A Brief History of “The Lutheran Hymnal”

In 1941, Concordia Publishing House in St. Louis, Missouri, produced “The Lutheran Hymnal.” It was authorized by the Synods constituting the Evangelical Lutheran Synod Conference of North America.

From 1941 to 1993, The Lutheran Hymnal was the hymnal used by our Wisconsin Synod Lutheran Churches. Several generations grew up memorizing and using both the liturgies and hymns found in this hymnal.

In 1983, the Wisconsin Evangelical Lutheran Synod determined to produce a “new/revised” hymnal. The goal was to produce a hymnal that “was neither something entirely new nor a rigid adherence to the old.”

In The Lutheran Hymnal, there were two main liturgies that were used on a Sunday morning. They were “The Order of Morning Service,” (Page 5) and “The Order of Holy Communion” (Page 15). At times, the orders of service were simply referred to as “page 5” or “page 15.”

The Scripture Readings were also read from the King James Version of the Bible. Much of the service adapted the King James’ wording as well.

Even though Christian Worship: A Lutheran Hymnal has been used by many of our Wisconsin Synod Lutheran Churches for nearly 20 years, there are people today who will still refer to “The Lutheran Hymnal” as “the old hymnal” or “the red hymnal” or “the blue hymnal.”

“The Common Service” found in Christian Worship is a revision of the familiar “Page 5 & 15” services from The Lutheran Hymnal.

The Worship Service

The word “Liturgy,” means “Service.” In a very real sense, our whole life as a Christian is to be liturgy,” our “service.” In a worship service, however, the larger liturgy of our whole comes to a joyful focus. God comes to us, speaks to us and blesses us through His sacrament. We come to Him and speak to Him in prayer and praise and thanksgiving. is the recurring moment of high splendor in our earthly lives, a God-given foretaste of the heavenly life to come.
THE OPENING HYMN

276 Come unto Me, Ye Weary
John 6: 35
7.6.7.6. D.
Antonius
Friedrich K. Antonius, 1627

1 "Come unto Me, ye weary, And I will give you rest."
2 "Come unto Me, ye wanderers, And I will give you light."
3 "Come unto Me, ye fainting, And I will give you life."
4 "And who so ever cometh, I will not cast him out."

O blessed voice of Jesus, Which comes to hearts op'run.
O loving voice of Jesus, Which comes to cheer the night.
O cheer ing voice of Jesus, Which comes to aid our strife.
O patient love of Jesus, Which drives away our doubt.

It tells of ben e dic tion, Of par don, grace, and peace,
Our hearts were filled with sadness, And we had lost our way;
The Foe is stern and eager, The fight is fierce and long;
Which, tho' we be unworthy Our love so great and free.

Of joy that hath no end ing, Of love which can not cease.
But Thou hast bro't us gladness And songs at break of day.
But Thou hast made us mighty And strong-er than the strong.
In - vites us ver - y sin - ners To come, dear Lord, to Thee! A - men.
The Congregation shall rise, and the Minister shall say:

THE INVOCATION

Minister: In the name of the Father and of the Son and of the Holy Ghost.
Congregation:

A - - men.

The CONFESSION OF SINS

Minister: Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God, our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness. Our help is in the name of the Lord.

Congregation: Who made heaven and earth.

With the very first words of the Liturgy, we invoke the name of the Triune God. May all we do and say in the Service honor that God who made us His own and gave us His name when we were baptized.

As we approach the Lord in our worship, we sense the wide gulf between God in His holiness and us in our sinfulness. Therefore, here at the very beginning of our Service, we want to lay our sins on Jesus and be assured that for His sake God does not condemn us for our wickedness, but forgives and forgets.

Minister: I said, I will confess my transgressions unto the Lord.
Congregation: And Thou forgavest the iniquity of my sin.
Then the Minister and the Congregation shall say:

All:  O almighty God, merciful Father, I, a poor miserable sinner, confess unto Thee all my sins and iniquities with which I have ever offended Thee and justly deserved Thy temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray Thee of Thy boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being.

Then the Minister shall pronounce the Absolution

THE ABSOLUTION

Minister:  Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, in the name of the Father and of the Son and of the Holy Ghost.

THE INTROIT

The Minister shall speak the Introit

Minister:  Make haste, O God, to deliver me: make haste to help me, O Lord. Let them be ashamed and confounded: that seek after my soul.

(Ps.) While I live will I praise the Lord: I will sing praises unto my God while I have any being.
The little hymn of praise called the Gloria Patri is part of the Introit.

In the Kyrie, we approach our Lord with a cry for help in all the needs of our earthly life. Kyrie, Eleison we sing — Lord, have mercy on us.
In the Gloria in Excelsis, we rejoice in our Lord who came to earth to bring us His peace. “Glory be to God on high, and on earth peace, good will toward men.”

So sang the Christmas angels the night God became man. We, too, would sing this heavenly song, for He was born for us!
That takest away the sin of the world, have mercy upon us.

Thou that takest away the sin of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord.

Thou only, O Christ, with the Holy Ghost,

art most high in the glory of God the Father. Amen.
THE SALUTATION AND THE COLLECT

Minister: The Lord be with you.

Congregation: And with thy spirit.

Minister: Let us pray. Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end.

Congregation: Amen.

THE EPISTLE - JAMES 1:17-27

Minister: The Epistle for the 16th weekend of Pentecost is written in the first chapter of James, beginning at the seventeenth verse:

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the
righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (KJV)

Minister: Here endeth the Epistle.

THE GRADUAL & HALLELUJAH

Minister: I will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. Hallelujah! Hallelujah! Sing aloud unto God, our Strength: make a joyful noise unto the God of Jacob. Hallelujah!

Congregation:

When God speaks to us in His Word, it is natural for us to respond. We sing, “Hallelujah” — “Praise the Lord” — or another expression of praise for the Words we have heard.
The Congregation shall rise.
The Minister shall announce the Gospel for the Day:

THE GOSPEL—MARK 7:31-37

Minister: The Holy Gospel is written in the seventh chapter of St. Mark, beginning at the thirty-first verse:

Congregation:

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. (KJV)

Minister: Here endeth the Gospel.

Congregation:
Then shall be said together:

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of One of one substance with the Father, By whom all things were made; Who for us men and for our salvation came down from heaven And was incarnate by the Holy Ghost of the Virgin Mary And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven And sitteth on the right hand of the Father; And He shall come again with glory to judge the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

The congregation shall be seated

When God has spoken to us and revealed His salvation, what shall we say but, “Lord, I believe.” This we do in one of the ancient creeds of the Church. The Nicene Creed is a corporate confession of the Church in defense of the pure teachings of the Scriptures on the Triune God, with special emphasis given to the priesthood of Jesus Christ.

This hymn by Isaac Watts was first published in six stanzas in his “The Psalms of David” (1719) as a metrical paraphrase of Psalm 103:1-7.
In the Offertory we offer the Lord our hearts, asking Him for that best gift, the Holy Spirit.

The Offertory continues on next page
The congregation shall be seated

The Offering

During the Offering, we invite everyone to sign the Friendship Registers in each pew.

The Offering Prayer

The Congregation shall rise

The Prayers

THE PREFACE

Minister: The Lord be with you.

Minister: Lift up your hearts.

In gratitude to the Lord, we offer the Lord the gift of money, remembering that He has first given to us that we might have to give to Him.

Now we approach the second highpoint of the Liturgy, the Sacrament, in which the Lord comes to bless us with His very body and blood.

The Preface are words of dialogue between the minister and the congregation. This is one of the oldest parts of the liturgy. These words were already spoken by the year 200 AD.
Minister: Let us give thanks unto the Lord, our God.

**THE PROPER PREFACES**

Minister: It is truly meet, right and salutary that we should at all times and all in places give thanks unto Thee, O Lord, holy Father, almighty, everlasting God: Who with Thine only-begotten Son and the Holy Ghost art one God, one Lord. And in the confession of the only true God we worship the Trinity in Person and the Unity in Substance, of Majesty coequal. Therefore with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name, evermore praising Thee and saying:

**THE SANCTUS**

In the hymn called the “The Sanctus” we join our voices to the angels who sing, “Holy, Holy, Holy” round about His throne and we welcome Him with the Palm Sunday multitude who sang, “Blessed is He that cometh in the name of the Lord. Hosanna in the Highest.”

These responsive words anticipate the forthcoming reception of the means of grace. They lead the congregation into the “Holy, Holy, Holy,” the seraphim’s song from Isaiah 6:3, the words of heavenly worship.
THE LORD’S PRAYER

Minister:

Our Father who art in heaven, Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil;

Congregation:

Song continues on next page

Before we recall the Words of Institution by which our Lord assured to His Church the real presence of His sacramental body and blood for all time, we pray that prayer which the Lord Himself taught us to pray.

H: For Thine is the kingdom and the power and the...
After the same manner also He took the cup when He had supped, and when He had given thanks, He gave it to them, saying, “Drink ye all of it; this cup is the New Testament in My blood, which is shed for you for the remission of sins. This do, as oft as ye drink it, in remembrance of Me.”

THE PAX DOMINI

Minister: The peace of the Lord be with you alway!

Congregation:

Following historical custom (1 Cor, 10:16), the minister directs attention to the earthly elements of bread and wine and, with the Lord’s words of institution, consecrates or set them aside for sacred use in the Sacrament. The words are not a magic formula that brings about a change in the elements.

The presence of Jesus’ body and blood comes with Sacrament through the gracious working of the Lord, whose promise is connected with these words.
THE AGNUS DEI

As we approach the Table of Forgiveness, we want to think only of that Lamb of God who was sacrificed for us on Calvary’s cross.

We sing the “Agnus Dei,” the “Lamb of God,” and then partake of His body and blood, comforted and assured by the promise of our Lord, “Given and shed FOR YOU.”
Today we celebrate the Lord’s Supper. The Lord’s Supper is a miracle. By God’s power, the Lord’s body and blood are with the bread and wine. In the Lord’s Supper, God gives strength and comfort to His believers. While the Lord’s Supper is first about our relationship with Jesus, it is also about our relationship with fellow believers. Therefore, we practice “close communion.” We invite all who are members of St. Paul’s or visitors who belong to our WELS fellowship to receive the Lord’s Supper with us. If you would like to learn more about being a member of our family at St. Paul’s, please feel free to contact one of the pastors.

THE DISTRIBUTION HYMN

1 How firm a foundation, ye saints of the Lord,
2 In every condition—in sickness, in health,
3 “Fear not, I am with thee, oh, be not dismayed;
4 “When thro’ the deep waters I call thee to go,

Is laid for your faith in His excellent Word!
In poverty’s vale, or abounding in wealth,
For I am thy God and will still give thee aid;
The rivers of sorrow shall not overflow;

Firm Foundation
Bernhard Schumacher, 1921
The Distribution ended, all shall rise and sing:

THE NUNC DIMITTIS

Who un - to the Sav - ior for ref - uge have fled?
The Lord, the Al - might - y, thy strength e'er shall be.
Up - held by My right - eous, om - nip - o - tent hand.
And sanc - ti - fy to thee thy deep - est dis - tress. A - men.

5 “When through fiery trials thy pathway shall lie;
My grace, all-sufficient, shall be thy supply.
The flames shall not hurt thee; I only design
Thy dross to consume and thy gold to refine.

6 “E'en down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

7 “The soul that on Jesus hath leaned for repose
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never, forsake!”

Lord, now lettest Thou Thy servant de - part in peace ac -
We have tasted of the Lord’s goodness, received His blessings both in Word and Sacrament. Our final response in the Liturgy is one of thanksgiving.

We sing with Simeon of old: “Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.”
THE THANKSGIVING

Minister: Oh, give thanks unto the Lord, for He is good.

Congregation:

The responsive use of the Psalm verse, "O give thanks to the Lord, for He is good. And His mercy endures forever," expresses heartfelt thanks to God for the gift just received in the Sacrament.

Minister: We give thanks to Thee, Almighty God, that Thou hast refreshed us through this salutary gift; and we beseech Thee that of Thy mercy Thou wouldst strengthen us through the same in faith toward Thee and in fervent love toward one another; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

Congregation:

With a final prayer of thanks and responses of praise, we await the Lord's Benediction.

The Congregation shall be seated
CONGREGATION HYMN

Guide Me, O Thou Great Jehovah

Ex. 13: 21
Arranged by J. W. Sprague
William Williams, 1776
T. W. S., 1772-3
Guide Me
George W. Warren, 1880

Guide me, O Thou great Jehovah,
Pilgrim through this barren land.
I am weak, but Thou art mighty;
Hold me with Thy powerful hand.

2 Open now the crystal fountain Whence the healing stream doth flow; Let the fiery, cloudy pillar lead me all my journey through. Bread of heaven, songs of praises shall I sing to Thee.

3 When I tread the verge of Jordan, Bid my anxious fears subside; Death of death and hell's destruction, Land me safe on Canaan's side. Be Thou still my Strength and Shield.

4 Feed me till I want no more. I will ever give to Thee. Amen.
Minister: The Lord be with you.

Congregation:

Minister: Bless we the Lord.

Congregation:

THE BENEDICTION

Minister: The Lord bless thee and keep thee.
The Lord make his face shine upon thee and be gracious unto thee.
The Lord lift up His countenance upon thee and give thee peace.

Congregation:

Today we still use the blessing that Aaron used with the children of Israel.
May the blessing of the Lord bring us all peace.

The congregation shall be seated