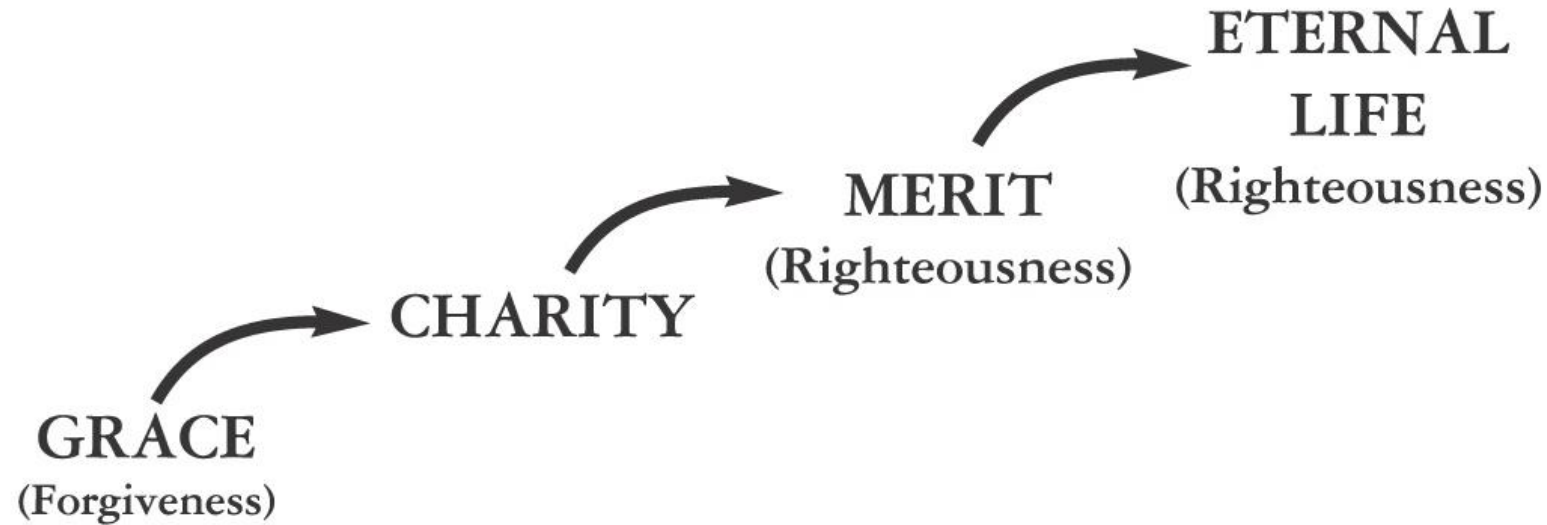


Luther's Transformation of the Medieval Church in Worship

Thomas Aquinas: Divine Redemption and Merit



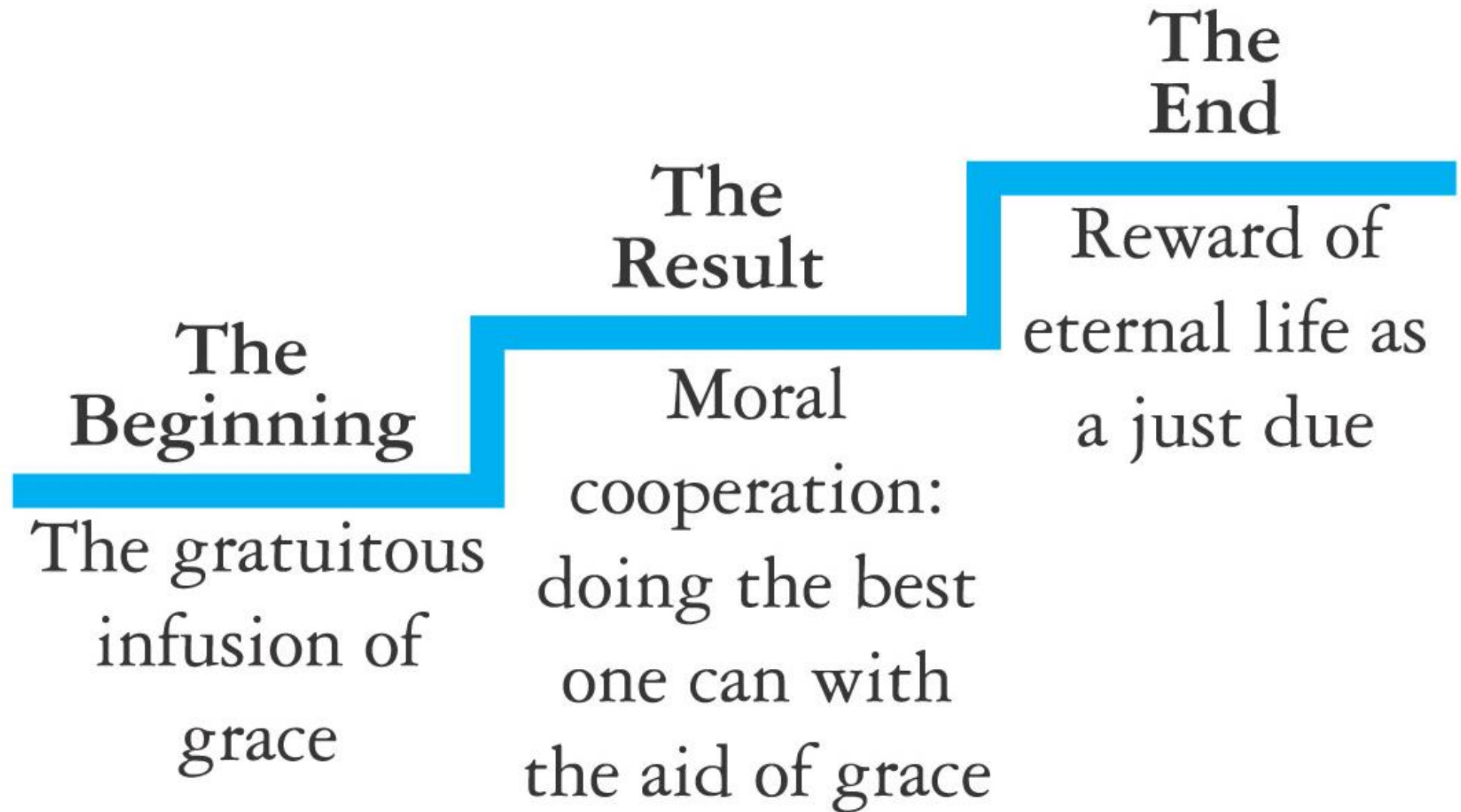
“The meriting of eternal life depends principally on charity.”

“Our merit is the secondary cause.”

“A man merits an increase of grace by each and every meritorious action.”

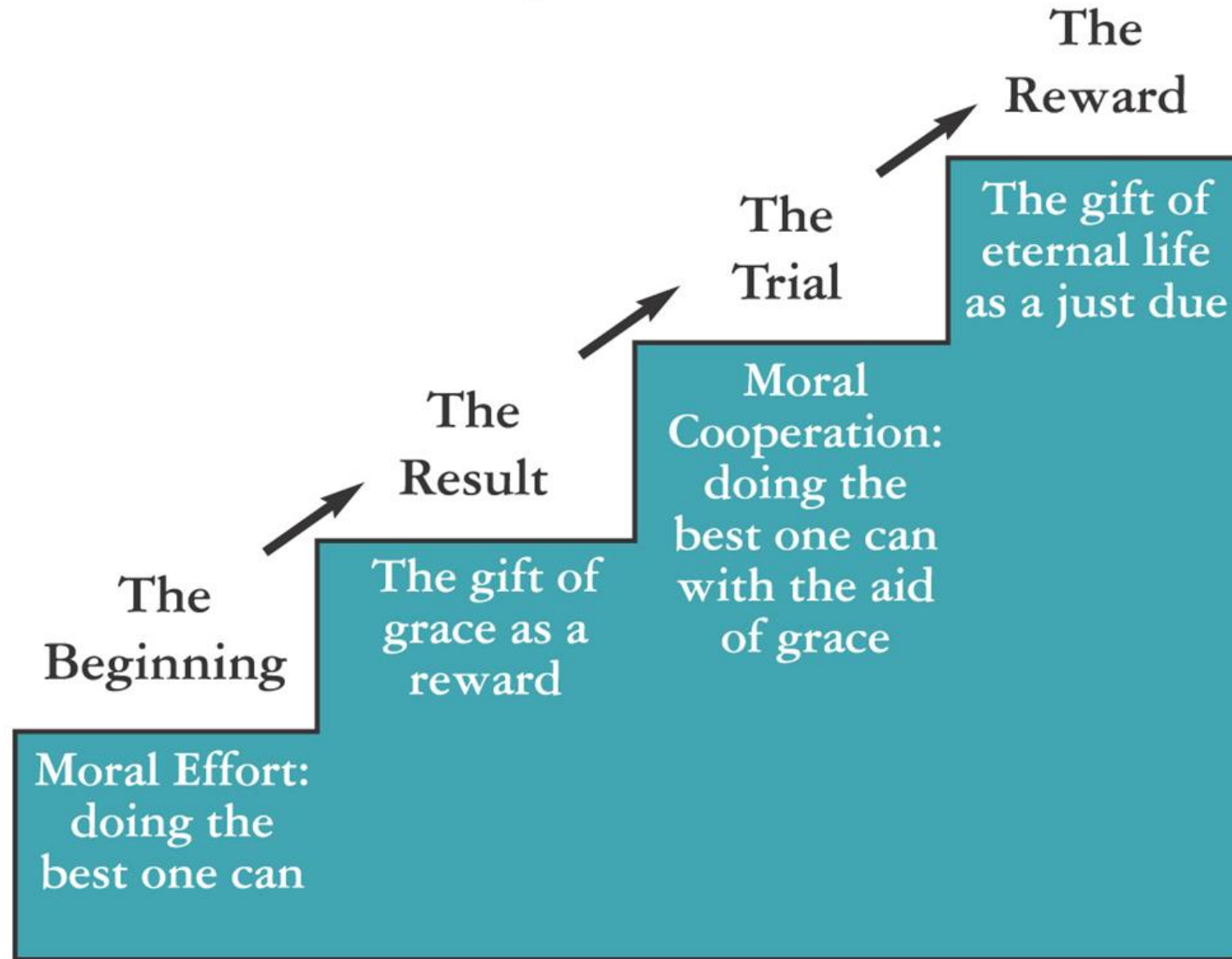
“He cannot merit the first grace.”

Thomas Aquinas: The Steps to Salvation

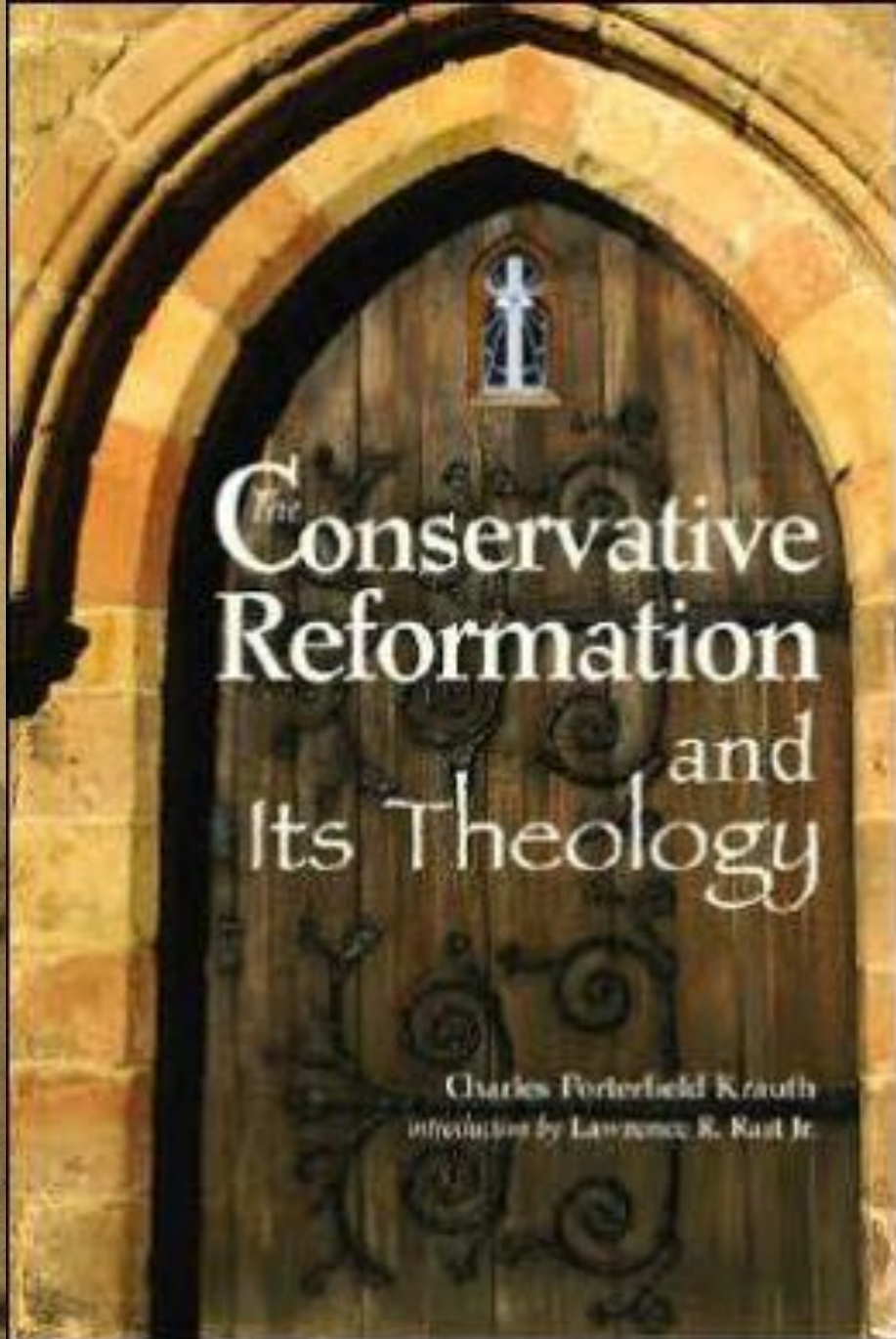


William of Ockham and Gabriel Biel:

The Steps to Salvation



“ex opere operato”









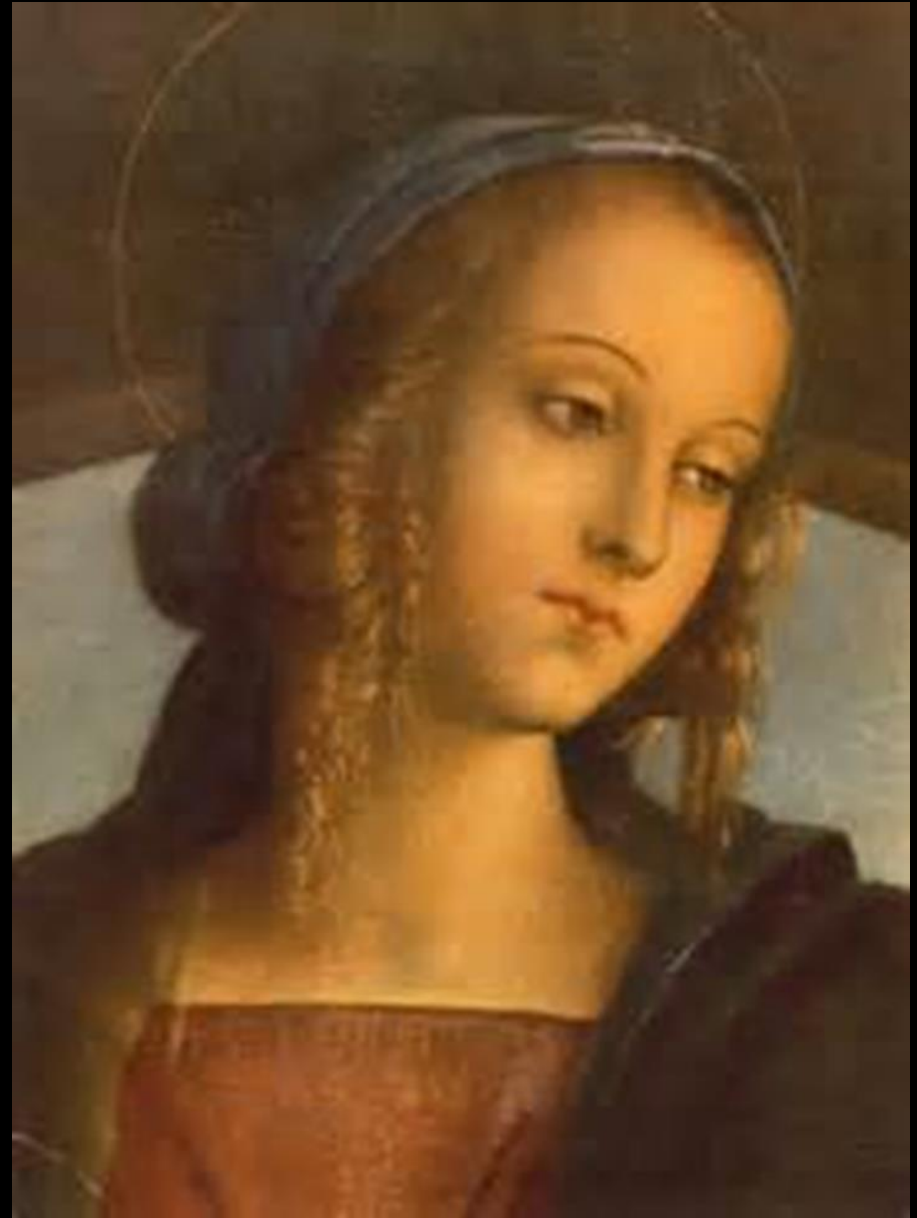
The Extraordinary Ordinary

- Introit
- Kyrie
- Gloria
- Prayer of the Day
- Epistle
- Gradual
- Alleluia (Sequence)
- Gospel
- Credo



Marian Festivals

- Immaculate Conception
- Nativity
- Annunciation
- Purification
- Assumption



We treat of the forgiveness of sins in two ways. First, how it is achieved and won. Second, how it is distributed and given to us. Christ has achieved it on the cross, it is true. But he has not distributed or given it on the cross. He has not won it in the supper or sacrament. There he has distributed and given it through the Word, as also in the gospel, where it is preached. He has won it once for all on the cross. But the distribution takes place continuously, before and after, from the beginning to the end of the world... If now I seek the forgiveness of sins, I do not run to the cross, for I will not find it given there.

Nor must I hold to the suffering of Christ, as Dr. Karlstadt trifles, in knowledge or remembrance, for I will not find it there either. But I will find in the sacrament or gospel the word which distributes, presents, offers, and gives to me that forgiveness which was won on the cross. Therefore, Luther has rightly taught that whoever has a bad conscience from his sins should go to the sacrament and obtain comfort, not because of the bread and wine, not because of the body and blood of Christ, but because of the word which in the sacrament offers, presents, and gives the body and blood of Christ, given and shed for me.

“Against the Heavenly Prophets”

LW 40:213-214

Dearly beloved in Christ! Because you have gathered here in the name of the Lord to receive the new testament of his body and blood, I exhort you in Christ that you receive this testament in true faith, and that above all, you give heed to the word of Christ, who has given his body and blood for the forgiveness of sins; that we lift our hearts to him, by faith, in thanksgiving for the result of his unbounded and undeserved love, namely our proven justification, which he accomplished by his perfect and only sufficient sacrifice on the cross, and by his precious blood, so that we are saved from the wrath of God, the power of sin, death and the devil.

Therefore he gives us his body and blood as a sign and unbreakable testimony of his unspeakable love. In his name, according to his command, and at his own word we receive this testament. Let us kneel before him in true faith.

Johannes Bugenhagen

[Introit: Psalm 34	Mode 1
	Kyrie	Mode 1
[Gospel	Mode 5/6
	Credo: <i>Wir Glauben all an einen Gott</i>	Mode 1
	Verba	Mode 5/6
[Agnus Dei: <i>Christe, du Lamm Gottes</i>	Mode 1
	Communio: Psalm 111	Mode 1

Robin Leaver

“Theological Consistency, Liturgical Integrity,
and Musical Hermeneutics in Luther’s Liturgical Reforms”

As a result of such an understanding I believe that many hymns were included and retained in the mass which deal with thanking and praising [God] in a wonderful and excellent way, as for example, the Gloria in Excelsis, the Alleluia, the Lord's Prayer, the Preface, the Sanctus, the Benedictus, and the Agnus Dei. In these various parts you find nothing about a sacrifice but only praise and thanks. Therefore, we have also kept them in our mass. Particularly the Agnus Dei, above all songs, serves well for the sacrament, for it clearly sings about and praises Christ for having borne our sins and in beautiful, brief words powerfully and sweetly teaches the remembrance of Christ.

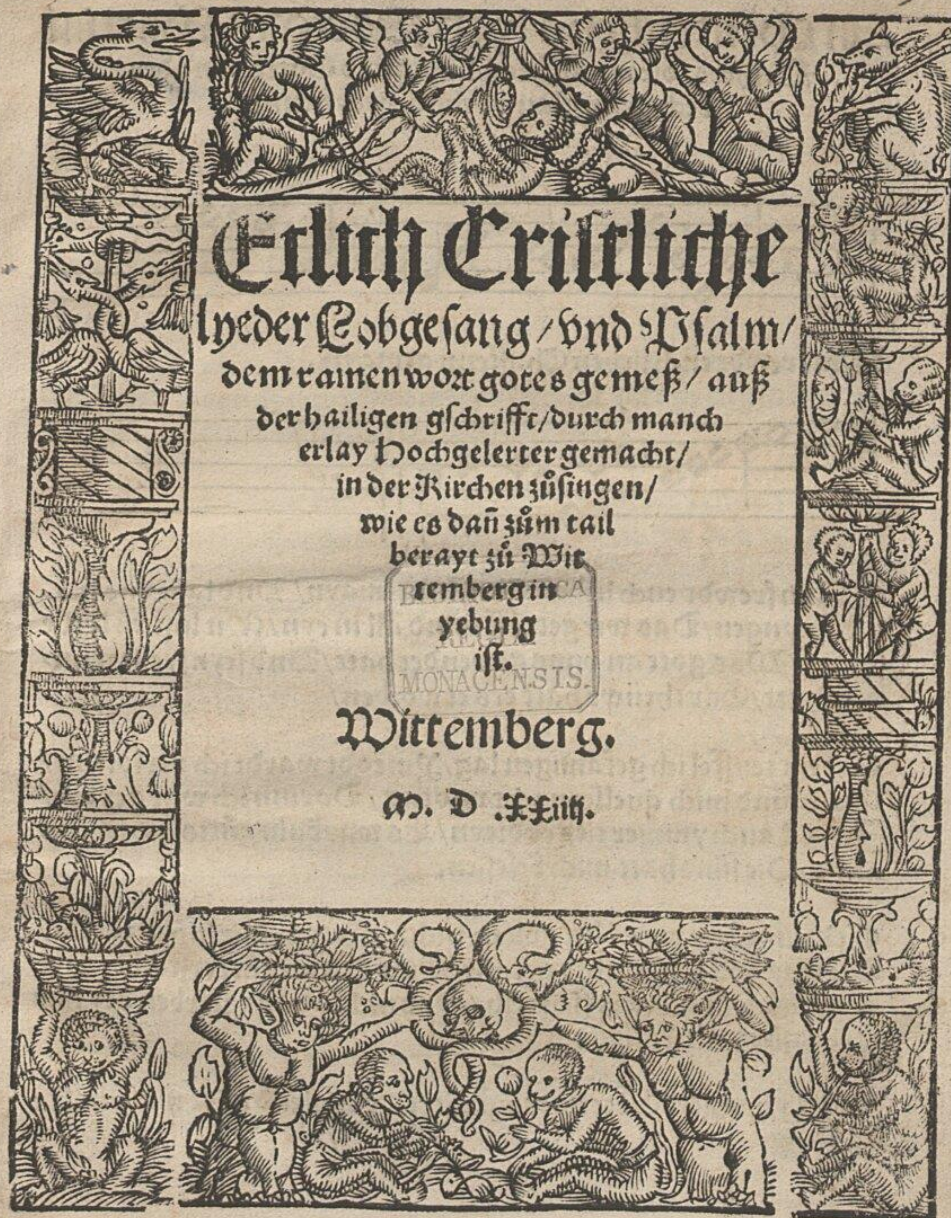
"Admonition Concerning the Body and Blood of Our Lord"

LW 38:123

SAINT
OF

AMBROSE
MILAN



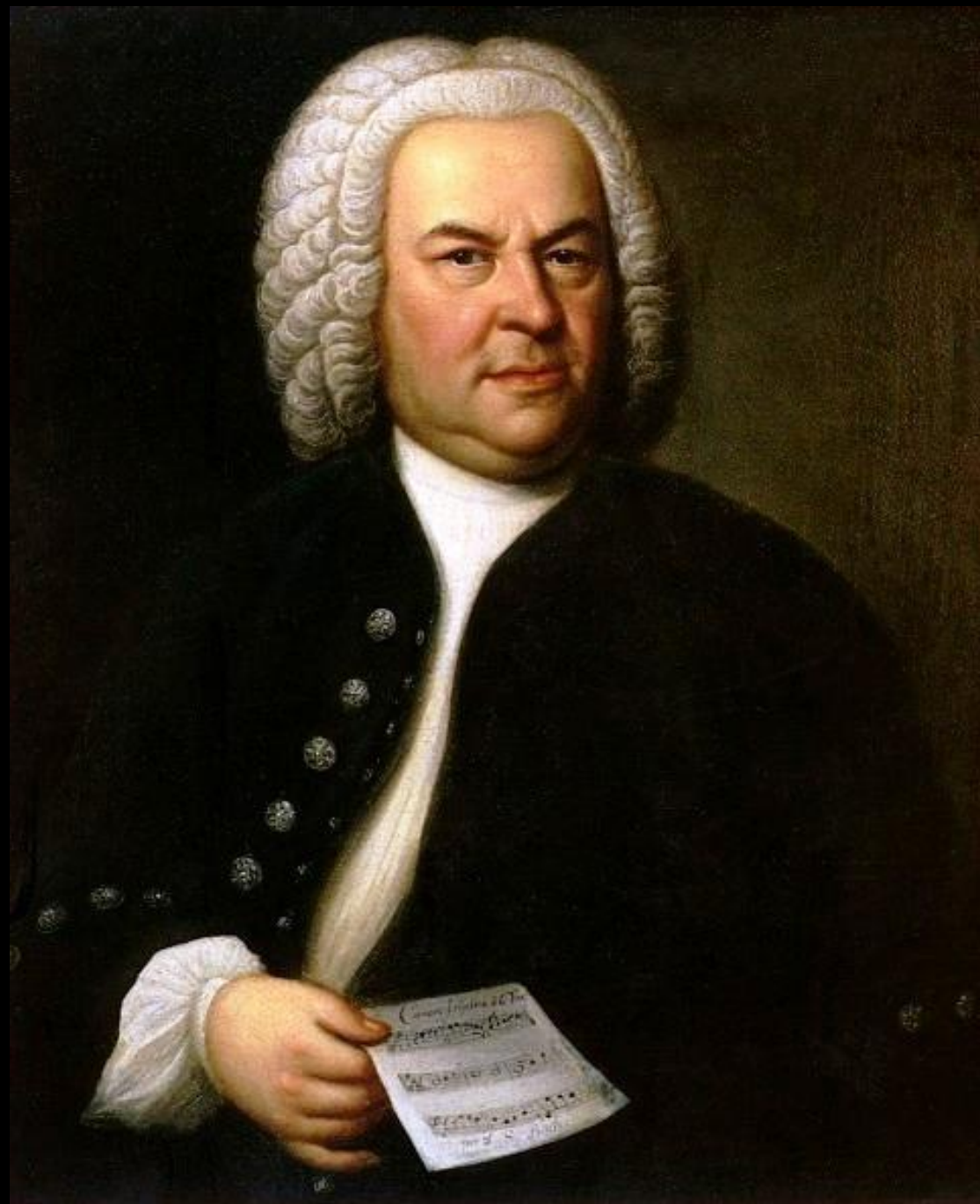


Eyn Enchiridion oder
Handbüchlein. eynem ytz-
 lichen Christen fast nutzlich bey sich
 zuhaben / zur stetter vbung vnd
 trachtung geystlicher gesenge
 vnd Psalmen / Recht-
 schaffen vnd kunst-
 lich verteutschet.

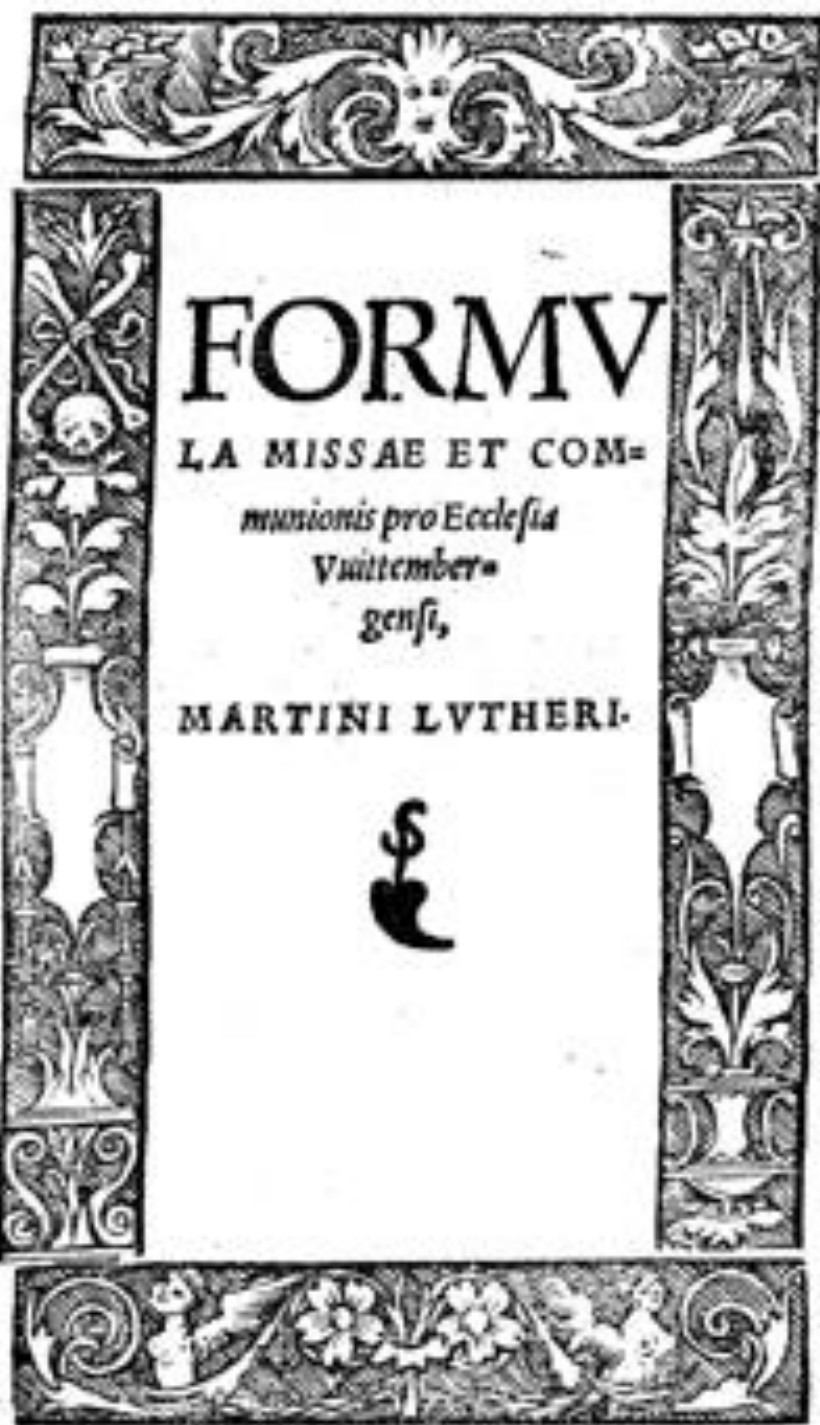
m. cccc. xxiiiij

Am ende dises Büchleins wirst
 du synden eyn Register / yn wil-
 chem klerlich angezeigt ist / was
 vnd wie vill Gesenge hieryn be-
 gryffen synd.

Mit dyssen vnd der gleichen Gesenge solet man bil-
 byllich die yungen yugendt auffzuehen.







FORMV

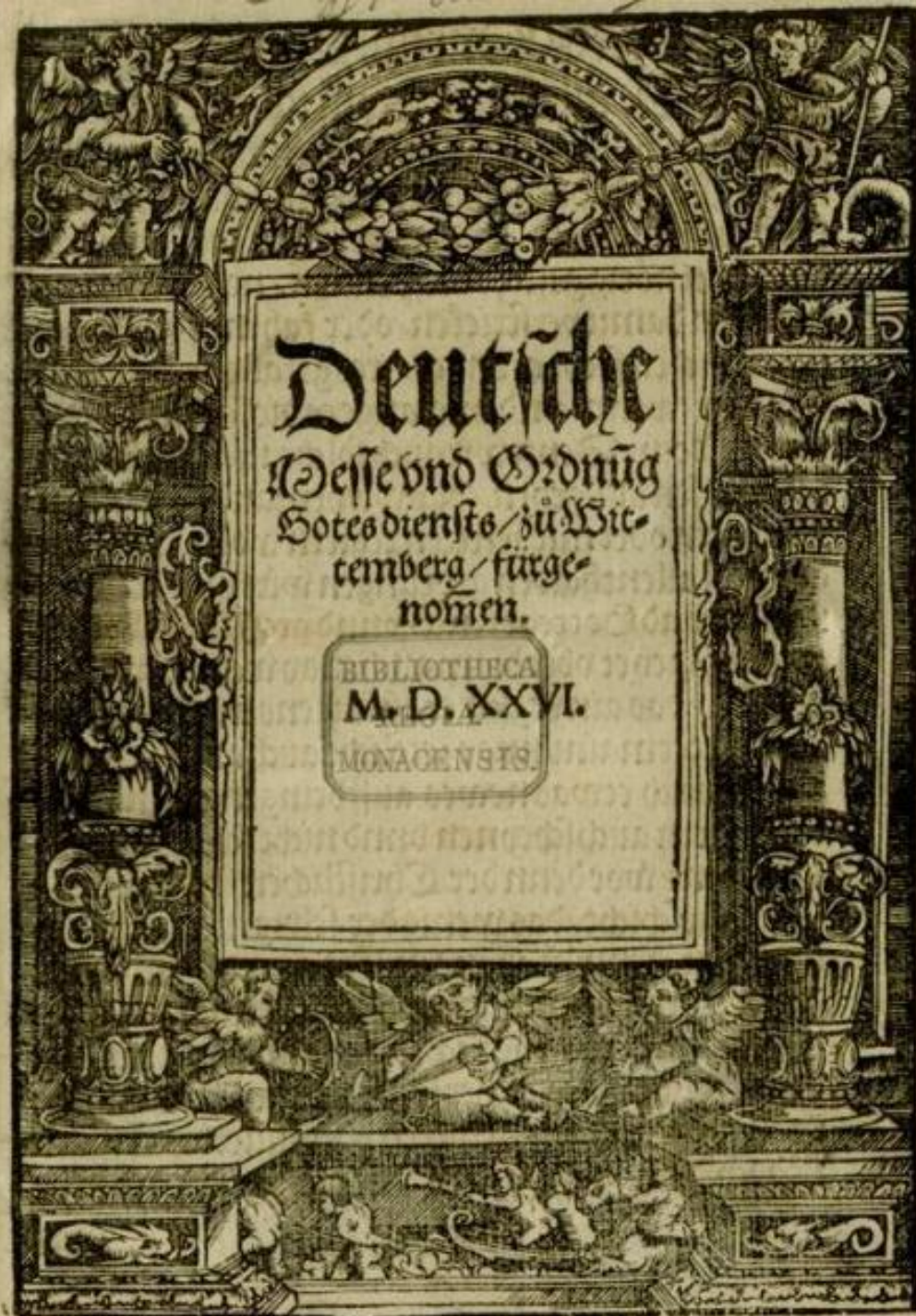
LA MISSAE ET COM=

munionis pro Ecclesia

Württembergens

genſi,

MARTINI LVTHERI.



Deutsche

Messe und Ordnung

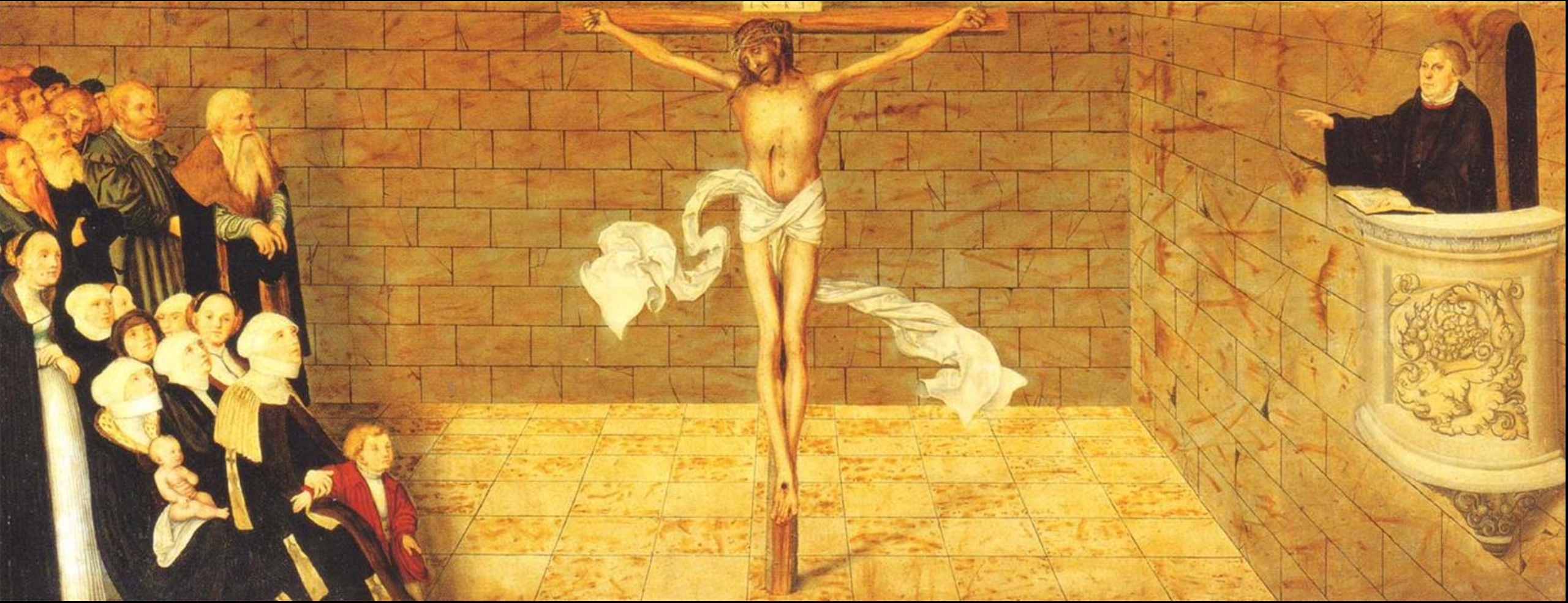
Gottesdiensts zu Würt-

temberg fürge-

nommen.

BIBLIOTHECA
M. D. XXVI.

MONACENSIS.



Is not this a beautiful, glorious exchange, by which Christ, who is wholly innocent and holy, not only takes upon himself another's sin, that is my sin and guilt, but also clothes and adorns me, who is nothing but sin, with his own innocence and purity? And then besides dies the shameful death of the Cross for the sake of my sins, through which I have deserved death and condemnation, and grants me his righteousness, in order that I may live with him eternally in glorious and unspeakable joy. Through this blessed exchange, in which Christ changes places with us (something the heart can only grasp in faith), and through nothing else, are we freed from sin and death and given his righteousness and life as our own.

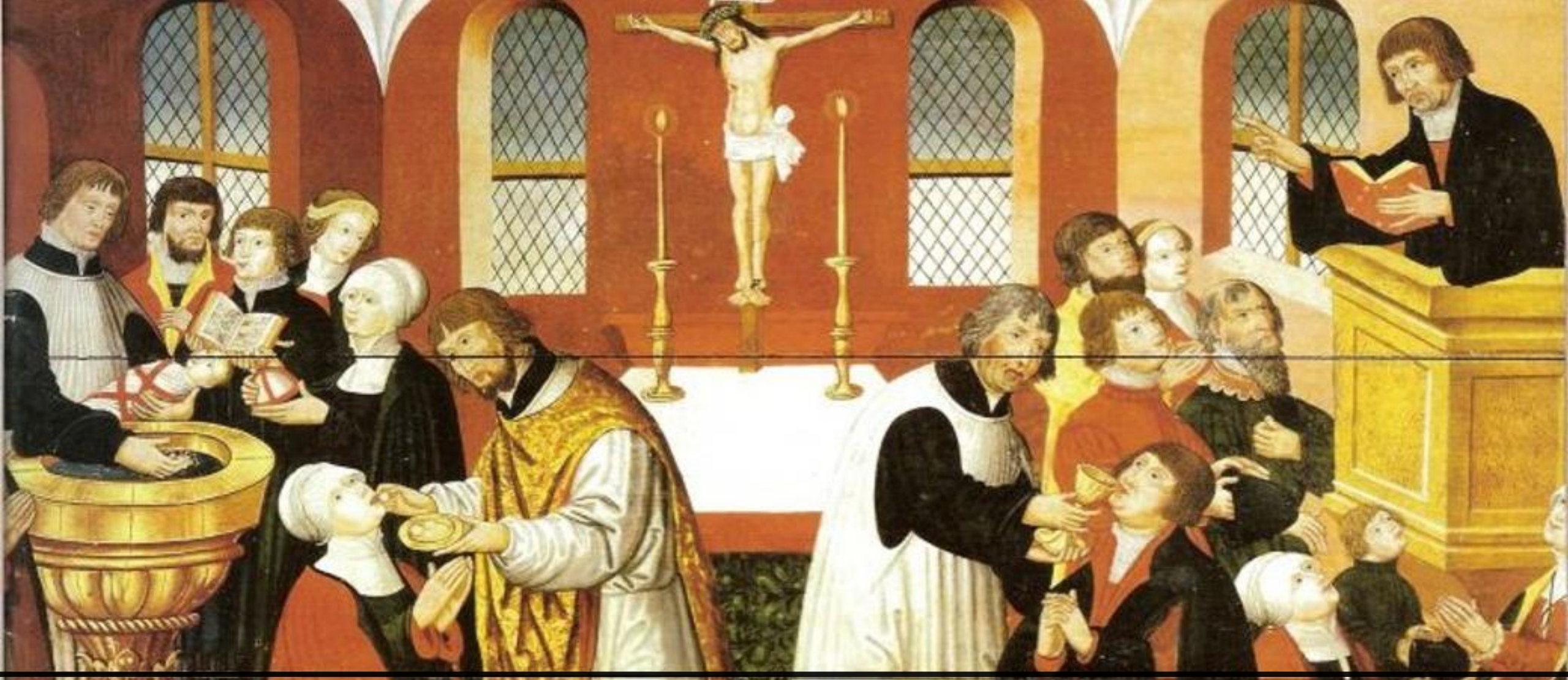
“Sermon at the Baptism of Bernhard von Anhalt”

LW 51:316

This blood and its merit and power he put into baptism, in order that in baptism we might receive it. For whenever a person receives baptism in faith this is the same as if he were visibly washed and cleansed of sin with the blood of Christ. For we do not attain the forgiveness of sins through our work, but rather through the death and the shedding of the blood of the Son of God. But he takes this forgiveness and tucks it into baptism.

“Sermon at the Baptism of Bernhard von Anhalt”

LW 51:325



Luther's Transformation of the Medieval Church in Worship

The art of doing this is set forth briefly and surely in these words: “Do this in remembrance of me.” Learn to remember him... by preaching, praising, honoring, listening, and giving thanks for grace revealed in Christ. If you do that... you have given nothing to God, nor are you able to, but that you have and receive each and every thing from him, particularly eternal life and infinite righteousness of Christ... For this is the true God who gives and does not receive, who helps and does not let himself be helped... in short, he does and gives everything, and he has the need of no one; he does all things freely out of pure grace without merit, for the unworthy and undeserving, yes, for the damned and the lost. This kind of remembrance, confession and glory he desires to have.

“Admonition Concerning the Body and Blood of Our Lord”

LW 38:107

