Heidi and Paul Smith's

S.P. Hebart Liturgy Notes

The following pages are a reprinting of the liturgy notes of the late Dr S.P. Hebart – one time professor of Luther Seminary in North Adelaide. The notes are based on the 1952 unpublished duplicated class book for Liturgics.

It is easy to carelessly claim that Lutherans have no developed theology of liturgy. Such opinions can undervalue the contributions of Lutheranism to Christian liturgy and worship around the world. Dr Hebart provides an excellent primer in Lutheran Theology of Worship.

Special thanks to Sally Pfeiffer who spent the hours turning typed lecture notes into electronic text. Please email us: <smithhp@ozemail.com.au>.

[This book was made available online at <http://www.ozemail.com.au/~smithhp/studies/hebart.htm>, and was subsequently reformatted for print.]

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* Some of the titles for the different parts were left blank in the original; those supplied here were added later.

PART I

Chapter 1 - Introduction

The Meaning: The term is derived from the Greek word "leitourgeia" and that word is made up of "leitos" and "ergon" ie, a public work, id quod publice agitur, ie, anything done for the community. It is taken from the Greek public constitution, but even for the Greeks the term had a secondary religious meaning in that it was used for the service which was given in the performance of public plays. The Jews of the OT used their equivalent word (abodah), both for state service and for religious service. The LXX in translating the Hebrew word took "leitourgeia" in its religious sense as well as in its civil sense. From here the word came into the NT primarily in a religious sense, eg, Luke 1:23; Heb 9:21; 10:11 of the service of priests; Rom 15:16; Phil 2:17; Heb 8:6 of Christ; Acts 13:2 of religious worship: Phil 2:25&30 of the service of brethren to each other, and Rom 15:27; II Cor 9:12 of the offerings of love in money and kind.

In the Church the word was soon used exclusively of the sacramental and sacrificial acts of the minister for his congregation. In other words, very soon it had the special meaning it has with us. Into the Lutheran Church the word was introduced from the Reformed Church via England and France. Luther was opposed to the word mainly because of its connections with the Roman Church and exaggerated sacrificial stress attached to it there. He preferred that the word should be used in its original sense, ie, a service of any kind for the community whether civil or religious. Luther preferred to keep the term 'missas agere' which had been customary in the old Church. From this phrase was derived the term agenda (those things which have to be undertaken). This term was introduced into the Lutheran Church in the 16th century and has been used more commonly than the term liturgy or "leitourgeia" however, the English-speaking section of the Lutheran Church has again preferred the term liturgy, although agenda (die Agende) is also used. In the Roman Church the terms rituale, manuale, obsequiale, and sacerdotale are increasingly used in place of missa.

So far only the meaning of the word has been considered and not yet what we mean by liturgy. We shall consider first, however, the historical background together with its meaning and thereafter the practical application.

The definition of the term will have to be our starting point: Liturgy is the common service of the Christian Church and consists of the preaching of the Word of God, of confession (sins and faith) prayer and praise, and is a conscious and relatively firm order, formed with the serving help of art. This definition as will be seen has far reaching consequences. Liturgy has not always been seen in this light. For that reason it will be good if we distinguish our definition from other definitions which have been given. Schleiermacher, for example, regarded liturgy as the standing order or staple element of common service; the sermon he said is the movable element. This definition influenced liturgical work for over a century, eg, liturgical authorities like Theodosius Harnack and Ritschl followed Schleiermacher in this distinction. We agree that the liturgy is form and order, fixed and staple (relatively), but it is wrong to place it in opposition to the sermon. Even the sermon has a staple element, eg, its position in the service and the fact that it is bound to the order of the Church Year. Again, the other acts of worship have a movable element, eg, variety of hymns, prayers and introits. Thus we must disagree with Schleiermacher. According to our definition the whole service is liturgy and not just that part which is not sermon. It must be remembered, however, that the whole service is liturgy only from the point of view of its form and order and beauty.

A modern theologian of the Lutheran faculty of Leipzig, Hilbert, has also been influenced by Schleiermacher in that he distinguishes between the sermon and the liturgy. He says the liturgy is chiefly portrayable, a presentation of divine truths and human answer in the form of 'Feier', ie, it desires to create an atmosphere of a festival and is entirely passive. Through it the congregation seeks God's presence. In short, there is something of a mystical characteristic about the liturgy. The sermon on the other hand is the active side of the service. The distinction is wrong. No doubt it is genuinely Lutheran to speak of liturgy as 'Feier', as having a festive atmosphere and no doubt the sermon is something active or as Hilbert says it is 'Tat', but is wrong to separate the two and oppose them to each other. After all, God's presence cannot be portrayed, and yet it is present in what he calls the liturgy. Then again there is something of a festive atmosphere even in a sermon (moments of solemnity, poetic prose, dignified conclusion, etc). Then, too, the parts of what Hilbert calls liturgy are not merely portrayal, eg, confession of sins and of faith, prayers, hymns. It is clear that both elements of passivity and activity, of Feier and Tat are always simultaneously present in the whole of the service.

To repeat, our definition is opposed to regarding liturgy as a part of the service. It considers the whole service to be the liturgy and each part of the service to be liturgy. In this way also the NT speaks of "leitourgeia" Acts 13:2. In this sense we can speak of liturgy as the whole service viewed from a particular aspect from a particular point of view. That implies that the whole of the service can also be viewed from other aspects, ie, from aspects which do not imply liturgy. It is therefore not quite correct to say the common service is liturgy. It is liturgy when considered from a special point of view as we shall see in a moment. This comes out in the use of the adjective liturgical. Thus we speak of liturgical colours, liturgical deportment, liturgical requirements in sacred places, liturgical style of architecture. These last examples make it clear that the term liturgy is an all-embracing term but with a very specific meaning.

The question arises what the underlying element is which makes a service to be liturgical. It is the beautiful, the natural, the fitting, the well-ordered. We may call all this form and order, the two basic principles of all beauty. The whole service is therefore liturgy when viewed from the particular aspect of form and order. Where one of these elements is absent we can no longer speak of liturgy.

First there must be order "taxis" I Cor 14:40. This order is, of course, as we saw, only relative both in each service as well as throughout the church year. A nucleus of order was already given us by Christ in the institution of the sacrament of Holy Communion where He celebrated it according to an order. This reminds us of the fact that in some way the Christian order stands in historical relationship to the OT order. The Christian order, however, is entirely new, in that it is a worship in spirit and in truth and no longer a ceremonial of the law. The service was gradually grouped around the sacrament and it is the climax of the service from which all other order radiates. Compared with the Sacrament all other order is relative and relatively necessary. Where there is reliance on the free movement of the spirit, ie, the Quakers, their order is missing.

Besides being an order the service has a form, ie, it is something concrete. Through the preaching of the Word, God calls a concrete assembly into life (I Cor 11:18 and 20:14-26; Heb 10:25). It is the duty of the liturgy to find a form for this objective body which will be most in keeping with dignity and spirit and content of the Word which brought it into being. Consequently there will be a liturgical striving for the correct word, for right reading and speaking, for correct rhythm and accent, for correct deportment and expression, for correct building and furnishing of the sacred place. Thus this liturgical striving deals with such an important thing as the Sacrament or prayer, as well as with such a secondary thing as the altar hangings, the candles and the flowers in the vase. Liturgy attempts to find for all these that worthy form which is in keeping with the dignity of the Word.

Liturgy also tries to find the worthy expression for praise and therefore the musica sacra is introduced. Here the word which God speaks to us, and the word we speak to Him is clothed in lovely form and is charged with unusual depth of feeling. Music becomes the outer form of the Divine Word, of prayer, of the devotion. The spoken Word is poor in comparison with the sung Word. The dynamic of God's Word is better expressed in music. Similarly, architecture, sculpture, painting, needle-work, wood-carving, iron-work, etc, all in their way can be used to express God's Word. It becomes clear that art is a necessary part of all liturgy and its handmaiden. "Ich wollte alle Künste, sonder-lich die Musica gerne sehen I'm Dienst des, der sie geben und geschaffen hat." -Luther. Consequently our liturgical task is all so very much an artistic one. We must strive for that form and expression in all concrete things of the service which will be a fitting instrument of the Holy Spirit.

The Early Church does not offer much material on liturgy. Most important among the Church in this field are: Cyril, Basilius, Chrysostom, Augustine, and valuable material is also found in Pseudo-Dionysius, where mystical and allegorical explanation of the liturgy are first attempted. Only when the liturgy had reached the end of its development were the first works written on it, ie, by Jacob of Odessa 675, and Isador Hispalensis 636. The Germanic theologians of the Carolingian period based their work on that of the latter men. The greatest work is that of Walafrid Strabo which is an able historical and critical work. Simon of Thessalonica 1429 was the most famous mediaeval liturgist of the Eastern Church and Hugo of St Victor and William Durantus 1296 and Gabriel Biel 1510 in the Western Church. However, it was not until the time of the Reformation that the clash between Romans and Protestants brought with it a historical and critical examination of liturgics. In England the clash between Episcopalians and Puritans had a similar result. Martin Chemnitz in his famous "Examen Concilii Tridentini" has given us important material. Important is the work of the Reformed man Vidringa, who attempted to prove that the Christian service is a continuation of the synagogue service. Famous is the work of the English theologian Bingham (Origines Ecclesiasticae" 10 vols 1708). Valuable are also the works of Calvor, Pfaff and Gerber (about 1720).

The period of the Aufklärung was a destructive one for much that was time-honoured in the liturgy. Much was declared to be superstition or bad taste, or old-fashioned. As a result liturgics were recast according to secular aesthetic principles. As a rule the service was regarded merely as a gathering of these interested in hearing trite moral precepts in a pleasant way and in pleasant surroundings. Even the liturgy itself was altered to conform to secular task and the requirements of reason. Even in the Roman Church mass now said in German and it was actually recast according to Kantian principles. Only a few dared to defend the traditional liturgy.

With the Great Awakening at the beginning of the 19th century, interest in old liturgical traditions revived. Particularly Frederick Wilhelm III did much work of research in liturgy, and in 1816 there appeared his 'Liturgy for the Hofkirche in Potsdam and the Garrisonskirche in Berlin'. This was followed in 1822 by the 'Hofs- agenda for the Hofs- and Domkirche in Berlin'. These works of the king were epoch making because he went back to the old traditions. As a result there was considerable liturgical research. Since this liturgy was designed as the medium for introducing the Union it brought forth a large number of liturgical writings for and against it. The main authors being Schleiermacher, Nitzsch, Marheinecke and Scheibel.

Since then there was considerable liturgical activity which more and more concentrated on the old traditions of the Early and Mediaeval Church but from a confessional point of view in keeping with a renewed confessional consciousness. Since then liturgical research work has made great progress. Good work was done by Höfling (Liturgische Studien), Kliefoth (Liturgische Blätter), Löhe (various agendas), Theodious Harnack (Praktisches Theologie Band), Schöberlein (Die Evangelischen Gottesdienste nach dem Grundsätzen der Reformatoren). Paul Althaus d.ä. (Forschungen zur evangelischen Gebetsliteratur), and his son Paul Althaus d.j. (Das Wesen des evangelischen Gottesdienstes), Werner Elert (Morphologie des Luthertums, Band 1, Seite 280ff). Spaeth (Order of Lutheran Service), also an ULC publication about 1912 (An Explanation of the Common Service), Strodach ("The Church Year", "Manual for Worship", "Introits and Collects"), Webber ("Studies in the Liturgy" - particularly good, "The Small Church", "Church Symbolism"), Lindemann (The Psalter set to Gregorian Chants), Kretzmann (Christian Art in the Place and in the Form of Lutheran Worship), Julian (Dictionary of Hymnology), Ryden (Stories of our Hymns), Luther's Hymns, written by Lambert, "The English Hymnal" translations. "Songs of Praise" (the text of hymns has frequently been altered according to the liberalistic sense).

Chapter 2 - The Reason for Liturgy

We have considered a definition of liturgy. The question arises: why should there be a liturgy, ie, why should we have form and order in our service? The necessity for order could be easily shown. It is a sociological and psychological desire to want order. Where something is done publice, there is need for order. There must be common prayer, common confession, common action, otherwise chaos is the result (sociological). Besides all spiritual life does not only require order but also something which avoids monotony by combining moveable and staple elements (psychological). But these reasons are too general. Liturgy is more than order, it is also form. We must ask: why should it have form? The answer is complex. We give form and order to our worship, our divine service; a) in order that the preaching of the Word may take place in every possible manner and be as effective as ever possible; b) in order that the answer of the individual and the congregation to the Word of God may find a fully adequate and conscious expression. With Luther we could call these reasons pedagogical.

(A) We have already considered the important aspects of this in Chapter 1. Here more detail will make the point clear. Thus there is the order of the church year with its message for the congregation. It is symbolic of God's plan of salvation with us, in part also of His ways with the individual. Of course every day is Good Friday or Easter for the Christian but the fixed order of the church year is a help for us to go the way God would like to lead us. Ever and again the church year returns, for Christ must ever and again enter our heart. Ever and again our own personal history is confronted with God in expectation and waiting; we look ever for the coming of Christ as in Advent when the returning church year reminds us of that. When thus the church year preaches God's ways with mankind it becomes the means of drawing each one of us into these ways, thus making us a part of God's plan. The same applies to the order of service. It is true much of it has not been planned according to an underlying central thought. One misses a logical sequence of events sometimes. Much of it is irrational, much is the result of a somewhat disjointed and disconnected development, much is accidental and much is just cold inexplicable fact which can only be justified because of its tradition but never logically. Many ages have built at this order and many styles and outlooks have been incorporated so that it is not the harmonious work of one master mind. In short, it is steeped in history and therefore partakes of the accidents of history. From this it follows that liturgy is not

merely a task or problem but it is also tradition and heritage which cannot be swept aside and which may therefore limit and hinder further development and the will for a deeper and richer liturgy.

But in spite of all this there is much in our liturgy which has deep meaning. Thus the Kyrie and the Gloria in Excelsis both strike the two fundamental chords of true Christianity. The Kyrie precedes the Gloria, for where Christianity has felt the woe of mankind, there alone will there be the jubilant joy of Christmas. Loehe has called the divine service "a holy drama, full of life and movement". No doubt the church service is symbolical of the great drama between God and man, and the Kyrie and the Gloria in particular remind us of that drama. When God has spoken to us through His Word in the sermon there follows the general church prayer because all our talking and speaking to God is possible only because He has spoken to us. Or there is responsive singing. This order is a particularly telling expression of the personal relationship between us and God and us and our brethren. Such singing is an expression of fellowship and it becomes the means of encouraging, strengthening and exhorting one another. Every one of us is a giver and receiver in Christ's church. Thus responsive singing lets us feel something of the miracle, that there is one body of Christ and yet a multiplicity of limbs.

The same applies to the sacred place or building. It is not just a utilitarian structure, rather it should be a form, an expression of the divine, of God who is hidden and yet revealed. It should be an expression of that spirit which infuses our prayers. If a sacred building can let us feel something of these things then it can uplift us and even reveal to us something of the history between God and man.

Similarly one could speak of the organ. In the hands of a man who realises his responsibility it can become a powerful preacher. Of course the spoken word of the sermon will always be the most important preaching of the Word. All other preaching by means of the order of the church year, the service, the sacred place, music and atmosphere can be understood only on the basis of the spoken Word. All these things without the spoken Word are valueless because it gives them their meaning. Without it we have romanticism, sentimentalism and enthusiasm. But it is worth considering that not only the sermon is a preaching of the Word but that it is surrounded by an order and a form which also as it were speaks, preaches and proclaims.

(B) The service, however, besides being a preaching of the Word (sacramental) is also confession and prayer (sacrificial). God's Word to us calls forth an answer from us. The two can never be separated. The whole service is always sacrament and sacrifice, preaching and answer in one. It is impossible to divide the service up into sections calling this sacramental and that sacrificial, that preaching, this answer. Both parts are merely different ways of looking at one and the same thing. The other reason, then, for a liturgy is that the answer of the congregation should find fullest expression. This expression is only then real and full if it is a conscious expression with a concrete form. This bodily expression, those spoken words, those sung hymns, those folded hands, that lowered head, that kneeling person, is not something of secondary importance, something just by the way. It is not a mere outward accompaniment of what is going on within the heart and which could be absent just as well. On the contrary, the concrete, conscious expression of the body is the only way in which that which is going on within becomes real. We must rid ourselves of the Platonic idea which has influenced our theology so much and believes that bodily expression is a mere picture, an image of the spiritual life within, as if this latter were something complete in itself. Soul and body belong together and therefore the spiritual finds full reality only in the bodily expression. Indeed it is not just an expression, it is more. The outward and concrete expression is form of spiritual life within.

Thus our standing and kneeling, our lowered head, our folded hands, our walking to the altar is not merely an expression of something which would also be there without these concrete actions. These bodily acts give full reality to that which is within my heart. Similarly singing is not just an expression of my inner life which would be just as real without that singing. Singing is the fullest expression and form of my whole religious being, body and soul, reason and emotions, all united in answer to God. The soul alone can sing.

Similarly, the fellowship of prayer, confession and thanksgiving is not just an outer expression of fellowship or even of the body of Christ. Rather the body of Christ finds fullest reality through the word spoken in common with all Christians, through the hymns sung in unison with all the saints on earth. Our communio sanctorum, our gathering as an assembly, is the form which makes the mystic body of Christ real and actual.

Finally, it must be repeated that the service is always at once sacramental and sacrificial, preaching and answer. This means that all examples given above under (A) could quite well also appear under (B) and vice versa. The church year, the common service, the church music are also concrete outer expressions of the spiritual life within the hearts of Christians. Similarly the folding of hands, the lowering of the head, etc, can in their way also preach the Word.

Chapter 3 - Liturgy as an Offering of Joy

So far we have considered the more immediate reasons for a liturgy. But apart from our desire to proclaim the Word as fully as possible and to make the answer we give as adequate and conscious as possible, liturgy has another meaning. This meaning is not something which is present of itself but rather it comes hand in hand with the previously mentioned meaning. The liturgical form of our worship and service has then this further meaning that it is an offering of joy and thanksgiving brought before God by the love which the Gospel has kindled in us. Actually we of the NT have only one offering to make, namely the sacrifice of our lives in faith and obedience, Rom 12:1-2. Therefore all other sacrifices belong to the province of that which is merely allowed. But God in His goodness accepts also such other offerings. Although Christ said, "Blessed are they who hear the Word of God and keep it" (Luke 2:28), He nevertheless accepted the costly ointment of Mary (Mark 14). So we may look upon all liturgical form or artistic decoration as an offering - not that this offering of love can replace the offering of my life, but God in His mercy accepts the one with the other as an expression of my deep love and of my will to follow Him. Indeed He accepts it as a symbol of the completeness I should like my sacrifice of life to have, for this is always a broken thing, but my song can be a full offering. Then again our life is so closely bound up with the concrete things of this earth that the outer concrete symbol, more than anything, can show the depth of the real sacrifice of my life. Thus the liturgy becomes symbolical of that full sacrifice which we should like our lives as Christians to be and unfortunately never receive.

In this way we can, for example, speak of our singing, of the sacred place and all form. Luther always looked upon singing and playing as a singing and playing for our Lord Jesus Christ. In singing we offer ourselves up to God. This applies also to the service of the organ, to the compositions of hymns, preludes and fugues, to the adornment of the altar, etc. All this is, as we saw previously, preaching of the Word and concrete answer to that Word. But, as we have seen just now, it is also a sacrifice of joy to God. Thus liturgy is an offering of love.

Chapter 4 - Liturgy as an Expression of Hope

The liturgical form of our services also has an eschatological meaning. It is the shadow of that which is to come, a confession of our hope for a new world. Liturgy and hope cannot be separated. We just saw that the concrete form is the outer answer of our faith, and an offering. Above all this outer concrete form is an expression and confession of the hope that all poor earthly form will one day be the house of God and the world of God, the new heaven and the new earth for which we wait. Liturgy therefore points to that time when that outer concrete body, which even now is the vehicle of the work of the Holy Spirit, will be wholly and solely His form and His instrument. However this hope should never lull us into a false sense of having achieved the complete concrete form. The previous chapters remind us of the fact that liturgy should be as complete a preaching of the Word as possible and as adequate and conscious an answer as possible and a full offering of joy. We never achieve that and so our hope for the complete liturgy and that which we actually achieve are always in tension with each other.

Chapter 5 - Liturgy as an Expression of the Una Sancta

Liturgy in spite of its complexity and manifold variations and freedom has much which is common to the whole church on earth and therefore it is symbolical of the unity of the Church in time and space. Therefore much in the liturgy is retained, not merely for sociological or psychological or pedagogical reasons but because it unites us with the Church of all time, of all denominations of all races. This is the catholicity of a liturgy. Thus the psalmodies, the words of the Introitus, the Sanctus unite us with the OT. Much is a connecting link with the Greek and Roman Churches. Thus our order of pericopes goes back to the Roman lectionarium and it is still largely the same. The same may be said of the Church Year which unites us with the Roman and Anglican churches. Similarly our Collects are very largely translations and adaptions of the old Roman collects. Very many of the collects were taken over completely from the old mass. Again many of our hymns are translations of hymns of the medieval church. Or they have been taken from the hymnbooks of other churches. Here then we really experience the communio sanctorum, for we pray, praise and give thanks in the words of our fathers, and in the words of many who belong to other churches. Thus in spite of the many differences between churches and in spite of denominations we experience in the liturgy something of the real unity of the church. And we feel that the Word of God is really present in other churches in spite of much that prevents it from shining in all its splendour. Finally we have our hope strengthened by the liturgy that God will one day lead His Church to last and full truths.

SUMMARY OF CHAPTERS 1-5

Liturgy is the whole of our worship viewed from the angle of form (concrete conscious expression) and order (sociological and psychological); it embodies the elements of sacrament (God's Word to us) and sacrifice (our answer to God) which cannot be separated; there are the elements of tradition (against arbitrary mobility) and freedom (against false stability); it is an expression of our faith, of our love and of our hope; it is an expression of the catholicity of the church; it finds its bodily expression in word and in symbol under the helping and guiding hand of art.

PART II

Chapter 6 - The Church Year

It has been observed that the Church Year as distinct from the calendar year is of comparatively recent origin and that its present form with its distinctive beginning and ending is above all an achievement of the Lutheran Church. Actually, the word church year as such occurs for the first time between the years 1570 and 1590 (Baumgarten in his Postille and the hymn by Olearius [Nun Kommt das neue Kirchenjahr]). This statement is only partly correct since the idea of a church year had been developed all along, ie, it was there but had no name. As usual, the name and the theory came only after the practice. In the Middle Ages when the church determined daily life, the civil calendar had been determined by the church. With the appearance of the Gregorian calendar 1582, the beginning of the civil year was finally fixed for Jan 1st and the civil year and church year were separated. Consequently it is not surprising that the term church year appears for the first time.

However, as in many institutions of the church, so here too we ought to see the Holy Spirit at work leading and guiding until the development is complete. The church year was not made, it grew. Its beginnings go back to the earliest church, but it is not there complete at once. The beginning was made with the very early celebration of Sunday and Easter. This is the centre from which the circle gradually widened, until the Fathers of the Reformation placed the beginning of the church year to the first Sunday in Advent and gave the last Trinity Sundays their eschatological meaning.

Like a golden thread the church year runs through the civil year. The Christian is led each year through the various acts of God's plan of salvation, and each year opportunity is given to him to make these acts his own experience. In a way the church year is a miniature portrayal of the whole of salvation. Through the church year every day of our civil year receives special significance.

We divide the church year into two big halves: the half year of our Lord (semester Domini) and the half year of the church (semester ecclesiae). The first half with its three big festivals of Christmas, Easter and Pentecost, each with its octave, reminds us of the story of salvation. These festivals each form a nucleus round which a considerable part of the semester domini is built up. We refer to these three parts as cycles. Each cycle has a pre-celebration period, then comes the festival which is celebrated for eight days (the eight day is called the octave), and finally there is a period of post-celebration. This period is sometimes referred to as the festival of half of the year. The second or non-festival half of the year reminds of the history of the church beginning with the octave of Pentecost (Trinity Sunday). The four Sundays in Advent may remind us of the 4,000 years of the Old Covenant which embraced God's preparation for the coming of salvation. With Christmas the time of the NT begins and continues to Pentecost and its octave. During this period the Church accompanies its author of salvation, Jesus Christ, through childhood (Christmas to Epiphany), as High Priest (Lent), and as King (Easter to Pentecost) and as Prophet (Sundays after Epiphany). The main thread here is Christ's life in the flesh. The main thought is His coming in humility to save us. The Sundays from the first to the 19th after Trinity consider the coming of Christ in the Spirit through His word and Sacrament (history of the Church - parables). The 20th and following Sundays after Trinity consider the second coming of Christ in glory and the completion of all things.

Chapter 7 - The Holy Week

(a) The Sunday

The Sunday is not a continuation of the OT Sabbath for historical and theological reasons. The theological reason is given by Christ Himself, when he points out that worship is no longer bound to times and places, but is now in Spirit and in truth, John 4. St Paul in his Epistle to the Galatians specifically points out that the Sabbath is a part of the OT covenant and no longer binding for Christians. Historically, the Sabbath has no longer validity because the early primitive church immediately instituted Sunday worship, as a free and voluntary arrangement of a free NT people. It is significant that already 50 days after Easter we find them gathered in prayer on a Sunday and that on this day of Pentecost the Holy Spirit came upon them. In the Book of Acts we find traces as also in other parts of the NT (Acts 20:7; I Cor 16:2; Rev 1:10). It is true that the Sabbath was also kept for some time, but this merely goes to show that the primitive church was quite

conscious of its freedom in keeping or discontinuing days of worship. The big struggle between Judaism, waged by St Paul and later supported by St Peter, particularly after the Apostle's Convention at Jerusalem, decided the principle for all time. According to this decision the keeping of the Sabbath like circumcision now became something entirely voluntary and the keeping of it in no way gave advantages over those who did not keep it. Finally, the Sabbath observance died a natural death.

From this it follows that it is incorrect to keep the Sunday in a Sabbath way, and from a liturgical point of view it will be necessary in hymns and prayers and in the whole service to keep this fact in mind. Above all it should be remembered that the Sunday from earliest times is a day of joy and happiness, because every Sunday celebrates the resurrection of our Lord, as well as God's work of Redemption and the outpouring of the Holy Ghost. Already Ignatius refers to it in that way. Thus the primitive church did not fast or kneel on that day in Lent. This joyful character was observed right up to the time of the Middle Ages. Only then did the OT idea come in again, so that the Sunday became something which was compulsion and which was observed in the spirit of the law. The Lutheran Reformers reacted against this. Particularly CA 28 stated the evils which had crept in. Luther's explanation to the Third Commandment is the classical expression of the view held by the Primitive Church and the Apostles. The hearing of the Word is the main thing. In the 17th century, the idea of the Sunday as the continuation of the OT Sabbath entered Lutheran circles from the Reformed English Church. Orthodox theologians fought against it, but the view triumphed particularly in the Age of Pietism, under the leadership of Spener. The Age of the Aufklärung which did not believe in Christ's Resurrection was no longer interested in the controversy and only in the 19th century did the correct view of the Lutheran Reformers and the Primitive Church triumph.

(b) The Week Days

The Early Church very soon gave expression to the fact that the whole life of the Christian should be a service to God. Consequently the whole week was regarded as a sacred time and every day of the week was known as a feria. As a result certain hours every day were set aside for prayer. Every third hour had already been set aside daily for prayer in the OT. Very largely the hours were also determined in rough outline by the important happenings in the life of Christ on the last day of his life, Good Friday. Thus as nine o'clock the Church remembered how he was nailed to the cross. Towards midday it remembered the great darkness which came upon the land. At three o'clock in the afternoon Christ's death was remembered and we have some lovely vesper prayers dealing with this subject at this hour. These three important occasions were referred to as Terce, the sext and the none. Chrysostum and Jerome already speak of four hours for prayer. They had added the vespers at 6 o'clock in the evening. Cassianus speaks of 6, 3 by day and 3 by night. Possibly he was referring to matins at 6 in the morning and to compline at nine in the evening as the extra hours for prayer. Benedict of Nursia then spoke of seven or eight periods in his monastic rule so that the whole day was now divided.

Another way in which the day was divided for prayer was simply to follow up its natural course and to find suitable prayers and texts for particular parts of the day. Thus there are prayers known as hourly prayers which may be prayed whenever the hour strikes. Then there are prayers for morning and for evenings, as well as those for midday and afternoon. In certain countries we have the century-old custom of ringing the bell at sunrise and sunset. These bells call all people, wherever they may be and whatever they may be doing, to cease for a moment in prayer. The book "Seedgrains of Prayer" by Loehe has some of the more common hourly prayers (pp 23-70). The natural course of the day has frequently been interpreted metaphorically for purposes of prayer. Thus morning prayers deal with the morning of life, ie, youth, midday prayers with the prime of life and work, and evening prayers with thoughts of death and eternity. (The Roman book of prayers is the Breviary.)

(c) The Week

The seven day week is an ancient custom going right back to Genesis. The Romans had an eight day week and the Greeks a ten day week but the seven day week became the rule. The week like the day very soon received a Christian content in the Primitive Church. Again it was considered from various angles. Either the natural course of the week was interpreted metaphorically, the Monday dealing with the youth and work of life, the Wednesday with the noon day of life (eg, Loehe, p292), and the Saturday dealing with the evening of life and eternity. The life everlasting is a common theme for a Saturday night devotion. Or the evening was considered from the angle of the work of creation, each work being considered on its special day. Or more commonly the various days of the week were seen in the light of the last week of Christ's life. Thus very early we find special days for fasting and repentance set aside every week, viz, Wednesday and Friday (feria quarta et sexta) also known as stationes. Wednesday commemorated the betrayal of Christ, and Friday his death. (cf Roman observance of Friday, and the midweek observance of Lent in the Lutheran and Anglican churches.) The

prayers for Friday in particular, very frequently remember the suffering of our Lord (eg, Loehe, p364ff). It is therefore a find liturgical custom which provides for Passion hymns and prayers on Fridays throughout the year. (Note opportunity in conferences, YPS, Ladies Guilds conducted on this day.)

These two days, Wednesday and Friday, were each a climax in the sacred week. On Monday and Tuesday the last sayings of our Lord were remembered, and the conclusion of his prophetic work. Thursday is an important day because it commemorates the institution of the Lord's Supper, as well as his Ascension into heaven (eg, Loehe, p351f). Saturday is the great Sabbath of our Lord's rest in the grave.

A further practice in the Early Church is the keeping of the Ember Days (Quattuor tempora, German : Quatember). As the name suggests these were four festive days which in ancient Rome were celebrated at the change of each season, ie, mid-March, mid-June, mid-September, and mid-December. These always fell on a Wednesday and were instituted by the Church to commemorate God's work of providence and preservation. They took the form of days of fasting and of repentance, for the Church thereby declared that the Christians were unworthy of all the goodness of their Creator. They usually fell on the Wednesday before Reminiscence, the Wednesday before Trinity, the Wednesday after 14 September, and after 13 December. The last Ember day was generally also Harvest Thanksgiving, and therefore a particular day of repentance. On this day the poor were particularly remembered. The Lutheran Church has retained these four days of repentance, but no longer thinks on these days of God's providential mercy. The Anglican Church also has retained the Ember Days.

Chapter 8 - Advent

In Australia Advent falls into the time of Spring when everything begins to sprout and new life breaks forth everywhere. That atmosphere of expectancy and freshness and newness which we find in nature then can also be felt with the coming of the new Church Year. The monotony of the non-festival part of the church year is over, and with Advent, feelings of joy and new life are frequent among Christians. For children the approach of Christmas adds importance to the days of Advent. Let us beware of fostering this atmosphere of sentimentality and to the detriment of more important things. The Christian religion is not mere atmosphere of romance and sentimentality. As much as all this may help we should remember that here too, the most important thing is: what does God wish to say to me just now, and what will be my fitting reply to him.

Advent (adventus) means "arrival", "future", namely of the Saviour of salvation, of the kingdom of God. It would, therefore, be more correct to speak of Christmas as Advent. Actually, it once had this name. Originally the Sundays before Christmas were known as the Sunday ante Adventum or also ante natale or ante natalem Domini. These Sundays before the birth or advent of Christ were consequently counted in the opposite way to the one now customary. Thus our fourth Sunday in Advent was then called the first before Advent. Only later the Sundays before Advent became known as the Sundays in Advent, and consequently the method of counting changed also. The number of Sundays at first varied, eg, in the Kingdom of the Franks and in Milan 6 were observed; in Spain 5; in Rome 4. It soon became customary to adopt generally the liturgical practice of Rome, and so the number was fixed at four. However, Rome's influence was strong only in the West, and to this day the Greek Church has no Sundays in Advent at all. Since the festival of Christmas was not customary until the end of the fourth century, the pre-celebration period of Advent was only at the end of the fifth century.

The meaning of the Advent Sundays

a) They have an ethical ascetic meaning. This was the original one. It was rightly felt that man should approach the high festival of Christmas with a contrite heart and repentant. Therefore Advent in the Medieval Church was a time for fasting. Marriages were not allowed, music even the organ ceased, and the Te Deum and Gloria were not allowed. Violet, the austere colour, was the liturgical colour. With the third and fourth Sundays a note of joy crept in, particularly in the Epistle for the Fourth Sunday, Phil 4:4-7. The Epistle for the First Sunday on the other hand is a direct call to repentance and to battle against the powers of darkness, Rom 13:11-14. The Introit for this day is a prayer of a contrite heart. The Gospels too show us the preacher of repentance, John the Baptist, Matt 11:2-10, and John 1:19-28 (third and fourth Sundays in Advent). Similarly the Gospel for the Second in Advent strikes the note of judgment and repentance with its reference to the Second Advent of Christ, Luke 21:25-36. We have lost this meaning almost entirely. It is still expressed on the well known Advent hymn, "Mit Ernst O Menschenkinder."

b) The Sundays also have a historical meaning. They symbolise, as has been said once before, the OT period of waiting for 4000 years. It is the time of waiting for the Messiah and for the culmination of God's plan of salvation. This is the more usual interpretation among us: the Messianic prophecies, the story of preparation in the people of Israel and all the OT types. In short, the many OT anticipations of NT times are thought of here. From this angle the Scripture passages, which were chosen for weekday readings and services, were determined. They come mainly from the prophets, particularly from Isaiah. Unfortunately the Sundays themselves give little scope in Gospel or Epistle for a treatment of the OT period as a time of preparation. However, we should note the opportunity in the Gospels of the First and Third Sundays and the Epistle of the Second Sunday. The note of anxious waiting comes out very well in the hymn: "Let the earth now praise the Lord" (No.58). unfortunately there is no other similar hymn in our book. This is the time for children to learn and recite OT messianic passages.

c) The Sundays also have a dogmatical meaning. This has become the usual interpretation and the choice of pericopes can be best understood from this angle. They all speak of the coming of the Saviour until on the fourth Sunday the Epistle says: "The Lord is at hand." (Phil 4) and the Gospel tells us (John 1:19): "There standeth one among you". This dogmatical interpretation is also responsible for the thought of Christ's second Advent on the Second Sunday (Luke 21:25), and for the choice of the Epistle (I Cor 4:15) on the third Sunday, which would not have an Advent thought at all but for the words (v5) "until the Lord come". This more general dogmatic meaning was stressed all the more when, with the introduction of the Gregorian calendar, the civil year and the church year were distinguished from each other. With Advent the new year of the church began and consequently a new note was introduced. It became a period not only of preparation for Christmas but for the whole church year. The dogmatic treatment of Advent was a three-fold one when considering it as a period of preparation for the whole church year. There is the historic coming of Christ and His Kingdom, the daily coming of Christ into the hearts of men and the growth of the Kingdom, and there is the future coming of Christ in the consummation of His Kingdom. The first we consider from Advent to Ascension, the second we consider from Pentecost on, and the last is considered on the last Sundays of the Trinity season. Bernard of Clairvaux sums it up well in the phrase: "adventus Domini ad, in et contra homines." Innocent III has the fine thought of a fourth coming of Christ when we die. These advents of Christ are usually referred to in the sermons of this season, of our fine hymns: "Lift up Your Heads", "Oh How Shall I Receive Thee", "Glad Hosanna, David's Son". The possibility of using hymns which deal with resurrection and judgment should be noted for use on the second Sunday. In short, then, Advent should be a time of repentance and contrition, of yearning for the coming of the Kingdom, of pre-celebration for the great feast of Christmas, and of thanksgiving that we are privileged to walk in the light that appeared in Bethlehem to those sitting in the shadow of death. These main thoughts we should bring out in our Advent preaching. Some fine old and new customs in school and home should be cultivated as a help in preparing for the Christmas festival and in reminding us of the advents of Christ, eg, the singing of Advent carols (the Oxford Book of Carols), and the introduction of the fine new custom of the Advent wreath and the Advent candles.

Chapter 9 - Christmas

Of our great church festivals this is one of the youngest because the Primitive Church did not like the celebration of birthdays. This was regarded as a worldly practice. For the primitive church, daily suffering, martyrdom and persecution and daily expecting the second coming of Christ to judgment, the death of a Christian was his true birthday because it ushered him into eternal life. And so this early church looked to Christ crucified and to Christ risen as its Lord and here and gave little thought to the babe in the crib. Nevertheless, this early church rejoiced that the Word was made flesh, in its songs, but as a festival Christmas is almost three centuries later than Easter.

We shall see later that the festival of Epiphany (6 January) was celebrated at an early date in the East as the festival of Christ's baptism and then His birth was thought of as well. Only in the 4th century a festival of Christ's birth was separately instituted on 25 December. Why this date was chosen cannot be discovered. Some think that Mary conceived Christ on 25 March. 25 March is the vernal equinox and was assumed to be the first day of creation and it was therefore only fitting that the Saviour of creation should enter the flesh the same day. Or it has been suggested that because the Jews celebrated the dedication of their temple on 25 December, therefore the true temple of God, the body of Christ and its incarnation was celebrated on the same day. Others have thought of the turn of season from winter to summer and the return of the light (northern hemisphere) as being the fitting time to celebrate the coming of Christ who is the true Light of the world. This would remind of the famous heathen Saturnalia celebrated from 17-23 December. Finally there are those who believe that the 25th was the actual date of birth (Roman archives re census under Augustus). All these reasons are mere hypotheses. One thing, however, is clear: it was the Roman Church that gave us Christmas. It seems to have been

celebrated with certainty in Rome about 340AD. It quickly became popular. By 379AD it had penetrated to Constantinople and shortly after we find it in Cappadocia. In 388AD St Chrysostum already referred to it as an old festival, so firmly was it rooted in the hearts of his congregation. Thus the festival originated in the west and penetrated to the east.

However only when it came to the primitive Germanic tribes did it really become the great festival it is now. Here it became the festival of the holy family. Among these primitive tribes the pride for clan and family was cultivated and was considered most important that one's ancestor could be spoken of as a race of heroes. No wonder that the birth of the all-conquering hero at Bethlehem should have fired the imagination of our ancestors. In the birth of Christ they readily realised that God became one in race with them and joined the family of mortals. Just these rough barbarian men of stout heart and warlike qualities could most easily be filled with emotion and tenderness when they were told of the crib, the little Child and the shepherds (cf Heliand). The naïve portrayals of the Christmas story in carols and songs, in miracle plays and in mumming and in other ways, eg, early paintings and rude sculpture and carving show how deeply the festival became rooted among them (our setting up of figures and mangers is akin to this). Note the number of old carols which speak of the cradle, of its mother, of a shepherd, wrapt in wonder, ie, there is a homely intimate atmosphere in many of them.

The large number of legends which have grown up around the festival are also proof of how deeply it captured the hearts of men. Luther has much of this mediaeval spirit in his lovely hymn: "Von Himmle holh". In short, Christmas was now not only a Christian festival, but also a festival of the family. The old heathen Yule-tide celebrations helped to further this change. The festival had celebrated the turn of season (Yule = wheel, ie, here the ball of the sun). The Christchild the true light, now took the place of the old heathen gods of light and the holiness of the nights of Yuletide passed over to Christmas Eve, which became Holy Night, so much so that no evil spirit dared to stir abroad (cf Hamlet Act I Scene II line 158). Most of our fine poetic Christmas customs have heathen origin and have received Christian content. Thus the customs of giving presents was in vogue among the Romans (Saturnalia) and among the Germanic tribes (Yule). Christians do so on the basis of John 3:16 and Rom 8:32. The Christmas tree, too, no doubt goes back to the old Yule fires and the decorating of the rooms with mistletoe, holly and ivy, as is still done in England, Norway and Sweden. The tree itself with its decorations (once nuts and apples gilded over) and candy is of comparative recent origin. We come across it for the first time in Strassburg in the 17th century and only in the 19th century it became general in Germany.

Since the first world war it has spread to England and it seems that it will become a universal custom. It is indeed full of meaning. Its green and its light remind of life and light which shines in the midst of the darkness and death of this world, reminding of the tree of life in Paradise. The setting up of figures in the manger has been referred to. (The ox and the ass so often depicted on paintings and usually included in the figures which are set up are not referred to in St Luke's Christmas story. It is thought that the Church introduced them on the basis of Is 1:3.)

The Roman Church celebrates Midnight Mass on the 24th, another Mass early on the 25th, and High Mass at the usual time in the forenoon of the 25th. With that the Christmas festival is over, the remaining days being in memory of St Stephen, St John and the Innocent Children. The Lutheran Church originally had three Christmas days (25th, 26th, 27th) using the old pericopes of the three masses. By the end of the 18th century the third day was generally omitted. Now the first day brings the Christmas message itself, and the second day exhorts the congregation to accept His Gospel in faith, Luke 2:15-20. The original Christ Mass early on the 25th was at first popular in the Lutheran Church. Peasants brought their own candles for this early service before breakfast - a picturesque sight. More recently a Christmas Eve or vesper of the 24th has become popular, taking the place of the early morning mass. This vesper impresses even such for whom the Christmas story is a mere legend or who have been skeptical of Christianity. Where possible an attempt should be made to reintroduce the midnight vesper (commencing about 11pm).

We should be clear on how we will use the Christmas vesper. The old vigil is a fine way of introducing the festival and it should be possible to arrange such a vesper using the Propers for the original early mass (see Strodach, Church Year pp40). Since, however, in many of our congregations this vesper has taken the form of a children's service, difficulties will arise. Where this is the only service which the congregation will get during the Christmas season, something more than a children's service is necessary. Clearly much will depend on the judgment of the pastor.

We should cultivate the poetry with which Christmas is surrounded. At the same time we should make it clear to our congregation that this is not the most important thing, but merely an ornament.

The miracle of God's love that rent the heavens asunder and came down into our misery, the miracle of the incarnation of the Son of God in the womb of the virgin must occupy our thought, our devotion, our service and our sermon and this is the fountain of all festival spirit. The centre of our joy and message must be "unto you is born this day a Saviour", "behold I bring you good tidings of great joy which shall be to all people". The attention of the congregation should be focused on the manger in Bethlehem and it should feel that here lies the ground for all hope. Here the awful 'deus absconditus' becomes 'deus revelatus' in the touching and tender form of a child. Thus God seeks our heart. The Propers for the second Christmas day give opportunity to emphasise man's answer to God's deed in the surrender of his heart.

We cannot make our congregation rejoice, least of all at Christmas. Joy is not a thing of our will-power. It springs forth from experience and from the feeling of the untold value of our salvation in Jesus Christ and from the knowledge that without this incarnation we would be doomed in all eternity. This real joy is possible even in greatest sorrow and in the blackest hours, because it is not dependent on external circumstances. Only where this joy wells up in the hearts of our people have we preached correctly. We dare not forget that a joy which is called forth by the romantic atmosphere of songs, children's mirth, lights and the green of trees is transient and worthless. The only joy which lasts is that so well expressed in the old hymn: "O Rejoice ye Christians Loudly: (No. 60).

The Christmas octave is the festival of the circumcision and is an essential part of the Christmas cycle. On this day Christ received His name. The Gospel for the day (Luke 2:21) is the shortest for the whole Church year. Both facts, then, the circumcision and the holy name are in the foreground. The fact of the circumcision reminds us of the fact that Christ was subject to the Law and that He fulfilled the Law, and the collect for the day takes due account of this fact. Other collects also mention the fact that on this day Christ shed His first blood, so that even now we are already reminded of the chief purpose of His incarnation. This day is really a highly festival day because we celebrate here a very important happening in the life of Christ, which has nothing to do with the Christmas cycle although it is the Christmas octave. Unfortunately the festival has received secondary importance since the worldly festival of New Year falls on the same day. Luther rightly suggested that the New Year celebration should be overlooked (it is mediaeval in origin), and that the Church should concentrate on the circumcision. This is, however, very difficult since the New Year celebration has been in vogue for so long and has such a sentimental appeal. The old Gospel (naming of Jesus) and the old Epistle (baptism as the NT circumcision) certainly have no connection with the celebrating of New Year. It will therefore not be easy for the pastor to celebrate the date entirely as the festive day of circumcision. On the other hand, the popular practice of concentrating on the New Year festival to the exclusion of the Circumcision Festival is quite wrong. Perhaps the easiest way will be to make it primarily what it was, the festal day of circumcision and to interweave into the sermon for this day New Year thoughts. This is particularly easy for in what better way can the New Year be begun than in the Name of Jesus who is the Alpha and Omega, the beginning and end, who was yesterday and is today and will be in all eternity.

In many places New Year's Eve is observed, also known as Sylvester after the Pope who instituted the observance. The old heathen Romans used to celebrate the festival of the Saturnalia right up to this time and the calends of January particularly were a time for immortal augies and riotous merry-making. Consequently the early Christian Church had a very hard struggle to keep her flock off the streets and to keep away from it the carnival spirit. For this reason vespers were instituted which gave the people opportunity to give thanks for the past year and to begin the new in a Christian way. The observance of this vesper has not been universally established but is customary among us. Usually this is an opportunity to consider the transience of life and the nothingness of time and to give comfort with the knowledge that all life in time is grounded in God who is eternal (cf Psalm 90). The new custom, which is possibly a revival of an ancient one, of placing this service somewhere near midnight is not to be despised.

Also connected with the festival of Christmas, if only in an indirect way, are the festivals commemorating the important events in the life of Mary. Naturally these do not fall into the cycle of Christmas. The first is the Festival of Annunciation also known as the Festival of Incarnation, 25 March. This day is a kind of opposite pole to the Festival of Ascension because the latter celebrates Christ's going from the world and the former, Christ's coming into the world, ie, into the womb of Mary. The next is the Festival of Visitation which celebrates Mary's visit to Elizabeth, mother of John the Baptist, 2 July, ie, a few days after 24 June which is exactly six months before Christmas Day, since John the Baptist was a half year older than Jesus (24 June, Day of John the Baptist). This festival has the fine thought of the meeting of the OT and the NT in the person of the two babes and their mothers. Next is the Festival of Purification, 40 days after Christmas according to OT practice, 2 February. Sometimes it is also referred to as the Festival of Presentation, ie, of the child in the temple. Here again the meeting of the OT and NT may be thought of. This Festival is sometimes also known as Candlemas, because on this day in the mediaeval church the candles were consecrated which would be used in the church during the coming year. These three festivals have biblical ground and may therefore quite well be celebrated by us (note

that our Agenda provides collects, etc, for such days). However, the celebration of other Mary days such as the Festivals of the Conception, Mary's birthday and Mary's Ascension Day are unscriptural and therefore impossible for us.

Between Christmas and the day of Circumcision there is the Sunday after Christmas. It may be omitted when the festival of Christmas falls on a weekend and Circumcision comes before another Sunday. This Sunday after Christmas unfortunately is regarded as very unimportant since the high festival days are over and this day suddenly comes as it seems badly trailing behind. However, both the epistle and the gospel for the day have important lessons. The epistle quickly sums up all that has been preached and heard during the festal days. It begins with a short reference to Advent and then speaks of the nativity and incarnation and the gift of redemption and the purpose of Christ's coming and also includes a passing reference to the coming festival of Circumcision (Gal 4:1-7). The gospel, too, has its beauty (Luke 2:33-40). It presents us the picture of two old people, who were under the law, anxiously waiting for salvation to come. Now that they hold it bodily in their arms (a wonderful picture!), they rejoice. It is to be regretted that old Simeon's Nunc Dimittis was not included in the gospel.

In some years it will happen that a Sunday will fall between Circumcision and Epiphany. This is commonly known among us as the Sunday after New Year. In other words it has, quite wrongly, taken its name from a secular festival. This is due to the fact that the church in early times did not properly cater for this day, possibly because it does not often occur. The Roman church does not provide for it and the Anglican church rubrics direct that the Propers for Circumcision shall be repeated. The Lutheran Church in the 17th century laid down Propers which had been in use here and there in the ancient church. Actually, however, they had been in use on other days, eg, the Gospel on the Day of Holy Innocents. Since, however, this day was no longer observed in the Church year the Lutheran Church very appropriately transferred the Gospel from that day to this Sunday (Matt 2:13-23). The fact that the Gospel brings the story of the flight into Egypt and the cruel death of the innocent children, as for the name of Christ, should remind us that we are not in the first place in the atmosphere of the secular festival of New Year, but above all still in the Christmas cycle. The Sunday would therefore more correctly be called the second Sunday after Christmas.

Chapter 10 - Epiphany

This festival has little significance for most of us, yet it is one of the most important festivals of the church year and besides it has a very interesting history. It originated in the Eastern Church and soon was one of the most important church festivals. To this day it is one of the highest festivals of the Orthodox Church. We hear of it for the first time from Clement of Alexandria 200AD. He tells us that some Gnostic sects celebrated the festival of the baptism of Christ on 6 January. According to their peculiar belief the heavenly Christ here in baptism came down into the man Jesus leaving him again at death. Therefore this was their biggest festival. The Church could of course not celebrate Christ's baptism in this sense; on the other hand it was a very important event in the life of Jesus Christ, and the early Church of the East took up the idea from the sects because it thought it worthwhile celebrating the baptism. Therefore the festival was instituted towards the end of the third century, ie, a century before Christmas.

The baptism was the consecration of Jesus Christ for his work of salvation. At this stage of His life He entered more particularly on His prophetic ministry and came out into open activity. The Spirit of God came down visibly upon him and the heavenly voice expressly proclaimed Him as the Son of God. Just this fact of the Gospel story of the baptism gave the festival its meaning. The Godhead of Christ is proclaimed, His work of salvation is made manifest to all people for the first time. His divine glory which He possessed since His birth now shows itself clearly to all who are with Him. Thus the fundamental idea of the festival is that of the manifestation of Christ's glory. It is an "epiphaneia" or "theophania". The Godhead within the man Jesus is openly revealed.

Obviously the birth and incarnation of Christ could also be regarded as an "epiphania" and therefore very early even before the festival was instituted the Nativity of Christ was celebrated on this day as well as His baptism.

The Eastern Church also remembered on this day the first miracle of Christ (marriage at Cana - John 2) of which we are expressly told that He "manifested forth His glory". However, the celebration of baptism was still the main celebration.

This too was the reason for making this day one of the three big days of baptism for the converts from among the heathens, the other two being Pentecost and Easter. The additional day for baptism, ie, Epiphany, was soon also known as the "Festival of Lights", because baptism was regarded as the coming to the light from the darkness of heathendom.

Further, the day was celebrated as the day of consecration of waters and streams since Christ had blessed them by being baptised in the Jordan. To this day the Greek Orthodox Church blesses the baptismal water on this day in church or at some river. There are prayers, throwing in of salt and oil, and the dipping in of the cross. In Russia, in Czarist days, this custom was observed on the ice in the presence of the royal family.

Finally, the Church Year originally began on 6 January, both in the East and the West. The bishops of Alexandria usually sent out his pastoral letter (epistola feriae) on this day.

In the West the festival fared differently. We hear of it for the first time 360AD in Gaul, North Africa and Italy. As in the East, the day celebrated a number of things, ie, chiefly the manifestation of Christ's glory ("epiphania") the baptism of Christ and His first miracle at Cana. But here in the West, something new was added, namely the commemoration of the appearance of the wonderful star and the coming of the Magi of the East. Actually this story does not refer to the first occasion on which Christ's glory was manifested. Being closely connected with the festival of Christ's nativity, the Epiphany festival was influenced by the Christmas festival which was always more important in the West.

Legend very soon added to the details of this story of the Magi. According to a Syrian tradition there were 12 but in the West three were assumed because of the gifts (gold, frankincense and myrrh). The psalm of the day 72:10 says: "the kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." So the magi became kings (against Scripture!). And so we have the festival of the Holy Three Kings (Dreikönige, Twelfth Day). Then came the Venerable Bede and claimed to know their names, Gaspar (Caspar), Melchior and Balshazzar or Balthasar. Gaspar is king of Persia and the representative of the white race. Melchior is the king of Nubia (Abyssinian with reddish-brown complexion). Balthasar is the youthful king of Seba with black countenance. So they have gone into the works of art (interesting is the story of the struggle between the cathedrals of Milan and Cologne for the possession of their relics which at present are at Cologne). Many superstitions and customs have grown up around this story, eg, the children of the poor who dressed as the three kings go from house to house and recite a crude rhyme on the theme of the day and then receive alms.

In the face of this it is understandable that it has widely become a mission festival. In the Protestant Church it has never been fairly treated. The Reformed Church dropped it immediately. Luther kept it and also the Old Pericopes (Is 60:1ff; Matt 2:1-12). He regarded it as a post-celebration of Christmas, but the proximity of the Christmas festival has always proved detrimental to the festival of Epiphany. Notice that the original Gospel of baptism has been dropped although it can be used for the Vespers of the day. The Introit of the day, like the Epistle and Gospel, wants to stress the original meaning, ie, the revelation of the divine glory of Jesus Christ. This is the theme too, as we will see, of the Sundays after Epiphany. The Introit likewise speaks of the glory and power which is in Christ's hands. The Epistle comes from the OT - a rare occurrence. The Gospel tells of the search for Him who is King. During the Aufklärung the festival which is a fixed one on 6 January, was generally dropped and since then the day, most unfortunately, is no longer observed except that in a general way it is remembered on the first Sunday afterwards. Notice, too, our hymns usually celebrate the Magi and think of missions. Only Wordsworth's hymn "Song of Thankfulness and Praise" (No. 85) has caught the original feeling of the festival.

The Sundays after Epiphany still take as their theme the manifestation of Christ's glory in Word and deed. That is the underlying thought of the Gospels for the season: first Sunday - Luke 2:41-52, Christ's first word as a boy of 12 years; second Sunday - John 2:1-11, first miracle at Cana; third Sunday - Matt 8:1-13, the help of the Saviour in bodily need; fourth Sunday - Matt 8:23-27, the revelation of His glory in His power over the elements of nature; fifth Sunday - Matt 13:24-30, the revelation of Christ's glory in His striking didactic power (tares and wheat). Originally, there was no pericope for the rare sixth Sunday which is the last of the season. It is the Day of Transfiguration of our Lord according to Lutheran usage, and the pericopes (II Pet 1:16-21; Matt 17:1-9) bring the story and theme once more of the manifestation of Christ's glory. Tabor is God's seal to Christ's prophetic activity and is the culminating point of the Epiphany season. Notice that for this reason the rubrics require that on the last Sunday of the Epiphany season of every year, the Propers of the day shall be dropped in favour of the Propers of the sixth Sunday after Epiphany so that annually we celebrate the Transfiguration of our Lord. The Roman and Anglican churches do so on 6 August to commemorate the victory of the Christian nations. If, however, Easter falls very early and there is only one Sunday in the Epiphany season, then the Propers for that day are taken and not these for the Day of Transfiguration.

Very significantly, the way from Tabor leads to Calvary, and the pericope for the Day of Transfiguration is on the boundary line between Epiphany and Lent. The Liturgical colour for the season is green.

Chapter 11 - The Passion Season

This season is one of quiet and earnest preparation for the climax of the Church Year - Easter. "Behold we go up to Jerusalem" is the motto given out by the Sunday Quinquagesima (Luke 18:31-43) and so almost immediately the eyes of the congregation are turned to Calvary. The meaning of the season is put well in the hymn "Jesus I will ponder now". In the Primitive Church and also in the Roman and Greek Churches of today, it is mainly a time of fasting. In the Lutheran Church, it is so only in a metaphorical sense, ie, it is a time of going with Christ to Jerusalem and Calvary.

In the Primitive Church, this period is characterised by three features. 1) It is the time of ascetic preparation for the high festival of Easter; 2) It looks forward to the baptism of the catechumens from among the heathens on Easter night and is a time of preparation for them; 3) It is the time of special penance for those sinners who have been in Church discipline and who will be received back into the fellowship of the congregation on Maundy Thursday.

Fasting was general in the Early Christian Church as an act of preparation for receiving some gift of God's grace (cf Advent). We have already heard of the stationes, the two-weekly fasts. They show the early tendency to fast in memory of Christ's suffering and death. It was therefore obvious that a fast was considered necessary to be prepared for Holy Week and Easter. Matt 9:15 was the motto. When the bridegroom is taken from them, the children of the bride chamber express their mourning in fasting. Besides the catechumens and penitents were fasting on any account and this encouraged the congregation to follow suit.

At first the method and time of fasting was purely voluntary and subject to no rule. Irenacus (200AD) tells us that some fasted only on the one day before Easter, others 40 hours day and night. Soon we hear that the fast has been extended to 40 days before Easter after the example of Moses on Sinai, of Elijah on his way to Hereb, of Christ in the desert. This period is the well known 'Quadragesima' the great annual fast in the church. It is the time of penance and sorrow for ones sins, a time of withdrawing from earthly pleasures, a time of abstinence from meat and wine. It is also a time of more frequent prayer, of alms-giving, of reconciliation, of charity. Under the Christian Emperors the theatres and circuses were closed at this time and the law courts went into recess.

This atmosphere of fasting in the early Church comes out well in the Propers for the periods particularly in the Gospels. If we look at the Gospels more closely they surprise us because apparently they have no connection with the period of Lent and we shall not understand their choice unless we keep the background in mind, ie, that originally this was a period of preparation for the catechumens. As it is, they no longer quite fit in with our feelings which are concentrated on the passion of our Lord. Actually they do not even show much of the atmosphere of fasting. Matt 4:1-11, Christ tempted; Matt 15:21-28, the healing of the daughter of the Canaanite woman; Luke 11:14-28, the Beelzebub pericope, driving out of demons; John 8:46-59 debate with the Pharisees about Abraham; John 6:1-15, the feeding of the 5,000; Matt 21:1-9, entry into Jerusalem. First this is due to the fact that Sundays were never considered days of fasting but of rejoicing and recovery, particularly the Sunday in the middle of the period with its Introit beginning 'Laetare', rejoice was a dominica reflectionis. Secondly, it is easy to see that the choice of the pericopes has been influenced by the fact that it is a time of preparation for the catechumens. Coming as they did from among the heathens, the domain of Satan, these catechumens had to renounce the devil and on the third Sunday of the Quadragesima they were exorcised. And so the pericopes of the first three Sundays want to show Christ as the destroyer of the works of the devil and as Saviour from the negative point of view. The last three pericopes show Him in the positive light in His three-fold office of great Prophet, sinless High Priest and messianic King.

The course of catechumenical preparation which forms the background for the Propers of the Sundays in Lent will now have to be sketched briefly. Notice that the Sundays take their Latin name from the opening word of the Latin form of the Introit. On Sunday Invocavit the catechumens entered upon a period of special instruction which would find its climax in the renunciation of the devil and then in baptism. The Propers of the day bring home to them that they war against the subtle tempter that now is the day of salvation. Incidentally Christ's fast in the desert was an example to the congregation for their fast during Lent. On Sunday Reminiscere after a week's intensive preparation, the Catechumens were reminded that Christ alone could save from the power of the devil. The Christian must abide by the commandments of Jesus, and a pure heart and faith is necessary, but it must be the faith which is so great that it will even not take a rebuff from Christ Himself. On Sunday, Oculi, the exorcism was undertaken after another week's careful preparation. On this day, they were examined and thereupon they renounced the devil and all his pomp and works and ways. Thereupon the priest commanded the devil to depart and the catechumens were now regarded as novices, who were now allowed to join the congregation in

its fast. The Propers of the day speak of Christ as a Lord who is stronger than satan and his kingdom. At the same time they are warned to be on their guard, lest satan should return as a seven-fold spirit and the end be worse than at the beginning. Fitting the Epistle warns of the wrath of God which falls on the children of disobedience. Thus the day is a call to battle which will mean life or death eternal. No wonder the Introit says "Mine eyes are ever toward the Lord: for He shall pluck my feet out of the net." On the next Sunday, Laetare, the Catechumens celebrated a day of joy. After passing through a period of intense scrutiny ending with the renunciation, they now promised on this day their allegiance to Christ, and from this day on they are 'audientes', therefore from now on they were allowed to be present during a part of the liturgy. Above all they were allowed to hear the reading of the Gospel and the sermon. Up to this time catechumens were debarred from the service, hence the significant words in the Introit "I was glad when they said unto me: let us go into the house of the Lord". On this day too, the regula fidei and the Apostles Creed and the Lord's Prayer were imparted to them for the first time. No wonder it was a day of joy. The Gospel of the day shows Christ offering His bread of life to the hungry and the Epistle brings the joyful news that through Christ the catechumens are no longer slaves but free. On the following Sunday, Judica, the final period of preparation began. Baptism was now close at hand. Above all, however, the congregation itself, now began its observance of Lent in earnest. The propers of the day are therefore rather for the congregation in its preparation for Easter than for the catechumens. The following Sunday, Palmarum, began the final week of catechumenical preparation and the Creed was again imparted while the congregation itself, through the Propers of the day, was reminded of the fact that Holy Week lay before it.

In the 7th century, the typically Roman way of observing the season began. The accent shifts on to good works and everything becomes a matter of rule. The fast must be exactly 40 days, and therefore the season begins with the Wednesday before the Quadragesima, Ash Wednesday, to make up for the Sundays in the Quadragesima which are really not days of fasting. The ashes are a symbol of repentance and contrition. Monks and the elite of the Church, however, even began their fast earlier, on the Sunday previously, others began two Sundays earlier and others even three. By analogy these additional days were styled Septuagesima, Sexagesima and Quinquagesima, although strictly they do not belong to the period of Lent. Detailed orders of what was to be eaten and how often were now issued - butter, cheese and eggs were forbidden as well as meat, and the eating of larger quantities of food at a forbidden time was a deadly sin. Fish were allowed because they came from an element not cursed like the earth but consecrated for the sacrament of baptism. The reaction was the celebration of carnivals during this period and ending with the day before Ash Wednesday (carne vale). Much immorality was the result. Notice that the Propers for this introductory period are all of a penitentially nature (Lent from Anglo-Saxon 'lencten' - spring).

However, in fairness to the Roman Church it must be said that she was primarily concerned with deepening the religious life of her people during this period. For this reason famous preachers with evangelistic abilities go from place to place, and besides preaching, answer many questions and problems put to them (not passion sermons!). That is their way of preparation, ie, a kind of spiritual fast, which is quite commendable. In the Roman Church the Passion season proper begins on the fifth Sunday (Judica) which is therefore known as Dominica de Passione (Passion Sunday). On this day all pictures are veiled in black, frequently also the High Altar with the velum quadragesimale. The Roman Church is fond of portraying things of deep spiritual meaning in a deep concrete way. Thus on Palm Sunday there is a procession of psalms. In Rome there is the washing of the feet by the Pope on Maundy Thursday. On Good Friday and on the Great Sabbath a grave with the figure of the dead Christ beautifully adorned with flowers is the attraction of thousands of devoted Catholics in almost every Roman Church.

The season reaches its climax with Holy Week (Karwoche from Karen - to sorrow or mourn). Notice that from ancient times we have propers for each day of this week and they are also to be found in our liturgy and agenda. These may well be used where possible for a daily short meditation or devotion of about half an hour with the congregation. The epistles for these days are chiefly OT prophecies pointing to Christ's suffering and death while the Gospels concern themselves first with Christ's stay in Jerusalem, with the corn of wheat which must die, with the passion according to St Luke, and with the washing of feet on Maundy Thursday. Of particular importance is Maundy Thursday (from dies mandati - day of the commandment: "Do this in remembrance of me"). The German Gruendonnerstag refers to the ancient practice of receiving the penitents into communion again on this day and thus instead of being withered branches they are once more green branches on the living vine. The old liturgical colour for this day was green. However, it is customary for us to retain the Lenten colour of violet. From oldest times it was customary to celebrate Holy Communion on the evening of this day, a practice unfortunately tending to die out among us. It should by all means be retained. In passing it is of interest to note that the collect for this day was written by St Thomas of Aquinas, one of very few collects whose author is known.

Good Friday in the Roman Church is not the great day it is with us. Menial work is allowed and in fact gladly done, eg, the peasants work in the fields. There is no service and therefore it is the only day in the year on which mass is not celebrated. (Hence the Anglican custom in some parts not to celebrate communion on this day.) The altars are all bare and there is just a quiet coming and going of those who kiss the crucifix and look at the grave and pray silently. All this is meant to be the expression of deepest sorrow and repentance. Long hours of intercessory prayers were customary. However, the performing of menial work, although its deeper meaning can be appreciated, is often very irritating to Protestants.

For Lutherans too this is the great day of sorrow. (Karfreitag from karen to sorrow.) it is the day when there is a particular desire to gather around the Word of the cross and to ponder on the majesty and historic greatness of that happening on Calvary. This attitude characterises the whole of the pre-celebration period of Easter. The old atmosphere of preparation and repentance is retained. Ash Wednesday is still a day of repentance which is observed in many Lutheran churches. Certainly we should not allow it to lapse. In the common service the Hallelujah disappears after the Epistle lesson and the "Christ hath humbled himself" takes its place. Some omit the Gloria as well. This is, however, not absolutely necessary if it is remembered that the Sundays always have character. Certainly on Good Friday it will not be used; in fact, a minimum of liturgy on this day is desirable. Of course fasting in the Roman way has disappeared, not that Luther wanted it to go altogether! He considered it un-evangelical but for all that "ein feine ausserliche Zucht". There is room also among us for some such asceticism, eg, the voluntary foregoing of some luxury or amusement, of course not for its own sake, and not for the purpose of hoping to gain something from God in return (Roman), but as a help to a better life of prayer, faith, and contemplation, and as an inward sign of repentance. From this point of view all imposed fasting is wrong if it is not voluntarily self imposed. We should notice too that there is such a thing as inner fasting of the mind by means of greater contemplation. This is particularly in an age which is characteristically one of rush and bustle. It is a retreat voluntarily undertaken at certain times during this period in the same way as God sometimes imposes a fast upon us in this sense, through illness, sorrow, and disaster (I Peter 4:7). (Dancing and concerts were forbidden in Lutheran lands for a long time during this period.)

The liturgical colour for the period is violet and Good Friday is one of the very few occasions on which the colour black is used.

Our message is above all the message of the Cross; just the Lutheran Church lives from this message and her theologia is a theologia crucis. Cristus pro nobis is the foundation of our faith and hope. The Crucified has been the object of some of the finest hymns, (Gerhardt's "O Sacred Head") and music (Bach's Matthew Passion). Therefore the Passion story has been so frequently expounded in special Lenten services. It is the Lutheran way of portraying the majesty of the Passion. Our hymns, too, are chiefly of the contemplative kind which behold the Lamb of God that taketh away the sins of the world. This Lutheran celebration of Good Friday has something in it which even touches the sceptics particularly that verse of Gerhardt's hymn, "Lord, when I am departing, O part not Thou from me."

Chapter 12 - Easter

"This is the greatest of our festivals and gives all other festivals in the church of God their dignity and true worth." So Pope Leo the Great fittingly called the Easter festival, and the words are very true, for Christ was born and made manifest to suffer and die and to be raised again from the dead. Christ's death and resurrection are inseparably connected with each other. We should always remember that redemption and reconciliation with God are complete only on Easter day. The crucified Christ is redeemer of the world because He is the Risen Christ. An examination of the sermons preached by the apostles in those memorable months after Pentecost confirm this. They all culminate in the remark "Him ye have taken and by wicked hands have crucified and slain: whom God hath raised up" Acts 2:23f. Good Friday without Easter is empty and meaningless. Easter is God's "yes" to Christ's work of redemption and Christ's death and work of reconciliation have universal significance and validity only because of Easter. Easter shows Christ as being truly that which He claimed to be, the very Son of God and because it is God's seal to all that the Son preached and did and promised. In the light of Easter the apparently ignominious ending on Calvary becomes the glorious victory of Christ over sin, death and the devil. Thus Easter is the axis around which the whole of our faith revolves. "If Christ be not risen, then is our preaching vain and your faith is also vain" I Cor 15:14. That is why the festival has always been one of exultant triumph - the feasts of feasts, the King of Days I Cor 15:55-57. The church and every Christian owe their very existence to Easter.

The primitive Church felt that and therefore even in the days of the apostles the day of Easter immediately became the day for divine service, the dies dominica. For this reason a special Easter festival might be considered superfluous but the early church celebrated it from the start, in fact so soon that we cannot tell when it was first celebrated.

Christ's death and resurrection occurred at the time of the Jewish Passover, the festival celebrating Israel's escape from bondage. It was natural that the primitive church should now celebrate this Passover in a way as its Easter festival. Christ was now the innocent and undefiled Lamb whose blood had redeemed Israel and even all mankind from the bondage of sin and satan, for He had been slain on the festival of Passover, the 14th Nisan the first day of the Jewish Passover. Amongst the Jews this day was always the day of the first spring full moon. This day then became the Easter Day of the Christian Church. In Asia Minor the Church fasted on this day till the ninth hour and celebrated Holy Supper and rejoiced. This according to Polycarp was the way St John kept Easter. The Latin West and Egypt and Palestine observed this first day of the spring full moon but in addition also commemorated Friday and Sunday of Passover week as special festive days. Fasting lasted till Sunday morning and then only did the congregation rejoice. Soon the Sunday only was called Passover which immediately made the date movable and led to the Paschal controversy in the second century. The controversy continued for centuries, whether Easter should fall on a permanent date (14th Nisan) or on the first Sunday after the spring full moon (cf Synod of Whitby 664). Almost a schism occurred between the Latin West and Asia Minor and it was only just hindered by Irenaeus. However, no unanimity was achieved and the differences persisted until the council of Nicaea 325 dealt with the matter and made the following decisions:

1) Easter shall not be celebrated together with the Jewish Passover, on the 14th Nisan
2) Easter shall always be on a Sunday, on the first after the first full moon, after the spring equinox (21 March)
3) If the full moon falls on a Sunday then Easter shall be a week later.

The controversy, whether the astronomical computations of the Jews, or the mathematical computations of the Alexandrian astronomers should be followed, was also settled. The Bishop of Alexandria was to determine the date. Thus Easter became a moveable festival which can fall as early as 22 March and as late as 25 April. Minor differences on the date occurred between Rome and Alexandria and Rome and Britain, but by the 8th century the astronomical calculations of Alexandria were generally recognised. When the Gregorian calendar was introduced, 1582, a new difference arose between the Western and the Eastern churches, the latter preferring to keep its old Julian calendar and to lag 11 days behind. This led to the final split between the Roman and the Greek churches and also to a difference of the day for celebrating Easter. The protestants too tried a calendar of their own which was inferior to the Gregorian.

Consequently, there was a weeks difference in the celebration of Easter between the Roman and Protestant churches in 1724 and 1744. In 1775 the Gregorian calendar was accepted. No doubt much can be said against the movable festival. Epiphany and its message is often cut unbearably short, and the non-festival Trinity season is often monotonously long. A fixed date (perhaps 1 April) has been frequently suggested. Luther deplored the fact that Easter was tossed about so much merely because of its old association with the Passover. However, so long as the Greek and Roman churches do not agree to a fixed date there is no point in pressing for it. The deep blessings and the great influence coming from a universal celebration of Easter would be sadly affected if the different churches celebrated on different days.

The Primitive Church celebrated the festival with great pomp and splendour for a whole week. It was thus spoken of as the festival within the octave. It was a time of charitable acts, and theatres and circuses were closed from the time of the Emperor Theodosius. It was only in 1094 that the festival was limited to a 3-day celebration, whereas all work had been suspended and services of praise had been conducted during every day of the octave. Characteristically, the Aufklaerung had cut off the third day, and the growing secularisation of the 20th century has almost everywhere made the second day impossible.

The Ancient Church began Easter with the Easter Vigil or Easter Watch, also known as the Heavenly Night or Majestic Night. It was a night service which everyone including the emperor attended until morning, and no one slept. The streets were brightly lit. This was also the night in which the catechumens were baptised, the ceremony being performed at the crowing of the cock. They were dressed in their new white robes which they wore throughout the following week. Hence the week is also known as White Week. After being examined once more they were baptised into the death and resurrection of Christ (Rom 6), and then they joined the jubilant Easter assembly as full members of the congregation, and waited for the morning. At break of dawn there was the solemn cry: "The Lord is risen!", and the many voiced reply: "He is risen indeed!". The Vigil closed with the fraternal kiss and Holy Supper. Only the Greek church has retained the Vigil,

and those who have attended it point out that it is one of the unforgettable experiences one can have. It is certainly world-famous. The Roman church put the Vigil back to Saturday as early as the 8th century. After blessing five grains of incense (signifying Christ's five wounds), and after blessing the fire, there is a procession into the church, and the huge Easter candle is lit and the grains of incense are pressed into it - which is to signify the triumph of life over death. Then there is the reading of the L2 prophecies of the OT, the consecration of baptismal water, and any baptisms that are necessary, thereupon Mass is celebrated. On Easter Day the church is in its normal splendour, and special Easter music enhances the beauty of the service. The Gloria and Hallelujah and ringing of bells return. The breaking of the fast adds to the joy. A fine custom is the visiting of the cemeteries on Easter morn and the celebration of Matins there.

The Roman and Greek churches lay it to our charge that we do not celebrate the day with the splendour it deserves. That is no doubt true. We content ourselves with the use of word and hymn to present the great Easter message, and to give expression to our great joy. Consequently our Easter hymns belong to the most triumphant expression of a living faith, which we have, eg, Awake my heart with gladness (121), Jesus my Redeemer lives (133), He is risen, He is risen (129), Welcome thou Victor in the strife (136), Christ the Lord is risen today (122). All of our Easter hymns could be summed up in the words of that ancient hymn:

"All the world had ended
Had Jesus not ascended
From grave and death triumphantly
For this, Lord Christ we worship thee." (No. 122 v2)

Here again we must guard that the festival does not degenerate to the level where its importance is due solely to the coming of the Easter hare. This, and the Easter eggs, are remnants of the old Germanic festival which celebrated the return of spring and life (symbolised by the egg) and fertility (symbolised by the hare). Thus the name Easter (Ostern) is derived from the old goddess Ostera or Eostre, which again is derived from Osten, the East, the dawn, and possibly is connected with the verb urstan, to rise (Germanic). The first missionaries gave this heathen festival a Christian content which fitted in very well with the message of Easter inasmuch as in the Northern Hemisphere the awakening and new life of spring fits in very well as a background to the Easter fact. It will be good to tell our congregations something of the deeper significance of this custom of giving eggs. In their way these customs want to express what is on the lips of all sincere Christians on this day, namely: vivit! resurrexit!

Chapter 13 - Whitsuntide

This is also known as Pentecost from the Greek pente coste meaning 50th. The word 'day' was originally used but soon fell away. The word 'Pfingsten' is from the old High German Finfchusti - middle high German Phingesten meaning 50th. The festival is of Jewish origin being the Festival of Harvest Thanksgiving or of the first fruits lasting a week and beginning on the 15th day of the 7th month. It was also known as the Feast of Tabernacles (Lev 23:39ff; Num 29:12ff; Deut 16:13). It was always celebrated exactly 50 days after the Passover. On this day the Jews also celebrated the receiving of the Law, the belief being that Moses received the tables 50 days after the Exodus on Mt Sinai. It was on the Harvest Thanksgiving Day of the Jews, when it was customary for Jews from the whole Jewish diaspera to gather in Jerusalem, that the Pentecost story of Acts 2 occurred. The Primitive church was quick to see some organic connection between the old Jewish festival of the receiving of the Law and the pouring out of the Holy Spirit; with the former the Jewish Church was instituted, with the latter the Church of Jesus Christ came into being. The early church sometimes refers to this day as the Paschal Day of Roses, because of the custom of scattering rose petals from the church roof to remind of the descent of the Holy Spirit. Another custom was the blowing of trumpets during the service to remind the congregation of "the rushing mighty wind". Again the releasing of pigeons was a symbolic act. It is also on Pentecost Day that the Pope blesses "urbi et orbi". The liturgical colour of red also reminds of the tongues of fire. The name "whitsuntide" was one of the great occasions for baptism. Others in a fine way suggest a derivation from the word "wit" (wisdom), thus reminding that Pentecost celebrates the outpouring of the Spirit who alone is the true source of wisdom.

The Primitive church called the whole season between Easter and Pentecost the "pente koste" or Quinquagesima and the whole period is rather still a portion of the Easter cycle and is regarded as a post-celebration period of Easter. Easter was of such significance that the jubilant echo of the festival resounded in the hearts of Christians for 50 days. It was a period of great rejoicing and continued festivity and there were no "dies stationes" during this period (fast days). For this reason also prayers were said standing with raised head and not in a kneeling position. The circus game and theatres were closed

so that the rejoicing might be undisturbed. The hearts and thoughts of Christians were in heaven with the risen Saviour. Soon the period was regarded as being symbolical of the eternal rest to come. Origen says: "He who can verily say we are risen with Christ and God has raised us and transplanted us into heavenly life, he walks continually in the days of Pentecost". It is quite probable that already the Apostles celebrated the Quinquagesima. In the 3rd century the 40th day began to be observed as Ascension Day and the 50th as the close of the Quinquagesima and as the day of the outpouring of the Holy Spirit. About 470AD Bishop Mamerus of Vienne introduced the three rogationes or days of repentance and prayer before Ascension. These days were a purely local arrangement, but soon the custom spread to the whole church. They were particularly days of prayer for good weather and a blessed harvest. The congregation would meet in the church and after chanting of psalms and prayer would proceed in procession into the fields singing litanies. Out in the fields God's blessing would be asked upon all growth and fruits. For this reason the Sunday before Ascension lost its original name of Vocem Iucunditatis (from the Introit) and instead it was called Rogate (English Rogation Sunday). The first Sunday of the Quinquagesima was of particular importance being the Octave of Easter. Already the Primitive church called it New Sunday because it is the first after the resurrection of Christ. In the fourth century the pericope of Christ and doubting Thomas was customary on this day and so the Sunday was also known as Thomas Sunday. Since St Thomas is regarded as the first missionary to Abyssinia it is one of the greatest festivals there.

On this Sunday, too, the catechumens baptised at Easter appeared for the first time in their white garments and received Holy Communion for the first time. Therefore the day is known also as Dominica in Albis. In the Roman church it is still customary for children to commune for the first time on this day and in the Lutheran Church it is often the day of confirmation. The old Introit was chosen for the catechumens and is meant to exhort them: "As new-born babes (quasi modo geniti), desire the sendere milk of the Word that ye may grow thereby." I Peter 2:2. Hence the name of the Sunday. The Epistle, too, was chosen in preparation for the first communion (I John 5:4-12). Similarly, the names of the following Sundays are taken from the Introit of the day. Misericordias Domini (Ps 33:5) also known as the Sunday of the Good Shepherd from the pericope of the day (John 10:11-16). The Epistle also speaks of Him who is the bishop and shepherd of sheep gone astray (I Peter 2:21-25), Jubilate (Ps 66:1f), Cantate (Ps 98:1f), Vocem Iucunditatis (now Rogate) (Isaiah 48:20), Exaudi (Ps 27:7f). With the gaining importance of Ascension Day the post-celebration period of Easter came to a close on this day. In the Roman church the Easter candle is extinguished on Ascension Day and the remaining ten days were now a time of preparation for the high festival of the coming of the Spirit. Consequently the jubilant and triumphant note of rejoicing which characterises all the Sundays from Easter to Ascension is no longer heard. The church is without her Lord as it were for He has ascended. Anxiously she waits for the descent of the Holy Spirit. It is almost as if she is comfortless like an orphan and the Introit: "Hear, O Lord, when I cry" strikes that note, but the Gospel John 15:26ff already brings the answer of Christ: "I will not leave you comfortless." There was also a Pentecost vigilia and like the Easter vigil it was one of the big occasions on which catechumens were baptised (cf St Peter's baptism of the 3,000 on Pentecost Day). Like Easter so Pentecost was originally celebrated for a whole week but the Council of Constance 1094 reduced it to three days and the Aufklärung to two days, and 20th century secularism to one day. Whenever possible, we should retain Whitmonday.

The pericopes of the Pentecoste "pentekoste" or Quinquagesima are all taken from St John (pneumatic) and the epistles from the oldest of the apostles, Peter, John and James. In their place Luther suggested passages from I Cor 15 (post-celebration of Easter).

Many customs grew up around the festivals of Ascension and Pentecost in the Middle Ages. Thus a figure of Christ was hauled up into the ceiling of the churches on Ascension Day. On this day too the Doge of Venice threw a ring into the waves with the words: "We marry you our ocean as a sign of genuine and lasting power." The releasing of pigeons and the Pope's blessing urbi et orbi have already been referred to. Another custom which has been retained to this day in Europe and possibly goes back to the Jewish Harvest Thanksgiving Festival is to decorate the church with greens and leaves and trees on this day (Maien). Hence, Luther's rather free translation of Ps 118:27: "Schmückt das Fest mit Maien bis an die Hörner des Altars", and thence Schmolck's Pentecost hymn: "Schmückt das Fest mit Maien, lasset Blumen streuen." In Europe this was also a day on which the marksmen celebrated by arranging competitions for shooting an eagle (the enemy of the dove, the symbol of the Holy Spirit). It is also a day for folk dances (Maypole), and breweries make it the occasion for bringing special Pentecost beer, and the butchers guilds parade a specially bred Pentecost ox - no doubt all remnants of the ancient Jewish Harvest Thanksgiving. Besides, in Europe it is the picnic day of the year, a festival of the flesh and not of the Spirit, cf Feast of Tabernacles. In this respect we in Australia have not so much difficulty but of all the festivals its message is no doubt the hardest for the congregation to grasp.

The Festival of Ascension Day is very important and marks the completion of Christ's word of redemption. The early Church loved to celebrate the day with an open-air service on the mountainside. By no means should the celebration of the day be dropped, as is becoming customary among us. It is one of the great festivals of the Church Year, marking as it does the enthronement of our Lord Jesus Christ, and pointing to His glorious Second Advent.

Actually, Pentecost, as was just pointed out, is the hardest festival to understand because it is so abstract. There is nothing concrete or tangible about it. Notice, by the way, how the Church Year progressively advanced from the easy to the difficult. We start with the manger which even a child can appreciate, then comes the Cross which is no longer quite so easy to understand and the empty grave was even too difficult for the disciple Thomas. But all of them are concrete and appeal directly to our human senses. Even on Ascension day we have the last fleeting glimpse of the figure of our Lord. But with Pentecost we come to the realm of the invisible. The founding of the Church shows so little of the presence of the Holy Spirit. Indeed, only he can grasp what the Holy Spirit is whom has received Him. Only he can celebrate Pentecost in whose heart it has become Pentecost. Only he can understand our message who has felt within him the testimony of the Holy Spirit. He knows that the Spirit is a reality, something concrete in his life. What would this world be if this concrete reality were not in the lives of so many men, if they did not know of His presence, if there was no more warring against the desires of the flesh, no more inner assurance that prayers are heard, no more testifying to us of the truth of God's Word and the authority of the Gospel. The result would be a hopeless and satanic world. Our age follows blindly leaders who can intoxicate the mob. We should remember that the Leader of all leaders is the Spirit of God and the Spirit of Christ. He will lead all and can lead all who ask Him to do so, and our world of today has only one hope and that is that God's Spirit enters the hearts of men. It was always so and will ever be so. That is why almost all of our Pentecost hymns are a prayer for the quickening Spirit to enter into our hearts and to make us His own and to kill all that would keep us from Him.

Chapter 14 - Trinity and the Minor Festivals

Trinity Sunday ushers in the non-festival season in which all Sundays are of equal importance, differing only from each other only in their pericopes or propers. There are 22 to 27 such Sundays after Trinity. The Trinity festival itself arose in the western church late in the Middle Ages and is unknown to the Greek church. The festival originated in the monasteries of Cluny where the original Pentecost octave was changed to the festival commemorating the Holy Trinity. The western church did not regard this change with favour on the ground that all Christian festivals celebrate divine acts of salvation and their blessings, not dogmas of the Church. Thus Alexander III pointed out in 1179 that the Church might as well celebrate the unity of God and that on any account it celebrated the Trinity every Sunday, when it sang the Gloria or a Doxology or when it prayed the final words of the Collect of the day. In spite of his disallowing the festival it rapidly spread and in 1332 John XXII allowed it, either for Sunday after Pentecost or for the Sunday before Advent. The former was soon the fixed day. To this day, however, the Roman church does not regard it as a real festival and accordingly it does not count the Sundays after Trinity but after Pentecost.

For a long time the Sunday kept its Propers which fitted the Pentecost octave. But it was soon felt that since the Trinity was commemorated there should be special Trinity Propers. Therefore in the Roman church there is the extraordinary arrangement for two sets of Propers on this day. The Lutheran reformers, it appears, wanted to remedy this state of affairs and effected a compromise and chose the Pentecost octave gospel (the Nicodemus pericope) and the Trinity epistle (Romans 11:33-36). Thus the Trinity Sunday has for us a double meaning and it is still keenly debated whether we should regard it as the end of the festival half (Pentecost octave), or the beginning of the non-festival half (Trinity). However, there can never be a definite decision while the present compromise in regard to the Propers is in force.

There is little logical order in the pericopes for the Sundays after Trinity. The Gospels of the first three Sundays after Trinity deal with our coming into the kingdom of God and therefore some of the character and meaning of this long portion of the church year is already hinted at. The fundamental meaning of the period is the application and the living of the faith which is grounded in the facts of revelation celebrated in the festival half. It is the practical part of the church year. Apart from this point there is no connecting theme between the Sundays of this period. Apart from this practical link there appears to be no definite thought underlying the choice and purpose of the pericopes. Many deplore this lack of system and yet just this variety of texts is calculated to maintain the interest of the congregation. The pastor should also not forget that besides the Old Church pericopes there are more recent selections (the Eisenach Selections, and the Thomasius Selections) which give him an opportunity to introduce variation. It is important to note that the last Sundays of the Church year deal with the last things and no matter how many Sundays after Trinity there are, the last three Sundays should always

use the Propers of the 25th-27th Sundays after Trinity, on judgment, death and resurrection. This is a practice which should be regarded as fixed.

Originally the Trinity season was divided into certain cycles which were determined by the minor festivals of St Peter and St Paul - 29 June, and St Lawrence's Day - 10 August, and of St Michael's Day - 29 September. The division has left its traces, eg, in the fact that somewhere near the end of June the Gospel of Peter's draught of the fishes and of his call is the Proper of the day. This development, however, is not a good one and the Lutherans dropped the celebration of these days as a part of the Church year quite rightly, arguing that Saint's Days should not determine the Church year. Of course, it is quite permissible to commemorate these days in the sense in which the Augustana allows it, ie, that we think of their lives and thank God for their example. St Michael's Day is an excellent opportunity for thinking of the work of the angels and our agenda provides us with Propers for the day and our hymn book with hymns.

There are minor festivals which originated in the Lutheran Church and which will require short consideration.

The Festival of the Reformation is such a one. Its celebration can be defended if we regard Luther's work as a work of God for the salvation of men. This is very necessary to remember when we preach on the Reformation. There should certainly not be any Luther apotheosis or hero-worship - a mistake far too common in the Lutheran Church. Our liturgy provides us with an Introit and fitting pericopes and if we concentrate on preaching the Word we will be prevented from any wrong apotheosis. Neither should the day be an occasion for a polemic on the Roman church. We must never forget that at heart we are all Catholics because we always like to think that we have something to offer God. As early as 1568 we find traces of his festival on 10 November. It was then celebrated as a day of thanksgiving for the birth of Luther. Elsewhere the day of his death was remembered. Gradually 31 October became general, particularly under the influence of the centenary celebrations 1617. In the latter half of the 17th century, the festival became fixed. Since 1878 it is customary to celebrate it on the Sunday after the 31st, but where the actual day can be retained it should be.

Harvest Thanksgiving is another new festival for which our agenda provides fitting Propers. Originally it was celebrated on St Michael's Day (end of harvest in the northern hemisphere). Obviously we have had to place it into the Passion season. This may disturb some but we should remember that every Sunday is a day of rejoicing, also in the Passion season. The mediaeval church as we saw thanked God for all temporal blessings on four days of the year called Ember days (quattuor tempere). In the week after Ash Wednesday thanks were given for spring, in the week after Pentecost for summer, in the week after 14 September for autumn, and in the week after 13 December for winter. They were times of fasting.

Our days of humiliation and repentance are closely connected with these old ember days and the fasting and penance has particularly been taken over but not the thanksgiving. In some congregations we still have the customary form, elsewhere, less. Again our agenda supplies us with the Propers for such a day. Ash Wednesday should certainly be such a day of repentance (use Invocavit where a mid-week service is impossible). Certainly there should also be such a day in the last week of the Church year. Originally they are a Calvinist institution, the Lutheran Church having them only in case of need. During the 30 years war they became general. Let us beware of sentimentality which is liturgically incorrect. Every day should be a day of repentance in the life of the Christian and therefore these special days are a good opportunity for reminding our congregations of common guilt, of national sins, of sins of the time, of particular faults in our culture, civilisation and social systems. Not its progress in culture determines the success of a nation but its repentant return to Christ and His forgiveness.

PART III - THE COMMON SERVICE

Chapter 15 - The Historical Background

The earliest beginnings of Christian worship go back to the great Easter experience on the part of the disciples. It was this extraordinary miracle which became the very basis for the Christian church. In the weeks following we already find the circle of the disciples, the family of our Lord and women from Galilee frequently assembled with their risen Lord in a unique fellowship of worship. Then came His ascension and the command to preach the gospel to all nations; finally, there was the miracle of Pentecost, which in a very special way became the birthday of the Church. These events, each one of great importance and significance, coming in such rapid succession upon each other, welded together a community which from the moment of its birth possessed certain fixed forms of worship. The Book of Acts, the Epistles and Revelation reveal some of the details.

Four forms of worship stand out. First, there is the preaching service, in which the Scriptures (OT) were read, expounded and preached upon. This is a direct inheritance from the Jewish synagogue. Christ Himself had frequently worshipped in synagogues with His disciples. It was natural that the early Christians should retain this form of worship which they had known from earliest childhood. Indeed, the synagogue continued to be their place of worship until very soon they were expelled from the Jewish communion and could no longer worship there (cf St Paul). In Jerusalem the group which gathered about James the Just, brother of the Lord, maintained a much closer fellowship with the Jewish community than elsewhere. They regularly met in the porch of Solomon in the Temple and when to the synagogue. They emphasised Christ's positive attitude towards the Law and prayed unceasingly for the conversion of Israel. But actually the Temple worship never had as great an influence on Christian worship as the synagogue did, for the Temple was soon destroyed and for the Gentile Christians it never meant much at any time. However, certain differences in approach and emphasis and interpretation are immediately noticeable in the Christian form of synagogue worship. The new revelation in Christ, the knowledge of the presence of the promised Paraclete, the fact of Easter, all contributed towards this new approach. The OT is expounded in a new way, the Prophetic Books with their many pointed references to the Messiah are seen as fulfilled in Christ, and the significance of the Law is overshadowed by the deep knowledge of the meaning of Christ's person and work. So the gospel message takes precedence. The earliest Christian sermons recorded in Acts are an interesting example of this new approach. Furthermore, these earliest synagogue services of the Christian community also show a deep interest for the eschatological. The Second Coming of Christ is awaited and the daily expectation of this event threw its shadow right over all of the earliest Christian worship. Finally, as the Epistles and Gospels were written, these, also, were read and expounded in worship.

Besides meeting in the synagogue for the hearing of the Word, the earliest Christians also met in assemblies of their own. Such assemblies were from the very beginning also conducted on the Lord's Day (Sunday), as was pointed out earlier. It is also worth repeating that in many parts the Sabbath and the Lord's Day existed alongside of each other and were both observed by Christians. However, as the break with Jewry developed and the synagogues were closed to them, and as they spread the gospel among non-Jewish communities, the Christians tended to drop the Sabbath observance and to develop their own worship on the Lord's Day. The Jewish church year, too, tended to lose in significance and a new conception of the ecclesia, not so much as the holy rest of Israel, as the one Body of Christ developed. In short, we have at the beginning two types of worship: one closely attached to the Jewish, the other more independent and non-Jewish for the Gentiles. The latter triumphed over the former, as was to be expected.

The second form of worship is the prayer or intercessory service, which followed immediately after the preaching service. This service could be attended by baptised believers only. "The doors, the doors," resounded at the end of the preaching service and no heathen or catechumen or Jews were allowed to stay. Now the assembled ecclesia poured out its heart to God in prayer. Unfortunately, we know very little of this form of early Christian worship; whatever knowledge we have is based on remnants of it which can be traced in some of the great liturgies of the East and West, particularly in the liturgy of the Coptic Jacobites. It appears that each prayer was introduced with the invitation "let us pray" and with a short reference to its content. Thereupon the congregation was asked to kneel and there followed a silent prayer or a Kyrie eleison. Then the people stood and the prayer itself was recited by the leader, the people responding with an "Amen" (I Corinthians 14:16). Intercession was thus made for the Church, for the apostles and teachers and evangelists, for the various callings and professions, for the Jews and catechumens, for health, for the Emperor and those in authority, for the harvest and good

weather. Clearly we have here the beginnings of the General Prayer of our Common Service. Besides the intercessory prayers of supplication and thanksgiving (cf, I Timothy 2:1f). Fixed forms of prayer increasing took the place of the free prayers offered up by the prophets and others who possessed a charisma of the Spirit.

The third form of worship, the Eucharist, followed immediately upon the prayer service. It takes its name from the beautiful main prayer of thanksgiving which was closely connected with the Sanctus and the words of institution. Like the Lord's Day so the Lord's Supper was observed universally from the very moment the Christian church came into being (cf, I Corinthians 11:20; Acts 2:42; I Corinthians 10:16). Here in the light of their experiences on Maundy Thursday, Good Friday and Easter Day, the apostles and followers of Christ in obedience to the new commandment given them, received the bread and the wine as the body and blood of their Lord, at the same time showing forth his death victoriously (I Corinthians 10:16-21; I Corinthians 11:26-30). From the beginning the Eucharist was celebrated frequently, and soon the weekly celebration on the Lord's Day became the fixed practice. There can be no doubt that the disciples so understood their Lord's words that they should celebrate often. Whether the Lord's Supper grew out of the OT Passover or is derived from the weekly meal of Sabbath preparation on the part of the rabbis and their disciples (Kiddush), is still an undecided point. There is much in favour of either view. Nor is it certain that the Eucharist was always celebrated in connection with a preceding prayer service, at sunrise on the Lord's Day. It appears that there was also the widespread practice of holding the prayer service in the morning and celebrating the Eucharist in the evening (cf, I Corinthians 14:26; 11:20-34). The celebration was as a rule presided over by one who had received the gift of the Holy Spirit, usually a prophet. It is interesting to note that those who partook of the Lord's Supper generally brought the bread and the wine to the service and placed them at the foot of the altar for consecration. Equally interesting is the practice of distributing the elements to the absent sick through the deacons of the congregation. There are many suggestions in the NT that very early certain fixed liturgical forms made up the Eucharist. Besides the prayers of thanksgiving and consecration (I Corinthians 11:23; 14:16; I Timothy 2:1) mention was made of the Lord's death (Acts 2:42; I Corinthians 11:23,25,26) and it is likely in view of later developments that the Lord's Prayer was included. The Kiss of Peace also seems to have belonged to this service (Romans 16:16; I Corinthians 16:20; I Thessalonians 5:26; I Peter 5:14). Singing of psalms and hymns formed an important part of all the three forms of worship so far considered (I Corinthians 14:26; Ephesians 5:19; Colossians 3:16). Particularly in Hellenistic synagogues new Christian hymns were sung. Some of these new Christian liturgical compositions possibly crept into the NT (cf, Romans 13:11f; Ephesians 5:14; I Timothy 3:16; I Corinthians 2:9; II Timothy 2:11ff; Revelation 5:9-10,12). From earliest times it seems, too, that in services there was a confession of faith which very soon became a formal recitation. St Paul already handed in such a creed (I Corinthians 15:1-4; I Timothy 6:12). There was also the giving of alms in connection with these services (I Corinthians 16:1f; II Corinthians 9:10-13; Romans 15:26).

Finally, we have the fourth form of assembly known as the Agape or Love Feast. This was later intimately bound up with the Eucharist, but opinions differ as to whether it preceded or followed that service. When the three services of preaching, prayer and Lord's Supper were combined to form one service, the Agape continued for some time as a separate gathering (until the beginning of the third century). It was a fellowship meal, half secular and half religious, for which the partakers brought their own food. In his first Epistle to the Corinthians, St Paul was forced to correct a bad practice in connection with the Agape (I Corinthians 11:14). It appears from this reference that enthusiastic practices (speaking in tongues) may have formed part of the Agape.

As we approach the second century we notice some development in the liturgy. Even now, however, our sources of information are still sparse and what we know is based on references in the First Epistle of Clement (96AD), Pliny's well-known letter to Trajan (112AD) and the Didache (120AD). The Eucharist with its long prayer of thanksgiving for the creation and redemption of mankind (it preceded the Words of Institution) had by now become the central and most important part of the service, but it was still celebrated in conjunction with the Agape and in many parts with the preaching service (Liturgy of the Word). The language of the liturgy was, as from the earliest beginnings, Greek, and it continued to be so entirely until the beginning of the eighth century.

In turning to a study of the sources for this period, it must be said at the start that they do not contain comprehensive or special references to the mode of worship; it is mainly on chance remarks contained in these writings that our knowledge is based. Thus the First Epistle of Clement gives us no specific account of either the Liturgy of the Word (preaching service) or the Liturgy of the Upper Room (Eucharist), but it does contain a very interesting prayer which is solemn and dignified in phrase and content and which can be traced in later liturgical forms. It is a great prayer of intercession and in many respects again reminds of our General Prayer (see First Epistle of Clement ch 59-61, in Lightfoot, Apostolic Fathers pp 28-84). The epistle also suggests that the Sanctus was at this time already a fixed part of the Eucharist liturgy (ch 34, Lightfoot p71).

Pliny's letter alludes to the worship of Christians in Bithynia. It speaks of the Christians as meeting for worship before daybreak on a fixed day. At this service they recited hymns antiphonally to Christ "quasi deo" and bound themselves to refrain from evil and wickedness by a "sacramentum". After this service (evidently the Eucharist), they met again to partake of a common meal (evidently the Agape) (see Bettenson, Documents pp 4-5).

The Didache gives us a description of Jewish Christian service at this time; consequently it is not regarded as a particularly good example of the main liturgical development in the Early Church. Nevertheless, it is an important document. Of special interest is the fact that we have here a good example of the combined form of the Eucharist and the Agape; the cup is blessed before the bread and the forms of blessing or thanksgiving over the bread and the cup are given. Of particular interest is the prayer over the broken bread; here a thought is expressed which occurs again and again in later prayers and collects of the church. The prayer is as follows: "We give thanks to Thee, our Father, for the life and knowledge which Thou has made known to us through Jesus Thy servant. To Thee be glory forever. As this broken bread was scattered over the mountains, and has been gathered together and made one, so may Thy Church be gathered from the ends of the earth into Thy Kingdom; for Thine is the glory and the power through Jesus Christ forever." (Didache ch 9 cf, Bettenson, Documents p 90f). Equally beautiful is the post-communion prayer (ch 10). As in the former prayer, so here, the eschatological tone is significant: "May the Lord come and this world pass away." In passing, it may be noticed that the Didache mentions Sunday as the usual day for the celebration of the Eucharist, and Wednesday and Friday as fast days.

A little later we get an excellent account of the form of Christian worship at Rome by Justin Martyr (died about 165AD); it is to be found in his Apologia written about 140AD. Although he does not enter into great detail, his account is clear and comprehensive. It is an important source of information because it is removed from the Age of the Apostles by only 70 years. (See Bettenson, Documents pp 93-95). The account is of particular interest because for the first time there is unmistakable evidence that the Liturgy of the Word (preaching and prayer services) and the Liturgy of the Upper Room (Eucharist) are celebrated together in unbroken sequence. Justin describes how Christians in the city and country meet regularly for assembly on Sunday. They began with the preaching and prayer service which consisted of reading of the Scriptures ("memoirs of the Apostles or the writings of the Apostles"), ie, of Law and Gospel. Thereupon there was a sermon ("the president verbally instructs and exhorts to the limitation of these good things"). Then came the prayer part of the service in the form of common prayers ("we all rise together and pray"). Possibly it was a kind of litany. One must also assume that the singing of psalms and hymns, although not directly mentioned by Justin, occupied a prominent place. This part of the service concluded, so Justin informs us, with the kiss of peace. When the Liturgy of the Word (in the West generally known as the Missa catechumenorum, in the East as Proanaphora) was thus over, worship went straight on to the Liturgy of the Upper Room (known in the West as Missa fidelium, in the East as Anaphora). The main parts of this Communion Service or Eucharist Justin gives as follows: (a) Offertory ("Then bread, and a cup of wine mixed with water, are brought to him who presides over the brethren. He taking them, offers praise and glory to the Father of the universe, through the Name of the Son and the Holy Ghost, and offers thanks at great length for our being counted worthy to receive these things at His hands. When he has finished the prayers and thanksgivings, all the people present joint in by saying aloud, Amen.") (b) Solemn Prayer of Thanksgiving and Consecration ("When he who presides has given thanks and all the people have said Amen, those among us who are called deacons give to all present, to partake of the bread and wine mixed with water over which thanks have been given, and to those who are absent they carry away a portion"). This Eucharist prayer, which the celebrant spoke "according to his ability", particularly included thanksgiving for creation, providence and redemption. Then it went on to include the consecration of the elements; this included a memorial of Christ's Passion (Anamnesis) but it is not clear whether the words of Institution were included. There also appears to have been an invocation of the Holy Spirit, praying that He would bless the elements (Epiclesis). This great prayer ended in the intercessions, and with the people's Amen. (c) Communion and Dismissal. The communion of those absent should again be noted. The early Christian community always thought of itself as one body. Justin also clearly shows that these early Christians did not merely think of this Eucharist as a thanks-offering or oblation, but above all as a sacrament which imparted to the communicant a real gift, namely life with Christ. ("For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His Word, and from which our blood and flesh by transformation are nourished, is the flesh and blood of that Jesus who was made flesh. For the Apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them..."). Without a doubt we have here the belief in the real Bodily presence. Finally Justin points out that participation in the Eucharist presupposes confession of sins ("of which no one is allowed to partake save only he who believes that the things taught by us are true, and who is washed with the washing that is for the remission of sins, and unto regeneration, and who lives as Christ has commanded").

There are a few other points of interest which are not mentioned by Justin but are generally assumed to belong to this period. Thus we may take it for granted that the Communion liturgy contained the Preface even at this stage. A second point worthy of note is the practice for the celebrant to face the congregation behind the communion table (altar) at the Eucharist. The basilicas were built accordingly and therefore we refer to this practice as the basilican posture. Finally, we should notice that two aspects of the worship of the earliest Christians were gradually disappearing, the Agape (on which Justin is silent), and the office of the Prophet (including speaking with tongues). Indeed, as we approach the third century we observe that the spontaneous element in worship which so characterise the earliest Christian service, is disappearing too. Continuous use of certain parts of the liturgy tended to fix them into a common order and this order was well in the making at the time of Justin. But, on the other hand, there were still many details which were improvised and which varied from locality to locality.

When we reach the third and fourth centuries, the development is rapid and extensive in the liturgy. We have a large number of courses at our disposal, and our information is therefore more reliable. The most important sources are: Clement of Alexandria (d 220), Tertullian (d 240), Origen (d 251), Hippolytus (d 235), Cyprian (d 258), Serapion of Egypt (d 358), and Cyril of Jerusalem (d 386). Among these, the Church order of Hippolytus is of particular interest (see Documents p 106). Originally a Greek document, written by Hippolytus, a bishop of Rome, it has come down to us only in Latin, Coptic and Arabian translations. For that reason, a certain wariness in assessing its worth is appropriate. Nevertheless, it is without doubt one of the most important sources we possess on the worship of the Early Church. Although it may not fully describe Roman usage and although, as the Lutheran scholar Brillioth suggests, it is very likely the work of a revisor who, under the influence of Pauline thought, emphasised more the aspects of Christ's passion and atonement, nevertheless it may be regarded as an order fairly representative of the liturgy in use in Rome, and more particularly in Egypt and Syria. It is sometimes referred to as the "Egyptian Order". It is worthy of note that the Jewish elements such as the Sanctus in the Eucharist liturgy have been omitted. Furthermore, the great Eucharistic Prayer (Anaphora) is not the one we met earlier where thanks was given to God for His creation and providence (cf, Didache). The Canon of Hippolytus has thanksgiving for the incarnation, redemption, atonement and resurrection of Jesus Christ. This prayer was not fixed but its content is, so it seems, generally the same. Hippolytus directs that he who presides shall pray "according to his own ability". Of great interest is the rubric that the Salutation and Sursum corda shall precede this prayer. The prayer is followed by the Narrative of the Institution, the Anamnesis, the Oblation and Epiclesis. The latter was a prayer for confirmation of the faith in truth and for the blessed union of all saints. Then followed a number of short prayers (three) for a worthy reception, whereupon the deacon would say: "Let us attend"; and the bishop then said: "Holy things be to the holy"; to which the people replied: "One holy Father, one holy Son, one is the Holy Spirit." After a further Salutation, the Distribution followed. The Eucharist ended with prayer and blessing, the former being offered up by the presbyter, the latter by the bishop. Here, then, we have the main essentials of our modern Communion liturgy in use as early as the first decades of the third century.

The other sources, with the exception of Serapion, are not so helpful and we are dependent mainly on chance references. It must not be forgotten that the disciplina arcana imposed silence on Christians towards unbelievers on matters pertaining to Christian worship and faith. From Cyprian we hear that the Sursum Corda preceded the Great Eucharistic Prayer, and that after this prayer, there was a Kyrie Eleison, a "thanks be to God" and the Lord's Prayer. The Salutation was frequent, being now used before most bidding prayers and before the Sursum Corda. Cyprian's earliest beginnings had been prevalent in the Church. Other references to the Liturgy of the Word made by him may be noted. The lections were read from a special desk or rostrum and a special ceremonial was gradually developed in connection with the bringing of the Gospel Book to the rostrum. For the reading of the Gospel the congregation stood, as also in general for prayer. Prayers were said with outstretched arms, palms forward, or with folded hands placed upon the breast. From Tertullian, we hear that lections were made from the law and the Prophets and from the Gospels and Epistles. He still refers to the Agape as an evening meal of fellowship and in his district (North Africa), the Eucharist was celebrated in the early morning.

Other points of interest from various sources give a fairly complete picture of third century worship. A rather important part of the Liturgy of the Word (missa cathchumenorum, Proanophora) is the Prayer of the Faithful, a litany recited by the deacons for catechumens, penitents, prisoners, travellers, all in affliction, the emperor and all in authority. It is, strictly speaking, the precursor of our General Prayer. In passing, we may notice that the deacons played quite an important part in early worship. Besides reciting litanies, he led the people in worship, kept order, watched the doors, took up the offerings, brought in the elements, read the gospel and assisted in the distribution of the Eucharist. The practice of concelebration at the Eucharist was beginning at this time, ie, several ministers would recite the communion liturgy in unison. In the distribution the celebrant or chief celebrant would receive first (generally to the bishop), then the presbyters, and then the people (men first and then women). Children communicated too. Surprising is the practice prevalent in some parts of

communing even infants who received only the cup. Otherwise there was everywhere communion in both kinds. (For a good reconstruction of early worship see Maxwell, Outline of Worship pp 17-18).

While then a certain amount of the original liturgical elasticity and fluidity was still alive, the general trend was towards common fixed and stable order in accord with the order of Rome. From early times Rome was looked upon as the final authority in these matters.

Finally, a word must be said about the very interesting Consecration Prayer of Bishop Serapion of Egypt. Here we have an account of worship as it was common in Egypt in the middle of the third century. The background of the Didache is clear, but, as is to be expected, the Logos theology of the Alexandrian School has had an obvious influence. The thanksgiving for creation and providence here becomes an adoration of the Logos. There is the same Logos influence in the Epiclesis (no invocation of the Spirit) and the Anamnesis is omitted (see Maxwell pp 20-21).

We have now reached a point where Church worship divided into two forms, the Eastern and the Western. It was a natural development that each of these two parts of the Christian church should go its independent way and evolve its own peculiar form of worship. Although they had so far been more or less one with a common background, and although fundamentally they remained alike, yet in the details a considerable and increasing difference must be noted. In addition to this big division between East and West, there was also a considerable variation in the various districts, localities and even towns of each sector of the church. Consequently we find quite a number of rites developing, both in the East and in the West. In all it is the difference in details which distinguishes them from each other.

The Eastern rites will be considered first. These fall into two main families, corresponding to the two early Patriarchates: the Syrian (Antioch) and the Egyptian (Alexandria). To the Syrian group belong three minor families: the Western (Antioch and Jerusalem), the Eastern (Persia and Mesopotamia), and the Cappadocian-Byzantine. To the Egyptian belong also the Coptic and Abyssinian rites.

The parent rite to all the families of the Syrian group (Antioch) is no longer extant but it is regarded to have been preserved in its purest form in the Apostolic Constitutions. This is the so-called Clementine Liturgy: this best represents the Antiochene form of worship. The Jerusalem form which belongs to the same family is best represented in the liturgy of St James and was the first formulated liturgy for the Patriarchate of Jerusalem. The Syrian Jacobites (cf, James) use it in the Syriac to this day. Closely allied to this Western Syrian family is the Eastern Syrian or the Persian rites. The Nestorians of Persia and Mesopotamia, and also the St Thomas Christians of India, used it. Lastly, we have in this family the Cappadocian or Byzantine rite, which was particularly represented in Constantinople, and eventually became the most generally accepted form of worship in the Eastern church. Alongside of the Roman rite it has become the most widespread form of worship. Unlike the Roman, it is found in many languages, above all in Greek, Old Slavonic (Russia, Serbia, Bulgaria, Jugoslavia), Rumanian, Ukrainian and Arabic. Its oldest form is the Liturgy of St Basil which is still used in the Eastern church at certain times of the church year. The rite now generally in use is the Liturgy of St Chrysostom, an abridged form of that of St Basil. The music of this rite is evolved from the old Greek liturgical chant and makes use of quarter notes and intervals peculiar only to the ancient Greek mode. For Western ears, it is peculiar and not readily appreciated, although more recently popularised by such composers as Rimsky-Korsakoff and Rachmaninoff and by the performances of the Don Cossack choir.

The families of the Egyptian group (Alexandrian) emanate especially from the rite in use in Alexandria. One of the earliest forms of it has been considered - that of Serapion of Thmuis. One of the most widespread Egyptian rites became the liturgy of St Mark, a Greek rite. In its Coptic form it took on the name of the liturgy of St Cyril and is still in use at various times of the church year. But the liturgy of St Basil in Coptic translation became normal. Interesting is, however, that this Coptic version is predominantly based on the Egyptian group of liturgies for the Liturgy of the Word, whilst the Liturgy of the Upper Room is based on the Syrian group. The same peculiarity applies to the liturgy of St Gregory which is also used only on certain days. The Abyssinian or Ethiopian family are generally cruder in form; they are all derived from the Liturgy of St Basil.

It is beyond our scope to consider all these groups and families of the Eastern church in detail, particularly since our Common Service is not derived from here. However, it will be necessary to look a little more closely at the earliest and purest form of the Syrian group, the Clementine liturgy (Apostolic Constitutions Book VIII 380AD). It is highly doubtful whether this liturgy was really used in actual worship; the consensus of opinion is that it is the work of single man as a private composition. Peculiar, for instance, is the long Preface in his Liturgy of the Upper Room. But on the other hand

there is little reason to doubt that it is based on liturgies which were actually used in Syria at the time, particularly in Antioch. Indeed, many scholars assume that it represents in all probability the parent rite of all Eastern groups and rites. The worship appears to have begun with hymns and litanies. Then came a long series of readings from the law, the historical books, Job, the Wisdom literature, the Prophets, the Acts, Epistles and Gospels. For the reading of the latter all stood. This was followed by the sermons, delivered by the presbyter and bishop. Now followed the dismissal of catechumens and others. There are four classes of them: the possessed, the candidates for baptism, the catechumens, those doing penance. Each in turn stood, joined in a litany for themselves, and were then dismissed with a blessing.

The liturgy now goes on to describe the Mass of the Faithful (Eucharist). This began with a deacon's litany for the peace and wellbeing of the world, the Holy Catholic Church, the diocese, all ministers and rulers, for those who are sick, for a good harvest, for prisoners and children. This litany was concluded by the prayer of the bishop and the giving of Peace. Then follows the Salutation and the Holy Kiss. Then comes the Offertory. This bringing of the elements and gifts was accompanied by a considerable ceremonial. Bishops and presbyters washed their hands in water especially brought in by a deacon as a symbol of pure souls dedicated to God. The chief deacon brought in a "fence" which he placed around the altar to signify that all should be excluded from the Eucharist who were not at peace with God or one of the brethren or who lacked true faith. The celebrant was meanwhile vested in a splendid eucharistic vestment and the elements were brought in and placed on the altar. After a short silent prayer he gave the Salutation and then came the Sursum Corda and thereupon the Consecration Prayer. As elsewhere this includes the Preface, and the great Eucharistic Prayer. The latter is a thanksgiving for Creation and Providence and was interrupted by the Sanctus. It then continued with a thanksgiving for Redemption, Incarnation and earthly life of Christ. From here it went over to the Anamnesis (including Words of Institution and Oblation) and from this to the Epiclesis and the Great Intercession. This intercessory prayer included the church, the celebrant, deacons, ministers, those in authority, the army, the saints, for the congregation, for women in child-birth, for babes, for the city, the sick, the slaves, the exiles, the prisoners, the enemies of the Church, the catechumens, the possessed, the penitents, the absent. Doubtless it is one of the greatest intercessory prayers of the Early Church. The people concluded it with their Amen. Then there followed the bishop's Salutation, possibly a brief litany, the people's Amen, and then the cry of the deacon: "Let us attend". The bishop then elevated Bread and Wine, saying: "Holy things to the Holy", to which came the customary response: "There is one Holy, one Lord Jesus Christ; unto the glory of God the Father, blessed forever. Amen." A new feature in this liturgy is the Gloria (Luke 2:14) which follows, and the Hosanna (Matthew 21:9). The fraction and the Distribution followed. This Distribution took place according to a fixed and prescribed order. Psalm 24 appears frequently to have been sung as the people reverently came forward up to the steps of the sanctuary to receive Bread and Wine. After the Distribution the deacon led the people in thanksgiving and the celebrant added a short thanksgiving and intercession. Finally the celebrant or bishop gave the blessing, concluding it with an ascription. The deacon thereupon dismissed the people.

This is an impressive and full liturgy. But notice that the people share in it all the time and nowhere is there a tinge of the later sacrificial offering of propitiation. Taken together with the preceding Liturgy of the Word, it seems to have been a lengthy service, and this is, indeed, a trait typical of all Eastern worship. There is something more complex and elaborate about Eastern liturgies. Another element more typical of the East than the West are the frequent and recurring prayers of contemplative praise. The creation, the saints, and patriarchs, the Incarnation and Redemption are praised in glorious phrases. This is all in keeping with the strong speculative tendency of the Eastern church. Consequently, the prayers abound in richly imaginative thoughts and poetic spontaneity. The peculiar music of the Eastern church was previously referred to. This was more and more developed and increasingly formed an outstanding feature of Eastern worship, even if much of it was of no special worth. Furthermore, splendid vestments, frequent dramatic actions symbolising some great truth, in fact much splendour and pomp, many lights and other brilliant displays, more and more characterise Eastern worship. The West always remained somewhat austere and simple until it, too, in later ages took in much of the Eastern love for splendour. Finally, we must admire its power of prayer, particularly the breadth of its intercessory prayer. Many of our finest prayers have come from the Eastern church.

Since we shall not have occasion to consider Eastern liturgies again, it will be appropriate to mention just a few of the further developments in the Eastern rites. In some fundamentals, involving belief, developments kept step with Western practice. Thus, the doctrine of transubstantiation with its liturgical implications, Mariolatry, sacrificial mass, invocation of the saints, prayers for the dead and the like, all found their way into Eastern worship. The growing importance of icon worship as an Eastern characteristic must also be mentioned. Another interesting item is the frequent number of preparatory prayers usually accompanying some highly dramatic, symbolic action. Prayers are said as the priests and bishops don their vestments, while the elements are being prepared in the sacristy; again prayers are said in preparation for the lections (possibly an old synagogue custom), and these tended to become more and more lengthy and finally included

hymns and litanies. This symbolical or mystical trait also appears in other ways. For example, a rail which later developed into a screen or curtain, was erected to divide the sanctuary from the nave. A solid screen was the customary thing in the East by the fifth century. It was decorated with icons of Christ, Mary, the Apostles and saints. Hence, the screen is often known as the ikonostasis. Three doors led from the nave through this screen to the sanctuary, the middle one being known as the Royal Door. Usually the screen was completely curtained off at he point of Consecration so that the people knew of what was going on at the alter only insofar and to what extent they were being led in prayer by the deacon who stood immediately outside of the screen. They were further unable to follow the consecration because the practice of celebration in subdued tome became customary. Only at certain intervals, generally as a prayer came to the end, was the voice of the celebrant raised (ekphonesis). As a result the people more and more prayed or sang litanies while the celebrant prayed the liturgy behind the screen. However, paradoxical as it may seem, the Liturgies of the Word and of the Faithful remained a common action because the deacon, the connection ink, played an increasingly important part. Two points in regard to the Eucharist are worthy of note. Firstly, the regular communion by all people every Sunday became less and less customary; and secondly, instead of receiving communion in both kinds, it was now the frequent practice (fifth century) for the people to receive in a spoon the Bread after it had been dipped into the Wine (intinction). No doubt this was a happier, even though not strictly scriptural, solution of the problem raised by the transubstantiation doctrine than the one found in the West (withholding the cup entirely).

In conclusion, a few acts embedded in a considerable ceremonial in the Liturgies of the Word and of the Faithful, in the later development in the East must be briefly noticed. Particularly, this is the case at the point of the Gospel lection. The deacon, carrying the Gospel Book and followed by the celebrant and a procession of ministers, came from the sanctuary, passed through a door of the ikonostasis, proceeded down the centre aisle where the Book was censed and blessed, and then returned to the sanctuary via the Royal Door which remained open while at the altar the deacon read the Gospel. When he was finished the door was closed. This whole act is known as the Little Entrance. Even more colourful and impressive was the Great Entrance which led up to the Offertory in the Eucharist. The procession again started in the sanctuary, but was larger. The ministers carried the instruments of the Passion (cross, scourge, spear, thorns), the acolytes bore the lights and censers, the celebrant had the Cup, the deacon the paten with Bread. The procession went the same way as for the Gospel and on returning to the sanctuary the Gospel Door was closed and the curtains drawn. It remained shut until it was opened for the communion of the people (administered in front of the ikonostasis).

Both these acts are surrounded with a mystical symbolism which the Western mind finds hard to follows or appreciate. But for the eastern mind it is full of deep meaning (cf, Maxwell pp 41-42), and for that reason it should not be condemned, all the more so since it never was done for mere display.

The Liturgies of the West, like those of the East, fall into tow main groups, the Roman and Gallican rites. In fundamentals all Western liturgies are similar to Eastern ones, eg, in the basic division of worship into a Liturgy of the Word and a Liturgy of the Upper Room. But in detail as also in spirit and atmosphere they differ considerably. Where the Eastern liturgies, as we saw, are marked by length, diffuseness, drama and mystical contemplation, the Western ones are brief, to the point, sober and practical. A further important difference may be noted in the Western practice of introducing a long number of variables called propers into the liturgy, while the Eastern church was content to repeat the same service Sunday for Sunday, with no change except for the lections. Finally, the East never had a fully developed church year as we have it in the West. Such Propers which developed in the West were the introitus (a psalm with which worship was begun), the Collect (a concise prayer), the lections, the gradual (a psalm sung between the lections), the collects at the end of the Offertory, the Proper Preface, the communion psalm and post-communion collects. A further change away from Eastern practice is the introduction in the fourth century of the Latin language throughout the West. By about 500AD the two main Western groups were well established and existed alongside of each other. The Roman rite was confined to Rome and Carthage, while the Gallican rite was prevalent in all other parts of the West, ie, in France, Spain, Germany, Britain, the Scandinavian countries. For centuries, the two groups, although having much in common, particularly the Propers, went their separate ways. But, as might be expected, the Roman rite triumphed over the Gallican group of liturgies, not, however, without having been strongly influenced by them. In the ninth and tenth centuries, particularly under Pepin and Charlemagne, the Gallican group were suppressed and finally ceased to exist, except in most isolated cases, such as in the Celtic church. As was just pointed out, the Gallican rite strongly influenced the Roman, and as a result the liturgy in the Roman group underwent some additions, subtractions and alterations. Consequently the Roman rite at the time of the suppression of the Gallican rites is by no means what it originally was. This will become evident as we proceed to consider each group in detail.

Most important for an understanding of all the many families which together make up the Gallican group is that they all show a great amount of Eastern influence. It was generally believed that this may have been due to the close relationship between the congregation of Lyons in Gaul with congregations of Asia Minor. Due more recently the thesis has been advanced that Milan was the connecting link.

It is well known that there were close commercial connections between Milan and the East and Eastern bishops frequent stayed in Milan. On the other hand the close relationship between Gaul and Asia Minor cannot be entirely overlooked either. It seems most likely, therefore, that Eastern elements came into the Gallican liturgies mainly through the centres of Milan and southern Gaul and that from here they penetrated again to all the other Western countries. Against all this, again, another theory has been made plausible with a considerable scholarship, namely that the Gallican liturgies show little if any Eastern influence, but are derived directly from the common rite of the Primitive Church and that any peculiarities which strike us in them are rather natural developments among barbaric peoples. Certain crudities, or the flamboyant and elaborate character of much of Gallican worship are pointed to as typical of a barbarian background. There is little doubt that there is much truth also in this hypothesis, but to hold it exclusively appears to miss the point. We must assume that some of the peculiar traits of Eastern worship found their way into the Gallican liturgies, eg, the flamboyance, the colour, etc. Indeed, it is striking that particularly the Celtic rites with their symbolism, ceremonial, and their dramatic elements and with their inclusion of the Great Entrance show a definite Eastern influence. In the same direction point the OT lections which are a peculiarity of Gallican liturgies, as well as the part played by the people in worship and by the deacon as an intermediary (of course, there was no ikonostasis). Another feature of the Gallican liturgies which reminds of Eastern background is the length, imagination and exuberance of the prayers. In short, we will do well to assume both Primitive Church and Eastern Church influence; certainly the Gallican group shows a great and rich complexity and diversity. (For further information consult the works of Duchesne who supports the theory of Eastern influence through Milan; and of Fortescue who follows the French Benedictines in assuming a direct early Western tradition as the parent rite for both Roman and Gallican liturgies.)

It is extremely difficult for all these reasons to give an adequate description of the Gallican rites. They are so full of variables and again vary so much with local conditions that we are confronted by a veritable maze. The difficulty is increased by the fact that the earliest manuscript we have of a Gallican liturgy is only from the seventh century, so that much of what we can say on earlier forms is mere reconstruction or even hypothesis. This manuscript is the Libellus missarum which was discovered at Karlsruhe about a century ago.

As in the case of the Eastern groups, so here too it is most convenient to divide up the Gallican group into smaller groups or rites. The most important is the Ambrosian or Milanese rite. This shows unmistakable Eastern influence (OT lesson, part played by deacon). Charlemagne who championed the Roman rite, attempted to eradicate the Ambrosian rite but without success, and to this day it may be used in the province of Milan. Traces of the influence of this rite can be detected in the local rites of cities in South Germany at the time of the Reformation.

Very important is the Mozarabic rite, which was confined to Spain and was observed as the national liturgy until 1085 when the Roman rite was enforced throughout the country. An exception is the city of Toledo where the ancient rite is observed in certain churches to this day.

Other important local rites are those of Lyons, Paris, Treves, Cologne, Mainz, Bamberg, Nuremberg; Lund, Upsala, Straengnaes; York, Lincoln and Salisbury. The latter became the common liturgy for the whole of south England about 1150. It is known as the Sarum rite. However, strictly speaking, many of these latter usages are not altogether Gallican rites for they contain many elements of the Roman rite. In fact, there are scholars who hold that they are mere local variations of the Roman rite. Consequently much of the classification is still uncertain. A great deal of the variety is also due to the fact that almost all the larger monastic communities had their own local rite of worship with peculiarities especially adapted to their own form of devotion and piety. For example, the Benedictines developed their own liturgy and to this day there is a rivalry between their rite and the common Roman rite.

As has been indicated the Celtic rites are almost a group to themselves. It was the national liturgy of Scotland and Ireland until the eleventh and twelfth centuries when the Sarum rite was introduced. Of the earliest forms of these, little is known as yet. Two important sources of information are the Bangor Antiphony and the Stowe Missal, both monastic liturgies. These show that in spite of Eastern influence these rites are predominantly Gallican. In comparison with the Gallican rites already discussed, the Celtic do not show important variations, except that they had a larger number of collects distributed at regular intervals throughout the service. (For detailed scheme of Celtic liturgy, see Maxwell pp 53-54.)

In discussing the Roman rite it must immediately be emphasised that this is not the old Primitive rite, but like the Gallican, Byzantine and Egyptian rites, is a development from it. Of its early history we know very little indeed. We have followed the Primitive rite up to the third century. Until then it was Greek. But our earliest sources for the Latin Roman rite go back no earlier than about the sixth century. Consequently much of our knowledge of the intervening period is generally reconstruction. Diptychs (tablets which contained the names of such as had bidden to be prayed for) are some of the earliest sources at our disposal, but of unimportant value. Very important as source material are the "Sacramentaries". These are early collections of prayers for use during the celebration of Eucharist. The three which are of greatest value for us are the Leonine, the Gelasian and the Gregorian. A study of them reveals that they contain a rather complete outline of Western liturgies. In passing, it is worthwhile noting that much of their text is the same as that still in use in our Common Service thus being an eloquent reminder of the catholicity of the liturgy. Thus the Gelasian Sacramentary has 27 of our collects, the Gregorian as many as 37. It is not easy to date exactly these Sacramentaries. The Leonine, discovered in 1735, has been assigned to Pope Leo the Great (440-461); however, there seems little doubt that it must be placed into the first half of the sixth century. It contains collects, prefaces and post-communion propers for each Sunday, but omits the Canon. The Gelasian, ascribed to Pope Gelasius I (492-496) and may contain material from his pen, but most likely is as late as the eighth century. It is a very complete collection and was used particularly in Gaul; for that reason it shows Gallican additions. Lastly, there is the Gregorian, attributed to Gregory the Great (590-604). This, too, while no doubt contains material coming directly from Gregory's reforms, must also be placed much later. It also shows Gallican additions. Charlemagne introduced it into his empire and its use became widespread. As a result in its later editions it contains many local additions and is therefore not the pure Roman rite. All these Sacramentaries later gave way to the Roman Missal which was in general use by the twelfth century. At the same time Lectionaries, containing the lessons for the day, appeared separately. Finally, an important source for our knowledge of the Roman rite are the Ordines Romani, which prescribed in detail the order for worship. Gregory the Great had a great influence on the Roman rite. Besides gathering the material of past centuries and cataloguing it, his name will always be associated with some very important alterations which he undertook: he introduced the threefold Kyrie; he added an important part to the prayer in the Canon; and he changed the position of the Lord's Prayer in the Canon, placing it at the end.

Further interesting changes which occurred in the Roman rite during these centuries were the disappearance of the dismissal of the catechumens, the introduction of the Agnus Dei into the communion, the omission of the deacon's litanies, the shifting of the Kiss of Peace forward in connection with the oblation. Generally speaking, Roman worship is characterised at this time by simplicity, economy and conciseness. There was no elevation of the host, no bell-ringing, no censing, no lights, no genuflexions. All these things came into the Roman rite from Gallican sources. The only two points in the liturgy at which there was some ceremoniae was at the lection of the Gospel and at the entry of the celebrant. The latter still stood behind the altar facing the people; only later did he stand in front of the altar with his back to the people. To this day the Pope as celebrant in St Peters adopts the old position of facing the people. It should not be overlooked that the early Roman rite was sober, objective and dignified; all the many elements which we today associate with the Roman rite as distinctively Romanistic are later additions. (For a detailed reconstruction see Maxwell pp 56-57.)

The earliest form in which we have it, is not the original but probably dates back no further than the sixth century; indeed, it appears that the earlier form has been mutilated. A closer study reveals that in essentials it is the Canon as we have it in the Roman rite of today. The Preface begins with the well-known words: "Vere dignum et iustum est, aequum et salutare, nos tibi semper, et ubique gratias agere ...". After the Sanctus and the Benedictus qui venit, sung by the choir or recited secretly, the Canon begins with the prayer Te igitur, in which the acceptance of the offered gifts is prayed for (qui tibi offerunt hoc sacrificium laudis). Another prayer follows in which meritis precibusque of the Virgin Mary and the saints, God is asked to protect His people. A third prayer (Hanc igitur) requests God to receive the oblation of the intercessions made. Thereupon the consecration prayer proper begins with the words "Quam oblationem". Important about this is that God is asked to perform the miracle of transubstantiation ut nobis Corpus et Sanguis fiat. The Words of Institution follow, and upon these the anamnesis (unde et memores). Significant here are the words "offerimus praeclarae maiestati tuae de tuis donis ac datis, hostiam puram ...". They leave no doubt about the fact that a sacrifice is here performed by the celebrant. The following prayer (Supplices te rogamus) begs God that what has so been performed on earth may be found acceptable in His sight. Now follow the prayers for the dead and a prayer to be admitted to the company of the Apostles and saints. A doxology completes the Canon.

In the course of the Middle Ages the propitiatory meaning of the Mass increased; a further development was the conception of the efficacy of the unbloody sacrifice for those absent and finally also for those departed and in purgatory. This brought with it the practice of the Private Mass. The sacrificial idea more and more becomes the dominating theme of

the Eucharist and the elevation of the host the supreme moment of the liturgy of the Upper Room. To be present merely to see this elevation was regarded as more important than actually to receive it.

There were various ways now of celebrating the Liturgy or Mass (from the concluding words "Ite, missa est, Go, it is the dismissal"). There is the missa solemnis; this is normal High Mass. It is known as Pontifical High Mass if the bishop is celebrant; in this case a number of priests assist him. Frequently such a High Mass is sung throughout, requiring a good choir. Were only a priest was celebrant, he was assisted by ministrants or servers. Here, generally, no choir is present and most of the mass is said inaudibly and in a shortened form. This is the low mass, which by the sixteenth century had become the general thing. In passing, it may be noted that the people were gradually excluded from communing at high mass, and to this day it is customary for them to do so only at low mass. Another form of the low mass is the missa cantata, which is a form of sung low mass. Somewhat surprising is the missa sicca or dry mass which is a low mass without communion. It is thought that most likely it is the basis for the later Anglican Anti-Communion Service and the Reformed morning service. The missa privata has been referred to and is another form of low mass at which only a priest celebrated and the congregation is absent. All the liturgies for these various masses were compiled in the Missal which contains full texts for all forms. If a choir was absent the priest, besides speaking his own parts, also had to speak those of the choir inaudibly (secreta). The practice of private masses brought with it an important innovation in the ninth century; besides the high altar, many other altars in side niches and chapels were erected to cope with the demand. Increasingly, masses were required for all manner of things and it even occurred that they were allowed to bring about the death of a person. However, this latter practice was soon forbidden.

Before concluding our review of the Roman rite, a few additions must be noted which occurred in the course of the Middle Ages. In the eleventh century the Nicene Creed was introduced into the liturgy. Another very interesting addition is the Prone, a little service in the vernacular at the conclusion of the Liturgy of the Word. It consisted of prayers, lections (Epistle and Gospel), the sermon, the Creed and the Lord's Prayer. It was in use particularly in France and Germany and seems to have been taken as a basis for the General Prayer which the Reformers brought back into the liturgy. Another interesting development is the allegorical interpretation of the liturgy in terms of the life, suffering, death, resurrection and ascension of Christ. The mystical meaning thus given to the service suggests Gallican or even Eastern influence. Certainly Gallican influence became a very important factor, and the Roman rite lost much of its original simplicity and austerity. But by the time of the Reformation the Roman rite had established itself everywhere in its triumph over the Gallican rites. Ever since the eleventh century it was generally accepted throughout the West. The Council of Trent in 1570 issued the Missale Romanum, as the norm for worship and with short revisions and additions in 1604, 1634 and 1884. It has remained unaltered to this day. (For a summary of Roman Mass see Maxwell pp 69-71.)

Chapter 16 - The Historical Background of the Common Service

It was natural that the Reformation should bring in its wake a reform of worship of the Church, a service in which the priesthood was the mediating agency between God and the congregation, and where the mass was regarded as the bloodless sacrifice for the sins of the people offered up by the atoning priest, could not be tolerated. Another aspect of the mass which required Reformation was the fact that the congregation was condemned to silence. The new stress on the priesthood of all believers made a change necessary here as well. Then there were the many empty ceremonies of the Roman Church and the foreign Latin language which only few could understand. On the other hand, the Lutheran Reformers did not want to do away with anything which could possibly be kept, and therefore the unhistorical revolutionary reform of the service and worship by the Calvinists was opposed. Luther wanted restoration, not revolution, not new creation. Since sola scriptura was the cardinal principle of the Reformation, everything unscriptural was ousted, but everything not against the Scripture was retained. In short, the reformation of the Common Service as in other things of the Lutheran Church, was a conservative one.

Luther distinguished between the sacramental and the sacrificial side of the service. These two parts, he says, must form every service and though they are distinguished from each other, they must never be separated. In the Sacramental side, God offers his grace to the congregation through the means of the Word and Sacraments. This is the most important part of the service. Here the congregation is more receptive, but in the sacrificial side it gives its answer in confession, prayer, praise and thanksgiving to what God has given. The Medieval Church completely upset the healthy relation between the two sides of worship and laid undue stress on the sacrificial side to the detriment of the sacramental side. Holy Communion in the Roman Church, as the continuous unbloody sacrifice by the priest, became the work of man.

Already in 1520 Luther in his treatise "Concerning the Babylonian Captivity of the Church" attacked the doctrine of the mass as sacrifice, calling it the worst and most deceitful of offences. At that time he regarded the error so seriously that he suggested the abolition of the whole service and the introduction of totally new ceremonies. In his "Sermon concerning the NT, that is the Holy Mass" of 1520, he refers to the distinction between the sacramental and sacrificial sides of the service. He says: "God's Word and work must come before man can do anything or offer anything to God. The Mass is not sacrifice, but a testament through which God offers to His people the gift of forgiveness of sins. The Roman Church has inverted this healthy order and has given to man that which properly belongs to God, and has given to the mass that which actually belongs to the people. The mass must remain a sacrament otherwise we lose the Gospel, Christ and every comfort of grace. Man cannot offer to God that which God offers to man."

While Luther was at the Wartburg, Carlstadt had set to work to put into practice the suggestions for a reformed common service (at Wittenberg). His attitude, however, was the revolutionary historical one, which throws out everything that is not commanded by Scripture even though it does not contradict Scripture. Luther, hearing of this, felt the need to return and in eight forceful sermons he pointed out the error of Carlstadt's methods. Luther restored the Mass and the entire service with the exception of the fundamental error of the mass as sacrifice. On this point he was uncompromising.

In 1523 he published "Concerning the Order of Divine Service in the Congregation at Wittenberg". Here he laid down his attitude to the whole problem. In the same year there came this "Formula Missae". Here he pointed out that he did not want the service abolished but rather to be cleansed of its worst additions since Apostolic times. Holy Communion, he pointed out, was ordained by Christ in a simple way and in the time of the Apostles it was a simple celebration. Gradually it developed into a richer and fuller ceremony. Thus during the time of the Cyprian the singing of psalms was begun and in the time of Basil, the Kyrie was introduced. Luther commanded all this as also the reading of the epistle and Gospel so long as these are read in the vernacular. Later the Psalms were concentrated into the Introits and the other parts were added like the Gloria, the Hallelujah, the Nicene Creed, the Sanctus and the Agnus Dei. The introduction into the Mass of Sacrifice was most unfortunate, Luther continues, but whatever else can be retained should not be abolished. The cardinal principle must always be prove all things, hold fast that which is good and regard the Mass as a Sacrament, God's gift to us. Then follows in detail Luther's views on the service, the Introits, the Kyrie in various musical settings, the Gloria, the Collect, (but only one), the Epistle and Gospel followed by the Hallelujah (the vox perpetua ecclesiae) the Gradual consisting of not more than 2 verses. Then comes the Nicene Creed and the Sermon. In the Mass proper everything that suggests sacrifice must be omitted. Luther recommends Preface, Consecration, Sanctus, Lord's Prayer, Pax and Distribution. During the distribution the Agnus Dei may be sung. Then comes the usual conclusion.

But as a whole it was still a Latin service in spite of the German sermon, the reading of the Epistle and the Gospel and a few of Luther's hymns. Meanwhile a number of towns like Nuremberg issued in German their own order of service but none of the local orders had been generally accepted as a German version for all congregations. Therefore Luther issued in 1526 his German Mass, with the help of the famous church musician Johann Walther. The whole service here in the vernacular so that the congregation could join in the singing of the ancient hymns and in many parts of the service for the first time. The mediaeval service is shortened and simplified. Unfortunately Luther dropped the Gloria but he was not followed in this suggestion. In fact the orders of service of many of the local congregations or provinces became more popular and were more widely accepted, eg, that of Brandenburg or Nuremberg 1533. Thus harmony was established by Luther's publication in Central and the Northern Germany, in the Scandinavian and Baltic churches and in Southern Germany for Luther's "German Mass" was used by them all as the basis for their local orders. Unfortunately Southern Germany (Swabia) under the influence of reformed Switzerland rejected the richer forms of service and retained only a minimum of liturgy to this day. These local old Lutheran orders formed the basis for most of the new liturgical works and agendas of the 17th and 18th centuries. During the period of the Aufklarung most of the old Lutheran orders were seriously corrupted or abolished. Only gradually during the latter half of the 19th century were they restored in a liturgical revival which has grown in strength and is still fortunately not yet over. Recently Luther's German Mass has also been revived.

When the Lutherans came out to Australia they brought with them the agenda which had been in use in their home congregations in Silesia, ie, the so called Wittenberger Agenda which is based on Luther's Formula Missae and the "German Mass" and on other minor liturgical writings. This German order was widely used among us until recently. However, the order was a very plain one: Gloria, Epistle, Gospel, Creed, Sermon, Confession, General Prayer, Pax, Sanctus, Consecration, Lord's Prayer, Distribution, customary ending. Free prayer at the beginning of service was a widespread custom until recently (Morgen-stunde). With the coming of ministers from various theological institutions, various liturgies were introduced so that a chaos resulted. The liturgies produced by Lohe 1844 and based on the

Brandenburg-Nuremberg order of service was widely used and much richer than the Wittenberger Agenda. It came into use about 1890 out here.

With the introduction of the English language a certain amount of confusion at first resulted, here again various orders from America were introduced according to the affiliation with the synods over there. However, very soon after the founding of the UELCA the so-called Order of Common Service was adopted and uniformity established. This is an order generally adopted in America and was first published there in 1888. it was produced by a committee and based on the "common consent of the pure Lutheran liturgies of the 16th century", ie, it goes back in everything to the Reformation. The procedure was to examine all the old Reformation orders and to adopt that which was to be found in the majority of them. The claim has been made that it is the most complete order of the liturgy of the pure Christian Church of all ages. The musical settings in our Australian edition of this Common Service are poor, and in this sphere also in America a large amount of work is still remaining to be done. We certainly should try to make more use of music in our liturgy, particularly in those portions which fall to the pastor.

Chapter 17 - Confession and Absolution

This is the preparatory portion of our worship. We approach God with the humiliating consciousness of sin, desiring His forgiveness and the declaration of His grace. The introductory sentences remind us that only God has help for people who know of their sinfulness and that if we confess our transgression He will forgive us our iniquities. Then follows the Confiteor and the Declaration of Grace or Absolution (note that it is better to say "children of God" rather than "sons of God"). "God hath had mercy upon us". At the same time the final goal "shall be saved" is set before our eyes. We have not yet reached that goal; consequently our earnest prayer "grant this, O Lord, unto us all". Already here we have the sacramental and sacrificial side together.

This form, consisting of "in the name of the Father", Invitation, Versicles, Two Collects and Declaration of Grace, is known as the Lesser Confession. Actually, it is merely the prelude to the service proper which begins with the Introit. Therefore it is not necessary to regard it as an essential part of the service and it may well be omitted when special circumstances make that necessary (eg, baptism or mission festival). In pre-Reformation times this Confiteor and Absolution was regarded as a preparatory service for the priests. The laity prepared itself through private confession. Some of the oldest Lutheran orders retained this two-fold manner of confession for pastors and laity. Others altered it to a confessional service for the entire congregation. But it was always presumed that the service would culminate in Holy Communion. Only when this ceased to be (very soon) was the Lesser Confession introduced. But now it was hardly necessary. It became customary to have a special confession on Wednesday, or Friday or Saturday before communing. Gradually the confession is now held in connection with the Communion service itself but the special opportunities of having a confessional service to itself, either Saturday afternoon or early Sunday morning with a special confessional address should not be overlooked.

The Greater Confession and its chief parts are: In the Name of the Father, a Versicle and Gloria Patri, Psalm 51 or portion thereof, Scripture Lesson, Exhortation or Confessional Address or both, Confiteor, Absolution, Closing Collects, Versicle or Hymn or both. It was customary for the Greater Confession to be held by the pastor standing on the floor of the church at the entrance to the chancel, symbolising that man cannot approach the presence of God until his sins are forgiven, or that only in humiliation (on the floor) is approach to God possible. The Lessor Confession can be held from or off the altar as usage directs.

Private confession should be reintroduced and encouraged where possible.

Chapter 18 - The Introit

This is the beginning of the church service proper. Its purpose is to sound the key note of the day, that central thought which will recur in the Collect, the Epistle, the Gospel, the Gradual, the Sermon and the Offertory. Its use goes back to earliest times when the people sang a psalm as the clergy entered to take their places at the altar. As far back as 432AD Celestine ordered this Psalm to be sung responsively by a double choir. Ambrosius introduced the Intoitus into the western church. Gregory the Great reduced the Psalm to several Psalm verses to shorten the service and in the 11th century a further reduction to one psalm verse was made. It was also Gregory, who brought the Introitus into harmony with the

particular time and lesson of the Church Year (introitus de tempore). Our present series goes back to the sixth century. That these introits gave several Sundays of the Church Year their name has already been noticed. Luther was in favour of retaining the old introits but preferred that the whole Psalm be read instead of just one verse. In this he was unsuccessful, and the old Latin practise was adhered to. In the German Mass he substituted a hymn for the introit. Gradually the introits de tempore dropped out of use in the Lutheran Church, and the practice of concentrating on one or two during the whole Church Year became the custom to this day in many Lutheran Churches of Germany. The Common Service restored the introits de tempore and the general trend in the Lutheran Church in Germany is in the same direction.

The structure of the Introit is: Antiphon, Psalm, Gloria Patri. The Psalm verse is sometimes omitted and some other Scripture verse substituted. On high festival days a single Hallelujah can be added to the first of the Antiphon, and a double Hallelujah to its second half. In the ancient church these Hallelujahs were prolonged considerably, it being a rare opportunity for the people to break out into song. The handling of the introit is difficult for the pastor, for the question arises whether it is sacrificial or sacramental. The ancient church took the view that the introit is mainly sacrificial and asked the pastor to face the altar. But the antiphons are often in the form of a greeting from God to the congregation, ie, sacramental. It will be best if the pastor handles it strictly according to what it is, which will mean that, for some introits, he will partly face the altar and partly the congregation, some being both sacramental and sacrificial, eg, Second Sunday in Advent.

On any account it is best to have the introit sung responsively. This may be done in various ways: pastor and choir, pastor and congregation, choir and congregation, the pastor or choir singing it alone with the congregation singing the Gloria Patri. Where no singing is possible it may be spoken responsively. Various musical settings are possible since we are here really discussing psalmody. The most popular is the barred chant or Anglican chant (the Cathedral Psalter). The chief characteristic is the hymn-like melody so that it is easily learnt, but a great disadvantage is that the division into bars to suit the barred music brings with it a twisting of words and a distortion of speech rhythm to make everything fit. (The fitting of words of a psalm to the music is called pointing.) This results in the slicing up of phases accompanied by the accenting of false syllables and unimportant words, and the prolonging of words in an undue way. Another disadvantage is the frequent, sudden staccato-stop in the middle of a phrase (Anglican thump). Plain song is no doubt the most suitable setting. These old Gregorian chants have been used by the church throughout the centuries, and it was only because of the popularity of the barred chant in the Victorian Age that these better chants were obscured. However, plainsong is being restored and the great research work of recent years will enable us to sing these chants in all their ancient beauty. The pointing has been totally revised and is much better than that of the 19th century (eg, Lohe's "Hausbuch"). Plain song is always to be sung in unison, never in harmony (accompanying music can be in harmony). It should be sung in a light, clear manner, speaking the words in a singing manner. The words are of primary importance and the musical accompaniment, which is secondary, should be subdued, and all artificial and biting organ stops should be avoided. (Good books on the subject are: "The Psalms of the AV and the Gregorian Tunes" - Lindemann; "Accompanying Harmonies for the Plainsong Psalter" - Lester Groom; Arnold's "Plainsong Accompaniments". Groom's book is an excellent study in pointing.) Finally we may use monotonic singing with inflections as it was used in the old German liturgies. The introit is chanted in the key F or G. Should there be a Hallelujah at the end of the line, this will take the inflection. (Do re doh te la or la te doh te la sol la). The singing of the introit by the choir in the form of an anthem (Showpiece) is to be strongly discouraged. There are nine Gregorian tones.

Chapter 19 - The Kyrie and Gloria in Excelsis

The introit we saw developed out of Psalmody with which the service commenced. The Kyrie originally belonged to the beginning of the service as well. There was an intercessory prayer with Kyrie responses in the Ancient Church services at the very start (in accordance with this usage the great musicians commenced their Masses with the Kyrie). Gregory the Great placed the intercessory prayer at the end of the service and gave the Kyrie a place of its own. He had introduced also the Trinitarian form of the Kyrie and desired this three-fold Kyrie to be sung three times. Luther objected to this and reduced the number to three repetitions and desired the words to be sung in Greek. On festival days special Kyrie hymns were sung and these are still to be found in some hymn books. It strongly reminds of the ancient "Leisen", ie, the Kyrie prolonged considerably by the congregation, like the Hallelujah. Some modern liturgies, eg, in Germany, have connected the Kyrie up with the Confession and placed both immediately after the Introit with which the service begins. But the majority of Lutheran orders are against this and the alteration is best avoided. The Anglican Church dropped the Kyrie.

The Kyrie occurs frequently in the Scriptures, both in the OT and NT. It is the prayer of the whole congregation - the sinners cry for mercy to the Triune God. Here all express their helplessness because of sin, their complete dependence on God's saving mercy. It should therefore be sung slowly and quietly.

The Gloria in Excelsis reminds us that we are freed from the burden of our sins through the Incarnation of our Lord Jesus Christ. It is the angelic song of praise composed in heaven and not on earth as Luther says, Luke 2:14. Quite naturally this sacramental sentence merges into a hymn of praise which has fittingly been called the Hymn of Hymns (we praise Thee, we bless Thee - Te Laudamus). Here the congregation breaks forth in a hymn in which it worships, praises and blesses God for its salvation. The whole hymn is Christocentric in character and is a testimony to the fact that Jesus Christ, true God and true man alone can take away our sins and intercede for us. Like the creeds, the Gloria in Excelsis is divided into three parts of which the second is the climax. Even the third part seems to continue with the adoration of Christ, the Holy Ghost being merely mentioned accidentally. Originally the hymn is supposed to have been handed down by the Apostles themselves. Later is was lengthened into its present three parts (4th century). Since Gregory the Great it was customary to sing it every Sunday and festival day. The Lutheran orders retained it and underline the fact that it is essentially connected with the Kyrie. The Anglican orders puts it forward to the close of the service after the Distribution.

Very soon the Lutheran Church substituted a hymn (All Glory be to God on High) (1526) and the common service allows the substitution of a suitable hymn or canticle. This is not a happy development for the Gloria in Excelsis is a matchless hymn and should be sung at least on such Sundays on which communion is celebrated and on high and lesser festivals. It is best to sing it every Sunday. Some liturgies omit it during Advent and Lent but even then it is not omitted on communion and festival days.

For the Kyrie and Gloria the pastor of course faces the altar.

Sometimes this hymn can be found set to the music of a Scottish chant. This is too slow; it is realised, however, that the traditional music was for Latin and that in the translation it does not always fit. Much remains to be done here to provide fitting music in the traditional style.

Chapter 20 - The Collect and Salutation

The chiefly sacramental part of the service is now at hand when the congregation after confessing its sins, praising and thanking God will hear God's voice in His holy Word (Epistle, Gospel and Sermon), and then be united with Him in the Holy Sacrament. In preparation for this a short prayer, known as the Collect, is offered. Before this is done, the pastor greets his people with the blessing: "The Lord be with you" and the people in turn bless him with the words: "And with thy spirit" (Ruth 2:4; II Timothy 4:22; II Thessalonians 3:16). Then follows the Collect. As Loehe says it is: "The breath of a soul sprinkled with the Blood of Jesus, brought to the eternal Father in the name of the Son". It is the united prayer of the assembled congregation for common gifts in common need and although spoken by the pastor it belongs to the whole congregation (collecta = congregation as a whole).

Already in the OT Collects were used in worship, and Christ no doubt used many of them, even if in words which are not quite the same as those of today. The early Church soon developed the Collects and in the 5th and 6th centuries whole series of them had been collected, particularly by Leo the Great, Gelasius and Gregory the Great. They are known therefore as the Leonine, Gelasian and Gregorian series. One Collect was prescribed for each service, but very soon a second and a third Collect for the day was added. The Lutheran Church followed the Latin series such as it was immediately before the reformation, but in a few causes a Collect was omitted or substituted by a new one for theological reasons. But most of them were exact translations by Luther from the original. Luther also specified that there should be only one Collect, and therefore the second and third were dropped. The Lutheran orders followed him in this. The Anglican Church also adhered to the old Latin series, but a greater freedom was shown here in choosing other Collects from the early Church, ie, from the Leonie, Gelasian and Gregorian series. The Lutheran Church has alternative Collects composed by men like Veit Dietrich, 1541, and Johann Matthesius 1568. These Collects were written for the Gospels and Epistles of the day, but in style they do not compare favourably with the ancient Collects. They were frequently used in place of the ancient Collect because it was not available in good translation. The Common Service has restored the ancient Collects, taking the translation of the Book of Common Prayer (Cranmer). The German translations of the ancient Collects are not quite as successful as are the English. The difficulty is to recapture the poetic structure of the ancient collect and its dignity and rhythm. Cranmer and his co-workers made a remarkably good translation. He has succeeded in keeping most

of the splendid rhythmic beauty of the ancient Collects and their poetic spirit and a further improvement is hardly possible. Notice the balance of words and phrases which frequently remind of psalmody. The frequent use of two words for one Latin word enhances the effect. There is no commonplace expression. All is dignified and devout and chaste English. It is most important to remember all this when one attempts to write a new Collect for a special occasion. Few men have sufficient sense of rhythm to do it and it would be best for us not to try it. However, if the attempt is made, it cannot be done without a knowledge of the structure of the Collect. (See Webber, Studies in the Liturgy, p49ff.)

The complete Collect has five parts. First, the Invocation which is usually addressed to God the Father, occasionally to the Son. Secondly, a relative clause which generally expresses some quality or work of God. Thirdly, a petition which mentions the gift desired. Fourthly, a purpose which states the benefit which we hope to get from the gift. Fifthly, a Trinitarian ending. If the Collect is addressed to the Father, as it usually is, the ending is: "through Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen." If the Collect is addressed to the Son, the ending is: "who livest and reignest with the Father and the Holy Ghost, ever one God, etc". If Christ is mentioned at the end of such a Collect, it concludes: "who liveth and reigneth with the Father and the Holy Ghost, ever one God, etc".

The five parts are not absolutely necessary. Thus, the relative clause or the purpose may be omitted, or both, but if the petition and purpose are omitted, it ceases to be a Collect. A certain elasticity in constructing a Collect is possible, eg, two relative clauses. The Collect, like the Introit, is "de tempore", ie, it takes up the theme of the day and this should be carefully

Chapter 21 - The Epistle and Gospel and Their Responses

Now follows the Word: the people are seated and the pastor proceeds to the lectern, preferably on the left side of the altar, but not necessarily so. Care should be taken in giving out the Epistle. The rubrics give us the correct way: "The Epistle for the ..... is written in the ..... chapter of ..... beginning at the ..... verse."

The Word should be read in all humility and we should not make the impression that we have read in a way that deserves praise. In the Epistle and Gospel, God speaks to us and this is far more important than anything we may say to or about Him.

The Epistle comes first. This may remind us that the Epistles are the oldest portions of the NT. Epistles were already read in the 2nd century and our present series of readings "de tempore" was completed by about 400AD. The Lutheran Church and Anglican Church still have this series in common with the Roman Church.

When the Epistle has been read, the pastor is directed by the rubrics to say: "Here endeth the Epistle". Thereupon follow one or more responses. In the ancient church it was customary to sing a whole psalm after the Epistle. The psalm, like the Introit, was soon shortened to three verses from the psalms with three Hallelujah, and was sung while the priest ascended the steps to read the Gospel. Therefore it is known as the Gradual (gradus, ie, step). Luther favoured a return to the entire psalm, but the general tendency was to drop the gradual altogether, as has been done in the common service, but it is desirable that we should offer thanks to God for His Word in the words of the ancient graduals, which are chanted in the same way as the Introit. A gradual consists of two verses from a psalm, then two Hallelujahs, then another psalm verse, then a final hallelujah.

From ancient times it was also customary to sing merely a Hallelujah as a joyous response of the congregation for the hearing of the Word. Very soon this Hallelujah was lengthened to a Sentence, which was chanted responsively. These sentences have been retained in our Common Service and may be found for use in our hymn books. Since the 9th century, it is the custom to drop the Hallelujah during Lent, and to sing the sentence without it. Of course, it could be retained for reasons already known to us (cf Luther: "Halleluia vox perpetua est ecclesia"). Another development which occurred about the 8th century was the chant known as the Sequence. This soon took the form of a hymn, there being one for almost every Sunday. Luther reduced these sequences to three, and the Roman Church followed him, reducing them to four. This sequence is used only on the highest festival days and takes the form of the hymn de tempore. Such ancient sequence hymns are: Veni Sancte Spiritus (150), Dies Irae (570). On any account a hymn may be sung here, but it should be chosen with care so that it is de tempore (eg, 125 or 122 for Easter). After the reading of the Epistle is also the proper place for choir singing, but the piece should be de tempore, in keeping with the theme of the day. Once and for all let it be said that

it is not the function of the choir to make the service interesting or to sing anthems for the approval of the congregation. The church is not a concert hall. The choir is there to help in the singing of the Introit, the Gradual or Sentence, and the Offertory, and to lead the congregation in its singing.

Then follows the reading of the Gospel, the climax of the first part of the service, for now our Lord Jesus Christ Himself speaks to us in His own words (verba ipsissima). In the Ancient Church this climax was shown in various ways. The Gospel Book was kissed, and now the candles were lit signifying that Christ is the Light of the world. The women removed their veils, the men took off their hats, and the knights drew their swords. Thereupon the whole congregation rose. The latter custom is all we have retained together with the glorious response: "Gloria tibi Domine", after the pastor has announced the Gospel with the words: "The Holy Gospel is written in the ..... chapter of Saint ..... beginning at the ..... verse."

As we saw the present series of Gospels was already in use about 400AD and complete by 600AD. The plan of this lectio selecta is a careful one, presenting to us Christ's life in the first half of the Church Year, and His Parables, miracles and teachings in the second half. The Ancient Church selected these readings for every Sunday, Wednesday, Friday and Holy Day in continuous rotation. With the dropping of the mid-week services and some of the holy days, the series has been somewhat spoilt, because it has lost its continuity and many fine passages are no longer read. For that reason new Gospel and Epistle selections have been compiled (Eisenach and Thomasius). Others have objected to the lectio selecta and desire a lectio continua. The Common Service rightly demands the traditional lectio selecta, ie, the Epistle and Gospel de tempore must be read. It is, however, permissible to read any other lesson before the Epistle.

The reading of the Gospel is concluded with: "Here endeth the Gospel for the day", and the congregation replies with: "Laus tibi Christe".

It was customary to chant the Epistle and Gospel in the Lutheran Church. Although men like Loehe attempted to restore the old musical setting, they did not succeed. The chant is in F or G monotone with slight inflections (full details for this are in "The Choral Service" published by HW Gray Co, New York).

Chapter 22 - The Creed

After God has spoken to the congregation through the Epistle and Gospel, the church replies in the words of the Creed. With one accord the church here gives its answer to what it has heard and shows how, from the very days of the Apostles, it has understood God's Word. The creed then is a testimony of the faith of the church. God has spoken, therefore His people believe. What is believed should be confessed by word of mouth. Thus the creed is the reply of the church to God's spoken word to us.

Already in the NT the Creed can be traced in its embryonic beginnings. Notice how John the Baptist, Nathanael, Peter, Martha, Thomas and Saul all address Jesus when they have recognised Him as Lord. Clearly here in these short replies a creed in the making. In fact it is quite likely that St Paul's words (I Corinthians 15:3f) formed the basis of the second Article of the Apostles Creed, or that they are already a quotation from a creed in the making. The earliest creeds of the primitive church were the baptismal creeds, which were recited by the catechumens at Baptism, and were handed on from generation to generation by word of mouth. They were either declarative or interrogative. Gradually as the occasion arose (heresy) the creeds grew until by 250AD they already took the form of our Apostles Creed. That this was composed by the twelve apostles, each apostle contributing one lesser article, is most probably legend. Already in 170AD Irenaeus quotes a creed used in Vienne and received from Asia Minor which resembles our Apostle's Creed very closely. Creeds quoted by Tertullian (North Africa 200AD), Marcellus 341AD, Rufinus of Aquileia 390AD, Augustine 400AD, show the gradual growth clearly, words and phrases being added continually whenever it was necessary to express some particular truth. By 750AD the wording was as we have it today. It is our oldest creed. The history of the Nicene Creed 325AD formulated by an assembly of bishops and priests from all parts of Christianity of that time and directed against Arius can be presupposed. The third great creed is the Athanasian Creed. Whether Athanius wrote it or whether, as seems likely, it was a gradual development in the Western Church, need not concern us here. It stresses above all the Trinity and the Incarnation of Christ.

Creeds were not used in the service of the Church for a long time. For the first time in 589AD we hear of the use of a creed in the church service in Spain and from here it seems to have spread to the rest of Europe. Rome used the creed only

for catechical purposes and introduced it into the service only about 1014AD. In the Medieval Church the Nicene Creed was used and sung by the entire congregation to a special setting like a hymn. The Lutheran reformers retained the three Ecumenical creeds, using the Apostle's Creed above all as a baptismal creed and the Nicene on festival and communion days. The Athanasian was recited on the three high festivals and also on Epiphany and Ascension. The word "catholic" in the Apostle's Creed was altered to "Christian" to avoid confusion. This alteration is regrettable because Lutherans thus seem to deny their place in the church universal. Luther also verified the creeds ("Wir glauben all an einem Gott" 1524 ALH no. 171) and had them sung by the entire congregation after the intonation of the priest: Credo in unum Deum. This may be done by us whenever a variation is felt to be desirable.

Unfortunately the baptismal Apostle's Creed is almost exclusively used by us. This was largely due to the fewer celebrations of Holy Communion, the Nicene Creed being always used on communion days. Although the Common Service places the Nicene Creed first we overlook it almost entirely and forget that it is the form which is more complete, more solemn and more suited for liturgical use. It should be used on all days when Holy Communion is celebrated and on all festival days, ie, Christmas, Epiphany, Maundy Thursday, Good Friday, Easter, Ascension, Pentecost, Trinity. Its proper place is at Matins on the six chief festivals, Christmas, Epiphany, Easter, Pentecost and Trinity.

It was customary in the Lutheran Church to sing the Creed according to its ancient tone. It can be monotoned to F or G with an inflexion on the closing words. The organ accompaniment should be quiet, subdued and simple.

It was customary to bow the head at the mention of the name Jesus and to make the sign of the cross when coming to the words: "The resurrection of the body and the life everlasting".

Chapter 23 - The Sermon

After the creed the so-called sermon hymn or cantica de tempore, follows. This should be selected with greatest care and ought to preserve the harmony with the theme of the day as found in the Introit, Collect, Epistle, Gradual, Gospel and Sermon. The sermon itself, together with the Gospel, is the climax of the first part of the service which is known as "the office of the Word". The pastor greets the congregation with an apostolic greeting like II Corinthians 13:14 (care should be taken to give these greetings correctly!). That the sermon should be in keeping with the theme of the day wherever possible must have become fairly obvious by now. It has also been pointed out that the sermon combines both the sacramental and the sacrificial side of the service. An old liturgical principle should be noted: care should be taken to subordinate one's personality to the Word that is being proclaimed.

Since this is not a treatise on homiletics and a knowledge of the subject is presupposed, the sermon as such need not be discussed in full detail, however, a few remarks may be of interest.

EXEGESIS: In preparing our sermon, we should bear in mind that it is not a matter of a "pneumatic" or "theological" exegesis which must follow on a "scientific", "philological", "historico-critical" exegesis. It is a matter of understanding conscientiously what the text wants to say and what it intends to strike. It is always the goal of exegesis for a sermon that we should hear the text as Gospel but always in its own peculiar setting because every text is unique. Another important principle to remember is that when we make an exegesis for the sermon, there is actually no separation of explicatio and applicatio. The problem of a text is age-old. Very recently under the influence of the liberal school the historico-critical exegesis has been to the fore, but it solved nothing of the problem. At the moment the practical pneumatic exegesis is in vogue, mainly under the influence of Barth. The important point is that we are not here dealing with two kinds of exegesis of the text, otherwise the one undermines the other. There have been various answers out of the dilemma, eg, its is thought necessary that after the historical exegesis has been done the spiritual content of the text should be found. But this method usually meant the triumph of historical criticism and the OT was seen as a religious Background preparatory to the NT and Paul becomes the first theologian who infiltrated rabbonic theology into the teaching of Christ. The practical exegesis which follows from this kind of exegesis is surely valueless. Again, it has been suggested that after the historical and critical exegesis, an approach of understanding faith must be made. Historico-critical results are now only to be taken into consideration and revelation of the Bible is to be seen with Luther's eyes. This is not a way out.

In considering the practical side of such exegesis for the sermon, it must be admitted that two-fold work of exegesis is unavoidable. The preacher is obviously dependent on the work of the critical historian (background, archaeology, and all the details of a Bible dictionary). On the other hand, the critical historian is not there to proclaim the Word of God even

though he stands in the service of the proclamation. But the practical question for us still is: are there two different ways of exegesis, a scientific and a practical? One of faith and one lacking faith? It is quite clear that for the purposes of the sermon the preacher is simply confronted with a text. On the other hand he feels that he cannot just resign himself to an uncontrolled unscientific approach. It is good for the theologian to have a scientist's conscience, but he must know that all these things are not a substitute for the Holy Spirit. In preparing the sermon, then, we want to know above all what the text wants to say. Any sermon must presuppose that the text means me and my people. The text has an intention. It looks into a definite direction; it has what is called a "scopus". This scopus or intention must never be overlooked during the whole process of making the sermon. Therefore to study the text from a different angle is not to take it seriously. To understand such a text in a scientific way then simply means to seek its scopus or intention, no doubt with the use of historical and critical methods. But in applying scientific methods we have not yet penetrated to the core of the text, ie, what it wants to say. Thus it becomes clear that true historico-critical exegesis will actually attempt to discover and make sure what is the real meaning of the text and not just what the text originally looked like. True historical work must have as its primary consideration not the restoration of what originally was, but a penetration into what was actually meant, and therefore the two methods are really not separate methods in the hands of him who earnestly desires to discover and proclaim that which was intended by the text. This means, among other things, that any critical historical exegesis can never disregard the fact that the text is in the canon, and therefore we are forced to bow to that fact. This means that our exegesis will certainly not be a better one if we divorce our text from its membership with the Biblical canon of the church. In short, then, we understand our text in a biblical and theological way, and also in a historical way, if we merely seek to discover what it actually and originally meant to say.

From here we are already well on the way to the sermon. This way to the sermon is by the means of what might be termed the practical exegesis, ie, the understanding of the text now understood in its original meaning and intention as Gospel to me. The best way to do this is to write down in one's own words what one believes to have recognised as the intention and meaning of the text. This amounts to a paraphrase of the text, and on its basis the preacher will more easily discover why the text expresses its intention in just the way it does. Notice that the Gospel is certainly non "in" the text, or hidden "behind" the text, but the text itself proclaims the Gospel. Thus our exegesis in this practical sense is to make the text as Gospel cease to be dumb, and bring it into movement.

God seeks us in our chaos and bondage, in our lack of comfort, and in our need for a leader. That is the meaning of the Gospel, that God visits us who are in such straits. Naturally in preparing the sermon the assumption should not be made that the Gospel is a formula which we discover in every text the moment we begin to use it, and that from Genesis to Revelation there is only Gospel to be preached. What God desires to say in our "kerygme" that will always be determined by the text itself, and the situation in which it is preached.

The situation plays a part, and that makes it clear that we cannot just dispose of the Gospel at will, ie, the proclamation of the Gospel may be demanded by the text, but whether it actually is proclaimed is determined by the situation which we never know fully. God alone knows the hearts of the hearers, and on what ground our seed falls, and the Spirit works when and where He will. In other words, here our exegesis has reached its limits and the Word must explain itself when confronted with the special situation of the hearer. This implies that rather the opposite is true: a knowledge of the situation of our hearers is not a necessary presupposition for a right exegesis, even though the knowledge of our congregation must always be in mind if our exegesis is to be fruitful. The pastor must naturally stand right among his people, and their situation must in the very first place be his situation, so that in preaching he will be preaching as much to himself as to them. A pastor, who does not know the situation, can never be the full medium of God's text, speaking into the situation that he ought to be. On the other hand, he can never know the exact situation of each single listener. Only God knows where one is comforted, another struck, another freed from his ego, another enlightened and helped out of the darkness of doubt. We always preach in hope and in the faith that our exegesis was correct, but finally we must leave it to God to explain the Word to each one in the way that is best for him, and that way is not always alike.

A practical point arises here, that of explicatio and applicatio. Very frequently it is said that the preacher should first explain the text and then given the application. This means that, first the preacher turns to the Word as an object which has to be treated, then afterwards he turns to his hearer with the application. This means that actually the preacher is a kind of mediator between his text and his congregation. The distinction between explicatio and applicatio is of course only one of two kinds of exegesis, ie, the two kinds spoken of above. The great danger is that it appears that the preacher seems to be master of the Word, and in fact also decides how it is to be applied. The preacher is not to be a mediator between Word and hearer, not its master. There are in preaching then, not two separate, distinct ways of exegesis in the sense that the preacher says, "In our text we find a description of ....." and then he goes on to say, "therefore also we should ....." Of

course the distinction between explicatio and applicatio is not an empty one. There is such a thing as mere explicatio, ie, a historico-critical exegesis of the text, without the text speaking to the hearer. There is also, alas, a sermon which is mere applicatio without the basis of an explicatio. In this case something is applied to the hearer which has no justification at all on the basis of an explicatio. Therefore the distinction is justified, but the distinction is misused if two separate acts of exegesis result in the sermon, where, in the one case the preacher is not hearer but searcher, and where, in the other case, the preacher preaches his own ideas and not the text. Explicatio means that the text shall speak, and applicatio means that the text shall speak to me and my people. Although the old traditional method, of keeping explicatio and applicatio chronologically apart in the sermon, is possible without falling into the danger of making them two separate acts of exegesis, it is more than often likely that the danger will prove to be a real one. For this reason the dialectic method, which combines the two into one simultaneous act of exegesis, is possibly the better method. It has the advantage that the sermon becomes more direct, more dynamic, and the hearer immediately feels that he is not a mere onlooker or detached listener, but personally hit, and very much in the crossfire. But the two kinds of exegesis must be fused into one another in such a way that both are present at once, ie, the distinction must not be dissolved. There is no applicatio without explicatio, and no explicatio without applicatio.

A few details on the above principles may further elucidate the point. If a sermon is merely explicatio, ie, explanation of the text, then it may indeed be a truly biblical sermon and yet fail to come to the hearer as a word spoken to him personally. This is a very common mistake, particularly in devotional addresses (also Bibelstunden). For example, there is point, when in a sermon or in a Bible circle we deal with Christ's passion and refer to Jewish customs or the geography of the temple. Again, it is not out of place to introduce background of the OT and NT into our sermons. The more one penetrates into the Word of God, the more one feels the desire for such scientific data. But the limit has just been indicated: it is penetration in God's Word, and a sermon or a Bible study which fails to make God's Word speak to me because it did not know its duty, has degenerated into a mere lecture on archaeology and background. This shows the great danger of referring to problems of introduction, particularly in the introduction of the sermon. It is tiring if we always open our sermon by referring in detail to the historical context and situation of the pericope, eg, "at that time Paul was just ... etc", "in the congregation to which Paul writes, Jews and Gentiles probably ... etc". A preacher who invariably follows these lines should not forget that in so doing he destroys the contemporaneousness of the text for the hearer, and make it appear to be a historical object, and the faith which such a servant calls forth is a mere historical faith.

A similar danger arises if the sermon is mere applicatio without being based on the text. All preachers who believe that it is their duty to influence and determine the wills of their hearers succumb to this danger. These sermons are all of one pattern and typically moralistic. At Christmas, the hearers are driven to celebrate Christmas in the right way, and at New Year there is a general complaint about the noisy hilarity of the night before. And at every opportunity, the decline in morals among the youth is attacked and our present times are slated as the worst that ever were. Such preachers indulge almost exclusively in imperatives, forgetting the many indicatives which every text offers to its hearers. Indeed, we ought not to preach an imperative which is not based on or flows from an indicative. The hearer must realise that any imperative with which he is faced is addressed to him because of the gifts God has given him. Particularly Epistle pericopes may put the preacher into this danger, and he should always look for the indicative which gives rise to the imperatives. Sometimes there may be only an introductory conjunction, which relates the pericope with its imperatives to the previous section, which contains the indicative. A correct explicatio will then include that indicative because the conjunction demands it. Preachers who make moralistic sermons continually are guilty of one-sided applicatio without explicatio, and congregations are roused to opposition, and say their pastor is always angry.

All is essentially indicative. The fact of creation, of redemption, of sanctification, the establishment of a Church on earth are always facts that are simply there even before we begin to preach. And in preaching to our hearers, we are indeed preaching to them in their sinful humanity, but our sermon is not based on that sinful humanity. We preach only because of what God did in Christ. That is our only basis.

Certainly the preaching of the Law is genuine preaching, but only because the Law is preached to arose faith and obedience. It is the taskmaster which leads to Christ.

If, therefore, we must by means of explicatio, as it seems, master the text, we will make the discovery that in the end the task masters us and applicatio will come of itself because the text will be speaking to us.

THE ORDER IN THE SERMON: The preacher cannot achieve that his congregation understand his sermon in such a way that faith is kindled. Nevertheless it is his responsibility that he should not bar any understanding therefore of lack of

clarity, laziness or wrong exegesis. In every case the text itself will determine the order and kind of sermon and there is nothing which would make it necessary to prefer one form of sermon to another. In the one case a homily may be the better, in another the more modern theme sermon. The text, the ability of the preacher and the background of the hearer must decide. The formal rules of sermon technique and disposition are valuable for the self-discipline of the preacher but the text is always their master and therefore no sermon must necessarily always follow all rules.

Faith and understanding go hand in hand. There is, of course, understanding without faith, and there is the understanding which is simultaneously faith in the sense of Mark 4:12. This faith only God can give. All that the preacher can do is to make the Word intelligible so that God through me can call to faith and give His Holy Spirit. Sermon rules and techniques are therefore necessary so that the sermon may be easily understood. First the preacher can do something to avoid lack of clarity. "He cannot express himself" is a most unfortunate thing if it is said of a preacher. Further laziness on his part may hinder a correct understanding of the Word. Often the preacher relies on the Holy Spirit to make up for what he failed to do, and the Holy Spirit will testify as He did to Claus Harms, "Claus, Claus, du bist faul gewesen!" He who strives for the presence of the Spirit only when he reaches the vestry will babble. Typical of such sermons is their endlessness and the frequent conclusions. Another sign of such laziness is the over-frequent use of hackneyed phrases and cliché formulas put to the congregation with great pathos.

Wrong exegesis can seriously hinder the understanding of the sermon, or make the text bring a message which is not in it. Sometimes this may be due to the fact that a preacher casts aside his knowledge of exegetical technique and his dogmatics.

Besides these hindrances the preacher must do all in his power to make his sermon easily understood. This requires a few remarks on method. The oldest method is that of the homily, and more recent on that of the theme sermon. The former treats the text verse for verse. The latter attempts the unity of the sermon under a theme. Since the days of St Augustine, rules of logic and rhetoric have been applied to preaching. The distinction between analytic and synthetic sermons reminds of the rules of logic, although the difference is fundamentally not a difference at all. In other words, the striving to keep the unity of the text with its exegesis into parts, technically is not a striving with opposites. Usually the homily is preferred by the biblicists, the theme sermon by the formal systematic theologian.

The homily proceeding verse for verse makes it applicatio follow on the explicatio of each verse. Usually it notes the inner progress from verse to verse and generally it has a short conclusion, possibly a doxology. Its advantages are that it penetrates into the text and is a good method for Bible study gatherings. Its great danger is that in making the applicatio the sensus litteralis often becomes a sensus moralis, or a sensus allegoricus. Another disadvantage is that the hearer easily loses the oversight over the whole text and its unity, and is lost in detail. This can, however, be avoided if the preacher makes his exegetical penetration into the text lead to discovering its unity in content.

That already suggests the theme sermon. On no account should the theme become master of the sermon, ie, we should never have our theme first and then look for a suitable text. The result will be that the text becomes a mere motto which is introduced now and again as a mere ornament. The theme must always be there to serve the text, not to dominate it. The service which the theme renders is twofold:

a) it is for the discipline of the preacher in that it is a concise summary of his exegesis. The preacher here tells himself what the text has told him, what its message is and what is the goal and what are the limits of the sermon. The theme therefore helps the preacher to reach clarity with regard to the content of the text.

b) the theme is a help for the hearer. Simple people often find it difficult to understand a difficult text, even educated people have often to be told explicitly what is the message of a text. People often hear other things, sometimes quite unimportant, like pictures or scenes, and the main message they have not even seen. That is the advantage of the theme. Naturally the theme sermon also has its dangers. Thus, the preacher has his theme beforehand and the result is that somehow the exegesis results just in that theme. Or the preacher may block up the normal flow of the text with his theme, or he may even darken its meaning. However these are warnings and not reasons against a theme sermon.

It cannot be the task of this subject to give all the technical rules for the theme sermon, which may be found in any text book of homiletics. Just a few points of view may be stated here. The introduction has been frequently debated as the opportunity to create atmosphere, to arouse the attention of the listener, etc. It is most important that we should jump into media res and come to the message as quickly as possible. Most introductions are obvious preparations for the coming

theme, ie, they are hindrances because they prevent from coming to the message. Usually the introduction concerns itself with personal impressions or Biblical background, and its danger is that it makes the hearer give undue attention to something which is not the message.

With regard to the fixing of the theme and the resultant disposition it will be found that it will be better to avoid the question form and to word both theme and disposition as straight-forward statements. Questions may be more interesting but statements are more forceful. As for the disposition the following points may be noted as iron rules:

a) All parts must be of equal value. By this we mean not necessarily in length but certainly in what they have to say and in detail that is given to make that clear. This means too that short unexplained sentences or headings in telegram style must be avoided.

b) All parts must exclude each other, ie, no one part must already be contained in the other, eg, 1. all men are sinners; 2. you also are a sinner.

c) All parts must be contained in the theme.

Apart from these formal rules it will be wise to go one's own way according to situation, occasion and above all according to the text. Certain forms of disposition are so hackneyed that they ought to be avoided, eg, how shall we celebrate a blessed Easter? Firstly, secondly, thirdly.... If these are in addition accompanied by a well cultivated "parson's voice" then we have reached the stage where our preaching is hardly effective and our congregations are utterly bored.

Formal rules are of secondary importance, however, and cannot demand more attention than the ordinary rules of essay writing, but they are useful to make the kerygma of the Gospel clear. The traditional method of preaching has various methods of procedure for the sermon. After the reading of the text comes the introduction, then the theme, then the parts. There is explicatio for each part, then applicatio, then admonitio, and a favourite conclusion is a quick peep into eternal life. The history of preaching will show to the observant student that the Holy Spirit uses a multitude of ways and means to move the hearts of the hearers. As there is no iron rule which demands that a sermon must be a theme sermon, so within the theme sermon there is no iron rule except the three already mentioned and that of utmost clarity. All other rules are merely rules of logic and to see more in them that would require a theological protest. Undoubtedly previously ages have seen more in them.

All preaching presupposes a knowledge of the various techniques of method as well as of the advantages and disadvantages of each man. The homily will be more suited for explicatio and the theme sermon for doctrinal education. But there is no rule which demands that any method is to be preferred. A short text almost demands a theme and another text may seem to make the homily the natural way of procedure, ie, the text decides. Of course, if a preacher cannot manage the form of the homily but succeeds with the theme sermon, he should avoid that method. On the other hand if all theme sermons are the repeated occasion, for plying his pet theme, then it would be good for him to use the homily to force himself into submission to the text, ie, the ability of the preacher decides. The situation and background of the congregation may make a homily necessary since the people do little Bible study. Or they may be well versed in their Bible, in which case the theme sermon like the catechism would be good for the formulating for them of Biblical doctrine, ie, the congregation decides.

In short, the preacher must make each sermon according to the dictates of his conscience and ability and his final goal must be that in all the name of God be glorified and the people be edified through the Gospel of the Lord Jesus Christ.

Chapter 24 - The Offertory and General Prayer

After the minister has pronounced the Votum, "the peace of God which passeth ..." etc, the congregation rises and responds with the words of the Offertory which expresses the complete surrender of the heart to God.

The custom is an ancient one and goes back to the Primitive Church where, after the dismissal of the catechumens, the people came forward bringing their gifts of bread and wine for the celebration of Holy Communion as well as for the poor. As they came to the altar, a psalm was sung. The psalm was later shortened to an antiphon and two psalm verses and from these our present offertory chants have been developed. Now they are just antiphons.

After the needs of the poor had been set aside, the remainder was consecrated for Holy Communion. There was also a lengthy prayer which was dropped at about the time of Gregory I. It asked God's blessing on the gifts of bread and wine as we might ask a blessing at table. But in the 14th century the following prayer appears: "Accept O Holy Father, Almighty Everlasting God, this stainless host which I Thine unworthy servant offer unto Thee, my God, living and true, for mine innumerable sins, offences and negligences and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen." Clearly the sacrament is regarded here as a propitiatory sacrifice. The priest took the host, traced a cross on the altar and then laid the host on the middle of this cross to signify that he was preparing it as a victim for sacrifice. Thereupon, after receiving the cup with the wine, he offered this up saying: "We offer unto Thee O Lord the chalice of salvation." This act too is sacrificial and the following prayers asked God to make the sacrifice acceptable.

Since this development was quite unscriptural, Luther objected to these prayers in his "Formula Missae" 1523. He pointed out that the sacrament is God's offering to man and not man's offering to God. Consequently, the old Lutheran orders abolished the offertory entirely and substituted a hymn, a psalm, the Lord's Prayer or public confession from the pulpit. Here the first important difference between the Lutheran order and the old Latin rite is noticeable. The Anglicans followed Luther in abolishing the offertory. The wrong development, so the Reformers pointed out, began when the original prayer over the gifts of bread and chalice and was regarded as a meritorious work. Luther says: "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."

The Common Service has restored the ancient Offertory but in the sense in which the Primitive Church used it. Loehe particularly urged its restoration saying: "Until the congregation learn to conceive of their prayers and offerings as sacrifices of praise and thanksgiving, their prayers and offerings in Church must lack true consecration and true sincerity." The Common Service has included two offertory sentences: "Create in me" and "The sacrifices of God". One of these should be sung responsively in a monotone of F or G or in Gregorian plainsong, the pastor proceeding to and facing the altar while it is being intoned by the organ. Offertory sentences for the whole Church Year are available and if a de tempore offertory can be used to fit in with the theme already proclaimed in the Introit, in the Epistle and Gospel, in the Gradual or Sentence and in the Sermon, so much the better. If it is desired to have a verse or hymn sung to gather up the thoughts of the sermon, this should be done immediately after the sermon, before the offertory. The offerings may be gathered at this point of the service. They should not be taken during the singing of the Offertory sentence but immediately after, the organ playing a quiet interlude. On any account, the old Lutheran orders did not make the gathering of the offerings a part of the service and it is good to remember that the practice has come to us from the sects. Certainly, the high ceremonial with which it is accompanied in some congregations is bad taste, particularly where mere pennies have been "offered". The jingling of coins, the side glances at the gift of one's neighbour, the triumphant march of the gatherers to the altar and finally perhaps even a prayer of consecration at the altar, strongly reminding of the Roman practice of sacrifice, all this seems out of place and too much for pennies. The old Lutheran custom of taking the offering as a retiring collection at the door (unattended!) is the best solution. A special offering for a work of the Church could then be made a real offering within the service if that is desired. Where the practice of a retiring collection for some reason suffers shipwreck because the congregational custom is too strong, the least that can be done is to have small bags on handles passed around as unostentatiously as possible. However, the blessing and elevating of the offerings should certainly not be done.

It has become customary in our church to make the announcements now. We forget that the General Prayer is a part of the Offertory and we rudely interrupt it by introducing announcements which are highly disturbing particularly when they deal with all kinds of trivial secular matters. It will be best to relegate the announcements to the end of the service, after the Benediction and before the final hymn.

The Offertory closes with the General Prayer and Lord's Prayer. The present form of the General Prayer goes back to 1553. It is in a very special sense the sacrificial act of the congregation. Here the congregation approaches God as a priesthood of all believers and intercedes for all conditions and status of men in all their various needs. The structure of the prayer shows that it is composed of a number of small collects, thanking God for all His mercies, especially for the gift of His Son; asking that the Word may be fruitful among us; that the Church may be preserved in purity of doctrine; that the government and its officials may do their duty; that we may be reconciled to our enemies; that all in affliction and distress may be comforted; that we may be protected from bodily harm and an evil death; that the fruits of the earth may prosper; that our schools may be blessed and all callings have success. At this point special intercessions and thanksgivings can be made. For this purpose people should be encouraged to come in special need and ask for the prayers of the congregation.

The name of such a person is of course not mentioned in the prayer. The form used is: "We commend to Thy Fatherly mercy, O God, the member of this congregation for whom we are bidden to pray and humbly beseech Thee that Thou wouldst ..."

Loehe proposed that the congregation should give the brief response: "Hear us good Lord" after each section of the General Prayer. This is a commendable suggestion and would no doubt help the congregation to concentrate more reverently on the prayer. As a variation the Bidding Prayer is valuable. It announces the theme of each section to the congregation beforehand. Another prayer which should not be overlooked is the Litany. There are many litanies and their use among us is unfortunately very rare. A Litany is a prayer prayed responsively. Notice too that our agenda gives us the possibility to substitute quite a number of other general prayers in the place of the one set down for the Common Service. It should also not be overlooked that there are special general prayers in the agenda for the high festival days and for special occasions. The General Prayer ends with the Lord's Prayer which is an integral part of it, its climax and conclusion. Where there is a bell this should be rung at this juncture to give all those absent the opportunity to join in the Lord's Prayer.

The service now proceeds to Holy Communion without a break and where possible the congregation should be invited to stay, even if all do not partake. Where there is no communion the congregation is dismissed with the Benediction.

Chapter 25 - The Preface and Sanctus

The first part of the service known as the Ordinary is now over and the real goal and summit has been reached with the celebration of the Lord's Supper. The second part of the Common Service is known as the Canon and begins with the Lord's Prayer and words of institution. Between the Ordinary and the Canon there is a transitional part consisting of a preparatory hymn, the Preface and Sanctus. During the preparatory hymn the pastor may arrange the Communion vessels on the altar. The Preface strikes the keynote of the Communion Service, ie, thanksgiving and adoration = Eucharist.

The Preface is made up of three parts. After the versicle: "The Lord be with you" and its response, there comes the first part which is the Invitation, ie, the versicle: "Lift up your hearts" and its response. The second part is another versicle: "Let us give thanks" and its response. Here the keynote is thanksgiving. After these introductory sentences follows the third part, the Preface itself - Praefatio - which is an act of adoration: "It is truly meet right and salutary". The next part of the Preface is variable and changes de tempore. In other words, these variable parts are Propers and are therefore known as Proper Prefaces; they go back to the fourth century and express the fundamental acts of salvation for Xmas, Easter, Ascension, Pentecost and Trinity. Originally there were hundreds of these Proper Prefaces but their number was reduced to eleven by Gregory. Luther reduced the number to six because he considered the other five as unscriptural. Unfortunately he did not replace the five with new ones and it is to be regretted that we have no Proper Preface for Advent, Epiphany and Maundy Thursday. The number of Proper Prefaces could be increased and the small number of six is very likely also due to the bad practice of celebrating HC only five or six times a year (for additional ones compare Webber: Studies in the Liturgy pp 122).

When a Proper is not used the adoration proceeds immediately to the "therefore with angels ..." etc.

On the Preface follows the Sanctus. It is the great hymn of praise of the Communion Service and is composed of the Trishagion of the Seraphim Isaiah 6, before the throne of God, and of the Benedictus and Hosanna of Psalm 118. The first is the hymn of praise of the angelic hosts, and the second reminds of the greeting of the multitudes when Christ came to them. With a song of adoration we greet His coming to us in His sacrament of His body and blood.

It may be truly said that the prayers of praise, thanksgiving and adoration of the Preface and Sanctus are a sacrificial act of the congregation. Luther unfortunately substituted for the original Sanctus, in his German Mass, his paraphrase of Isaiah 6 (hymn 324). In many of our congregations the Tris Hagion of this hymn is all that is sung. The music of Luther's hymn is fine but the rhyme is somewhat uncouth and it is better to sing the ancient Sanctus, and not this hymn. The Preface and Sanctus are the oldest parts of the Communion Service and can be traced back to Apostolic days. The music is believed to go right back to OT times. The ancient musical setting has been retained in the Lutheran as well as in the Roman and Anglican churches. Among us there is a tendency for the pastor to read a great deal of this Communion Service, the congregation merely singing the Sanctus. This is a highly regrettable practice and we should sing the whole of the service from the "Dominus vibiscum" to the Nunc Dimittis according to the ancient rite. Also the Proper Prefaces can be chanted

in this way. There is something very beautiful about this ancient Gregorian chanting and it is said that the Venerable Bede could not hear it without weeping.

The pastor will face the congregation for the Salutation and the first two parts of the Preface. For the adoration he should face the altar. The congregation stands for the Preface. Whether it should stand or kneel for the Sanctus is a debated point. Actually this is an adiaphoron. Among us kneeling was customary.

Chapter 26 - The Exhortation

Originally after the Sanctus there followed prayers, all of which referred to the bread and wine as a sacrifice or which were otherwise not scriptural. Therefore Luther objected to these prayers and rejected them. In his German Mass he suggested in their place the Exhortation. However, the Exhortation of Velprecht of Nurnberg 1525 soon took the place of Luther's and it is the one we have today. Its purpose is to instruct the ignorant of the meaning and purpose of the sacrament. The rubric makes it optional. It is best omitted since it disturbs the service and in structure it is too homiletical and didactic to be of a high liturgical standard. It introduces a foreign note. The service has ascended step by step to the glorious hymn of praise of men and angels and then all of a sudden it stops and the people must listen to an admonition. The continuity rising to the climax is broken by this preaching. It could be used best, if at all, in the confessional service, or as a private devotion by the mediating communicants who are waiting their turn to go to the Lord's Table.

Chapter 27 - The Canon

The Canon consists of the Lord's Prayer, the words of institution, the Agnus Dei, the Pax, and the Distribution. Some old orders also include the fine prayer of Humble Access. The old Latin rite varies considerably here, since the reformers, as was said, ousted everything that suggested sacrifice. However, these are in main the prayers, as was said before. It is interesting to note that in the early stages of the Reformation, Luther did not forbid the adoration of the Host, although of course, he was not in favour of it. The most important aspects of the sacrament were retained. For Luther it is above all a means of grace, and he always insisted that the Word was the most important part of the sacrament, for it not only announces to us the fact of salvation, but it actually gives it. The grace of God is not merely exhibited to the believer but actually is conveyed to him (against the Reformed Church). For that reason the Lutheran Rite did not feel it necessary to have an Epiclesis, ie, a prayer to the Holy Spirit asking him to bring the Body and Blood of Christ to the altar. That is Calvinistic. The words of institution are quite enough. As the Formula of Concord says, it is not our faith which makes the sacrament, regardless of the belief or unbelief of him who receives it. (The 1549 Book of Common Prayer has the Epiclesis, cf Webber p 140.)

Unfortunately, there exists the greatest difference of opinion with regard to the order in which the various parts of the Canon should follow. The old Lutheran Orders vary greatly here, and this confusion has remained to the present day in the various Lutheran liturgies. In the early Anglican Books of Common Prayer there is also considerable chaos. Our Common Service prescribes the following order: Lord's Prayer, Words of Institution, Pax, Agnus Dei, and Distribution. This has not met with favour with all of us in Australia, where the following order has been suggested: Words of Institution, Agnus Dei, Prayer of Humble Access, Lord's Prayer, Pax, and Distribution. This is the order as Loehe has it, and as it is to be found in many Lutheran Churches in Germany. Very much can be said in its favour. Unfortunately just here, where the very climax of the service is reached, there is so much difference of opinion. However, it must be remembered that the reform had to be greatest here, and that the Common Service could not here reflect the usual consensus of the old Lutheran Orders.

The most important part of the Canon are the Words of Institution. Accedit Verbum ad elementum et fit sacramentum. It is well to remind ourselves of the fact that in the old Lutheran Church, these words are no miracle working formula of consecration by which the priest changes the elements. Luther, rather, always emphasised that these words are a powerful preaching of the Gospel which proclaims forgiveness of sins, gives faith and confidence, and comforts troubled consciences. Everything depends upon these Words of Institution. They make the sacrament, not our worthiness or unworthiness, not the belief or unbelief of the minister (cf Vth Chief Part of Catechism: It is not the eating and drinking ...). These Words of Institution, as we have them, are almost identical with those in the Anglican Book of Common Prayer, but both differ from the form used in the Roman Church. Where the early Lutheran Orders and the Book of Common Prayer got their wording is still a matter of considerable debate and need not be touched on here. The Lutheran Orders

demand that the Words of Institution be rendered in a clear, distinct, and intelligible manner so that every member of the congregation can hear them. Luther, in fact, demands that the words be chanted, and went to great pains to give them a proper musical setting in his German Mass. This pastor makes the sign of the cross over the element when he comes to the words: "This is ..." and he holds his hands in blessing over the elements as he speaks the Words of Institution.

The Angus Dei is then sung. The hymn is based on the words of John the Baptise, and has most likely come to us from the Eastern Church in the 8th century. At first it was chanted as an antiphon but since the 11th or 12th century it is chanted three times as a hymn. In it the congregation prepares itself for the approach to the Table of the Lord by expressing its faith in the Lamb which taketh away the sins of the world, and seeking forgiveness of sins and peace.

Then follows the Prayer of Humble Access, one of the most beautiful prayers of the Church.

There is no agreement of opinion on the meaning of the Lord's Prayer within the Canon. Some say it is a prayer by which the earthly elements are sanctified for the administration of the sacrament (cf, I Timothy 4:4f). Others say it is a prayer for the people.

Then follows the Pax. "The peace of the Lord be with you always".

Now follows the Distribution. This is accompanied by the simple and repeated proclamation of the salvation won for us by Christ on the cross. The words of the old Latin rite were: "May the body of our Lord Jesus Christ preserve your body and spirit unto life everlasting". The Lutheran rites at first added "which was given for you" and "which was shed for your sins". Later this was expanded to the words which we have in our Common Service today: "Take and eat, etc" and "Take and drink, etc"; and the old Latin form can and is now most usually used for dismissing the communicants.

It may be noticed in passing that although the Common Service is silent on the point the officiating pastor may practise self-communion if he so desires. Many of the old Lutheran Orders and Luther himself in his "Formula Missae" expressly provide for it. It should be done before or while the communicants come to the altar.

Should the bread or wine be spent before all have communed the minister must then consecrate again speaking the Words of Institution as he did before. However, with a little care this can be avoided since one soon knows how much is necessary for a certain number, and the number should be known beforehand, at least approximately.

Finally, the whole Canon should be chanted according to the ancient Gregorian setting, cf Loehe's Agende.

Note: Hygiene is a most important liturgical aspect of communion and all care should be taken in this respect. However, the single cup is unscriptural. (Usually count 30 people to a pint of wine.)

Chapter 28 - The Post-Communion

After the Body and Blood have been received the communicants return to their seats. The coming and going to and from the altar should be dignified and the congregation should be trained by the pastor to observe a set discipline. The practice prevalent in some congregations of giving the offering immediately while returning should be discouraged. It is disturbing at this point and should rather be placed at the very end of the service when the communicants leave the church preferably as a retiring offering, ie, at the door. It is better for the communicants to return to their places and to engage in private devotion. Idle staring should be strongly discouraged.

When all have communed the Post-Communion begins. In the days before the Reformation it was as brief as it is nowadays. There were two short prayers; versicles; the Benedicamus; the Ite, Missa ost; a short collect which asked that the sacrifice offered up might be pleasing in God's sight; and then the Blessing. Since 1570 it is customary in the Roman Church to conclude the service with the reading of the Gospel, John 1:1-14 so that the communicants may meditate upon it on their homeward way. Frequently in that Church the Te Deum or the popular "Holy God we praise Thy name", (Grosse Gott wir loben dich) is the concluding hymn.

The Lutheran Post-Communion was reduced to the following: Nunc Dimittis, a versicle with response, the invariable Post-Communion collect, Benedicamus, and OT blessing.

The majority of the old Lutheran orders did not have the Nunc Dimittis. It became prevalent about a century after the Reformation and was usually chanted on bended knees. Most authorities agree that it is most appropriate at this place. The summit of spiritual experience has been reached, ie, the most complete communion with God. There remains only a happy departure with Simeon's song of praise. Some authorities regard it as a regrettable intrusion. The rubrics make its use voluntary, but it should always be used and chanted responsively.

Then follows the versicle: "O give thanks unto the Lord" and its response first used in Luther's German Mass. The Post-Communion Collect: "We give thanks to Thee, Almighty God, that Thou hast refreshed us" follows, taking the place of the variable Collect in the old Latin rite. The new Collect which we use is first found in Luther's German Mass. Where Luther got this fine Collect is an unsolved problem. It is interesting to note that the old Sarum rite (1085 Salisbury, England) has a similar one. The Post-Communion concludes with the Benedicamus, the preceding salutation and the Aaronic blessing. The Benediction may also be given in the words II Corinthians 13:14. On a note of peace we depart; the peace of redemption, of reconciliation and communion with God; the peace of forgiveness of sins, life and salvation.

In conclusion a Post-Communion hymn is sung. Common among us is verse 3 of "Wake, Awake for Night is Flying" (577) of verse 7 or 8 of "O Sacred Head Now Wounded" (110). In many Catholic, Anglican and Lutheran Churches the hymn "Grosse Gott wir Loben Dich" is sung (480). Walworth's translation is much better. Keble's "Sun of My Soul" is a gruesome distortion of the original tune into a hurdy-gurdy jig. Actually the original "Grosse Gott wir Loben Dich" is a poetic rendering of the Te Deum and this latter can of course also be used. Another very fine post-communion hymn already used in the old Lutheran orders and well worth introducing into our congregations is "Gott sei gelobet und gedenedeiet" (318).

The positions of the officiating pastor during the post-communion are obvious. For the Nunc Dimittis he faces the altar, for the versicle and response the congregation, for the collect the altar, for the salutation and Benedicamus and benediction the congregation.

PART IV - THE MINOR SERVICES

Chapter 29 - The Introduction

Besides the chief service, the Common Service, there are also the so-called minor services. These are the matins and vespers which are just as old as the chief service. They are works of art which are deeply impressive and full of life but unfortunately little appreciated. We remember that the early church divided up the day into horae for prayer, and that finally there were eight of them, ie, Matins, Lauds, Prime, Terce, Sext, Nones, Vespers and Compline or Completorium. Throughout the centuries liturgical material of great beauty was collected for these horae. The Lutheran reformers found it easier to take over and retain this rich and varied material than to retain that of the chief service. Consequently there was little alteration. In his Formula Missae Luther pleaded for the retention of the Matins and Vespers.

The atmosphere of the Matins and Vespers compared with that of the chief service is a mere contemplative one of calm meditation. The sacrificial side is predominant particularly since there is no communion psalms and hymns. Scripture lessons and prayer are the essential features of those services. So is the music. In fact here we have the opportunity to revive the lovely pre-Reformation and Reformation music of Psalmody, choral, antiphon and responsory and choir settings. We also have the opportunity to supplement the pericopes of the church year with a fuller Scripture reading. Finally here is the occasion when we may make use of the rich treasures of prayer literature, of Collects, or morning and evening Suffrages, of the Litany, etc.

The minor services should be restored. They can be used for Sundays and festivals: vespers on the evening before is preparation, and matins in the morning of the day itself. Then there are the vespers on the evening of the day where celebration of the day comes to a fitting close. Where we still have mid-week evening services which are not Bible study, or Sunday evening services, the vespers should be used. At conferences, convention and retreats and particularly in institutions where communities gather for morning and evening worship the matins and vespers should not be overlooked. Even in family worship these forms are possible.

Chapter 30 - The Vespers

The opening hymn is usually an invocation to the Holy Ghost but an evening hymn or a hymn de tempore is quite permissible. Some orders of vespers include a short confessional service here immediately after the opening hymn. It is optional. Then follows the opening versicle: “O Lord, open thou my lips” but it is more correct to omit this at vespers. The versicles close with the Gloria Patri which is a confession of the trinity. Except in Lent the Gloria Patri is followed by the Hallelujah. Then its place can be taken by the “Praise be to thee, O Lord, Thou King of eternal glory”. Thereupon a psalm is chanted. Psalm singing goes back as far as the time of the children of Israel who chanted them in their temple and later in the synagogue. The primitive church followed the example of Christ in using the psalms for prayer and in the church service, Ephesians 5:19 and I Corinthians 14:26. Particularly Gregory the Great encouraged the chanting of psalms and his elaborate psalmody has remained famous to this day. During the Reformation the Reformed Church produced a rhymed metrical version of the psalms, so that they could be sung to choral tunes, eg, Scottish Psalter. The Lutheran Church has always favoured the retention of the ancient psalmody and to the mediaeval 8 Gregorian tones she added the ninth, known as Tonus Peregrinus, eg, the Magnificat.

Originally certain psalms were sung at Matins (1-109 and 119 in 22 sections), and certain others at Vespers (110-150). The selection for each Sunday has been made as much de tempore as possible and our hymn book sets out the psalms to be used for each Sunday. Not more than three could be sung at one time. It is customary to introduce and conclude the signing of the psalm with an antiphon, a short Bible verse usually in keeping with the Church Year. This may be chanted in the same way as the Psalm, although it is customary to chant it to a special Gregorian setting (see Lindemann: The Psalter). The Psalm should be sung responsively by pastor and congregation, or pastor and choir, or choir and congregation, preferably in unison, but in four parts is permissible. There should be no hurrying or dragging but ease and solemnity. Our hymn book has a very full list of antiphons.

Then comes the lesson, one of the climaxes of the Vespers. It may be preceded by a hymn. For the lessons Isaiah was read from Advent to Epiphany, Ezekiel and the Minor Prophets from Epiphany to Septuagesima, the Pentateuch, Joshua and Judges and Ruth during Lent, Jeremiah and the Passion Story from Judica to Easter (also Lamentations and Job). From Easter to Trinity, the Acts and General Epistles and Revelations were read. And on the Sundays after Trinity the historical books of the OT. The Lutheran Church adopted the principle of lectio continua for the minor services, setting aside the NT for Matins and the OT for Vespers. Two or three lessons can well be used at each service, and for Matins and Vespers it is quite permissible to have others read the lesson (laymen). At the close of each lesson the response: "O Lord, have mercy upon us" with its answer: "Thanks be to Thee, O God" may be sung.

After all lessons have been read, the chanting of the Responsory may follow. A Responsory consists of Scripture verses, the short Gloria Patri and the last sentence of the Scripture verse repeated. These responsories are always de tempore and fit in with the lectio continua. The music to which they are chanted is some of the loveliest of mediaeval treasures, but can of course be used only with much training and then only by the choir (for table of responsories, cf Missouri Lutheran hymnal). In place of the Responsory a hymn may be sung.

The Responsory may be followed by the sermon. It is optional because it will usually be used only on Sundays and not on weekdays Vespers. However, a brief exposition of the Scripture passage read is also possible. Such expositions have been published under the name of Summaries. The sermon should be very short.

Then follows the hymn in which the congregation praised God in answer to the Word it has heard. In Matins the hymn is sung before the Lesson by way of preparation. Here again an ancient practice is followed for already in the NT there is reference to spiritual songs and the doxologies in the Pauline Epistle are most likely a trace of our earliest hymns. Then there are the ancient Latin hymns which in the early days of the Lutheran Church continued to be sung by the choir boys. Very soon, however, Lutheran hymnology in the German tongue grew to such dimensions that very many of the beautiful Latin hymns are entirely forgotten and only a few still exist in translation. Since the days of Paul Gerhardt a certain subjective note has crept into our hymnology and particularly the period of Pietism and also the 19th century produced very much which is more romantic sentimentalism. That is highly regrettable since the hymns of the 16th and 17th centuries, with their classical objectivity in singing of the love and work of God, must rank higher. These hymns should be restored and should be sung in their original rhymic settings. The possibility of singing the verses of a hymn responsively, ie, in turn, should be noted. The congregation as a whole can take one verse, the men can take one, the women can take several, singing the verses either acapella, ie, unaccompanied, part singing or accompanied and according to one of the beautiful, classical settings of some of our great Lutheran composers, eg, Praetorius, Schuetz, Hassler, Bach, etc. The possibility of embellishing the singing of a verse with a descant should not be overlooked.

After the hymn there follows the Canticle. The Versicle: "Let my prayer be set forth before Thee" with its response: "And the lifting up of my hands" introduces the Canticle. A de tempore versicle can also be used. Canticles are biblical songs (not psalms) taken from the NT and OT. They are sung responsively usually with a de tempore antiphon at the beginning and at the end. They are already in use in the third century, and particularly Gregory the Great introduced them into the service. The Roman Church uses seven from the OT and three from the NT, ie, Israel's song of triumph, Exodus 16; the farewell song of Moses, Deuteronomy 32; Hannah's song of praise, I Samuel 2; the prayer and song of the prophet, Habakkuk 3; Zachariah's song known as the Benedictus, Luke 2:29-32. Besides these Canticles we have the Te Deum which is usually used for Matins. These Canticles are chanted according to the nine psalm tones and all of them have been retained in the Lutheran Church. At first they were sung in Latin but later in German and English. The Benedictus and Te Deum are reserved for Matins and the Magnificat and Nunc Dimittis for Vespers, each with antiphons de tempore. The Lutheran Church ninth psalm tone (Tonus Peregrinus) was increasingly used for the Magnificat. Many of the Canticles were also put into hymn form, eg, Luther's version of the Nunc Dimittis: "Mit Fried und Freud fahr ich dahin" (no. 88). Naturally the original Canticles should be preferred.

Then follows the prayer. From the earliest times fixed prayers were used for Vespers and Matins. Very soon the Lord's Prayer was used for Matins and then for Vespers. Later again the Kyrie was introduced and was placed before the Lord's Prayer. This latter was usually intoned by the priest (Our Father) and thereupon the congregation prayed it in silent up to the end of the fifth petition, whereupon the priest chanted the last two petitions and the Amen. Luther desired this practice to be retained (German Mass, where he briefly commented on the Vespers). The Lutheran Church practice however has usually been to allow the whole congregation to participate in the Lord's Prayer. Another common practice n the Lutheran Church also used in the communion is for the pastor to recite the prayer and for the congregation to conclude it with the singing of "For Thine is the Kingdom, etc". Upon the Lord's Prayer there follow the Collects and the Salutation. Usually

three Collects are used. Usually the Collect for the day comes first and then possibly one pro ecclesia and one pro rege, et pro pace, et pro hominibus. The final Collect is usually the one pro pace, and in many orders it is introduced by a versicle, eg, "The Lord will give strength to His people". It should not be overlooked that in place of this order of prayer (Kyrie, Lord's Prayer, Collects), the Suffrages (prayers) or the Litany may be used.

The Suffrages were restored particularly by Loehe and go right back to the ancient church. The wording of these prayers is that of the Bible, particularly of the Psalms. These Suffrages usually begin with the Kyrie and the Lord's Prayer (thus following the normal order of Vespers and Matins), and then at Matins they continue with the de Profundis (Psalm 130), and at Vespers they continue with the Miserere (Psalm 51). They conclude with a number of Collects. These are the morning and evening Suffrages. Besides these there are the daily Suffrages beginning with PQ Prime and ending with Compline. These are shorter and contain among other things the Creed and Luther's morning and evening prayers.

The Litany is particularly suitable for Matins and Vespers, on Sundays when there is no communion and on days of humiliation and prayer. This too goes back to the ancient church. Luther composed Latin and German Litanies, and in his opinion the Litany is: "After the Paternoster, the best prayer given to mankind". Luther's German Litany has found its way into almost all Lutheran hymn books. Regrettably it has been omitted from many recent editions of hymn books and should be introduced. Loehe said: "What force is there when it is grasped by souls intensely alive, and prayed thus in spirit and in truth by pastor and people, by father of the house and family. Where men can pray at all let them forthwith rid themselves of the modern prejudice against the Litany and try and pray." The Litany offers a splendid opportunity with its many congregational responses for training our people to participate earnestly and devoutly in prayer. It is best to chant the Litany and its responses, either by pastor and congregation, or choir and congregation. (The congregation should respond to each single petition and not merely for a whole group of them.)

The Vespers may close with the Benedicamus (Bless we the Lord) introduced by the Salutation. Thereupon a closing hymn may be sung and the service is concluded with the Benediction.

It will be readily seen that the greater portion of the Vespers must be chanted and Gregorian plainsong should be used.

Chapter 31 - The Matins

The order of Matins is almost identical with the order of Vespers and therefore only the points wherein they differ need be considered here (for complete order of Matins see the Liturgy and Agenda, or an explanation of the Common Service).

After the opening versicles and Gloria Patri, the Matins proceed with the Invitatory and the Venite Exultemus ("O come let us worship the Lord" with its response: "For He is our Maker" is the Invitatory; the words of Psalm 95: "O come let us sing ..." is the Venite Exultemus). Here the congregation approaches the worship of God with a prayer that God may grant His gracious presence.

The Venite is the same throughout the Church Year. Its antiphon is the Invitatory: "O come let us worship the Lord, for He is our Maker". On festival days a special Invitatory can be used, and thus the Venite, through this antiphon, can receive a de tempore character. Being an antiphon the Invitatory should be repeated after the Venite. This is not clearly shown in all Agendas.

In the Matins a hymn is sung immediately after the Venite, ie, before the Psalm. (NB: In the Vespers, the hymn follows the Psalm.)

The Te Deum is the usual canticle for the Matins after the address. The Benedictus is an alternative. The Te Deum is one of the oldest hymns of the Church. It is a legend which ascribes it to Ambrosius on the occasion of the baptism of St Augustine. Possibly it is of Greek origin. There are paraphrases of the Te Deum into various languages. Luther's paraphrase: "Herr Gott, Dich loben wir", 1529, is well known and good. There are various English paraphrases which are not of equal standard. The most common in use is: "We praise Thee O God, We acknowledge Thee to be the Lord." Unfortunately this paraphrase has been set to Victorian music, and thus its ancient mighty melody has been lost. There is, however, an English paraphrase which has been rendered to fit in with the original tune, as it was adapted by Luther and the great Lutheran Church musician, Johann Walther. The Te Deum should be sung far more frequently. It can even be used in the Common Service in place of the Gloria in Excelsis. It is not usual to sing it at Vespers. It should always be

sung responsively, either by two choirs, or by choir and congregation, or by minister and congregation. There are many occasions when the Te Deum can quite well be used. Far too easily we resort to the singing of "Now thank we all our God" and forget that originally Martin Rinckhart composed this hymn as a grace to be sung at table by his children.

PART V - CHURCH ARCHITECTURE AND FURNISHINGS

Chapter 32 - A Historical Survey of Church Architecture

The first congregations of the Primitive Christian Church appear to have conducted their worship in larger private dwellings, Acts 2: 46; 12:12; 20:7; Romans 16:23. But the early Christians appear to have had their own churches by the second century. About 200AD Clement and Origen of Alexandria and Hippolytus of Rome and Tertullian in Carthage refer to special buildings as ecclesia = place for communal gatherings or domus Dei. Later we come across "conventiculum", ie, a place for gathering. Other names used were "dominicum", ie, the Lord's place (ie, church, Kirche). The church historian Eusebius, d340, remarks that before 260AD only smaller church buildings were to be found. The finest of these earliest churches was considered to have been that at Nicomedia in Bithynia. This structure fell a victim to the last and most serious persecution under Diocletian. It was razed to the ground with crow-bars by the heathen mob in a few hours. It cannot, therefore, have been a very large or solid building. The earliest Christian churches must have been long rectangular halls with a semi-circular end as the apse.

In the middle of the third century larger structures were necessary and these were generally structures common to the ancient world, ie, a long rectangular hall, with several rows of columns across its length, so that the hall was divided into parallel sections called naves (German = Schiffe). Thus the basilica developed. This name was adopted from secular buildings, built in the style of a hall and used for judgment and court proceedings or for markets. Since Constantine the Great this form of architecture was most common, and was often referred to as basilica ecclesia. Since that time church architecture became increasingly important. The basilica consists of a right angled rectangular hall which is usually divided into three and in rare cases into five naves by a series of columns. There is no basilica with only one nave. The middle nave is usually higher than the side naves. Its ceiling was most a commonly flat wooden one, sometimes richly ornamented. Sometimes the outer roof is also the ceiling so that within the wooden framework is still visible. The roof of the side naves is a slanting one, leaning against the wall of the higher middle nave. Above this slanting roof the wall of the middle nave usually has windows for lighting purposes. The hall usually ended in a semi-circular apse opposite to the end which formed the main entrance. Frequently there was a small porch before the entrance, with columns. The furnishings of the basilica were designed to concentrate the attention of the worshipper on the altar in the apse. Above the altar, in the vaulted ceiling of the apse, there was frequently the picture of the enthroned Christ in the clouds, executed in mosaics. Behind the altar was the cathedra, ie, the seat of the bishop, and on both sides of him at the same place the seats of the presbyters. The deacons sat at the side of the altar. The main ship of the church was set aside for the congregation. The back portion of the church at the entrance end was frequently separated from the rest of the church by the balustrade. This portion is known as the narthex, and here the excommunicated, and the catechumens, who not yet belonged to the congregation, sat. The apse was also separate from the main body of the church by railing. However, up at this end important members of the congregation, ie, senators, monks and matrons, sat. This railing sometimes came right into the main body of the church and to it the lecterns were attached. The basilica has no tower or bells. At first it was built from east to west, later from west to east, the latter becoming the correct direction and being referred to as "orientation". According to such orientation, the altar is at the eastern end and signifies thereby that all eyes are turned to the east, the source of light (God, Christ, resurrection, etc).

We have not many examples of this old form of architecture, only ruins mainly in Syria. A few old basilicas are to be found in Rome, eg, Maria Maggiore.

Another form of early church architecture is the Hexagonal or Octagonal form known as Zentralbau. As the name suggests, such a church, instead of having length like the basilica, is circular, and built to a central perpendicular axis very frequently surmounted with a dome. The dome concludes the circular building. The whole is a kind of glorified rotunda. Most commonly such a church was built over the grave of a famous Christian as a memorial church. Here again examples of Roman architecture inspired the design, eg, the Pantheon. This style later developed into the Byzantine Style, typical of which is the dome, and which reminds one largely of a theatre. The nave is there for the congregation, the altar forms the stage, and the interior of the dome is a picture of heaven. Huge columns hold the dome. Sometimes there are minor domes alongside the main dome. Typical for this style is the ground plan which consists of five squares formed to the shape of a cross, the main dome above the central square and the minor domes above surrounding squares. The classical example of this style is the Hagia Sofia at Constantinople 532-537. Another typical Zentralbau is St Mark's in Venice.

Under the influence of Lombard and Ostragothic buildings in North Italy a style of architecture was introduced to Northern Europe under Charles the Great which is known as the Romanesque style. It spread widely, particularly in the Germanic countries, and became typical for them and changed considerably the old basilica style. The old basilica had had a row of columns which separated the three naves from one another. However, these columns did not reach up to the apse, and as a result a space had been created between the apse and the three naves, ie, a fourth cross nave or transept. This transept was, however, only visible from the interior and not outside. Typical for the Romanesque style was that this transept or cross nave was now made visible on the exterior by outer walls and roofing. Thus the ground plan of a Romanesque church takes the form of a cross with a long vertical and short horizontals. The ground plan was arranged in such a way that the square was first built which was the intersection of the vertical and horizontal arm, and the centre of the building. Three equally large squares were then built towards the west to form the centre nave, one square to the south and north of the centre square to form the cross nave, and one towards the east ending in a semi-circular niche to form the apse. Very often on both sides of the centre nave side naves were built half as wide and half as high, and separated from it by columns. Towers were usually included in the ground plan, there being two at the main entrance in the west. The entrance in the west was usually impressive, and very early we find above the main door the roseate window in the form of a wheel. Very often a dome was erected over the centre square at the intersection of the centre nave and the cross nave or transept. The windows and doors of the Romanesque style always end in semi-circular lines, and the style can be most easily detected by this feature. The interior walls were frequently decorated with a border of miniature semi-circular arches, standing off from the surface of the wall about one inch. The ceilings vary, being sometimes as in the old basilica, flat, but more often vaulted. A semi-circular arch was also used to combine the columns or to separate the centre square from the apse. The vaulting of the ceiling was a considerable step forward and was done cross-wise, using four columns at a time. The archway which separates the centre nave from the apse was usually known as the triumphal arch, because on the wall surface above it the triumphal Christ was depicted. Very often a crucifix was suspended from the arch. Another important difference between the Romanesque and basilica style is that the altar in the apse was placed on a higher level than the floor of the centre nave and was approached by a flight of steps. As a result there was beneath the altar a lower room, usually referred to as the crypt. The Romanesque church frequently divided the church into two, and separated the choir from the rest of the church by a screen which was sometimes so high that it shut off the vision and approach of the layman to the high altar. Frequently another altar for the laity was then placed beneath the triumphal arch.

The massive and frequently very long Romanesque church with its strict austere form, its mighty towers, its imposing facades, and its powerful grouping, gives the impression of a holy castle of God on earth, and symbolises God's power among men. The interior, on the other hand, with its mystic half light, broken only by thin streams of light coming through small windows, suggests the divine mysteries of the Christian faith. Some of the best examples of this style are in the Rhineland, eg, the cathedrals of Speyer and Worms in Coblenz and in Cologne.

THE GOTHIC STYLE. The gothic style did not suddenly appear, but there was a gradual transition period from the Romanesque to Gothic, beginning about 1150. This transition period shows a preference for higher towers, higher windows, freer forms of architecture, and richer ornamentation, and now and again a window with a pointed arch and a pointed vaulting. Otherwise the Romanesque style was retained. The best example of this transition style is Mainz and Bamberg.

In the 13th century the gothic style came to the fore, and was the fashion until the middle of the 15th century. The name gothic is said to have been coined by the Italians to poke fun at the style, and means barbaric. It originated in North France, and is particularly at home in Germany and England. Undoubtedly it is one of the most beautiful styles of architecture which the Christian church has evolved, and with its sum total, with its heavenward striving forms and lines it expresses sursum corda. The depressing and austere forms of the Romanesque style have given way to a different kind of strength which is upward growth like a tree rising up with its trunk, then stretching forth its branches and twigs and ending up in its leaves. The windows let in more light and man, instead of being crushed in spirit by the overpowering mysterious presence of God, as in the Romanesque style, is now lifted to the sublime bliss of the joys of heaven.

The ground plan of the basilica and the Romanesque was more or less adopted, but with slight modifications. The middle nave is higher and wider. The side naves are lower and narrower. The crypt is omitted, and thus the choir is lowered until it is only a few steps above the ground floor. The choir, instead of ending in a semi-circular form, has a polygonal end. Furthermore, the transept is smaller or omitted or merely indicated, and the number of towers is reduced to one or two mighty towers at the western entrance. The most important characteristics of the gothic style are its vertical lines and its tendency to strive upwards. Its whole structure as well as all its parts urge the eye to look upwards and one might say the whole spirit and essence of the style is sursum corda. It is remarkable how the heavy lifeless stone has now soul in it and

the heavy material has been conquered by the light airiness. High above all other buildings the high and steep roofs of the gothic churches rise up and their high and slender tower pyramids, striving up to heaven, rise even higher, and finally appear to be lost in the blue sky. Inside the very same tendency upward is noticeable. The columns appear to rise to great heights and end in the pointed arches of a vaulted ceiling, and finally lose themselves in branches radiating in all directions. The advantage of the pointed arch was that all pressure could now be taken away from the walls and placed onto the columns. This meant that the walls could be opened up to form the large windows with pointed columns. All the decoration and ornamenting is filled with the same spirit. The whole structure is a harmonious whole, a single crystallised idea. There are very many miniature gables, many flowers in the shape of a cross, and these serve to break the vertical line; indeed the world of trees and plans appears to have inspired not only the big lines of the buildings but also all the details of its structure. Even grotesque animals, which are used to drain off the water from the guttering, are taken from the world of nature. The detail of work done by hundreds of artisans in various branches is too great to be enumerated in detail. There are the beautiful stained windows, the life-like statues and statuettes placed in niches both within and without the church. There are the beautiful bas-relief figures in stone. There is the exquisite woodwork carving and the lovely crucifixes. There are the lovely waterspouts moulded in copper and representing gargoyles, demons and the like and condemned to take their place in a remote corner of the roof. There is beautiful iron work in the form of screens, knobs and knockers, heavy doors or some other ornament. There are the fine friezes worked with a delicacy as if they were alike material. There seems to be no material which could not be shaped and moulded to fit in with the whole and breathe the gothic spirit.

We usually speak of three periods of gothic architecture, ie, early gothic 1200-1300, middle gothic 1300-1400, and late gothic 1400-1500. In north Europe where sandstone was not procurable, brick was used which somewhat limited the ornamental possibilities but brought forth the Baksteingotik which has its own peculiar beauty.

THE RENAISSANCE STYLE. With the coming of the Renaissance and humanism, the gothic style fell into disuse. The "enlightened" culture of this period regarded the gothic style as barbaric. As in other fields, so also in the department of church architecture, the antique styles of the ancient world were regarded as the ideal forms. Particularly in Italy this style became prevalent and its best example is St Peter's basilica at Rome. Michelangelo was responsible for this largest Renaissance church of the world. St Paul's in London and indeed all of Christopher Wren's churches are further examples of the same style. All the details of the old Roman basilica are reintroduced, particularly the huge columns which within divide the church up into three or five naves, and which without form an imposing colonnade at the entrance and then even appear in the towers. The dome reappears. Horizontal lines take the place of the gothic arches. All the ornamental details of the old Roman architecture are used again.

This style in the next century, ie, the 17th, then developed into what is known as Baroque. This finally developed into the Rococo style. These two styles often also known as the Jesuit style, because they were mainly used by them, throw aside all straight lines and prefer a highly fantastic and imaginative form of architecture. The fundamental plan is still Renaissance but in general the lines are highly romantic and they do not blend to form a harmonious whole. They rather give the impression that they have got out of control, particularly in the case of the Rococo. Columns are still used in the interior to divide the church into three naves. Very often, however, two storeys of galleries run along the full length of the church up to the apse, in place of side naves. The interior of such churches is highly decorated in the most different ways, and in the most brilliant colours. Thus the ceiling of vaults are covered with oil paintings, very often of classical content. Besides, all manner of ornamentation is introduced and frequently covered in heavy gold. Statuettes in the classical style abound, particularly dozens of little cupids, known as Putti, which float throughout the church. The interior is covered in a brilliant white plaster and this, together with the large windows with their clear glass, gives the interior the most dazzling effect possible. The whole church is truly "enlightened". Everything is meant to make an impression on the senses and to arouse in man all kinds of effeminate sentimentality. Typical of the style very often are the onion-shaped tower tops and the big statues on the exterior.

The church of the Lutheran Reformation did not as may be appreciated, immediately desire a form of church architecture which particularly expressed its genius. The tendency was to grope and to make use of existing forms, adapting them wherever necessary. The usual preference was for the hall church. The idea was to have as few columns and pilasters as possible, and to create a simple interior with as little obstruction as possible using the open wall spaces as much as possible for galleries. The seats are now no longer moveable, but are affixed to the nave. The pulpit became increasingly important in the church whose principle was "sola scriptura" and the kerygma of the Gospel. Therefore the pulpit was so placed that it could be freely seen by all. In the period of enlightenment the interior was often arranged like a theatre. The seating on the ground floor was arranged in a semi-circular fashion. Corresponding to the stage in the centre front on a raised platform is the altar, behind it the pulpit, to complete the picture, the organ. Other styles have been used as well, eg, a

circular ground plan, or a polygon or an ellipse, or the old ground plan of the cross. The latter seems to be the happiest solution.

In the 19th century, particularly under the influence of Romanticism, there was a reversion back to ancient styles, particularly to the gothic. The Cologne Cathedral, the best example of this style, was completed in this century beginning with 1840. Thus an impetus was given to a revival of this style, both in England and in Germany. Many buildings of a secular nature were built in this style, and also very many churches. The best known Lutheran one is the Schloss Kirche at Wittenberg to replace the structure which had caught fire, and burnt to the ground. This neo-gothic style enjoyed considerable popularity without, however, recapturing the beauty and form of the original style.

At a conference at Eisenach in 1861, it was suggested that protestant churches would find the styles of the basilica, the Romanesque, and the gothic as most fitting for the protestant church. And it was stressed that all furnishings beginning with the altar, right down to the pews and organ and vessels, should be in keeping with the style chosen. For a long time these principles were adhered to. More recently, however, there has been a departure, particularly after the first world war. The old styles were given up, and a modernistic and impressionistic and expressionistic forms were adopted. This general decline went hand in hand with the decline in theology (historism and liberalism). The church was no longer seen as the Body of Christ, but simply as a human society, and therefore the house of God became a mere meeting place with a corresponding architectural style. The means of grace were merely a collection of historical documents or symbolic acts and therefore the importance of the altar and of the pulpit and of the apse, became meaningless. Frequently, we find ourselves again in what seems to be a theatre or a concern hall of the period of enlightenment. The sacramental side of the liturgy was forgotten, and therefore also its fitting architectural expression.

However, more recently sanity has returned with the restoration of theology and a new appreciation of the sacramental side of worship. The style of architecture which is being evolved is not uniform, but is generally inspired by the Romanesque or gothic forms. There is an appreciation for the division of the interior into naves, and the altar is placed in an apse and the pulpit at the side. On principle both are of equal value, but for acoustics and for reasons of form and beauty, the pulpit must be placed at the side. There must be room in the apse for communion, confirmation, etc. The priesthood of all believers finds expression in the fact that the congregation has direct access to the altar. But in no other way can this be expressed; certainly not as has been done by placing altar and pulpit into the midst of the congregation with the people sitting all around.

The style will, of course, vary with the size of the church, but whatever the size of the church, these general principles should be followed. Where a larger church makes a transept possible this should be introduced. Generally speaking, a commanding position for the church should be chosen so that it towers above the houses.

Chapter 33 - The Interior Furnishings

THE ALTAR - In primitive Christianity the altar was a simple table, I Corinthians 10:21. However, soon when the altar received a fixed place it was built of stone and in 517AD this became the prescribed form. These altars resembled a sarcophagus and frequently there was point in this similarity because beneath them was often the grave of a martyr or prominent Christian. For that reason even today the Roman Church encloses relics in a small cavity under the altar top known as the sepulchrum ("every altar a grave"). The oldest altars were placed in the apse of the church without a back. They were covered by a canopy built above them and resting on four columns, usually concave in shape and called ciborium. Often a small cross was placed on top of the canopy. From it there was suspended on a chain the vessel in which the communion bread was kept, and later this vessel took the name ciborium when the canopy disappeared. The priest stood behind the altar facing the congregation and the cathedra (bishop's seat) was also behind the altar. Since about 800AD the canopy disappeared, and at the back of the altar a retabulum or slightly raised portion was built like a shelf on which the crucifix, the candlesticks and relics were placed. Later this retabulum became higher and higher and sometimes wider, forming an impressive back. Particularly in the Gothic this back became highly ornamented, sometimes being a wooden frame containing paintings of saints or of Christ, and sometimes consisting of three wings (triptychs) or two wings (diptychs). These wings usually contained a painting and could be shut inwards portraying some other work of art on their rear side. They were attached to the centre rear portion of the altar by hinges. With the increasing saint worship it became customary to have several altars in the one church or to erect them inside chapels. The main altar therefore was referred to as the high altar.

THE MEANING OF THE ALTAR. The name altar is derived from the Latin altus and refers to the fact that it is in a raise position. Almost all religions have altars on which sacrifices are offered to the deity. It will be remembered that in the OT there were several altars. The actual altar of Christianity is the cross on Calvary where the great High Priest offered Himself for man to God for all time, thus bringing to an end all bloody sacrifice. As Saviour of His church, He desires to be ever present in His Holy Supper, in His sacrificed body and His given blood. Consequently the place for this Supper has become our altar and therefore its primary meaning for us is "mensa domini". The primary thing is not human achievement or sacrifice but God's gift and its reception through the Holy Supper instituted by Jesus Christ.

Christ's sacrificial death is the main gift with which God gives us all other blessings. In the Word and Sacrament this gift is offered to man and for that reason the altar and apse become the place from which God's Word of the Bible and the Sacrament is offered, and where the blessings especially for particular occasions are received. At the same time it is the place to which the congregation brings its offerings and gifts, above all the sacrifices of prayer and of a repentant and faithful heart.

The correct position of the altar, for these reasons, requires a special place, the apse which should become the focus for the whole congregation. To achieve that one or two steps leading to the apse will be necessary according to the size of the nave. It is wrong to separate apse and nave by a screen or barrier, for the altar must be freely accessible where we believe in the priesthood of all believers.

It is a different question whether the actual altar itself should be surrounded by a small barrier. Some oppose it, but there is a very practical reason for having it there, namely to help in the dignified grouping and ordering of the communicants, and to offer the aged a support. It is advisable to leave a space between the altar and the back wall of the apse.

THE FURNISHINGS OF THE ALTAR. Naturally here only works of art and of real craftsmanship should be used. Particularly woodcarvers will have an opportunity of portraying their art, and painters in painting themes from the life of Christ. It is customary that all symbols on the altar should refer only to God or Christ. The altar sides and front also generally have symbols and these too are generally symbols referring to Christ. Where the altar is built of wood it is good to show the natural grain behind a transparent polish, and not to cover it with a cloth. Similarly an altar built of marble or granite can be polished and need not be covered. Where, however, a soft wood or other cheap material is used a cloth in the liturgical colour is necessary. The altar cloths require special care. The top is covered with the corporale, which is made of soft white linen and decorated at the edges with lace containing religious symbols - usually cross and cup. The side and front of the altar where they are covered have a cloth of silk or velvet or a woollen material. Special material woven for the purpose and also practicable for the other soft furnishings, is available in all liturgical colours. Similarly, symbols, tassels and brocade in gold can be obtained. In cases where a cloth for the side and front are not necessary, it is necessary to cover the centre of the altar with the so-called antependium in the liturgical colour. This is a cloth about one foot nine inches in width which is suspended from beneath the book stand, and falls down almost to the floor of the altar. This antependium is usually richly embroidered with a symbol fitting in with the church year when the particular colour is used. From the pulpit a similar antependium, not quite so long and less richly embroidered, but also fitting in with the church year, is suspended.

The liturgical colours have already been referred to. They should be introduced and their significance explained. The almanac gives details of the Sundays on which the different colours are used.

Very important are the utensils on the altar: the crucifix, at least two candlesticks, a stand for the agenda and the communion vessels. Naturally, the material should be genuine as much as possible: silver, bronze, pewter. The crucifix is preferable to the plain cross. Vases should be of the same metal, otherwise of clear glass. Three-armed and six-armed candlesticks are very good additions. The candles may be lit for every service.

The communion vessels, consisting of the cup and jug and paten and ciborium, should also be of genuine metal wherever possible. A ladle and chalice cloths for hygiene should also be there. A richly embroidered cloth in white, with embroidery in colours, called the velum, is used to cover the vessels before communion and immediately after.

The carpet and runners in the apse as well as in the church should not be of the usual design found in private homes, with gaudy patterns of flowers. Special carpets for the purpose are available and preferably should be obtained in simple colours of red and violet.

The pulpit should be placed on the side of the apse or the altar. A good position for the baptismal font, which preferably should be of solid stone, is on the other side of the altar, corresponding to the pulpit.

The practice in the ancient and medieval church as well as in some churches of today of placing the baptismal font at the entrance to the church has deep symbolic significance; however, Lutherans generally place it in the front of the church in a position corresponding to that of the pulpit, for thus the congregation is at once reminded of the importance of the means of grace, Word and Sacraments, by which the members of the church are called and enlightened and translated from the Kingdom of darkness to the Kingdom of Christ. The Lutheran Church Orders of the Reformation clearly demand that altar, pulpit and font should be grouped together in the front of the church, inasmuch as "Spirit, Blood and Water" (I John 5) preach Christ. The baptismal bowl may be of pewter, bronze or silver and it will be found more dignified if the water is brought in or stands ready in a special baptismal jug also of metal, and made in a style in keeping with the other sacramental utensils. The font, if it has a flat top, may be covered with a soft cloth richly embroidered with baptismal symbols. Or it may be covered with a dome-shaped lid, especially if the baptismal bowl is hewn or carved out into the font.

The lectern, usually of wood or a heavy bronze, frequently placed on the outspread wings of an eagle, should be placed on the right in the apse or sanctuary near the steps leading up from the nave.

The pews deserve greater care and attention than is usually bestowed upon them. They, too, offer opportunity for carving in wood of liturgical symbols and should be arranged and built and spaced in such a way that the worshipper is invited to kneel.

Another opportunity for the display of liturgical and biblical motifs is the stained windows. Preferably there should be no window behind the altar, but the sides of the sanctuary and nave give ample opportunity for such windows. The staining of glass is an art in which only few are really proficient and great care should be exercised in the acquisition of stained windows.

The organ, too, requires special attention. Certainly it ought not to be placed in the front of the nave or in a conspicuous position at the side. If it is necessary to have it near the front, it ought to be housed and tucked away in a niche specially constructed for the purpose. The harmonium is a very poor substitute for the organ, which has been in use in the church since the 7th and 8th centuries and which since the 17th century, when it was perfected, has been the instrument of the church as its name (organon) suggests. It is best placed at the back of the nave.

Finally, a good church bell is a necessary part of the liturgical life of the church. Most likely they were introduced into the Christian church by the Iro-Scottish monks in the 6th century; by the 9th century they were generally in use. The founding of bells, the choice of metals used and their harmonisation is an art which is rapidly being forgotten and extreme care should be taken to choose a bell with a deep, full, rich and mellow tone. Where possible they should be housed in a tower whose upsurging, vertical lines not only make it a landmark of a town, but invite and urge the people to lift up their hearts to God in confession, prayer and praise and to open their hearts in ready acceptance of the preaching of the Word. Thus at the conclusion we are once more reminded of the fact that just as this is the function of the liturgy, that in a relatively firm order and with the help of art God's Word may be proclaimed, and confession, prayer and praise be made to Him, until we shall join in that eternal liturgy of the saints who shall worship and praise Him forever.

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