

Author: Mohrhardt, Robert.

MEMORIALIZATION OF A XVI - XVIII CENTURY LUTHERAN SERVICE IN GERMANY ON A HIGH FEAST DAY

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Demonstration of a XVI - XVIII Century Lutheran Service in Germany on a High Feast Day.

Propers for the Feast of the Epiphany

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THE SERVICE

Hymn of Invocation to the Holy Ghost

"Come, Holy Ghost, God and Lord!" (Martin Luther, 1524)

1. Come, HOLY Ghost, God and Lord!
Be all Thy graces now outpoured
On each believer's mind and heart;
Thy fervent love to them impart.
Lord, by the brightness of Thy light,
Thou in the faith dost men unite
Of every land and every tongue;
This to Thy praise, O Lord, our God, be sung.
Hallelujah! Hallelujah!
2. Thou holy Light, Guide Divine,
Oh, cause the Word of Life to shine!
Teach us to know our God aright
And call Him Father with delight.
From every error keep us free;
Let none but Christ our Master be
That we in living faith abide,
In Him, our Lord, with all our might confide.
Hallelujah! Hallelujah!
3. Thou holy Fire, Comfort true,
Grant us the will Thy work to do
And in Thy service to abide;
Let trials turn us not aside.
Lord, by Thy power prepare each heart
And to our weakness strength impart
That bravely here we may contend,
Through life and death to Thee, our Lord, ascend.
Hallelujah! Hallelujah!

During the singing of this hymn the solemn procession of the acolytes and clergy to the altar will take place.

The Introit sung by the choir. (The congregation will stand.)

The Kyrie sung by the choir.

The Gloria in Excelsis

Celebrant: Gloria in excelsis Deo!

Congregation: All glory be to God on high,
Who hath our race befriended!
To us no harm shall now come nigh,
The strife at last is ended;
God showeth His good will to men,
And peace shall reign on earth again;
Oh, thank Him for His goodness!

ETH 1170

The Salutation and Collect

Celebrant: Dominus vobiscum!

Choir: Et cum spiritu tuo.

The celebrant chants the Collect in Latin.

Choir: Amen.

It was often customary to sing the Collect first in Latin and then to repeat it in German.

Celebrant: The Lord be with you.

Congregation: And with thy spirit.

The celebrant chants the Collect.

Congregation: Amen.

(The congregation is seated.)

The Epistle is read by the subdeacon.

Originally it was chanted. Luther prepared the music for the Epistle.

The Gradual sung by the choir.

The Sequence Hymn "We Now Implore God the Holy Ghost"

1. We now implore God the Holy Ghost
For the true faith, which we need the most,
That in our last moments He may befriend us
And, as homeward we journey, attend us.
Lord, have mercy!
2. Shine in our hearts, O most precious Light,
That we Jesus Christ may know aright.
Clinging to our Savior, whose blood hath
bought us,
Who again to our homeland hath brought us.
Lord, have mercy!
3. Thou sacred Love, grace on us bestow,
Set our hearts with heavenly fire aglow
That with hearts united we love each other,
Of one mind, in peace with every brother.
Lord, have mercy!
4. Thou highest Comfort in every need,
Grant that neither shame nor death we heed,
That e'en then our courage may never fail us
When the Foe shall accuse and assail us.
Lord, have mercy!

(The congregation will rise for the Holy Gospel)

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The Gospel read by the deacon.

Originally the Gospel was chanted. Luther prepared the music. Before the reading of the Gospel there is the procession of the acolytes, the deacon, and subdeacon to the Gospel horn of the altar.

The subdeacon holds the book for the deacon.
The deacon announces the Gospel.

Congregation: Glory be to Thee , O Lord!

The deacon finishes reading the Gospel.

Congregation: Praise be to Thee, O Christ!

The Creed (The congregation continues to stand.)

Celebrant: Credo in unum Deum!

Congregation: "We All Believe in One True God."

1. We all believe in one true God,
Who created earth and heaven,
The Father, who to us in love
Hath the right of children given.
He both soul and body feedeth,
All we need He doth provide us;
He through snares and perils leadeth,
Watching that no harm betide us.
He careth for us day and night,
All things are governed by His might.

2. We all believe in Jesus Christ,
His own Son, our Lord, possessing
An equal Godhead, throne, and might,
Source of every grace and blessing.
Born of Mary, virgin mother,
By the power of the Spirit,
Made true man, our elder Brother,
That the lost might life inherit;
Was crucified for sinful men
And raised by God to life again.

(Luther's metrical
version of the
Nicene Creed.)

3. We all confess the Holy Ghost,
Who sweet grace and comfort giveth
And with the Father and the Son
In eternal glory liveth;
Who the Church, His own creation,
Keeps in unity of spirit.
Here forgiveness and salvation
Daily come through Jesus' merit.
All flesh shall rise, and we shall be
in bliss with God eternally. Amen.

During the singing of the third stanza the subdeacon takes off the chasuble and goes into the pulpit.

The Sermon

The Offertory (The congregation stands)

Create in me a clean heart, O God, and renew a right spirit within me.
Cast me not away from Thy presence; and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation; and uphold me with Thy free

The General Prayer

*If there is no communion, a hymn would follow
The Lord's Prayer, a hymn, and the Benedictus!*

The German Sanctus (The congregation is seated.)

"Isaiah, Mighty Seer, in Days of Old."

Isaiah, mighty seer, in days of old
The Lord of all in spirit did behold
High on a lofty throne, in splendor bright,
With flowing train that filled the Temple quite.
Above the throne were stately seraphim,
Six wings had they, these messengers of Him.
With twain they veiled their faces, as was meet,
With twain in reverent awe they hid their feet,
And with the other twain aloft they soared,
One to the other called and praised the Lord:
"Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
Behold, His glory filleth all the earth!"
The beams and lintels trembled at the cry,
And clouds of smoke enwrapped the throne on high.

(From the German
Mass of Martin
Luther, 1526.)

Chorus of the congregation

The Preface in Latin chanted by the celebrant and choir.

(The congregation stands.)

The Sanctus sung by the congregation.

Holy, holy, holy, Lord God of Sabaoth;
Heav'n and earth are full of Thy glory;
Hosanna, Hosanna, Hosanna in the highest.
Blessed is He, Blessed is He, Blessed is He that cometh in the name of
the Lord,
Hosanna, Hosanna, Hosanna in the highest.

The Lord's Prayer sung by the celebrant.

Congregation: For Thine is the kingdom, and the power,
and the glory, forever and ever. Amen.

The Verba sung in German according to Luther's setting taken from the German Mass.
(1526)

The Pox

Celebrant: 'The peace of the Lord be with you alway!

Congregation: Amen.

The Agnus Dei

O Christ, Thou Lamb of God, that takest away the sin of the world,
Have mercy upon us.
O Christ, Thou Lamb of God, that takest away the sin of the world,
Have mercy upon us.
O Christ, Thou Lamb of God, that takest away the sin of the world,
Grant us Thy peace. Amen.

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The Communion Hymn (The congregation is seated.)

"Jesus Christ, Our Blessed Savior" (John Huss and Martin Luther)

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| 1. Jesus Christ, our blessed Savior,
Turned away God's wrath forever;
By His bitter grief and woe
He saved us from the evil Foe. | 3. Whoso to this Board repaireth
May take heed how he prepareth;
For if he does not believe,
Then death for life he shall receive. |
| 2. As His pledge of love undying
He, this precious food supplying.
Gives His body with the bread
And with the wine the blood He shed. | 4. Praise the Father, who from heaven
Unto us such food hath given
And, to mend what we have done,
Gave into death His only Son. |

The Post Communion

The Nunc Dimittis (The congregation stands.)

Lord, now lettest Thou Thy servant depart in peace
according to Thy word,
For mine eyes have seen Thy Salvation:
which Thou hast prepared before the face of all people,
A Light to lighten the Gentiles and the Glory of Thy people Israel.
Glory be to the Father and to the Son and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be;
world without end. Amen.

Celebrant: O give thanks unto the Lord, for He is good.

Congregation: Amen.

The Post Communion Hymn

O Lord, we praise Thee, bless Thee, and adore Thee,
In thanksgiving bow before Thee.
Thou with Thy body and Thy blood didst nourish
Our weak souls that they may flourish:
O Lord, have mercy!
May Thy body, Lord, born of Mary,
That our sins and sorrows did carry.
And Thy blood for us plead
In all trial, fear, and need:
O Lord, have mercy!

(Martin Luther)

The Salutation

Celebrant: The Lord be with you.

Congregation: And with thy spirit.

The Benedicamus

Celebrant: Bless we the Lord.

Congregation: Thanks be to God.

The Benediction

Congregation: Amen. Amen. Amen.

Silent Prayer

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The purpose of this service is to demonstrate various liturgical practices that were used in parts of the Lutheran Church after the Reformation and were continued in parts of Germany until the end of the eighteenth century, and in certain cases during the first years of the nineteenth century.

In various cities of Germany parts of the service were in Latin for many years following the Reformation. Thus some of the services were bilingual, Latin and German.

The celebrant, Pastor R. W. Mohrhardt, is vested in alb, cincture, amice, and stole. He wears a cope for the procession and a chasuble for the liturgy.

The deacon, Pastor Norman Schlavensky, wears a Danish and Norwegian type surplice, and a chasuble.

The subdeacon, Pastor John Chworowsky, is vested in a black robe, Saxon alb, and chasuble. When he delivers the sermon he will take off the chasuble and put it on again after the sermon.

The acolytes are wearing albs.

The officiating clergymen: Pastor R. W. Mohrhardt, celebrant
Pastor Norman Schlavensky, deacon
Pastor John Chworowsky, subdeacon

The acolytes: Boys from the Junior class

The organist: Professor Francis Schubkegel

The Choir of Wisconsin Lutheran College is under the direction of
Professor Kurt Eggert.

Almost all of the vestments worn by the clergy were made by Mrs. R.W. Mohrhardt, Miss Sara and Miss Ruth Mohrhardt.

The processional cross, the torches, and the albs worn by the acolytes were loaned by St. Stephen's Lutheran Church. We desire to thank Pastor Bangert and his congregation for their use.

There is no Confession and Absolution because in those days the Lutheran Churches of Germany made use of Private Confession which was generally held on the previous day.

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VESTMENTS IN THE LUTHERAN CHURCH

At the beginning of the Reformation the amice, alb, cincture, stole, maniple, and chasuble were worn by priests saying mass. At solemn services, services with three clergymen, celebrant, deacon, and subdeacon, the dalmatic was worn by the deacon, and the tunicle by the subdeacon. The cope was used for processions, and the surplice at baptisms and services away from the altar.

Luther and the Lutheran Reformers regarded vestments as matters of Christian liberty, and the Lutherans as a rule retained the ancient church vestments. The Iconoclasts, the Anabaptists, the Radicals, and the followers of Zwingli and Calvin demanded their abolition.

The Lutheran position is stated in the Augsburg Confession, Article XXIV: "Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with highest reverence. Nearly all the usual ceremonies are also preserved." In Article XXIV of the Apology of the Augsburg Confession we read: "And the usual public ceremonies are observed, the series of lessons, of prayers, vestments, and other like things."

Germany

Three practices arose among the Lutherans of Germany. In many parts of Lutheran Germany the alb and chasuble were worn at the celebration of Holy Communion. The surplice, often without sleeves, the Saxon alb, was used at preaching services, baptisms, private communions, and the like. In other parts of Germany it was customary to use only the surplice for all services. It was only in that part of Germany adjacent to Calvinistic Switzerland, and other areas where Reformed influence was strong that the pastors appeared in various types of black robes.

The practice of using the alb, chasuble, and surplice continued in the greater part of the Lutheran Church of Germany for some two hundred years or more after the Reformation. Two factors brought about the discontinuance of these vestments in Germany. The one was the decree of the Reformed king of Prussia, Friedrich Wilhelm, who in 1733 and again in 1737 by royal decree "prohibited the (so-called) remnants of Popery in the Lutheran Church: copes, communion vestments, candles, Latin song, chants, and the sign of the cross." Pastors who refused to obey were dismissed from their congregations. This decree affected a large part of the Lutheran Church of Germany.

The other factor which caused the abolition of these vestments was Rationalism, the rule of human reason. Churches outside of the rule of Prussia due to rationalistic pressure discontinued the use of these vestments about 1800. The Saxon alb, however, is still used in certain parts of Germany.

Norway, Denmark, and Iceland

In these countries the chasuble was retained and is in general use today. The alb was, however, replaced by a long surplice reaching to the ankles.

Sweden and Finland

The churches of these lands have continued to use the alb and cincture, together with the chasuble. The stole is gradually being reintroduced. The surplice is not used in Sweden and Finland to any extent.

Vestments (continued)

The chasuble is not worn at services performed away from the altar, at the baptismal font and in the pulpit. The chasuble is, however, used for the altar liturgy whether Holy Communion is celebrated or not.

The present arrangement of liturgical colors was not established until 1570 in the Roman Catholic Church. Other color arrangements had been followed before that time. The Lutherans therefore did not carefully follow our present practice. Clergymen would officiate in the same service wearing chasubles of different colors.

SUMMARY

The alb, surplice, and chasuble continued to be used in the larger part of the Lutheran Church. The cope became the vestment of the Lutheran bishops in Scandinavia. The maniple, amice, dalmatic, and tunicle, disappeared. Many times when two or more clergymen officiated at the altar, in the same service, they all wore albs or surplices and chasubles.

We must at all times remember that we are dealing with adiaphora, matters neither commanded nor forbidden by the Word of God, matters of Christian liberty. Our chief concern must ever be that God's Word, both Law and Gospel, are taught among us in their truth and purity, and that the Holy Sacraments are administered according to Christ's institution. God's Word and the Holy Sacraments are the true treasure of the Church.