandment, as early as 1518, the need of preaching the Word of God. In the following year he spoke out against the Communion in one kind, against the *Sacrifice* in the Mass, against the *Canon of the Mass*, *Masses for the Dead*, traffic in *Masses* and the exclusive use of the Latin tongue. In 1523 he published a small tract, *Von Ordnung des Gottesdienstes*, and afterwards in the same year his *Formula Missæ*.

123. *Characterize the Orders Luther prepared.*

In the *Formula Missæ* (which was translated into German by Paulus Speratus) he took his stand on what was already in use, with a firm hand rejected all the portions of the Mass in which the sacrificial idea of the Holy Supper is found, and kept for the celebration of the Holy Supper the scriptural and churchly outline. After the publication of this Order and its adoption or imitation by others, Luther studied to arrange the service in the vernacular. On the 20th Sunday after Trinity the Service was celebrated according to the revised order in German at Wittenberg, and thereupon he published his *Deutsche Messe* or *German Mass*, in 1526. Besides some omissions, this differed from the *Formula Missæ* in the adoption of rhymed German Church Hymns and some changes in the liturgy of the Holy Supper. These were not

happy: they consisted of the omission of the Preface, whose place the Exhortation was intended to supply, the placing of the Lord's Prayer before the *Words of Institution*, yet not as a prayer of Consecration, and the division of the *Words*, so that the Bread should be given to the Communicants immediately and before the Consecration of the Cup,—the Cup being consecrated and administered immediately afterwards. His motive in this was to show as emphatically as possible that the Consecration and Distribution belong together, and to conform to the original institution. The new position of the Lord's Prayer was adopted by the majority of the Lutheran Orders, but in the division of the Consecration Luther was not generally followed. (See *Bugenhagen's Letters*, Apr. 28, 1539.)

124. *From what sources may we learn the Lutheran principles in the Reformation of the Service?*

The Augsburg Confession, XV. and XXVIII. The Apology, *Quid sit Sacrificium*, p. 257 ff. Smalcald Articles II., II. Formula of Concord X. 30, 31 (p. 703). And Chemnitz, *Examen* etc., II., 311 ff., 485 ff., and *de Canone*, p. 497 ff.

1. The Holy Supper is not primarily a note and witness of Christian profession, nor a common meal signifying mutual communion and friendship among Christians; but Sacraments are signs of God's will towards us, signs of Grace; for through the Word and Sacraments, the Holy Spirit does His work. *Apology*, 264, 69, 70.

2. The Holy Supper is also a Sacrifice of Thanksgiving, for a thing may have more than one object. *Apol.*, 264, 74.

3. A. C. VII. It is not necessary that human traditions, rites or ceremonies instituted by men, should be alike everywhere. (See *Luther to Brück*. 56. 44.) XV. Those ecclesiastical rites are to be observed, which may be observed without sin, and are profitable for good order and tranquillity in the Church; such as set holidays, feasts, and the like. Yet men are to be admonished that such service is not necessary to salvation.

See also *Formula of Concord*, 703, 27-31.

4. Traditions instituted to propitiate God, to merit grace and make satisfaction for sins, are opposed to the Gospel.

5. XXII. Both kinds in the Lord's Supper are given to the laity, because this is commanded by the Lord.

6. XXIV. It is commanded by St. Paul to use a tongue that the people understand.

7. We have need of ceremonies, that they may teach the unlearned.

8. 22, 30. The Mass is *not* a work that taketh away the sins of the quick and the dead.

9. X. The Body and Blood of Christ are communicated to those that eat in the Lord's Supper.

10. XXIV. Seeing that the Mass is such a Communion of the Sacrament, we do observe one common Mass every holyday, and on other days, if any will use the Sacrament, at which times it is offered to them that desire it.

11. We must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word. Smalc. Artt. III. VIII. 3. By the Word and Sacraments, as by instruments, the Holy Spirit is given, who worketh faith, etc. (See C. R. 24, 875.)

For the obtaining of this faith the Ministry of teaching the Gospel and administering the Sacraments was instituted by God.—A. C. V.

125. *In what manner did the reformation of worship in Germany proceed?*

The different states published comprehensive Church Regulations, called *Kirchenordnungen*. The collection of liturgical acts was called the *Agenda*. So far as these were concerned, the *Kirchenordnungen* gave only the outline of the Service, and the texts were found in the *Cantionales*.

126. *Into what classes may the multitude of Lutheran Kirchenordnungen of the Sixteenth Century be divided?*

1. Those which, while pure in doctrine, proceeded with greatest conservatism with reference to the traditional forms. Such was the *Brandenburg KO.* arranged under the Elector Joachim II. by the Court-preacher Stratner of Ansbach and Buchholtzer of Berlin of 1540. (See Luther's criticism in De Wette, IV., 307 ff., V., 232 ff., 235 ff.) This form passed over in

all essentials into the Pfalz-Neuberg KO. of 1543; and it was exceeded by the Austrian KO., 1571, of Chytraeus. (See Kliefoth vii., 241 ff.)

2. The Saxon-Lutheran type, represented by the *Formula Missæ*, 1523, which was the model for Ducal Prussia, 1525, Electoral Saxony, and for all the Orders of Bugenhagen: Brunswick, 1528; Hamburg, 1529; Münden and Göttingen, 1530; Lübeck, 1531; Soest, 1532; Bremen, 1534; Pomerania, 1535; for Brandenburg-Nürnberg, 1533 (by Osiander and Brenz); for Duke Henry of Saxony, 1539 (by Justus Jonas); for Mecklenburg, 1540 and 1552 (by Aurifaber, Riebling, Melancthon, later Chytraeus); for Brunswick-Wolfenbüttel (1543 and 1569, by Chemnitz and Andreae); for Riga, 1531 (by Brieszmann); for Kurland, 1570 (by Eichhorn); and others. The Hessian, 1566 and 1575, imitates the *Formula Missæ*, except in the Holy Supper.

3. Those Orders which are more radical in their re-arrangement of the Service and try to take a mediating position between the Lutheran and the Reformed types. So, as early as 1525, Bucer, Capito, Hedio and others in *Grund und Ursache der Neuerungen zu Strassburg* (Luther xx., 458 ss.); and the Würtemberg Orders. Of these Brenz's Order for Schwäbisch-Hall of 1526 has least of this character; but that of Duke Ulrich, 1536, and that of Duke Christopher, 1553, more. These were followed by the Orders of Southwest Germany, such as the Palatinate, 1554; Baden, 1556; Worms, 1560, and others. (See *Grüneisen, Die evangelische Gottesdienstordnungen in den*

oberdeutschen Landen. Stuttgart, 1856. Richter I., 265; II., 131 ff., 257 ff., 476 ff.)

127. *How did the Reformers arrange the Minor Services?*

They kept the service of the Canonical hours, especially of Vespers and Matins. Luther said of these that there was nothing in them that might not be kept. They are services of prayer, and have for their centre Lessons from Holy Scripture with "Summaries" of them. About these are disposed Psalms, Hymns and Prayers. Their form is developed especially by Bugenhagen in the orders which he edited. (See Kliefoth, viii., 184 ff., and Armknecht, *Die Alte Matutin u. Vesper-ordnung*, Göttingen, 1856). "In these services," says Luther, "the whole Psalter properly divided ought to remain in use, and the whole Bible, divided into lections, ought perpetually to be maintained in the Church." As early as 1523 he expressed the wish that there should be preaching in these services, so that all might understand, and learn, and be admonished, by what was read, and through daily exercise in it might become at home and well instructed in the Scriptures. *Catechism-services* are an original product of the Reformation. In them *instruction* is the principal motive.

128. *How did the Reformed Church differ in her conception of Worship from the Lutheran?*

She confesses with the Lutheran Church that the Offering for the sin of the world on which Christian

worship rests was completed on Golgotha once for all. Therefore she agrees in opposition to the Romish Mass, and also in the use of the vernacular in the Service. But in reference to the means by which this Offering and the grace of God won by it are appropriated, especially in reference to the Sacrament, and more than all in reference to the sacramental element of worship, the two Churches go apart, and have been apart ever since the Marburg Colloquy in 1529. The Reformed type is shown in the *Fidei Ratio* which Zwingle gave to the Emperor at Augsburg (see Opp. edd. Schuler and Schultess, Zürich, 1841, IV., 9 ff.; Jacobs, Book of Concord, vol. 2). "I believe, yea I know, that all sacraments are so far from conferring grace, that they neither bring nor distribute it," etc. Consequently, the Means of Grace are not vehicles of the Spirit, and the gifts of Grace are not administered in the services. This view was modified by Calvin, and in Germany by Lutheran influences, but it was not corrected. Even Calvin hardly knew and did not appreciate the objective sacramental element. The chief thing is the Sermon, and this is considered mainly in reference to the person, *i. e.*, on the sacrificial side; and so the Sacrament is only a Thanksgiving. Even the believer receives only Bread and Wine, and at the same time there is an impartation of the life of Christ, to which his soul is lifted up, but which can find place even without the Sacrament. And as this Church does not know the full objective value of the Sacrament, she also takes from its subjective intensity. She announces the Holy Supper, and requires the

whole congregation to take part in it. She knows no Church Year, and originally used instead of the Church Hymns only rhymed Psalms. Only since the second half of the seventeenth century did an independent Reformed School of Hymnists begin in Germany with Joachim Neander, Tersteegen, Lavater and others, and in England with Isaac Watts (†1748).

129. *Give some account of the Swiss procedure with reference to the Service.*

At first, in 1523, Zwingli accepted to some extent the traditional Order of Worship; but the same year he went to the other side (III. 83 ff. and 117 ff.). He and Leo Judae in 1525 undertook a new Form of the Supper (Daniel iii. 39 ff.), and 1529 the *Ordnung der Christlichen Kirche zu Zürich* (Richter I. 134 ff.) appeared, which still is in use. Later *Agendas* are those of Berne 1587, Schaffhausen 1592, and others. The Order for Basel, prepared under the influence of Æcolampadius, separates the celebration of the Supper, which was to take place once a month, from the regular service of preaching. In Geneva, Farel at first abolished everything but the Sermon and free prayer; but in 1536 Calvin published his *Formes des prieres ecclesiastiques*, and in 1543 his Genevan Order of Service, in which, without any example in the Church,* he gave a prominent place to the reading of

*So Harnack; but Döber's Mass (in Slüter) prescribes after the Epistle, *Dies sind die heiligen zehn gebot*; and the following Lutheran Orders prescribe the Ten Commandments after

the Decalogue. (See Daniel iii. 51 ff. and 157 ff.) Scant provision is made for the Lord's Supper, which according to the *Ordonnances* of 1541 is to be celebrated but four times a year. (Richter I. 247). On the relation of Calvin's liturgy to Zwingli's, see Ebrard, and also Bähr, *Begründung einer Gottesdienstordnung*, Carlsruhe, 1856. Also Bersier.—The extreme of Calvinism is shown in the Scottish liturgy of Knox. (See Köstlin, *Die schottische Kirche*, 1852.)

130. *To what type does the liturgy of the Anglican Church belong?*

The *Book of Common Prayer* is properly a general designation of a family of books, related as the *Kirchenordnungen* comprised in each of the classes of Lutheran Liturgies are related to each other. At the present time we have the Book of Common Prayer—of the English Church 1662 and since, of the Scottish Church 1637 and since, of the Irish Church 1877, and of the American Protestant Episcopal Church, 1789. All of these books differ the one from the other, in greater or less degree. A full account of their variations is given in *The Annotated Book of Common Prayer*, J. H. Blunt.

Again, each of these represents the result of an historical development. The book is founded primarily on the *Breviary* and *Missal* in use in the diocese of

the Sermon: Bremen 1534, Pommern 1535, Nordheim 1539, Calenberg-Göttingen 1542. Pommern 1542 even allows them to be used after the Lord's Prayer.

Salisbury, and generally adopted throughout England, just as the German revision was based on the Breviary and Missal of Bamberg. The outline of the Mass in the "*Sarum Missal*" differs in no essential particular from the Order of the Roman Mass, given above.

In 1516 a revision of the Sarum Breviary was made (just as Pope Clement VII. secured a revision of the Roman Breviary, 1525, and under the editorship of Cardinal Quignonez, 1535-1536) and reprinted, 1531; and 1533 a revision of the Missal was printed. 1548, a short form in English for the Communion, including the Communion of the Cup, was ordered to be added to the Latin Order. 1549 appeared the First Prayer-Book of Edward VI. This was altered in consequence of Calvinistic influences in 1552. It was again revised somewhat in the direction of the first book in 1559, after Elizabeth's accession to the throne. It was put aside, and the *Directory for Public Worship* was substituted for it by Parliament in 1645; and underwent a final revision upon the restoration in 1662. Other books useful in the study of its history are the changes proposed under William III., 1689, but not adopted, published as a Bluebook of the British Government in 1854; Edward Stephens' *Liturgy of the Most Ancient Christians*, 1696, the Nonjurors' *Book of Common Prayer*, 1718, *The Lutheran Movement in England*, H. E. Jacobs, Phila., 1890.

The first form of the Scottish Book is that prepared by Maxwell and Wedderburn (and ascribed to Laud), 1637. Successive revisions appear 1755, 1764. This

was influenced by the Nonjurors, and restored somewhat of Edward VI. 1549.

1666 the English Book was adopted by the Irish Church. Extensive changes were proposed in 1870, after disestablishment. In 1877 a revised book appeared.

The American book is also the result of a series of revisions. The "Proposed Book" of 1786, in which the compilers were said to have "Presbyterianized too much," was succeeded by the present book in 1789, which differs in several particulars from the English Book, and in some of these agrees with the Scottish. In *The Book Annexed*, 1885, various changes are proposed, of a Lutheran type and in the direction of the first book of Edward VI.

It must be added that the Book of Common Prayer retains traces of each phase through which the Anglican Church has passed, since the era of Henry VIII.

131. *What was the further history of the Lutheran Order of Worship?*

The Orders of the second class noted above are to be regarded as the genuine Lutheran type. They maintained their place until the Thirty Years' War. The war very nearly destroyed all church order. After the close of it nearly all the churches republished their *Kirchenordnungen* (about 1650 and later) in partially new form. Though in all cases true to the Confessions of the Church, these editions bear the rigid bureaucratic character of their time, and the worship they prescribed was outward and stiff, because the

congregations took part in it merely in obedience to custom. The endeavor of Pietism to correct this failed, because Pietism gave up the masses of the people as lost, and confined itself to those who were or were called awakened, whom it did not know how to treat aright. Orthodoxy dried up and Pietism became more subjective, and so both prepared the way for Rationalism, which overturned and silenced the Worship of God, both form and contents, from top to bottom. The Church Year was miserably cut up; the Minor Services fell away almost entirely, and the Chief Services were deprived of their most essential and most beautiful parts (the Introit, the Kyrie, the Creed, and the Prefaces); the old Collects were replaced by new watered ones; and into the place of the Church Hymn stepped versified and pelagianizing moral reflections. The destruction was complete. (See Alt, *Der Christliche Cultus*, 281).—Since the last third of the Eighteenth Century and until the first decennium of this century, private attempts appeared (Seiler, Gutlin, Sintenis, Zollikofer, and others), and also public *Agendas* full of sentimental subjectivism and without any sense of that which is specifically Christian and churchly. (See the Schleswig-Holstein Agenda of Adler, 1797, or the *Allgemeine Verordnung für Livland*, 1805.) And where there was no lawful introduction of new *Agendas*, different ministers laid aside the old formularies as they pleased.

Shortly after the War of Liberation, a period of restoration began. The New Prussian Agenda led the way. Bunsen's revised "Capitoline" liturgy supple-

mented this. In it the liturgical and homiletical elements were too much separated from each other, Anglican forms were mixed with Lutheran, and the specific Church-tone was lost (*Darmstädter Kztg.*, 1870). A liturgical reformation was undertaken in other lands also; in Württemberg, for instance (*Kirchenbuch*, 1842), yet without any Altar Service; in Bavaria (*Agendenkern*, 1854, revised and enlarged 1877); in Baden, where a very good *Kirchenbuch* came out in 1858, but has not been introduced; in Saxony, in 1842, and in 1880 the excellent new Agenda has appeared. To these must be added private works enumerated below. The works of the Dresden Conference are especially to be named. Their ripe fruit is seen in the excellent Agenda of Böckh.

The Lutheran Service is fully given in the *Kirchenbuch für Ev. Luth. Gemeinden*, 1877, and in English in *The Common Service for Evangelical Lutheran Congregations*, 1888.

VII

MATINS AND VESPERS

133. *Is there any other service of Christian Worship which has come down from oldest time?*

The Daily Morning and Evening Service.

134. *What relation do they bear to the Liturgy of the Holy Supper?*

The relation between them is not that of a *Greater Service* and a *Less*, but they are *additional* and *supplementary* (*Nebengottesdienste*).

135. *What is their history?*

From the beginning, the early Christians observed the Jewish hours of prayer (Acts iii. 7, x. 9), and sang the Psalms, to which they had been accustomed in Jewish worship. Tertullian (*de orat.*, xxv. *Ap.* 39) and the earlier books of the *Apostolic Constitutions* mention the three hours; the later books (in this agreeing with Cyprian, *de orat. Dom.*, 34-36) make six hours of prayer; later usage, in accordance with Ps. cxix., 164, amplified these to seven; and the rule of Benedict of Nursia (†543) made *eight*, which still are observed in the cloisters in the Church of Rome. "Offer up your prayers," says the VIII. Bk. of *Apostolic Constitutions*, (34), "In the morning, at the third

hour, the sixth, the ninth, the evening, and at cock-crowing: in the morning, returning thanks that the Lord has sent you light, that He has brought you past the night, and brought on the day; at the third hour, because at that hour the Lord received the sentence of condemnation from Pilate; at the sixth, because at that hour He was crucified; at the ninth, because all things were in commotion at the crucifixion of the Lord, as trembling at the bold attempt of the impious Jews, and not bearing the injury offered to their Lord; in the evening, giving thanks that He has given you the night to rest from daily labours; at cock-crowing, because that hour brings the good news of the coming on of the day."

But only the morning and the evening were kept by a service in the Church or an assembly in a private house; and the faithful were exhorted to come to church every morning before work, and every evening, "to return thanks to God that He has preserved thy life." II., 36, 59. These services were simply services of praise or psalmody and prayer. Ps. lxxiii. was distinguished as the Morning Psalm and Ps. cxli. as the Evening Psalm. And in VII., 47, 48, we have a rudimentary form of the *Gloria in Excelsis* for a Morning Prayer, and the *Nunc dimittis* as an Evening Prayer. The usual prayers appear to have been said, and after the dismissal of the uninitiated a special prayer and blessing. (II., 39; III., 18. Formularies, VII., 47, 48; VIII., 35-39.)

Benedict of Nursia prescribed a lengthy Service for each of the Canonical Hours, which is the foundation

of the Services in the Roman Breviary of the present day. The Hours are called Matins, Lauds, Prime, Terce, Sext, Nones, Vespers, and Compline or Completorium. Their services are made up of Psalmody, Lections, Hymnody and Prayer, in order varying in the different hours; the parts being connected by *responses* and interpreted by Antiphons and Responsories. Matins differs from the other Services first in its more elaborate opening: Ps. xcv. with an Invitatory of the season being always used after the opening Versicle; and nine lessons being read, from Holy Scripture and the Church Fathers, or the legends of the Saints, while in other hours very short passages of Scripture, called *Capitula* or Chapters (often but verses from the Sunday Epistle) are said. The Psalter is so arranged as to be sung over once every week; and the principle of the lectionary is the *lectio continua*, the books of the Bible being assigned to the different Seasons of the Church Year. (For the Roman arrangement of the Psalter, see *Breviary* or Hommel's *Psalter in Löhe's Haus, Schul u. K. buch*, 1879.)

Luther commended the Matin and Vesper Service in his *Formula Missæ*, 1523. (See C. R. 25, 173.) Only he would shorten the Service, so as to have three lessons in each, with responsories; he wished for a new lectionary, giving the New Testament to the morning, and the Old to the evening; and would add to the lessons an explanation. He gives a fuller Order on the same principles in his *Deutsche Messe* of 1526. Accordingly the Lutheran Orders reduced the Services of the Breviary to Matins and Vespers; sought to give

the people a part in them, though they still depended upon the boys of the Latin schools; added a *Summary* to three lessons from the Old Testament in the Morning and to the three from the New in the Evening; allowed the use of the *Benedictus* (from *Lauds*) instead of the *Te Deum* in the Morning, and of the *Nunc dimittis* (from *Complines*) instead of the *Magnificat* in the Evening; and in all other essential and Scriptural features retained the old order. The English book (1549) differed in introducing both Canticles into the service in each case.

This old daily Service of the Lutheran Churches passed through a history like that of the Liturgy of the Holy Supper, and like it has been revived in this time in many lands.

136. *What is the Scheme of the Matins and Vespers?*

Psalmody, Lections, Hymn and Prayer. Originally services of praise and prayer only, the Reformation especially emphasized the element of instruction from the Word of God.

137. *What may be added of the several parts?*

1. The Opening Versicles.

These are the *Domine labia* (Ps. li., 17) and the *Deus in adjutorium* (Ps. lxx., 2); both used at Matins, the latter at Vespers. The former is appropriate as a preparation for praise; the latter puts the worshipper into the position of a suppliant.

2. Psalmody.

Ps. xcv. is sung *every* morning as an *Invitatory*, a call to the whole congregation to join in praise. It is preceded by a so-called *Invitatory*, consisting of a short passage which connects the Psalm with the particular Gospel of the Church Season or Festival. This is sung also *after* the 95th Psalm, and was repeated over and again between the verses of it.

In the Roman Breviary the Psalms were divided to the different *hours*. The English book assigns certain Psalms to certain days, so that the Psalter is sung through every month. The Lutheran Church, either sings them in their order, or Ps. 1-109 at Matins, and 110-150 at Vespers. Ps. cxix. was sometimes divided into twenty-two parts, and one "Octionar" (section of eight verses) was sung at every Service. The *Gloria Patri* is sung after every Psalm. The Psalms were sung to the old Gregorian tones, which may indeed be a reminiscence of the Temple-music. An *Antiphon* (a suitable verse from Scripture) before and after the Psalm does for it the office of an *Invitatory*. The proper responsive singing of the Psalms is according to the parallelism of each verse.

3. The Lections.

For these a lectionary is required, which so divides the Holy Scriptures that every part of them suitable for public reading (besides the Epistles and Gospels of the Sundays) shall be read in the course of the year. (*See Ambrose Ep. xx. 14.*)

The Lessons, read in their order, are connected with the Church Year by means of the Responsories sung after them. Such Responsories were sung in the Lutheran Church after the Epistle in the Communion Service, as well as after the Lessons at Matins and Vespers. The Responsory always consists of a text, sung by one part of a choir, which the other part of the choir repeats, whereupon the *Gloria Patri* is sung. It originated in Italy, and is mentioned by Isidore of Spain and Gregory of Tours. Texts and music are given by the Lutheran *Cantionales*. (See *Kliefoth, s. v.*; also *Palmer, in Antenicene Fathers, vii. 561.*)

4. The Hymn.

The Roman Breviary contains a *Hymn* for each of the Hours, varying with the Season. It is a cry of Confession, Prayer and Praise. Besides the metrical Hymn, the Reformation retained the use of the *Te Deum* and *Benedictus* at Matins, and of the *Magnificat* and *Nunc dimittis* at Vespers. For these Canticles, except the *Te deum*, the old books give special Antiphons.

5. The Prayer.

The order of the Prayer is the Kyrie, the Lord's Prayer and the Collects. This was generally adopted by the Lutheran Orders, which sometimes have only the Collects; and many prefer at the end of the Vesper Prayer the *Da pacem*, the Collect for peace.

6. The Conclusion.

As this Service did not require the presence of an ordained minister, its usual ending was the *Benedicamus*, which consequently underwent a liturgical and musical development of its own.

138. *What further use did the Lutheran Church make of these Services?*

They were the basis on which she developed special services of her own, such as the Catechism-service and the *Beicht-vesper*, or Confessional-Service on Saturday Afternoons.

VIII

HISTORY AND LITERATURE OF LITURGICS

HISTORY OF THE SCIENCE OF LITURGICS.

139. *What do we mean by the History of Liturgics?*

The history not of the composition or development of the Liturgy, but of the theory of it.

140. *Can we find anything of this sort in the earliest Fathers?*

Very little; for that was the period of the formation of the Liturgy. There are merely scattered and elementary bits in their homilies and other writings. We may refer to the *Mystagogical Catechism* of Cyril of Jerusalem, to Basil (see Works, ed. Garnier, II., 674 ff.), Chrysostom, from whose works Claudius de Sainctes in the Fifteenth Century, and afterwards Bingham (*Antiquities of the Christian Church*) have extracted everything of value, Augustine, especially his *Letter to Januarius*), Proclus *Περὶ παραδοσεως τῆς θείας λειτουργίας*, and the Pseudo-Dionysius Areopagita, who in his *Hierarchia ecclesiastica* (translated and edited by Engelhardt, Sultzbach, 1823, 2 vols.), seeks to give an allegorical-mystical interpretation to the liturgy, which still lies at the foundation of the explanations of it in both East and West.

141. *Give the beginnings of reflection on the Liturgy.*

In the East, first James of Edessa (about 675) in his *Epistola de antiqua Syrorum liturgia* (see Assemani, bibl. orient. I. 479 ff.); and in the West, Isidorus Hispalensis (†636), in his Ll. II., *de officiis ecclesiasticis*. He is the source from which the theologians of the Carolingian era draw. Of these the most remarkable is Walafrid Strabo, whose *De exordiis et incrementis rerum ecclesiasticarum*, though it is too short, exhibits on the whole a historical critical spirit, and is equaled by no other writer on the subject in the Middle Ages. The Church during this period, inasmuch as it did not put its confidence in the Word of God, but trusted to the magic of rite and symbol, limited itself to the interpretation of the Liturgy or went very far in allegorical and mystical explanations of it. Of the Eastern Church we name here the important work of Dionysius Barsalibi of the Twelfth Century (see Renaudot); of Nicolaus Cabasilas of the Fourteenth Century (*Expositio liturgiæ*, see Fronto Ducaeus Auct. VII., Paris, 1624 fol.); of Philotheus (†1371), *Ordo Sacri ministerii* (in Goar, *Εὐχολόγιον*); and especially Simeon of Thessalonica (†1429), *De divino templo et de divina mystagogia* (in Goar) and *De fide, ritibus et mysteriis ecclesiasticis* (Jassy, 1683 fol.). Of the Western Church we name Hugo of St. Victor, *De caerimoniis ecclesiasticis*, Ll. III.; and, as the most important work of the Middle Ages, William Durandus (†1296), *Rationale divinatorum officiorum*, Ll. VIII; and also Gabriel Biel, *Expositio Sacri Canonis Missæ*, Basel, 1510.

142. *What was the result of the Reformation upon this science?*

It led to a thorough, historical and critical study of Christian Archæology and of Christian Cultus. This was introduced by the controversies between Protestant and Roman theologians, and in England between Episcopalians and the Puritans. Here we may simply call attention to Chemnitz., *Examen Concilii Tridentini*, and the valuable monographs of Hildebrand and Dallæus. Vitranga should be mentioned. In his *De synagoga vetere*, Ll. III., 1696, 4, he tries to show, in the interest of the Reformed school, that the most ancient Christian Worship was formed on that of the synagogue, not on that of the Temple. Besides, especial mention should be made of Calvoer, 2 Parts, Jena, 1705; Bingham, *Antiquities, etc.*, London, 1708; and the very valuable historico-critical works of Pfaff, *De oblatione* and *De consecratione eucharistica* (see *Syntagma dissertationum theologicarum*, Stuttgart, 1720). Gerber, *Historie der Kirchen-Cerimonien in Sachsen*, Dresden, 1700, is very meritorious.

143. *What influence had Rationalism on this study?*

As it declared the traditional worship to be superannuated and tasteless, a few were led to undertake its defense (e. g., Gerbert, *Principia theol. exeget., etc., et liturgicæ*, 1757 +, 6 vols.); and others put forth rearrangements of it: so Seiler, Pratje, Hufnagel, Wagnitz, Zollikofer, in liturgical journals and writings which are for the most part forgotten. Especially did

they invoke the aid of Æsthetics (Thomasius, *Veredlung des protestantischen Kultus durch die Æsthetik*, Nürnberg, 1803); or profane means were resorted to to give an inspiration to worship: so the fantastical Horst in Darmstadt (*Mysteriosophie oder über die Veredlung des protestantischen Gottesdienstes*, 2 Parts, Frankfurt, 1817). In the Roman Church the Mass was translated into German in 1768 under Duke Eugene of Würtemberg with permission of Pope Pius VI, but only for the Court Chapel; and Werkmeister (*Beiträge zur Verbesserung der Liturgie*, Ulm, 1789) and Winter (*Liturgie, was sie sein sollte*, Munich, 1809: *Erstes deutsches Messbuch*, Landshut, 1810) attempted a radical transformation of it, largely on the principles of the Kantian philosophy. On the other hand, valuable and solid service was done by J. B. Hirscher (*Misæ genuinæ notio*, Tübingen, 1821), in which he carried back the Mass to its original significance as the Communion of the Congregation, and declared against Private Masses, the Withholding of the Cup and the use of the Latin tongue.

144. *Mention the results of Prussian reforms.*

In 1811 Marheineke broke the way for a deeper appreciation of Cultus in his *Homiletics*. In 1816 appeared the *Liturgy for the Court Church at Potsdam and the Garrison Church at Berlin*, and in 1822 the *Kirchen-Agenda for the Court-and Dom-Church in Berlin*, whose principal author was King Frederick William III. It was revised 1823 and 1826. This was an epoch-making work, for it went back to the old

Agendas and gave an impulse to renewed liturgical study. It is not of present interest to state how this Agenda was related to the so-called Prussian Union. It called forth a great many publications *for* and *against*, among others from Schleiermacher, Augusti, Nitzsch, Marheineke, Schultze and Gerlach. Among these appeared in 1827 King Frederick William's *Luther in Beziehung auf die preussischen Agenda vom Jahre 1822*. Compare Falck, *Aktenstücke der Agendensache*, Kiel, 1827; Eylert, *Ueber den Werth u. die Wirkung der preussischen Agenda*, Potsdam, 1830; Scheibel, *Aktenmäßige Geschichte der neuesten Unternehmung einer Union*, 2 Parts, Leipzig, 1834.

145. *And what can be said of recent years?*

Since then extraordinary and thorough work has been done in this department. We mention Augusti, *Denkwürdigkeiten aus der Christlichen Archæologie*, 12 vols., 1817, an abbreviation of which has been given in his *Handbuch der Christlichen Archæologie*, 3 vols., 1836, and *Beiträge zur Christlichen Kunstgeschichte*, 1841. Kapp, *Grundsätze zur Bearbeitung evangelischer Agenden*, Erlangen, 1831, is penetrating and rich in historical material. To the most important belong Höfling's *De liturgiæ evangelicæ natura*, 1836, *Von der Komposition Christlicher Gemeinde-gottesdienste*, 1837; *Liturgische Studien*, 1841, 1842; *Liturgisches Urkundenbuch*, Leipzig, 1854. And also Kliefoth, *Theorie des Kultus*, 1844; *Liturgische Blätter*, 1845; and especially his *Ursprüngliche Gottesdienstordnung der lutherischen Kirche*, 1847; enlarged to

a complete history of the Liturgy in his *Liturgische Abhandlungen*, Vols. IV.-VIII., 1858. The best recent study of the whole subject is Rietschel, *Liturgik*. 2 vols. 1899, 1909.

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