

**The Interplay of Catechesis and Liturgy in the Sixteenth Century:
Some Examples from the Lutheran and Reformed Traditions**

John D. Witvliet, 2016

EXAMPLE 1

Martin Luther's *Aus tiefer Not schrey ich zu dir* ("from deep affliction I cry out to you")

67 1 PSALM 130

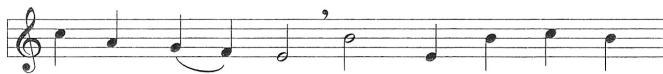
AUS TIEFER NOT

D, E, DK

Martin Luther 1524



Aus tie - fer Not schrey ich zu dir, Herr Gott, er -
Out of the depths I cry to thee; Lord, hear me,
 Af dyb - sens nød, o Gud, til dig mit ban - ge



hör - mein Ru - fen; dein gnä - dig Ohr neig
I em - plore - thee. In - cline thy gra - cious
 råb jeg ven - der; bøj nå - dig ø - re



her zu mir und mei - ner Bitt es öff - ne. Denn
ear to me, as I ap - pear be - fore - thee. If
 ned til mig, nør bøn - nen, jeg op - sen - der. Thi



so du willst das se - hen an, was Sünd und Un - recht
thou re - mem - ber each miss - deed and give to each his
 om du vil - le se der - på, hva synd og u - ret



ist ge - tan, wer kann, Herr, vor dir blei - ben?
right - ful meed, who can ab - ide thy pre - sence?
 vi be - gå, da måt - te vi for - ta - bes.

D

2. Bei dir gilt nichts denn Gnad und Gunst,/ die Sünde zu vergeben;/ es ist doch unser Tun umsonst/ auch in dem besten Leben./ Vor dir niemand sich rühmen kann;/ des muß dich fürchten jedermann/ und deiner Gnade leben.

3. Darum auf Gott will hoffen ich,/ auf mein Verdienst nicht bauen./ Auf ihn will ich verlassen mich/ und seiner Güte trauen,/ die mir zusagt sein wertest Wort./ Das ist mein Trost und treuer Hort;/ des will ich allzeit harren.

4. Und ob es wäht bis in die Nacht/ und wieder an den Morgen,/ doch soll mein Herz an Gottes Macht/ verzweifeln nicht noch sorgen./ So tu Israel rechter Art,/ der aus dem Geist geboren ward,/ und seines Gottes harre.

5. Ob bei uns ist der Sünden viel,/ bei Gott ist viel mehr Gnade./ Sein Hand zu helfen hat kein Ziel,/ wie groß auch sei der Schade./ Er ist allein der gute Hirt,/ der Israel erlösen wird/ aus seinen Sünden allen.

Martin Luther 1524

E

2. Thy pardon, Lord, is gained through grace:/ it can alone avail us./ Our works can ne'er our guilt efface./ the strictest life must fail us./ Before thee none can boast of aught;/ to fear thee we are rightly taught,/ on grace alone depending.

3. My hope is, therefore, in the Lord,/ and not in mine own merit:/ I rest upon his faithful word/ to them of contrite spirit;/ that he is merciful and just,/ this is my comfort and my trust:/ I wait for him in patience.

4. And though I tarry till the night/ and till the morn awaken,/ my heart shall not mistrust his might/ nor count itself forsaken./ Do thus, o ye of Israel's seed,/ ye of the Spirit born indeed,/ wait for your God's appearing.

5. Though great our sins and sore our woes,/ his grace much more aboundeth:/ his helping love no limit knows,/ our utmost need it soundeth./ Our shepherd good and true is he,/ who will at last set Israel free/ from all their sin and sorrow.

Catherine Winkworth

DK

2. Hos dig jo nåde gælder kun,/ af den du synd tilgiver,/ thi ren og hellig i sin grund/ vor gerning aldrig bliver./ Hvo kan, o Gud, for dig bestå?/ Enhver for dommen skælvle må/ og ty hen under nåden.

3. Derfor på Gud og ej på mig/ jeg alt mit håb vil bygge./ mit hjerte skal husvale sig/ udi hans nådes skygge;/ den blev mit tilsagt ved hans ord,/ det er min trøst, på det jeg tror,/ deri mig intet rokker.

4. Og vared det til aftenstund/ ja natten ud, til morgen,/ så skal mit hjerte ingenlund/ fortvivle dog i sorgen;/ men som det rette Israel,/ der læsket blev af Åndens væld,/ jeg bier på min Herre.

5. Og er vort syndemål end stort/ dog større er Guds nåde,/ hans stærke hånd, som alt har gjort,/ kan vel os fri af våde;/ han er den gode hyrde, som/ sin hjord fra synd, fra død og dom/ i nåde vil forløse.

Claus Mortensen 1529 / P. Hjort 1843

So dancke Got und lobt dich, das volck yn gantz
 tharten. Das landt bringt fruchte und bessert sich/
 dein wort ist wol gerathen. Das segn water und
 der son und segn Got der heylig geist. Dem alle
 welt die ehre thun für ihm sich fürcht allermeist
 Du spreche von herzen Amen.

Der. cxij. Psalm De profundis.

Aus tieffer not schrey ich zu dir herr Gott erhöre
 mein ruffen. Dein gnedig oren her zu mir und mey
 ne dir freuffen. Den so du wilt das sehen an wie
 manche sund ich hab gethan.
 Wer kan herr für dir bleiben

"Aus tieffer not schrey ich zu dir"
 in the Erfurt *Enchiridion*, 1524

Unisono: Ökumenische mehrsprachige Lider der Christenheit
 (A multilingual book of ecumenical hymns), 1997, pp 67–68.

Psalm 130	<i>Aus tiefer Not schrei ich zu dir</i> Early Version, 1523	<i>Aus tiefer Not schrei ich zu dir</i> Later Version, 1524
<p>¹ Out of the depths I cry to you, O LORD. ² Lord, hear my voice! Let your ears be attentive to the voice of my supplications!</p>	<p>1. From trouble deep I cry to you, Lord God, hear you my crying; your gracious ear, O turn to me, open it to my sighing. For if you mean'st to look upon the many sins that I have done, who, Lord, can stand beside you?</p>	<p>1. From trouble deep I cry to you, Lord God, hear you my crying; your gracious ear, O turn to me, open it to my sighing. For if you mean'st to look upon the many sins that I have done, who, Lord, can stand beside you?</p>
<p>³ If you, O LORD, should mark iniquities, Lord, who could stand? ⁴ But there is forgiveness with you, so that you may be revered.</p>	<p>2. Who stands by his own might alone, to cover all his failing, should fear his efforts to atone, the good works he is doing.</p>	<p>2. With you counts nothing but your grace forgiving all our failing. The best life cannot win the race, good works are unavailing. Before you none can perfect stand, and so must tremble every man, and live by your grace only.</p>
<p>⁵ I wait for the LORD, my soul waits, and in his word I hope;</p>	<p>Hope therefore in my God will I, upon him shall my heart rely; for his Word I am waiting.</p>	<p>3. Hope therefore in my God will I, on my deserts not founding; upon him shall my heart rely, and on his goodness grounding. What his true Word doth promise me, my comfort shall and refuge be; that will I always wait for.</p>
<p>⁶ my soul waits for the Lord more than those who watch for the morning, more than those who watch for the morning.</p>	<p>3. And though it last into the night, and up until tomorrow, yet shall my heart hope in God's might, nor doubt or take to worry. Thus Israel must keep his post, for he's born by the Holy Ghost, and for his God must tarry.</p>	<p>4. And though it last into the night, and up until tomorrow, yet shall my heart hope in God's might, nor doubt or take to worry. Thus Israel must keep his post, for he's born by the Holy Ghost, and for his God must tarry.</p>
<p>⁷ O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is great power to redeem. ⁸ It is he who will redeem Israel from all its iniquities.</p>	<p>4. Although our sin be great, God's grace is greater to relieve us; his hand in helping nothing stays, the hurt however grievous. The Shepherd good alone is he who will at last set Israel free from each and every trespass.</p>	<p>5. Although our sin be great, God's grace is greater to relieve us; his hand in helping nothing stays, the hurt however grievous. The Shepherd good alone is he who will at last set Israel free from each and every trespass.</p>

See Robin Leaver, *Luther's Liturgical Music: Principles and Implications* (Grand Rapids: Eerdmans, 2007), 142–152.

Martin Luther's Catechism Hymns (*Katechismuslieder*)

1. Ten Commandments: *Dies sind die heiligen zehn Gebot* ("These Are the Ten Holy Commands")
2. Creed: *Wir glauben all an einem Gott* ("We All Believe in One True God")
3. Lord's Prayer: *Vater Unser in Himmelreich* ("Our Father in Heaven")
4. Baptism: *Christ unser Herr zum Jordan kam* ("To Jordan When Our Lord Had Gone")
5. Confession: *Aus tiefer Not schrei ich zu dir* ("Out of the Depths I Cry to You")
6. Lord's Supper: *Jesus Christus, unser Heiland* ("Jesus Christ, our Savior")

EXAMPLE 2

Luther on the Lord's Prayer

A Sampling of Works by Luther on the Lord's Prayer

- 1516 Sermons on the Lord's Prayer
- 1517 Sermons on Lord's Prayer
- 1519 Exposition of the Lord's Prayer for Simple Laymen
- 1518 Series of Sermons on Lord's Prayer for children and simple lay people
- 1519 additional teaching, sermons
- 1520 A Short Form of the Ten Commandments, a short form of the creed, a short form of the Lord's Prayer
- 1522 Personal Prayer Book/*Betbüchlein*, with devotional material built around 10 commandments, creed and Lord's Prayer
- **1526** *Deutsche Messe und Gottesdienstes/German Mass and Divine Service* [see below]
- 1528 Sermons on the Catechism
- 1529 Catechisms (Larger and Shorter)
- 1535 "A Simple Way to Pray to a Good Friend"
- **1539** *Vater Unser im Himmelreich/ "Our Father in heaven"* [see below]

1526 The German Mass	1539 Vater Unser
After the sermon shall follow a public paraphrase of the Lord's Prayer and admonition for those who want to partake of the sacrament, in this or a better fashion: Friends in Christ: Since we are here assembled in the name of the Lord to receive his Holy Testament, I admonish you first of all to lift up your hearts to God to pray with me the Lord's Prayer, as Christ our Lord has taught us and graciously promised to hear us.	
That God, our Father in heaven, may look with mercy on us, his needy children on earth,	Our Father, you in heaven above, who biddest us to dwell in love, as brethren of one family, to cry in every need to you, teach us no thoughtless word to say, but from our inmost heart to pray.
and grant us grace so that his holy name be hallowed by us and all the world through the pure and true teaching of his Word and the fervent love our lives; that he would graciously turn from us all false doctrine and evil living whereby his precious name is being blasphemed and profaned.	Your name be hallowed. Help us, Lord, in purity to keep your Word, that to the glory of your name we walk before you free from blame. Let no false doctrine us pervert; all poor, deluded souls convert.
That his kingdom may come to us and expand: that all transgressors and they who are blinded and bound in the devil's kingdom be brought to know Jesus Christ his Son by faith, and that the number of Christians may be increased.	Your kingdom come. Your let it be in time and in eternity. Let your good Spirit e'er be nigh our hearts with graces to supply. Break Satan's power, defeat his rage; preserve your Church from age to age.
That we may be strengthened <u>by his Spirit</u> to do and to suffer his will , both in life and in death, in good and in evil things, and always to break, slay, and sacrifice our own wills.	Your gracious will on earth be done as 'tis in heaven before your throne; obedience in our weal and woe and patience in all grief bestow. Curb flesh and blood and every ill that sets itself against your will.

<p>That he would also give us our daily bread, preserve us from greed and selfish cares, and help us to trust that he will provide for all our needs.</p>	<p>Give us this day our daily bread and let us all be clothed and fed. From war and strife be our defense, from famine and from pestilence, that we may live in godly peace, free from all care and avarice.</p>
<p>That he would forgive our debts as we forgive our debtors so that our hearts may rest and rejoice in a good conscience before him, and that no sin may ever fright or alarm us.</p>	<p>Forgive our sins, Lord, we implore, remove from us their burden sore, as we their trespasses forgive who by offenses us do grieve. Prepare and make us willingly to dwell in love and unity.</p>
<p>That he would not lead us into temptation but help us <u>by his Spirit</u> to subdue the flesh, to despise the world and its ways, and to overcome the devil with all his wiles.</p>	<p>Into temptation lead us not. When evil foes against us plot and vex our souls on every hand, O, give us strength that we may stand firm in the faith, a well-armed host, through comfort of the Holy Ghost!</p>
<p>And lastly, that he would deliver us from all evil, both of body and soul, now and forever.</p>	<p>From evil, Lord, deliver us; the times and days are perilous. Redeem us from eternal death, and when we yield our dying breath, console us, grant us calm release, and take our souls to you in peace.</p>
<p>All those who earnestly desire these things will say from their very hearts: Amen, trusting without any doubt that it is Yea and answered in heaven as Christ has promised: Whatever you ask in prayer, believe that you shall receive it, and you will [Mark 11:24]. Amen.</p>	<p>Amen, that is, So shall it be. Confirm our faith and hope in you that we may doubt not, but believe what here we ask we shall receive. Thus in your name and at your word we say: Amen. O, hear us, Lord!</p>
<p>Secondly, I admonish you in Christ that you discern the Testament of Christ in true faith and, above all, take to heart the words wherein Christ imparts to us his body and his blood for the remission of our sins. That you remember and give thanks for his boundless love which he proved to us when he redeemed us from God’s wrath, sin, death, and hell by his own blood. And that in this faith you externally receive the bread and wine, i.e., his body and his blood, as the pledge and guarantee of this. In his name therefore, and according to the command that he gave, let us use and receive the Testament.</p> <p>Whether such paraphrase and admonition should be read in the pulpit immediately after the sermon or at the altar, I would leave to everyone’s judgment. It seems that the ancients did so in the pulpit, so that it is still the custom to read general prayers or to repeat the Lord’s Prayer in the pulpit. But the admonition itself has since become a public confession. In this way, however, the Lord’s Prayer together with a short exposition would be current among the people, and the Lord would be remembered, even as he commanded at the Supper.</p> <p><u>I would, however, like to ask that this paraphrase or admonition follow a prescribed wording or be formulated in a definite manner for the sake of the common people.</u> We cannot have one do it one way today, and another, another, way tomorrow, and let ever body parade his talents and confuse the people so that they can neither learn nor retain anything. What chiefly matters is the teaching and guiding of the people. That is why here we must limit our freedom and keep to one form of paraphrase or admonition, particularly in a given church or congregation – if for the sake of freedom it does not wish to use another.</p>	

EXAMPLE 2

Luther on the Lord's Prayer

TENOR.



Vater vnser im hymmelreich/
 Der du vnns al le haiffest gleich/
 Brüder sein/vnnd dich ruffen an:
 Vnd wilt das betten von vnns han:
 Gib das nit beth allain der mund/
 Hilf das es gee von hertzen grund.

Vater unser im Himmelreich
 from Luther's prayerbook of 1545

Brief list of settings of the *Vater Unser im Himmelreich*

- Johan Eccard
- Michael Praetorius
- Dietrich Buxtehude, BuxWV 219
- Johann Ulrich Steigleder, 40 variations in *Tabulaturbuch* (1627)
- Samuel Scheidt
- Hans Leo Hassler, choral motet
- Johann Pachelbel, in *Erster Theil etlicher Choräle*
- Georg Telemann, in *Fugierende und verändernde Choräle*, TWV 31.2 (1735)
- J. S. Bach, several chorale preludes (BWV 636, 682, 683, 737), plus use in cantatas 90, 101, 102, and as a chorale within the St. John Passion
- Georg Böhm
- Mendelssohn, *Sixth Organ Sonata*
- Max Reger, in 52 chorale preludes, op. 67, n. 39
- ...and many more

562 Our Father, Clothed with Majesty

1 Our Fa-ther, clothed with maj - es - ty, pro - vid - er from e -
 2 Your name be hal - lored, might - y Lord; your name be wor-shipped
 3 Your king-dom come, O Lord, with haste; lay Sa - tan's dark do -
 4 Your will be done, your will a - lone, on earth be - low as

ter - ni - ty, with power be - yond all thought and sight,
 and a - dored. Help us to bring your name all praise
 main to waste. And rule us by your pre - cious Word
 round your throne. Help us to turn from our own way,

in Christ a - lone we have the right to know that you, O
 for all your splen-did works and ways. Lord, may we nev - er
 till ev - ery-where your praise is heard. Your church keep strong, your
 re - ject our will and yours o - bey, then do the tasks that

God, will give what we most need so we can live.
 share the blame of blas - phem-ing your ho - ly name.
 rule com - plete un - til we wor - ship at your feet.
 we are given with joy, as an - gels do in heaven.

5 Give us our daily bread, we pray,
 and grant your faithful care today.
 You are the only source of good;
 help us to show our gratitude.
 Our work and effort, we confess,
 will do no good unless you bless.

6 Our sin and guilt do not record,
 but freely pardon them, dear Lord,
 as we forgive the debts owed us
 by others who have been unjust.
 Because of Christ's redeeming blood,
 may we all seek each other's good.

7 Into temptation do not lead;
 deliver us from sin, we plead.
 Uphold us, Lord, and make us strong,
 resisting evil, ending wrong.
 Against the darkness help us fight
 and, by your Spirit, do the right.

8 O Lord, your kingdom, glory, power
 go far beyond this temporal hour.
 Your holy name be ever praised
 in all we do, through all our days,
 in this world and eternally.
 Amen, Amen, so shall it be!

Singing the 10 Commandments in Calvin's Geneva

1. BUCER (1539)—An optional prayer of confession as a paraphrase of the Ten Commandments

I poor sinner confess to you, O Almighty, eternal, merciful God and Father, that I have sinned in manifold ways against you and your commandments.

I confess that I have not believed in you, my one God and Father, but have put my faith and trust more in creatures than in you, my God and Creator, because I have feared them more than you. And for their benefit and pleasure, I have done and left undone many things in disobedience to you and your commandments.

I confess that I have taken your holy Name in vain, that I have often sworn falsely and lightly by the same, that I have not always professed it nor kept it holy as I ought; but even more, I have slandered it often and grossly with all my life, words, and deeds.

I confess that I have not kept your Sabbath holy, that I have not heard your holy Word with earnestness nor lived according to the same; moreover that I have not yielded myself fully to your divine hand, nor rejoiced in your work done in me and in others, but have often grumbled against it stoutly and have been impatient.

I confess that I have not honored my father and mother, that I have been disobedient to all whom I justly own obedience, such as father and mother, my superiors, and all who have tried to guide and teach me faithfully.

I confess that I have taken life: that I have offended my neighbor often and grossly by word and deed, caused him harm, grown angry over him, borne envy and hatred toward him, deprived him of his honor and the like.

I confess that I have been unchaste. I acknowledge all my sins of the flesh and all the excess and extravagance of my whole life in eating, drinking, clothing and other things; my intemperance in seeing, hearing, speaking, etc., and in all my life; yea, even fornication, adultery, and such.

I confess that I have stolen. I acknowledge my greed. I admit that in the use of my worldly goods I have set myself against you and your holy laws. Greedily and against charity have I grasped them. And scarcely, if at all, have I given of them when the need of my neighbor required it.

I confess that I have born false witness, that I have been untrue and unfaithful toward my neighbor. I have lied to him, I have told lies about him, and I have failed to defend his honor and reputation as my own.

And finally I confess that I have coveted the possessions and spouses of others. I acknowledge in summary that my whole life is nothing else than sin and transgression of your holy commandments and an inclination toward all evil.

Wherefore I beseech you, O heavenly Father, that, you wouldst graciously forgive me these and all my sins. Keep and preserve me henceforth that I may walk only in your way and live according to your will; and all of this through Jesus Christ, your dear Son, our Savior. Amen.

Trans. Bard Thompson, *Liturgies of the Western Church*, 1961.

2. CALVIN (1539)—French musical setting of the Ten Commandments with Kyrie



Note use of Greek *Kyrie eleison*

59

Le sabbath jus sanctificas,
En Dieu tousiours te reposant:
En l'ordre & polie' obseruant
Qu'a mie Dieu entre les tours.
Kyrie eleison.

Honneur & crainte porteras
A Pere & Mere, les seruans:
Affin que sur terre viuans
En Paix aieue ton cours.
Kyrie eleison:

Homicide point ne feras
Cane de faict come de vouloir:
A hayne & courroux nul pouuois
Ne donneras en ton coeur.
Kyrie eleison.

En chastete tu viueras
Ton coeur purement contemplant,
De ton corps ne contaminant
Par paillardise, l'honneur.
Kyrie eleison:

Le bien d'autrui iniustement
Ne desirer ne sacheras,
Rape' ou fraude ne feras
Affin d'auoir le bien.
Kyrie eleison.

Centre ton prochain faulx iurans
Des es langue ne mentiras:
Mais sa verite seruiras

58

Je suis le Seigneur que tu doibs
A don ne le cre & seruir, De tous hōs
mes legis la veur Nostre Dieu souuerain
Roy. By ri e ley' son.

Image point ne feras:
Pour mon essence figurer,
Pour inuoker ou honorer,
Ma gloire leur assignant.
Kyrie eleison.

Le nom de Dieu ne polluras
Mais Saint & Sacrete sera:
Car Dieu pour innocent n'aura
Tous hōs en vain le prenaus. Kyrie eleison.

60

A son honneur & son bien.
Kyrie eleison.
Ton coeur d'aucun desir tente
Ne soit du bien de tes prochains
Mais son amour vers tous humains.
S'encline au lieu de l'aimer.
Kyrie eleison.
Dieu, guide toute saintete,
Contiensul la vertu en roy,
A la Justice de sa Loy
D'aucun nos meurs conso:mer.
Kyrie eleison.

*Aucuns pseaulmes et cantiques
mys en chant, à Strasburg 1539.*

3. CALVIN (1542)—French musical setting of the Ten Commandments without Kyrie

LES DIX COMMANDEMENTS, Exode 20.

Yons la Loy, que de sa voix,
Nous a donné le Createur, De tous hōmesle-
gulateur, Nōstre Dieu souverain Roy.

Je suis le Seigneur, que tu doys
Seul, pour Dieu seruir & aimer,
Aultre Dieu faire ou renommer,
N'entreprenas, deuant moy.

Image point ne forgeras,
Pour mon Effence figurer,
Pour inuoker ou honorer,

Ma gloire leur assignant.
Le Nom de Dieu ne polluras
Mais fainct & sacré te fera:
Car Dieu pour innocent n'aura
Tout homm's, en vain le prenant.

Le Sabbath tu sanctifieras,
En Dieu tousiours te repofant:
Et l'ordre & police obseruant,
Qu'a mis Dieu entre les iours.

Honneur & crainte porteras
A pere & mere, les seruant:
Afin, que sur terre, viuant
En paix, achueue ton cours.

Homicide point ne feras,
Tant de faict, comme de vouloir:
A haïne & courroux, nul pouuoir
Ne donneras en ton cuer.

En chasteté tu viuras,
Ton cuer purement contenant,
De ton corps, ne contenant,
Par paillardise, l'honneur.

Le bien d'aultruy, iniufement,
A toy tirer ne tacheras:

Rapin, ou fraude ne feras,
Afin d'accroître le tien,
Contre ton prochain, faulcement,
De ra langue, ne mentiras:
Mais, en vérité, seruiras
A son honneur & son bien.

Ton cuer, d'aucun desir tenté,
Ne foit du bien de tes prochains:
Mais ton amour vers tous humains
S'enclin, au lieu de l'aimer.

Dieu, qui de toute sancteté,
Contiens seul la vertu en toy:
A la iudice de sa Loy
Vueilles noz coeurs conformer.

FIN.

La Forme des prieres et chantz ecclesiastiques avec la maniere d'administrer les Sacremens, et consacrer le Mariage: selon la coustume de l'Eglise ancienne

4. MAROT (1543)—French musical setting, translated into English (New Geneva Psalter, 2015)

THE TEN COMMANDMENTS

Geneva, 1543

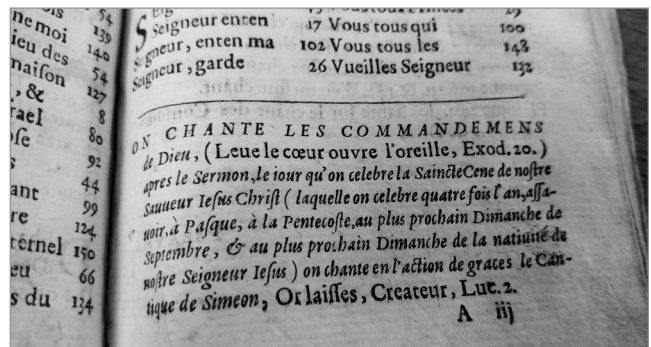
1. Hear how the LORD on Si-nai's moun-tain
ad-dressed the peo-ple of his choice;
with them his cov-enant he es-tab-lished.
They in the thun-der heard his voice.

7. "You shall not kill or hate your neigh-bor;
a-dul-tery you shall not com-mit.
You shall not steal, nor bear false wit-ness,
but love the truth and hon-or it.

2. "I am the LORD, your God and Savior, who out of slavery set you free, who brought you from the land of Egypt. Have, then, no other gods but me.
3. "You shall not make or serve an idol: a jealous God am I, the LORD. I punish evildoers' offspring but cherish those who heed my word.
4. "Invoke the LORD with fear and reverence; you shall not take his name in vain. The LORD your God will not hold guiltless those who his holy name profane.
5. "Observe the sabbath, keep it holy; you and your house that day shall rest. On six days only shall you labor; the seventh day the LORD has blessed.
6. "Honor your father and your mother; then shall the LORD your days extend and bless you in the land he gives you. Obey the LORD your God's command.

8. "Your neighbor's goods you shall not covet, and everything he calls his own – his wife, his house, his fields and cattle – you shall respect as his alone."
9. O LORD, let your commandments teach us our sins and misery to know, that we, delivered from all evil, to you our thankfulness may show.

5. CALVIN (1562)—Genevan Bible



From collection of the H. Henry Meeter Center at Calvin College

EXAMPLE 4

Paraphrase of Lord's Supper in Reformed Liturgies

Calvin, 1542 Form of Church Prayers	1563 Palatinate Liturgy, which directly quotes the 1563 Heidelberg Catechism
<p>Finally, O God and Father, grant also to us who are gathered here in the Name of your Son Jesus because of his Word (and of his holy Supper) [statement only added on Communion days], that we may clearly and honestly see our natural state of perdition, and our deserved condemnation that our desperate and disordered lives only deepens daily. Seeing and hearing that there is nothing good in us and that our flesh and blood cannot enter into the inheritance of your Kingdom, may we put our whole trust and confidence in your dear Son Jesus, our Lord, the only Savior and Redeemer. As he makes his dwelling in us, crush our old Adam and renew a better life within us, so that your holy and wor your Name may be exalted and glorified everywhere and in all places.</p>	<p>Almighty God, heavenly Father, who has promised us that whatever we ask of you in the name of your dear Son Jesus Christ, you will surely grant unto us: we ask you to act in us by your Holy Spirit, that we may rightly know you, and may hallow, adore and praise you in all your works, in which radiates your omnipotence, wisdom, goodness, righteousness, mercy and truth. Grant also that we may order our whole life, in thought, word and deed, that on our account, your name may not be profaned, but honored and glorified. Hallowed be your name.</p>
<p>With all creatures, may we be truly and fully obedient to you, just as your Angels and Heavenly messengers only ask to fulfill your commands, so that your will be done without any opposition. May all turn to serve and please you, giving up their own will and all their fleshly desires. In this way, may you have lordship and dominion over all of us, and may we learn daily more and more how to submit and serve your Majesty. May you be King and Lord over all, leading your people by the scepter of your word, and by the power of your Spirit, defeating your enemies by the power of your truth and justice. And therefore may all powers and principalities that challenge your glory be daily destroyed and abolished, until your coming Kingdom is revealed, when you will appear as judge.</p>	<p>Grant also that we, with all people, may renounce our own will and all the lusts of our flesh, and, without argument, obey your will which alone is good, so that everyone may fulfill their office and calling as readily and faithfully as do the angels in heaven. Your Kingdom come.</p> <p>Grant also that we, with all people, may renounce our own will and all the lusts of our flesh, and, without argument, obey your will which alone is good, so that everyone may fulfill their office and calling as readily and faithfully as do the angels in heaven. Your will be done.</p>
<p>May we who walk in the love and awe of your Name be fed by your goodness, and please grant us everything necessary and expedient to eat our bread in peace. As we see that you care for us, may we acknowledge you all the more as our Father, expecting all good things from your hand, removing and jettisoning our trust in creatures to put it fully in you and in your goodness.</p>	<p>Provide us with every physical need, and grant us peace and good government, that we may perceive by these means that you are the only source of all good, and a faithful Father who cares for your children, and that without your blessing neither our trouble and labor nor yet your mercies are able to prosper us—that we may withdraw our trust in all creatures, to place it in you alone. Give us this day our daily bread.</p>
<p>And because during this mortal life we are poor and fragile sinners, who constantly fail and wander from the right way, please forgive us for our faults which lead us to be condemned in your sight. By this remission, you free us from the burden of eternal death under which we labor. Therefore, please turn your wrath away from us and do not ascribe to us the evil that is within us, just as, according to your commandment, we forget the harm done to us, and instead of seeking vengeance, we do good to our enemies.</p>	<p>On account of the shed blood of Jesus Christ, reckon not to us poor sinners all our iniquities and debts, neither the corruption which ever clings to us: even as we find this testimony of your grace in our hearts, that we sincerely forgive our neighbor and desire to attend to his welfare. Forgive us our debts.</p>
<p>Finally, please sustain us in future by your goodness, so that we do not stumble because of the weakness of our flesh. And because we are so weak by ourselves that we could not even stand firm for a minute, and furthermore we are constantly surrounded and attacked by so many enemies, including the Devil, the world, sin, and our own flesh, who constantly make war against us, please strengthen us by your Holy Spirit and equip us with your grace. Then we will be able to constantly resist all temptations and persevere in this spiritual fight, until we gain the full victory and finally triumph in your Kingdom with our Captain and Protector, our Lord Jesus Christ.</p>	<p>And as we are indeed so weak in ourselves that we cannot stand fast for a moment, and thereto our sworn enemies, the devil, the world and our own flesh, do not cease to assail us, wilt you uphold and strengthen us by the power of your Holy Spirit, that we may firmly withstand these foes, and be not overcome in this spiritual battle, but remain steadfast till at length we obtain the full victory, and reign forever in your Kingdom with your Son, our Lord and Defender, Jesus Christ.</p> <p>All these things we ask of you, that you, not we, may receive eternal praise. You canst do such things, for you art Almighty God. And you desire to do them as a faithful Father as surely as we beseech you heartily for the same, through our Lord Jesus. Amen.</p>

"The Form of Prayers and Church Singing" trans. Karin Maag in *Lifting Hearts to the Lord: Worship in Calvin's Geneva* (Eerdmans, 2016), pp. XX. Original French in OC 6:173–180

Wilhelm Niesel, ed. *Bekennnisschriften und Kirchenordnungen* (Evangelischer Verlag A. G. Zollikon-Zurich, 1938), 195–205, trans. *Bard Thompson*, "The Palatinate Liturgy Heidelberg, 1563," *Theology and Life* 6 (1953): 49–67.

Baptism and Lord's Supper Exhortations

The form for administering baptism

It is to be noted that children should be brought for baptism either on Sunday, at the Catechism service or on other days at sermon time, so that because Baptism signifies that the child is solemnly received into the Church, the baptism should be done in the presence of the Congregation.

The child should be presented at the end of the sermon. Then the minister begins by saying.

Our help is in the name of God who made Heaven and earth. Amen.

Do you present this child to be baptized?

Answer:

Yes.

The Minister:

Our Lord shows us the poverty and misery in which we are all born, by telling us that we must be reborn (John 3:3). For if our nature must be renewed in order to enter into the Kingdom of God, that is a sign that our nature is totally perverse and damned. Thus in this way he warns us to humble and despise ourselves, and hence prepares us to want and need his grace, through which all the perversity and condemnation of our original nature can be erased. For we are not able to receive this grace unless we are first emptied of all confidence in our own virtue, wisdom, and righteousness, until we reach the point of condemning all that is in us.

However, once he has shown us our misery, he comforts us in the same way by his mercy, promising to renew us through his Holy Spirit to new life, which is just like an entrance into his Kingdom for us. This regeneration is in **two parts**: first, that we deny ourselves, not relying upon our own judgment, desire, and will, but making our understanding and our heart subject to the wisdom and justice of God, mortifying ourselves and our flesh. Second, that we follow the light of God, to please him and obey his good will, as he shows us in his word, and as he leads and directs us in this way by his Spirit. Achieving these two aims is reached through our Lord Jesus, whose death and passion are so powerful that through our participation in his passion and death it is as if we are dead to sin, so that our fleshly desires are put to death. Similarly, through the power of his resurrection, we rise to new life which comes from God, in that his Spirit leads and guides us to accomplish in us the works that are pleasing to him. However the first and central point of our salvation is that through his mercy he remits and forgives all our sins, and does not hold them against us, but he erases any memory of them, so that they are not taken into account against us in his Judgment. All of these graces are granted to us when he is pleased to incorporate us into his Church through Baptism. For in this sacrament he testifies to us that our sins are forgiven. And for this reason, he has ordained that water be the sign to show us that just as through this element bodily filth is cleaned off, so he wants to wash and purify our souls, so that they be free from all stains. Furthermore, in baptism he shows us our renewal, which lies, as has been said, in the mortification of our flesh and in the spiritual life that he produces and calls forth in us.

Thus we receive a double measure of grace and blessing from our God in Baptism, so long as we do not destroy the benefit of this sacrament by our ingratitude. In baptism we have a clear testimony that God wants to be a gracious Father to us, not holding our sins and offenses against us. **Secondly**, that he will help us by his Holy Spirit, so that we may fight against the Devil, sin, and the desires of our flesh until we triumph over them, to live in the freedom of his Reign, namely the Reign of justice.

Since then these **two things** are accomplished in us by the grace of Jesus Christ, it follows that the truth and essence of Baptism flows from him. For we do not have any other washing except through his blood, and we do not have any other renewal except through his death and resurrection. But just as he transmits his riches and blessings to us through his word, in the same way he issues them to us through his Sacraments.

Yet our gracious God is not satisfied only with having adopted us as his children and having received us into the communion of his Church, and still wants to extend his goodness even further over us, by promising that he will be our God and the God of our descendants, through a thousand generations (Gen 17:7 and following). Even though the children of the faithful are part of Adam's corrupt race, yet by virtue of this covenant he still continues to accept them, numbering them among his children. For this reason, from the beginning in his Church he wanted children to receive the sign of circumcision, through which he displayed back then everything that is now visible to us in Baptism. And as he commanded that they be circumcised so he acknowledged them as his children, and said he was their God, just as he was the God of their fathers.

Now therefore, since our Lord Jesus came to earth not to diminish the grace of God his Father but to spread the covenant of salvation throughout the world, a covenant which was at the time limited to the Jewish people, there is no doubt that our children are heirs of the life that he promised to us. For this reason, Saint Paul said (1 Cor. 7:14) that God sanctifies infants even in their mother's womb, so as to separate and distinguish them from the children of pagans and unbelievers. Hence our Lord Jesus Christ received the children that were brought to him, as it is written in the nineteenth chapter of Saint Matthew: People brought them to him etc.

Since he declared that the Kingdom of Heaven belonged to them, and that he blessed them and entrusted them to God his Father, he amply teaches us that we should not exclude them from his Church. Thus, following this rule, we will receive this child into his Church to have him receive all the blessings that he has promised to those who are faithful to him. First, we will present this child to God through our prayer, saying together with humble hearts:

[Note: this exhortation is followed by a baptism prayer ending with the Lord's Prayer, the Apostle's Creed, and the baptismal formula]. After the liturgy Calvin writes *"All of this is said aloud in the language of the people, since the faithful who are present are to be witnesses of what is done, and therefore have to comprehend what is said, and also that all may be edified, recognizing and recalling to mind what is the fruit and purpose of their Baptism..."*

EXAMPLE 6

Song of Simeon

A poignant liturgical 'frame' for understanding the Lord's Supper

THE SONG OF SIMEON

Nunc dimittis
Luke 2:29-32

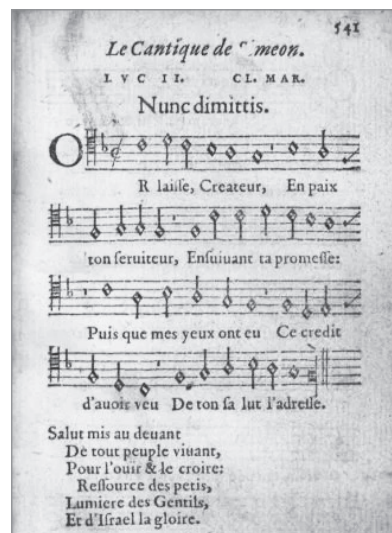
Geneva, 1551



1. Now let your ser-vant, Lord,
ac-cord-ing to your word,
de-part in ex-ul-ta-tion;
now I in peace may rest:
my eyes have seen at last
your won-der-ful sal-va-tion.

2. Lord, *you have* graciously
prepared for all to see
a light for revelation
to Gentiles far and near,
and glory bright and clear
to Israel, your nation.

New Genevan Psalter, 2015



as it appears in the 1565 *Les Pseaumes de David* (originally published in 1543)

The believer, when he sees the sacraments with his own eyes, does not halt at the physical sight of them, but by those steps (which I have indicated by analogy) rises up in devout contemplation to those lofty mysteries which lie hidden in the sacraments.

—John Calvin, *Institutes of the Christian Religion*, 4.14.5.