

# Sacristan Rubric

## BETHANY LUTHERAN CHURCH

### *Assisting the Presiding Pastor in the Distribution of the Lord's Supper*

*It is the hope that the Church's understanding of the Divine Worship and of Christ's Gifts in the liturgy will thereby be deepened and enriched by the actions of our Sacristans.*



**We do not abolish the Mass but religiously retain and defend it. Among us the Mass is celebrated every Lord's Day and on other festivals, when the Sacrament is made available to those who wish to partake of it, after they have been examined and absolved. We also keep traditional liturgical forms, such as the order of readings, prayers, vestments, and other similar things.**

*(From the Apology of the Augsburg Confession, Art. XXIV. 1; Kolb and Wengert)*

This statement from the Apology of the Augsburg Confession, the second of the confessional documents of the Evangelical Lutheran Church contained in the Book of Concord assuredly shows that it was never the intention of Luther and his followers to break with the Catholic Church in the West, but to reform it in order that it might proclaim with greater clarity the Biblical doctrine of justification by grace through faith.

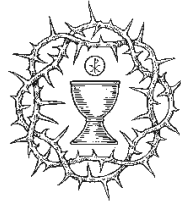
At its finest, Lutheran worship is truly catholic, laying claim to all the historic liturgical practices that are evangelical and sound. Lutherans are heir to the great catholic tradition, and our liturgy is a gift that has been handed down to us from Apostolic times and enriched by contributions from Christians of every generation. The Apology of the Augsburg Confession considers maintenance of the historic traditions a matter of confession and a point of Christian pride – We do as well.

*A Sacristan's Prayer before Assisting in the Distribution of the Lord's Supper*

***Almighty God, Whose Name is Holy and Reverend, grant us Thy Grace that we may touch Holy Things with reverence and perform the work of our service with faithfulness and devotion that our sacrifice of service may be acceptable unto Thee, through Jesus Christ our Lord. Amen.***

*How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? **Hebrews 10:29 (ESV)***

*The Holy Things are profaned by them, not knowing what they are... The Mysteries we also therefore celebrate with closed doors, and keep out the uninitiated, not for any weakness of which we have convicted our rites, but because the many are as yet imperfectly prepared for them. **John Chrysostom, (386AD)***



### ***FAITHFUL LITURGICAL PRACTICE SHAPED BY THE DIVINE GIFTS***

A faithful and reverent liturgical practice will catechize. Such a practice is not about a legalistic conformity to a religious law, a ritualistic attention to detail, or our subjective feeling, but a reverent reflection to our Lord's mandate and gifts. The words of Jesus Christ are at the very heart of the Supper. They give and proclaim His very Body and Blood. Without the words of Christ there is no Sacrament. This is the point made by the Formula of Concord: "Indeed, in the administration of the Holy Supper the Words of Institution are to be clearly and plainly spoken or sung publicly in the congregation, and in no case are they to be omitted. This is done, first, so that Christ's command, 'Do this,' may be obeyed.<sup>1</sup> Second, it is done so that Christ's Words will arouse, strengthen, and confirm the hearers' faith in the nature and benefits of this Sacrament (that is, the presence of Christ's Body and Blood and the forgiveness of sins, and all the benefits that have been won for us by Christ's death and the shedding of His Blood, which are here given to us in His Testament). Third, it is done so that the elements of bread and wine are sanctified and consecrated in this holy practice, whereby Christ's Body and Blood are offered us to eat and to drink, as Paul says (I Cor. 10:16), 'The cup of blessing that we bless...' This of course takes place in no other way than through the petition and recitation of the Words of Institution" (*SD, Art.VII, 79; Kolb and Wengert*).

The genius of Lutheranism responds in characteristic forms and ceremonies of worship that have been shaped solely by His divine gifts. Because Christ is present and giving us His very Body and Blood in His Supper, we should... and do... react in utmost piety. Therefore, inspirations behind our actions are not a slip into a form of legalism, but that of faith in action. God's Holiness, and appropriations of His Grace in Christ Jesus, prompts the common expressions of how the Church fashions its reverent, dignified, and enriching liturgy. Proficiency of such details is the development of an understanding that the liturgy draws believers into *Gottesdienst (God's Service)* and the realization that servants of the liturgy help to draw people into what they are there for – to receive His gifts. The Lord never quits giving His gifts, and those gifts do not come in contradiction to what He has already given. They come in the way of their enlargement and vitalization. Our public worship is the privilege and responsibility of the church's truth to His Word. There is always what is alive and growing in the liturgy. Times, places, forms and settings have been empowered and harmonized by our liturgical practice that desires to express a keen "awareness of the real presence of God."

In an agreement that everything done in the Church be done with reverence and good form, Bethany's Sacristans shall closely adhere to the following rubric. It is drawn from liturgical practice that devoutly helps us focus on Christ's Body and Blood, His Real Presence in His Supper. As Sacristans, you will be assisting the Pastor(s) as Christ's instruments, bringing forgiveness, life, and salvation to the very tongue of those whom you commune; pouring life-giving drink down the throats of His Forgiven Church.

***May God in His mercy grant steadfast faith to us, with a high regard for that of which Christ had spoken over the bread and wine, "This is My Body," "This is My Blood." Our simple faith and practice need constant adjustment in the face of Your authoritative speaking. Help us to confess our weakness O Lord, as we confess your strong Word and its power to both give and forgive. Amen – Let it be so!***

## ***SACRISTAN'S MOTTO***

### **“Guard Your Steps When You Go To the House of God” *Ecclesiastes 5:1***

Bethany's Sacristans are to serve their congregation by faithfully, reverently and beautifully assisting the Presiding Pastor in the distribution and delivery of the Blood of Christ in a manner most befitting His precious gift. It is here that Christ personally offers to each sinner what once hung on the cross, pierced by nails and that, which poured from His side. With earthly, visible elements of bread and wine are the heavenly, invisible, incomprehensible forgiving Body and Blood of Jesus Christ. Therefore, take this privilege with devout seriousness, as your actions are shaped by and reflect what you deliver.

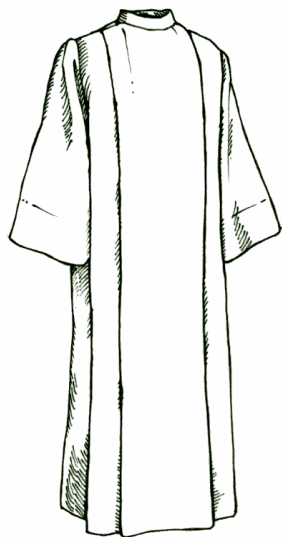


There will be a quarterly Sacristan Schedule sent by U.S. mail, and/or email, with your name and the names of other men that you will be serving with on a given Divine Worship date. Please make certain that you are present. If you are unable to assist at the Divine Worship that you have been scheduled for, it is your responsibility to make arrangements to find a Sacristan to replace your assistance on this date. The Sacristan Schedule will contain a list of all Sacristans with their phone number and email address. Sacristans are welcomed to submit their schedules to the church office prior to the mailing of the quarterly scheduling if they know in advance they will be absent on given weeks. The church office will make every attempt to accommodate Sacristans' personal schedules and preferences to specific worship services.

## ***VESTMENTS IN THE LORD'S SERVICE***

### **“Dressing for the Delivery of His Holy Feast”**

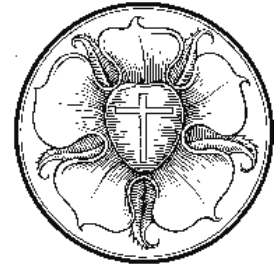
A vestment used for ministerial or liturgical function in Divine Worship is as old as the Church of the Old Covenant. There, ceremonial vestments were divinely appointed – cf. Exodus 28. It is not unexpected that such Scriptural references and the vestments ever-present use impressed the Church of the New Testament, where ultimately it has risen in a form befitting to its intent.



The Lutheran Church – Missouri Synod has wisely sought to follow the directive of Article XXIV of the Apology that vestments are retained in the church's liturgy. They carry deep meaning and only strengthen our focus on Christ and His Gifts – Word and Sacraments. The English word *vestment* derives its meaning from the Latin word *vestimentum*, meaning “clothing.” Vestments are the official garments for worship Ministers and their assistants. Vestments, at their best, remove the *humanity* from the individuals, i.e. the various styles of the secular suit, as they redirect attention away from self to the ministerial office or the liturgical function in the Divine Worship before the throne of God. They cover the sinner so the assembly sees not the person but the promises of God proclaimed and purveyed. They are the visual cover-up that speaks clearly to the only things a Pastor needs -- lips to speak God's Word -- hands, as God's instruments, to deliver His connected Word to water, bread and wine -- and feet to bring God's Gifts to the lost. The vestments are the clothes of a humble servant; indeed much more than a covering to signify offices in His church, vestments are a liturgical language. The historic vestments

visualize the connection and continuity with the church's worship throughout history. An essential element in the nature of Christian worship is its witness to the unchanging and abiding value and power of God's mighty works in Christ, and it follows that the vestments should reflect the continuity of

Christian worship, rather than the discontinuities which at times have afflicted it. The use of the historic vestment expresses our heritage with the church catholic in confession and practice. Unfortunately, the so-called historic vestments are considered as confined to and expressive of the Roman Communion and are seen as used principally by them. It is not unusual therefore to look upon vestments with reservation and apprehension, whether deserving or not. What stands out in the Lutheran church orders, especially when compared with the orders and practices of other Reformation churches is called *a critical reverence* for the received catholic tradition. Lutherans continue to respect with a critical eye the traditional elements received from the larger church so that worship is harmonious with Holy Scripture. Thus in the Evangelical Lutheran Church, vestments are not merely aesthetic adornment, but are a lineage of the historic continuity of our church with prophets, apostles, martyrs, and confessors of all times and places.



For Sacristans, as with the Pastors, adorning vestments, as we assist at His Holy Feast, separates one from self – removing the individual, as it is Jesus Christ alone who is to be focused upon. He is this Supper’s Author, Host, Server, Meal, Guarantor, Mediator, Testator, and Teacher. Once at the table in Jerusalem, He is now at His altar today presiding at His Feast – It is Christ who speaks and gives of Himself at His Supper.

*Sacristy Prayer originating in the Middle Ages all over Christendom*

*Take from me, O Lord, the old man and his sinful ways and  
clothe me with the new man in holiness and righteousness and truth ...  
O Lord, who saidst “my yoke is easy and my burden light”:  
Make me so to bear it that I may attain unto thy grace. ...  
Gird me, O Lord, with the truth and make my way blameless. ...  
Clothe me, O Lord, as thy chosen one with hearty mercy, goodness,  
humility, meekness and patience.”*

All ordained Pastors as well as all those who assist in serving within the chancel area may wear vestments. While the use of a stole and chasuble is reserved strictly for ordained clergymen, laymen who assist in the service may properly be vested in alb or surplice, as they are the most basic of liturgical vestments.

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### **GLOSSARY OF VESTMENT TERMS**

**ALB:** *Latin for “white”; refers to an ankle-length robe with sleeves and a cincture worn by anyone helping in worship service; symbolic of Christ’s righteousness given at Baptism; reminiscent of the white-robed martyrs of Revelation.*

**CASSOCK:** *a black garment worn under a cotta or surplice; similar in style to an alb.*

**CHASUBLE:** *from the Latin for “little house”; the outer liturgical garment that may be worn by the presiding minister when celebrating Holy Communion; poncholike garment in the liturgical color of the season; symbols may be included on the back and front.*

**CINCTURE:** *a fabric or ropelike belt worn around the waist to gird someone wearing an alb or cassock.*

**COTTA:** *Latin for “coat”; a waist-length surplice; sometime has split sleeves; often worn by acolytes or musicians.*

**STOLE:** Pastor's identifying vestment; long band of material in the liturgical color of the season that runs over the neck and down the front; may include seasonal symbols; worn over the alb and under the chasuble at Communion; deacons may wear a special stole over one shoulder.

**SURPLICE:** from Latin for "over the fur"; full white vestment that extends below the knees or to the floor; worn over the cassock by clergy or assisting ministers for Matins or Vespers.

Knowledge obtained for this text was gathered from:

**A Manual on Worship** (Muhlenberg Press, 1946);

**The Lutheran Liturgy: A Study of the Common Service of the Lutheran Church in America** (Fortress Press, 1947);

**A Manual for Altar Guilds** (Ernst Kaufmann, Inc., 1958);

**Lutheran Worship: History and Practice** (Concordia Publishing House, 1993);

**The Book of Concord: The Confessions of the Evangelical Lutheran Church** / Kolb and Wengert (Augsburg Fortress, 2000);

**Gathered Guests: A Guide to Worship in the Lutheran Church** (Concordia Academic Press, 2003);

**The Lord's Supper: Confessional Lutheran Dogmatics** / Volume XII (The Lutheran Academy, 2003);

**The Lord's Supper in the Life of the Congregation** (Prof. John Pless, 2004).



### ***SACRISTANS PREPARE TO VEST AT OFFERING & VOLUNTARY***

#### **"Pay close attention until this becomes a familiar practice"**

After the Church Prayer, at the ***Offering and Voluntary***, in prudent silence, make your way back and over to the sacristy entrance (rear door behind choir seating) to provide ample time to vest with careful attention to neatness. Sacristans will at this time discuss what side, *pulpit* or *organ*, they will assist at, as well as deciding to deliver the Chalice or Individual Tray. It is also a time useful to wash one's hands to maintain a habit of cleanliness about our delivery. Often, there remains the strong scent of after-shave on one's hands that does little to "remove" the person from delivering His Supper and may be offensive to our communicants. A meditative prayer in preparation for the worship in which you are about to engage is encouraged (*See Sacristan's Prayer on cover page*). In assisting with *The Cup of our Lord* you are partaking in a blessed privilege and of a serious and searching responsibility. Your actions are shaped by His Real Presence.

### ***BOW IN REVERENCE AND ENTER THE CHANCEL AT OFFERTORY***

#### **"Pay close attention until this becomes a familiar practice"**

Be prepared to reenter the sanctuary at beginning of the ***Offertory*** from the front of the sacristy. Bring your worship program with you to continue in the participation of the liturgy. Advance into the chancel from the side, bowing in reverence before entering and quietly positioning yourself to stand in front of the grouping of chairs placed next to the pillar on the *organ side* of the altar. There are two rows, with two chairs in each, to provide for seating for the four Sacristans. Acolytes will move to the *pulpit side*, crossing behind the altar to find their seating. This is in good order, as to not split up the unity of Sacristans and Acolytes. Sacristans will now be included in the chancel for: ***The Offertory, The Preface and Proper Preface, The Sanctus, Eucharistic Prayer, Lord's Prayer, Words of Institution, and the Sharing of Peace.***

Thus far, we have removed the pomp of the processing Sacristans up the aisle, they have vested, washed, prayed, entered the chancel and are in place engaged in the liturgy and are prepared to receive His Supper along side the assisting Pastor and Senior Acolytes.



### ***PRESIDING PASTOR TO VEST IN CHASUBLE AT OFFERTORY***

The Presiding Pastor vests with the *chasuble* garment during the *Offertory*, prior to preparing for the Lord's Supper. Since ancient times it has been known as *the vestment*. It is the last vestment put on by the Ministrant. This is the garment mentioned by the apostle Paul in *2 Timothy 4:13*, where he requests that Timothy bring along his cloak (*phailones*). This outer garment became the primary Eucharistic vestment in both the East and the West.



### ***THE PRESIDING PASTOR SELF-COMMUNES***

*There is an abundant historic precedent that the Pastor receives communion first. It is, for example, the practice that Luther directs in the Formula Missae: "Then, while the Agnus Dei is sung, let him communicate, first himself and then the people." (Lutheran Book of Worship)*

The Presiding Pastor at the altar communes first while the *Agnus Dei (Lamb of God)* is sung. With its roots as high priest, he self-communes. He, as Pastor, communes the sinner within himself; Gift given – Gift received. Now, renewed with the personal forgiveness of Christ's Body and Blood, he communes the Church. Throughout the service, the Presiding Pastor represents Christ, the Host, and here the communing of self also parallels the action of Jesus at the Last Supper, who followed the usual Jewish custom, ate the bread Himself and then gave it to the disciples and drank wine and gave the cup to the disciples. Luther himself approved of self-communion of the Pastors and repeatedly defended its practice. It is quite certain that for a generation or two this action was usual in Lutheran services. Later, when liturgical knowledge and feeling had declined, dogmatic biblicism and pietistic subjectivism brought about its disuse. The Schmalkald Articles forbid self-communion only when this involves reception apart from the congregation. (*Part II, Art. II*) Chemnitz says the minister includes himself in the confession and the absolution and he may include himself in the Communion.

### ***ASSISTING PASTOR, SACRISTANS & SENIOR ACOLYTES TO COMMUNE***

Sacristans, followed by the Acolytes, in a single file line, will exit from the *organ side* of chancel opening to join the assisting Pastor at the handrail. The Presiding Pastor communes the assisting Pastor at the handrail, followed by the Sacristans, and Senior Acolytes. After having received Christ's Body and Blood, the assisting Pastor is first to reenter the chancel area. The Sacristans and Acolytes now stand in unison and direct a bow<sup>2</sup> to Christ on His Altar. Next, Sacristans followed by the Acolytes move two at a time to the chancel's *center* entrance, and there, shoulder to shoulder, stop to bow before reentering. This again is in reverence as to what is now on the altar, Christ's Body and Blood.

### ***ACOLYTES REVERENTLY GATHER INDIVIDUAL CUPS***

Our Acolytes will gather all individual *glass* cups. As we would never intentionally allow *The Cup of the Lord - The Chalice* to spill, Communion ware trays are provided with individual holes that will amend the irreverent occurrences of allowing the individual cups to spill and continue to drain into less restricting baskets. Be it noted: that the temporal end of the real presence is not at the point when the last communicant has communed, but at the consumption of all those elements that have been consecrated. Thus, we too, continue to treat with reverence these vessels that once contained Christ's Very Blood – two things without distance between them - Blood/Wine.

Acolytes' focus will remain reverent as they carefully bring the tray to a proper level to assist the communicant's action in returning the consumed cup to the tray. The **Acolytes' chancel service positions** shall remain along the handrails, with their base, i.e. their starting and returning position, favoring **the pillar's backside**. This position will alleviate congestion in and around the altar as well as lend to good order. A simple *credence table/shelf* may be erected at each pillar to rest sacred vessels on as the Acolytes continue to gather the consumed cups.

## ASSISTING SACRISTANS

It is important to be reverent with all your actions during your assistance. Maintain silence while assisting. Limit communication to only very necessary issues that concern the Supper. Again, this devout conduct, and the vestment, is to erase one's self from the Lord's Table. At the altar, the Presiding Pastor will have initially poured The Blood of Christ into each of the two Chalices, and have set the Chalices and Trays onto their altar positions. The Chalices, and equal stacks of Trays, are placed at the **four corners** of the altar, with the Chalices placed at the forward corners and the Trays to the back corners. The Flagon shall rest on the center of the altar directly over the cross, seen through the linen, carved into the altar. This position will aid in the ease of reach to replenish each of the two Chalices. **These are the Sacristans' positions.** They are the starting, returning and activity positions Sacristans serve from when circulating within the altar area. This will allow, without confusion, the center area to remain open for the Pastor(s) and keep good order at the altar.



As overseer, the Pastor(s) lead and distribute the Body of Christ to only those whom have laid hold of the Gospel. Those having true faith and hence believing both that they receive the true Body and Blood of Christ in the Supper and that Christ gives them this priceless gift for the forgiveness of their sins. **Guest Pastors may serve as Sacristans, however, Bethany's Pastors will provide oversight to the Sacrament, i.e., administering the Body, as only they know their flock.**

Sacristans, be ready to follow the Pastor. First, the Sacristan is to deliver the Chalice, as this is to be most faithful to our Lord who instituted *it* - Drink of *it* all of you. Then, the Sacristan delivering the Tray containing the individual cups is to follow. Provide and maintain the space of 2 to 3 communicants between the Pastor and yourself as you follow. **When there is but one Pastor presiding, remain in your positions until he enters your chancel side to begin administering.**

## CHALICE & TRAY

By elevating the Chalice and Tray, the Sacristan focuses attention on the reverent treatment in the handling of the precious content – “This is My Blood.”

**Hold the Chalice** firmly at about eye to chin level. In addition to this reverent posture, the elevated Chalice covers your face and further removes you. This does not in any case obscure your vision, as you look forward from the line of sight below the risen Chalice. Slightly bend forward from your waist to bring the Chalice attentively to the mouth of the communicants desiring the Chalice/Common Cup. Carefully hold purificator under the “pouring lip” of the Chalice as the communicant drinks, but not so close that it touches the communicant's mouth or face. This expression serves a useful purpose as to catch any spills while drawing further attention to the Cup's precious contents – Christ's Blood. As you move between communicants, carefully wipe the rim and turn the Chalice to provide a clean and fresh drinking surface.

**Hold the Tray** firmly at chest height - again this is a reverent action as to what is being delivered. Bend from your waist as to bring down the tray for the communicants' reception - this gesture makes for a warmer connection as you bring His Gifts to His Church Body. (*For some not physically able to carryout this posture of delivery, this rubric shall remain for each our goal*) The Tray should also be turned to keep cups forward as the tray empties.

**After serving**, Sacristans should return to their service corner at the altar to replenish either the Chalice, or individual cups<sup>3</sup> to the Tray and further wipe/clean the Chalice rim. It is good to continue to refold purificator to expose a clean side after each distribution.

## THE FORMULA OF DISTRIBUTION

Sacristans shall speak distinctly and solemnly, though in a quiet tone, as an assurance of significant value for each individual. **“The Blood of Christ, shed for you,” or “Take and drink, the Blood of Christ, shed for you,” or “The very Blood of Christ, shed for you,” or “This is the True Blood of Christ shed for you, for the forgiveness of sins.”** If you wish, you may add, **“For the forgiveness of sins”** to the close of each of the above formulas. These formulas are spoken as you bend to bring to their lips, His Very Blood, in, with and under the element of wine. You may wish to alternate the “formulas” to keep from speaking repetitiously as you deliver the Cup(s) to each communicant.



### ***CLOSE OF COMMUNION***

When last individual has communed, all Sacristans are to be, or need to return to their altar position placing Chalices or Trays on the altar at their corner position. Wait quietly with hands folded in front of you as you face the center of the altar. It is then that the Presiding Pastor closes the table.<sup>4</sup> Presiding Pastor will then signal Sacristans to dismiss them from the altar. Each then bows, with the *pulpit side* Sacristans making first move, exiting from behind the altar followed closely by the *organ side* Sacristans, forming a single line back to their chairs, to hear the ***Prayer of Thanksgiving*** and receive the ***Benediction***. After the ***Benediction***, and following the ***Closing Hymn***, Sacristans are to exit into sacristy and disrobe their vestments.

### ***REMAINING CONSECRATED ELEMENTS***

When the action ceases, the Sacrament ceases, but the action does not cease until the elements are consumed. Failure to consume the consecrated elements sets a bad example by dividing the Sacrament and treating the sacramental action irreverently.

Aware that Jesus did not include so to say a “reverse gear” in the *verba*, Luther thinks that to pursue the issue of when the real presence in the consecrated bread and wine remaining after distribution comes to an end is to get entangled in a morass of “endless questions.” “While the *beginning of Christ’s presence* may be determined exactly with the uttering of the words of consecration, the *cessation of the presence* is difficult to ascertain.” Taking with utmost seriousness the only mandate given by the Lord with respect to the elements which He makes to be His Body and Blood, namely, their eating and drinking, Luther here enjoins the consumption of the remaining consecrated bread and wine before the Celebrant (Presiding Pastor) leaves the altar. See, “*The Lord’s Supper*”, John R. Stephenson, p. 93

“Therefore we shall define the time of the sacramental action in this way: that it starts with the beginning of the Our Father, i.e., “from the words of the Lord” and lasts until all have communicated, have emptied the chalice, have consumed the Hosts, until the people have been dismissed and [the priest] has left the altar. In this way we shall be safe and free from the scruples and sandals of such endless questions. ... Therefore see to it that if anything is left over of the Sacrament, either some communicants or the priest himself and his assistant receive it, so it is not only a curate or someone else who drinks what is left over in the Chalice, but that he gives it to the others who were also participants in the Body [of Christ], so that you do not appear to divide the Sacrament by a bad example or to treat the sacramental action irreverently. See, *D. Martin Luthers Werke. Briefwechsel 10:348f. (No.1787.27-39)*

C. F. W. Walther’s *Amerikanisch-lutherische Pastoraltheologie* insists on the reverent consumption of consecrated elements which remain after the distribution.





1. See, “*The Lord’s Supper*”, John R. Stephenson, p. 84: Martin Chemnitz finds biblical warrant for a position held by Luther and Melancthon in the first generation of the Church of the Augsburg Confession, and by Walther and Hoenecke in the days when a confessional church life was taking shape on North American soil:

For what He Himself did in the Supper, that He commanded the apostles to do thereafter.... Now Paul is the most reliable interpreter that the pronoun “this” in the command of Christ: “Do this,” is to be referred to the whole proceeding action: “This (namely, what was done at the first Supper) you are to do hereafter.” Therefore the command of Christ: “Do this,” means nothing other than that the ministers of the church in the administration of the Lord’s Supper ought to do that of which it is established and certain that Christ did it at the institution of the Supper.

2. Profound bowing or genuflection is a sign of reverence and honor before the present Lord and a confession of the church’s doctrine of the *real presence* of the Body and Blood of Christ, in, with, and under bread and wine (Phil. 2:10). Lutheran piety encompasses bodily gestures of worship surrounding the communion action. Communicants kneel, bow, make the sign of the cross and reverently bow before leaving the altar. It would be blasphemous to kneel and bow if there were not the *real presence* of Christ on the altar of the Lutheran church.
3. See, “*Disputed Doctrine: A Study in Biblical and Dogmatic Theology*”, (Burlington, Iowa: The Lutheran Literary Board, 1933), C. H. Little p. 92 f:  
The change of the container from the one cup to the many individual cups has been even more widely adopted in our Lutheran Churches. This innovation first found favor with the Reformed, and entered into our Lutheran Churches through Reformed influence. In the case of the Reformed, as they were dealing only with earthly elements of a symbolic nature, they had not much to lose. It came in their case also after they had long substituted grape juice for wine. Without the alcoholic content, which was antiseptic, they felt that there was real danger of infection. Consequently they made the change without any scruples in the matter. But why should Lutheran Churches take up with this Reformed innovation and depart so radically from the Lord’s institution, which in every instance speaks of the cup as one? How can we face the Reformed and charge them with changing the word “is” into “signifies,” when we just as perversely change the word “cup” into “individual cups”? Besides this, the innovation utterly destroys the symbolism of the Lord’s Supper as the Sacrament of union with one another and of brotherly love. It also goes against the whole history of the Church, displays a lack of faith in our gracious Lord, and diminishes the solemnity of the sacramental administration. May the time soon come when this modern innovation is done away with! Else we may yet arrive at the further innovation to which some Reformed Churches have already succumbed, and be found using paper cups, which after use are gathered up and destroyed. When a Church looses itself from the old and safe moorings and starts upon a course of innovation, there is no telling how far it may go or where it will stop. Our Church as an historical Church should beware of innovations Little’s aversion to the Reformed innovation of “individual cups” was amply shared by R. C. H. Lenski, who switched his congregational membership over this issue. In his treatment of the Epistle for Maundy Thursday, Lenski delivered the following judgment: “When now we use wafers as the bread, this casts no reflection whatever on the first institution of the Sacrament by Christ. I am unable to say the same when now in late years the wine is placed into many little individual cups. In my judgment this casts a reflection on Jesus who used a common cup. Say that you do not mean to cast a reflection, you actually do so, whether ignorantly or not. Jesus was not sanitary enough. Or, if you shrink from the word sanitary, he was not refined, fastidious enough. The use of these little cups even *obtrudes* this idea upon every communicant, right at the altar, and this in connection with the most holy blood of our Lord. To say that this division of the wine is the same as the division into wafers, is not true, for the point is not the division, but *the purpose* for which it is made, this is *not* the same” [on 1 Cor 11:25]. *The Epistle Selections of the Ancient Church; An Exegetical-Homiletical Treatment* (Columbus, OH: Lutheran Book Concern, 1935), p. 368. See also his *Interpretation of St. Mark’s Gospel* (reprint Minneapolis: Augsburg Publishing House, 1964), pp. 623–624: “Any change in what Jesus did, which has back of it the idea that he would not do the same thing today for sanitary or similar reasons, casts a reflection upon Jesus which is too grave to be allowed when he is giving us his sacrificial blood to drink” [on Mk 14:23]. Cf. also *The Interpretation of St. Matthew’s Gospel* (reprint Minneapolis: Augsburg Publishing House, 1964), p. 1027: “The point is that Jesus instituted the sacrament with the use of one cup and that he bade all the disciples to drink out of this one cup. Any change in what Jesus here did, which has back of it the idea that he would not for sanitary or similar reasons do the same today, casts a rather serious reflection upon Jesus” [on Mt 26:27].
4. See, “*Reflections on the Appropriate Vessels for Consecrating and Distributing the Precious Blood of Christ*”, John R. Stephenson, *Logia*: For Luther, the treatment of consecrated but unconsumed elements was never an adiaphoron but a dogmatic matter concerning which he expressed himself unequivocally in two letters to Simon Wolferinus, which, since they are quoted in SD VII, 87 (a fact woefully suppressed by both the Goettingen and the Tappert editions of the Confessions), arguably enjoy the same authority among Lutherans as does the *Book of Concord* itself. Wolferinus, pastor in Eisleben, was in the habit of storing hosts consecrated but not consumed at one celebration along with unconsecrated hosts to be used at future Eucharists. Luther was unimpressed with Wolferinus’ appeal to Melancthon’s rule that “Outside the Use there is no Sacrament.” The second letter to Wolferinus both offers the orthodox explanation of the *Extra Usum* rule and indicates how celebrant and congregation are to treat consecrated but unconsumed elements. The real presence begins with the *Oratio Dominica* (which, in this setting, can mean only the Lord’s words spoken at the consecration) and ends with the consumption of what has been consecrated. Failure to consume the consecrated elements sets a bad example by dividing the Sacrament and treating the sacramental action irreverently. Be it noted that the Reformer locates the temporal end of the real presence not at the point when the last communicant has communed but at the consumption of all those elements that have been consecrated. When the action ceases, the Sacrament ceases, but the action does not cease until the elements are consumed. The complete *actio* includes a total *sumptio*. The Gnesio-Lutheran understanding of the consecration and its consequences still reverberated in C. F. W. Walther’s *Amerikanisch-lutherische Pastoraltheologie*, which insists on the reverent consumption of consecrated elements remaining after the distribution. Walther’s allegiance to the Wolferinus correspondence, which is accorded dogmatic status in SD VII, 87, is unmistakably evident in his directives concerning the treatment of left-over consecrated wine:

Should anything of the consecrated elements be left over, the wine is to be drunk up—maybe in the sacristy—by communicants at that particular celebration, by the lay officers, or by the sacristan. Under no circumstances, however, is consecrated to be mixed with unconsecrated wine or in any way to be put to common use. Such wine can be used if need be for sick Communion, even though in this case it is to be reconsecrated.

