

## The Church Fathers

“Thus, **8]** where it is of advantage, they themselves change the institutions of the Fathers; and afterwards they cite against us the authority of the Fathers.” (Ap XXIV)

### Sacrifice

1. Yes, the church Fathers do call the {service of} Lord’s Supper **a sacrifice**
2. But that doesn’t make it a propitiatory sacrifice
  - a. “**9]**...does not prove that the Mass confers grace *ex opere operato*,
  - b. or that, when applied on behalf of others, it merits for them the remission of venial and mortal sins, of guilt and punishment.”
3. The church Fathers: “But they openly testify that they are speaking of **thanksgiving**. Accordingly they call it **a eucharist**” (66).
4. The daily sacrifice (48-49) is
  - a. Proclamation of the Gospel, and
  - b. the proper use of the Lord’s Supper
5. We reject St. Thomas Aquinas’ opinion.

Deuteronomy 16:10, “Then you shall keep the Feast of Weeks to the Lord your God with **the tribute** of a freewill offering from your hand, which you shall give as the Lord your God blesses you.”

### Mass

1. “They say that the term *missa* is derived from the term *misbeach*, which signifies an altar; hence we are to conclude that the Mass is a sacrifice; for sacrifices are offered on an altar.... ” (87)
2. Lutheran Response: “The Hebrew word *mizbeach* “occurs in Deut 16:10, where it means **the collections or gifts** of the people rather than the offering of the priest?” (85)
3. “For individuals coming to the celebration **86]** of the Passover were obliged to bring some gift as **a contribution**. In the beginning the Christians also retained this custom. Coming together, they brought bread, wine, and other things, as the Canons of the Apostles testify. Thence a part was taken to be consecrated; the rest was distributed to the poor. With this custom they also retained *Mass* as the name of the **contributions**” (87)
4. “And on account of such **contributions** it appears also that the Mass was elsewhere called *ἀγάπη*{Note: **Agape** means “love”.}, unless one would prefer that it was so called on account of the common feast” (87).
5. “*Missa*, in Hebrew, denotes **a joint contribution**. For this may have been a custom among Christians, that they brought meat and drink for the benefit of the poor to their assemblies. This custom was derived from the Jews, who had to bring such contributions on their festivals; these they called *missa*.

### From where did term mass come?

1. Most modern explanations for the term mass, refer to
  - a. the end of the Service.
    - V. Dominus vobiscum. = The Lord be with you.
    - R. Et cum spiritu tuo. = And with your spirit.
    - V. Ite, missa est. = Go, you are dismissed. / The Mass is ended.
    - R. Deo gratias. = Thanks be to God.

2. The Latin “Ite, Missa est.” is difficult to translate.
3. Modern {Roman} explanations:
  - a. Translated: “Go, the Mass is {ended}.” (missa is just the noun for Mass.)
  - b. Translated: “Go, it is the dismissal.” (missa is alt. for noun missio i.e. dismissal)
  - c. Sometimes with an understood word added: Ite, concio missa est. “Go, the assembly is dismissed.” (missa is a perfect passive participle)
4. The Book of Concord offers this: “Some think that *missa* is not derived from the Hebrew, but signifies as much as *remissio*, the forgiveness of sin. For, the communion being ended, the announcement used to be made: *Ite, missa est: Depart, you have forgiveness of sins*” (87).
  - a. The verb, missio, literally means “to send (away).”
  - b. From this we have “**remission** of sins.” So it could mean, “Go, it has been forgiven.”
5. The Book of Concord goes on, “They cite, as proof that this is so, the fact that the Greeks used to say: *Lais Aphasis* (λαοῖς ἄφεσις), which also means that they had been pardoned. If this were so, it would be an excellent meaning; for in connection with this ceremony forgiveness of sins must always be preached and proclaimed. But the case before us is little aided, no matter what the meaning of the word *missa* is” (87).

### **Offering, Reasonable Service**

6. “**88]** The Greek canon says also many things concerning the offering, but it shows plainly that it is not speaking properly of the body and blood of the Lord, **but of the whole service, of prayers and thanksgivings.** ... For it prays that *we be made worthy to offer prayers and supplications and bloodless sacrifices for the people. For he calls even prayers bloodless sacrifices.* Just as also a little afterward: Ἐτι προσφέρομέν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, *We offer, he says, **this reasonable and bloodless service.*** For they explain this inaptly who would rather interpret this of a reasonable sacrifice, and transfer it to the very body of Christ, although the canon speaks of the entire worship, and in opposition to the *opus operatum* Paul has spoken of λογικὴ λατρεία [**reasonable service**], namely, of the worship of the mind, of fear, of faith, of prayer, of thanksgiving, etc.”

### **Liturgy**

1. **Note: The Greek Church calls their principle gathering, “The Divine Liturgy.”**
2. **or “79]** Λειτουργία, they say, signifies a sacrifice, and the Greeks call the Mass, **liturgy.** Why do they here omit the old appellation *synaxis*, which shows that the Mass was formerly the communion of many? But let us speak of the word **liturgy.** This word does not properly signify a sacrifice, but rather **the public ministry**, and agrees aptly with our belief,
3. namely, that one minister who consecrates tenders the body and blood of the Lord to the rest of the people, just as one minister who preaches tenders the Gospel to the people,
  - a. as Paul says, 1 Cor. 4, 1: *Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God, i.e., of the Gospel and the Sacraments.*

- b. And 2 Cor. 5, 20: *We are ambassadors for Christ, as **81]** though God did beseech you by us; we pray you in Christ's stead, Be ye reconciled to God.* Thus the term λειτουργία agrees aptly with the ministry.
4. For it is an old word, ordinarily employed in public civil administrations, and signified to the Greeks public burdens, as tribute, the expense of equipping a fleet, or similar things, as the oration of Demosthenes, *For Leptines*, testifies, all of which is occupied with the discussion of public duties and immunities: ... *He will say that some unworthy men, having found an immunity, have withdrawn from public burdens.* And thus they spoke in the time of the Romans, as the rescript of Pertinax, *De Iure Immunitatis, l. Semper*, shows: ... *Even though the number of children does not liberate parents from all public burdens.* And the Commentary upon Demosthenes states that λειτουργία is a kind of tribute, the expense of the games, the expense of equipping vessels, of attending to the gymnasia and similar public offices.
  5. **82]** And Paul in 2 Cor. 9, 12 employs it for **a collection**. The taking of the collection not only supplies those things which are wanting to the saints, but also causes them to give more thanks abundantly to God, etc.
  6. And in Phil. 2, 25 he calls Epaphroditus a λειτουργός, **one who ministered to my wants, 83]** where assuredly a sacrificer cannot be understood. But there is no need of more testimonies, since examples are everywhere obvious to those reading the Greek writers, in whom λειτουργία is employed for public civil burdens or ministries. And on account of the diphthong, grammarians do not derive it from λιτή, which signifies prayers, but from public goods, which they call λείτα, so that λειτουργέω means, I attend to, **I administer public goods...."**
  7. "Likewise, *liturgia*, in Greek, really denotes an office in which a person ministers to the congregation. This is well applied to our teaching, because with us the priest, as a common servant of those who wish to commune, ministers to them the holy Sacrament" (87).

### Service and Worship

1. TLH refers to page 15 at "The Order of the Holy Communion."  
And it refers to page 5, a truncated p.15 without Communion as "The Order of Morning Service."
2. Lutheran Worship calls each of the three different versions a "Divine Service." And then within the Divine Service there is "The Service of the Word" and "The Service of Holy Communion." The prayers service are called by their proper names, Matins, Vespers, etc.
3. The German language usually calls the service of Holy Communion a Gottesdienst (God's Service or Divine Service) or Haupt Gottesdienst (The Chief God's Service).
4. The "Service of God" or "God's Service" could be rendered:
  - a. Subjective Genitive (God's Service to man) or
  - b. Objective Genitive (Man's Service to God)
5. Why is it always Contemporary worship, and not Contemporary Service?

# THE BASIC LITURGICAL WRITINGS

## INTRODUCTION

Luther never published a blueprint of the ideal Lutheran rite. His liturgical writings are concerned more with the purpose and meaning of worship than with its forms. For example, *A Christian Exhortation to the Livonians Concerning Public Worship and Concord*, 1525, simply explains the basic principles of liturgical reform without offering any actual orders or forms. And even those writings that go into practical detail lay greater stress on the theology of worship than on rubrics. Three of the four writings here deal with the reform of the mass and of the Canonical Hours. The earliest and shortest is the pamphlet *Concerning the Order of Public Worship*, 1523, in which Luther outlined the most urgent reforms in the service. The other two are more detailed and come closest to what may be called a "Lutheran liturgy." *An Order of Mass and Communion for the Church at Wittenberg*, 1523, details the changes that Luther wished to effect in the Latin services. *The German Mass and Order of Service*, 1526, as the title indicates, does the same for the services in the German tongue. These two orders contain Luther's liturgical legacy and became, either singly or in combination, determinative for the whole subsequent history and development of Lutheran worship.

- CONCERNING THE ORDER OF PUBLIC WORSHIP, 1523**
- AN ORDER OF MASS AND COMMUNION FOR THE CHURCH AT WITTENBERG, 1523**
- A CHRISTIAN EXHORTATION TO THE LIVONIANS CONCERNING PUBLIC WORSHIP AND CONCORD, 1525**
- THE GERMAN MASS AND ORDER OF SERVICE, 1526**

## CHRISTMASTIDE SERMONS

*Preached in Wittenberg December 25, 26, and 28, 1544*

On the afternoon of Christmas Day and the following days in 1544, Luther took the Wittenberg pulpit for what would be his last Christmas sermons, preaching on texts and themes of the incarnation that had been of such importance to his faith and piety throughout the years.' According to the traditional lectionary, Titus 2:11-14 and Luke 2:1-14 had been the readings for Mass on Christmas Eve, Titus 3:4-6 and Luke 2:15-20 for the early Mass on Christmas Day, and Heb. 1:1-12 and John 1:1-14 for the Christmas Day high Mass. But in the course of the 1540s, the Wittenberg church rearranged the Christmas readings in order to facilitate their exposition for the congregation over the course of Christmastide: Matt. 1:18-25 became the Christmas Eve Gospel, whereas the former readings for Christmas Eve became the readings for Christmas Day. The old Christmas Day readings were assigned to December 26 and 27, the festival days of St. Stephen and St. John the Evangelist respectively. (Taken from Luther's Works, v. 58 p.189)

	Christmas Eve	Early Mass on Christmas Day	Christmas Day High Mass	Dec 26	Dec 27
Traditional	Titus 2:11-14 Luke 2:1-14	Titus 3:4-6 Luke 2:15-20	Heb 1:1-12 John 1:1-14		
New Schedule (1540s)	Matthew 1:18-25	Titus 2:11-14 Luke 2:1-14		Titus 3:4-6 Luke 2:15-20	Heb 1:1-12 John 1:1-14