

Martin Luther and the Evangelical Church Service

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Martin Luther gave to the German people a BIBLE, a CATECHISM, and a HYMN-BOOK so, that God might speak directly to them and that they might speak directly to Him in their songs, and worship.

CHRISTIAN WORSHIP

Holy Scripture declares: “God has given us eternal life and this life is in His Son. He who has the Son has life.” (I John 5:11,12) This Bible passage may be called the sum and substance of Christianity. Because Jesus Christ lived, died, and rose, so His children now gather to speak and act in His name. This gathering together we call worship. Worship is faith in God through Christ Jesus!

Therefore, The Christian Church confesses: “The catholic faith is this, that we worship one God in Trinity and Trinity in Unity. And the right faith is that we believe and confess that our Lord Jesus Christ the Son of God, is God and Man.”¹

The Lutheran Church teaches; “ God wishes us to believe in Him and to receive from Him blessings and this He declares to be true worship.”² Our Confessions also say that “the worship and divine service of the Gospel is to receive gifts from God. The chief worship of the Gospel is to wish to receive remission of sins, grace, and righteousness.”³

Christian worship, however, is not a shapeless stringing together of hymns, prayers, sermons, and what have you. It has form and meaning. This we call a liturgy or a service. But what is the proper form? How much or how little liturgy should one have? This is the great continuing debate within the church.

The Lutheran Confessions present this paradox in worship forms:

Ceremonies or church usage are in and for themselves no divine worship or even part of it.⁴

Nothing contributes so much to the maintenance or dignity in public worship and the cultivation of reverence and devotion among the people as the proper observance of ceremonies in the church.⁵

MARTIN LUTHER AND THE WORSHIP SERVICE

For Luther the Word of God was the principle element in all worship services. He says: “The whole service should center in Word and Sacrament.”⁶ Martin Luther based his views for worship upon the teachings of the New Testament. In the only actual congregation service described in the New Testament (Acts 20:7-12) three features stand out: 1) the service was celebrated on the first day of the week; 2) the stated purpose was “to break bread;” 3) the Word of God was preached.⁷

In Luther’s liturgical writings⁸ we see him applying the basic principles of his treatise *The Freedom of the Christian Man*.⁹ Here Luther had stated that a Christian is 1) A free man subject to no one; and 2) he is a bond slave subject to all. Luther shows in his writings on worship how the church must tread the narrow path of liberty in worship without falling prey either to license or to legalism. He faces the problem of tradition versus innovation with the freedom that the Christian man has in the Gospel. The Christian, Luther says, as a righteous man through faith needs no forms or order in his worship; but the Christian as a sinner needs a daily nurture of his faith in forms and liturgies as he receives God’s Word and the Sacraments.

Luther never published a blueprint of the ideal Lutheran Church service. His liturgical writings are concerned more with purpose and meaning of worship than with its form and order. For Luther the Word of God was the principle element in the service. He made the sermon a regular part of every service. His whole concern was with the preaching and teaching of God's Word. Luther writes:

Our intention is not to do away with the service, but to restore it again to its rightful use.¹⁰

A Christian congregation should never gather together without the preaching of God's Word and prayer.¹¹

Let everything be done so that the Word may have free course.¹²

The preaching and teaching of God's Word is the most important part of a divine service.¹³

For among Christians the whole service should center in the Word and Sacrament.¹⁴

Luther therefore gave to the German people a Bible, a Catechism, and a hymnbook so that God might speak to them and that they might directly speak to Him in their songs and worship.¹⁵ Luther never worked out a detailed church service and he had little time or inclination to fuss over liturgical fine points. Concerning his German Mass, he writes:

Do not make it a rigid law to bind or entangle anyone's conscience, but use it in Christian liberty as long, when, where, and how you find it to be practical and useful.¹⁶

In short, we prepare such orders not for those who already are Christians; for they need none of them. And we do not live and work for them; but they live for us who are not yet Christians so that they may make Christians out of us. Their worship is in the spirit. But such orders are needed for those who are still becoming Christians or need to be strengthened, since a Christian does not need baptism, the Word, and the sacrament as a Christian -- for all things are his -- but as a sinner.¹⁷

Also, Luther knew that his work on liturgical forms was only a beginning, and that not everything has been prepared that is needed.¹⁸ Many of his ideas Luther failed to work out in practice. Some of these were, 1) a revision of the Epistle and Gospel lessons for the Sundays and festivals of the Church Year; 2) the placing of the sermon at the very beginning of the worship service; 3) the position of the officiant behind the altar, which Luther preferred to call a table.

The main object in all of Luther's liturgical revisions and reforms was that of only purifying. It is not now nor ever has been our intention to abolish the liturgical service of God completely, but rather to purify the one that is now in use from the wretched accretions which corrupt it and to point out an evangelical use.¹⁹

In his liturgical reforms, as in all his works, Luther was guided by his great concern of not to offend the weak brother. Even in the practice of celebrating communion in both kinds, Luther waited a long time. As late as 1523, in his *Formula Missae*, Luther urges that it still remains to be considered whether both forms (bread and wine) should be administered to the people.²⁰ As late as 1528 Luther is still recommending that those who for conscience sake did not want to receive the cup could take the bread only.²¹

Luther was concerned with three main abuses in the Roman service.

Three serious abuses have crept into the service. First, God's Word has been silenced, and only reading and singing remain in the churches. This is the worst abuse. Second, when God's Word had been silenced such a host of un-Christian fables and lies, in legends, hymns, and sermons were introduced that it is horrible to see. Third, such divine service was performed as a work whereby

God's grace and salvation might be won. As a result, faith disappeared and everyone pressed to enter the priesthood, convents, and monasteries, and to build churches and endow them.²²

SOME BASIC PRINCIPLES

In his liturgical writings, especially in his *Concerning the Order of Public Worship*, Luther sets forth his basic principles of worship. As we have noted above, Luther's main concern was that of only a revision of the worship service then in use.

The service now in common use everywhere goes back to genuine Christian beginnings, as does the office of preaching. But as the latter has been perverted by the spiritual tyrants, so the former has been corrupted by the hypocrites. As we do not on that account abolish the office of preaching, but aim to restore it again to its right and proper place, so it is not our intention to do away with the service, but to restore it again to its rightful use.²³

Luther had a great pastoral concern for the faith and piety of his people. His basic concern was for purpose and meaning in a worship service. He stayed away from any liturgical sensationalism and from innovations that had little meaning or purpose.

This is what I have to say concerning the daily service and instruction in the Word of God, which serves primarily to train the young and challenge the unlearned. For those who itch for new things will soon be sated and tired with it all, as they were heretofore in the Latin service. There was singing and reading in the churches every day, and yet the churches remained deserted and empty. Already they do the same in the German service. Therefore, it is best to plan the services in the interest of the young and such of the unlearned as may happen to come. With the others neither law nor order, neither scolding nor coaxing, will help. Allow them to leave those things in the service alone which they refuse to do willingly and gladly. God is not pleased with unwilling services; they are futile and vain.²⁴

Luther also made a distinction between an elaborate Latin worship service in a Cathedral or monastery and the simple service for a village or country parish. It was never his idea to abolish completely the Latin service. Luther speaks of three types of worship services.

The first is the one in Latin which we published earlier under the title *Formula Missae*. It is not now my intention to abrogate or to change this service. We shall continue to use it when or where we are pleased or prompted to do so. For in no wise would I want to discontinue the service in the Latin language. And if I could bring it to pass, and Greek and Hebrew w as familiar to us as the Latin and had a fine melodies and songs, we would hold mass, sing, and read on successive Sundays in four languages, German, Latin, Greek, an Hebrew. I do not at all agree with those who cling to one language and despise all others.²⁵

Luther's *German Mass and Order of Service* was the second type of service he suggested. This he arranged for the sake of the lay people. These two used publicly, in the churches, for all the people.

But Luther also had in mind a third type of service for the home where the head of the house would instruct his family.

The third kind of service should be a truly evangelical order and should not be held in a public place for all sorts of people. But those who want to be Christians in earnest and who profess the

gospel with hand and mouth should sign their names and meet alone in a house somewhere to pray, to read, to baptize, to receive the sacrament, and to other Christian works. According to this order, those who do not lead Christian lives could be known, reproved, corrected, cast out, or excommunicated, according to the rule of Christ. Here one could also solicit benevolent gifts to be willingly given and distributed to the poor, according to St. Paul's example, II Cor. 9. Here would be no need of much and elaborate singing. Here one could set up a brief and neat order for baptism and the sacrament and center everything on the Word, prayer, and love. Here one would need a good short catechism (catechization) on the Creed, the Ten Commandments, and the Our Father.²⁶

In working out his orders for worship, Luther made the mode of expressing divine truth in vivid, dynamic terms his very own. Through a lifelong occupation with the Bible, Luther's service was a truly biblical one. His greatest stress was on a theology of worship, not on rubrics, ceremonies, etc.

We retain vestments, altars, and candles until they are used up or we are pleased to make a change. But we do not oppose anyone who would do otherwise. In the true mass, however, of real Christians, the altar should not remain where it is, and the priest should always face the people as Christ doubtlessly did in the Last Supper.²⁷

We permit vestments to be used in freedom, as long as people refrain from ostentation and pomp. For you are not more acceptable for consecrating in vestments. Nor are you less acceptable for consecrating without vestments.²⁸

Now even though external rites and orders such as masses, singing, reading, baptizing add nothing to salvation, yet it is unchristian to quarrel over such things and thereby to confuse the common people. We should consider the edification of the lay folk more important than our own ideas and opinions. Therefore, I pray all of you, let each one surrender his own opinions and get together in a friendly way and come to a common decision about these external matters, so that there will be one uniform practice throughout your district instead of disorder. For even though from the viewpoint of faith, the external orders are free and can without scruples be changed by anyone at any time, yet from the viewpoint of love, you are not free to use this liberty, but bound to consider the edification of the common people, as St. Paul says I Cor. 14:40, "All things should be done to edify" and I Cor. 6:12, "All things are lawful for me, but not all things are helpful."²⁹

As we have pointed out above, Luther considered the Word of God and the Sacraments the principle elements in the worship service.

A Christian congregation should never gather together without the preaching of God's Word and prayer, no matter how briefly, as Psalm 102:21,22 says, "When the kings and people assemble to serve the Lord, they shall declare the name and the praise of God." and Paul in I Cor. 14:26-31 says that when they come together, there should be prophesying, teaching, and admonition.

Therefore, when God's Word is not preached, one had better neither sing nor read, or even come together.³⁰

For among Christians the whole service should center in the Word and Sacrament.³¹

Luther had in mind a church service that should be about one hour in length: "Let everything be completed in one hour or whatever time seems desirable; for one must not overload souls or weary them."³²

Luther wanted the service to be dignified and unified and that it would say something. He realized much more clearly than his eager contemporaries that introducing a German mass was more than a matter of translating the text. It required the creation of new music adapted to the speech rhythm of the German language.

I would gladly have a German mass today. I am also occupied with it. But I would very much like it to have a true German character. For to translate the Latin text and retain the Latin tone or notes has my sanction, though it doesn't sound polished or well done. Both the text and notes, accent, melody, and manner of rendering ought to grow out of the true mother tongue and its inflection, otherwise all of it becomes an imitation in the manner of the apes.³³

Thus Luther proceeded slowly in his revisions of the church service. Most important was his concern for the people, but also involved was his artistic integrity. He wanted to have a German mass in Wittenberg that had a genuine German style. He hated to see just Latin notes set over the German words. This concern for the proper musical dress for the liturgy prompted Luther to proceed with the utmost care and caution. When completed Luther's German worship service was simple, plain, and with a sound instruction based on God's Word.

WORSHIP SERVICES IN WITTENBERG

Since the preaching and teaching of God's Word were for Luther the most important part of the church service, he provided for the following divine worship services in Wittenberg. There were to be worship services everyday, often both in the morning and evening.

On Sundays or on Holy Days: On these days there were to be three services. The first was at 5:00 A.M. and this was chiefly for servants, since they were not able to be present for the other services during the day. This service consisted of a few psalms for Matins, a sermon day, the Te Deum, Our Father, and a collect.³⁴

The main service, or *German Mass*, was at 8:00. The order of this service was according to Luther's *Order of Mass and Communion* of 1523. The sermon was based on the Gospel lesson for the day.

On Sunday afternoons a vesper service was held with the sermon on the Old Testament, chapter for chapter each Sunday. *Week Day Church Services:* For Monday and Tuesday of each week, Luther suggested a German lesson on the Ten Commandments, The Creed, the Lord's Prayer, Baptism, and the Sacrament, so that these two days preserve and deepen our understanding of the Catechism.³⁵

For the Wednesday service, the sermon was to be based on the Gospel of Matthew, and for the Saturday afternoon service the sermon was to be on the Gospel of St. John. On Thursday and Friday the sermons were on the Epistles of the Apostles.

Luther recognized the fact that these daily services might not be attended by the whole congregation, but he expected the whole congregation to come together on Sundays. For the daily services Luther suggested that the celebration of the Sacrament might be discontinued. However, for the main worship service, on the first day of the week, he believed that the Lord's Supper should be celebrated on every Sunday and Holy Day.

The daily masses should be completely discontinued; for the Word is important and not the mass. But if any should desire the sacrament during the week, let mass be held as inclination and time dictate; for in this matter one cannot make hard and fast rules.³⁶

This practice is also supported by our Confessions:

Inasmuch as the Mass is such a giving of the sacrament, one common Mass is observed among us on every holy day, and on other days if any desire the sacrament Therefore, the Mass among us is supported by example of the church as seen from the Scriptures and the Fathers, . . . only the number of Masses is different In former times, even in churches most frequented, Mass was not held every day.³⁷

LUTHER'S EVALUATION OF OUR EVANGELICAL CHURCH SERVICE

If Martin Luther were to return and visit one of our churches, what would be his opinion of our Lutheran worship today? We believe he would express some of the following opinions.

1. Luther would be greatly pleased to see the Word being preached, and the Scriptures being read in the language of the people. He would be delighted to hear pastors who had prepared their own sermons and not reading them out of a sermon book.

2. Luther would also rejoice to see the various revisions and additions that have been made to the Epistles and Gospel lessons for the Church Year. We think he would be happy with the new Inter-Lutheran Commission on Worship (ILCW) three year series of Scriptural readings which also include readings from the Old Testament.

3. However, Luther would be very surprised to see no chanting in our Lutheran worship services and all the responses being read by the Pastor. He probably would also wonder why he could not find a worship service in the Latin language. He would probably think it a little funny that with no Latin services, we still have so many Latin expressions and terms in our English services.

4. Luther would rejoice over the progress we have made in hymnology and over the large number of hymns printed in our Lutheran hymnbooks. Although after examining it, he would ask why so few hymns had been written after 1900.

5. Luther would probably express a concern that the Catechism was not used in the public worship services. However, he would be pleased to find this book being used as much as it is in our Christian schools. He would rejoice to see children who had memorized the Catechism.

6. Luther would wonder why we have continued to build such large and beautiful altars in our churches and would think that most of our churches had originally been built as Roman Catholic churches. He would ask why we have not followed his suggestions of having a simple table for the celebration of Lord's Supper.

7. Luther would be bewildered by the few services we now have. After attending the main worship service on a Sunday morning, he would want to return on Sunday afternoon and again on Monday and Tuesday and would wonder why the doors were always locked. Also, he would be saddened by the fact that in some areas there are no services held on the high church festival such as Epiphany.

8. Luther would be very pleased with the order of our worship services and the additions we have made. He would like the fact that we have one fixed form that is followed by all. However, he would be saddened by how routine a church service had become for so many people and would wonder if his advice to adopt one fixed form was really all that good.

9. Luther's greatest concern would be over our infrequency in the celebration of the Lord's Supper. He would be appalled to see that the Sacrament had become an occasional monthly extra with our off-on or even-off-off-on "communion Sundays" and "non-communion Sundays." Luther could not conceive of a main worship service on Sunday without the Sacrament.³⁸ He would feel that we had not followed the advice he had given us in the *Large Catechism*.

Now that we have the right interpretation and doctrine of the Sacrament, there is great need also of an admonition and entreaty that so great a treasure, which is daily administered and distributed among Christians, may not be heedlessly passed by. What I mean is that those who claim to be Christians should prepare themselves to receive this blessed sacrament frequently. For we see that men are becoming listless and lazy about its observance.³⁹

CONCLUSION

In our day and age there is a great quest for religious assurance. Many people are seeking their answers for assurance in things like millennialistic preaching of the TV "evangelists." Others are turning to charismatic

assurance in tongue speaking or some direct experience of the Spirit. These so called assurances find their background in the teachings of John Calvin. Calvin had taught that since not everyone is converted by Gospel, reason teaches us to climb higher into the secret of the Spirit. He taught that one can't go to the means since they are not intended for everyone and they don't give anything.

God in His written Word gives to us something far better than charismatic assurances in tongue speaking. The New Testament gives to us the Gospel and the Sacraments, the Means of Grace. In these humble means God deals with us and assures us of His grace and forgiveness. What great treasures we have in the simple Means of Grace.

Martin Luther wrote for us an Evangelical Church Service that gives assurance in the Gospel and the Sacraments. God in our Christian worship comes to us in His Word and Sacrament, clothed as it were in the swaddling wrappings of the written Word and bread and wine. In these humble means God deals with us.⁴⁰

It was the Apostle John who stood beneath the cross on Good Friday. He saw the Roman soldier put a spear into the side of his Savior. He saw blood and water come forth. John was the first disciple to reach the empty grave on Easter morning. He was the first to believe that his Savior lived.

Years later John wrote his letters to the Christian churches to tell them that Jesus lived, died, and rose for them. In I John 5 he writes:

THIS IS HE WHO CAME BY WATER AND BLOOD -- JESUS CHRIST. Not by water only but by water and blood. And the Spirit is telling the truth because the Spirit is truth. THERE ARE THREE WHO BRING US THE TRUTH: THE SPIRIT, THE WATER, AND THE BLOOD, AND THESE THREE HAVE ONE PURPOSE.

The three who bring us the truth are THE WORD, BAPTISM, and the LORD'S SUPPER. They have one purpose, to bring us to Jesus Christ. They are the Means of Grace. This is what Church worship is all about! This is what Luther gave to his Church in his Evangelical Worship Service.

May we continue to pray --

Lord, help us ever to retain
The Catechism's doctrine plain
As Luther taught the Word of Truth
In simple style to tender youth.

Help us Thy holy Law to learn,
To mourn our sin, and from it turn
In faith to Thee and to Thy Son
And Holy Spirit, Three in One.

Hear us, dear Father, when we pray
For needed help from day to day
That as Thy children we may live,
Whom Thou in Baptism didst receive.

Lord, when we fall and sin doth stain,
Absolve and lift us up again;
And thro' the Sacrament increase
Our faith till we depart in peace.⁴¹

FORMULA MISSAE ET COMMUNIONIS PRO ECCLESIA WITTEMBERGENSIS, 1523

In December of 1523 Luther outlined in detailed an evangelical mass for the congregation at Wittenberg. In it he repudiated everything that smacked of sacrifice and retained only that which was pure and holy. This first attempt at a revision of the Roman Catholic service was still a Latin service with only the sermon in German. The order of worship for this service called *An Order of Mass and Communion for the Church at Wittenberg*⁴² is as follows:

THE SERMON

Luther suggested that the sermon could be placed at the very beginning of the service or in its traditional place after the Creed.

THE HISTORICAL INTROIT FOR THE DAY

KYRIE ELESION (9 times) and THE GLORIA IN EXCELSIS

The Gloria in Excelsis may be omitted

A PRAYER OR COLLECT (if evangelical)

There should be only one prayer.

THE HISTORIC EPISTLE LESSON FOR THE DAY

THE GRADUAL WITH ALLELUIA

There should be no omission of the alleluia during Lent. The alleluia is the perpetual voice of the Church and no distinction should be made in singing the alleluia during the Church Year.

THE GOSPEL LESSON FOR THE DAY

We neither prohibit nor prescribe candles or incense. But before the Gospel we allow no proses or sequencees.

THE NICENE CREED, Sung according to the custom of the day

THE SERMON (if not placed before the Introit)

THE COMMUNION⁴³

BREAD AND WINE PREPARED

THE SALUTATION

THE WORDS OF INSTITUTION

These are to be said so that all are able to hear them.

THE SANCTUS (chanted by the choir)

THE BENEDICTUS AND THE ELEVATION OF THE BREAD AND CUP

This is to be done according to the customary rite for the benefit of the weak in faith who might be offended if such an obvious change be suddenly made.

THE LORD'S PRAYER

The usual prayer following the Lord's Prayer is to be omitted together with the signs of the cross over the host and the host over the chalice. Immediately after the Lord's Prayer the "Peace of the Lord" is to be said. This sentence, "The Peace of the Lord" is the true voice of the Gospel, announcing remission of sins and thus the one and most worthy preparation for the Lord's Table.

THE AGNUS DEI

The pastor is to commune first himself and then the people.

THE WORDS OF ADMINISTRATION BE SUNG DURING THE DISTRIBUTION

BENEDICAMUS WITH ALLELUIA BENEDICTION

BENEDICTION

DEUTSCHE MESSE UND ORDNUNG GOTTESDIENSTS, 1526

In his Order of Mass and Communion, 1523, Luther had given a detailed description and documentation of the Evangelical Church service. This order of service was essentially a purified version of the traditional mass and was still held in the Latin language. The only German parts were the sermon and a few hymns. Luther hoped that ultimately a completely German worship service might be provided. But he knew that introducing a German worship service was much more than a matter of translating the Latin service into German. It required the creation of new music adapted to the speech rhythm of the German language. In 1525 Luther completed his work on the *German Mass and Order of Service*.⁴⁴ On Christmas Day, 1525, it was introduced in Wittenberg and began to appear in print early in 1526. This order of service was as follows:

A HYMN or GERMAN PSALM

THE KYRIE ELUSION (only 3 times)

THE COLLECT

Chanted in a monotone facing the altar

THE EPISTLE LESSON FOR THE DAY

Chanted on the same pitch as the collect, but facing the people

A GERMAN HYMN

THE GOSPEL LESSON FOR THE DAY

To be chanted, facing the people, with the words of the Evangelist on one pitch (middle C or A), the words of Christ on another tone, and the words of other people on a high pitch.

THE CREED

Sung by the whole congregation in German: “In One True God We All Believe.”

THE SERMON ON THE GOSPEL LESSON FOR THE DAY OR FESTIVAL

Luther had the sermon based on the Gospel lessons for the Day because at that time there were only sermon books on these lessons. He writes: “And I thing if we had the postil for the entire year, it would be best to appoint the sermon for the day to be read wholly or in part out of the book -- not alone for the benefit of those preachers who can do nothing better, but also for the purpose of preventing the rise of enthusiasts and sects. For unless it is a spiritual understanding, we shall ultimately get where everyone will preach his own ideas, and instead of the Gospel and its exposition we again shall have sermons on castles in Spain. This is one of the reasons we retain the Epistles and Gospels as they are given in the postils -there are so few gifted preachers who are able to give a powerful and practical exposition of a whole evangelist or some other book of the Bible.”⁴⁵

A PARAPHRASE OF THE LORD’S PRAYER AND ADMONITION FOR THOSE WHO WANTED TO PARTAKE OF THE SACRAMENT.

This may be read either from the pulpit or before the altar but it must follow a prescribed wording and be formulated in a definite manner.

THE OFFICE AND CONSECRATION OF THE ELEMENTS

The bread was to be administered immediately after consecration and before the consecration of the wine.

THE GERMAN SANCUS OR HYMN

Either “Let God Be Blest” or “Jesus Christ Our God and Savior” may be used here.

THE CONSECRATION OF THE CUP

Following the Sanctus the Cup was administered. During the distribution, a hymn was sung or the German Agnus Dei.

The elevation of the cup was retained until 1542, when it was abolished in Wittenberg

THE CLOSING COLLECT AND BENEDICTION.⁴⁶

BAPTISM

Since the means of grace play the vital part in all true Lutheran worship, we are including in this paper a short discussion of Luther’s Orders of Baptism.

In 1523 Luther issued a German translation for baptism.⁴⁷ This baptismal liturgy followed the traditional Roman rite in order not to offend the weak conscience.

However, both Luther and his friends soon grew impatient with all the man-made usages which beclouded the sacrament. So in 1525 Luther published a revised form under the title, ““Order of Baptism Newly Revised.””⁴⁸

DAS TAUFF BUCHLIN VERDEUTSCHT, 1523

EXSUFFLATION

The Pastor blows three times under the child's eyes and says, "Depart unclean spirit and give room to the Holy Spirit."

SIGN OF THE CROSS ON THE FOREHEAD AND BREAST
A PRAYER

A PRAYER WITH THE GIVING OF SALT

A PRAYER WITH THE SIGN OF THE CROSS AND EXORCISM

A PRAYER

THE SALUTATION

THE GOSPEL OF MARK

THE LORD'S PRAYER

THE EPHPHATHA

The Pastor is to use spittle and touch the right and left ear and nose of the child.

EXORCISM

The questioning of sponsors and child concerning renouncing the devil.

THE CREED

THE ANOINTING OF BREAST AND SHOULDERS WITH HOLY OIL

THE BAPTISM IN THE NAME OF THE TRIUNE GOD

Luther favored the form of baptism by immersion

THE SIGN OF THE CROSS WITH OIL AND A PRAYER

THE PLACING OF THE CHRISTENING ROBE ON THE CHILD

THE PLACING OF A CANDLE IN HIS HAND

THE EPILOGUE

DAS TAUFBUECHLEIN AUFS NEUE ZUGERICHTET, 1526

THE PREFACE

THE EXORCISM

THE SIGN OF THE CROSS ON THE FOREHEAD AND BREAST
A PRAYER

A PRAYER WITH EXORCISM AND SIGN OF THE CROSS

THE GOSPEL OF MARK

THE LORD'S PRAYER

The Pastor shall lay his hands on the head of the child and pray the Our Father together with the sponsors kneeling.

THE LORD PRESERVE YOUR GOING OUT AND COMING IN

RENOUNCING OF THE DEVIL THROUGH THE SPONSORS

THE CREED

THE BAPTISM IN THE NAME OF THE TRIUNE GOD

THE PLACING OF CHRISTENING ROBE

PEACE BE WITH YOU.

MARTIN LUTHER'S HYMNS

An important part of the Evangelical Church service was the singing of hymns by the congregation. Luther not only translated and composed tunes for hymns but also wrote thirty-seven new hymns.

In listing these hymns by Luther we also are indicating their use in our hymnbooks of today. We shall consider *The Lutheran Hymnal* (the Synodical Conference hymnbook of 1941), *Lutheran Book of Worship* (the new hymnbook of the American Lutheran Church and the Lutheran Church in America); and *Lutheran Worship* the new hymnbook of the Missouri Synod).

The names of the hymns by Luther are listed according to the translation in volume 53 of *Luther's Works*. We have not indicated where only parts of verses of Luther's hymns are used. Sometimes a hymnbook will use only one or two verses of a hymn and use a new title. One example is the hymn "Flung to the Heedless Winds" (hymn number 259 in *The Lutheran Hymnal*) which is a paraphrase of stanza 10 of Luther's hymn "A New Song Here Shall Be Begun." Luther's hymn has 12 stanzas.

	TLH	LW	LBW
A NEW SONG HERE SHALL BE BEGUN	*		
DEAR CHRISTIANS LET US NOW REJOICE	*	*	*
FROM TROUBLE DEEP I CRY TO THEE	*	*	*
AH, GOD FROM HEAVEN LOOK DOWN	*		
ALTHOUGH THE FOOLS SAY WITH THEIR MOUTH			

	TLH	LW	LBW
WOULD THAT THE LORD WOULD GRANT US GRACE	*	*	*
COME THE HEATHEN'S HEALING LIGHT			
JESUS WE NOW MUST LAUD AND SING			
ALL PRAISE TO THEE, O JESUS CHRIST		*	*
HAPPY WHO IN GOD'S FEAR DOTH STAY			
WERE GOD NOT WITH US AT THIS TIME	*		
IN PEACE AND JOY I NOW DEPART	*	*	*
JESUS CHRIST OUR GOD AND SAVIOR (original by Jon Huss)	*	*	
LET GOD BE BLEST	*	*	*
DEATH HELD OUR LORD IN PRISON	*	*	*
JESUS CHRIST, OUR SAVIOR TRUE			
COME, GOD CREATOR HOLY GHOST			
NOW LET US PRAY TO THE HOLY GHOST	*	*	*
COME, HOLY SPIRIT, LORD AND GOD	*	*	*
GOD THE FATHER WITH US BE		*	*
IN ONE TRUE GOD WE ALL BELIEVE	*	*	*
IN THE MIDST OF LIFE WE ARE	*	*	*
THESE ARE THE HOLY TEN COMMANDS	*	*	
MAN, WOULDST THOU LIVE ALL BLISSFULLY			
ISAIAH 'T WAS THE PROPHET	*	*	*
OUR GOD HE IS A CASTLE STRONG	*	*	*
GRANT PEACE IN MERCY LORD, WE PRAY		*	*
LORD GOD THY PRAISE WE SING			

	TLH	LW	LBW
FROM HEAVEN ON HIGH I COME TO YOU	*	*	*
TO ME SHE'S DEAR, THE WORTHY MAID			
ALL GLORY, LAUD, AND PRAISE BE GIVEN	*	*	
OUR FATHER IN HEAVEN WHO ART	*	*	
TO JORDAN WHEN OUR LORD HAD GONE		*	*
HEROD, WHY DREADEST THOU A FOE			
LORD KEEP US STEADFAST IN THY WORD	*	*	*
FROM HEAVEN THE ANGEL TROOP CAME NEAR	*	*	
THOU WHO ART THREE IN UNITY			
Totals	22	23	18

We like to make the following observation. It is only from the hymnbook *LUTHERAN WORSHIP* that a congregation can sing all of Luther's hymns pertaining to the Catechism. They would be:

"These Are the Holy Ten Commands"
 "Our Father in Heaven Who Art"
 "In One True God We All Believe"
 "To Jordan When Our Lord Had Gone"
 "Jesus Christ Our God and Savior"
 "From Trouble Deep I Cry to Thee"

LUTHER HYMNS - BASIC PARISH REPERTORY

LW	TLH	LW	TLH	LW	TLH
209	6	155	231	331	287
35	80	156	233	(237)	(311)
37	85	170	247	238	313
13	95	214	249	230	329
	103	213	251 (II)	353	387
(43)	104	---	259	431	458
185	137	---	260	288	500
(p. 151)	(147)	334	261	265	590
(124)	(187)	298	262	219	---
123	195	---	267	223	---
154	224	(211)	275		

FUNCTION CATEGORIES (*TLH* numbers)CHURCH YEAR:

Advent - 95
 Visitation - 275
 Christmas - 80, 85, 103, 104
 Epiphany - 137, 500
 Lent - (147), 329, 590
 Easter - (187), 195
 Pentecost - 224, 231, 233
 Trinity - 6, 247, 249, 251 (II)
 Reformation - 260, 261, 262, 267, 387
 Mission - 500
 Peace - *LW* 219
 Funeral - 590
 Ordination - 224, 233
 Wedding - 233, 231

MASS:

Kyrie - 6
 Credo - 251 (II)
 Sanctus - 249
 Agnus Dei - (147)
 Communio - (311), 313

CANTICLE:

Magnificat - 275
 Nunc Dimittis - 137

PSALM:

Ps. 12 - 260
 46 - 262
 67 - 500
 124 - 267
 130 - 329

CATECHISM:

10 Commandments - 287
 Creed - 251 (II)
 Lord's Prayer - 458
 Baptism - *LW* 223
 Lord's Supper - (311), 313
 Confession - 329

LEISEN (mixed languages):

80
 231
 287 (*Luther's Works*, vol. 53, p. 237)
 313 (*ibid.*, p. 253)
 590 (*ibid.*, p. 276)

MISSALE ROMANUM

THE ACT OF PREPARATION

THE INTROIT

KYRIE (9 times)

GLORIA IN EXCELSIS

SALUTATION

COLLECT

THE ANCIENT EPISTLE LESSON FOR THE DAY

THE GRADUAL or TRACT

ALLELUIA

SEQUENCE

THE GOSPEL LESSON FOR THE DAY

Anciently the place of the Sermon and the
 dismissal of the Catechumens

NICENE CREED

OFFERTORY

Prayers and actions

THE PREFACE

Salutation
 Sursum

Gratias
 Vere Dignum
 Proper Preface
 Sanctus
 Benedictus

THE CANON OF THE MASS

Te igitur
 Memento, Domine
 Communicantes
 Hanc igitur
 Quam oblationem

CANON OF THE MASS cont.

The Verba
 Unde et memores
 Supra quae
 Supplices te
 Memento etiam
 Nobis quoque
 Pater noster
 Pax Domini

THE COMMUNION

Hace commixtio
 Agnus dei
 Domine Jesus
 Pax tecum (kiss of Peace)
 Domine Jesus Christi
 Perceptio Corporis
 Panem coelestem
 Domine
 Corpus Domini
 Quid retribuam
 Sanguis Domini
 Quod ore sumpsimus

THE CHANT-DISTRIBUTION

POST COMMUNION

SALUTATION

BENEDICAMUS DOMINO

BENEDICAT VOS OMNIPOTENS DEUS

Missouri (1866, German)

Hymn: Kyrie, God Father
 Pastor: Glory be to God on high.
 Cong.: All Glory be to God on High (hymn)
 Salutation, Antiphon
 Collect
 Epistle followed by main hymn
 Gospel
 Creed (sung)
 Sermon (ex corde prayer on festivals)
 Introduction to the sermon, with announcement of theme. Congregation to have a silent prayer. This may be followed by a stanza of a hymn. Then the pastor reads the Gospel again and preaches the sermon. After the sermon: Confession and Absolution; General prayer.

When no communion, announcements, Lord's Prayer and Votum.
 Hymn, Collect, Benediction
 Cong.: Closing stanza
 Pastor: Closing stanza

The Communion: like our present order except: No Pax or Nunc Dimittis. Note: Missouri's regular service was the Communion Service; the service without Communion was the exception.

Missouri, (English, 1900)

Hymn
 P. Glory to God in the highest.
 C. All Glory be to God an High (hymn)
 P. Salutation
 P. and C.: Antiphon
 Collect, Epistle, Hymn, Gospel
 Creed (sung)
 Ex corde Prayer
 Sermon
 Confession of sins
 General Prayer and Intercessions, Lord's Prayer, Votum (from pulpit)
 If no Communion; hymn, antiphon, collect, benediction.

When Communion: no Pax. After distribution an antiphon, closing collect (Thanksgiving) benediction, closing stanza (313)
 silent prayer

Wisconsin Synod (1896, German)

Hymn
 Confession of Sins, Kyrie, Absolution
 Pastor: Glory to God in the highest.
 Cong.: All Glory be to God on high (hymn)
 On festivals. Cong.: And an earth peace, good will toward men. Choir: rest of Gloria.
 Salutation, Antiphon with Responsory
 Collect
 Epistle (sequence with Hallelujah)
 Gospel (closing with responses--cf. Ohio)
 Creed (by pastor, cong.: 3X Amen)
 Hymn: (principal)
 Sermon, General Prayer, intercessions, Announcements, Lord's Prayer, Votum
 Hymn: Create in Me
 Prefaces, Proper Prefaces, Sanctus
 (Possible: and exhortation)
 (Possible: paraphrase of Lord's Prayer)
 Lord's Prayer (cong. singing Dox.)
 Verba, Agnus Dei followed by Pax
 Distribution
 Versicles
 Prayer, Benediction
 Hymn: 313

When no communion, after the sermon:
 Hymn (after General Prayer, etc.)
 Antiphon
 Collect, Benediction, Closing Stanza

Note: A very complete service. First hymn took place of Introit; Kyrie was part of the Confession. Antiphons announced the theme of the Sunday. Gospel responses were used at the close of the reading, like Ohio. No hymn between readings. Lord's Prayer used twice. Pax spoken after the Agnus Dei.

Muhlenberg Service (1762)

Hymn of Invocation of Holy Spirit
 Confession of Sins
 Exhortation, Confession, Kyrie
 Gloria in Excelsis (metrical form)
 Collect (Salutation and Response)
 Epistle for the Day
 Principal Hymn
 Gospel for the Day
 Nicene Creed (metrical form)
 (Gospel and Creed omitted when baptism)
 Hymn
 Sermon
 General Prayer (or Litany) Lord's Prayer
 Announcements
 Votum
 Hymn
 Salutation, Response, Closing Collect
 Benediction and Invocation

When Communion:
 Preface: Salutation, Response, Sursum Corda;
 Sanctus
 Exhortation and Paraphrase of Lord's Prayer
 The Lord's Prayer
 Words of Institution
 Invitation to Communion
 Distribution
 Versicle and Thanksgiving Collect
 Benediction and Invocation

Pennsylvania Ministerium (1855)

Set of Introits
 Confession of Sins
 Kyrie
 Absolution
 Gloria in Ex.
 Salutation and Collect
 Epistle (no Gradual)
 Gospel (response at close only)
 Creed
 General Prayer or Litany
 Hymn
 Sermon
 Lord's Prayer

Hymn
 Benediction

When Communion:
 Exhortation
 Consecratory Prayer
 Lord's Prayer
 Verba
 Agnus Dei
 Distribution
 Nunc Dimittis
 Versicles
 Prayer
 Benediction

Ohio Synod (1884, German)

Hymn
 "The Lord is in His holy temple," etc.
 Cong.: Gloria Patri
 Confession of Sins, Kyrie, Absolution
 Pastor: Glory be to God on High.
 Cong.: All Glory Be to God on High
 Antiphon
 Salutation, Collect
 Epistle
 Pastor: "Sanctify us" etc.
 Cong.: Thy Word is the truth. Amen.
 Pastor: Gradual. Cong., Hallelujah.
 Gospel
 At close: Pastor: "Glory be" etc.
 Cong.: "Praise be" etc.
 Creed, spoken by pastor; Cong.: 3X Amen.
 Principal Hymn
 Sermon (no longer than 45 minutes)
 General Prayer and Intercessions
 Lord's Prayer, Votum
 Hymn
 Benediction
 Closing Stanza

It was common to have a Confessional Service before the regular service when Communion was celebrated. After the exhortation (after the sermon) which was placed between the Sanctus and the Lord's Prayer (the cong. singing only the Amen) there followed the Verba, Agnus Dei, Pax. After the

distribution: Nunc Dimittis. Closing hymn: “Oh Lord, We Praise Thee.” The Benediction was introduced with “Receive ye with believing hearts” etc.

Ohio, English (1894)

Invocation

Cong.: Gloria Patri

Confession. of Sins, Kyrie (farced), Absolution

Ps. 103

Salutation, Response

Epistle (Cong.: “Sanctify us” etc.)

Gospel (concluding with singing: “Praise be”)

Collect

Creed (spoken by pastor and cong.)

Hymn

Sermon, General Prayer, Lord’s Prayer

Hymn

Benediction and Doxology

Communion: After the Sanctus: Exhortation and Consecration, Lord’s Prayer, and Verba, closing with a prayer of praise. Nunc Dimittis.

NOTES

- ¹ The Athanasian Creed, The Lutheran Hymnal, p. 53.
- ² Apology of the Augsburg Confession, Tappert, p. 139. Cf. Augsburg Confession, Art. XXIV, 8,9, Tappert, p. 56,57.
- ³ Cf. John 6:40 and Matthew 17:5. Also Apology of the Augsburg Confession Art. III, Triglotta, p. 163, Art. IV (II), Triglotta p. 135; Smalcald Articles, of the Power and Primacy of the Pope, Triglotta, p. 517.
- ⁴ Formula of Concord. Epitome, X, 3 Triglotta, p. 829.
- ⁵ Augsburg Confession, Triglotta, p. 59
- ⁶ "The German Mass" LW 53, 90.
- ⁷ see also I Cor. 11, and Acts 2:42. Cf. K. Marquart, "How Do We Know? That our Liturgical Way of Life is Best?" *The Christian News Encyclopedia*, Vol. II, p. 1751, and K. Marquart "Liturgical Commonplaces" *Concordia Theological Quarterly*, Vol. 42, 4 p. 330f.
- ⁸ Luther's basic liturgical writings according to volumn 53 of *Luther's Works* are: "Concerning the order of Public Worship, 1523;" "An order of Mass and Communion for the Church at Wittenberg, 1523;" "A Christian Exhortation to the Livonian Concerning Public worship and Concord, 1525;" "The German Mass and Order of Service, 1526." The Philadelphia Edition of *Works of Martin Luther* includes among Luther's liturgical writings the tract "The Canon of the Mass from Concerning the Abomination of Low Mass" and "A Preface Suggested for Use at the Holy Communion."
- ⁹ LW 31, 333f.
- ¹⁰ "Concerning the order of Public Worship" LW 53, 11
- ¹¹ Ibid.
- ¹² Ibid. p. 14.
- ¹³ "The German Mass" LW 53, 68.
- ¹⁴ Ibid. p. 90.
- ¹⁵ Schaff, Philip, *History of the Christian Church*, Vol. VII, p. 502.
- ¹⁶ "The German Mass" LW 53, 61.
- ¹⁷ Ibid. p. 62.
- ¹⁸ Ibid. p. 90.
- ¹⁹ "An Order of Mass and Communion" LW 53, 20.
- ²⁰ LW, 53, 34.
- ²¹ "Instructions for Visitors" quoted in H. Sasse, *This Is My Body*, p. 90.
- ²² "Concerning the Order of Public Worship" LW, 53, 11.
- ²³ Ibid.
- ²⁴ "The German Mass" LW, 53, 89, 90.
- ²⁵ Ibid. p. 63.
- ²⁶ Ibid.
- ²⁷ Ibid. p. 69.
- ²⁸ "An Order of Mass and Communion" LW, 53, 35.
- ²⁹ "A Christian Exhortation to the Livonians" LW 53, 47.
- ³⁰ "Concerning the order of Public Worship" LW 53, 11.
- ³¹ "The German Mass" LW, 53, 90.
- ³² "Concerning the Order of Public Worship" LW, 53, 12.
- ³³ "Against the Heavenly Prophets" LW, 40, 141.
- ³⁴ "The German Mass" LW, 53, 68..
- ³⁵ Ibid.
- ³⁶ "Concerning the Order of Public Worship" LW, 53, 13.
- ³⁷ Augsburg Confession, Tappert, p. 60, 61.
- ³⁸ The Lutheran Church has always understood the main service of the Church, consisting of preaching and the Sacrament, not as a purely historical-traditional development, but as something deriving from the very teaching and practice of the New Testament itself. It is clear from such passages as Acts 20:7, I Cor. 11:20, 33 that when the Christians did gather at one place they were accustomed to celebrate the Eucharist. Cf. K. Marquart, "Some Aspects an a Healthy Church Life" *Lutheran Synod Quarterly*, Vol. VIII, 3 (1968) p. 49, 50.
The Apology of the Augsburg Confession teaches: "as there was a daily sacrifice in the Old Testament, so the Mass ought to be the daily sacrifice of the New Testament. Our opponents will really achieve something if we let them defeat us with allegories, but it is evident that allegory does not prove or establish anything. We are perfectly willing for the Mass to be understood as a daily sacrifice, provided this means the whole Mass, the ceremony and also the proclamation of the Gospel, faith, prayer, and

thanksgiving. Taken together, these are the daily sacrifice of the New Testament; the ceremony was instituted because of them and ought not be separated from them. (I Cor. 11:26) Tappert, p. 256.

It is sometimes argued that as long as we have preaching regularly, and the Lord's Supper occasionally, the Means of Grace are in action, and all the rest is adiaphora. What must be seen is that in the Lutheran Confessions as in the New Testament the Eucharist is not an occasional extra, an exceptional additive for especially pious occasions, but a regular, central and constitutive feature of Christian worship. Preaching and the Sacrament belong together not anyhow, or helter-skelter, by statistical coincidence, but as mutually corresponding elements within one integrated whole. Cf. K. Marquart, "Liturgical Commonplaces" *Concordia Theological Quarterly*, Vol. 42, n (1978) p. 335 Marquart points out that Article XXIV of the Augsburg Confession of the Apology sees the Mass or Liturgy as consisting of preaching and the Sacrament, and as something to be done every Sunday and holy day.

Luther in a letter to the city of Nuremberg recommended "that one or two masses be held in the two parish churches on Sundays or holy days, depending on whether there are many or few communicants . . . During the week, let mass be held on whatever days it would be necessary, that is, if several communicants were there, and would ask and desire it. Thereby no one would be forced to the Sacrament, and yet everyone would be sufficiently served therein. (quoted by Marquart, *ibid.*) cf. Walch edition, vol. 10, cols 256-2258.

H. Sasse also points out, "This close connection between the proclamation of the Gospel and the Sacrament of the Altar explains the fact that at all times the Eucharist has been the centre of the Church's worship and life. . . . Thus this sacrament was in every respect the life of the Church. It was never to be separated from the Gospel. The Church of the first centuries was the Church of the Eucharist. A Sunday, a Lord's Day, was unthinkable without the Lord's Supper. But if ever the Church was a preaching Church, the Church of the Apostles and the Church Fathers was. The same is true of all great periods of the Church. The sacrament and the sermon belong together, and it is always a sign of the decay of the Church if one is emphasized at the expense of the other. *This is My Body*, p. 2.

Marquart also contends: "It is not enough to confess the Book of Concord in theory -- it needs to be put into practice. Preaching and the Sacraments are to be done aright, not merely thought about. How can we expect Lutheran people to have a high regard for the Gospel and Sacraments, when in our parish life we so often disguise our high "theory" with Reformed or revivalistic practices which suggest a low view of the Means of Grace? If we expect people to have some regard for the Augsburg Confession's Biblical position on the Real Presence (Art. X), then we shall have to express and implement this evangelical mystery in our public worship and church life (Art. XXIV). In the New Testament as in the Lutheran Confessions the Sacrament is a vital and central part of Christian worship. our actual practice often suggests the Reformed-pietistic notion of the sacrament as an occasional "extra." *Anatomy of an Explosion*, p. 65.

And C.F.W. Walther colleague, Friedrich Lochner wrote in his *Hauptgottesdienst*: "On the basis of Acts 2:42 and I Cor. 11 and according to the example of the ancient Church, the Lutheran Church regards the Communion Service as the most glorious and important of all public services. She therefore distinguishes between the Main Service and Minor Services. A divine Service becomes the Main Service not by virtue of the significance of the Sunday or the holy Day, nor because of the season of the year, nor through liturgical elaboration, but, as given by the Scriptural relation of Word and Sacrament, by virtue of the fact that the action of the Sacrament of the Body and Blood of Christ immediately follows upon the proclamation of the Word of the Gospel, and thus represents the seal of the Word, the aim and conclusion of the Service. All other services, in which the action of the Sacrament is not intended from the outset, become minor Services, no matter how rich their liturgical appointments." *Der Hauptgottesdienst der Evangelisch Lutherischen Kirche*, p. 6.

The classical Lutheran theologians of the 16th and 17th centuries all taught from Acts 20:7; 1 Cor. 11:20,33, that when the Christians did gather at one place, they were accustomed to celebrate the Eucharist. This custom that in the public assemblies of the church after the preaching and hearing of the Word the Sacrament is celebrated must not be departed from without urgent necessity. Cf. Chemnitz, Leyser, Gerhard, *Harmoniae Quatuor Evangelistarum*, 11, p. 1085

Eckhardt's *Reallexicon*, (this is a topical summary of the Missouri Synod's theology from 1907-1917), makes the following points under "Abendmahl" (Lord's Supper)

The Lord's Supper ought to be administered publicly and corporately, because (a) Christ and the apostles did it that way; (b) The Lord's Supper is a public confession, proclaiming the Lord's death (I Cor. 11), but a proclamation does not usually happen in a corner; (c) it is a tie of fellowship. Communion. I Cor. 10:17; One Body Note (a) The place of the celebration is therefore the Church, the corporate worship (*Versammlungsgottesdienst*) of the Christians. Note (b) It is just in the celebration of the Lord's Supper that the Main Service finds its culmination point. Under "Gottesdienst" Eckhardt notes, "for the Lutheran Reformation there were various services: Preaching services, Catechism services, Vesper services. A Main Service (*Hauptgottesdienst*) was a service with the Lord's Supper. All others were minor services (*Nebengottesdienste*) Minor services were: Matins, early on Sundays before the Main Service; Vespers on Saturday afternoon, Catechism services. There follows a separate section on "The Lutheran Order of Service," enumerating the various parts, beginning with the Introit and ending with the Lord's Supper, which is the seal of the Word and therefore follows the sermon. Of this specific order it is stated that the Lutheran order of Service is a unit with a fine integration of its parts. This Service was corrupted . . (1) by the Thirty Years War; (2) by those of Spener's persuasion (Pietists) (3) by Rationalism. Quoted by K. Marquart, " Liturgical Commonplaces" *op. cit.*, p. 337.

³⁹ Tappert, p. 451.

⁴⁰ The Smalcald Articles teach: “God will not deal with us except through his external Word and sacrament. Whatever is attributed to the Spirit apart from such Word and sacrament is of the devil. For even to Moses God wished to appear first through the burning bush and the spoken word, and no prophet, whether Elijah or Elisha, received the Spirit without the Ten Commandments or spoken Word.” Tappert, p. 313.

⁴¹ *The Lutheran Hymnal*, 288

⁴² The Latin text of the original Wittenberg print is given in WA 12,205-220. A German translation by Paul Speratus, which appeared in 1524 in Wittenberg, St. L. 10, 2230f. An English translation is found in the PE 6, 83-101 and LW 53, 19f.

⁴³ Luther suggested that the pastor be informed of those who wanted to go to communion and urged that requests for communion be made in person so that the pastor might know their names and manner of life. Luther also advised that the applicants give a reason for their faith and answer questions about the Lord’s Supper. However, he did think that such an examination be given only once a year.

⁴⁴ The original Wittenberg print is given in WA 19, 72-113; Erl. Ed. 22, 226f. An English translation is found in PE 6, 170-186 and LW 53, 61f.

⁴⁵ LW 53, 78.

⁴⁶ A revised and up to date version of Luther’s German Mass is printed in *Lutheran Worship*, p. 197.

⁴⁷ The original German text is given in WA 12, 51-52; an English translation is in PE 6, 210-211 and LW, 53, 96-103.

⁴⁸ This text is given in WA 19, 537-541; an English translation is in PE 6, 207-211 and LW 53,107-109. In 1523 a baptismal liturgy entitled “How One Shall Properly and Intelligibly Baptize a Person into the Christian Faith, briefly indicated by Dr. Martin Luther” appeared. However, it is to be believed that this document is not genuine. A translation of it is given in PE 6, 193.