

**FORMULA MISSAE ET COMMUNIONIS  
PRO ECCLESIA VITTEMBERGENSI, 1523**

## WHY?

Why would a congregation in the twenty-first century in the midst of one of the most secular communities in the western world, active in ministry and advocacy for LGBT people, and expelled from the largest Lutheran body in North America be interested in what the shape of worship looked like from the pen of a sixteenth century monk, priest, reformer, and scholar? Some of the answer is found in our ability and desire to learn from the past, as well as by looking into the future. The other part comes from seeing what Luther's principles were as he embodied them in his reordering of the worship that came to be used by Lutheran Churches.

What Luther did, was not done without struggle or controversy. The reaction of freedom and innovation that blew through those churches attracted to the Lutheran and Reformed causes had some casualties, the destruction of art works, totally new orders of worship, the reevaluation of music, which tested both the boundaries and the principles of the new movement. In the midst of all of this movement, Luther sounded a rather conservative tone – a tone he felt was moderated by the Gospel. In his work on the Latin Mass, he will often talk about “evangelical use” of certain elements. Later Reformers such as Zwingli and Calvin and his own colleagues such as Bugenhagen would move far beyond where Luther was willing to go. I can recall a Reformed author, in a biography of Luther, lamenting the fact that Luther was still “fascinated with the glimmer of the candles” that represented the old Roman Church. There were some babies that were thrown out with the bathwater (more about that later, in the notes), by in large, however, most was retained. Oddly enough, Lutheran churches retained a form of the mass that was, in some sense, more faithful to the Roman rite than the rites that emerged in the English reformation.

Why is this stuff important? Because worship is about being human, and ritual is decidedly human. Through indifference, or proaction, Luther protected this rather human element of the Church, always advocating forms that took into account the deep faith and needs of the people. From this flowed suggestions about the placement of the altar, the use of the vernacular, communion under both bread and wine, the choice of prayers and lessons, and the flowering of hymnody in the new “evangelical” churches. Looking back on what he did we can see how change was made, what might be recovered, seen from the perspective of five hundred years, and how we can continue the reform of liturgy.

The idea of using this service came out of the series that the Sunday morning Bible Study Class did on the life and teaching of Martin Luther. It is not our intention to present a “museum piece”. Certain present day practices, such as the reading of a lesson from the Hebrew Scriptures, have been retained. Other practices noted in Luther's *Formula*, such as the singing of the lessons are not used. In his *German Mass*, written in 1525, two years after the Latin Mass, Luther suggests, “the altar should not remain where it is, and the priest should always face the people...but let that await its own time.” Oddly enough its “own time” would be the latter part of the twentieth century, and the innovators would be the Roman Catholic Church. So this morning we will not alter our practice of using a freestanding altar in order to present a more authentic sixteenth-century usage.

This morning is an exercise in taking a moment to look back at how the Church reformed itself. It can be instructive to us as we continue to reform the Church, and as we continue to worship in the western tradition. This worship ties us to a great number of people who continue to use these same forms in their worship (having an ecumenical aspect) or connects us to those in the past who found strength and comfort in these forms and words. Rather than being an exercise in remembrance, I hope and pray that our worship this morning will show us the many ways in which we have already reformed and shaped our worship, and will fill us with the spirit of the Gospel to enable us to do more.

MTH  
St. James of Jerusalem, 2003

## CONFESSION AND ABSOLUTION

*When the tone rings three times, the people rise facing the altar.*

### INVOCATION

P. In the name of the Most High, and of the + Christ, and of the Holy Spirit.

C. **Amen.**

P. Let us approach God with a true heart, in full assurance of God's power to heal and forgive sin.

### CONFESSION OF SINS

*There is silence for reflection and self-examination.*

P. Merciful God,

C. **you have loved your people from the beginning of time, desiring that we also love you and our neighbor with fullness of heart. We confess that we often seek wealth or security for ourselves, without acting generously toward others. Forgive us and point us in your ways, that we might reflect your will for us and your creation. Amen.**

### HOLY ABSOLUTION

P. God promised that everyone who calls on the name of the Lord shall be saved. As an ordained minister of the Church of Christ, and by Christ's authority, I forgive you all your sins, in the name of the Most High, and of the Christ, and of the Holy Spirit.

C. **Amen.**

### ACCEPTANCE OF FORGIVENESS

C. **We receive the blessing of God's forgiveness, the wonder of new life in Christ, and the comfort of the Spirit. We enter this liturgy in full confidence of God's love and our worth. We will leave this place to celebrate and claim the good news of healing and friendship with self, God and neighbor.**

P. Amen.

## SERVICE NOTES

The setting of the mass that we will be using today is *Missa Secunda* by Hans Leo Hassler

The word "introit" means, "I will enter" and comes from the initial verse sung by the priest as he entered the sanctuary *Introibo ad altare dei*, "I will go to the altar of God", a quotation from psalm 42. Luther writes that the introit should be retained. The Church had a system of introits, each a proper for the holy day or Sunday to be celebrated. It consisted of an antiphon, a verse sung before the psalm verse, and one or two verses of the psalm for the day, and the *gloria patri* (Glory be to the Father...). Luther argued for something more, however:

"First, we approve and retain the introits for the Lord's days and the festivals of Christ, such as Easter, Pentecost, and the Nativity, although we prefer the Psalms from which they were taken as of old. But for the time being we permit the accepted use. And if any desire to approve the introits for apostles' days, for feasts of the Virgin and of other saints, we do not condemn them."

If we were being slavish to the form used at Luther's time, the Introit would be shorter and sung in Latin. Here we sing it in its entirety and in the vernacular. A classic introit based on Psalm 46, would look something like this:

*Antiphon:*

The Lord of hosts is with us: the God of Jacob is our refuge. Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midst of the sea.

*Psalm:*

God is our refuge and strength,  
An ever present help in trouble.

*Gloria patri:*

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

# THE ENTRANCE

THE PRELUDE: *Nun Danket Alle Gott*, BWV 657

Johan Sebastian Bach

*When the bells are rung, the people rise to face the procession as it enters the church.*

INTROIT: Psalm 46 *Deus noster refugium*

*The cantor sings through the Antiphon once, then the people repeat it. The verses are sung by the people using the tone below.*

*Dale Wood*

The Lord of hosts is with us; the God of Ja - cob is our strong-hold.

- 1 God is our refúge and strength, \*  
a very present 'help in trouble.
- 2 Therefore we will not fear, though the éarth be moved, \*  
and though the mountains be toppled into the depths óf the sea;
- 3 Though its waters 'rage and foam, \*  
and though the mountains tremble át its tumult.
- 4 Adonai of 'hosts is with us; \*  
the God of Jacob and Rebecca ís our stronghold. *Antiphon*
- 5 There is a river whose streams make glad the cit'y of God, \*  
the holy habitation of 'the Most High.
- 6 God is in the midst of her; she shall not be óverthrown; \*  
God shall help her at the 'break of day.
- 7 The nations make much ado, and the king'doms are shaken; \*  
God has spoken, and the earth shall 'melt away.
- 8 Adonai of 'hosts is with us; \*  
the God of Jacob and Rebecca ís our stronghold. *Antiphon*
- 9 Come now and look upon the works of Ádonai, \*  
what awesome things God has 'done on earth.
- 10 It is God who makes war to cease in áll the world; \*  
God breaks the bow, and shatters the spear,  
and burns the 'shields with fire.
- 11 "Be still, then, and know that Í am God; \*  
I will be exalted among the nations;  
I will be exalted ín the earth."
- 12 Adonai of 'hosts is with us; \*  
the God of Jacob and Rebecca ís our stronghold. *Antiphon*

## SERVICE NOTES

The Kyrie is not Latin, but rather Greek. Luther writes about the Kyrie:

“Second, we accept the *Kyrie eleison* in the form in which it has been used until now, with the various melodies for different seasons, together with the Angelic Hymn, the *Gloria in excelsis*, which follows it. However, the bishop may decide to omit the latter as often as he wishes.”

The Kyrie could be sung as simply or as elaborately as was needed. Often it was sung in its simplest form, each phrase sung only once. The nine-fold Kyrie was what was heard at most Sunday morning masses, and during the medieval period the Kyrie was often troped, that is; other verses were interspersed with the Greek phrases.

The translation of the *Gloria in Excelsis* is not the one that we normally use here, but rather an attempt to translate the verses literally. The translation that is almost universally used, done by the International Consultation on English Texts (ICET) is an adaptation of the Latin text rather than a faithful and literal translation of it.

The Collect (or as we call it today – “The Prayer of the Day”) is a summation of the themes for the day. Since we are still in our series on the Catechism, this collect or prayer of the day is based on the Sixth Petition of the Prayer of Jesus.

Luther wrote about the Collect: “...if it is evangelical...(it) should be retained in its accepted form; but there should be only one. After this the Epistle is read.

## KYRIE

*The parts marked "Ch." are sung by the choir.*

Ch. Kyrie eleison	<i>Lord, have mercy.</i>
Kyrie eleison	<i>Lord, have mercy.</i>
Kyrie eleison	<i>Lord, have mercy.</i>
Christe eleison	<i>Christ, have mercy.</i>
Christe eleison	<i>Christ, have mercy.</i>
Christe eleison	<i>Christ, have mercy.</i>
Kyrie eleison	<i>Lord, have mercy.</i>
Kyrie eleison	<i>Lord, have mercy.</i>
Kyrie eleison	<i>Lord, have mercy.</i>

## GLORIA IN EXCELSIS

Cr. Gloria in excelsis Deo	<i>Glory to God in the highest.</i>
Ch. Et in terra pax hominibus bonae voluntatis.	<i>And peace to God's people on earth</i>
Laudamus te. Benedicimus te.	<i>We praise you, we bless you, we worship you,</i>
Adoramus te. Glorificamus te.	<i>we glorify you.</i>
Gratiam agimus tibi propter magnam gloriam tuam.	<i>We give thanks to you for your great glory.</i>
Domine Deus, Rex coelestis, Deus Pater omnipotens.	<i>Lord God, King of Heaven, God the Father, almighty.</i>
Domine Fili unigenite, Jesu Christe.	<i>Lord, Jesus Christ, only-born-son.</i>
Domine Deus, Agnus Dei, Filius Patris,	<i>Lord God, Lamb of God, Son of the Father.</i>
Qui tollis peccata mundi, miserere nobis..	<i>You take away the sin of the world, have mercy on us.</i>
Qui tollis peccata mundi, suscipe deprecationem nostram.	<i>You take away the sin of the world, receive our prayer.</i>
Qui sedes ad dexteram Patris, miserere nobis.	<i>You sit at the right hand of the Father, have mercy on us.</i>
Quoniam tu solus Sanctus.	<i>For you alone are holy.</i>
Tu solus Dominus.	<i>You alone are the Lord.</i>
To solus Altissimus, Jesu Christe.	<i>You alone are the Most High, Jesus Christ</i>
Cum Sancto Spiritu	<i>With the holy Spirit</i>
in gloria Dei Patris. Amen	<i>In the glory of God the Father. Amen.</i>

## THE COLLECT

P. May God be with you.  
C. And also with you.  
P. Let us pray.

*There is silence for a time, then:*

P. O Jesus, you knew the power of temptation. Grant that we may always have the ability to withstand those things that would take us from your side. In your name, we pray.  
C. **Amen.**

## SERVICE NOTES

The Service of the Word, that part of the liturgy that encompasses the readings, the sermon, and the creed and prayers, is a descendant of the Synagogue Service. In its original form, in the first century, the readings were “the memoirs of the apostles or the writings of the prophets are read as long as time permits.” (Justin Martyr, *First Apology* 67). Later there were as many as five lessons. This was finally reduced to two around the fourth century, the situation that was common in Luther’s time. The reading of a scripture from the Hebrew Scriptures was added to the Lutheran Liturgy in 1956 with the publication of The Service Book and Hymnal. Luther makes no provision for the reading of a lesson from the Hebrew Scriptures and comments on the Lectionary by saying, “Certainly the time has not yet come to attempt revision here, as nothing unevangelical is read...”

This reading, about the faithfulness of Abraham when God requests the sacrifice of his son Isaac is a lesson not only in faithfulness, but also a lesson against human sacrifice, a theme found in other readings in the Hebrew Scriptures.

In Luther’s time, there were two readings: the Epistle, taken from the writings of Paul, and the Gospel. Luther, being a musician preferred that the lessons be sung. Indeed, in his work on the German Mass, in which he makes more liturgical innovations than he does in the Latin Mass, he still insists on the singing of these lessons, and goes so far as to provide the tones for the lessons. In his first versions of the Latin Mass, the lessons were sung in Latin, hoping that a sermon in the vernacular would help the people understand. He looks forward then to an entire mass in the vernacular – lessons included. This morning the lessons are read in the vernacular – English.



THE FIRST LESSON: Genesis 22:1-19 *The Sacrifice of Isaac*

After these things God tested Abraham, and said, "Abraham!" And Abraham said, "Here am I." God said, "Take your son, your only son Isaac, whom you love, and go to the land of Mori'ah, and offer Isaac there as a burnt offering upon one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his ass, and took two of his servants, and his son Isaac; and Abraham cut the wood for the burnt offering, and arose and went to the place of which God had told. On the third day Abraham lifted up his eyes and saw the place afar off. Then Abraham said to his servants, "Stay here with the ass; I and the lad will go yonder and worship, and come again to you." And Abraham took the wood of the burnt offering, and laid it on Isaac; and Abraham took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And Abraham said, "Here am I, my son." Isaac said, "Behold, the fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "God will provide the lamb for a burnt offering." So they went both of them together. When they came to the place of which God had told, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid Isaac on the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son. But the angel of Adonai called to him from heaven, and said, "Abraham, Abraham!" And Abraham said, "Here am I." The Angel said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me." And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of Isaac. So Abraham called the name of that place "Adonai will provide"; as it is said to this day, "On the mount of Adonai it shall be provided." And the angel of Adonai called to Abraham a second time from heaven, and said, "By myself I have sworn, says Adonai, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice." So Abraham returned to his servants, and they arose and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

L. The Word of the Lord.

C. **Thanks be to God**

THE SECOND LESSON: Romans 3:19-28 *Justified by God's grace as a gift.*

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For no human being will be justified in God's sight by works of the law, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by God's grace as a gift, through the redemption which is in Christ Jesus, whom God put

## SERVICE NOTES

If there is any author in the Bible that gives Luther grist for his theological mill it is Saint Paul, and if there is any one book that stands out in Lutheran theology, it is Romans – especially this particular reading.

Luther writes, “Fourth, the gradual of two verses shall be sung, either together with the Alleluia, or one of the two, as the bishop may decide.” In larger churches, this allowed the procession with the Book of Gospels to reach the middle of the Church, or the pulpit, which was often in the middle of the Church at a principal column.

“Fifth, we allow no sequences or proses unless the bishop wishes to use the short one for the Nativity of Christ...There are hardly any which smack of the Spirit, save those of the Holy Spirit: ‘*Sancte Spiritus*’ and ‘*Veni sancte spiritus*’...” In the spirit of that directive we will sing our chief hymn here – a Luther hymn based on the *Veni sancte spiritus*.

forward as an expiation by Jesus' blood, to be received by faith. This was to show God's righteousness, because in God's divine forbearance God had passed over former sins; it was to prove at the present time that God indeed is righteous and that God justifies the one who has faith in Jesus. Then what becomes of our boasting? It is excluded. On what principle? On the principle of works? No, but on the principle of faith. For we hold that a person is justified by faith apart from works of law.

- L. The Word of the Lord.
- C. **Thanks be to God.**

THE GRADUAL, VERSE, AND ALLELUIA

*The people rise.*

*The verses of the Gradual and the Verse are sung by the cantor (Cr.). The people join in the alleluias.*

*Plainsong, mode 6*

C. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*Gradual:*

Cr. Great is the Lord and greatly to be praised in the city of our God,\*  
In the 'mountain of God's holiness.

Cr. Walk about Zion; tell the towers 'thereof;\*  
Mark well her bulwarks;  
Consider her palaces that you may tell it to the 'generations following.\

*Alleluia*

*Plainsong, mode 6*

C. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*Verse*

Cr. For this God is our God forever ánd ever.\*  
God will be our guide éven unto death.

*Plainsong, mode 6*

C. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

THE HYMN: Come, Holy Ghost, God and Lord      KOMM, HEILIGER GEIST, HERRE GOTT

*During the last stanza, the people come and stand around the Book of the Gospels.*

Come, Ho - ly	Ghost, God and Lord,	With all your grac - es now out-poured
Come, Ho - ly	Light, guide di - vine,	Now cause the Word of life to shine.
Come, Ho - ly	Fire, com - fort true,	Grant us the will your work to do

## SERVICE NOTES

The Latin antiphon, *Veni Sancte Spiritus: repletuorum corda fidelium*, dates from the eleventh century. Out of this antiphon grew a single German stanza beginning *Komm, Heiliger Geist, Herre Gott*, for which the earliest sources are two fifteenth century manuscripts from Munich and the *Crailsheim schulordnung* of 1480. It was well-known in Luther's day. Luther himself was fond of it, and in his table talks spoke of both the words and the music as having been composed by the Holy Ghost. Leaving the original German stanza nearly intact, Luther added two stanzas and published the whole in 1524.

There is not much said about the reading of the Gospel. "Sixth, the Gospel lesson follows, for which we neither prohibit nor prescribe candles or incense. Let these things be free." This is a good example of Luther's evangelical conservatism.

On each be - liev - er's mind and heart; Your fer - vent love to them im - part.  
 Teach us to know our God a - right; And call God "Ab - ba" with de - light.  
 And in your ser - vice to a - bide; Let tri - als turn us not a - side.

Lord, by the bright - ness of your light In ho - ly faith your Church u - nite;  
 From ev - 'ry er - ror keep us free; Let none but Christ our mas - ter be,  
 Lord, by your pow'r pre - pare each heart And to our weak - ness strength im - part,

From ev - 'ry land and ev - 'ry tongue,  
 That we in liv - ing faith a - bide,  
 That brave - ly here we may con - tend,

This to your praise, O Lord, our God, be sung:  
 In Christ, our Lord, with all our might con - fide:  
 Through life and death to you, our Lord, as - cend:

Al - le - lu - - - ia! Al - le - lu - - - ia!  
 Al - le - lu - - - ia! Al - le - lu - - - ia!  
 Al - le - lu - - - ia! Al - le - lu - - - ia!

THE HOLY GOSPEL: St. Mark 9:42-50

- A. May God be with you
- C. **And also with you.**
- A. A reading from the Holy Gospel according to St. Mark
- C. **Glory to you, O God.**

"Whoever causes one of these little ones who believe in me to sin, it would be better for those if a great millstone were hung round their neck and they were thrown into the sea. And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched. For every one will be salted with fire. Salt is good; but if the salt has lost its saltness, how will you season it? Have salt in yourselves, and be at peace with one another."

- A. The Gospel of Jesus Christ.
- C. **Praise to you, O Christ.**

## SERVICE NOTES

Luther assumes that the Creed will be sung, and even wrote a hymn (“We All Believe in One True God”, LBW 374) for use in the German Mass. In his commentary on the Creed he has interesting things to say about the Sermon. “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 wilderness and calling unbelievers to faith, it seems particularly fitting to preach before the mass.”

One of the issues that Luther had to deal with was a poorly educated clergy who had a limited theological understandings and poor preaching skills. One of the solutions to this problem was the production of the *Large Catechism*, which he intended as a short course in Christianity for priests. In addition to this, Luther and others published *postils*, “canned” sermons based on the Epistles and Gospels from the Lectionary that clergy could use for preaching in their local parishes.

THE NICENE CREED

*The people rise.*

- C. **We believe in one God, the Holy, the Almighty, the maker of heaven and earth, of all that is, seen and unseen.**

**We believe in Jesus Christ, the only Son of God, eternally begotten of God, God from God, Light from Light, true God from true God, begotten not made, of one Being with the Creator. Through Whom all things were made. For us and for our salvation the Word came down from heaven; by the power of the Holy Spirit the Word became incarnate from the virgin Mary, and was made flesh. For our sake Jesus was crucified under Pontius Pilate; suffered death and was buried. On the third day Jesus rose again in accordance with the Scriptures, ascended into heaven and is seated at the right hand of God. Christ will come again in glory to judge the living and the dead, and this reign will have no end.**

**We believe in the Holy Spirit, the giver of life, who proceeds from God. With God the Spirit is worshiped and glorified. The Spirit has spoken through the prophets. We believe in one, holy, catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life + of the world to come. Amen.**

*The people are seated.*

THE SERMON

*The people rise.*

INTERCESSIONS AND THANKSGIVING

- A. As we await the full harvest of the Spirit, let us offer our prayers to God who is abundant in every good gift, saying, Hear us, O God; your mercy is great.

*At the end of the petitions, the Presiding Minister invites those from the congregation who have special thanksgivings, such as birthdays or significant life events, to come forward. The Presiding Minister offers a blessing and/or a prayer of thanksgiving.*

- P. Teach us to pray, O God, and grant us wisdom in our asking, in the name of Jesus Christ our Lord.  
C. **Amen.**

## SERVICE NOTES

After the bread and wine are prepared, the celebrant intones the usual dialogue with the people. Often Luther assumes that his reader will know what will follow next. So he hints at the proper preface, assuming that we will know that what has been done in the past will continue to be done.



VOLUNTARY: Allein auf Gottes Wort

Johann Walther

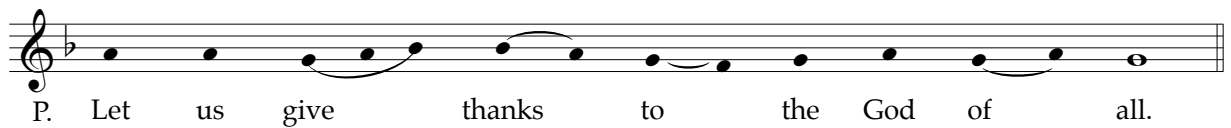
Allein auf Gottes Wort will ich  
Mein Gnad und Glauben bauen,  
Kein menschlich Weisheit will ich nicht  
Dem göttlich Wort vergleichen.  
Was Gottes Wort klar spricht  
und richt,  
Soll billig alles weichen.

*Alone on God's word will I  
Build my salvation and beliefs,  
I will not to any human wisdom  
God's word compare.  
That which God's word clearly says  
and sets forth,  
Should take precedence over all.*

*After all the offerings of the people are received, the people rise as the gifts are brought forward to the altar.*

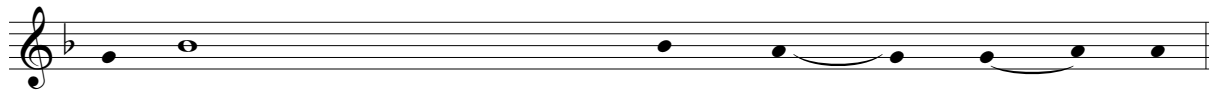
*The gifts are prepared.*

THE PREFACE

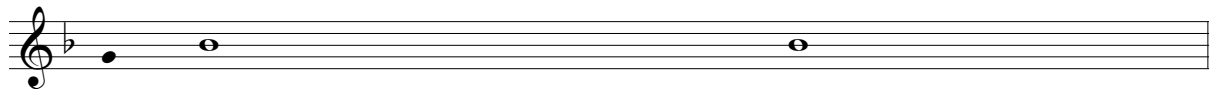


## SERVICE NOTES

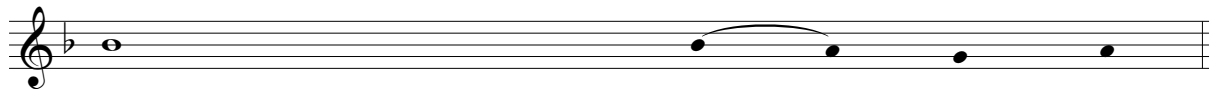
Luther jettisoned the entire Eucharistic canon and reduced it to this one action of blessing. The words are from St. Paul's recounting in I Corinthians 11, which met Luther's goal of "purifying" the liturgy and reaccessing what he thought was "apostolic usage". He also offers the suggestion that the communion using bread might immediately follow the words, and then the wine following its part of the Words of Institution. Again, he is attempting to approach what he thought of as apostolic practice, "This is the order Christ seems to have observed, as the words of the Gospel show..."



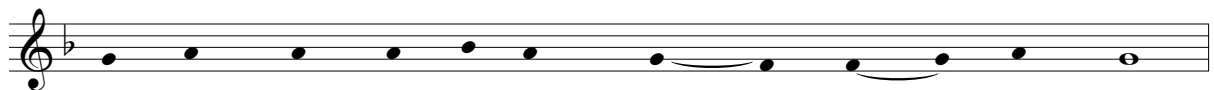
P. It is indeed right and sal - u - - - tar - y



that we should at all times and in all places




offer thanks and praise to you,



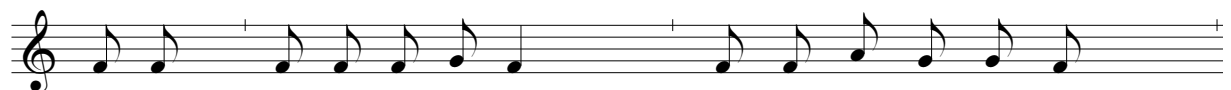
O Lord and Cre - a - tor, through Christ our Lord;



Our Lord Je - sus Christ, in the night in which he was be - trayed, took bread;



and when he had giv - en thanks, he broke it and gave it to his dis - ci-ples, say-ing,



Take, eat; this is my bod - y, which is giv - en for you;



this do in re - mem - brance of me.

## SERVICE NOTES

This will be the most jarring of the changes, with the Sanctus following the Words of Institution. Luther also notes, "And while the Benedictus (blest the one who comes in the name of the Lord) is being sung, let the bread and cup be elevated according to the customary rite for the benefit of the weak in faith who might be offended if such an obvious change in this rite of the mass were suddenly made. This concession can be made especially where through sermons in the vernacular they have been taught what the elevation means." Later in his German Mass, he writes, "We do not want to abolish the elevation, but retain it because it goes so well with the German Sanctus ("Isaiah Mighty Seer in Days of Old", LBW 528) and signifies that Christ has commanded us to remember him."

Aft - er the same man - ner al - so, he took the cup when he had supped,  
 and when he had giv - en thanks, he gave it to them, say - ing,  
 Drink you all of it; this cup is the New Tes - ta - ment in my blood,  
 which is shed for you, and for man - y for the re - mis - sion of sins;  
 this do, as of - ten as you drink it, in re - mem - brance of me.

THE SANCTUS

Ch. Sanctus, Sanctus, Sanctus  
 Dominus Deus Sabaoth.  
 Pleni sunt caeli et terra  
 gloria tua  
 Hosanna in excelsis.

*Holy, holy, holy  
 Lord God of Hosts  
 Heaven and earth are full of  
 your glory  
 Hosanna in the highest.*

Ch. Benedictus + qui venit  
 in nomine Domini.  
 Hosanna in excelsis.

*Blessed + is the one who comes  
 in the name of the Lord.  
 Hosanna in the highest.*

THE PRAYER OF JESUS

Our Fa - ther Mo - ther in heav - en, hal - lowed be your name,  
 your reign be - gin, your will be done,

## SERVICE NOTES

The passing of the peace is a reintroduction to the liturgy, an action that would not have been done in Luther's time. It was an action more ancient than that. In medieval times it was a rare ritual, passed between the deacon (the Assisting Minister) and the celebrant. This rite was reintroduced into the liturgy with the reforms of the Second Vatican Council in the 1960s. Luther wrote: ""But immediately after the Lord's Prayer shall be said, 'The peace of the Lord,' which is, so to speak, a public absolution of the sins of the communicants, the true voice of the gospel announcing remission of sins, and therefore the one and most worthy preparation for the Lord's Table."

Luther sees the *Agnus Dei* as a communion hymn that begins with the celebrant communing himself. In his reference to a priestly prayer said at the time of this personal communion, Luther reveals his evangelical concern about the people and their place in the liturgy, "But if he should wish to pray the prayer, 'O Lord Jesus Christ, Son of the living God, who according to the will of the Father,' etc., before communing, he does not pray wrongly, provided he changes the singular "mine" and "me" to the plural "ours" and "us".

on earth as in heav - en. Give us to-day our dai - ly bread.

For - give us our sins as we for-give those who sin a - gainst us.

Save us from the time of tri - al and de - liv - er us from e - vil.

For do-minion and pow-er and glo-ry are yours, now and for - ev - er.

A - - - men.

THE PEACE

P. The peace of the Lord be with you always.

C. And also with you.

*The people greet one another in peace.*

THE AGNUS DEI

*During this hymn the celebrant communes himself and the other ministers at the altar.*

Ch. Agnus Dei, qui tollis peccata mundi: miserere nobis.

*Lamb of God, you take away the sin of the world, have mercy on us.*

Agnus Dei, qui tollis peccata mundi: miserere nobis.

*Lamb of God, you take away the sin of the world, have mercy on us.*

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

*Lamb of God, you take away the sin of the world, grant us peace.*

THE COMMUNION

*The communion is continuous. The people come forward as a double line at the direction of the ushers. Communicants receive the host first from the celebrant and then move either to the right or to the left to receive the chalice (wine) or the individual glasses (wine and grape juice).*

*Following their reception of the cup, communicants return to their seats by the side aisle.*

*A healing minister will be at the font at the rear of the church for the laying on of hands and anointing for healing.*

## SERVICE NOTES

Luther sees here the usual benediction, or goes to Scripture to provide two other alternatives. He suggests one from Numbers 6 (May God bless you and keep you...) and another from Psalm 67:6-7, "God, even our own God shall bless us. God shall bless us; and all the ends of the earth shall fear God."



*Each communicant is communed with these words:*

P. The body of our Lord Jesus Christ preserve your soul unto life eternal.

C. **Amen.**

A. The blood of our Lord preserve your soul unto life eternal.

C. **Amen.**

COMMUNIO: *Liebster Jesu, Wir Sind Hier*, BWV 706, 730, & 731

Johann Sebastian Bach

*Ein feste Burg ist unser Gott*

Hans Leo Hassler

Ein feste Burg is unser Gott,  
Ein gute Wehr und Waffen.  
Er hilft uns frei aus aller Not,  
Die uns jetzt hat betroffen,  
Der alte böse Feind  
Mit Ernst er's jetzt meint  
Groß Macht und viel List.  
Sein grausam Rüstung ist.  
Auf Erd is nicht seins gleichen.

*A mighty fortress is our God,  
A good defense and weapon.  
God freely saves us from all ills  
With which we are now afflicted,  
The old bad enemy  
In earnest plots against us  
With great power and much cunning.  
His plots are dreadful.  
Earth holds none like God.*

THE POST COMMUNION COLLECT

A. Quod ore sumpsimus, Domine, pura mente capiamus.. et de munere temporali fiat nobis remedium sempiternum, per Jesum Christum, qui vivis et regnas in saecula saeculorum.

*Grant, O God, that what we have taken in our mouths, we may keep in a pure heart, that the gift which we have received in this present time may be to us a source of everlasting health, through Jesus Christ, our Lord, who lives and reigns with you and the Holy spirit, one God, forever and ever. Amen.*

C. **Amen.**

THE BENEDICAMUS



A. Be - ne - di - ca - mus Do - mi - no.

C. De - o gra - ti - as.

A. *Let us bless the Lord.*

C. *Thanks be to God.*

THE BENEDICTION

P. Benedicat vos omnipotens Deus Pater, + et Filius, et Spiritus Sanctus.

*God Almighty bless you: The Most High, + the Christ, and the Holy Spirit. Amen.*

C. **Amen.**

## SERVICE NOTES

The practice for this morning follows the practice of a parish in Luther's time which had a "choir school". Such a school would have provided men and boys to sing the "ordinary of the mass" (those parts that stay the same Sunday to Sunday, holy day to holy day) and then other material. The Lutheran composer who did the most with such a situation was Johann Sebastian Bach. Luther wrote his Latin Mass for such a parish.

In such churches, the people would sing the hymns, while other parts of the service were sung by the choir – such as we are doing today. The German Mass was written for parishes that had no such musicians or schools.

Hans Leo Hassler, one of the greatest German masters at the high tide of renaissance music, was the composer of the mass that is being sung this morning. He was born 1564 in Nürnberg as son of the organist Isaac Hassler, who originally came from Joachimsthal. In Nürnberg Hans Leo grew up during the decade of Lechner's activity in that town and probably was a pupil of the latter. In 1584 he left to receive instruction in Italian music at its source from Andrea Gabrieli in Venice in 1584-5. From 1586 the organist Hassler entered the service of Count Fugger at Augsburg, to whom he dedicated his first collection of Italian canzonettas in 1590. In 1595 Hassler, together with his brothers Jacob and Gaspard was raised to the nobility by the Emperor Rudolph II. In Augsburg he worked for a time at the church of S. Moritz, and (in 1600) being head of the town band. He returned to his native town in 1601, and at the beginning of the following year was appointed *kaiserlicher Hofdiener von Haus aus* (Imperial servant of the first order), and commissioned to undertake some commercial journeys on behalf of the Emperor, which apparently left him sufficient time to have an eye to his own interests. In 1604 he changed his residence to Ulm and there married the daughter of a local merchant (1605). In 1608 he moved to Dresden, where he was appointed court organist by the Elector of Saxony and given charge of the latter's library of music. His remaining years were also marred by illness; he died of consumption on June 8th 1612 at Frankfort-am-Main, whence he had accompanied the Elector for the coronation of the new Holy Roman Emperor.

HYMN AT THE RECESSION: A Mighty Fortress is Our God

EIN FESTE BURG

*All.* A might - y for - tress is our God, A  
*Men.* No strength of ours can match this might! We  
*Women.* Though hords of dev - ils fill the land All  
*All.* God's Word for - ev - er shall a - bide, No

sword and shield vic - to - rious; God breaks the  
 would be lost, re - jec - ted. But now a  
*threat - 'ning* to de - vour us, We trem - ble is  
 thanks to foes, who fear it; For God is

cruel op - pres - sor's rod And wins sal - va - tion  
 cham - pion comes to fight, Whom God has now e -  
*not,* un - moved we stand; They can - not o - ver -  
 pres - ent at our side With weap - ons of the

glo - - - rious. The old sa - tan - ic foe  
 lect - - - ed. You ask who this may be?  
*pow'r* us. Let this world's ty - rant rage;  
 Spir - - - it. Were they to take our house,

Has sworn to work us woe! With craft and  
 The Lord of hosts we see! Christ Je - sus,  
*In* bat - tle we'll en - gage! This might is  
 Goods, hon - or, child, or spouse, Though life be

dread - ful might Thus armed ap - pears to fight  
 might - y Lord, Our Sav - ior e'er a - dored.  
*doomed* to fail; God's judg - ment must pre - vail!  
 wrenched a - way, They can - not win the day.

On earth there is no e - - - - qual.  
 Christ holds the vic - to - - - - rious.  
*With* lit - tle words sub - du - - - - ing.  
 The King - dom's ours for - ev - - - - er!

POSTLUDE: Ein Feste Burg Ist Unser Gott, BWV 720

Johann Sebastian Bach

## ACKNOWLEDGEMENTS

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