

## LUTHERAN QUOTES ON VESTMENTS (INCLUDING CHASUBLES)

**“It is appropriate that the presiding minister wear a white vestment, an alb or surplice, and a stole in the color of the day or season. He may wear a chasuble over the alb and stole at the Holy Communion.”**

Commission on Worship of The Lutheran Church – Missouri Synod. *Lutheran Worship: Altar Book* (Saint Louis: Concordia Publishing House, 1982); p.26

### **EXTENDED EXCERPT:**

In the 16<sup>th</sup> century Reformation the Lutherans retained the traditional clerical vestments [see Apology of the Augsburg Confession, Article XXIV], but the other reformers rejected these and adopted the black gown or robe instead. About two hundred years after the Reformation, Reformed rulers in Germany more or less forced the black gown also on Lutheran pastors.

The chasuble is the most distinctive ancient Eucharistic vestment of the Christian church. The word chasuble comes from the Latin *casula*, meaning a little hut, because it covered the whole man. The chasuble resembled a present day cape, a garment without sleeves put over the body and completely covering it. It was circular in shape with a hole in the middle for the head, and fell to the feet all around. It had to be lifted up in order to use the arms. St. Paul mentions this garment in 2 Tim. 4:13. When it passed out of common secular use, it was retained as a clerical vestment. At first it was worn full length, but in the course of time, it was shortened until it reached only to the knees. The material was wool or linen, but from about the year 1000, the chasuble began to be made of silk, which is still the general material today. The shape of the chasuble was changed gradually by cutting the sides shorter to free the arms. Only enough was cut away at first to leave the arms partly free. This shape is the so-called Gothic chasuble. Later it was cut so far back on the sides that the arms were entirely exposed, leaving only a garment hanging over the shoulders in front and back. This form is known as the Roman style.

At first the chasuble was not ornamented, but during the Middle Ages it was decorated elaborately with orphreys and embroidery. The Roman style had a large Latin cross on the back with a single orphrey down the center of the front. The Gothic style was decorated with a Y-shaped orphrey cross in the back and a single orphrey, called the pillar, down the front. At the time of the Reformation, Luther retained the chasuble and the ancient vestments, while Zwingli and other reformers discarded them as “papistic,” together with altars, candles, crucifixes, and the like. Since the earliest days, however, the chasuble has been “the vestment” for the celebration of the Holy Communion Service, was retained by the Lutheran Church at the time of the Reformation, and is still used by a large section of the Lutheran Church. [pp.47, 52]

*Ceremony and Celebration: An Evangelical Guide for Christian Practice in Corporate Worship* by Paul H.D. Lang (St. Louis: Concordia Publishing House, 1965)

### **Apology [Defense] of the Augsburg Confession, Article XXIV.1**

At the outset we [Lutherans] must again make the preliminary statement that we **1]** do not abolish the Mass, but religiously maintain and defend it. For among us masses are celebrated every Lord's Day and on the other festivals, in which the Sacrament is offered to those who wish to use it, after they have been examined and absolved. **And the usual public ceremonies are observed, the series of lessons, of prayers, vestments, and other like things.**

**“While the alb, stole, and chasuble are the primary eucharistic vestments of the Church of the Augsburg Confession, the cassock and surplice are the standard vestments for non-eucharistic services.”**

John T. Pless. *Lutheran Worship: History and Practice*. Fred Precht, Editor. (Saint Louis: Concordia Publishing House, 1993); p.223

**“Along with the alb and stole the minister may also wear a chasuble (from the Latin casual, which means “little house”). The chasuble is a poncho-like garment that fits over the alb and stole. Its shape is either semicircular, elliptical, or rectangular. Like the stole, the chasuble will also reflect the color of the liturgical season. This means that its primary color will be that of the liturgical season or that the material will be of a neutral color with an orphrey or some other ornamentation coordinating with the color of the liturgical season. Since the chasuble is a eucharistic vestment, it is properly worn only at services in which the Lord's Supper is celebrated. Accordingly, it may be worn for the entire Divine Service, or it may be put on immediately before the commencement of the eucharistic liturgy (either during the Offering or the Offertory).**

Lee A. Maxwell. *The Altar Guild Manual: Lutheran Service Book Edition (Authorized by the Commission on Worship of The Lutheran Church – Missouri Synod.)* (Saint Louis: Concordia Publishing House, 1996, 2008); p.70