

Roman Mass

(optional pieces in square brackets; numbering 1–44 refers to the marginal numbers of Hans Lietzmann’s text edition: Liturgische Texte II. Ordo Missae Romanus et Gallicanus, Berlin ‘1935)

A. Beginning of the Mass

- 1. Opening
- [1] procession, putting on of vestments, *preces gradariae* (Ps. 42)
- [2] *Confiteor* (confession of sin), *Misereatur* (absolution)
- [3] ascending the altar with altar kissing [incense burning]
- [4] *Introitus* (de tempore chant consisting of *antiphon*, *psalm*, *Gloria Patri*, *antiphon*).
- [5] *Kyrie*
- [6] *Gloria in excelsis*
- [7] *salutatio*, *collect of the day* (prayer)

- 2. Reading and preaching
- [8] *epistle*
- [9] *graduale* (psalm) with *Hallelujah* [during Advent and Passion, the *Hallelujah* or *Graduale* and *Hallelujah* are replaced by the *tractus* (a penitential chant); on certain feast days, the *graduale* and *Hallelujah* are concluded by the *sequence* (a seasonal chant)]
- [10] *Gospel*
- [11] [Creed: *Nicene creed*]
- [sermon]

B. Eucharist

- 1. offertorium (canon minor)
- [12–17] preparation of the elements for sacrifice, offering of the elements in prayers [incensation], washing of hands, *secreta* (silent prayer over the offerings)
- 2. canon actionis (canon maior)
- [18] *praefatio*, *Sanctus*, *Benedictus*
- [19–30] *Canon missae* (prayed silently by the priest), parts of the eucharistic prayer are:

- [19] *Te igitur*
- [20] *Memento* (commemoratio pro vivis)
- [21] *Communicantes*
- [22] *Hanc igitur*
- [23] *Quam oblationem*
- [24] *Qui pridie* (words of institution, consecration), elevation of the elements for worship by the congregation
- [25] *Unde et memores* (anamnesis)
- [26] *Supra quae*
- [27] *Supplices*
- [28] *Memento* (commemoratio pro defunctis)
- [29] *Nobis quoque*
- [30] *Per quem*, doxology with elevation

- 3. communion
- [31] *Our Father*
- [32] *Embolismus* (paraphrase of the last petition of the Lord’s Prayer)
- [33] *Agnus Dei*
- [34] *Pax domini* (prayer for peace [kiss of peace])
- [35+36] two silent prayers
- [37] communion of the priest under both kinds [communion of the other clergy and laity under one kind only, in many cases the communion of the congregation is also outsourced to an independent communion celebration]
- [38] ablation of the chalice with prayers (*Quod ore sumpsimus, Corpus tuum*)
- [39] *Communio* (antiphon)
- [40] *Postcommunion* (closing prayer)

- 4. Conclusion
- [41] *Ite missa est*
- [42] farewell to the altar with prayer *Placeat Tibi*
- [43] altar kiss, final blessing
- [44] *Gospel* (John 1:1–14)

REFORMATION LITURGY

Late medieval preaching service

- opening and greeting from the pulpit
- text reading, invocatio divini auxilii
- Sermon
- Annunciations
- prayer for the church
- Our Father, Creed (Apostolic), Decalogue
- general confession

Late medieval baptismal rite

- In front of the church*
- inquiry about child and godparents
- renunciation to the devil
- prayers
- exorcism by repeated blowing
- designation of the child with the cross on the forehead and hand (obsignatio crucis)
- prayer
- imposition of hands
- blessing of salt (benedictio salis) and gift of salt (datio salis)
- prayers
- naming (nomenclatio)
- exorcism (exorcism)
- prayer
- admonition of the godparents (admonitio ad patrinos)
- reading of the Gospel (Mt. 19,13-15 par.)
- communication and reproduction of the basic texts of Christian faith: Our Father, Apostolic, Hail Mary
- opening of the ears (apertio aurium)

- In the church*
- renunciation to the devil
- inquiry about the profession of faith (interrogatio de fide)
- anointing of the chest and shoulders (unctio pectoris et scapularum)
- baptism (immersio or aspersio)
- anointing of the forehead (chrismatio)
- laying on of hands and sign of the cross (signatio crucis, impositio manuum)
- clothing of the baptized with white clothes (alba vestis neophytorum)
- presentation of a candle (traditio candelae)
- the congregation and the baptized receive the eucharist (communio neophytorum cum ecclesia)

Canonical hours (horae canonicae)

- Night prayer (before daybreak):
- vigils / nocturnes (usually connected with the first prayer of the day)

Seven daily prayer times:

- matins / lauds
- prime
- terce
- sext
- nones
- vespers
- compline

Prayer times are based on the position of the sun. Matins / mauds and vespers are the two main prayer times and fall on the time of sunrise and sunset. Depending on the season, there is a different amount of time between the prayer times. Often times of prayer are combined with each other and with other worship celebrations (Mass, commemoration of the dead, Marian Offices, etc.).

Lutheran Sunday service

- reorganization of the traditional service on the basis of the liturgy of the Medieval mass
- structure of the service "Des Sontags fur die leyen" (on Sundays for the laity, i.e., the second kind of worship service after Luther’s *German Mass*; it is possible to include other liturgical pieces from the Roman Mass, e.g., *Gloria in excelsis*, *Salutatio*, *Agnus Dei*, *Sanctus*, general prayer of confession etc.):

- [Introit] German hymn or German psalm and Kyrie
- *Collect* (sung by the priest towards the altar)
- *Epistle* (sung by the priest to the congregation)
- [Graduale] German hymn together with the choir
- *Gospel* (sung by the pastor to the congregation)
- *Confession of faith* (*Credo*) sung by the congregation (e.g. Luther’s *We believe all in one God*)
- sermon on the Gospel of the Sunday

- paraphrase of the *Lord’s Prayer* as an exhortation to communion
- *Words of institution* (sung by the priest), elevation
- distribution under both kinds, meanwhile congregational chants (German *Sanctus* or other hymns)

- *collect* (church prayer)
- *blessing*

Lutheran baptismal liturgy

- Martin Luther’s baptismal liturgy (1526) adopts the basic structure and individual elements of the late medieval baptismal rite, but understands baptism according to Reformation theology and therefore redesigns the liturgical process (use of the German language, reduction and redesign of the symbolic actions and prayers)
- the general pattern for baptism is:
 - exorcism
 - obsignatio crucis
 - prayers
 - exorcism
 - reading of the Gospel (Mark 10:13–16)
 - Our Father
 - abrenuntiatio diaboli
 - interrogatio de fide
 - baptism
 - clothing of the baptized with the alba vestis neophytorum
 - blessing for the baptized

Upper German / Swiss service

- follows the model of the medieval liturgies of the preaching service and the celebration of communion for the congregation
- structure of the Sunday service:

- introit, congregational hymn
- [general confession]
- opening votum, reading of the biblical text for the sermon, invocatio with silent Lord’s Prayer, sermon
- general church prayer
- Decalogue, Creed (Apostolic), Our Father
- congregational song
- blessing
- option for communion after the preaching service (in many places not every Sunday)

Zwingli’s “Action or use of the Lord’s Supper” (1525)

- prayer
- reading of the Epistle: 1Corinthians 11:20–29
- praise of Christ (said by the congregation)
- reading of the Gospel: John 6:47–63
- Apostolic Creed (said by the congregation)
- Our Father
- eucharistic prayer
- words of institution: 1Corinthians 11:23b–26
- communion
- prayer of thanksgiving (Psalm 113:1–9)

Lutheran morning/evening prayer

Morning prayer / matins *Evening prayer / vespers*

- alternate chants
- Psalm singing with antiphon
- sung scripture reading (lectio continua: NT)
- Cantica: Canticum Zachariae (Benedictus), Te Deum laudamus (or others)
- Kyrie, Our Father, Collect (or: general church prayer)
- Benedicamus Domino (or: Aaronite Blessing)
- alternate chants
- Psalm singing with antiphon
- sung scripture reading (lectio continua: OT)
- Cantica: Canticum Mariae (Magnificat), Canticum Simeonis (Nunc dimittis) (or others)
- Kyrie, Our Father, Collect (or: general church prayer)
- Benedicamus (or: Aaronic blessing), Da pacem domine