**Worship Ways: A Study Document for Students of Hymnody and Liturgics at Bethany Lutheran College**

**I: The Way of Faith and Worship: TO Life or OF Life**

Worship is something that we do together, yet it is a highly personal thing. Private prayer is something that we do alone, yet it is the continuous activity of the vast and invisible community known as the church.

When we enter the sanctuary, for our daily worship, or the chief service on Sunday (or whatever day it occurs) we come as a group of individuals who are in need of the comfort and assurance that has been won for us when Christ called out “it is finished”. In that cry the church is born. That cry of anguish from the cross is the beginning and the basis for all of our celebrations of the sacred liturgy.

The whole business of worship is so easy, and so central to the Christian life that it seems odd that it is probably the activity that has separated more Christians from one another than any other activity in the church. In 2000 years the church at worship has come to represent the great diversity and the multi-faceted nature of the great cultural and spiritual gem of Christianity. The differences in attitude and practice go beyond taste and tradition. There are different ways of worship in the church because there are genuinely different understandings of what the church is and what it should be doing in the world.

As we begin to probe those differences I hope that we will have a better understanding of what separates denomination from denomination, a greater appreciation of what treasures of doctrine and practice many denominations share, and why the way we worship is an important witness in this life, and why it is a foretaste of the eternal worship that we will share with all the saints around the throne of the Lamb.

Christ is at the center of the experience. There is no Christianity without His teaching and work. Yet from the very beginning this central figure was a source of discussion and disagreement.

Jesus asked His disciples, “Who do men say that I, the Son of Man, am?” So they said, “ Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” Jesus said to them, “But who do you say that I am?” And Simon Peter answered and said, “You are the Christ, the Son of the living God.”(Matt. 16:13 ff) Day after day Christ comes to His church and asks this same question, “Who do you say that I am?”. The church answers in her liturgy.

Every liturgy, every Divine Service, every sermon of the church gives an answer to that question, implied or explicit. It is in the variety of those answers that the denominational differences have arisen, and will continue to arise, within the body of Christ.

“You are the Christ, the Son of the living God”. This is the foundation; the cornerstone; the confession upon which all else depends. But in order that the building might rise up, that the plant might bud and bear fruit, Christ asks the church (not just once but THREE times), “Do you love Me?” (John 21:15 ff). The church answers “Lord, Thee I Love with all my heart” in the liturgy of prayer and catechism. The Bride obeys His command to “Feed my lambs and sheep”.

Christianity is the way TO life and the way OF life. The two images of Christianity are correct, yet they are different. Which is the *mos*t important and *most* worthy of emphasis? The way the church has answered that question has charted the course of her history. The way we answer that question will determine how we worship. Understanding the reality of this stereoptic vision will help us to understand why there are different denominations, and why there are differences of practice and opinion within the same denomination and parish.

When we begin to grasp the subtle differences between the images of Christianity as the way TO life and Christianity as the way OF life we have a paradigm, or model, to survey the history of the church, the development of Christian worship, the variations in the liturgical life of the church, and our personal attitudes toward faith and its enactment in the liturgy of life.

**II. Eternity in a Span: God and Time in the Calendar**

Time marches on. Events happen in time that change who and what we are. We remember, and in our own way we create a calendar. Calendars give meaning to time. Without remembrance and a celebration of time the passage of every moment and hour would become a drudgery, or a life sentence. Think of the calendars in your life: the cycle of years and birthdays; anniversaries of special events; the academic calendar; the fiscal calendar; the sights, tastes and smells of the seasons-- all of these calendars free us from the inevitable clock ticking to make life a series of remembrances and anticipations that give worth to our every day, even days of sorrow and loss.

God does not need a calendar. He is eternal and therefore outside of the rule of time. But God subjects Himself to time, and in this way He shows that He is ultimately a God of grace. He did not need an evening or a morning to show forth His glory. He did not need the frosts of winter or the buds of spring to give meaning to His essence.

God reveals His nature whenever He limits Himself or subjects Himself to a law that has no dominion over His reality. He limits Himself for us; not so that He can be amused by our foolish uses of time but so that we can see His timeless wisdom revealed in the foolishness of moments. Each day of creation ended with the happy doxology of goodness.

Every moment of all time was given meaning on a Friday afternoon around 3:00 when the undying God died. “It is finished” is the moment in time when everything is begun.

When did the Holy Trinity plan your salvation? When did it plan the creation of the world?

When will Christ come again? All of these moments are shrouded in mystery. However the Friday moment when all was finished is a matter of public record, a matter of time and history. It gives purpose to every calendar, and it gives the Church a calendar that is designed for teaching, for remembrance and for thanksgiving.

There is no record of a calendar of faith before the giving of the Mosaic law, but it seems reasonable to think that the ancient ones had a calendar, especially since they kept track of the years of lifespan. It seems reasonable that Adam and Eve might have had a “marriage anniversary”, and they must have celebrated the births of their children and grandchildren, just as they might have had a solemn commemoration to remember the day of the Fall into sin, the day on which the clock of death began to tick, the day on which time really began (it is a wild conjecture, but it seems to me that their “New Year” celebration was not so much a remembrance of the first day in paradise, but a remembrance of their first day in the realm of time’s bondage; the same day in which they had been given a promise of One who would come to be their Savior from time, the One who would reopen the gates of Paradise.).

It is likely that the commemorations of time among the patriarchs was the same: birthdays, death days, days of special remembrance (the Fall, the birth of Seth, the death of Abel, the death of Adam, the command to build the Ark, the first day of the Flood, the day of the dove’s return, the landing of the Ark, etc. and so on until the time of Moses and the giving of the Law).

It is easy for us to take the seven day week for granted; it is a part of our culture that is so basic that it is hard to imagine life without it. Yet we believe that the rhythm of the week--1 day of rest to 6 days of labor--was established by God in His creation. The day of rest was a special gift of grace, not only to give the people an opportunity to reflect upon the word of God, but as a temporal sign of God’s love and gracious attitude towards His creation. Weekdays and rest days were gathered together to form months and years. The children of Israel, the descendants of Abraham, used a calendar based on the phases of the moon to reckon time. It is this calendar that God uses to create the substantial calendar of remembrance, commemoration and solemn observance in His institution of the Law given to Moses and upheld by the people in their homes as well as the priesthood of Levi in the tabernacle and temple.

The festivals and seasons instituted by God for His people in the Old Testament were beautifully balanced between those rites that could be observed in the **home** among the intimate setting of the family (Sabbath, Passover) and those that needed the rituals of the **temple** with its highly developed services of sacrifice and offering, (Day of Atonement). The services of home and temple brought with them a liturgical ritual that was rich in symbolism. In any case the services and the calendar were given to the people as a means of grace, not an exercise in legalistic observance. They were effective because God had promised to be among His people in, with and through them, not because the families or the priests were engaging in rote actions that worked like magic to conjure or appease God. The prophets of the OT regularly chastised many of the people (and the religious hierarchy) for their empty observance of the calendar. Even though God had created the calendar and the observances they could still be misused. Without repentance and faith in the saving God of Israel even the God-ordained observances were worthless.

The chief festival of the OT was the observance of Passover and Unleavened Bread. Passover celebrated the fact that God had preserved His people from the angel of death by the sign of the Lamb’s blood on their doorposts, their liberation from slavery in Egypt, the deliverance through the Red Sea and their passage (even though it took forty years) to the Promised Land. The events of the Passover story are dramatic, and important for us to know if we are to understand much of the symbolism and the richness of the NT celebration of Easter. (Exodus chapters 10-15 )

*Passover images that are central to all of scripture:*

Death is a real threat, even to those who believe in God.

A lamb must die so that the people may live.

The blood of the lamb must mark the doorpost of each family.

Once death passes over the people have a new identity.

They are no longer slaves, but free.

They are now a nation, a people chosen by God.

They pass through the Red Sea, and the water that saves them destroys their foe.

Once they have passed through the water they are literally in a new physical place, and have the promise of a new life in a new place.

The religion of the Bible is a bloody religion. All the sacrifices of the temple and tabernacle were made to pay for (atone for) sin. Sin brings death, not just to the sacrifice, but to all people, and a price must be paid, for God reveals that even as He is gracious and loving, so also He is just. The Passover Lamb is the archetype, or primary image, of all the sacrifices. We believe that it was the power of the Passover Lamb who died on the cross that gave actual forgiveness to the believers of old, even as it is the actual power that brings forgiveness and life to us.

Everything about the OT calendar and liturgy revolves around the symbol of the Passover Lamb. When the people of Israel remembered all that the lamb brought to them, they prospered in faith. Whenever they forgot about the lamb and substituted their own ideas about power and prosperity they faltered, and eventually were conquered and carried away into captivity and the temple was destroyed.

There are powerful and significant lessons for us to learn about ourselves and about our worship when we study the history of the OT. It is significant that the main worship document of the OT faithful, the book of Psalms, remains the greatest source of worship texts for the church today.

The Psalms are an intense proclamation of God’s activity among His children and they can be intensely personal for us today. How this can be after thousands of years is a mighty testimony to the power of God’s word.

The fully developed calendar (by the time of Christ) had twelve months. Each month began with the new moon, and the first month began at the first new moon after the spring equinox (end of March, beginning of April).

1. Passover and Unleavened Bread

2.

3. Pentecost, or Weeks 7 weeks or 50 days after the beginning of Passover, commemorates the giving of the law on Mt. Sinai.

4. Fast in remembrance of the fall(s) of Jerusalem

5. Fast in remembrance of the destruction(s) of the temple

6.

7. New Year’s Feast; Day of Atonement; Feast of Tabernacles

8.

9. Feast of the Dedication of the Temple, or of Candles (Lights)

10. Fast in remembrance of the siege of Jerusalem

11.

12. Fast of Esther; Feast of Purim or Haman

(13th Month added in Leap Years; usually every third year) *(See Edersheim)*

After the twelve tribes of Israel left their bondage in Egypt they spent forty years in the wilderness. During that time God had commanded the construction of a portable temple, or tabernacle, that would stand at the center of the immense camp. The ark of the covenant, the mercy seat of God, was in that tabernacle, and the priests from the tribe of Levi were in constant devotion and sacrificial duty in the courts surrounding the holy place and the most holy place. The people of Israel were physically gathered together around the sanctuary.

When they entered the Promised Land the tribes were scattered throughout the country so that the tabernacle was no longer within earshot of most of the people. At this early time the devotional life of the household and smaller communities within the country developed into what would become known in later days as a synagogue *(please note that this name is Greek in origin, a sign that the commonly accepted title of today was put in place when the Greek language held sway as a principal language of the realm)*.

By the time Solomon’s glorious temple was constructed there was already a worship life that had grown up in the communities of Israel that understood the temple, and the holy city of Jerusalem, to be the ideal place for worship. Yet many did not have the opportunity to present themselves in Jerusalem for every Sabbath, and certainly at that time there were some within Israel who never were able to make the great pilgrimage to the Holy City, even though that was the heartfelt desire of every child of the promise (see Psalm 122, ELH p. 192).

Eventually the kingdom was divided, and due to the wicked political ideals of so many of the kings the people were carried off into exile, and the temple was destroyed. The *community* form of worship grew into a daily and sabbath gathering that fulfilled what a non-existent temple could not. The bloody sacrifices were replaced by teaching and praying, and leadership was not limited to the members of the tribe of Levi.

This synagogue worship was firmly established at the time of Christ, and not just in the holy land, but throughout the civilized world wherever the Jewish community had been scattered. Synagogue worship took place in little Nazareth, as well as in the imperial city of Rome. One of the fruits of the bitter sufferings of God’s people in the OT era was that His word was planted throughout much of the world. The way was paved for the teachings of Jesus to spread through a first century “internet” of synagogue communities in the world of the Mediterranean Sea *(the Pentecost miracle)*.

The synagogue service consisted of psalms, prayers, lessons from the books of Moses, the books of history, the wisdom literature and the prophets, teaching from the rabbis, prayers and blessings. The outline of synagogue worship would have an impact on the services of the early Christianity, and we can see elements of synagogue worship in our “Service of the Word” today.

In the time of the apostles the church still observed many of the rites of Judaism. The Christian community in Jerusalem attended temple. Christian Jews continued to be present in the synagogues, to the extent that they were something of a menace (that was why Saul was so eager to purify the synagogue communities). The first Christians began to separate themselves from the synagogue, however, as they began to gather for worship on the *first* day of the week, the Lord’s Day, the day commemorating His resurrection. This subtle transformation allowed the Christians to celebrate the Lord’s Supper, to proclaim the words of the Gospel, to pray, and to support one another with their offerings.

As time passed the Sunday after Sunday observance of Christ’s resurrection culminated in a **yearly remembrance of the Paschal Festival**, the Christian Passover, what we call Easter. This festival still retained the ancient lunar calendar for its observance, and that is why Easter moves every year from date to date.

When Christianity spread from the Mediterranean world to the Roman world there was a clash of calendars. On one hand the old Jewish calendar was based on the moon, on the other hand the Roman calendar was based on the sun. Many pagan festivals associated with the sun were celebrated throughout the Roman world, and in the northern world as well. Missionaries in later centuries may have converted calendar events associated with the mid-winter re-birth of the sun into **festivals celebrating the birth of the Sun of Righteousness**, God’s Son, Jesus Christ. That is why our beloved Christmas celebrations happen in midwinter (at least in the northern hemisphere). What an interesting example of missionary zeal and cross-cultural adaptation!

At the same time Christians memorialized the death dates of their leaders and heroes of the faith, so that a rich **calendar of commemorations** was established to remember the saints who had gone before.

In this way the present (and constantly evolving) calendar of Christianity came into being. It may be confusing to memorize the order of the calendar, but that confusion is due, in part at least, to the fact that our calendar represents the “sandwiching” effect of **three** different calendars:

**1. The Easter (Lunar) Calendar**

**2. The Christmas (Solar) Calendar**

**3. The Calendar of the Saints and Commemorations (Sanctoral Calendar).**

Many of the parts of the liturgy change with every season and observance (literally, every day!) These changing parts of the liturgy, or proper texts, are drawn from the Bible (Lessons, Gradual verse, etc.) liturgical poetry (the collects or prayers, the communion preface, the hymns) or are written for the day (the sermon). There are also many *proper* customs that help us observe the church year, such as colors of paraments, other chancel and sanctuary decorations. Many of these observances can spill over from the sanctuary into the home or classroom to help make the church year an important part of the lives of all the faithful. These customs can be great fun, especially for the children.

Katherine Hankey, 1834-1911, *alt.* 77. 77 *ORIENTIS PARTIBUS*

Advent tells us Christ is near; Christmas tells us Christ is here.

In Epiphany we trace All the glory of His grace.

Then three Sundays will prepare For the time of faithful prayer,

That, with hearts made penitent, We may keep a faithful Lent.

Holy Week and Easter then Tell who died and rose again:

O that happy Paschal day!“Christ is ris’n indeed,” we say.

Yes, and Christ ascended, too, To prepare a place for you;

So we give Him special praise after those great forty days.

Then He sent the Holy Ghost On the day of Pentecost,

With us ever to abide: God, our Comfort, by our side.

Last of all, by grace we sing Glory to our God and King,

Glory to the One in Three, Glory to the Trinity.

See ELH for a listing of the Seasons, Sundays and Festivals of the Church Year (p. 5-6), and memorize the following, and know what events/themes are commemorated in each!

**ACE**

**GLHWEA**

**PT**

**III. The Forms (Blueprints) of the Worship Rite: Mass, Office and Devotion**

The Christian calendar is tied to the calendar of the OT through the “Paschal Window”, but beyond that it is quite a new creation. In a similar way the service forms (liturgies) of Christianity owe a debt of gratitude to their OT predecessors of synagogue, sabbath prayers in the home, and the rites of the temple, but even though there is a link it is clear that the way of Christian worship has an identity all its own.

In a general sense the Church has recognized the following four forms of worship (blueprints), or a combination thereof:

1. the Divine Service of Word and Sacrament (the Mass)

2. the Daily Office, or worship at various times of the day, in the religious community, the academic community, and individually *(MLPTSNVC)*

3. the “free” forms of worship, usually instructive services, outside the realm of the clearly defined and regulated liturgical services of 1 and 2. *(the Prone; the Catechism Office, the Revival...*)

4. the ecstatic, or mystical meditations of the soul, highly personal and meditative.

1. The Divine Service is the chief service of the church. It is the service in which Christ comes to his beloved bride with His gift of absolution (forgiveness) and eternal life in the means of grace, namely Word and Sacrament. In these means Christ unites Himself spiritually, mentally and physically with His bride.

What do we know about the form of the service in the earliest days of the church? It may have included elements of the Jewish Sabbath prayer of home and synagogue; it certainly included psalms, scripture, instruction, prayer, the Words of Institution and the Lord’s Prayer, as well as words of benediction and dismissal. This simple structure developed over the centuries into the rich form of the Mass (from the word dis**missa**l?) that is used in one form or another throughout much of Christendom. Please note that there is very little “hymnody” in the Mass, even though there is a lot of music. The liturgical texts were drawn from scripture, for the most part. Poetry that did not come from the Bible was not really a part of the Mass order until later centuries. Hymnic texts started to appear around the place in the blueprint where the “Alleluia and verse” appear. By the fourteenth century carol-type hymns were allowed on certain festivals, but such use was not common in the regular weekly and daily masses. At the time of the Reformation Luther retained the historic form of the choral Mass (with a bit of cleaning) and added hymns in the vernacular, here and there, where they were appropriate to the form. He also created a Mass order called the “Deutsche Messe” in which all of the music (both the ordinary and proper) could have been sung by the congregation. This was the beginning of modern congregational hymnody, and in time the practice found its way into the other denominational traditions.

The Mass form may be divided into three parts (PWS):

I. Preparation

Confession

Introit (Entrance Psalm) w/ Gloria Patri..(Glory be to the Father, Son, HS, etc)

Kyrie eleison (Lord have mercy)

Gloria in excelsis (The Christmas song of the Angels)

The Greeting (The Angelic Salutation: The Lord be with you!)

Collect, or Prayer for the Day

II. Word

The OT Lesson *(recent addition to the mass order; 1960’s)*

The Psalm or Gradual

The Epistle

The Alleluia Verse (or Tract, during Lent), or Sequence Hymn

The Holy Gospel, with acclamations

The Creed

The Sermon

The Prayer for the Church (the Litany)

The Offertory Verse

III. Sacrament

The Preface and Proper Preface Hymn: (Anaphora)

The Lord be with you...

Lift Up...Let us give thanks...It is good and right that we should...

The Sanctus and Benedictus qui venit (Holy, holy, holy...Blessed is He that comes ...)

The Proclamation of Thanks/ Eucharistic Prayer

The Canon (in Roman rites);

The Exhortation (in some Lutheran rites)

Our Father

The Words of Institution

The Agnus Dei (O Christ, Lamb of God..)

The Communion (Distribution)

The Collect, and in some traditions a canticle of dismissal (Nunc Dimittis)

The Blessing and Dismissal

This chief service was celebrated throughout Christendom, in one form or another, from the earliest days. In most traditions it was observed as the chief service on every Sunday or Festival Day; in many it was observed daily, and was considered the normal public confession of the church, and as such it was celebrated frequently.

This beautiful blueprint contains some texts that change with every observance, and others that remain the same. The unchanging texts are called the **Ordinary** of the Mass, and the texts that change to reflect the theme and the lessons of the day are called the **Proper** of the Mass.

The Choral Ordinary of the Mass includes the following texts:

Kyrie eleison (Lord, have mercy)

Gloria in excelsis Deo (Glory to God in the highest)

Credo (We believe in one God...)

Sanctus and Benedictus qui venit (Holy, holy, holy...Blessed is He...)

Agnus Dei (Lamb of God).

Themes for the Masses throughout the year were drawn from scripture assigned to the day that addressed the idea/theme of the day, the season or festival of the year. Pericopes, or sections of scripture, were then organized into a year-long cycle of readings called a Lectionary. Various pericopal systems came to be used in the church, and in our day there are at least three lectionaries that are in common use.

2. The Office

The Chief Service of Word and Sacrament was generally the main PUBLIC service of the church. A secondary but no less important liturgical structure is apparent in the service that became more private, like our chapel services, and was restricted to the religious communities (monasteries, abbeys) and the academic communities.

Asceticism, or the withdrawal from public life for the purpose of solitary meditation, prayer and spiritual cleansing, was present in the Jewish world centuries before the birth of Christ. Those who were called to devote themselves to such a life (John the Baptist) created an amazing impression in the mind of the public. Extreme discipline was a characteristic of their lives. As Christianity spread, the ideal of asceticism also developed, and an idea of “communities set apart” offered an existence for those who felt called forth from the world.

The various structures for communal religious life were called **orders**. One of the most enduring figures from this tradition is Benedict of Nursia. In his rule, or order, he suggests that the primary work of the order is prayer. In order to facilitate this work all members of the order were called to community prayer 8 times a day. Each of these prayer services joined together create the Daily Office. In our Lutheran tradition at least two “parts” of the office--Matins and Vespers-- remained in use after the Reformation. (ELH presents 4 of the services from the office “blueprint”).

The Daily Office tended to be more “in tune” with the time of the day rather than the season of the Church Year. The Office was a “Choral Service”, meaning that it was observed by a community without the need for a priest; many parts of the service were sung back and forth (antiphonally) between a divided choir of participants, while a member of the community functioned as a “leader” for the lessons, etc. Hymnody found a home in the Office, and some of our oldest hymn texts are Office hymns. They emphasized the time of the day, rather than the Church Year; however in time the Church Year themes and the themes of the Sanctoral Cycle were the inspiration for hymns. The structure of the Office services included:

Psalmody (the Psalter was divided up so that all 150 would be sung every week)

Lection (Lessons)

Responsories to the Lection

Hymnody

Homily

Canticle (Canticles are songs from the Bible that are NOT found in the book of Psalms.

The most frequently used are:

Benedictus-Song of Zechariah;

Magnificat-Song of Mary;

Nunc Dimittis-Song of Simeon, and

Te Deum Laudamus- We Praise You, O God)

Kyrie eleison (Litany)

Prayers

Our Father

Blessing

3. Between the fourth and seventh century the forms of the Mass and the Office became more uniform throughout the Western church, so that even with local customs and adaptations the blueprint of the liturgy was fairly recognizable from place to place. There were other types of worship that were free from the domain of the rules of the Mass and the Office, however. These services outside of the formal liturgy were used especially in connection with festival teaching and preaching as well as pilgrimage prayer. Things like the liturgical drama and the mystery plays told the stories of scripture in a way that was quite different from what was allowed within the realm of the standard liturgical forms. A preaching service, sometimes call the Prone, included elements such as the Lord’s Prayer, the Creed, and hymns in the language of the people, something that was more and more important as the language of the people grew away from the language of the church (Latin). Many of the forms of modern “evangelical” churches are similar in spirit and shape to the old services of Prone. They are also tied to the tradition of “stational preaching” typical of the classic Methodist tradition and American frontier Revivalism.

4. There was, and always will be a need for private devotion in the church. Many of the Latin hymns were produced as devotional poetry, not necessarily for use in the context of the services (we know one of them as “O Sacred Head Now Wounded”). Private prayer offices such as the Rosary and the Stations of the Cross in the Roman Catholic Church are representative of what would have been the sort of personal devotional exercises used through the ages. It is important for us to remember that private devotion is part of the church’s life, and it is also important for us to realize that some of the hymns that we now enjoy singing in corporate worship grew out of a spirit of private devotion.

There may be a tension between worship that is individualistic and worship that is public, however. The classic example of this tension caused a lot of anxiety for the early church, and for St. Paul especially. An extraordinary gift of the spirit, the glosso***la***lia, or speaking in tongues, was a special mark of the church on the day of Pentecost. Thanks to the gift of tongues many visitors to Jerusalem heard the Gospel in their own language, preached by individuals who had no previous knowledge of that tongue. The purpose was clear: the story of Christ was proclaimed to as many as possible on that day. The gift of tongues had a very specific purpose on that day, and it may be that the gift appeared again in the time of the apostles as the need arose, especially for the proclamation of the gospel in a contemporary language.

There were those who claimed the gift of tongues as proof of a larger outpouring of the Spirit. They spoke in languages that were unknown to anyone in the congregation. This preaching had the opposite effect of that on the day of Pentecost. Instead of bringing people to Christ this ecstatic speaking scattered the congregation, and became a divisive activity. Paul instructed and instructs the church clearly on this matter in I Corinthians, and commands us that all of our laws about worship are to be subject to the law of Christian charity, or love (I Cor. 12: 27- 13:13). Paul acknowledged that those who used tongues may have used it as a private prayer language directed towards God, but he was careful to remind those who used this private gift that it was not edifying or helpful to the worship of the community. Some of the practices that are appropriate for private worship may not be appropriate for public worship. Today public worship involves those who are rooted in the faith ***and*** those who are newcomers. (Although newcomers were not allowed in the service at all during the early centuries; even those under instruction had to go through a period of catechetical “probation” before they could attend the first part of the service… the service of Holy Communion, part 3 of the Mass, was closed to all but the communicant members of the congregation; those who were not in communion were not even allowed to stay and watch!!!) Private prayer usually uses an “in-group” language that automatically seems to exclude neophytes in the faith; worship that is built completely on in-group language assumes that all participants have an intimate and exclusive relationship with God. The creedal communication of the Chief Service and the Office provide a didactic substitute for this type of worship language. It is tempting to mark a division between the forms of worship that are corporate (we- centered) and those that are private (me-centered), but it seems that we discover elements of both in all four forms of worship. This we-me delineation is present in the psalms, the canticles, and throughout the scripture. All forms of worship that are used in the church today include elements of either *we* or *me* devotion, and the most pleasing forms of worship are those that balance elements of both. Christian worship also exhibits attitudes of the objective and subjective throughout its forms and texts.

**IV. The Song of the Church and the Elements of Music**

Whenever the church uses music as an expression to faith she incorporates the musical ideas from the culture that surrounds her. The music of the Western (European) culture developed alongside Christianity. There are elements of folk music from the cultures of Judaica, Greece, Italy, Spain, North Africa, England, Scandinavia, Western and Middle Europe and Ireland that combined to create the music of the church and the European musical culture. This is not to say that the music of the European culture was exclusivistic; it did not exclude music from other cultures, rather it incorporated the multi-cultural experience of music into what became, is, and what will continue to develop as Western music. In many cases the church was the place where the “tribal” musical styles of Europe were preserved in combinations that produced a rich musical heritage.

What we consider to be the elements of music are present in the music of all cultures:

**Melody**: a collection or set of subsequently sounded pitches or tones

**Rhythm**: the division of time into recognizable units

**Harmony**: a collection or set of simultaneously sounding pitches

**Tone Color**: the characteristic or idiomatic sound produced by a specific instrument, and its combination with other instruments relative to pitch and “ensemble” (grouping)

**Form**: the construction of musical expressions into recognizable units

These definitions are generic, and they may seem a bit complex, yet they are the basic building blocks that allow us to talk about music beyond the level of “I like that” or “I don’t like this”.

Different cultures and different eras of music may emphasize one element of music over the other even though they are concerned about all of the elements. We see many illustrations of the different ideas about music through the ages in our hymnals.

One example, based on about 400 years of musical development, may be seen in the use of the tune “Freu dich sehr”. A look at the index reveals that this tune is used five times in the ELH (102,256,593,596,598).

The setting at 102 represents the original form of this popular tune (1551).

The 16th century was a time when the musical elements of melody and rhythm were at centerstage. The rhythmic changes between duple (**1**-2-**1**-2-**1**-2) and triple (**1**-2-3-**1**-2-3-**1**-2-3) time are refreshing and challenging. They are a treat to sing, especially when a congregation is led by an organist who understands the cheerful nuances of this Renaissance rhythmic style.

The setting at 596 (J.S. Bach) illustrates a shift in the use of the elements of music; harmony claims the spotlight, and the original rhythms have been rearranged to make room for the rich harmony. The setting at 593 (Ludvig Lindemann) is an example of a harmonic setting from the 19th century, a time in which the harmonic vocabulary was being stretched to the limit, even in congregational hymn settings.

When we pass judgment on the comparative worth of the different settings (harmonic or rhythmic) we must recognize that they were produced by related musical cultures which emphasized different elements of music. In this way we can rise above a shallow preference based on what we are accustomed to, and may temper our preference with the knowledge that the music of the church reflects the age in which it was written, and even when old songs become new songs it is the Spirit of Christ that breathes through the words and witness of each generation to proclaim the truth of the Gospel.

*On the Identification of Hymn Tunes*

Where the church is, there is music. This may seem to be an overstatement, but the history of the church, in both the OT and NT eras is marked by singing and other kinds of music making. Even though most of the melodies of the ancient tabernacle, temple, synagogue and early Christian worship have been lost through the passage of time, some of the melodies that appear in our worship bear witness to at least 1000 years of common usage in the church. There is a vast repertoire of liturgical music composed for instrumentalists, soloists and choirs; when we study hymn tunes we are focusing our attention on works for the “unrehearsed” choir called *the congregation*. As we learn tune names for this course we will discover the variety and richness of the melodies that have been created for use in the “Western” church--those congregations which trace their lineage to the development of the Christian community as it proceeded from the Roman world to most of western Europe, and via missionaries, explorers and immigrants, to much of the world.

Some of our melodies were created for use in congregations where everyone was a singer: the religious and academic communities, the monasteries, schools, universities and colleges of the church. Others were created to invite the participation of the laity: the Lutheran chorale, the Calvinist psalm tune, the “mission melodies” of Methodism, the hymnody of the Second Vatican Council and all who continue the tradition of modern ecumencial hymnody. Some come from the sturdy tradition of the folk song and carol (a tradition which hardly exists in our modern American culture… do we have a common folk song repertoire today?), and have been passed down through the culture from generation to generation, adapted and retained as parents teach their children the truths of the faith in the memorized melodies from their own youth. There is a sense in which all congregational song is “folk song” because it is the song of the people.

Composers use hymn tunes to create instrumental music that “speaks” to the congregation, even when the associated words of a melody are not being sung. The great organ chorale preludes of Lutheranism are probably the best examples of this use of congregational melodies. Hymn tunes are a memorization device that allow the words of a hymn (rhyming scripture, rhyming teaching, rhyming prayer) to find a place in the conscious and subconscious mind of the singer and listener. The melodies of our hymns and chorales are important teachers, for through them God’s Word finds its way into our hearts and memories.

What words about God will you remember in times of need, on your death bed, as a loved one is ill, as you wait for the anesthesia to take effect in the pre-op room of the surgical center? It is likely that a hymn melody, and its Gospel text may come to you at that time with comfort and assurance.

Hymn tunes also teach us that the truths of Christianity have touched the lives of many individuals in many different situations throughout many different eras. They remind us that we are not alone in our faith. That is what gives this exercise a spiritual dimension. As you sensitize yourself to the tune name, please note the date of its composition. In this way you may cross a bridge of shared faith to the ones who created the melodies that we treasure.

*Tune Names*

Hymn tunes have been assigned names by hymnal editors and composers as a means of quick identification apart from the text that is assigned to them (many times a tune will be used with several texts, or with a text that has been assigned to it that is *different* from the text that the composer was thinking about when the tune was composed). You will discover that they come in a variety of languages; sometimes there is an interesting story about the tune name. ELH 555, “Stratford” was composed when the composer lived on Stratford Avenue. ELH 355, “Paschal Alleluias” received its name during a lunch break as the committee that compiled the hymnal discussed various options for the tune name!

Sometimes the tune bears the name of the text that was *originally* borne by the tune, see ELH 544 and ELH 537 and ELH 144. Sometimes there is a discrepancy in tune name from hymnal to hymnal, but in most cases the tune names are consistent among modern hymnals in denominations where hymnals are used (not all of Christendom uses hymnbooks, after all). This consistency is a great help to organists especially, since most often the hymn-based music that they play is identified by a tune name designation.

The foreign language tune names are a vibrant reminder that Christianity is bigger than our experiences of language, culture and situation. Once again, this adds a spiritual dimension to a learning task that can seem to be somewhat mundane.

**V. Lutheran Hymnody**

In our Lutheran tradition hymnody is an artform and rhetorical tool which combines poetry and music to proclaim God’s word. As poetry it is unique in that it is designed to be memorable (shorter, predictable phrases and rhyme schemes) and as music it is unique in that it is designed to be sung by unrehearsed “choirs” (limited range, “self-teaching” phrases, rhythmic predictability, functional harmony which supports the melody) in various situations (sanctuary, school, home). It is nothing short of miraculous when a poet and a composer can create poems and melodies which become suitable and successful parts of our liturgical and pedagogical tradition.

Lutheran hymnody confesses the faith. Consider how the Lutheran Confessions treat hymnody. “As the church sings…” is the same as “as the church believes, teaches and confesses”. Augsburg Confession, Article 20 on *Faith and Good Works* concludes: “For this reason Christ said, “Without Me you can do nothing,” and the Church sings: We know no dawn but Thine, Send forth Thy beams divine On our dark souls to shine and make us blest.” (ELH p. 14). In a similar way the confessions invoke one of the new Lutheran chorales in the Formula of Concord in their presentation of the doctrine of Original Sin, “As the church sings : Through Adam’s fall human nature and our essence are completely corrupted.” (Kolb-Wengert, 488-489), and “…one party contended [even as they were singing?!?DM] that because “through Adam’s fall the whole human nature and essence is corrupted” after the fall the corrupted creature’s nature, substance, essence, even the noblest, most important part of its essence… is original sin itself…” (Kolb-Wengert 531). You will note that this comforting hymn appears in its entire form at ELH 430… the only English hymnal to contain a translation of this hymn by Lazarus Spengler, a significant lay leader of the Reformation.

Confessional Lutheranism regards hymnody as a teacher of the faith. It is difficult to come up with a more succinct statement regarding the purpose of liturgical song than that which our Confessions have already given us. “All the usual ceremonies are also preserved, except that the parts sung in Latin are interspersed here and there with German hymns which have been added to teach the people. For ceremonies are needed for this reason alone: that the unlearned be taught.” (AC 24, ELH p. 16) It is interesting to note that this attitude, far from inhibiting the liturgical development of the Lutheran church, was the catalyst which produced one of the greatest flowerings of poetry and melody which the Christian church has ever seen.

Lutheran hymnody has been a powerful tool for the proclamation of the faith by the priesthood of believers. Luther identifies the song of the church as the voice of the church when he writes “Glad tidings of great joy I bring, Whereof I now will say and sing”, and, “with united heart and voice And holy rapture singing, Proclaim the wonders God hath done…” (ELH 123, 378). “Without doubt, you will offer up no more powerful incense or savor against the devil than to occupy yourself with God’s commandments and words and to speak, sing, or think about them.” (LC Preface, Kolb-Wengert 381).

Finally, our practice of hymnody (which includes not just the liturgical song but the song used in our various educational programs and homes) grows out of a loving response to Christ’s command to be “teaching them to observe all that I have commanded you” (Matt. 28:19), and a faithful understanding of Paul’s exhortation to “let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God” (Col. 3:16).

**VI. Space and Symbol in Worship**

After the Children of Israel left their slavery in Egypt, God commanded that they should worship Him by obedience to His Law (The Ten Commandments, ELH p. 31-32). These commands preserved domestic peace and happiness, and they encouraged an attitude of worship that would permeate every aspect of life. The same God provided for the liturgical apprehensions of His presence through commands concerning the Levitical priesthood, the tabernacle, the ark of the covenant, the sacrifices, the furniture for the service and the vestments for those who would be in attendance at the services God also provided a blueprint for the architecture of the chief worship space that included the outer courts, the holy place, and the holy of holies.

God had already given plenty of presence to the world. He was the Author of creation. His Word, the Lord Jesus Christ, made all things. Every mountain, lake, ocean and star praised Him in its glory. There was no need for a tabernacle.

But God showed His ability to reveal His *strength in weakness* when He made commands for the construction of the tabernacle, the ark of the covenant, the sacrificial vessels and the priestly vestments in order to remind the congregation of His beauty, perfection and holiness; they also reminded the congregation that He was God of the senses, and that all of the beauty of His creation was concentrated in the liturgy of color, space, art, music and word that revealed His grace and forgiveness, given through His covenant, and last will and testament.

In the time of the early church the architectural plan of the temple was an inspiration for the floorplans of the of the private (house) church and, in later years, for the large public space of the basilican church.

Many churches of Christendom were built with upon a model plan that had the East, the rising Son, as its focal point. (Even when the main axis of the church faces another direction the “chief” end of the church is called the East End.)

E

N + S

W

This plan was in the form of a Greek cross (cruciform), and allowed for the placement of the altar at the center of the cross.

The cruciform-centrum plan of the house church gave way to the form derived from the Roman basilica in order to create a public space that was worthy of the pageantry, procession and pilgrimage that was the character of the many of the churches constructed during the eras that we now call the Romanesque and the Gothic.

E

N + S

W

W

W

W

As the liturgy of the church became more regulated and more complex an additional space was added to the East End of the church that was called the Choir. This space allowed for a choir to sing back and forth along the aisle that ran from the east end to the west end. Here was where the Office was sung, and here was where the choir sang for the Chief Service.

E

+

C C

C C

~~~~ + ~~~~

NNN + SSSS

W

W

W

By the time of the great Romanesque churches the ideas of the monstrous cruciform church had come into existence, partly out of necessity (so many people) and partly out of a longing for granduer. Aisles and ambulatory altars were built around the central cruciform shape so that pilgrims could wander (amble) through the church and say their prayers of pilgrimage even as the Chief Service, or Office, was conducted inside the main church.

A A

A A

A + A

A A

A C C A

A C C A

A C C A

A C C A

A C C A

~~+~~

A NNNNN SSSSS A

A NNNNN SSSSS A

A NNNNN SSSSS A

A W W A

A W W A

A W W A

A W W A

A W W A

A W W A

A W W A

A W W A

A W W A

A W W A

Most of the plans used in Christianity today invoke one of three designs, namely the centrum (Greek cross), the aisle-ambulatory (Latin cross), and the auditorium plan, derived from the amphitheater. Each plan suggests degrees of involvement by the participants and the ritual direction.

The centrum plan suggests that all are involved equally in the liturgy. The aisle-ambulatory plan suggests that there are significant leaders in the liturgy who assist and lead the attending congregation. The amphitheater plan invites an audience to observe and react to what is happening on the stage.

The space for the liturgy is frequently adorned by many colors, shapes and symbols. All of these details call upon the participants to PAUSE and REMEMBER. The communicative word is the essential to all of Christian worship, but Christ commanded and blessed the addition of the material word (sacraments, preaching, clergy, laity) until the end of time:

Go and baptize...

Go and teach and preach...

This is My Body/Blood..Do This...

When you absolve, they are absolved...

Our worship spaces speak to what we believe about our religion. Are we observers or participants? Do we do something for God, or is God the main “actor” in the liturgy? God has not commanded any architecture or calendar or vestments or forms for Christian worship. We are free from condemnation in these matters; yet we are free to gather in places and spaces and to use forms and symbols that give a quiet but clear testimony to what it is that we believe and teach.

**The Canon of the Roman Mass**

The Roman Canon is the heart of the “older” Roman Mass, and it is important for us to know it, and at least to

have read it. It follows the singing of the Sanctus and Benedictus qui venit. It is the “holy of holies” in the Mass,

and it is crucial to note that in this prayer Christ’s words of institution are directed to the Father rather than to the

communicants. In Luther’s time, and even up to the Second Vatican council these words were so holy that they

were spoken in a whisper. The article on the Canon in the New Advent Catholic Encyclopedia

http://www.newadvent.org/cathen/03255c.htm, describes in detail the symbolic gesture and the great mystery of

the text of the canon. It is instructive to read that article while going through the Canon. (Just remember that this

description and explanation was written long before the Second Vatican Council.)

The Roman Canon

(kneel)

P. Te igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus ac

petimus uti accepta habeas, et benedicas haec dona, haec munera, haec sancta sacrificia illibata; in primis quae tibi

offerimus pro Ecclesia tua sancta catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum:

una cum famulo tuo Papa nostro N.,et Antistite nostro N. et omnibus orthodoxis, atque catholicae et aostolicae

fidei cultoribus.

P. Therefore, most gracious Father, we humbly beg of You and entreat You through Jesus Christ Your Son, Our

Lord. Hold acceptable and bless +these gifts, these + offerings, these +holy and unspotted oblations which, in the

first place, we offer You for your Holy Catholic Church. Grant her peace and protection, unity and guidance

throughout the worlds, together with Your servant (name), our Pope, and(name), our Bishop; and all Orthodox

believers who cherish the Catholic and Apostolic Faith.

P. Memento, Domine, famulorum, famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides

cognita est, et nota devotio, pro quibus tibi offerimus. vel qui tibi offerunt hoc sacrificium laudis pro se, suisque

omnibus, pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae; tibique reddunt vota sua aeterno

Deo, vivo et vero.

P. Remember, O Lord, Your servants and handmaids, (name) and (name), and all here present, whose faith and

devotion are known to You. On whose behalf we offer to You, or who themselves offer to You this sacrifice of

praise for themselves, families and friends, for the good of their souls, for their hope of salvation and deliverance

from all harm, and who offer their homage to You, eternal, living and true God.

(This next prayer has special beginnings for certain feasts. This is the usual version.)

P. Communicantes, et memoriam venerantes in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini

nostri Jesu Christi: sed et beati Joseph ejusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum,

Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis, et Thaddaei:

Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et

omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur

auxilio. Per eundem Christum Dominum nostrum. Amen.

P. In the unity of holy fellowship we observe the memory, first of all, of the glorious and ever Virgin Mary,

Mother of our Lord and God Jesus Christ. Next we observe the memory of Blessed Joseph, Spouse of the same

Virgin, and of Your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip,

Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence,

Chrysogonus, John and Paul, Cosmas and Damian, and all Your Saints. By their merits and prayers grant that we

may be always fortified by the help of Your protection. Through Christ our Lord. Amen.

P. Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae quaesumus, Domine, ut placatus accipias,

diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege

numerari. Per Christum Dominum nostrum. Amen.

P. Graciously accept, then, we beseech You, O Lord, this service of our worship and that of all Your household.

Provide that our days be spent in Your peace, save us from everlasting damnation, and cause us to be numbered in

the flock you have chosen. Through Christ our Lord. Amen.

P. Quam oblationem tu, Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem,

acceptabilemque facere digneris,. ut nobis Corpus, et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

P. O God, deign to bless + what we offer, and make it approved, + effective,+ right, + and wholly pleasing in

every way, that it may become for our good, the Body + and Blood + of Your dearly beloved Son, our Lord Jesus

Christ.

The Consecration

P. Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in coelum ad te

Deum Patrem suum omnipotentem tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite,et

manducate ex hoc omnes:

P. Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to

heaven to you, God, His Almighty Father, giving thanks to You, He blessed, + it broke it, and gave it to His

disciples, saying: "Take and eat of this, all of you,

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY."

(The Body of Christ is lifted up for worship).

P. Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas

item tibi gratias agens, benedixit, deditque discipulis suis, dicens. Accipite, et bibite ex eo omnes:

P. Similarly, when the supper was ended, taking also this goodly chalice into His holy and venerable hands, again

giving thanks to You, He blessed it, and gave it to His disciples, saying: "Take and drink of this, all of you,

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI:

MYSTERIUM FIDEI:

QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL COVENANT:

THE MYSTERY OF FAITH:

WHICH IS BEING SHED FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS

Haec quotiescumque feceritis, in mei memoriam facietis.

As often as you shall do these actions, do this in memory of Me."

(The Blood of Christ is lifted up for worship).

P. Unde et momores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam

beatae Passionis, nec non et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis. offerimus praeclarae

majestati tuae de tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae

aeternae, et calicem salutis perpetuae.

P. Mindful, therefore, Lord, we, Your ministers, as also Your holy people, of the same Christ, Your Son, our Lord,

remember His blessed passion, and also of His Resurrection from the dead, and finally of His glorious Ascension

into heaven, offer to Your supreme Majesty, of the gifts bestowed upon us, the pure +Victim, the holy + Victim,

the all-perfect+ Victim: the holy + Bread of life eternal and the Chalice + of perpetual salvation.

P. Supra quae propitio ac sereno vultu respicere digneris; et accepta habere, sicuti accepta habere dignatus es munera

pueri tui justi Abel, et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus

Melchisedech, sanctum sacrificium, immaculatam hostiam.

P. Deign to regard with gracious and kindly attention and hold acceptable, as You deigned to accept the offerings of

Abel, Your just servant, and the sacrifice of Abraham our Patriarch, and that which Your chief priest Melchisedech

offered to You, a holy Sacrifice and a spotless victim.

P. Supplices te rogamus, omnipotens Deus, jube haec perferri per manus sancti Angeli tui in sublime altare tuum,

in conspectu dininae majertatis tuae: ut quoquot ex hac altaris participatione, sacrosanctum Filii tui Corpus, et

Sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eumdem Christum Dominum

nostrum. Amen.

P. Most humbly we implore You, Almighty God, bid these offerings to be brought by the hands of Your Holy

Angel to Your altar above, before the face of Your Divine Majesty. And may those of us who by sharing in the

Sacrifice of this altar shall receive the Most Sacred +Body and + Blood of Your Son, be filled with every grace and

heavenly blessing, Through Christ our Lord. Amen.

P. Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et

dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut

indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

P. Remember also, Lord, Your servants and handmaids (name) and (name) who have gone before us with the sign

of faith and rest in the sleep of peace. To these, Lord, and to all who rest in Christ, we beg You to grant of Your

goodness a place of comfort, light, and peace. Through Christ our Lord. Amen.

P. Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et

societatem donare digneris, cum tuis sanctis Apostolis et Martyribus, cum Joanne, Stephano, Matthia, Barnaba,

Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus

Sanctis tuis, intra quorum nos consortium, non aestimator meriti sed veniae, quaesumus, largitor admitte. Per

Christum Dominum nostrum.

P. To us sinners also, Your servants, trusting in the greatness of Your mercy, deign to grant some part and

fellowship with Your Holy Apostles and Martyrs with John Stephen, Matthias, Barnabas, Ignatius, Alexander,

Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Your Saints.Into their

company we implore You to admit us, not weighing our merits, but freely granting us pardon. Through Christ our

Lord.

P. Per quem haec omnia Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

P. Through Whom, Lord, You always create, sanctify, + fill with life, + bless +and bestow upon us all good

things.

The minor Elevation

P. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti,

omnis honor et gloria, per omnia saecula saeculorum.

P. Through Him, + and with + Him, and in + Him, is to You, God the Father + Almighty,

in the unity of the + Holy Spirit, all honor and glory, forever and ever.

S. AMEN!

Source: http://www.sacred-texts.com/chr/lmass/ord.htm