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Festivals and Customs

in the

Lutheran and Catholic Church

for the Instruction of Everyone.

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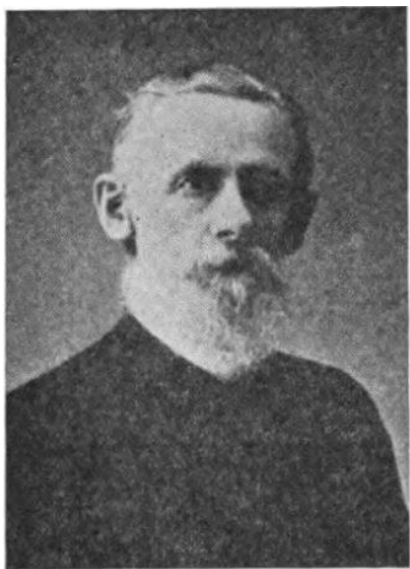
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F. Lochner

Preface.

It is certainly not presumptuous of the Lutheran to want to learn about the festivals and customs of the Catholic Church. This will help him to understand the difference between the Lutheran and the Catholic Church and will show him the enormous gulf that has opened up between his Church and the Catholic Church, especially since the Council of Trent. In order to serve him in this, these pages are written. May the Lord also place "His" blessing on this small work.

It is only to be noted that this little writing, which herewith enters the public domain, is a complete reworking of a little writing which appeared in the year 1829 with C. Heyder in Erlangen and bears the title: *Feste und Gebräuche in der katholischen und protestantischen Kirche zur Belehrung für beide Konfessionsverwandte*. Published by Dr. Philipp Jakob Karrer, Dean of Kempten."

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I.

Introduction.

The feasts of the Christians all refer more or less to the real, historical life and work of the Saviour, to His walk in the state of His humiliation for our salvation, to His words and His miracles. Our Christian faith in particular is not based on a system devised by reason, but on all the facts of salvation, as set forth in the second and third articles of the Apostolic Symbol.

Luther gives the following reasons why we Christians celebrate festivals: The most prominent reason is that the ministry of preaching may remain in its pregnancy and that the people may have their certain, appointed time when they may come together, hear God's word, and know God from it. Again, that they may need the sacrament, pray in general for all the needs of all Christendom, and give thanks to our dear Lord God for all his benefits, both bodily and spiritual.

The Christian festival year is divided into three circles, namely: 1. the Christmas circle, 2. the Easter circle, and 3. the Pentecost circle. Each festival has a pre-celebration and a post-celebration.

1. The Christmas feast has the Advent season for the pre-celebration and the New Year's Day <page 2> and the Epiphany feast for the post-celebration. This circle lasts until the Sunday Septuagesimä.

2. The Easter feast has Palm Sunday, Maundy Thursday, Good Friday and Easter Sunday. This week is called Holy Week. For the post-celebration half the Sunday Quasimodogeniti and lasts until Ascension Day.

3. The Feast of Pentecost has the feast of the Ascension as its pre-celebration and the Feast of Trinity as its post-celebration.

From the book of Acts it is clear that the apostles and the first Christians kept Easter and Pentecost with the Jews for a while. Nothing is known about other feast days and holidays, which only came up later.

There are a. movable and b. immovable festivals.

Those feasts which are celebrated in the Christian churches, and which do not always fall on one and the same day and month, namely Advent, Palm Sunday, Maundy Thursday, Good Friday, Easter, Ascension, Pentecost, Trinity, are called movable feasts.

Immovable feasts are those which fall on the same day and month each time, as: Christmas, New Year, Epiphany, Purification of the Blessed Virgin Mary, Annunciation, Visitation, Assumption, Nativity, all the days of the Apostles, All Saints' Day, All Souls' Day, the Immaculate Conception and so on.

Most of the feasts are arranged on such days on which the Jews and partly also the Gentiles celebrated feasts, in order that the newly converted Christians might not lack feasts **<page 3>** on such days, but partly and especially to keep them from taking part in the Jewish, and especially in the Gentile feasts.

A. The Christmas Circle. [^](#)

It contains the celebration of the walk of Jesus on earth, the walk in the state of his humiliation and shows him primarily as the prophet who is to come into the world. The celebration of Christmas is preceded by a preliminary celebration of four Sundays, which is called the Advent. The first preparation with the three following falls each time on a Sunday. The first trace of the celebration of Sunday is found in Acts chap. 20, 7. It was the day of the Lord for the Christians, the weekly holiday of His resurrection. Already in the second century, working on Sunday was considered a sin. Since the emperor Constantine the Great, however, the celebration of Sunday was introduced as a stricter one. Sunday is celebrated as the first day of the week in all Christian churches.

On the basis of Colossians 2:16, the Lutheran Church does not consider Sunday to be a divine foundation, but only an ecclesiastical order. But in order to be able to attend to the divine service undisturbed, to deal with divine things in general, and for the sake of love and peace, Lutherans refrain from all work, except for real works of necessity and love.

The feast of Advent always falls on a Sunday. The Advent season, with which the church year begins in most Catholic **< page 4>** and Protestant countries, is therefore actually the time of preparation for Christmas. Catholics prepare for Christmas during this time by penitential exercises, fasting, and prayer. Some claim that the Apostle Peter ordered Advent; others place the origin of Advent only in the fifth century; still others, however, say that Pope Gregory the Great ordered this feast. Since the sixth century it has not been permitted to hold

wedding feasts during Advent. The feast of the Annunciation, also called the feast of the Conception and the feast of the Presentation of Christ in the Temple, is solemnly celebrated in the Catholic Church. These Marian feasts are also solemnly celebrated in the Lutheran Church, since they are actually feasts of Christ. The feast has been celebrated since December 8, 1854, when the pope solemnly declared as a dogma that in case of loss of blessedness one must believe that Mary was also conceived without sin. The feast arose in 1145, but it did not want to be generally accepted because of the Dominicans' opposition to the doctrine of Mary's immaculate conception, which the Franciscans asserted.

The memorial day of St. Thomas the Apostle is celebrated on December 21. The memorial days of the apostles are dedicated to the memory of their martyrdom. They are called their birthdays because on them they were born to eternal life.

The celebration of Christmas was already common in the fifth century. It derives its origin in part from paganism. There the Romans celebrated the Saturnalia <page 5> with feasts, also they celebrated the return of the sun and sent gifts to each other. Why now the Christians likewise held festivals on such days has already been noted. This festival is called Christmas because on this day the Son of God appeared as the light of the world through his birth. And because God honored his dearest Son and thus gave us the dearest, best, and greatest thing he had, Christians send gifts to one another as an expression of their joy.

Christmas is followed by three death days: the memorial day of the martyr and first blood witness Stephen on December 26; the memorial day of the apostle and evangelist John on December 27 and the memorial day of the innocent infants of Bethlehem on December 28. By the way, this holiday seems to be very old.

New Year's Day. The New Year's Day is the first of January, on which the civil calendar year begins. It is the octave of Christmas, because Jesus was circumcised on the eighth day, and this is its true meaning. The origin of New Year's wishes is to be sought among the Romans; this usage passed into Christianity. Unfortunately, these wishes are often quite vain.

The feast of Epiphany or the Feast of the Epiphany. It is called the feast of the wise men, because the newborn Saviour appeared to the

wise men from the east. It is also called the Christmas of the Gentiles, because these Gentiles are the firstfruits of the fullness of the Gentiles. But this feast is erroneously called the feast of the three holy kings, and it is still more erroneous that they are called by their names: **<page 6>** Caspar, Melchior, Balthasar. On the eve of the feast the holy water is consecrated in the Catholic church. Incidentally, it is actually the early church mission feast of the Occident. It should also be noted that it is the baptismal feast of the Church of the East.

Fabian and Sebastian. The commemoration day of these two calendar saints falls on January 20. Fabian was a Roman bishop in the third century and a praiseworthy man; he suffered martyrdom under the Emperor Decius in 251, as did Sebastian on the orders of the Emperor Diocletian.

Mary's marriage falls on January 23 in commemoration of Mary's betrothal to Joseph.

The feast of Paul's conversion is celebrated on January 25. It is a particularly important day for Western Christianity, since in Paul the actual apostle to the Gentiles was given by God through this conversion. Luther therefore wants this great miracle to be preached every year.

The Feast of the Candlemas, or Purification of the Blessed Virgin Mary, or the Feast of the Presentation of Christ in the Temple, is celebrated in our country on February 2, or the Sunday nearest to it. Because on this day the laity carry consecrated wax candles lit during Mass, it is called the Feast of the Candlemas; because on this day Mary made her first visit to church and offered the purification sacrifice prescribed by law for women in childbirth, it is called the Purification of Mary.

The Memorial Day of St. Matthias the Apostle is celebrated on February 24. **<page 7>**

Gregory's Day is celebrated in memory of this saint on March 12. People paint him in different ways.

The Gregorius Festival is a school festival that was popular in the past, especially in Saxony. In 328, Pope Gregory IV decreed that a special children's and youth festival be held in honor of Pope Gregory I, who founded the first singing school in Rome.

The feast of Joseph, in memory of Joseph, the foster father of Jesus, is celebrated on 12 March as a feast day commanded by the

Pope.

Mary's Annunciation takes its name from the fact that the angel announced to Mary that she had been chosen by God to be the mother of the Son of God. It is also called the Conception of Mary, because on that day Mary conceived the Son of God by faith through the Holy Spirit. This feast is now celebrated as the Feast of the Immaculate Conception of Mary and falls on March 25 for obvious reasons. It is now celebrated with great pomp by the Catholic Church. On December 8, 1854, Pope Pius IX solemnly declared that Mary was also conceived without sin and commanded that this be believed in case of loss of blessedness.

Before we talk about the Easter circle, a few remarks should be made about the Sundays before Easter and then about Lent and Shrovetide.

Septuagesimă is the ninth Sunday before Easter, the seventieth day. The Introit is taken from Psalm 18:5 and 7: "The bands of death compassed me about etc." **<page 8>**

Sexagesimă, the eighth Sunday before Easter, or the sixtieth day. Introit: Psalm 44:24- 27: "Awake, O Lord, why sleepest thou? etc."

Quinquagesimă or Estomihi. Introit: Psalm 31:3, 4: "Be to me a strong rock and a fortress, that you may help me etc."

Invocavit, the first Sunday in Lent, the fortieth day before Easter, which begins the forty-day fast in the Catholic Church. Introit: Psalm 91:15, "He calleth unto me, and I will hear him etc."

Reminiscere. Introit: Psalm 25:6, 22: "Remember, O Lord, thy mercy, and thy lovingkindness, which was from the world etc."

Oculi. Introit: Psalm 25:15, 16: "Mine eyes look always unto the LORD, for he shall draw my foot out of the net."

Lătare. Introit: Isaiah 66:10, 11: "Rejoice over Jerusalem and be glad over her etc."

Judica. Introit: Psalm 43:1, 2: "Judge me, O God, and plead my cause against the unholy people, and deliver me from the false and wicked etc."

Lent, as has been said, consists of forty days. During this time one should abstain from eating meat, repent of one's sins, contemplate and confess the passion of Christ, and thus prepare oneself for Easter communion, which no Catholic may avoid if he loses his blessedness.

Ash Wednesday. Pope Gregory the Great made this feast the beginning of Lent around the year 600. The day before is called

Shrovetide [*Fastnacht*], because in the night of the same with twelve o'clock the Lent actually begins. <page 9> The Catholics are wont to sprinkle their heads with consecrated ashes, to testify their repentance of the follies and foolish things they have committed in Carnival, calling to one another, "Man, remember that thou art earth, and shalt become earth again, etc." The Catholics still have as fast days the Wednesday, Friday, and Saturday of the week of Quatember, and the days before the fast days as days of abstinence, on which they may eat no meat, all Fridays and Saturdays.

B. The Easter Circle. ^

Easter is the feast of the resurrection of Jesus Christ from the dead. It is preceded by Palm Sunday, Maundy Thursday and Good Friday.

Palm Sunday is the Sunday before Easter, on which the royal entry of Christ into Jerusalem took place. Because the people strewed the way with palms during this entry, it is called Palm Sunday. In the Catholic Church, the laity carry consecrated palms during Mass to commemorate this event. In the past, even in Catholic countries, a wooden donkey with an image of Christ on a small cart was carried in procession on this day, because Christ entered Jerusalem riding on a donkey.

Holy Thursday. Pope Leo appointed this day in 692 as the annual commemoration of the institution of Holy Communion. The name Maundy Thursday is said to derive from the fact that the <page 10> firstfruits of the fruit were sacrificed and offered to God; hence it would be derived from the green herbs which were eaten on this day according to an ancient custom, which may be derived from the dish of herbs at the Passover meal. According to others, the name is derived from Karena, the fast, or still according to others, because on this day the service was begun with the words of Psalm 23:2: "He feedeth me in green pastures." On this day in the Catholic churches the holy oil and chrism are consecrated with great ceremonies by the bishop, and afterwards sent to the parishes. The chrism is prepared from oil and balsam.

Good Friday, the great day of Christ's suffering and of world reconciliation through the blood of the Son of God, probably takes its name from the Old German word klaren, which means to suffer or

atone, or from the Latin word *carus*, theuer, or from the Greek word charis, the day of grace. The Lutherans regard it as the most serious day in the whole year, and as the greatest and most general day of penance. By contrast, it is considered only a half-holiday by Catholics. The following Saturday was called by the ancients the great or holy Sabbath, because on that day the Lord rested in the grave from his sour work of redemption, and instituted the spiritual Sabbath of the Christians. The ancient Church expected the Second Coming of the Lord and the Last Day on the night of Easter Day. In the Catholic Church a threefold consecration is made on this day: 1. the consecration of the fire outside the church, wherewith all the lights in the church are afterwards kindled, by extinguishing all the lights in the church before the **<page 11>** consecration; 2. the consecration of the baptismal water; and 3. the blessing of the paschal candle. This, of old, was a large pillar of wax, designed to light the church on the night before Easter.

Easter, the feast of the resurrection of Jesus Christ from the dead. One greeted each other with the triumphant cry: "The Lord is risen!", which was followed by the counter-greeting: "He is truly risen!" Perhaps this feast got its name Easter from the feast which the ancient Saxons celebrated at the time of spring. The names of the Easter woods, Osterna, are connected with the cult which was dedicated to the goddess before the introduction of Christianity. The eastern Christians celebrated this festival with the Jews, while the western Christians always celebrated it on a Sunday, because Christ had risen on the first day of the week. Great disputes arose about this; at last the dispute was decided at the Council of Nicaea. The following rules were established: Easter should always be celebrated on a Sunday, and that on the one immediately following the full moon after the vernal equinox, which was then thought to fall on March 21; should the full moon, and therefore also Easter, be celebrated only the following Sunday, that is, eight days later. In 1582, Pope Gregory XIII abolished the old Julian calendar and introduced the new one, called the Gregorian or New Style. The improvement notwithstanding, the Protestants continued to keep the Julian calendar until the year 1700, when they also adopted the Gregorian, but **<page 12>** in such a way as to designate for the Easter boundary that day on which the first full moon after the vernal equinox falls. This institution, however, again produced many deviations. In the

years 1724 and 1744 the Easter feast of the Catholics fell eight days later than that of the Protestants. Because the following feasts were after Easter, these holidays fell on different days than those of the Catholics. This had a detrimental effect on work, trade, and commerce. Since it was believed that such a case might occur again in 1778, the Protestant estates of the Empire, at the suggestion of Frederick II, King of Prussia, met as early as 1775 and united to the effect that in the future they would also accept the calculations of the Gregorian calendar with respect to Easter, and thus would also celebrate this feast and consequently the following feasts dependent on Easter, e.g. Ascension etc, at the same time as the Catholics. Emperor Joseph II approved the agreement. Since the year 1777, both parts received a calendar that was the same with regard to the feasts in question. This festival was probably already celebrated before the fourth century, but was generally introduced in the aforementioned.

The Sundays after Easter are called:

Quasimodogeniti, because the Latin Introit from 1 Peter 2:2 begins, "As newborn babes, be eager for the sensible and noiseless milk etc." This Sunday is also called White Sunday, because in the early Church the adults who were baptized on Easter used to go all week until this Sunday. <page 13>

Misericordias Domini. Introit: Psalm 33:3: "The earth is the Lord's. Hallelujah etc." or Psalm 89:1: "I will sing of the grace of the Lord etc."

Jubilate. Introit: Psalm 66:1: "Rejoice God all the earth etc."

Cantata. Introit: Psalm 98, 1: "Sing to the Lord a new song, for he does wonders etc."

Vocem Jucunditatis or Rogate. Introit: Isaiah ch. 48, 20: "Preach it with a joyful sound, that it may be heard etc."

St. George, celebrated on 23 April. This commemorative day of the saint and martyr is written from the eleventh century. He suffered martyrdom under the emperor Diocletian. He is usually depicted on horseback with his armour on, and under his feet a dragon, which he killed with his spear: A dragon once met a king's daughter, called Aja, and wanted to devour her. In this distress the knight met her, who killed the dragon.

The Memorial Day of the Apostles Philip and James is celebrated on May 1.

Finding of the Cross. This feast is celebrated on May 3 in the

Catholic Church. Its origin dates back to the fourth century. It was prompted by the Empress Helena, Constantine's mother, who found the cross on which Jesus died, and Pilate's inscription: *Jesus Nazarenus Rex Judaeorum* (Jesus of Nazareth, King of the Jews) was still clearly read, at Jerusalem on Golgotha, of which she brought one part to Constantinople and left the other in Jerusalem. <page 14>

C. Pentecost Circle. ^

This is preceded as a preliminary celebration by the Feast of the Ascension and the Sunday of Exaudi with its Introit from Psalm 27:7: "HErr, hear my voice when I call etc.'" As a post-celebration follows the Feast of Trinity or Trinitatis. It deals with the exaltation of Christ to the right hand of the Majesty and the power After His humanity and His efficacy in the Church.

The Feast of the Ascension is celebrated forty days after Easter and ten days before Pentecost, thus on the Thursday between the Sundays of Rogate and Exaudi, in memory of the Ascension of Christ. Its origin dates back to the fourth century. The whole week is called the Week of Prayer or the Week of the Cross, because each parish of the Catholics visits a nearby church in procession every day, carrying the cross and the flags, prays on the way, and attends mass in the church, which is especially prescribed for that day. One prays especially for the forgiveness of sins, for the averting of deserved punishments, for the pope and for the whole church, for the temporal regiment, for the living and the dead.

The feast of Pentecost itself, which falls on the fiftieth day after Easter and the tenth day after Ascension, is celebrated in commemoration of the miraculous and visible outpouring of the Holy Spirit upon the Apostles, consequently as the feast of the foundation of the Christian Church. The Jews also celebrated Pentecost, and that as the feast of the firstfruits of the harvest, and as the feast of the legislation at Sinai. <page 15> The word Pentecost is derived from the Greek Pentecoste, the fiftieth day. Its origin is in the fourth century, having been fixed in the year 305.

The Feast of Trinity is the celebration of the Feast of Pentecost. This feast dates back to the ninth century. It is most likely that it was founded by Pope John XXII. Regarding the Sundays after this feast, there is a difference between the Lutherans and the

Catholics. The latter begin to count the following Sundays with the feast itself, the latter for this feast as a special one, so that with them the Sunday after Trinity, with these the first Sunday after Trinity, and with those the second Sunday after Trinity is called. This is because the feast of Corpus Christi takes place on the Thursday before.

This cycle is followed by several more feast days and holidays.

The feast of Corpus Christi is celebrated in the Catholic Church in commemoration of the presence of the body of Christ in the Lord's Supper as a high festival with processions with the presentation of the cross and the flags, which are then followed by the bishop under a canopy with the "Most Reverend"; indeed, it is the greatest holiday of the Catholics. Two nuns of Liège, Julian and Isabella, gave rise to this feast, for they boasted of apparitions and revelations they had had in 1250. The first one wanted to have seen the moon in full splendour, but with a gap in its roundness, and to have learned by special divine instruction that this moon signified the Christian Church and the gap the lack of a single <page 16> feast, namely the adoration of the body of Christ in the consecrated host, which she was now to announce to the world to celebrate. Through this the then Archdeacon Jacob of Liège, who afterwards became Pope under the name of Urban IV. later became Pope, had the idea of introducing this feast.

A miracle is said to have encouraged him in this. In his presence, during the consecration, drops of blood fell onto the white shirt of a Mass priest and, as he tried to hide them in the folds of the shirt, they formed the bloody shape of a round figure. The good man may well have had a nosebleed. Incidentally, the bloody garment is still presented as a relic *Quiritta Vecchia*. In the same year, Pope Urban IV issued a bull in which he ordered the Feast of Corpus Christi for Christianity to be celebrated on the Thursday after the Feast of Trinity. The feast is accompanied by brilliant processions, choirboys with crosses and banners, and clergymen with lighted candles walking through the streets, and behind them, under a canopy, the bishop with the "most reverend goods". It would be fair to call Holy Thursday the Corpus Christi of the Lutherans. The name of this feast, Corpus Christi, is derived from the Old German word *Fron*, holy, *HErr* and *Leichnam* from *Leib*.

The feast of John the Baptist is dedicated to the memory of

John the Baptist, who, in distinction from John the Apostle and Evangelist, is called the Baptist, because, besides many Jews, he baptized Christ himself. Now because John was six months older than Jesus, and the feast of the latter's birth was set on the twenty-fifth of December, the feast of the birth of <page 17> John the Baptist has been transferred to the twenty-fourth of June. The origin of the same is said to be in the fifth century, but some hold that it was not until the year 1024 that Pope John XXI. instituted the same. On this feast day, wine is consecrated in the Catholic church and distributed to the faithful.

The commemoration of the Apostles Peter and Paul is celebrated on 29 June and has been since the fourth century.

The feast of the Visitation of Mary is one of the most recent in the Christian Church, and was decreed by Pope Urban VI in 1389, in order to invoke Mary that, as she visited and comforted Elizabeth, so she might also visit with her help Christendom, which was then hard pressed by the Turk, and as she had trodden with her feet on the mountain on her journey, so she might place her feet on the neck of the Turk. At the Council of Basle in 1441 this feast was generally instituted; it is celebrated on the 2nd of July, or the Sunday nearest to it.

The celebration of Peter's chains is celebrated on August 1 in memory of the chains which Peter wore before King Herod Agrippa, partly during his last arrest before his martyrdom; it derives its origin from the fifth century.

The feast of the Transfiguration of Christ on Mount Thabor is celebrated on August 6. Pope Celixtus IV introduced it generally.

The memorial day of the martyr Laurentius is celebrated in the Catholic Church on August 10. <page 18>

The feast of the Assumption of Mary, celebrated on August 15, is instituted by Pope Nicholas I.

The memorial of St. Bartholomew the Apostle is to be celebrated on August 24.

The feast of the Holy Guardian Angels is held on the first Sunday in September.

The feast of the Nativity of Mary has been celebrated on September 8 since the seventh century.

The feast of the Exaltation of the Cross is celebrated on September 14. Emperor Heraclius founded it in the seventh century and

Pope Honorius confirmed it; the latter is said to have taken down Christ's cross, which had fallen into the hands of the Persians during the conquest of Jerusalem, and to have had it erected again on Golgotha in 618.

The memorial of the Apostle Matthew falls on September 21.

Michaelmas, also called the Feast of Angels, is celebrated on September 29 or the nearest Sunday.

The feast of the Rosary is celebrated in the Catholic Church on 5 October and was instituted by Pope Gregory XIII in 1573 in honour of the victory won at Leganto in 1571.

The memorial day of the apostles Simon and Jude falls on October 28.

The Reformation feast is solemnly observed by the Lutheran Church either on the 31st of October, or on the Sunday next following. On this day Luther <pg 19> posted his 95 theses on the castle church at Wittenberg, and thus, without suspecting, much less intending it, made the beginning of the church reformation.

All Saints' Day is on November 1. After the three hundred years of bloody persecutions of Christians in the Roman Empire had ceased, the Sunday after Pentecost was designated to renew the memory of all martyrs and saints. The Christians prayed at the tombs of the martyrs and saints, and thanked God for the example they had left for discipleship and for the benefits that had flowed to the Church through them. The martyrs were eulogized and their sufferings and deeds were read out. These days are called their birthdays because they were born through death to eternal life. The occidental church got this feast around the year 610 from pope Bonifacius IV. The emperor Phokas had given the pantheon to this pope. He made a church out of it and consecrated it on March 4 in honor of all the saints, martyrs and Mary. Gregory IV. set the celebration in 328 on 1. November. In the Lutheran Church, too, this day is celebrated either on November 1 or on the nearest Sunday. This day is regarded as the keystone of the apostles' and saints' days of the church year.

All Souls' Day is celebrated by the Catholic Church ayi November 2. The same was ordered by Pope John XVIII in the eleventh century. Already the abbot Odilo had instituted it in his abbey. For he is said to have heard on Mount Aetna in Sicily a fearful <page 20> roar and howl of the devils, and to have heard them complain among themselves that

so many souls were snatched from Purgatory by the masses for souls. On this day the Catholics visit the graves of their deceased relatives in order to pray for them. In large cities in Germany, so-called "Betweber" (hence the term "Betschwestern") do this work for the nobility and are paid for it.

St. Martin's Day is celebrated in the Catholic Church on November 11. On this day, the clergy also received from the faithful the obligatory chickens and St. Martin's geese. Martin, a bishop in whose memory this day is celebrated, is said to have been the first to whom the Catholic Church paid public worship.

Mary Sacrifice. This day is November 21. Its celebration was begun in Constantinople, and then in the Western Church.

The feast day of St. Andrew the Apostle falls on November 30. It opens the series of apostles' and saints' days in the church year.

The patronal feast, i.e. the feast of the saint in whose honour the church and the altar were consecrated, still belongs to the feasts.

The annual church consecration festival, founded to commemorate the consecration of the church, is separate from the previous one. Unfortunately, in gratitude for this, Catholics everywhere, not only, but also Protestants, eat and drink and dance.

To these feasts Protestants add the public day of penance and prayer, which is partly a regular, partly <page 21> an extraordinary one, and at the celebration of which in the Lutheran church the litany is sung or spoken kneeling alternately (antiphonatum).

Finally, Protestants hold an annual harvest festival, which takes place in different places at different times. Here in the country it is the general day of thanksgiving (*Thanksgiving day*).

<page 22>

II.

Customs.

1. Baptism. ^

At the first origin of Christianity, when it was important to spread the Christian church quickly, those who confessed their faith in Christ the Messiah, or their faith in the One God and the Savior of the world, were immediately baptized after previous instruction. As long as they were in preparatory instruction, they were called catechumens.

Baptism in the first century was done in such a way that the

baptized immersed himself completely under the water, in remembrance of the words of Paul: "We are buried with Christ through baptism into death." At the same the baptized must renounce the devil and all his works and all his nature (pomp), and thereupon confess his faith with the words of the apostolic symbolum. In the second century, baptism was publicly administered at Easter and Pentecost. Witnesses to baptism were also common. In the third century, the baptized were invoked before and during baptism (exorcism), and great power began to be attached to these invocations. The baptized returned to their homes adorned with a crown and a **<page 23>** white garment, the former the sign of victory, recalling the word of the Lord, "Be thou faithful unto death, and I will give thee the crown of life," Revelation 2:10; the latter the word of Paul, "As many as are baptized of you have put on Christ," Gal. 8:27. In the first and second centuries baptism was administered as often as any desired baptism. In the second century, baptism was publicly administered at Easter and Pentecost. Witnesses to baptism were also common. In the third century, the baptized were invoked before and during baptism, and exorcism began to have a magical power. Baptism in emergencies was permitted to the laity as early as the second century, in the opinion that children who died unbaptized could not escape eternal damnation, to which Augustine gave occasion by his doctrine of baptism. In the Lutheran Church, if the child remains alive, it must be carried into the church to examine the correctness of the baptism performed by the layman and to confirm it, so that it will not doubt it in later life. It was also formerly held that the faith of the church and of the godparents was for the benefit of the person baptized, and not merely for the asking, but vicariously. Among the Catholics the water of baptism is specially consecrated, while among the Lutherans it is said in the Catechism: "Baptism is not only bad water, but it is the water set forth in God's commandment and connected with God's word." Essential, however, is the utterance of the baptismal formula and the threefold pouring or sprinkling of water. Among the Catholics the baptismal water is solemnly consecrated on **<page 24>** Easter Sunday and Pentecost Sunday. After baptism, in the Catholic Church, the baptized is given milk and honey as a sign of his spiritual youth, which was done as early as the third century, and his spiritual endowment with the gifts of the Spirit by many a symbolical act, e.g. The anointing with chrism (anointing oil) on the crown of the head;

the impartation of the salt of wisdom, by the clothing with the vestment, the garment of innocence and purity, since, according to St. Paul's word, Galatians chapter 3, the baptized put on Christ and indicated both on forehead and breast with the sign of the cross. The Westerhemde, which derives its name from vestis, dress, best, joy, and from the old German word Hemd, arose from the fact that a white garment was put on the catechumens after they had been baptized. Even among the Lutherans the Westerhemd is here and there still in use, in that the baptizer spreads a little white garment over the child, saying, "Almighty God, who hath born thee again by the water of baptism, and forgiven thee all thy sins, strengthen thee with his grace unto everlasting life, Amen." In all denominations the act of baptism is begun or concluded with the addition of the baptismal names.

In the Catholic Church, even unborn children are baptized in the womb. Likewise also the bells, since the beginning of the eighth century, and one gives them thereby a name.

<page 25>

2 . The Lord's Supper. [^](#)

The prayer of praise and thanksgiving at the Jewish Passover meal was transferred to the Christian celebration of the Lord's Supper, which is why the Holy Communion was given the name Eucharist.

In the first century, by the way, there were very few customs in the celebration of the Lord's Supper. The sign of the cross over bread and wine in the Lord's Supper was used with great reverence.

As early as the third century, longer prayers were held during Holy Communion, as well as love feasts now and then. These ceased, however, when the congregations became more numerous, and Holy Communion was now held at least every Sunday and feast day, in which all the baptized present took part, but at the beginning of which all catechumens and non-Christians had to leave.

In the fourth century it was held here and there during the week.

In the fifth century, love feasts were abolished, but the Lord's Supper was increasingly regarded as a sacrifice for the living and the dead, and was even served to underage children, often with the bread dipped.

In the sixth century the celebration of the Lord's Supper was increased with magnificent ceremonies.

In the ninth century among the Occidentals the prayers before the

Lord's Supper were said in Latin.

In the tenth century the *Communio praesanctificationum* came into great use among the Latins, namely, <page 26> on Holy Thursday they consecrated bread alone. Of this, in the following days, one threw a little into the wine, and then considered it also consecrated and fit for the use of Holy Communion. Likewise, a little consecrated wine was poured among other wine and given to the laity. This seems to be a beginning of communion under one form. This consecrated wine is called "rinsing wine," because it washes away the remains of the host that may have stuck to the palate.

In the eleventh century, people began to prepare the bread for the Lord's Supper in a very peculiar way, by separating out the grains of the grain, cleaning the mill, and having everything done at the baker's by holy persons.

In the twelfth century, consecrated bread and wine were increasingly attributed a physical power.

In the fifteenth session of the Council of Constance in 1415, the following words were written: "Although Christ instituted Holy Communion in both forms, the Council deems it good to leave it at one form.

Already in the earlier centuries, the consecrated bread and wine began to be considered more than bread and wine, claiming that the bread was changed into the body and the wine into the blood of Christ through priestly consecration. This doctrine brought Paschasius Radbertus on the track. He maintained that the consecrated elements retained their form, but that the substance and essence of the body and blood of Christ became other. At first this doctrine met with great <page 27> opposition, but it was solemnly confirmed by Pope Innocent III in 1215.

Paschasius was contradicted by the monk Satrenus or Bertram, who did not deny the transformation of bread and wine, but did not admit a physical, but only a spiritual one. In the eleventh century Berenger also subscribed to this opinion, but had to recant it if he wished to escape danger to his life. His most ardent opponent was Landfrank, Bishop of Canterbury in England, and his reputation gave him great superiority. At the. At the Council of Trent, the doctrine of the transubstantiation of bread was confirmed anew. From this arose the worship of the consecrated host.

Luther and his fellow confessors renewed the complaint that the church, in the manner in which it celebrated the Lord's Supper, had departed far from the purposes of Christ and the example of the apostolic church.

Karlstedt was the first to give a different explanation to the words, "This is my body. He separated the preceding words, "Take, eat," from the following ones and claimed that the two were not connected at all, but that Christ, after distributing the bread and wine and encouraging them to take and eat and drink, pointed to his body and said anew that he would pass it over and shed his blood, and that they should remember this from then on whenever they shared the bread and wine.

Zwingli understood the words of institution inauthentically. He assumed that Christ meant to say, "This bread and this wine signify my body and my blood," and thus <page 28> declared bread and wine to be mere signs of the body and blood of Christ. Calvin's conception, according to which a spiritual presence of the body and blood of Christ is assumed, and that the same are spiritually enjoyed with the mouth, seems to come closer to the Lutheran doctrine, but in essence it is the doctrine of Zwingli.

Luther took the words as they read. He taught that in a mysterious, sacramental way the true body of Christ unites with the blessed bread and his true blood with the blessed wine, so that the communicant receives Christ's body and blood in, with, and under the bread and wine.

Hosts, which are used in the administration of Holy Communion, are called the small, round, thin, white slices baked from unleavened white flour, which in the Lutheran Church are used instead of bread at Holy Communion. In former times ordinary bread was used for the Lord's Supper, but then a special bread prepared especially for this purpose was used, until in the fourth century large wafers appeared which, after consecration, were broken into as many pieces as were necessary according to the number of communicants. Since the twelfth century, the hosts described here, also called wafers, were introduced because they melt easily in the mouth and are more convenient for all persons to eat. By the Catholic Church, therefore, the bread in the Lord's Supper is called a host, because it assumes the transformation into the body of Christ, and makes use of the expression that the body of Christ is presented by the priest as an unbloody sacrifice. <page 29>

On the same is placed either the cross of Christ, or a lamb, or the initial Latin letters of the heading of the cross: J. N. R. J. (*Jesus Nazrenus Rex Judaeorum* - JEsus of Nazareth, King of the Jews). The Reformed Church uses cut strips of wheat bread instead of the host, which are broken and given into the hands of each communicant.

Communion is administered by Catholics in the following manner: The priest or chaplain distributes the sacrament. The sacristan prays the Confiteor, the general confession, after which the priest gives the public absolution; then he takes a consecrated host in his hands, turns to the people, raises it above the chalice, and cries: "Behold the Lamb of God, who takes away the sins of the world, and repeat after me the words of true humility: 'O Lord, I am not worthy that thou shouldest enter under my roof, but speak but one word, and my soul shall be healed.'" Then the communicants, with uplifted hands and downcast eyes, go to the altar and receive the Host. What the sacristan gives is mere wine, the rinsing wine, to wash down, as noted above, the remnants of the Host still clinging to the palate. On the way back, one makes one's reverence before the Most Reverend.

Among Lutherans, Communion is held as follows: Before the act a Communion exhortation is read, in most churches the preface is sung or spoken, the thrice holy is sung by the congregation, and consecrated by the pastor by singing or saying the Lord's Prayer and the words of institution **<page 30>**. The communicants then receive the bread on the right side of the altar and the chalice on the left, or they kneel around the altar. Communion hymns are sung during the consecration. The whole act is concluded with the thanksgiving collection and the Aaronic blessing.

Among the Reformed, the pastor gives each communicant a small piece of the broken bread in his hand, saying, "The bread which we break, is it not the communion of the body of Christ, etc." In like manner the cup is placed in the hand. The action is also concluded with a prayer of thanksgiving and with the blessing.

3. Mass. [^](#)

In the beginning, the whole communion service was called Mass. For it followed the general service, and because it was considered something mysterious, as it is, not only the non-Christians present, but also the catechumens and new converts, were not yet allowed to take

part in it, so that the sacristan called out before the service began: *Ite missa est ecclessia* - "Go, the assembly is dismissed!"

Gregory the Great formed the customs of the Mass. Because the Mass is at the same time a symbolic representation of the Passion of Christ, the actions of the priest and every part of his service must allude to the special circumstances of the Passion, whereby the various positions **<page 31>** and movements have their own meaning. It is divided into three parts: 1. the Offertory, the elevation and veneration of the consecrated host, usually in a very costly capsule, the monstrance, which elevation appeared in the fourth century, and also that chant which is intoned by the choir under organ accompaniment during the mass, when the people go to the sacrifice. 2. the consecration or consecration of the host and wine, which is offered for the living and the dead, and then partaken of by the priest. 3. the sumtion, or partaking of the bread and wine. When music is connected with the Mass, it is usually called High Mass. Music which consists in a composition of the words of the Kyrie Eleison, Gloria, Nicene Symbolum, the Sanctus with the Benedictus, and the Agnusdei, is also called a Mass by the musicians. According to the various degrees of solemnity and the several or few persons who participate, it is divided into high or great or low masses. The former is sung by the choristers and said by a priest; it is even more solemn when said by the bishop. The most solemn is the papal. Masses also differ according to the feasts on which they are celebrated, e.g. the Mass of the Saints, and according to the occasions on which they are celebrated. Thus the holy mass of Christ is said at a solemn election or assembly of the clergy, and at the same the chant, *Veni creator Spiritis* - "Come God Creator Holy Spirit," is intoned as a supplication for illumination **<page 32>**. A special kind of masses are the masses for souls, which have the special purpose of snatching the souls of the deceased from purgatory, or of relieving the torments of the same. Masses for the souls are said for the deceased a few weeks after the funeral and are called Requiems. Requiem is a solemn, musical mass for the souls, beginning with the words, *Requiem aeternam dona eis, etc.*-"Grant them an eternal rest."

Before the priest ascends the altar, he confesses his sins to God before it, whereupon he ascends the altar, folds his hands, unfolds them, and folds them again to indicate his desire for God's grace, and kisses the altar to prove his love. Now the Mass begins with the Introit,

the Kyrie Eleison, and the Glory, the latter, however, being omitted at funeral Masses and during the Passiontide. The priest then turns to the people with the greeting, *Dominus vobiscum*—"The Lord be with you!" and is followed by the Collect, Epistle, Gospel, and Faith. The Epistle is sung or read on the right, the Gospel on the left, and the Faith is sung or read in the center of the altar. If the priest sings or reads the Gospel, the people stand and signify themselves with the cross. This is followed by the offering. The priest raises the bread and chalice on high and calls out, *Orate fratres* - "Pray, brothers!" The priest pronounces this holy three times; then the bell is rung and a candle is lighted to encourage devotion, while the priest holds his hands over the offerings as a sign that he places on them his and the people's sins. Then follows the Consecration, wherewith the wall **<page 33>** begins, and raises the Host aloft, the people beating their breasts in token of their repentance for their sins. He then takes the Host in his hands, breaks it into three parts, and drops one part of it into the chalice, whereupon he prays the *Agnes dei*, beating his breast three times. This prayer was ordered by Pope Sergius I in the year 688. Various little prayers are also said by the priest, such as *Domine non sum dignus*, etc.—"O Lord, I am not worthy that thou shouldst go under my feet, but say but one word, and my soul shall be healed," — upon which the priest administers Communion to himself. The use of the bell is introduced as a sensual sign that the congregation should worship the transformed body of the Lord when the priest raises it on high. After the enjoyment has taken place, the priest turns again to the people and says: *Ite missa est ecclesia* - "Go, the congregation is dismissed". With the blessing, the congregation is dismissed and finally the priest, facing the altar, reads the first chapter of the Gospel of St. John as a sign of adoration of the Incarnate Word.

3. The Chasuble [Meßgewand].

This is the priestly garment used when reading the Mass before the altar. It is of different colors according to the time. There are five colors: The white color signifies a feast of high joy, and is used from Christmas Eve to the octave of Epiphany, as also at the Masses of the Holy Ghost, of the Virgin Mary, etc. w.; red is used from Pentecost Eve to **<page 34>** the following Saturday, as also at the feasts of the holy apostles and martyrs who shed their blood for the sake of the Gospel, the feast of St. John excepted; purple signifies a feast of penitence,

from the first of Advent to the eve of St. Christopher, also during Lent; green indicates a feast of hopes, from the Octave of Epiphany to Sunday Septuagesimä, and on the Sundays after Pentecost; the yellow color applies to the white and any other above; black a sign of mourning, is used on the sixth day of the week, on Good Friday, and at the Masses for souls.

5. The Confirmation [Catholic "Firmung"] and Confirmation. ^

In the Catholic Church, confirmation or firming means anointing a child with chrism at a certain time, usually as early as its sixth year, marking it with the cross, and giving it a name. This act, as it were the confirmation of baptism, is performed by the bishop or auxiliary bishop in the presence of the godparents, during which he gives the confirmand a light blow on the cheek as a reminder of having to endure disgrace and persecution with Christ. Chrisam is a consecrated oil, which is prepared by the bishop on Holy Thursday and then consecrated, and which is used at baptism, confirmation ["Firmung"], consecration of priests ["*Priesterweihe*"], and the Last Unction ["*letzten Oelung*"]. In the Protestants, instead of the [Catholic "Firmung"] Confirmation, a Confirmation is introduced, which is preceded by sufficient instruction in the Catechism, and which is also held in the Lutheran Church, "chiefly for the sake of the Catechism," as it is said in the old Pomeranian **<page 35>** Church Order. It happens extremely rarely before the age of fourteen. In earlier times it was done privately, but by the end of the sixteenth century in Hesse and Brandenburg, and at the beginning of the seventeenth, it was in general public use. Among Protestants, confirmands are also blessed by the laying on of hands, but this is not connected with the bestowal of a special grace, since this act is solely an ecclesiastical ordinance.

6. Repentance. [or Penance] ^

is commanded in Scripture to all people, because without repentance there can be no forgiveness with God. For this purpose the church has established the confessional.

Confession in the Catholic Church is an auricular confession, and each confessor is required to reveal to the confessor all the sins of which he is aware, together with the circumstances that accompany them. The priest then absolves the confessor and imposes on him a

penance, i.e., a punishment to atone for his sins, which penance consists in praying the rosary, hearing mass diligently, giving alms, fasting, and various mortifications. The priest's absolution is: "Our Lord Jesus Christ absolve you and I absolve you as far as I am able and as far as you need. The passion and death of our Lord JEsu Christ, the merits of the most blessed Virgin Mary, the merits of the saints, all the good thou hast ever done, all the sufferings thou hast patiently endured - may they be sufficient for thee for the remission of sins and the attainment of eternal <page 36> life. Amen." — Traces of auricular confession are found as early as the third century. Pope Innocent III, in the thirteenth century, commanded confession to be believed as a divine endowment.

In the Lutheran Church, a double confession is used at the discretion of each individual. One is the private or individual confession. As the Catechism shows, this was the exclusive confession, and until the last century it was universally used as such. The Lutheran Church leaves it entirely to the confessor to reveal his heart to the confessor. After this has been done, the confessor comforts and admonishes the penitent and then gives him absolution. The Catechism gives the shortest form of this. Another old form is: "As you believe, so be it done to you. And I, as a called minister of the Christian Church, and instead of the same, do absolve thee from all thy sins, that they may be as abundantly and perfectly forgiven thee, as Christ hath done sufficient for all sins, and hath procured forgiveness thereof, — in the name of the Father, and of the Son, and of the Holy Ghost. Go in peace. Amen."

Unfortunately, there are only a few congregations in which private confession is used in addition to general confession. This consists in the fact that after a short admonition, which either the confessor holds freely, or reads from the agendas, he speaks a confessional formula in the name of the kneeling confessors and then gives them general absolution.

<page 37>

7. Marriage. [^](#)

According to the Tridentine Council, marriage is a sacrament among Catholics, but not among Protestants. Luther calls it a "worldly thing". It has only a bodily blessing, but not a spiritual one.

Among Protestants, the marriage ceremony is preceded by the betrothal. An old Lutheran agendum refers to the betrothal as "the

begun conjugal life", on which the consummation of the same takes place after the wedding. A chief condition in marriage in the Lutheran Church, according to God's Word, is the free and uncoerced consent of the parents. "Secret betrothals are not to be valid everywhere, but are to be torn apart quickly," says Luther.

Among Catholics, those who wish to marry must promise to marry each other before the priest, and must at the same time have the priest examine them to see whether they are sufficiently grounded in Catholic doctrine. The same laudable institution was formerly in use among the Lutherans, but has unfortunately fallen away. Before the wedding, as in the Catholic, so also in the Protestant Church, the engaged couple is summoned from the pulpit on three successive Sundays, partly to ask whether anyone has an objection to the betrothal, partly to pray for the engaged couple. This order became customary in the twelfth century.

8. Ordination and ordination to the priesthood. ^ _

In the Catholic Church, the ordination to the priesthood is performed by the bishop alone. The bishop places the cingulum, which is meant to remind one of the light yoke of Christ, crosswise over the chest of the newly ordained priest. The bishop then puts the chasuble on him, crosses his hand with chrism, and hands him the paten with the host and the chalice. All this takes place during the Mass.

In the Lutheran Church, ordination, according to apostolic custom, has taken the place of ordination to the priesthood and, according to Lutheran doctrine, is merely the solemn and public confirmation of the received, lawful profession in the sacred office of preaching. It is done either by the Superintendent or, as in the Free Church, by the Synod President or by a pastor delegated by him. At the ordination, the rights and duties of his responsible office are insistently presented to the ordinand, prayed over and blessed by the ordinator and his assistants, after he has been previously committed to the symbolic books by oath or in lieu of an oath.

9. Last Unction ^ _

has been instituted in the Catholic Church since the twelfth century as a sacrament to be administered to the mortally ill. The priest prays, then lays his hands on him, anoints him with the holy oil on the five <page 39> senses, on the eyes, ears, mouth, hands, and feet, and exhorts the sick person to gratitude for the grace he has received. Small children and excommunicates are not capable of the same.

The Lutheran Church does not know the last rites. Luther swept it out as Roman leaven and papal abomination.

10. Some other usages and devices, especially in the Catholic Church. ^ _

Indulgence, forgiveness of sins for money. The Catholic Church teaches that the saints did more good works than they were obliged to do. As a result, there is a surplus of good works and merits, which fall to the church as a treasure, to which the pope has the keys, since the keys of the kingdom of heaven have been given to him as the head of the church. For this very reason the pope could now release any sums

from this treasure in exchange for pious donations. As is well known, Luther first stood up against indulgences in 1517 with his 95 Theses and thus, without suspecting it, let alone wanting it, made the beginning of the Church Reformation.

Publication of banns of Marriage [[Aufgebot](#)] is the announcement in church on three consecutive Sundays of a betrothal that has taken place. It became common in the thirteenth century and is performed in the Catholic, Lutheran, and Reformed churches.

Hail Mary [*Ave Maria*] is the beginning of the prayer to the Virgin Mary and taken from the angel's greeting to the Blessed Virgin.

Burial. As the entrance into this world is blessed by a minister of the church (baptism), so it is also proper that his exit from it be done with words of blessing. Therefore a pastor accompanies the corpse to the grave, and either preaches a funeral sermon in the church, or a short funeral oration at the grave, or merely says a prayer. Among the Lutherans, too, the pastors are buried in regalia. With the Catholics, the clergyman is buried with his face toward the evening, because he also turns his face toward the congregation before the altar. Incidentally, all corpses are sprinkled with holy water and incense; the clergyman pours a little earth on the coffin three times, saying: "Man, remember that you are earth and will become earth again," after which he puts a cross on the grave. Nowadays, the Lutherans bury the body in the earth in the following manner: After the coffin is lowered into the grave, the pastor with a shovel or with his bare hand throws earth three times upon the coffin, saying, "Since it has pleased Almighty God to take to Himself the soul of our brother, we bless his body in God's field - earth to earth, ashes to ashes, dust to dust in sure and certain hope of the resurrection to eternal life through JEsu(m) Christum after the effect, that He may also make all things subject to Him."

Images. As early as the fifth century people began to exhibit and hang up images in churches, [<page 41>](#) and in the sixth century, out of reverence, to kiss them, to light lamps before them, and to burn incense to their worship, also to ascribe miracles to them. Luther dismissed this abomination.

Episcopal insignia. The Inful [["broad or turban-like woolen bandage"](#)], from the Latin [infula](#), with the Romans a headdress consisting of a white and scarlet bandage with hanging ribbons, was

worn as a sign of religious consecration and inviolability by priests and vestal virgins, later also by emperors and the highest magistrates. In the Catholic Church, the *inful* is the headdress of archbishops, bishops, and abbots, hence the bishop's *mitre*. *Inful* is also generally used to denote ecclesiastical dress, as well as the dignities of bishop and prelate, hence infulieren means to raise someone to the dignity of bishop or abbot. Among the episcopal insignia are the artificially formed crook or shepherd's crook carved on top, the ring, the sandals etc.

Breviary is a pocket book of the Catholic clergy, containing certain passages of Scripture for each day and for certain hours of the day and night, together with prayers, psalms, and hymns, which every clergyman must read daily.

Ciborium is the vessel or container in which the consecrated hosts are kept in the Catholic Church. The Lutherans, too, have ciboriums of fine wood or silver, in which the hosts are kept, among them not infrequently some leftover consecrated hosts, with which, however, the body of Christ is no longer sacramentally <page 42> united, for it is with the bread only as long as the act of Holy Communion lasts.

Corporal is the white linen cloth on which bread and wine are consecrated in the Catholic Church. The Lutherans also use the corporal.

A deanery [*Dekanat*] is a district of a diocese consisting of several parishes, the head of which is called a dean. The clergy of a diocese meet frequently to discuss ecclesiastical matters and thus constitute a chapter, as it were; hence they are called capitulars.

English greeting [*Englischer Gruß*] with which Mary, the Mother of God, is worshipped in the Catholic Church. It was not generally introduced until the year 1515 under Pope Pius V. It is an old custom to remind the people three times with a bell signal to pray the iEnglish salute.

Exequies [Exequien]. In the Catholic Church, this does not mean the funeral, but rather the solemn masses for the souls of the deceased.

Exorcism, the invocation and expulsion of the devil before and at baptism. Exorcism is also used in the Lutheran Church, but no magical power is attributed to it, but it is only supposed to be a ceremony of remembrance of the power of the devil as a result of original sin and of the great power of baptism. "From the words of these prayers you hear," says Luther in the little baptismal book, "see also from the work how

poorly and miserably the Christian Church carries the <page 43> child hither, and so manifestly confesses before God that it is a child of wrath and of iniquity, and so heartily asks for help and mercy that it may become a child of God through baptism. Consider also with diligence that it is not a jest or child's play to act this Christian mighty work, which meets the devil, and not only drives him from the child, but also obliges the same to contend against him, as against a constant certain enemy all his life." - —

Shrovetide [*Fastnacht*], originating in paganism, celebrated with eating and drinking and other frolics, of which Christians should abstain and be ashamed.

Lent [*Fastenzeit*] is especially the forty-day period before Easter, during which Catholics confess in preparation for Easter communion, but Lutherans preach on the history of the Passion, usually on a Friday.

Fisherman's ring is the seal of the pope, with which the so-called apostolic breves (letters) are sealed in red wax. It represents the Apostle Peter as a fisherman with the name of the respective pope. The city of Rome gives the pope this ring, which is smashed with a hammer after his death.

Foot kissing. Gregory VII required all princes who visited him to kiss his foot. The kiss meets the golden cross on the slipper. Now lay people are also worthy of this papal grace.

Washing of feet. As Jesus washed the feet of his disciples on Holy Thursday night for the sake of <page 44> humility, so not only the Pope, but also some Catholic princes wash the feet of twelve old men, of course after they have been washed before. Thus, for example, the Emperor of Austria still performs this ceremony.

The Oath of Faith is the confession that all clergy of the Catholic Church make when they assume their offices, and also secular persons when they convert to the Catholic Church, and with which they must renounce their previous faith. Pope Pius IV wrote and prescribed it according to the decisions of the Tridentine Council.

Gloria in excelsis Deo is the name given to the English hymn of praise, "Glory to God in the highest," which is also intoned by the liturgist at the altar every Sunday and feast day in the Lutheran Church, and to which the congregation responds either with "Glory to God alone" or with "Peace on earth and goodwill to men. We praise you, we praise you etc.".

Hallelujah, "praise the Lord", which, by order of Pope Alexander II in 1073, is not sung in the Catholic and Lutheran Churches from the Sunday of Septuagint until Easter, and is only sung again on Easter as an expression of joy.

Canonization [*Heiligsprechung*] is done only by the Pope, in that a deceased person who is said to have performed great miracles and deeds in his life is now placed among the number of saints to be invoked.

The first Anniversary [*Jahrtag*] was celebrated especially in memory of a deceased person, and for this purpose pious donations <page 45> were made, which were especially for the benefit of the clergy.

Intoning at a church service means singing a hymn, and is said especially by the clergy, who intone a few words before the altar, to which the choir responds. Intoning is also done in the Lutheran church, such as "Glory to God in the highest," whereby the melody varies according to the different times and occasions; furthermore, the following is intoned to the hymn of faith: "I believe in one God."

Investiture, solemn initiation in the enjoyment of church goods.

Jubilee. In 1300, Pope Boniface VIII first solemnly proclaimed the Jubilee and decreed that it should be celebrated every hundred years, promising complete remission of all sins to those who would visit the main church of St. Peter and St. Paul in Rome or other certain churches, hence it was also called the Year of Indulgences. But because this celebration brought in a lot of money, Pope Clement VI shortened the time to fifty years in 1350, Urban VI moved it to thirty-three years in 1380, and finally Sixtus IV in 1475 decreed the Jubilee Year to be twenty-five years for all time.

Church agenda is the book authorized by the authority set over the ecclesiastical affairs of a country, or adopted in the free church, which contains forms to be used in ecclesiastical acts, e.g. Baptism, the Lord's Supper, marriage etc. <page 46>

Church ban is the exclusion from the fellowship of the church, its membership and rights, and therefore from heaven. In the Catholic Church, the ban is done by order of the bishop, for Christ has given the keys of the kingdom of heaven to Petrus and his successors, the popes and bishops. In the Lutheran Church, on the other hand, after previous stages of admonition, the ban is pronounced by decision of the

congregation, which has the highest judgment, since the Lord has given the keys of the kingdom of heaven directly to the congregation. The public proclamation then takes place in the public worship service after the sermon.

Church singing was already common in the apostolic church; it passed from the Jewish to the Christian cult. To spiritual singing Paul exhorts Christians, Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." Hymns have been preserved from the fourth and fifth centuries, e.g., by Ambrose etc. Pope Gregory rendered special service to church singing. In particular, however, Luther rendered great service to church singing, which is partly congregational, partly artistic.

Church laws are prescribed ordinances for the members of a church. In the Catholic Church, in particular, in contrast to the Ten Commandments of God, church commandments are called Six Commandments given by the church. [Reference [here](#) and [here](#)]

Church dedication. The custom of consecrating churches arose from the fourth century. With the Catholics the consecration is done by the bishop, with the Protestants [<page 47>](#) by a regional church superintendent, in the Free Church by the local pastor. With the Catholics it consists in the bishop walking in procession around the church, sprinkling the walls from the inside and outside crosswise with consecrated oil, but especially the altar, at the same time also incensing the same, and that he then writes on the floor of the central aisle in the nave of the church, sprinkled with some consecrated ashes, with his crozier some Hebrew words, imitating Christ, John 8:6. Among the Lutherans, the consecration of the church consists solely in the preaching of the Word and the performance of the holy sacraments.

Cross, the sign of the same on oneself. Right at the beginning of Christianity, the cross was held in honor. In the Catholic Church it is customary to make it from the forehead to the breast and from the left to the right side. In the Lutheran Church, too, the sign of the cross is customary; for at baptism it is said: "N. N. N. N. take the sign of the holy cross, both on the forehead and on the breast"; similarly, according to the Catechism, the crossing takes place at the morning and evening blessings. It might be most fitting to make the cross on the forehead, the mouth, and the breast — on the forehead, that one may not be

ashamed of the Crucified — on the mouth, that one may confess him freely and openly, and be ready to suffer hatred and persecution for his sake where it must be — on the breast, as a sign that one believes in him from the heart, and it is said as in the hymn: "In the bottom of my heart thy name and cross alone sparkles all the time and all hours."

Light, eternal, burns at all times before the high altar. <page 48>

Litany means an ancient prayer formula. The Lutheran Church gives this name exclusively to the ancient prayer, which is either sung or spoken by the congregation kneeling alternately (antiphonatum) on regular and extraordinary penitential days.

The pleading prayer of the Litany goes back far into the earliest times of Christianity. The so-called irenic or diatonic prayers of the Oriental Church are of the same family as the Occidental litany, although we cannot prove how the latter gradually developed from the former. Luther found litany forms, and as much as he must have prayed them himself, he was by no means tired or weary of them. In particular, there are three litanies which have found the widest distribution and recognition in the Roman Church: The Litany of the Sweet Name of Jesus, the Lauretan Litany of the Mother of God, and above all the so-called "Great Litany." We Lutherans do not have the first two, and those who know them easily understand why. On the other hand, Luther purified the great "Litany" and brought it over with him in a Latin and a German arrangement, like a precious robbery. Even before Luther, the Great Litany had not always and everywhere been the same in all parts; the Roman Church, too, has always known a liturgical freedom in the individual and in less important matters, despite all unanimity in the whole and in the great. Thus, for example, we have before us a Latin-German book printed at Basel in 1503 by Mich. Furier in 1503, and the magnificent collection: "*Hymni et Collectae, item* <page 49> *Evangelia et Epistolae, Introitus, Gradualia et Sequentiae, etc.*," which was printed in Cologne in 1566. Both of these, however, differ from each other and from the now common litany forms of the Roman Church in regard to the individual petitions, their number and arrangement. Luther also used the same freedom. He not only omitted everything dogmatically offensive, but he expanded the individual parts of the litany in a way that one can only admire. He understood the great whole, otherwise he would not have succeeded in arranging the individual parts in a perfection so faithfully pursuing the plan of the

whole. His two litany forms are evidently children of the same mother, namely, of the Found Great Roman Litany; but they are not mere copies of the mother. Not even are they copies of each other, none translates the other, but they are equal twin sisters, — recognizably different from the mother, recognizably different from each other. For the same liberty which Luther used in regard to the Roman Litany, the same he used in the production of his own Latin and German form. The Roman litany is more ancient and simpler than the Lutheran litany, but the latter is fuller, more beautiful, more rounded, — and Luther's Latin form again appears to be more in keeping with the old Roman times in its great calm and fullness, while the German form bears more the fresh, strong breath of a new creation. We make it possible for the reader to make a comparison himself by presenting Luther's two forms and, in addition, the Roman form found in the Roman Breviary printed at Antwerp in 1682. We hope <page 50> not to do anything superfluous, but to serve those members of our Church who wish to understand the structure and beauty of the Western litany forms.

Gerber relates in his "[Historie der Kirchenceremonien in Sachsen](#)" (Dresden and Leipzig 1732.) [p. 268 § 4](#): Luther considered the Litany "the best prayer, so after the prayer of the holy Our Father, to come on earth." (Löhe).

It is not necessary to list the two litany forms here. It is sufficient that the German litany is found in most orthodox hymnals and that the reciprocal praying of it on penitential days is known to most parishioners.