

The Communion in the Divine Service

Following the Preface (Common and Proper)

The Sanctus

Isaiah 6:2-3 KJV Above it stood the **seraphims**: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, **Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.**

John 12:41 These things Isaiah said when he saw His glory and spoke of Him.

Matthew 21:9 KJV And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: **Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**

Psalms 118:25-26 Save now, I pray, O Lord; O Lord, I pray, send now prosperity. ²⁶**Blessed is he who comes in the name of the Lord!** We have blessed you from the house of the Lord.

Revelation 4:8 {*Cherubim*} **The four living creatures**, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “**Holy, holy, holy, Lord God Almighty, Who was and is and is to come!**”

Psalms 117 Praise the Lord, all you Gentiles! Laud Him, all you peoples! ²For His merciful kindness is great toward us, And the truth of the Lord endures forever. Praise the Lord!

The Canon was excised.

The Lord's Prayer

Matthew 6:9-13 “In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. 10 Your kingdom come. Your will be done On earth as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, As we forgive our debtors. 13 And do not lead us into temptation, But deliver us from the evil one. *For Yours is the kingdom and the power and the glory forever. Amen.*

Luke 11:2-4 So He said to them, “When you pray, say: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. 3 Give us day by day our daily bread. 4 And forgive us our sins, For we also forgive everyone who is indebted to us. And do not lead us into temptation, But deliver us from the evil one.”

The Canon includes the prayers following the Sanctus and up to but not including the Lord's Prayer. Sometimes it is called the *Prex* and *Actio*. In Greek it is the *Anaphora*. It may be called the Prayer of Thanksgiving.

The first part of the Eucharistic prayers (Anaphora or Canon) in all rites, now separated from the rest by the singing of the "Sanctus".

HISTORY. — According to the idea of thanksgiving which, after **the example of the Last Supper** (Matt., xxvi, 27; Mark, xiv, 23; Luke xxii, 17, 19; I Cor., xi, 24). forms a fundamental element of the Eucharistic service, all liturgies begin **the Anaphora, the consecration-prayer**, by thanking God for His benefits. Almost every account we have of the early liturgy mentions this (*Didache ix, 2-3; x, 2-4; xiv, 1; Justin "I Apol." LXV, iii, 5; LXVII, v*).

Clement of Rome quotes a long example of such a thanksgiving-prayer (I Cor., ix-lxi). So prominent was this idea that it has supplied the usual name for the whole service (Eucharist, *eucharistia*). The

thanksgiving-prayer enumerated the benefits for which we thank God, beginning generally with the creation, continuing through the orders of nature and grace, mentioning much of Old Testament history, and so coming to the culminating benefit of Christ's Incarnation, His Life and Passion, in which the story of the Last Supper brings us naturally to the words of institution. In most of the earliest liturgies this enumeration is of considerable length (e.g. *Apost. Const.*, VIII; XII, iv-xxxix; Alexandria, see Brightman, *infra*, 125-33; Antioch, *ibid.*, 50-2). It is invariably preceded by an invitation to the people: "Lift up your hearts", and then: "Let us give thanks to the Lord", or some such formula. The people having answered: "It is right and just", the celebrant continues, taking up their word: "It is truly right and just first of all to praise [or to thank] thee"; and so the thanksgiving begins.

[https://en.wikisource.org/wiki/Catholic_Encyclopedia_\(1913\)/Preface](https://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Preface)

IV. The Consecration and Oblation

Preface to the Canon

Common Preface, Proper Preface, Sanctus

The Canon or Rule of Consecration

1. Te igitur. offering of the bread and wine;

Reading of the Diptychs: the Living

2. In primis: for church office holders
3. Memento: remembrance of the living.
4. Communicantes: remembrance of the Church Triumphant(Apostles, Popes, Martyrs).

Prayer in Preparation for the Consecration

5. Hanc igitur: prayer that the sacrifice be accepted
6. Quam oblationem

The Transubstantiation and Major Elevation

7. The Words of Institution (Qui pridie & Simili modo) elements consecrated.

Oblation of the Victim to God

8. Unde et memores: "remembrance" of the death and resurrection of Christ.
9. Supra quae propitio, offering of the sacrifice of Christ's body and blood.
10. Supplices te rogamus, angels carry up, we receive grace and blessing

Reading of the Diptychs: the Dead

11. Memento: remembrance of the departed.
12. Nobis quoque peccatoribus. remembrance of the Church militant and Triumphant.

End of Canon and the Minor Elevation

13. Per ip sum

V. The Communion

14. Pater Noster & Libera Nos

The fraction of the host.

15. Pax Domini: the body and blood of Christ mingled as a portion of the bread is dropped into the chalice.
16. Agnus Dei

Apology Article X: Of the Holy Supper.

55] And we have ascertained that not only the Roman Church affirms the bodily presence of Christ, but the Greek Church also both now believes, and formerly believed, the same. For **the canon of the Mass** among them testifies to this, in which the priest clearly prays that the bread may be changed and become the very body of Christ....

Apology Article XXIV (XII): Of the Mass.

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 says thus: Καὶ ποιήσον ἡμὰς ἀξίους γενέσθαι τοῦ προσφέρειν σοὶ δεήσεις καὶ ἱκεσίας καὶ θυσίας ἀναμάκτους ὑπὲρ παντός λαοῦ. When this is rightly understood, it gives no offense. 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...

...93] Neither does **the Greek canon** apply the offering as a satisfaction for the dead, because it applies it equally for all the blessed patriarchs, prophets, apostles. It appears therefore that the Greeks make an offering as thanksgiving, and do not apply it as satisfaction for punishments. [For, of course, it is not their intention to deliver the prophets and apostles from purgatory, but only to offer up thanks along and together with them for the exalted eternal blessings that have been given to them and us.] Although they speak, moreover, not of the offering alone of the body and blood of the Lord, but of the other parts of the Mass, namely, prayers and thanksgiving. For after the consecration they pray that it may profit those who partake of it; they do not speak of others....

Article II: Of the Mass.

1] That the Mass in the Papacy must be the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article, and yet above and before all other popish idolatries it has been the chief and most specious. For it has been held that **this sacrifice or work of the Mass, even though it be rendered by a wicked [and abandoned] scoundrel, frees men from sins, both in this life and also in purgatory**, while only the Lamb of God shall and must do this, as has been said above. Of this article nothing is to be surrendered or conceded, because the first article does not allow it.

2] If, perchance, there were reasonable Papists we might speak moderately and in a friendly way, thus: first, why they so rigidly uphold the Mass. For it is but **a pure invention of men**, and has not been commanded by God; and every invention of man we may [safely] discard, as Christ declares, Matt. 15, 9: *In vain do they worship Me, teaching for doctrines the commandments of men*.

3] Secondly. It is an unnecessary thing, which can be omitted without sin and danger.

4] Thirdly. **The Sacrament can be received in a better and more blessed way [more acceptable to God], (yea, the only blessed way), according to the institution of Christ**. Why, then, do they drive the world to woe and [extreme] misery on account of a fictitious, unnecessary matter, which can be well obtained in another and more blessed way?

5] Let [care be taken that] it be publicly preached to the people that the Mass as men's twaddle [contentious affair or human figment] can be omitted without sin, and that no one will be condemned who does not observe it, but that he can be saved in a better way without the Mass. I wager [Thus it will come to pass] that the Mass will then collapse of itself, not only among the insane [rude] common people, but also among all pious, Christian, reasonable, God-fearing hearts; and that the more, when they would hear that the Mass is a [very] dangerous thing, fabricated and invented without the will and Word of God.

6] Fourthly. Since such innumerable and unspeakable abuses have arisen in the whole world from **the buying and selling of masses**, the Mass should by right be relinquished, if for no other purpose than to prevent abuses, even though in itself it had something advantageous and good. How much more ought we

to relinquish it, so as to prevent [escape] forever these horrible abuses, since it is altogether unnecessary, useless, and dangerous, and we can obtain everything by a more necessary, profitable, and certain way without the Mass.

7] Fifthly. But since the Mass is nothing else and can be nothing else (as the Canon and all books declare), than a work of men (even of wicked scoundrels), by which one attempts to reconcile himself and others to God, and to obtain and merit the remission of sins and grace (for thus the Mass is observed when it is observed at the very best; otherwise what purpose would it serve?), for this very reason it must and should [certainly] be condemned and rejected. For this directly conflicts with the chief article, which says that it is not a wicked or a godly hireling of the Mass with his own work, but the Lamb of God and the Son of God, that taketh away our sins.

8] But if any one should advance the pretext that as an act of devotion he wishes to administer the Sacrament, or Communion, to himself, he is not in earnest [he would commit a great mistake, and would not be speaking seriously and sincerely]. For if he wishes to commune in sincerity, the surest and best way for him is in the Sacrament administered according to Christ's institution. But that one administer communion to himself is a human notion, uncertain, unnecessary, yea, even prohibited. And he does not know what he is doing, because without the Word of God he obeys a false human opinion and invention.

9] So, too, it is not right (even though the matter were otherwise correct) for one to use the common Sacrament of [belonging to] the Church according to his own private devotion, and without God's Word and apart from the communion of the Church to trifle therewith.

10] This article concerning the Mass will be the whole business of the Council. [The Council will perspire most over, and be occupied with this article concerning the Mass.] For if it were [although it would be] possible for them to concede to us all the other articles, yet they could not concede this. As Campegius said at Augsburg that he would be torn to pieces before he would relinquish the Mass, so, by the help of God, I, too, would suffer myself to be reduced to ashes before I would allow a hireling of the Mass, be he good or bad, to be made equal to Christ Jesus, my Lord and Savior, or to be exalted above Him. Thus we are and remain eternally separated and opposed to one another. They feel well enough that when the Mass falls, the Papacy lies in ruins. Before they will permit this to occur, they will put us all to death if they can.

11] In addition to all this, this dragon's tail, [I mean] the Mass, has begotten a numerous vermin-brood of manifold idolatries.

12] First, purgatory. Here they carried their trade into purgatory by masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week and All Souls Day, by soul-baths so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living. Therefore purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil. For it conflicts with the chief article [which teaches] that only Christ, and not the works of men, are to help [set free] souls. Not to mention the fact that nothing has been [divinely] commanded or enjoined upon us concerning the dead. Therefore all this may be safely omitted, even if it were no error and idolatry.

13] The Papists quote here Augustine and some of the Fathers who are said to have written concerning purgatory, and they think that we do not understand for what purpose and to what end they spoke as they did. St. Augustine does not write that there is a purgatory nor has he a testimony of Scripture to constrain him thereto, but he leaves it in doubt whether there is one, and says that his mother asked to be remembered at the altar or Sacrament. Now, all this is indeed nothing but the devotion of men, and that, too, of individuals, and does not establish an article of faith, which is the prerogative of God alone.

14] Our Papists, however, cite such statements [opinions] of men in order that men should believe in their horrible, blasphemous, and cursed traffic in masses for souls in purgatory [or in sacrifices for the dead and oblations], etc. But they will never prove these things from Augustine. Now, when they have abolished the traffic in masses for purgatory, of which Augustine never dreamt, we will then discuss with them whether the expressions of Augustine without Scripture [being without the warrant of the Word] are to be admitted, and whether the dead should be remembered at the Eucharist. **15] For it will not do to**

frame articles of faith from the works or words of the holy Fathers; otherwise their kind of fare, of garments, of house, etc., would have to become an article of faith, as was done with relics. [We have, however, another rule, namely] The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel.

16] Secondly. From this it has followed that evil spirits have perpetrated much knavery [exercised their malice] by appearing as the souls of the departed, and with unspeakable [horrible] lies and tricks demanded masses, vigils, pilgrimages, and other alms. **17]** All of which we had to receive as articles of faith, and to live accordingly; and the Pope confirmed these things, as also the Mass and all other abominations. Here, too, there is no [cannot and must not be any] yielding or surrendering....

AN ORDER OF MASS AND COMMUNION FOR THE CHURCH AT WITTENBERG, 1523

³⁴...Seventh, the custom of singing the Nicene Creed does not displease us; yet this matter should also be left in the hands of the bishop. Likewise, we do not think that it matters whether the sermon in the vernacular comes after the Creed or before the introit of the mass; although it might be argued that since the Gospel is the voice crying in the wilderness³⁵ and calling unbelievers to faith, it seems particularly fitting to preach before mass. For properly speaking, the mass consists in using³⁶ the Gospel and communing at the table of the Lord. Inasmuch as it belongs to believers, it should be observed apart [from unbelievers].³⁷ Yet since we are free, this argument does not bind us, especially since everything in the mass up to the Creed is ours, free and not prescribed by God; therefore it does not necessarily have anything to do with the mass.

Eighth, that utter abomination follows which forces all that precedes in the mass into its service and is, therefore, called the offertory. From here on almost everything smacks and savors of sacrifice. And the words of life and salvation [the Words of Institution] are imbedded in the midst of it all, just as the ark of the Lord once stood in the idol's temple next to Dagon.³⁸ And there was no Israelite who could approach or bring back the ark until it "smote his enemies in the hinder parts, putting them to a perpetual reproach,"³⁹ and forced them to return it—which is a parable of the present time. Let us, therefore, repudiate everything that smacks of sacrifice, together with the entire canon and retain only that which is pure and holy, and so order our mass. (v.53, Luther)

The commentary for the English translation of Luther's Works says: "In this and many other practices Luther simply built on existing traditions. At the same time, he did not hesitate to discard traditional forms and usages that obscured rather than expressed the gospel. **Much offense has been taken at his complete excision of the canon of the mass**, but this ruthless operation freed the Words of Institution from the rank growth around them and placed the gospel squarely in the center of the eucharistic rite."

THE BABYLONIAN CAPTIVITY OF THE CHURCH, 1520

What shall we say then of **the canon of the mass** and the patristic authorities? First of all, I would answer: If there were nothing at all to be said against them, **it would be safer to reject them all than admit that the mass is a work or a sacrifice, lest we deny the word of Christ and destroy faith together with the mass.** Nevertheless, in order to retain them, we shall say that we are instructed by the Apostle in I Cor. 11[:21, 33] that it was customary for Christ's believers, when they came together for mass, to bring with them food and drink. These they called "collections," and they distributed them among all who were in want, after the example of the apostles in Acts 4[:34–35]. From this store was taken the portion of the bread and wine that was consecrated in the sacrament. And since all this store was

consecrated by the word and prayer [I Tim. 4:5], by being “lifted up” according to the Hebrew rite of which we read in Moses [Num. 18:30–32],¹⁰³ the words and rite of this lifting up or offering have come down to us, although the custom of bringing along and collecting that which was offered or lifted up has long since fallen into disuse. Thus, in Isa. 37[:4] Hezekiah commanded Isaiah to lift up his prayer in the sight of God for the remnant. In the Psalms we read: “Lift up your hands to the holy place” [Ps. 134:2]. And again: “To thee I will lift up my hands” [Ps. 63:4]. And in I Tim. 2[:8]: “In every place lifting holy hands.” For this reason **the words “sacrifice” and “offering” must be taken to refer not to the sacrament and testament**, but to the collections themselves. From this source also the word “collect” has come down to us for the prayers said in the mass.

The same thing happens when the priest elevates the bread and the cup immediately after consecrating them. By this he does not show that he is offering anything to God, for he does not say a single word here about a victim or an offering. But this elevation is either a survival of that Hebrew rite of lifting up what was received with thanksgiving and returned to God, or else it is an admonition to us to provoke us to faith in this testament which the priest has set forth and exhibited in the words of Christ, so that now he also shows us the sign of the testament. Thus the oblation of the bread properly accompanies the demonstrative “this” in the words, “this is my body,” and by the sign the priest addresses us gathered about him; and in a like manner the oblation of the cup properly accompanies the demonstrative “this” in the words, “this cup is the new testament, etc.” For it is faith that the priest ought to awaken in us by this act of elevation. And would to God that as he elevates the sign, or sacrament, openly before our eyes, he might also sound in our ears the word, or testament, in a loud, clear voice, and in the language of the people, whatever it may be, in order that faith may be the more effectively awakened. For why may mass be said in Greek and Latin and Hebrew, but not in German or any other language?

Therefore, let the priests who offer the sacrifice of the mass in these corrupt and most perilous times take heed, first, that they do not refer to the sacrament the words of **the greater and lesser canon**,¹⁰⁴ together with the collects, because they smack too strongly of sacrifice. They should refer them instead to the bread and the wine to be consecrated, or to their own prayers. For the bread and wine are offered beforehand for blessing in order that they may be sanctified by the word and by prayer [I Tim. 4:5], but after they have been blessed and consecrated they are no longer offered, but received as a gift from God. And in this rite let the priest bear in mind that the gospel is to be set above all canons and collects devised by men, and that the gospel does not sanction the idea that the mass is a sacrifice, as has been shown. (v.36, Luther)

Footnote 104: In printed missals prior to the Council of Trent, *canon minor* was the term used to designate collectively those offertory prayers within the canon itself which immediately preceded the consecration of the elements. These collects were of comparatively late origin, coming only gradually into use during the late middle ages. Valentin Thalhofer, *Handbuch der katholischen Liturgik* (Freiburg im Breisgau, 1890), II, 159.

THE MISUSE OF THE MASS, 1521

I have written at such length on this subject because I wanted to indicate that it is no wonder that they dared to make a sacrifice out of the mass, these people who are swayed by such foolish, godless dreams that they pervert everything and do nothing aright in this sacrament, so that their use and practice is not only open to suspicion but should be avoided by all men. What good could they possibly accomplish by and in the mass, while they are extinguishing the faith and remembrance of Christ and erecting in their stead a sacrifice and a good work? Let us now treat the statements of the holy gospel one by one, and see what they teach us to believe concerning the mass...

...He who sacrifices prays and asks God that he would graciously accept his sacrifice, etc. He who gives thanks, however, does not pray that it will be acceptable, but rejoices that something is given to him and that he has received it. So you may see how all the words oppose the idea that the mass is a sacrifice

given to God, and show that it is a blessing and gift of God given to men, which they are to accept and receive from God, thanking, praising and blessing him for it; and not pray that God will accept it.

Here you can clearly see that the manner and method which they now hold in the mass does not agree with the gospel at all. All three Evangelists, and Paul with them, agree that Christ took the bread, broke it, and gave it to the disciples. They do not say whether he himself ate or drank of it. Since “breaking” and “giving to the disciples” is nothing else than dividing the blessed bread into many parts and distributing them to the others, no mass, if it is to conform to the institution and example of Christ, should be held unless the sacrament is broken and distributed among many by the priest. If a mass is held in any other way it is not a Christian mass, but directly contrary to Christ’s ordinance and institution....

...In the fourth place, he said “take.” Not only did Christ indicate by his work and example that the mass it not a sacrifice but a gift of God; he also confirmed it with his word when he commanded them to take it. Why did he not say: Offer it? “Take” does not mean here to offer or give property not your own to somebody else. It means to take to yourself, use and enjoy your own property which has been given you. When he says “take” he makes you thereby possessors of the gifts which he has given and broken. Therefore the word “take” does not admit of anything being sacrificed. It indicates rather that the gift which you take comes to you from God.

ADMONITION CONCERNING THE SACRAMENT OF THE BODY AND BLOOD OF OUR LORD, 1530

Now if you want to engage in a marvelous, great worship of God and honor Christ’s passion rightly, then remember and participate in the sacrament; in it, as you hear, there is a remembrance of him, that is, he is praised and glorified. If you practice or assist in practicing this same remembrance with diligence, then you will assuredly forget about the self-chosen forms of worship, for, as has been said, you cannot praise and thank God too often or too much for his grace revealed in Christ.

Such remembrance may appear to be an insignificant worship because there is not much external display with vestments, gestures, buildings, and so forth, that the eyes and the ears might have their fill; rather, it is accomplished solely by the spoken word which has a lowly appearance for eyes here on earth. But no eye can see nor ear hear nor heart comprehend how lofty and glorious it is for God and his angels! God’s words and works are initially always of a lowly appearance. For this reason they have to be considered with diligence and earnestness. Whoever does that, discovers how great they are. He himself says, Psalm 50 [:23]: “Thanksgiving honors me.” Is that not the same as saying: Thank offering confers upon me my divine glory; it regards me as God and lets me remain God? On the other hand, sacrifices of human works rob him of his divine glory, make an idol out of him, and do not let him remain God. For whoever does not give thanks but wants to earn merit has no God; rather, internally in his heart and externally in his works, he makes a different God out of the true God, and he does this in the name of the true God. God often complains about this in Isaiah and other prophets and strictly forbids it in the First Commandment, saying that we should not devise other gods, and should not make him other than he is. (v.38)