



A Guide for Introducing

LUTHERAN
SERVICE BOOK

Prepared by
The Commission on Worship
The Lutheran Church—Missouri Synod

Fall 2006

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Abbreviations

ILCW	Inter-Lutheran Commission on Worship (1966–78)
LBW	<i>Lutheran Book of Worship</i> (1978)
LSB	<i>Lutheran Service Book</i> (2006)
LW	<i>Lutheran Worship</i> (1982)
RCL	<i>Revised Common Lectionary</i> (1992)
TLH	<i>The Lutheran Hymnal</i> (1941)

Foreword

The advent of *Lutheran Service Book* represents a unique opportunity for congregations to examine their current worship practices and to identify opportunities where their worship life may be enriched through the use of a new worship resource. While change can easily be viewed with suspicion or even fear, it has the potential for being an occasion for renewal and growth both for the congregation as a whole and for individual members. *Lutheran Service Book* is presented to the church with the prayer that everyone who uses it will, in time, be led to a more profound alleluia.

A Guide for Introducing Lutheran Service Book is offered as a tool to assist congregations in unlocking the riches contained in *LSB*. At various points, the *Guide* offers behind-the-scenes insights into the development of *LSB*, provides simple ideas on how to make a smooth transition to a new worship book, and gives detailed lists of hymns and other resources. The *Guide* is not meant to be read in a single setting but is intended as a resource to which pastors and musicians will turn repeatedly as they map out a strategy for a successful introduction of *LSB* in the life of the congregation.

Some may ask why such an extensive *Guide* has been provided. Very simply, the Commission on Worship desires not only that *Lutheran Service Book* be successfully introduced into our congregations but also that those congregations learn to make full use of the resources it contains. That cannot all be done at once; it requires time, patience, and careful planning.

The “full use” of *LSB* in the coming years will depend in no small part on how pastors and musicians approach the book in the coming months. Permit this analogy: when I make my daily commute to work along some heavily commercialized streets, I am barely aware of the many businesses that are established along my route. Over the years, I have simply learned to look past the stores that I never visit. In the same way, it is very easy for worship planners to gravitate toward those services and hymns with which they are familiar and to look past that which is unfamiliar. In fact, a careful “walk” through our current hymnals would quickly reveal just how many hymns, for example, we have learned to “look past” in our search for the familiar.

If *Lutheran Service Book* is to be used to its full potential, it is incumbent upon worship planners to examine it deliberately and thoroughly. This *Guide* is provided to aid in that examination. While not intended to cover every aspect of *LSB*, it offers a multitude of insights and suggestions that will serve well for years to come. Furthermore, the inquisitive worship planner will build upon the strategies offered here and continue to search for new opportunities to unlock the treasures of *LSB*.

May the Lord of the church bless the introduction of *Lutheran Service Book* in our congregations so that one and all may lift their voices in thanksgiving and praise for the great wonders that God has done.

Rev. Paul J. Grime, Ph.D.
Executive Director for the Commission on Worship
Project Director for *Lutheran Service Book*

Letters of Introduction To Worship and Congregational Leaders

To the Pastor

Dear Pastor,

You won't get very far in this *Guide* before it becomes apparent that the introduction of a new hymnal in the life of a congregation is not as simple as unpacking the boxes and placing the books in the pews. Anything that affects the worship life of the congregation has the potential of causing not only excitement but also fear and trepidation. As you well know, the initial use of *Lutheran Service Book* in your congregation will likely determine how the book is viewed for years to come.

This *Guide* has been developed to assist you and the musical leadership in your congregation as you introduce *LSB* to your congregation. There are more suggestions and ideas provided in these pages than you can absorb in a single setting. The *Guide* has been intentionally designed with lots of short sections so that you can quickly review suggestions on a particular topic. Commit yourself now to return to this *Guide* on a regular basis over the course of the next several years, both searching for new ideas and assessing how well the introduction of *LSB* is going in your congregation.

One thing that cannot be stressed enough is the importance of working intentionally with your congregation's musicians in the process of introducing *Lutheran Service Book*. If the congregation is to utilize your musicians' leadership to its fullest potential, then it is absolutely necessary that they be involved in worship planning. It won't work simply to give them the hymns a few days in advance and hope that a new hymn might be successfully introduced. In order to line up the resources, such as a soloist, the choir, or some instrumentalists, your musicians need significant lead time—weeks, not days.

Perhaps you are a musician yourself and are capable of playing or singing through the new services and hymns in *LSB*. That's great! Just don't miss the opportunity to sit down on a regular basis with your musicians to sing through the new resources. Perhaps you might also attend a portion of the choir rehearsals when the choir is learning new hymns. (More about that in the letter that follows to the musicians.)

You and your musical leaders know your congregation better than anyone else, so it will be up to you to determine how quickly or slowly to introduce new services or hymns. If you serve a congregation that uses *TLH*, you may need to proceed slowly in order to help the congregation move beyond their initial fears of using a different hymnal for the first time in 65 years. Throughout this *Guide* are numerous suggestions to help make that transition a smooth one. Or, if your congregation has used *LW* but is frustrated with some of its features, they may be ready for a more aggressive foray into the new resources of *LSB*. Whatever your situation, be deliberate in your planning and attentive to signals that your members may send you. Remember, there's no rush to do everything all at once. You literally have years to explore!

One particular aspect of *Lutheran Service Book* that we believe will be well received concerns the layout of the book. This is apparent at two levels. A quick perusal of the services will demonstrate how clean the pages look. Bold headings and minimal rubrics are just a few of the features. Throughout, we have attempted to design the page with the end user in mind. On another level, we believe the structural layout

of the book will be greatly appreciated. With only one set of numbers for the entire book, it is very difficult to turn to the wrong place. Our suggestion is that the first two Sundays that you use *LSB* in your congregation, spend five minutes at the beginning of the service and ask the people to walk through the book with you. Point out the small Roman numerals for the prefatory matter. Then show them Psalm 1. Move on to Psalm 150 and point out that the first page that follows Divine Service, Setting One, is page 151. Page through the services and then ask them to turn to the last page of the Small Catechism, which is page 330. By this point, you won't even need to point out the number of the first hymn on the facing page, which just happens to be 331!

One hindrance that your congregation may face as it begins using *LSB* is a total lack of musical leadership. It is a sad reality that some congregations struggle to find anyone capable of playing the piano, let alone the organ, in worship. There is no easy solution to this challenge. In the past Concordia Publishing House has provided digital resources to lead the congregation's song. No similar resource has yet been prepared for *LSB*. CPH intends to investigate those needs in the coming year and to determine the best delivery system for making such resources available in the future. In the meantime, try to be creative in finding solutions. If you have someone in the congregation who is a strong singer, consider using that person to help lead the singing. Or if you have a good trumpet or flute player, use those instruments to help teach and lead. There's no rule that says that hymns must be accompanied by a keyboard.

For the musicians that you do have, be sure that the congregation adequately equips them for their work. That means not only purchasing copies of the accompaniment books for use at the church but also personal copies for the musicians so that they can practice at home. Both of these volumes are absolutely essential for the full use of *Lutheran Service Book* and, ideally, should be provided by the congregation for the musicians' personal use. Also, be sure to equip yourself with the companion volumes that are meant for you. This includes the *Altar Book*, the lectionary volumes, the *Agenda*, and most certainly the *Pastoral Care Companion*, which will be available in 2007.

As the Foreword preceding this letter explains, the coming months will be crucial for you vis-à-vis your own familiarity and use of *Lutheran Service Book*. The more you explore now and discover the riches it contains, the more fully you will use it throughout your ministry. Similarly, the *LSB* companion volumes offer many additional resources to assist you as you lead corporate worship in the place where God has called you. Make a conscious effort to leave no stone unturned. When you catch yourself turning past a hymn that you don't recognize, go back and read the text. If you don't know the melody, ask your musician to play it for you. Or, look up the hymn in *Lutheran Service Builder* and play the MIDI file of the melody!

Not everything in *Lutheran Service Book* will receive equal use in your congregation. It's simply not feasible for a congregation to know and sing every hymn. But don't let that be an excuse for not giving everything in *LSB* a fair shot!

May the Lord of the church richly bless you as you discover the treasures in *Lutheran Service Book* that proclaim Christ and all his benefits.

Sincerely in Christ,

LCMS Commission on Worship
Concordia Publishing House

To the Organist or Pianist

Dear Organist/Pianist,

What an exciting opportunity you have to assist the members of your congregation as *Lutheran Service Book* is introduced! More than anyone else, church musicians are usually eager to explore a new hymnal, especially to discover the new melodies and settings that it contains. We believe that you are going to find *LSB* to be a rich experience.

This *Guide* has been prepared to assist you on your journey. There's more in these pages than you can possibly absorb in a single reading. Your best use of the *Guide* will be to dig into one part of it at a time. If you use it to the fullest, you'll find yourself returning to some sections again and again for new ideas. The *Guide* is especially detailed with regard to introducing new musical settings in the services as well as new hymns (e.g., pp. 25 and 41). Review those strategies from time to time and vary the approaches by which you introduce new music to the congregation.

Another piece of advice is to proceed slowly. Don't feel that you have to try out everything in the book the first month. You literally have years to explore. A positive reception of *LSB* among the members of the congregation will more likely be achieved by a careful and deliberate introduction into its riches.

Be sure to take advantage of all the musical resources of your congregation. If you have a choir, make them an integral part of the learning process. Perhaps devote 15 minutes of each rehearsal to the singing of three or four new hymns in *LSB*. Invite your pastor(s) to join the choir during that time. Use the choir as one of your primary teaching tools. Have them sing a new hymn first for the congregation before asking the congregation to join in. That might mean that the choir sings a new hymn on a Sunday prior to the day that the congregation tries it for the first time. The choir should be used to assist in rehearsing a new hymn, preferably before the service begins. And during the service, have the choir sing the first stanza so that the congregation can hear it one more time before they join in.

If you don't have a choir, don't let that deter you. Gather two or more capable singers and start an ad hoc choir expressly for the purpose of helping lead the congregation as new services or hymns are taught. Schedule a regular time to meet with them (perhaps early on Sunday morning), and sing, sing, sing! Use them as you would a choir. Who knows, this could be the start of a choir in your congregation! Also make use of instrumentalists in the congregation. Don't neglect the opportunities they present as you explore various ways of introducing new hymns and services.

No one has to tell you how important it is for you to work with your pastor(s) to introduce *LSB*. Make sure your pastor knows that you are excited about trying new things, but that you need adequate time to prepare for a successful introduction. Obviously, you can't prepare a choir or soloist to teach a new hymn if you are only given the hymn numbers on Saturday night! Some pastors have simply fallen into the habit of leaving the planning of the service until the last minute. If that is the situation in which you find yourself, take the time to explain fully to your pastor why the entire congregation would benefit from more advanced planning. And let him know that you would welcome the opportunity to participate in that planning.

If you don't already, suggest to the pastor that the two of you (and any other logical participants, such as the choir director) meet regularly to go through some of the new resources in *LSB*. You can sing new hymn tunes together, study new texts, and explore the many resources of *LSB*. As together you become more familiar with *LSB*, your ability to lead the congregation into these treasures will greatly increase.

Among the many treasures of *LSB*, we know you are going to appreciate the hymn settings. Having heard the concerns expressed in the past, we have endeavored to provide quality hymn harmonizations that utilize standard four-part writing. In addition, we have made minor changes to a number of the standard settings so that the music fits more naturally in your hands. And finally, we've taken a careful look at the keys of the hymns. In some cases they were lowered to assist the singer; in others, we've changed the keys to make it easier for you to play. We know how much many keyboardists dread keys like A major (three sharps)!

We understand that the excitement of a new hymnal can often be tempered by the fear of leaving behind a trusted friend—namely, the hymnal with which you have become very familiar over the years. Be assured that *LSB* and its companion volumes have been carefully prepared to assist you in this transition. Make use especially of both accompaniment editions, paying attention to the details that are provided.

May our gracious God bless you as you lead your congregation to an evermore profound alleluia!

Sincerely in Christ,

LCMS Commission on Worship
Concordia Publishing House

To the Choir Director

Dear Choir Director,

By now you are aware that our Synod has prepared a new hymnal, *Lutheran Service Book*. We hope that you are as excited about it as we are. We sincerely believe that the resources it provides will be a blessing to our congregations for many years.

Perhaps you are wondering why we have addressed this letter to you. The answer, very simply, is that you and your choir can and should play a crucial role in introducing *LSB* to your congregation. You may not be aware, but historically the church choir has played a significant role in leading the congregation's song. With the arrival of a new service book, your choir has the opportunity to provide that leadership within your congregation.

Your choir, whether large or small, is uniquely poised to assist in opening the treasures of *LSB* to the congregation. Because the choir meets together outside of the regular worship times of the congregation expressly for the purpose of learning new music, the mechanism is already in place for your choir members to be the first ones in the congregation to explore some of the wonderful new music contained in *LSB*. We encourage you to set aside a designated time during each week's rehearsal, perhaps 15–20 minutes, simply to open up *LSB* and sing something new. Consider inviting your pastor to join you during that time so that he can also participate in this learning process.

Beyond learning some of the new music in *LSB*, the choir should be involved in teaching new hymns and services to the congregation. For example, you can have the choir sing new hymns so that the congregation can hear them first. Also, the choir can sing hymns in alternation with the congregation to assist in the learning process. (You can read more about these strategies for teaching new hymns on p. 41 of the *Guide*.)

A quick perusal through *LSB* will reveal that we have heard the request of the church to return to standard, four-part harmonizations for the majority of the hymns. Your choir will no doubt enjoy the opportunity to sing in harmony again. Even if the congregation is not able to sing some of the hymns at first, your choir can use these hymns as "anthems," alternating stanzas between SATB and unison singing.

Already for the past several years, Concordia Publishing House has been issuing hymn concertatos based on some of the new hymns in *LSB*. No doubt they will continue to provide many additional resources in the years to come. By making use of these and other resources, your choir will be able to lead the congregation's singing to new heights of praise and thanksgiving.

If you do not also serve as your congregation's organist or pianist, be sure to work closely with those individuals in developing a plan for introducing new resources from *LSB*. And by all means, take every opportunity for all of the musical leaders in your congregation to work with your pastor(s) to effect a deliberate introduction of *LSB*. The congregation will be richly blessed for years to come through your cooperative efforts.

May our gracious Lord grant you every joy as you lead your choir in making music to the Lord.

Sincerely in Christ,

LCMS Commission on Worship
Concordia Publishing House

To Those Leading Children in Song

Dear Friend,

What a joyous privilege you have to lead the Lord's little ones in song! Certainly there is nothing more rewarding than to hear children confess the faith in word joined to melody.

No doubt you've heard that our Synod has completed work on a new hymnal, *Lutheran Service Book*. You may be wondering what that has to do with children. The answer is *everything!* We would like you to consider the role that the children of your congregation can play in helping the entire congregation get to know the new hymnal.

You already know how true it is that the sky is often the limit for children. While their parents might listen to a new hymn tune and conclude that it's too hard to learn, with just a little challenge from you, the children are often able to grab hold of a new melody and "own" it in no time. And on top of that, they often have a good time learning it!

We would invite you to partner with the other musical leaders in your congregation to develop a comprehensive plan for introducing *LSB* to your congregation that also includes the children. There are any number of new hymns and other service music that the children could assist in teaching to the congregation. For example, take a look at the list of refrain-based service music that is listed on page 46. Likewise, there are a number of hymns that also use refrains. Start having the children learn these refrains not only in their rehearsals but also at other times when they gather, such as during Sunday School or in the congregation's preschool or day school. As part of that comprehensive plan, schedule well in advance the dates on which the children will participate in worship. For each of those days, identify one new hymn that the children can assist the congregation in learning. The children will take great pride in their leadership role, and the congregation will rejoice in the example that the children provide.

May God grant you every blessing as you provide the opportunities for the children to come before the Lord with jubilant song.

Sincerely in Christ,

LCMS Commission on Worship
Concordia Publishing House

To the Board of Elders and Church Council

Dear Friends,

By now you have heard that our Synod has published a new hymnal. The result of nearly eight years of careful preparation, *Lutheran Service Book* promises to be a rich resource that will give voice to our sacrifices of thanksgiving and praise for years to come.

If your congregation has not yet decided to use *LSB* as its primary hymnal, we encourage you to take the time to examine it carefully in the coming months. We suggest that enough copies be purchased so that each member of your board and council can spend significant time studying it. These copies might also be used by the church choir to sing several new hymns for the congregation's benefit.

Should your congregation decide to purchase *Lutheran Service Book*, a careful and deliberate introduction will go a long way toward winning the congregation's acceptance of their new hymnal. To facilitate that introduction, there are a number of things your board and council can do. First, you can encourage your pastor(s) and church's musicians to work together to develop a long-range plan for introducing services and hymns. The more carefully they plan ahead, especially using many of the ideas presented in this *Guide*, the more fulfilling will be your congregation's use of *LSB*.

Another way in which you can ensure a smooth transition to *LSB* is by making sure that your pastor(s) and musicians have access to all of the companion resources for *LSB*. In addition to the Pew Edition, your musicians will require copies of the two accompaniment editions for the liturgies and hymns. In order for them to practice at home, we encourage the congregation to provide personal copies of both of these editions. For your pastor, both the *Altar Book* and the printed lectionaries will be helpful resources as the Synod moves to the revised lectionary when Advent begins in December 2006. Likewise, the newly revised *Agenda* and *Pastoral Care Companion* (to be published in 2007) will be of great assistance to him as well. Finally, be sure to learn more about *Lutheran Service Builder*, the electronic version of *LSB*. This groundbreaking resource offers powerful tools both for worship planning and for preparing bulletins and PowerPoint® presentations.

As you examine *Lutheran Service Book*, we pray that you will discover how richly it speaks of the grace of God revealed to us in His Son Jesus. May this new resource enable your congregation and others to sing of Christ and all his benefits.

Sincerely in Christ,

LCMS Commission on Worship
Concordia Publishing House

Background and Insights Concerning the Services in *Lutheran Service Book*

Divine Service

Setting One (pp. 151–66)

Source: *LW*: Divine Service II, First Setting
LBW: Holy Communion, Setting One

From the outset, the Liturgy Committee resolved to include this setting, which was originally prepared by the Inter-Lutheran Commission on Worship and included in both *LBW* and *LW*. The composer of the music in this section is Richard Hillert. Relatively few changes are found in this service.

- The wording of the absolution has been changed slightly to reflect better the basis on which the pastor speaks the absolution: “As a called and ordained servant of *Christ*, and by *His authority*, I forgive you all of your sins....”
- An option for sharing the peace is provided immediately following the Prayer of the Church rather than immediately preceding the Agnus Dei.
- Only one offertory, “What Shall I Render,” is provided in the service. The setting of “Let the Vineyards” from this service is included in the service music section (955).
- At the point of the Pax Domini, the response in *LW* (“And also with you.”) has been changed to a simple “Amen.” The purpose of the Pax is not a sharing of the peace at this point in the service but a confessional statement regarding the real presence—namely, that the peace that passes all understanding is here present in the body and blood of Christ for our benefit.

One additional change concerns the two options provided for the eucharistic liturgy. More is provided on this in the excursus below.

Setting Two (pp. 167–83)

Source: *LW*: Divine Service II, Second Setting
LBW: Holy Communion, Setting Two

This service was also prepared for *LBW* and *LW*. The composer of the music is Ronald Nelson. With surveys showing far fewer congregations using Divine Service II, Second Setting, than the First Setting in *LW*, the Commission on Worship did not initially intend to include it in *LSB*. Instead, an extensive process was developed to encourage the writing of new settings of the Divine Service, which culminated in the testing of Settings X, Y, and Z in 2002. Because of the low level of responses to these settings, the commission decided not to include any of them in their entirety.

Meanwhile, the commission reconsidered its decision not to include Divine Service, Second Setting. Since this setting is the only one from *LW* that is used in some LCMS congregations, the commission decided that it should therefore be included in *LSB*. The setting contains a few more changes than are found in Setting One.

- The four points listed above under Setting One also apply to this setting.
- In addition, the committee decided to use the same musical setting of the Verse for Lent from Setting One also in Setting Two. Given that the Verse for Lent is only used a few weeks out of the year, the

committee believed that congregations would more likely be able to learn a single musical setting that would then be used in both settings.

- In a similar fashion, the Nunc Dimittis from Setting One is also used in Setting Two. Given the popularity of both settings of “Thank the Lord,” the committee came to the conclusion that the Nunc Dimittis would more likely be used if congregations needed to learn only one musical setting.

As in Setting One, an additional change concerns the two options provided for the eucharistic liturgy, which is explained below.

Excursus: Eucharistic Praying

At the very beginning of the Lutheran Hymnal Project, the Liturgy Committee chose to address head-on the matter of eucharistic prayer. This issue was one of great debate in the 1970s as work on a pan-Lutheran hymnal neared completion, and it led, in part, to the decision of the LCMS to prepare its own hymnal, *Lutheran Worship*, in 1982.

The Liturgy Committee began its work by surveying the significant literature on this subject that has appeared since that time. Throughout its work, the committee and its specially-formed working group proceeded on the firm conviction that our Lord’s own words are foundational for the entire eucharistic liturgy. Another premise that informed its work was the understanding that the Lutheran Church has always prayed eucharistically. No matter how elaborate or simple, the words that surround the Verba (e.g., the Lord’s Prayer, Proper Preface, Agnus Dei) are eucharistic prayer. The question in the debate, therefore, is not whether there should be eucharistic praying, but how that praying either lifts up or obscures our Lord’s own words by which he gives us his body and blood in the Sacrament to eat and to drink.

In the course of its study, the committee offered several proposals that were thoroughly tested in congregations of the Synod. Included with their proposals were both short studies and question-and-answer explanations of the proposal. The liturgical text that appears in *LSB* is a careful synthesis of various historical models that remain faithful to the Lutheran understanding of the Sacrament of the Altar. Out of concern for congregations that might find this fuller form of eucharistic praying more than they are able to do, especially when first using *LSB*, the committee and commission decided to provide the option of using the simpler rite essentially as it appeared in *LW* (in the right column).

A detailed explanation of the fuller rite (left column) is not possible here. Several key components are the following:

- The prayer following the Sanctus retains much of the language of a similar prayer in Divine Service I in *LW*. In addition, it draws from the conclusion to the Prayer of the Church that was used in that same service in *LW*.
- The Words of Institution follow immediately after the prayer. In order to avoid any misunderstanding of these words as mere historical narrative, the heading “The Words of Our Lord” has been used, which is a literal translation of the traditional Latin phrase, *Verba Domini*. Throughout its study, the committee was especially intent on emphasizing both the proclamatory and consecratory nature of these words.
- Following the *Verba*, the rite continues with the “Proclamation of Christ.” The words of St. Paul from 1 Cor. 11:26 are spoken, with the congregation voicing its assent with an “Amen” and then the expectant Maranatha (“Come, Lord Jesus”) from Rev. 22:20.
- The proclamation continues with a prayer addressed to the Son, recounting his salvific work on our behalf. This section corresponds to the *anamnesis* (Greek for “remembrance”) that is found in classical eucharistic prayers.
- The rite concludes with the Lord’s Prayer.

This fuller way of eucharistic praying appears only in Settings 1 and 2 of the Divine Service.

Setting Three (pp. 184–202)

This service uses the text of the Common Service, a liturgical text that was prepared by English-speaking Lutherans in North America in the late 19th century and published in 1888. The musical settings come from various sources, including several German hymns and Scottish chant for the Gloria in Excelsis.

From the outset, the Commission on Worship and its committees knew that the Page 15 service from *TLH* would appear with minimal changes in *LSB*. During the first few years of development, several versions of this setting were tested in congregations that use either *TLH* or *LW*. Based on extensive comments that were received, the committee settled on a version that is, in fact, quite close to what is found in *TLH*. Among the changes and decisions:

- The language in the rite of Confession and Absolution has been modestly updated. It is now spoken throughout, as the rubrics in *TLH* even suggest (*TLH* p. 4).
- In addition to the texts of the Confession and Absolution from the Page 15 service, the texts from *TLH* Page 5 are also included as a second option. No preference is suggested as to when either option is to be used, such as distinguishing between communion and non-communion services. Either form has a long and venerable history in the Lutheran Church; hence, discretion is left with the local congregation. Congregations may find it beneficial, for example, to alternate between the options on a seasonal basis.
- All of the sung portions in the remainder of Setting Three are provided exactly as they are found in *TLH*, including the same music and texts. The only change musically is that the Gloria Patri, Kyrie, and Gloria in Excelsis are lowered a whole step for ease of singing.
- The rite has been adjusted to accommodate the regular use of three readings in the Divine Service.
- The text of the creeds has been updated (see the excursus below).
- The Post-Communion Collects have been updated to match what is provided in the other services.
- The pastor's chant has been included in the *LSB* Pew Edition. Similar chants had been prepared for *TLH*, though they were printed in a separate publication several years after the publication of *TLH*.

Excursus: The Salutation

Early in their deliberations, the Liturgy and Translation Committees determined that it would be desirable to have as much textual unity as possible between the various orders of service. One place where this became problematic was in regard to the congregation's response to the Salutation. The literal translation, "And with your spirit," was generally replaced toward the end of the 20th century with the response, "And also with you."

When *Hymnal Supplement 98* was prepared nearly a decade ago, the commission decided to return to the more literal response, "And with your spirit." The primary reason for this decision came as a result of recent research suggesting that the more general response failed to note the intent of the original. Rather than viewing the congregation's response as a simple greeting returned to the pastor, the reference to "spirit" in the original was intended as an acknowledgment by the people that this man who spoke the Lord's blessing upon them was, in fact, speaking on God's behalf.

Early in its work on *LSB*, the intent was to use the literal translation consistently throughout the services wherever the Salutation occurred. Further reflection, however, led the commission to conclude that the response "And also with you" has been so impressed upon the memory of our people that an across-the-board change would, at this point, be confusing. As a compromise, the commission chose to retain the literal translation only in those places where the response was coupled with music—namely, in Divine Service, Setting Three, and in Matins and Vespers. In all other occurrences, "And also with you" is used, including all rites and services in the Agenda.

Excursus: The Creeds

The desire for common texts from service to service also led several committees and the commission to take a close look at the translation of the creeds. For the sake of unity both between and within our congregations, the committees believed that a common text in all services was an absolute necessity.

The text of each creed was carefully examined, and numerous proposals for change were considered. The commission used the Internet to test several possible changes. The responses, which added up to more than 150,000 words, were carefully weighed as the commission prepared its final proposal for the 2004 synodical convention. That proposal ultimately recommended using the translation of the creeds as found in *LW*, with several minor modifications in the Nicene Creed. Just prior to the convention, the floor committee responsible for action on the hymnal amended the proposal, saying that “wherever the Nicene Creed appears in the *Lutheran Service Book* hymnal and agenda the *Lutheran Worship* (1982) translation will appear.”

Excursus: Use of the Divine Service without Holy Communion

Recognizing that most congregations of the Synod do not offer the Lord’s Supper at every Sunday service, the Liturgy Committee included a rubric in Settings One, Two, and Three that provides the option to forego the Service of the Sacrament. Not wanting to cause unnecessary confusion, such as page turns to an alternate conclusion, the committee crafted a rubric that aims for simplicity. Following the Offertory in Settings One and Two and the Prayer of the Church in Setting Three, the rubric states that the service may conclude “with the Lord’s Prayer, a concluding collect, and the Benediction.” In most circumstances, the congregation will not need to turn anywhere in the hymnal. The page number for the nearest printing of the Lord’s Prayer is provided for those who need it. Other than that, the congregation need only respond with an “Amen” to the concluding collect and the Benediction. For each of these settings, choices of a concluding collect are provided in the *Altar Book*.

This option is not provided for Settings Four and Five. In the case of Setting Four, the committee saw no clear way of making optional the specific reference to the Lord’s Supper in the opening address at the Confession and Absolution. Setting Five is viewed by the committee as a setting that will be used on special occasions when the Lord’s Supper is likely to be celebrated.

Setting Four (pp. 203–12)

The primary source for this setting is the Divine Service included in *Hymnal Supplement 98*. This service, which uses paraphrases of the liturgical canticles set to familiar hymn tunes, has found considerable use in congregations that have used the supplement.

After several years of use, however, the committee determined that there were some places where revisions were in order. These include the following:

- Significant changes have been made to the Confession and Absolution. Rather than essentially duplicating what is provided in the other settings, the committee used the service of corporate confession and absolution from the 1525 Nürnberg Mass of Andreas Döber. It also drew upon the work of our sister church in Germany, the *Selbstständige Evangelisch-Lutherische Kirche* (SELK). The pastor’s opening address culminates with a quotation of the words of the publican in the parable of Jesus, “God, be merciful to me, a sinner” (Luke 18:13). The congregation’s confession is, in comparison to other services, quite short. Following the confession, two options are provided. The left column is a declaration of grace cast in the form of a prayer. The pastor would continue to face the altar for this option. The second option (right column) contains the indicative-operative absolution from Settings One and Two. The pastor faces the congregation when using this option.
- A new melody written by Amanda Husberg has been provided for the Kyrie. A carefully worded rubric provides several ways of singing the Kyrie. One option is simply to sing it through once. The other option is to sing it a number of times in response to a series of bids. The *Altar Book* and *Accompaniment for the Liturgy* provide two models for this latter method. It is most likely that this longer way of singing the Kyrie will be done during certain seasons of the Church Year. Since the Gloria in Excelsis is omitted during the seasons of Advent and Lent, these may be ideal times to use this longer setting of the Kyrie. There should be little confusion for the congregation. If the organist plays the introduction that is provided in the accompaniment edition, then the congregation simply sings the Kyrie one time. If, however, a pitch is given to the pastor or cantor, who then proceeds with

the first bid (e.g., “In peace, let us pray to the Lord”), then the congregation will simply follow along and sing the Kyrie after each bid.

- A new text and melody have been provided for the Gloria in Excelsis. The committee believes that this versification is more faithful to the original Gloria. The tune provides for considerable repetition, thus making it easy to learn.
- Because of the seasonal option in the prayer that follows the Sanctus, the committee determined that the seasonal Proper Prefaces were an unnecessary duplication. A common Preface has been provided instead, based on the Preface found in the 16th-century liturgical reform of Laurentius Petri, the first Lutheran bishop of Sweden.

Setting Five (pp. 213–18)

In *LW*, a chorale service following the lead of Luther’s *German Mass* was provided as Setting III. The commission determined that it would be beneficial to provide a more fleshed-out version of this service. Features of this setting include the following:

- The service provides two options for the Confession and Absolution, with the left column drawn from Setting Three and the right column from Settings One and Two.
- For those parts of the service where a hymnic paraphrase is used, the title and hymn number are provided. In several cases, two options are included. In the *Altar Book* the texts of these hymns are included so that the pastor does not have to move back and forth between hymnal and *Altar Book*. The full musical settings are provided in the *Accompaniment for the Liturgy*.
- For the Prayer of the Church, a revised version of Luther’s amplification of the Lord’s Prayer is used.
- At the beginning of the Service of the Sacrament, the traditional Preface is included. Though Luther did not use this in his *German Mass*, he did include it in his first revisions of the service, the *Formula Missae* (1523). There are no Proper Prefaces for this service. A common Preface uses language from the exhortation that Luther included in his *German Mass*.

Daily Office

The Liturgy Committee has brought some commonality to the first four services of the Daily Office (Matins, Vespers, Morning Prayer, and Evening Prayer) by organizing each according to the same fourfold structure:

Psalmody
Readings
Canticle
Prayer

Evening Prayer is expanded by the addition of the Service of Light. Morning Prayer may be expanded by including the Te Deum with Paschal Blessing. Because the service of Compline is considerably different in its structure, it does not follow this pattern.

Each service of the Daily Office follows the historic tradition in that the services were not always led by a pastor. All of the leader’s parts in these services are marked with an **[L]**. When a pastor is present, the option is provided for him to speak the Benediction at the conclusion of the service.

Matins (pp. 219–28)

Of all the services in *LSB*, Matins exhibits the most extensive blending of elements from both *TLH* and *LW*.

- The committee was well aware of the widespread appreciation for the Anglican chant settings in *TLH* of the Venite, Te Deum, and Benedictus. Therefore, the music for these canticles was taken over from *TLH*, with the Venite transposed one step lower and the Benedictus transposed two steps lower. The texts for these canticles, however, have been updated as was done in *LW*.

- In the Te Deum, the full text has been provided. However, the last two verses, which are medieval additions to this ancient text, are printed in italics and may either be sung or omitted.
- For the Gloria Patri that follows the opening versicles, the musical setting from *LW* was chosen. Similarly, the Common Responsoy and the responsories for Lent and Easter are also taken from *LW*. The layout of these responsories was simplified to take up less space and to make it easier to navigate the various options.
- Recognizing that the Daily Office does not always include a sermon, a rubric, rather than a heading, signals the place where the sermon may occur. This rubric also indicates that catechetical instruction may be provided in place of a traditional sermon.
- The layout of the Prayer section here and in Vespers has been carefully arranged to make it more evident that the Kyrie is the first element in this section.

Vespers (pp. 229–34)

The service of Vespers essentially follows *LW*. Many of the adjustments are similar to the ones that are described above for Matins. Other revisions include the following:

- Instead of providing optional responsories for Lent and Easter, the Liturgy Committee chose to provide responsories for Advent and Lent since it is during these seasons that most congregations offer evening services.
- The Magnificat uses the same chant-like setting as is found in *LW* and *TLH*. Several changes have been made to the text to provide for a more accurate translation.

Morning Prayer (pp. 235–42)

This service, an adaptation of Matins that was prepared by the Inter-Lutheran Commission on Worship in the 1970s, is very similar to the corresponding service in *LW*.

- In order to follow the same structure as in the other services of the Daily Office, several modifications were made to this service. Instead of providing for the option of a sermon at the conclusion of the service, that option appears immediately after the readings and the Responsoy as in the other services of the Daily Office.
- The settings of the Venite and Benedictus are exactly as they appear in *LW*.
- The Te Deum is not included in this service. The option for including it is provided near the end of the service. The setting that appeared in *LW*, “You Are God; We Praise You,” is found at hymn 939. As the note indicates there, it may be done with or without the Paschal Blessing, which is included in the *Altar Book*.

Evening Prayer (pp. 243–52)

This service, which was prepared by the Inter-Lutheran Commission on Worship in the 1970s, is also drawn primarily from *LW*, though with several changes.

- The structural changes described in the preceding services have also been made to Evening Prayer, with the Service of Light included at the beginning of the service.
- Optional seasonal versicles for the Service of Light are provided in the *Altar Book* and may be reproduced in service folders using *Lutheran Service Builder*.
- Following the Hymn of Light (Phos Hilaron), the two versicles that were in *LW* are omitted. The Thanksgiving for Light that follows is the same as in *LW*. Two optional thanksgivings, which were tucked away on p. 291 in *LW*, are included in the *Altar Book* at this point in the service. Each is pointed for chanting using an easier chant formula.
- A new setting of the Magnificat has been provided. It uses a refrain that sets the first verse of the canticle. The remaining verses are sung to a modified form of Anglican chant. The text is the same as the setting of the Magnificat in Vespers.
- The musical setting of the Litany has been changed to the familiar four-part setting of “Lord, have mercy” that is used by most Lutherans in North America. Several of the prayer bids have been slightly modified. A place is also provided near the end of the Litany for additional prayer bids.

Compline (pp. 253–59)

This service is essentially the same as it appears in *LW*.

- The order for the two options for confession have been switched, placing the traditional *Confiteor* version in the left column.
- An additional reading from Micah 7:18–19 has been added to the brief readings.
- The last of the six prayers in *LW* has been replaced by the magnificent evening prayer (“Abide with us, Lord...”) that was appointed for Holy Saturday in *LW*.

Other Services and Resources

Service of Prayer and Preaching (pp. 260–67)

This service is new to most congregations in the LCMS. It is modeled on a variety of sources, including similarly-named services in *Worship Supplement* (1969) and various “teaching” services that were used during the Reformation to instill the faith in the young. Likewise, this service is designed especially for use in settings where there may be a number of unchurched people. For that reason, considerable flexibility exists when planning the service.

- There are only two musical settings in the service, an Old Testament Canticle and a New Testament Canticle. Both canticles consist of a refrain that is repeated several times. The simplicity of these refrains makes these canticles ideal for use with those who may not be familiar with the services of the church. The verses to both canticles can easily be sung by a cantor or small choir.
- Seasonal variety is provided in the opening versicles and in the responsory following the readings.
- The section of readings is very loosely structured, allowing for any number of readings to be included. When there is more than one reading, the rubric suggests that psalms or hymns may be sung between the readings.
- The Litany is drawn from a rite attributed to St. Ambrose. Considerable changes were made to adapt it for our contemporary setting, and the option is provided near the end for additional prayer bids to be offered.

Responsive Prayer (pp. 282–87)

Responsive Prayer 1 is a combination of both Responsive Prayer 1 and 2 in *LW* and *LBW*. It is fitting for use at any time of the day. Responsive Prayer 2 is primarily drawn from *HS98*. It is best used at morning, at evening, and at times prior to travel.

Responsive Prayer 1 can be used as a brief prayer office. It may also be used in place of the Prayers in Matins, Vespers, Morning Prayer, and Evening Prayer, as the rubrics in the *Altar Book* explain.

Responsive Prayer 2 is a brief self-contained prayer office that is suitable in a variety of settings.

The Litany (pp. 288–89)

The text of The Litany is the same as The Litany in *LW* and *LBW*. Only the text is provided in the *LSB* Pew Edition. The musical setting from *LW* is included in the *Altar Book*, the *Accompaniment for the Liturgy*, and in *Lutheran Service Builder*. Five concluding collects are also provided in the *Altar Book*.

Corporate Confession and Absolution (pp. 290–91)

This brief service is an expanded version of the one included in *LW*. It may be used at a special service or substituted on occasion for the Confession and Absolution in one of the Divine Service settings.

Individual Confession and Absolution (pp. 292–93)

The rite for Individual Confession and Absolution has been simplified from the one provided in *LW*. As the subtitle indicates, it is based on the rite that Martin Luther included in the Small Catechism. The

Background and Insights: Other Services and Resources

rubrics in the rite are unique in that they are in the second person, speaking directly to the penitent who uses the rite.

Recognizing that the use of Individual Confession and Absolution may be new to many people and often viewed with trepidation, the confessing of specific sins is provided as an option. Pastors should understand that penitents may wish to use the general confession several times before they feel comfortable enough to confess specific sins.

Introducing the Services in *Lutheran Service Book*

Lutheran Service Book provides a careful blending of both familiar and new resources for congregations of The Lutheran Church—Missouri Synod. Through intentional planning within each congregation, the transition to *LSB* can be a positive experience as the faithful are led into a richer worship life within the congregation.

In this section various suggestions are given to assist worship planners in the initial task of introducing the congregation to *Lutheran Service Book*. The services will be viewed from a number of different perspectives, which include the following:

- Each of the services is examined from the perspective of “What’s the same?” and “What’s different?” Included are suggestions on what information you might want to provide the congregation so that they are better prepared to use *LSB*.
- The services are examined from the perspective of how they might be introduced to the congregation.

What’s the Same? What’s Different?

Almost every congregation will be familiar with at least one of the services in *Lutheran Service Book*. With rare exception, this will be the service with which the congregation will begin its use of *LSB*. It is important that both pastors and musicians be aware of any differences between the services in *LSB* and those in the predecessor worship books (e.g., *TLH*, *LW*, *LBW*). Worship leaders will need to determine how much of the information provided in this section should be provided to the congregation.

Divine Service, Setting One (pp. 151–66)

This service is very similar to Divine Service II, First Setting in *LW* or Holy Communion, Setting One in *LBW*. If congregation members are familiar with either of these settings, they will find the transition to Setting One in *LSB* to be an easy one.

What’s the same?

All of the musical settings are the same as in *LW* and *LBW*. The opening versicles and confession of sins are also the same. The creeds use the same translation as in *LW*. In the Service of the Sacrament, the ordering of the service elements in the right column is the same as in *LW*.

What’s different?

Pastors need to be aware that the absolution (left column) is slightly altered from *LW* and *LBW*. The alternate Offertory, “Let the Vineyards Be Fruitful,” is not included in the service but is available in the Liturgical Music section (955). The Service of the Sacrament provides an expanded text in the left column. This section is also slightly reordered, with the Lord’s Prayer coming near the end. The congregation’s response to the Pax Domini has been changed to reflect the understanding that this not a greeting but a word of blessing to which the congregation responds with “Amen.”

How do we present this service to the congregation?

When first using this service in *LSB*, very little explanation will be needed. You might want to have them turn to the Service of the Sacrament (*LSB* p. 160) in order to point out the two options that begin on p. 162. Also, be sure to point out the response to the Pax Domini on p. 163. Finally, it would be wise to alert them to the new layout of the canticle “Worthy Is Christ” on p. 155. This change was made so that

the canticle can fit on a single page. The layout is self-evident, though it would be helpful before its first use to point out that the refrain is not sung after verse three. The direction to go directly to verse four is clearly marked.

Divine Service, Setting Two (pp. 167–83)

This service is taken from Divine Service II, Second Setting in *LW* and Holy Communion, Setting Two in *LBW*. There are several changes, however, that will be quickly evident to congregations that have used this service in the past.

What's the same?

Most of the musical settings are the same as in *LW* and *LBW*. The opening versicles and confession of sins is also the same. The creeds use the same translation as in *LW*. In the Service of the Sacrament, the ordering of the service elements in the right column is the same as in *LW*.

What's different?

Two parts of the service have been changed: the Verse for Lent and the Nunc Dimittis. The music for both comes from Divine Service, Setting One. If the congregation already knows Setting One, there will be no difficulty using these parts. If the congregation has never used Setting One, then these two settings will need to be taught.

For other differences, see Setting One above.

How do we present this service to the congregation?

As described above, you may want to have them turn to the Service of the Sacrament (*LSB* p. 177) in order to point out the two options that begin on p. 179 as well as the response to the Pax Domini on p. 180.

Concerning the Verse for Lent and the Nunc Dimittis, comment only needs to be made if these are going to be used. Thus, if this service is used during Lent, the Verse for Lent should be taught to the congregation. Likewise, if “Thank the Lord” is normally used, the Nunc Dimittis should be taught for use during Lent.

Divine Service, Setting Three (pp. 184–202)

For congregations still using *TLH*, this service is very similar to the “Page 15” service. For congregations using *LW*, this service will still be familiar for many who remember it from *TLH*.

What's the same?

All of the musical sections are exactly the same as in *TLH*. The only difference is that the key has been lowered in several sections (e.g., the Gloria Patri, Kyrie, Gloria in Excelsis, the second Alleluia, and the Gospel acclamations). The order of the service is also the same as in *TLH*. The language of all the sung portions has stayed the same as in *TLH*.

What's different?

Several spoken sections of the service have been gently updated. These include the Confession of Sins, both creeds, and the Post-Communion Collects. The Confession and Absolution is no longer set to music. The pastor's chant tones are included throughout the service.

How do we present this service to the congregation?

For congregations currently using *TLH*, the most notable changes will be the updated language in the spoken portions. In reality, many pastors have already been updating the language of the Absolution, Declaration of Grace, and the Post-Communion Collects for years.

The changes in the creeds, though minimal, will require the most effort at learning. It may be helpful to explain to the congregation that there are important reasons for this updating. One reason is that the

Commission on Worship believes it is important that the translation of the creeds be the same wherever they appear in *LSB*. This allows a congregation to use different services and not have to adjust to different versions of the creeds. A second reason for updating the creeds was that the commission believes it important that our church body have a single version of these creeds that can be confessed by all throughout the Synod. Since the majority of our members have already learned the updated translation, this change to the “Page 15” service allows us to move toward that goal. For easy reference, the texts of the creeds are provided on the inside back cover of the Pew Edition.

Divine Service, Setting Four (pp. 203–12)

This service is drawn from the Divine Service setting in *Hymnal Supplement 98*. Several modifications have been made.

What’s the same?

The Alleluia and Verse and all of the canticles in the Service of the Sacrament are the same as in *HS98*.

What’s different?

New musical settings have been provided for the Kyrie and Gloria in Excelsis. In addition, the Kyrie has been designed to be sung either once or several times in response to a number of bids. (Examples of such bids for the Kyrie are provided in the *Altar Book* and the *Accompaniment for the Liturgy*).

The texts for the Confession and Absolution are new. There is only a common Preface and no Proper Prefaces for this setting. As in *HS98*, proper prayers are provided for the post-Sanctus prayer.

No option is provided for using this setting when the Sacrament is not offered. Since the address in the Confession and Absolution speaks of preparing to receive the Sacrament, the commission recommends that this service be used only when the Sacrament is celebrated.

How do we present this service to the congregation?

The Kyrie and Gloria should be taught to the congregation. If the optional use of the Kyrie in response to various bids is used, this should be demonstrated to the congregation in advance of the service. Likewise, the option of using the proper Verse with the Alleluia prior to the Gospel should be demonstrated in advance of the service.

Divine Service, Setting Five (pp. 213–18)

This service is considerably expanded from Divine Service III in *LW* and the Chorale Service in *LBW* (p. 120).

What’s the same?

The choice of hymns for the parts of the service are essentially the same as in *LW*. The Confession of Sins provides two options, which correspond to confession in Setting Three and in Settings One and Two, respectively. Likewise, the Absolution and Declaration of Grace are taken from these same services.

What’s different?

The order of this setting varies from the other four settings at two places, both corresponding to the order used in Luther’s *German Mass*. First, the Hymn of the Day is placed between the Epistle and Holy Gospel. Following the Holy Gospel, the Creed is then sung. Second, the Sanctus is placed after The Words of Our Lord. This reflects Luther’s understanding of the Sanctus as a confession of the real presence.

Introducing the Services

How do we present this service to the congregation?

If the congregation is familiar with the hymns used in this setting, they should have little difficulty using it. If they are not familiar with most of the hymns, then this service should be introduced slowly. Ideally, only one of the new hymns should be introduced at a time. See the section “Learning the Service” below for suggestions on how to begin this learning process.

Matins (pp. 219–28)

The Office of Matins draws on features of both *LW* and *TLH*.

What is like TLH?

The three canticles, the Venite, Te Deum, and Benedictus, use the same music as in *TLH*. The Benedictus has been lowered two whole steps. The Te Deum is slightly altered in that the final two verses, which are later additions to the Te Deum, may be omitted.

What is like LW?

The language throughout the service is gently updated as in *LW*. The music for the opening versicles and the Responsory is also taken from *LW*. Seasonal antiphons for the Venite are provided on pp. 290ff. in the *Altar Book*.

How do we present this service to the congregation?

For congregations familiar with *TLH*, the four-part settings of the canticles will be very familiar. The lowered key of the Benedictus will also be welcome. The repetition in the Responsory make it easy to learn.

Vespers (pp. 229–34)

This service is primarily drawn from *LW*.

What’s the same?

The opening versicles and Responsory are the same as in *LW*. They are also the same musically as in *LSB* Matins. Instead of Responsories for Lent and Easter, texts have been provided for Advent and Lent, the seasons during the year when evening services are most often held.

What’s different?

The setting of the Magnificat is essentially the same as in *LW*, but there are several textual changes. A setting of the Nunc Dimittis is not provided in this service, though one of the settings of the Nunc Dimittis in the Biblical Canticles section may be used (937–938).

How do we present this service to the congregation?

For congregations that know Matins, the only significant challenge will be learning the setting of the Magnificat. The same musical formula is used for each verse, so it is primarily a matter of learning to place the correct syllables with the notes.

Morning Prayer (pp. 235–42)

This service is drawn from the corresponding service in *LW* and *LBW*.

What’s the same?

The Venite, Benedictus, and versicles are the same as in *LW*.

What's different?

The order of the service has been altered to follow the order of Matins and Vespers. Proper antiphons are provided for the Venite in the *Altar Book*.

The Te Deum is not included in the service. It may be sung prior to the Benediction, using Hymn 939. The Te Deum may be preceded by the Paschal Blessing, which is included at the end of Morning Prayer in the *Altar Book*.

How do we present this service to the congregation?

If the congregation knows this service from *LW* or *LBW*, the transition will be quite easy.

Evening Prayer (pp. 243–52)

This service is drawn primarily from *LW* and *LBW*.

What's the same?

The music of the opening versicles, the Phos Hilaron, and Psalm 141 is the same as in *LW* and *LBW*.

What's different?

Like Morning Prayer, the order of the service has been altered to follow Matins and Vespers. The Thanksgiving for Light (*LSB* p. 245) is supplemented by two additional prayers in the *Altar Book* that may be substituted (pp. 336–337). These prayers are set to a simplified chant formula that can be used by those who find the music in the primary prayer to be too difficult. Also, the two versicles following the Phos Hilaron have been omitted.

A new musical setting of the Magnificat has been provided. Likewise, the chant formula for the Litany has been changed, using the alternate formula provided in *LBW* and also used in *Hymnal Supplement 98*.

How do we present this service to the congregation?

This service, while new to many congregations, is greatly appreciated once learned. Perhaps the best place to begin would be by using the Office of Vespers, replacing the setting of the Magnificat in that service with the one from Evening Prayer (*LSB* p. 248). The congregation can first learn the refrain, with the choir or a soloist singing the verses. Later, the setting of Psalm 141 can also be learned in this way.

Compline (pp. 253–59)

This service is virtually unchanged from the setting in *LW* and *LBW*. An additional reading has been added, and the last of the collects is new.

Service of Prayer and Preaching (pp. 260–67)

This service is new to *Lutheran Service Book*. See below for suggestions on how to introduce it.

A Comparison of Services

The chart on the following pages summarizes how the various services correspond to each other and highlights points of comparison and contrast that may be helpful to point out to the congregation. Details regarding the similarities and differences are discussed more fully in the preceding sections.

In you are currently using...	Then start in <i>LSB</i> with...	Comments
<i>TLH</i> Pages 5 & 15	Divine Service, Setting Three	<ul style="list-style-type: none"> • All of the sung portions are exactly as they were in <i>TLH</i>. • The service of Confession and Absolution is entirely spoken. • The translations of the creeds are gently updated, using the same text found in <i>LW</i> and <i>HS98</i>.
<i>TLH</i> Matins	Matins	<ul style="list-style-type: none"> • The Venite, Te Deum, and Benedictus have the same music as <i>TLH</i>, with the language gently updated. • Worshipers no longer need to flip the page back and forth for the Venite. • The Benedictus has been lowered two whole steps. • The Responsory is new, but the repetition makes it easy to sing.
<i>TLH</i> Vespers	Vespers	<ul style="list-style-type: none"> • The opening versicles, Responsory, and music for the prayers are exactly the same as in <i>LSB</i> Matins. • The Magnificat has a similar melody to the <i>TLH</i> canticle, but it is pointed differently and will benefit from a demonstration by choir or soloist. • Instead of a Responsory for Easter, one has been added for Advent so that Responsories for both that season and Lent are available for use during midweek services.
<i>LW</i> DS I	Divine Service, Setting Three <i>or</i> Something else	<ul style="list-style-type: none"> • If the congregation has used <i>LW</i> DS I but has missed the four-part harmonies of <i>TLH</i>, then they are ready for <i>LSB</i> DS Setting Three (see above regarding comments on this service). • If, however, the congregation has learned <i>LW</i> DS I well and is comfortable with it, it may be advisable to begin with a different setting in <i>LSB</i>. (Perhaps in a year or two the congregation would welcome the opportunity to begin using Setting Three.)
<i>LW</i> DS 2 (First Setting) <i>LBW</i> Setting One	Divine Service, Setting One	<ul style="list-style-type: none"> • This service is nearly identical to <i>LW</i>. • The response to the Pax Domini (p. 163) has been changed from “And also with you” to “Amen.” Music has been provided to assist in learning this change. • The exchange of the peace has been moved closer to its historic location immediately following the Prayer of the Church.
<i>LW</i> DS 2 (Second Setting) <i>LBW</i> Setting Two	Divine Service, Setting Two	<ul style="list-style-type: none"> • This service is nearly identical to <i>LW</i>. • The response to the Pax Domini (p. 163) has been changed from “And also with you” to “Amen.” Music has been provided to assist in learning this change. • The exchange of the peace has been moved closer to its historic location following the Prayer of the Church. • There are two changes to this service. For the Verse for Lent and the Nunc Dimittis, the musical settings from Setting One are also used here.

In you are currently using...	Then start in <i>LSB</i> with...	Comments
<i>LW</i> DS 3 <i>LBW</i> Chorale Service	Divine Service, Setting Five	<ul style="list-style-type: none"> • This service has been substantially developed, using the same hymn paraphrases that were suggested in <i>LW</i>. • Confession and Absolution has been added at the beginning of the service. Other responses are provided throughout. • The texts of the hymns are conveniently included in the <i>Altar Book</i>, and both text and music are included in the <i>Accompaniment for the Liturgy</i>.
<i>LW</i> Matins	Matins	<ul style="list-style-type: none"> • Much of this service is similar to <i>LW</i>, including all of the versicles, the Venite, and the Responsory. The setting of the Te Deum corresponds to Hymn 8 in <i>LW</i>. The <i>LW</i> setting of the Benedictus is replaced with the easily learned chant from <i>TLH</i>.
<i>LW</i> Vespers	Vespers	<ul style="list-style-type: none"> • All of the versicles are the same as <i>LW</i>. The setting of the Magnificat is very similar, with just a few changes in wording.
<i>LW</i> Morning Prayer	Morning Prayer	<ul style="list-style-type: none"> • This service is nearly identical to <i>LW</i>. • The Te Deum is not included in the service. This setting is available at Hymn 939. Chant for the Paschal Blessing is included in the <i>Altar Book</i>.
<i>LW</i> Compline	Compline	<ul style="list-style-type: none"> • This service is essentially unchanged from <i>LW</i>.
<i>HS98</i> Divine Service	Divine Service, Setting Four	<ul style="list-style-type: none"> • The setting of the Kyrie has been changed. Also, the option is provided for singing the Kyrie only once or several times in response to prayer bids. Examples of the latter are provided in the <i>Altar Book</i>. • Both the text and tune of the Gloria in Excelsis have been changed. The new tune will be easily learned. • Musically, the remainder of the service is the same as <i>HS98</i>. • The Service of Confession and Absolution has been substantially changed. • There is no Proper Preface. Expanded seasonal post-Sanctus prayers are provided.
<i>HS98</i> Evening Prayer	Evening Prayer	<ul style="list-style-type: none"> • The Hymn of Light and the Magnificat from <i>HS98</i> are not included in this service. Both appear in the hymn corpus of <i>LSB</i> (891 and 933, respectively) and may be substituted on occasion in Evening Prayer.

If a congregation has not used any liturgical orders in recent years but is interested in doing so with the introduction of *LSB*, Divine Service, Setting Four is probably the best place to begin. Because of the use of several accessible hymn tunes in that service, it serves admirably as an entry point into the liturgical services of the church. For specific instructions on how to introduce this service, see “Scenario Two” below in the section “Strategies for Teaching a New Service.”

Using the Services in *LSB*

In order to facilitate a smooth transition to *Lutheran Service Book*, congregations will likely want to make use of a familiar service during the first months of use. Depending in general on its attitude toward a new hymnal and in particular toward how it receives *LSB*, individual congregations may choose to remain with a familiar service for some time, perhaps using that time to focus on learning new hymns.

In time, however, congregations will likely want to make use of other services in *LSB*. The transition to a new service requires careful and deliberate planning that can span a number of months. Both pastors and musicians need to resist the temptation to introduce too much of the service too quickly. And above all, a new service should *never* be introduced “cold turkey”—simply announcing one Sunday, without warning or practice, that the congregation will be using a new service that day!

The suggestions that follow are offered as possibilities of how a congregation might learn a new service. Before examining strategies for teaching a new service, some suggestions are given to help a congregation determine which new service it first might want to learn.

Which Service Should We Learn?

Given the great variety of current hymnal usage in LCMS congregations, it is impossible to offer suggestions that will apply to every congregation. Instead, the services are examined in general, with two scenarios provided at the end of this chapter. The suggestions given here are just that—suggestions that worship planners can use in developing a plan for introducing new services in the local congregation. Strategies for teaching the music of these services are provided in the next section.

Divine Service Settings

- If the congregation is moving from *TLH* Page 15 to *LSB* Divine Service, Setting Three, there are several options with regard to learning a second setting. Settings One, Two, or Four are all possibilities. Setting Four is probably the easiest to learn, though the musical setting of “This Is the Feast” in Setting One may already be familiar to some, making Setting One another option.
- As pointed out above, if the congregation knows *LWDS I* well, it may be wise to learn one or more of the other settings first. If, however, *LWDS I* has not been used, or has met resistance, then Setting Three may be the place to begin. Any of the other settings may be used as the congregation desires other settings.
- If the congregation has used the Divine Service in *HS98*, then Setting Four is a logical place to begin.
- If the congregation has not been using any of the Divine Service settings in *LW*, *TLH*, or *HS98* but is interested in using one of the settings from *LSB*, then Setting Four is a good place to begin. There is no chanting, and the hymn settings of the various canticles all employ engaging melodies. As the congregation becomes comfortable with this setting, it can move on to one of the other settings which require more musical participation from the congregation.

Daily Office

- If congregations have used only *TLH* Page 5 and 15, *LSB* Divine Service, Setting Three can be used both with and without the celebration of the Lord’s Supper. When the Lord’s Supper is not offered each week, however, congregations may want to make use of either Matins or Morning Prayer.
- Congregations that have used Vespers in the past can continue using that service. Evening Prayer, however, is a service rich in symbolism, beginning with the Service of Light, and can be learned over a period of time.
- Compline (Prayer at the Close of the Day) is especially fitting for use near the end of the day. It can be used, for example, to conclude church meetings or Bible classes. It is also especially appropriate in campus settings where students often gather late at night. At first, the service may simply be spoken so that those in attendance become familiar with the text. In time, the music can be added, perhaps beginning with the versicles at the beginning and before the prayers. Then the Responsory can be

learned, with its single line of music repeated three times. The Nunc Dimittis would be learned last of all.

Note that Compline is less appropriate for use as a midweek service during Advent and Lent. Those services, which have preaching, are better served by Vespers or Evening Prayer.

Service of Prayer and Preaching

- The Service of Prayer and Preaching is primarily intended for services that focus on teaching the faith. If the congregation devotes a particular night of the week to Bible classes (or perhaps catechism classes for either youth or adults), this service would be ideal either preceding or following those classes.
- The service is flexible and geared toward a catechetical emphasis. The number and choice of readings is flexible. The opportunity to use the Small Catechism is another way of tying the service to classes that may occur before or after this service.
- There are only two musical pieces in this service, both of which have a refrain that is easily learned. Utilizing a cantor or choir to sing the verses of these canticles while they are being learned will make the congregation's task much easier.

Strategies for Teaching a New Service

When introducing a new service, careful preparation is an absolute necessity if the congregation is to receive the new setting with open arms (and voices!). Human nature is such that surprises are seldom welcome. This is more so when it comes to corporate worship, since the worshipers don't appreciate being put on the spot. With corporate singing on a continuing decline in our culture, it is incumbent upon the church to introduce a new service with great care so that the faithful are encouraged to join their voices as one in this distinctly counter-cultural activity.

Ways of introducing and teaching a new service are nearly limitless. Each congregation must determine how it can make use of various resources and opportunities in its midst. The suggestions given below are only a compilation of some of the things that have been done in the past in various settings. In the end, each congregation must take some of these ideas, together with others that they may generate, and develop a plan that is unique to the congregation. Suggestions include:

- Never introduce an entire service "cold turkey."
- Don't expect the congregation to learn a new service simply by singing through it week after week with no assistance from a choir or soloists. For congregations that don't have a choir or an individual comfortable serving as a soloist, an ad hoc choir can be formed of two or more singers who feel comfortable singing together and who can assist in learning a new service.
- Tie the teaching of various parts of the service to the seasons of the Church Year, introducing new elements with the changing seasons. For example:
 - Since the Hymn of Praise is omitted during Advent and Lent, these are ideal times to introduce the Service of the Word, with only the Kyrie and the Alleluia and Verse (or Verse for Lent) needing to be learned.
 - Lent would be an appropriate time to learn a new setting of the Agnus Dei.
 - The Sundays after Easter are a good time to learn "Worthy Is Christ" in Settings One or Two. The New Testament Cantic in the Service of Prayer and Preaching is also fitting during this time.
- Introduce a service in stages. Begin with just one part of the service, using it within a familiar service. Make sure that this part can be sung several weeks in a row to reinforce what the people have learned.
- Canticles that have verses with a repeating refrain are quickly taught by having the congregation focus on learning only the refrain, with a cantor or choir singing the verses. After repeated hearings, the congregation will become familiar enough with the verses to start singing them as well. Canticles with refrains in the services include:

Canticle/Service Element	Service	Page
Worthy Is Christ	Divine Service, Setting One	155
Alleluia and Verse	Divine Service, Setting Four	205
Responsory	Matins and Vespers	221, 230
Let My Prayer Rise before You	Evening Prayer	245
Magnificat	Evening Prayer	248
Responsory	Compline	255
Old Testament Canticle	Service of Prayer and Preaching	261
New Testament Canticle	Service of Prayer and Preaching	266

- Use as many different avenues as possible to teach each part of a new service.
 - The choir should be thoroughly familiar with a new setting before any of it is introduced to the congregation.
 - Start teaching parts of the service to the children in Sunday School or the church’s day school.
 - Have the choir or children sing parts of the service weeks in advance of the date when the congregation will be asked to sing it. For example:
 - Have the choir sing the Hymn of Praise or other parts of the service during the Offertory several weeks before it will be introduced to the congregation.
 - The choir can sing a new Agnus Dei setting at the beginning of the distribution or the Nunc Dimittis near the conclusion of the distribution.
 - Have the organist play the new setting during the prelude or offertory so that the tune begins to get into the congregation’s ear.
 If introduced carefully through repeated hearings, by the time the congregation is asked to sing a new part of the service, it will almost seem familiar to them.
 - Take the opportunity in a Bible class to teach parts of the service. Comments about the meaning of each part of the service could be offered in conjunction with learning the musical setting.
 - Practice singing through new parts of a particular setting before the service begins.

- When rehearsing a new melody, identify specific places where the melody or rhythm may be difficult to learn. For example, in the third line of the Gloria in Excelsis in Divine Service, Setting Four (p. 204), there are two potential “surprises” that should be noted. First, unlike the previous two lines, this line begins on an “A” and not an “F.” Second, the repetition of the “C” on “mighty” is not expected:

We praise You, migh - ty Fa - ther,
 Have mer - cy on us, Je - sus;
 You with the Ho - ly Spir - it

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Spending a minute rehearsing this particular phrase several times will quickly result in confidence for the congregation.

Another example concerns the rhythm at the end of Agnus Dei—II (963):

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 Music: © 2001 Jeffrey n. Blersch. Used by permission.

Instead of singing this line first, it would be more helpful to demonstrate and then ask the congregation to speak it in rhythm several times so that they know where the eighth notes occur in each phrase. Once they have mastered the rhythm, the notes will be much easier to sing.

- On the Sunday when the congregation is asked to sing a new part of the service for the first time, plan to have the members rehearse it before the service begins. Spend a few moments explaining what they are going to learn, then have the cantor or a choir sing it for them.
- It is always better to have someone sing something new first rather than simply have the accompanist play it on the organ or piano. By hearing the music and text sung by the human voice, the congregation will begin to associate the text with that tune and will learn it more quickly.
- If the congregation is using a setting that it already knows and is simply inserting one new element from another setting, it will be necessary to make an announcement just prior to the time when the new element is being sung. If this isn't done, half the congregation will still be looking for the correct page while the rest of the congregation tries to sing through it for the first time. Better during the transition to make sure that everyone is on the same page so that the entire congregation has a chance to try the new piece.

There are countless scenarios of how congregations might introduce a new service setting. Below are just two that may be helpful as pastors and musicians in each congregation begin to map out a strategy.

Scenario One

A congregation currently using Divine Service, Setting Three decides to learn Setting One.

- Beginning sometime in the fall of the year, while still using Setting Three, the congregation might be asked after the Epistle to turn to p. 156 and sing the Alleluia and Verse and the responses to the Holy Gospel.
- With the beginning of a new Church Year, the congregation could be taught the Kyrie. Since the Hymn of Praise is omitted during Advent, this would allow the congregation to begin using Setting One from the Confession and Absolution through the Creed, after which point they could return to Setting Three to conclude the service.
- With the arrival of Christmas, the Gloria in Excelsis could be learned. Since Christmas Day is not the ideal moment to introduce something new, the choir might sing it on behalf of the congregation. Then, throughout the Epiphany season, the congregation could slowly learn it.
- With the arrival of Lent, the Hymn of Praise once again is omitted. At this point, the Verse for Lent could be taught. Perhaps the congregation would also be ready to learn one part of the Service of the Sacrament. For example, the season of Lent would be a good time to learn the Agnus Dei.
- On Easter and the following Sundays, the alternate Hymn of Praise, "Worthy is Christ," would be an obvious choice. On Easter Sunday the congregation's participation might be limited to the refrain,

with the choir singing the verses. Another portion of the communion liturgy might be attempted a few Sundays after Easter, perhaps the Sanctus. And finally, when the congregation is ready, one of the Post-Communion canticles could be taught.

Note that these same strategies can be used to introduce Setting Two.

Scenario Two

A congregation currently using Divine Service, Setting One decides to learn Setting Four.

- The three music settings in the Service of the Sacrament in Setting Four all use hymn tunes that are set to one or more hymns in *LSB*.
 - Both the Sanctus and the hymn “Thine the Amen” (680) use the tune THINE.
 - The Agnus Dei uses the tune ANGELUS, which is also used for three hymns in *LSB*:
 - “How Shall They Hear” Who Have Not Heard (831)
 - Lord of All Nations, Grant Me Grace (844)
 - Forth in the Peace of Christ We Go (920)
 - Both the Nunc Dimittis and the hymn “For All the Faithful Women” (855) use the tune KUORTANE.

If each of these hymn tunes is first learned by singing the corresponding hymn, the congregation would be able to sing the Service of the Sacrament from Setting Four with no additional preparation. A brief explanation before the service would be all that is needed. For specific strategies, see “Teaching New Hymns” below (p. 41ff.).

- The best time to introduce the Service of the Word in Setting Four would be either during Advent or Lent when the Gloria in Excelsis and the Alleluia and Verse are omitted. To introduce the Kyrie, the congregation might choose the option of singing the Kyrie a number of times in response to bids from the assisting minister. Examples of these bids are provided in the *Altar Book* and the *Accompaniment for the Liturgy*.
- The engaging melody of the Gloria in Excelsis makes it quite easy to learn. Having the choir sing st. 1 or perhaps sts. 1–2 would be all that is needed for the congregation to sing it with confidence.
- Finally, the Alleluia and Verse are also easily learned. On the first Sunday it is introduced, the choir might sing the opening refrain and the Verse, with the congregation invited to join in the repetition of the refrain.

Using Other Resources in *LSB*

Psalmody

Over the past several decades there has been a resurgence in the use of psalmody in Christian worship. Often referred to as the hymnal of ancient Israel, the Psalter gives voice to the full range of human emotion, from the deepest sorrow to the most exuberant joy. More importantly, the psalms confront us with the reality of our sinful condition and present the Gospel in a wide array of images.

The Psalter has played a crucial role throughout the centuries in the Christian church. Within the monastic communities, for example, there were various disciplines for praying the psalms. It was not uncommon for the monks to sing through the entire Psalter every week! That explains why someone like Martin Luther could quote so freely from the psalms.

107 psalms are included in the Pew Edition of *LSB*. These 107 psalms, which are more than was contained in *TLH* (90 psalms) and considerably more than *LW* (62), have been carefully chosen to represent the different types of psalmody and to serve the needs of the lectionaries. All 150 psalms are included in the *Altar Book* and in the *Accompaniment for the Liturgy*.

With the publication of *LBW* and *LW*, a simple system was provided that makes it possible for congregations to sing the psalms with ease. This system, specifically the method provided in *LW*, is continued in *LSB*. A brief explanation of how to sing the psalms is provided on p. xxvi in the Pew Edition. Also included there are 11 chant tones. Eight of the tones are “single” tones. Three are “double” tones, which are especially suitable for longer psalms. (When using a double tone, be sure that the psalm has an even number of verses.) Individual tones are not assigned to a specific psalm; rather, worship planners are free to select from among the tones that are provided. This will allow congregations to learn one tone for a period of time, perhaps for a season in the church year, before moving on to another tone. The instructions in *LSB* encourage that “the tone, which can range from cheerful and bright to somber and austere, be appropriate to the text” (p. xxvi).

Old Testament Canticles

In the course of the church’s history, numerous psalm-like passages from the Old Testament have been identified as particularly appropriate for use as canticles in the Daily Office. Many of these canticles were included, for example, in the earliest Lutheran hymnals. Likewise, some of these canticles were included in *TLH* (pp. 120–22), though they often went unnoticed due to the lack of any method for singing them.

LSB includes five Old Testament canticles (925–929) as well as both a hymn versification and a canticle setting of the Song of the Three Young Men (930–931). Four additional canticles are included in *Lutheran Service Builder* and in the *Accompaniment for the Hymns*. These canticle settings are similar to the psalm settings in *HS98*, with a through-composed refrain sung several times in the course of chanting the verses of the text.

These canticles are appropriate in a number of settings. They may, for example, be sung in place of the canticle in the Daily Office (i.e., Matins, Vespers, Morning Prayer, and Evening Prayer), especially on weekdays. For example, during Advent, the Song of Hannah (928), with its obvious similarities to the Magnificat, might be sung. These canticles can also find a place in the Divine Service by occasionally using them in place of the Psalm of the Day.

Responsive Prayer

Responsive Prayer 1 and 2 can be used in a variety of settings. The rubrics in the *Altar Book* indicate that Responsive Prayer 1 can be used to replace the entire prayer section of any setting of the Daily Offices except Compline. Both Responsive Prayer 1 and 2 can also be used for brief devotions. Responsive Prayer 2 is slightly expanded, providing the opportunity for use of a psalm and hymn. If a brief homily is desired, it may follow immediately after the reading(s).

The Litany

The Litany can also be used in the same fashion as Responsive Prayer 1 to replace the entire prayer section in the Daily Office. This is especially appropriate in Lent, when the services take on a more penitential tone. Because only the text of The Litany is provided in *LSB*, it will be much easier for congregations to use. For congregations that learned the musical setting in *LW*, it is available in *Lutheran Service Builder* and, with the appropriate licensing, can be reproduced for congregational use. This musical setting is also included in the *Altar Book*, and the full setting with accompaniment is included in the *Accompaniment for the Liturgy*.

The Small Catechism

The Small Catechism, one of the foundational pillars of the formation of Lutheran Christians, is provided in *LSB*. Due to space limitations, the preface and the biblical texts of the Table of Duties are not included.

There are various places where the catechism might be used in worship. The most obvious is in the Service of Prayer and Preaching, where the primary texts of the first three of the six chief parts (i.e., Ten Commandments, Creed, Lord's Prayer) are provided for the congregation to use (p. 264). Immediately following, the rubric indicates that "a responsive reading from the Small Catechism may follow." If this service is used in conjunction with catechism classes of youth or adults, the relevant portion of the Small Catechism can be used in this service and form the basis for the "Sermon or Catechetical Instruction" that follows.

The catechism can also be used within the Divine Service or in the Daily Office.

Making Full Use of the Services in *LSB*

Most congregations will find that the services in *LSB* provide sufficient variety for use for decades to come. The more fully a congregation is able to make use of the resources provided in *LSB*, the more rewarding the services will be.

A careful reading of the rubrics and notes in the services reveals a built-in variety that breathes continued new life into the services. In the following comments, these opportunities for variety will be examined more closely.

LSB Altar Book

The *LSB Altar Book* is an absolute necessity in order to make full use of *LSB*. It contains numerous texts that have not been included in the Pew Edition. Among these are the following:

- 20 different Proper Prefaces, all set to music, are provided in Settings One, Two, and Three.
- In Setting Four, two examples are provided for using the expanded version of the Kyrie (pp. 257–58).
- Also in Setting Four, 10 alternate Prayers of Thanksgiving are provided (pp. 266–68).
- In Matins and Morning Prayer, seasonal antiphons for the Venite (also called Invitatories) are provided (pp. 290–92, 313–15).
- The Te Deum with Paschal Blessing, which is set to music, is provided at the conclusion of Morning Prayer (p. 323).
- In Evening Prayer, seasonal options for the versicles at the beginning of the Service of Light are provided (330–33). These are also available in *Lutheran Service Builder*.
- Two optional Thanksgivings for Light, set to simplified chant tones, are provided following the Phos Hilaron (pp. 336–37).
- Over 200 prayers, carefully arranged by topic, are provided.
- A musical version of The Litany is provided in addition to the spoken version that appears in the Pew Edition.

- The following services and resources for Lent and Holy Week are included:
 - Ash Wednesday with the Optional Imposition of Ashes
 - The Passion of Our Lord Jesus Christ Drawn from the Four Gospels
 - Passion Sunday with the Procession of Palms
 - Holy (Maundy) Thursday: Divine Service
 - Good Friday: Chief Service
 - Good Friday: Tenebrae Vespers
 - Vigil of Easter
- Finally, the entire Psalter is included.

Pastors should also note that all of the propers for both the three- and one-year lectionaries (comprising nearly 450 pages) are included in the *Altar Book*. Unlike previous hymnals, these propers are not contained in the Pew Edition.

Biblical Canticles

Near the end of the *LSB* hymn corpus is a section of hymns under the heading “Biblical Canticles” (925–941). The Old Testament canticles (925–929) and the two versions of the Song of the Three Young Men (930–931) were described earlier. The remaining canticles in this section are from the New Testament, concluding with several versions of the Te Deum. The following chart lists the New Testament canticles:

Hymn	Hymn Title	Canticle	Biblical Reference
932	Jesus Sat with His Disciples	Beatitudes	Matthew 5:1–12
933	My Soul Rejoices	Magnificat	Luke 1:46–55
934	My Soul Now Magnifies the Lord	Magnificat	Luke 1:46–55
935	Tell Out, My Soul, the Greatness of the Lord	Magnificat	Luke 1:46–55
936	Sing Praise to the God of Israel	Benedictus	Luke 1:68–79
937	Lord, Bid Your Servant Go in Peace	Nunc Dimittis	Luke 2:29–32
938	In Peace and Joy I Now Depart	Nunc Dimittis	Luke 2:29–32

These canticles can be used in a variety of situations. If a setting of the Nunc Dimittis is desired in place of the Magnificat in Vespers during Lent, one of these versifications of the Nunc Dimittis could be substituted. Or if a congregation wishes to use a versified setting of the Benedictus in either Matins or Morning Prayer, Hymn 936 could be sung. If a congregation has become familiar with the versification of the Magnificat that is used in *HS98* Evening Prayer, it may wish to continue using that setting (Hymn 933) while learning the rest of Evening Prayer.

The final three items in this section consist of a setting and two versifications of the Te Deum. Hymn 939 is the setting that was included in Morning Prayer in *LW*. As the note indicates, this setting may be used with the Paschal Blessing at the conclusion of Morning Prayer. Hymn 940 is the familiar hymn “Holy God, We Praise Thy Name,” which is based on the Te Deum. As the note indicates, a complete seven-stanza version of this hymn is available in *Lutheran Service Builder*. The additional stanzas are also included in the *Accompaniment for the Hymns*. Lastly, a new versification of the Te Deum is found at Hymn 941.

Liturgical Music

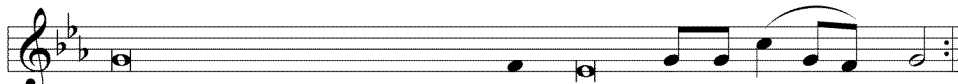
Another section near the end of the *LSB* hymn corpus is the collection of “Liturgical Music” (942–963). These resources are arranged according to the order in which they appear in the Divine Service. The following chart conveniently lists each resource:

Hymn	Hymn Title	Part of the Service
942	Kyrie! God, Father	Kyrie
943	Kyrie-I	Kyrie
944	Kyrie-II	Kyrie
945	Your Heart, O God, Is Grieved	Kyrie
946	Glory to God, We Give You Thanks and Praise	Gloria in Excelsis
947	All Glory Be to God on High	Gloria in Excelsis
948	All Glory Be to God Alone	Gloria in Excelsis
949	Heavenly Hosts in Ceaseless Worship	Dignus Es (Alternate Hymn of Praise)
950	Splendor and Honor	Dignus Es (Alternate Hymn of Praise)
951	Alleluia-I	Alleluia and Verse
952	Alleluia-II	Alleluia and Verse
953	We All Believe in One True God	Creed
954	We All Believe in One True God	Creed
955	Let the Vineyards Be Fruitful	Offertory
956	Create in Me	Offertory
957	Our Father Who Art in Heaven-I	Lord’s Prayer
958	Our Father Who Art in Heaven - IIa	Lord’s Prayer
959	Our Father Who Art in Heaven - IIb	Lord’s Prayer
960	Isaiah, Mighty Seer in Days of Old	Sanctus
961	Sanctus	Sanctus
962	Agnus Dei-I	Agnus Dei
963	Agnus Dei-II	Agnus Dei

These alternate settings or versifications of the canticles from the Divine Service can be used in place of their corresponding settings in the Divine Service settings. Among the ways in which these items can be used to substitute what is given in the liturgical settings are the following:

- Kyrie—I (943) can be sung in response to a number of prayer bids (e.g., like the ones provided in Setting One, pp. 152–53). This setting works quite well, for example, in place of the Kyrie in Setting Three. The setting is also provided in the key of F in the *Accompaniment for the Hymns*.
- Kyrie—II (944) is a rich setting with origins in the Russian Orthodox Church that is meant to be sung in harmony. It could be sung in alternation, for example, by having the women sing stanza 1, the men stanza 2, and all on stanza 3.
- “Your Heart, O God, Is Grieved” (945) is a “troped” Kyrie, which follows the medieval practice of expanding the Kyrie with additional text. This particular setting makes it appropriate to replace the Kyrie during Lent. Since the Hymn of Praise is omitted during that season, there is sufficient time to sing an extended setting of the Kyrie. The hymn “Kyrie, God Father” (942) is another example of a troped Kyrie, and can be used in similar fashion.

- Alleluia—I (951) offers the opportunity to sing the proper Verse for the day. After the congregation sings the refrain, a cantor sings the text of the Verse on the reciting note “G,” moving down on the last two or three syllables of text before singing the “Alleluia” which leads into the refrain. The following is an example of the proper Verse from Series A, Proper 6:



The harvest is plentiful, but the
laborers are few; therefore pray
earnestly to the Lord of the
harvest to send out laborers into his harvest. Al - le - lu - ia.

Music: © 1984 Ateliers et Presses de Taizé, Taizé Community, France. GIA Publications, Inc., exclusive North American agent.

- Hymn 956, “Create in Me,” is taken from the *TLH* Page 5 service and can be used in place of the Offertory in Setting Three.
- The Sanctus and Agnus Dei settings (961–963) were composed for the liturgical setting competition that was conducted in 2001–2002 as part of the development of *Lutheran Service Book*.
- The liturgical hymns used in Divine Service, Setting Five, are all drawn from this section (e.g., 942, 947, 948, 954, 960).

Other Opportunities

There are various places in both the Divine Service and Daily Office that offer prime opportunities for variety in the service. Three places in particular are considered here.

Psalm of the Day

The history of Christian worship reveals a rich use of the Psalter. A renewed use has certainly occurred in the past several decades, especially since the introduction of the three-year lectionary. In particular, the Psalm of the Day is intended not as one reading among four but as a response to the Old Testament Reading.

Congregations that have not followed the practice of using the Psalm of the Day should consider the opportunity that it affords. Rather than simply read the Epistle immediately after the Old Testament reading, use of the Psalm of the Day offers an opportunity for the congregation to reflect upon the Old Testament reading.

The Pew Edition includes 107 psalms. All of the appointed psalms for the lectionaries are drawn from these 107 selections. The other 43 are included in both the *Altar Book* and the *Accompaniment for the Hymns*. They are also included in *Lutheran Service Builder* and are able to be included in the service folder. In addition to the Psalter and psalm tones that are provided in *LSB*, there are also endless resources available from music publishers that provide great variety for singing the psalms. Making use of these resources from time to time can do much to keep fresh interest in the psalms.

Finally, there are a number of hymns that are paraphrases of individual psalms. A complete list is provided in the topical index under the entry “Psalm paraphrase” (p. 996).

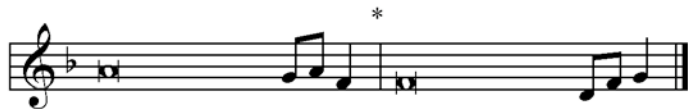
Verse of the Day

The Verse of the Day is intended to point the worshipers to the Holy Gospel, which follows immediately after. In addition to the general Verse and Verse for Lent in Divine Service, Settings One, Two, and Four, and the two settings of the triple Alleluia in Setting Three, proper verses are provided for each Sunday and festival in the Church Year. Use of these Verses, either on a regular or occasional basis, brings added variety to the service.

In Settings Three and Four, musical chant tones are provided in the *Accompaniment for the Liturgy* that make it possible to sing the proper Verse. In the case of Setting Three, either of the triple Alleluias is

Making Full Use of the Services

sung twice, with the chanted Verse sung in between. For example, the following chant tone is designed to be sung with the first Alleluia in Setting Three (p. 190):



The time is fulfilled, and the kingdom of God | is at hand;*
repent and believe in the | Gospel. (*Verse for Epiphany 3; Series B*)

Music: © 2006 Concordia Publishing House. Used by permission.

The following tone can be used both with the second Alleluia in Setting Three (p. 190) and the Alleluia refrain in Setting Four (p. 205):



The time is fulfilled, and the kingdom of God | is at hand;*
repent and believe in the | Gospel. (*Verse for Epiphany 3; Series B*)

Music: © 2006 Concordia Publishing House. Used by permission.

Especially when using this method of singing the proper verse in Setting Three, it would be helpful to demonstrate to the congregation how it works prior to the service.

The pointed texts of all the proper Verses are included for both the three- and one-year lectionaries in the *Accompaniment for the Liturgy*. The chant tones given above are included in the respective services as well as on the laminated card that contains the accompaniments for the psalm tones.

Introit

In Divine Service, Setting Three, the congregation's setting of the Gloria Patri has been retained from the *TLH* Page 15 service (*LSB* p. 186). In order to incorporate this musical setting with the Introit, psalm tone C (p. xxvi) may be used to chant the Introit. After the antiphon and body of the Introit have been sung, the congregation sings the Gloria Patri. The antiphon may then be repeated before continuing with the Kyrie. If this practice is followed, it will be important to demonstrate it to the congregation before the service begins. It will also be necessary for the organist or pianist to be aware of this so that the Kyrie doesn't begin too early. The accompaniment for psalm tone C is included at the appropriate place in the *Accompaniment for the Liturgy*.

The Hymns of *Lutheran Service Book*

Hymn Texts

The hymns of *LSB* provide a rich treasury of the church's song from throughout her history, right down to the present day. Comprising nearly three-fourths of the *LSB* Pew Edition, the hymns will understandably be of great interest to all as they begin exploring *LSB*.

Criteria for Hymn Selections

Recognizing the opportunity that hymn singing offers for giving expression to the Christian faith, the Hymnody Committee approached its task with great care. Uppermost in its mind was the expectation that the hymns of *LSB* would be faithful expressions of Holy Scripture and the Lutheran Confessions. The committee refined that criterion even further by searching for hymns that offered a clear and faithful proclamation of the Gospel.

A second criterion was the expectation that through the selection process the committee would honor our own Lutheran tradition, namely, the Lutheran chorale. The committee recognized that these treasures, which have been handed down for centuries, still give unparalleled witness to the Gospel and need to be preserved for future generations.

A third criterion that informed the committee's work was the desire to select hymnody that supports the lectionary. A good part of the explosion in hymn writing in the last three decades has been the result of new hymns being written on specific biblical texts. The committee endeavored to choose hymn texts that would better reflect the readings of the lectionary while at the same time not selecting texts that were so tied to a particular reading that they could not be used at any other time. Examples include:

- 486 If Christ Had Not Been Raised from Death (1 Corinthians 15)
- 535 How Wide the Love of Christ (Eph. 3:17–18)
- 540 Christ, the Word of God Incarnate (the "I AM" statements of Jesus in the Gospel of St. John)
- 552 O Christ, Who Shared Our Mortal Life (Resurrection miracles of Jesus)
- 665 Be Strong in the Lord (Eph. 6:10–18)
- 691 Fruitful Trees, the Spirit's Sowing (Gal. 5:22–23)
- 697 Awake, O Sleeper; Rise from Death (Eph. 5:1–14; also Eph. 3:16–19 and 4:3–6)

A fourth criterion was to look carefully at the hymns that are coming to our North American shores from around the world. The rise in "global hymnody" affords the church the opportunity to confess Christ with the language and music of fellow Christians from around the world. Examples include:

- 479 Christ Is Risen, Christ Is Living (South America)
- 502 Holy Spirit, the Dove Sent from Heaven (Latin America)
- 833 Listen, God Is Calling (Africa)
- 871 Greet the Rising Sun (China)

A fifth criterion concerned the honoring of a broader tradition of hymnody within the wider Christian church. The committee understood that there was a significant body of hymns that would automatically be included in the hymnal. These included favorites such as "Silent Night," "When I Survey the Wondrous Cross," "Holy, Holy, Holy," and "The Church's One Foundation," just to name a few.

There were numerous sub-points to these criteria that also informed the committee's work. At times the committee found that these criteria had the potential of coming into conflict with each other. Because of the complexity of the project, the committee found that each hymn needed to be judged on its own merits.

Restoration of Hymn Texts

During the last round of hymnal revisions, now a generation ago, there was a concerted effort to update the language of older hymns. In some cases, this had the unfortunate consequence of weakening the poetic quality of the texts. Especially for some beloved hymns, the texts that had been learned by heart were suddenly, and unnecessarily, changed.

As the work on *LSB* began, a Translations Committee was established to examine issues of language and translation. This committee provided the Hymnody Committee with a helpful tool that distinguished between archaic and obsolete language. In 1999 the Translation Committee issued "Language Guidelines and Principles for Translation," from which the following is drawn:

Obsolete language refers to words, meanings, and grammatical constructions that have completely dropped out of contemporary usage.

In some cases, the word is still used, but it has acquired a completely different meaning than it had in the past. (For example, "prevent" originally meant "come before"; today it means "to keep something from happening." When the King James Translation of the Holy Bible refers to prayer "preventing" God [Psalm 88:10], it means that the prayer comes before God, not that it keeps God from acting.) Such language should normally be modernized, lest contemporary readers completely misconstrue the meaning.

Archaic language refers to words, meanings, and grammatical constructions that have connotations of being "old fashioned," but are still comprehensible and are still in use. This would include the second person singular pronouns (*thee, thou*), certain grammatical inversions (*Ask me not*), and now-rare grammatical moods such as subjunctives (*Be it thy will*) and vocatives (*O Lord*).

The guidelines go on to discuss the origin of the use of the terms "Thee" and "Thou," explaining how these constructions have taken on a "special status as religious language."

As the Hymnody Committee reviewed the hymn texts, it gave careful consideration to the issue of language. Recognizing that hymnals developed by other churches in recent years have been less inclined to update every archaic expression, the committee determined that many of the familiar hymns should be returned to their original form. Examples of this include:

- 702 My Faith Looks Up to Thee
- 729 I Am Trusting Thee, Lord Jesus
- 781 We Give Thee But Thine Own
- 783 Take My Life and Let It Be

Other examples are often found in the interior stanzas of a hymn, rather than in the first line. For example, in the hymn "Christ the Life of All the Living" (420), the last line of each stanza has returned to "Thousand, thousand thanks shall be" rather than the updated "Thousand, thousand thanks are due."

This move to "down-date" the language of hymns was not uniformly applied in all cases. Where a hymn text had been judiciously updated so as to preserve the poetic quality, that version was retained. In addition, minor textual changes have been made to some of the hymns. The committee made these changes with great care, trying to balance the memory of the faithful with opportunities to provide greater clarity in a hymn.

New Hymns

The search for new hymns proved to be a most difficult challenge. Thousands upon thousands of new hymns have been written in recent years. While many of these hymns are not particularly reflective of our confessional stance, many others are. The committee searched through dozens of recently published hymn collections as well as several thousand hymn texts that were submitted specifically for consideration for *LSB*. From these, nearly 100 hymns and canticles were chosen for *LSB* that have never before been included in an LCMS hymnal and supplement.

While some of the new hymn texts are paired with new melodies, a number of these texts use familiar hymn tunes. Just a few examples, with the name of the familiar hymn in parentheses, include:

- 828 We Are Called to Stand Together (“Up Through Endless Ranks of Angels”)
- 564 Christ Sits at God’s Right Hand (“The God of Abraham Praise”)
- 596 All Christians Who Have Been Baptized (“Dear Christians, One and All, Rejoice”)
- 620 Jesus Comes Today with Healing (“All Depends on Our Possessing”)
- 477 Alleluia, Alleluia! Hearts to Heaven (“Joyful, Joyful, We Adore Thee”)
- 829 Christ the Eternal Lord (“Crown Him with Many Crowns”)
- 914 Light of Light, O Sole-Begotten (“Christ Is Made the Sure Foundation”)

Comments about new tunes that are paired with old texts are provided below (p. 38).

Doxological Stanzas

A △ has been placed before hymn stanzas that are doxological, that is, stanzas that contain words of praise or prayer addressed to the triune God (e.g., 344, st. 5). In some congregations it is the custom to stand for doxological stanzas. In others, an “Amen” is sung at the end of the stanza. Each congregation can determine whether and how it might draw attention to doxological stanzas.

Additional Hymns and Canticles in *Lutheran Service Builder*

In addition to the 636 hymns in the *LSB* Pew Edition, there are 20 more hymns and canticles that are included in *Lutheran Service Builder*. These hymns include:

Hymn	Category	Hymn Title	Tune Name
967	Holy Week	Ride On, Ride On in Majesty	THE KING’S MAJESTY
968	End Times	My Lord, What a Morning	BURLEIGH
969	Feasts and Festivals	Sweet Flowerets of the Martyr Band	DAS WALT GOTT VATER
970	Redeemer	Jesus, Name above All Names	ABOVE ALL NAMES
971	Redeemer	There Is a Redeemer	THERE IS A REDEEMER
972	Justification	I Trust, O Christ, in You Alone	ALLEIN ZU DIR
973	The Word of God	Thy Word Is a Lamp	THY WORD
974	Confession and Absolution	Jesus Sinners Doth Receive	MEINEN JESUM LASS’ ICH NICHT (ULICH)
975	The Church	Blest Be the Tie That Binds	DENNIS
976	Trust	Give Me Jesus	GIVE ME JESUS
977	Praise and Adoration	I Will Sing My Maker’s Praises	SOLLT ICH MEINEM GOTT
978	Praise and Adoration	How Majestic Is Your Name	HOW MAJESTIC
979	Mission and Witness	God, Whose Almighty Word	ITALIAN HYMN
980	Society	Jesu, Jesu, Fill Us with Your Love	CHEREPONI
981	Beginning of Service	To Your Temple, Lord, I Come	GOTT SEI DANK
982	Biblical Canticles	Blest Are They	BLEST ARE THEY
983	Biblical Canticles	Seek the Lord	
984	Biblical Canticles	Oh, That You Would Rend the Heavens	
985	Biblical Canticles	Song of Jonah	
986	Biblical Canticles	Song of Habakkuk	

Since these hymns and canticles are included in the *Builder*, they are able to be printed in a service folder, just like any other hymn, provided that the proper copyright permission is obtained (either through the individual copyright holder or through LSBHymnLicense.NET).

These hymns, which are assigned the numbers 967–986, are also included in the *Accompaniment for the Hymns* so that the musician has ready access to them.

Hymn Tunes

Choice of Tunes

As with the hymn texts, there were various criteria that were applied to the selection of hymn tunes. Obviously, for many hymns the choice of a tune was a foregone conclusion. For literally hundreds of hymns, the marriage between text and tune is settled. For other hymn texts, the choices were less obvious. Thus, the committee decided that several hymns paired with new tunes in *LW* should be reunited with the tunes with which they were sung in *TLH*. Among these are the following:

- 441 Ride On, Ride On in Majesty (tune: WINCHESTER NEW)
- 478 The Day of Resurrection (tune: LANCASHIRE)
- 571 God Loved the World So That He Gave (tune: ST. CRISPIN)
- 664 Fight the Good Fight (tune: MENDON)

Another criterion concerned the difficulty level of a hymn tune. The committee recognized that some tunes are more easily learned than others, and that some hymns appeal more readily than do others. The committee made every attempt to strike a careful balance in the overall selection of hymn tunes, always striving for a match between text and tune that was mutually beneficial.

New Tunes

One of the goals of the Hymnody Committee was to find new tunes for some existing hymns where the melody previously attached to the text has been an impediment for some. One example is the hymn “Entrust Your Days and Burdens (754).” In both *LW* and *TLH*, this hymn was paired with the tune for the hymn “O Sacred Head Now Wounded” (*LW* 113 and *TLH* 172, respectively). Because this tune is so closely tied to the beloved Good Friday hymn, the committee believed that a different tune was needed for this text. The committee believes that the new tune paired to this text, *SUFFICIENTIA*, reflects the character of the text quite well.

Another hymn for which the committee searched for a new tune is Luther’s Baptism hymn, “To Jordan Came the Christ, Our Lord.” Not wishing to replace the tune written by Luther (406), the committee has chosen an alternate tune (407) by David Lee, a church musician in Durham, England. This tune, *ELVET BANKS*, is also used as an alternate tune for another hymn by Luther, “May God Bestow on Us His Grace” (824), in addition to the tune that Luther wrote for that hymn (823).

Several other examples of a new tune written for an existing text include:

- 403 O Savior of Our Fallen Race (old tune: CHRISTE REDEMPTOR—*LW* 45; new tune: PUTNAM, also used for Hymn 874)
- 751 O God of Love, O King of Peace (old tune: ACK, BLIV HOS OSS—*LW* 498; new tune: NYLUNDA)
- 345 Hark! A Thrilling Voice Is Sounding (old tunes: O DER ALLES—*TLH* 60; FREUEN WIR—*LW* 18; new tune: MERTON)

In the case of “Hark! A Thrilling Voice Is Sounding,” the tune *MERTON* is not a new tune, but one that has found wide use with this text in the greater Christian community.

Altered Tunes

Congregations currently using *TLH* will notice that some familiar hymn melodies have been slightly altered in *LSB*. (Those using *LW* have already adjusted to these changes.) Over the centuries, the transmission of hymn tunes, especially the Lutheran chorale, from one generation to the next has occasionally resulted in their alteration. In fact, it is not uncommon to find as many as a half dozen or more variations of the same melody for certain hymns.

When *LW* and *LBW* were prepared in the 1970s, careful research was done to determine which version of these tunes was the earliest. For the most part, the Hymnody Committee has decided to follow the decisions represented in those hymnals. The hymns for which there are significant changes include:

Hymn	Hymn Title	Tune Name	Comments
816	From All that Dwell Below the Skies	LASST UNS ERFREUEN	The only change in this tune is the second-to-last note, which is lengthened from two beats to six.
395	O Morning Star, How Fair and Bright	WIE SCHÖN LEUCHTET	The change here occurs in the third and sixth phrases, where the rhythm temporarily shifts into triple time.
851	Lord of Glory, You Have Bought Us	HYFRYDOL	At the end of the penultimate phrase, the three quarter notes on “evil” are now four eighth notes and a quarter.
741	Jesus Christ, My Sure Defense	JESUS, MEINE ZUVERSICHT	In the penultimate phrase, the G on “night” has been raised to a G#.
655	Lord, Keep Us Steadfast in Your Word	ERHALT UNS, HERR	The second-to-last note has been changed from a D# to a D. This same change occurs several times in Luther’s creed hymn, “We All Believe in One True God” (954).

Note that the comments above apply to each occurrence of the tune. Not included here are the occasional hymn where the rhythm has changed slightly, such as when two quarter notes are changed to a dotted quarter and eighth note or vice versa (e.g., HYFRYDOL, LOBE DEN HERREN).

In two cases where hymn tunes had significant changes in *LW*, the tunes will revert back to the version that appeared in *TLH*. These are:

557	Seek Where You May	SUCH WER DA WILL
907	God Himself Is Present	WUNDERBARER KÖNIG

Finally, “Prepare the Royal Highway” (343) has been changed from the 4/4 setting in *LW* to the more common 6/4 (triple time) version.

While congregations may experience some momentary uncertainty as they learn these new versions, much of the concern can be alleviated through careful explanation, teaching, and encouragement.

Keys of Hymns

The Hymnody Committee gave careful consideration to the choice of keys for the hymns. Whenever possible, the key used in previous hymnals has been retained. For some hymns, however, the key has been lowered. In many cases, this is done to bring the tessitura of the hymn into a more comfortable range for the singer (e.g., 664, 893). In other cases, the decision was driven by the desire to place the hymn in a key that is more easily played by the organist or pianist. For example, several hymns previously in the key of Ab (four flats) have been lowered a half step to G, which has only one sharp (e.g., 598).

When a tune is used more than once, it is occasionally provided in two keys. The locations of settings with alternate keys are conveniently located in the *Accompaniment for the Hymns*.

Amens

As in *LW*, most of the hymns in *LSB* will not have an “amen” added at the conclusion. In the history of Christian hymnody the practice of concluding every hymn with an “amen” is relatively rare, confined for the most part to a few hymnals published in the early twentieth century. The Synod’s first official English language hymnal, *The Evangelical Lutheran Hymn-Book* (1912) did not include “amens.” In fact, *TLH* is the only LCMS hymnal ever to have included “amens.” The trend not to use “amens” is followed partly out of a concern that a standard IV-I (plagal) cadence at the conclusion of every hymn tends to ignore the uniqueness of melodies by homogenizing them with the same concluding two-chord progression on the “amen.”

For hymns that use chant melodies, the more elaborate “amen” of the chant has been provided. Because of the longstanding tradition, an “Amen” has been provided for the common doxology, “Praise God, from Whom All Blessings Flow” (805).

Though the “amens” are generally not included, congregations have the freedom to append them if they wish to continue that practice. Perhaps a more intentional use of “amens,” such as after doxological stanzas, might be employed. The commission and Concordia Publishing House will make available via the Internet a reproducible page of “amen” cadences in all of the keys found in *LSB*.

Hymn Settings

Return to Four-Part Settings

Of all the questions received during the development of *LSB*, the one most frequently asked concerned hymn settings. Like the trend in the late 1970s to update hymn texts, so was there also a trend to write hymn settings that encouraged unison singing. The resulting loss of singing in harmony has been a keen disappointment to many.

From the beginning of the development of *LSB*, the Hymnody Committee and Commission on Worship have been committed to providing hymn harmonizations that utilize standard, four-part settings. Their dedication to following through on this commitment is evident from the 176 hymn settings listed under “*The Lutheran Hymnal*” in the index of “Composers and Sources of Hymns and Songs” (p. 1006).

In the majority of hymns, standard settings have been provided. In addition, all of these settings have been carefully scrutinized in an effort to simplify them where needed. This entailed some rewriting of the voice parts in order for the setting to fit more naturally in the hands of the organist or pianist.

While four-part settings characterize most of the hymns in *LSB*, this is not the case with all of the hymns. Some tunes, for example, are more chant-like in style; for these, a setting has been provided that best suits the style of the tune. Examples include:

- 357 O Come, O Come, Emmanuel
- 351 Creator of the Stars of Night
- 640 Thee We Adore, O Hidden Savior, Thee

In addition, there are other tunes that require settings that are appropriate for both piano and organ. For these hymns, two settings are provided in the *Accompaniment for the Hymns*. Examples include:

- 547 The Lamb
- 605 Father Welcomes
- 806 Give Thanks with a Grateful Heart

There are also a few hymns for which a simplified setting has been provided. Examples include:

- 339 Lift Up Your Heads, You Everlasting Doors
- 836 O God of Light

When two settings are provided for hymns in the *Accompaniment for the Hymns*, the letter “a” is added to the number to indicate that it is an alternate setting (e.g., 547a).

Use of Melody Only

For approximately 20% of the hymns, only the melody line and text have been included in the Pew Edition. There are several reasons why this has been done:

- Some hymn tunes are meant to be sung only in unison, such as chant melodies and more recently composed tunes (e.g., 384, 454, 727, 806).
- Some hymn tunes are more difficult than others (e.g., 755, 834, 942). The committee believed that if only the melody line were included for these hymns, those who do not read music would find it easier to follow the contours of the melody line.
- Some tunes are quite long, taking two or more pages. By including only the melody line, these hymns appear to be less overwhelming (e.g., 604, 954).
- By providing only the melody line for some hymns, it was possible to include a significant number of additional hymns.

The decision to print some hymns with only the melody line was not taken lightly. The commission recognizes that many people use the hymnal in their homes, and that those who play the keyboard are interested in having all of the hymn accompaniments available. Nevertheless, the commission needed to balance this desire with the larger task of providing as complete a worship resource for our congregations as possible. For each hymn that does not have an accompaniment, a brief note at the bottom of the page indicates that the accompaniment is available in the hymn accompaniment edition. For hymn tunes that appear more than once, it is often the case that the accompaniment may be found at another location in the Pew Edition. When that is the case, the appropriate hymn number is provided for quick reference.

Teaching New Hymns

The introduction of a new hymnal brings with it the opportunity to address an ongoing concern of the local congregation—namely, how to improve congregational singing. Some congregations have always had a tradition of vigorous hymn singing, while others have not. In either case, the introduction of *LSB* can be a prime opportunity to assist church members in their glorious vocation of “singing and making melody to the Lord” (Eph. 5:19b).

Strategies for Teaching New Hymns

There are any number of strategies that congregations may use as they introduce new hymns. Whether a congregation aggressively learns several dozen hymns a year or just a handful, the goal should be for the members to be able to sing the new hymns with confidence. After several positive experiences learning new hymns, they will gradually begin to look forward to additional opportunities to learn even more.

The following suggestions are not provided in any particular order. Those responsible for planning worship will want to tailor a plan that best serves their own congregation.

- Don’t ask the congregation to learn more than one new hymn or service element on any given day. Choose familiar hymns for the rest of the service so that the congregation can focus its energies on the new hymn or service element that is being taught.

- As a general rule, don't try to introduce a new hymn at the very beginning or end of the service. If your congregation's practice is to sing a hymn in either place, let that hymn be a familiar one so that the service begins and ends with something familiar.
- Start with easier melodies. Again, if confidence can be built early on in the learning process, there will be a greater willingness to tackle more challenging hymns later on.
- Develop a plan for introducing a new tune that begins several weeks prior to the time when the congregation will first be asked to sing it. Prior exposure to the tune might include:
 - Two or three weeks before first use, have the organist play the new hymn melody, perhaps during the gathering of the offering or during distribution.
 - One or two weeks before first use, have the choir or a soloist sing the hymn, perhaps as pre-service music, or again during the offering or distribution. The text of the hymn will suggest the place in the service where it might best be introduced.
 - On the day of first use, rehearse the hymn before the service. Have a choir or cantor sing the first stanza of the melody and then ask the congregation to repeat it.
 - Plan on using the hymn again a week or two later so that the congregation can build on what it has learned.
- If a new hymn is scheduled to be sung several weeks in a row in order to help the congregation retain what they have learned, the hymn doesn't have to be sung in the same place in the service each week. If it is taught the first time during the Hymn of the Day, it might be sung the next week during the distribution, and the following week in yet another location. The text of the hymn will help to determine those places where it might be sung.
- When teaching a new hymn, it is always better to have either a choir or cantor sing the first stanza or two rather than simply play the melody on the organ or piano. This allows the congregation to begin associating the notes with the text, which will help in the learning process.
- When having the congregation sing a new tune for the first time, find ways to help the melody stand out. For example, if the organ has a strong trumpet stop, the melody might be played on that. Or even better, if a trumpeter is available, use it to solo out the melody.
- If neither a loud solo stop on the organ nor a trumpeter are available, the keyboardist may choose to play the melody in octaves the first time the congregation sings along. While this may be less satisfying musically, it does enable the congregation to hear the melody clearly.
- For some hymns, there may be only one or two phrases that are difficult. In those cases, the organist or pianist may choose to play just those phrases in octaves. A good example of this is the hymn "O God of Light" (836), where the third line presents the most challenge. If just that line is played in octaves, perhaps for several stanzas, by the end of the hymn the congregation will be able to sing it confidently.
- Identify all of the places in the life of the congregation where a new hymn might be taught.
 - Prior to the day of first use, take a few minutes during a Bible class to examine the hymn text. If a musician is available to assist, teach the group the tune as well.
 - Introduce new hymns to the children in the congregation, both in Sunday School and in a Lutheran day school, where one exists. When children are able to master a new tune, consider having them assist in teaching it to the congregation. A congregation's attitude toward learning a new tune can be considerably more positive when they realize that the children were able to learn it!
 - The choir should be thoroughly familiar with a new hymn before it is first sung by the congregation. It would be helpful, in fact, to devote a period of time at each rehearsal to sing several new hymns. Once a plan is in place for introducing new hymns, the choir director can develop a schedule that has the choir singing the new hymn several weeks in advance of its first use.
- Don't be afraid to rehearse a new tune with the congregation. Having a chance to try out the hymn in advance of the service can take away some of the apprehension once the service begins.

- When the congregation sings a new hymn in the service for the first time, don't ask them to sing all the stanzas of the hymn. Rather, use the choir or a cantor to assist. For example, have the choir sing stanza 1 at the very least, with the congregation singing the remaining stanzas. If the melody is more challenging, the choir might sing stanzas 1 and 2. Or the choir might sing stanza 1, followed by the congregation singing stanza 2. Then, have the choir sing stanza 3 in order to give the congregation one more chance to hear the melody before going on to conclude the hymn. Let the tune dictate which approach to take, and try to vary the method of introduction from one hymn to another.
- Church music publishers publish concertato settings of a number of hymns. In most every case, these settings call on the congregation to sing the first stanza. If the melody is not familiar to the congregation, it would be wise to modify the concertato setting so that the choir sings stanza 1. Or perhaps it would be better to save the concertato setting for another day, focusing the first time on simply learning the tune.

Teaching New Hymns by Season or Month

Many of the preceding suggestions presume that the congregation has developed a plan for introducing new hymns to the congregation. As *LSB* is introduced to the congregation, it would be helpful for worship planners to set up a schedule indicating when new hymns are to be introduced. The further in advance that planning can occur, the better. One approach is to choose a new hymn for each season of the festival half of the Church Year. Depending on the hymn, this approach has the benefit of a built-in opportunity to sing the hymn several weeks in a row. As an example, if the congregation is not familiar with the Advent hymn "Come, Thou Long-Expected Jesus" (338), the organist and other musicians could begin playing it during the final Sundays of the Church Year. The text is fitting to be sung on any of the Sundays of Advent. Because the hymn has only two stanzas, it would be best to sing it on at least three Sundays. By the third time it is sung, the hymn may be familiar enough to have the congregation sing it as the final hymn on the Fourth Sunday in Advent. As an added bonus, this same tune (JEFFERSON) is also used for the hymn "Who Are You Who Walk in Sorrow (476). This hymn, based on the story of the Emmaus disciples' encounter with the risen Christ, would be most appropriate for the season of Easter when this Gospel text is read. Thoughtful planning can yield many such opportunities for teaching and reinforcing new hymn tunes.

During the second half of the Church Year, the non-festival half, the congregation may wish to continue with an ongoing effort to teach new hymns. During this time, a monthly focus on a new hymn, for example, can yield good results. Likewise, hymns with a more general theme, as well as hymns for use during communion distribution, can be taught. Again, careful planning will help achieve a positive experience for the congregation.

A way of reinforcing the teaching of a new hymn is to provide an article in the monthly newsletter or in the Sunday bulletin. A brief explanation of the origin of the hymn or a description of the author or composer will help generate interest among members of the congregation. Be sure to secure the appropriate permissions before reproducing any copyrighted texts or tunes.

Suggestions on Where to Start

Upon first examining *LSB*, both pastors and musicians may find themselves overwhelmed. At the very least, everything has a new number! More seriously, there are so many new features in *LSB* that it may be difficult for some to know where to begin. What follows are several categories by which the hymn tunes can be organized for purposes of developing a plan of introduction to the congregation. Care should be taken not to rely on only one of these suggested plans but to vary the approach.

Repeated Hymn Tunes

One way of maximizing the teaching of new hymns is to choose tunes that appear more than once in *LSB*. Because a quick perusal of the hymn tune index (pp. 1013–17) will reveal which tunes fall into this category, several suggestions are provided here that fall under a subset of this topic.

As tunes were matched with hymn texts, the Hymnody Committee was concerned about the fact that some new tunes were being paired with texts that can only be sung on one day of the year (e.g., Baptism of Our Lord, Transfiguration, Ascension). If a new hymn can only be sung once a year, it is very difficult for a congregation to learn it with confidence. For that reason, the committee made every effort to use these hymn tunes with another hymn text that is not tied to a specific day in the Church Year. The following examples demonstrate this principle, with the more general hymn listed first.

Hymn	Hymn Title	Comments
824	May God Bestow on Us His Grace	Both hymn texts are set to an alternate tune, ELVET BANKS, composed by British church musician David Lee. If the congregation would like to sing Luther's hymn "To Jordan Came..." on the observance of the Baptism of Our Lord, which occurs on the First Sunday after the Epiphany, they can prepare in advance by singing "May God Bestow..." several times in the months preceding. This latter hymn is Luther's paraphrase of Psalm 67 and serves as a fine mission hymn that is appropriate throughout the year.
407	To Jordan Came the Christ, Our Lord	
949	Heavenly Hosts in Ceaseless Worship	The tune LOVE'S LIGHT by LCMS hymn writer Amanda Husberg is used with both of these hymn texts. The first, "Heavenly Hosts..." is a two-stanza hymn based on the song of the angels in heaven as recorded in Revelation 4 and 5. It is appropriate for use at various times in the Church Year, especially during the Great Fifty Days of Easter. The second hymn, "Swiftly Pass..." is a Transfiguration hymn. In order for the congregation to be ready to sing the latter hymn, which can only be sung once every year, learning "Heavenly Hosts..." first will prepare the congregation so that it is ready to sing the second hymn on Transfiguration.
416	Swiftly Pass the Clouds of Glory	
828	We Are Called to Stand Together	Both hymns are sung to the tune ASCENDED TRIUMPH by LCMS pastor and composer Henry Gerike. Originally written for the Ascension hymn "Up through Endless..." the tune has also been paired in <i>LSB</i> with the mission hymn "We Are Called..." Again, by singing "We Are Called..." several times during the course of the year, the congregation will be prepared when Ascension Day arrives to sing "Up through Endless..."
491	Up through Endless Ranks of Angels	

Other examples that fall under this same category include:

- 544 O Love, How Deep (Redeemer)
- 413 O Wondrous Type! O Vision Fair (Transfiguration)

- 846 Your Hand, O Lord, in Days of Old (Society)
- 444 No Tramp of Soldiers' Marching Feet (Palm Sunday)

- 511 Herald, Sound the Note of Judgment (End Times)
- 446 Jesus, Greatest at the Table (Holy Thursday)

By utilizing this approach for teaching new tunes, the congregation will likely not even be aware of how the pastor and musicians have organized their plan. If it is done well, however, the congregation will find the learning of new hymns to be a positive experience.

Familiar Tunes

When this *Guide* refers to a hymn tune as being “new” to our congregations, it means that this is the first time that a particular tune has been included in a hymnal or supplement published by the LCMS. In truth, however, there may be some “new” tunes that many in the congregation already know. Several examples include:

- 364 Away in a Manger (second melody: 365)
- 392 God Loves Me Dearly
- 588 Jesus Loves Me
- 605 Father Welcomes
- 712 Seek Ye First
- 727 On Eagles’ Wings
- 739 Precious Lord, Take My Hand
- 763 When Peace Like a River
- 803 Joyful, Joyful We Adore Thee
- 856 O Christ, Who Called the Twelve (same tune as “This Is My Father’s World”)
- 806 Give Thanks with a Grateful Heart

For congregations that still use *TLH*, the list of “new” familiar hymns is even longer. The following are a few of the hymns included in *LW* that will likely be familiar to many who have not used that hymnal:

- 366 It Came upon the Midnight Clear
- 368 Angels We Have Heard on High
- 374 Gentle Mary Laid Her Child
- 388 Go Tell It on the Mountain
- 744 Amazing Grace
- 801 How Great Thou Art
- 817 Earth and All Stars
- 818 In Thee Is Gladness
- 837 Lift High the Cross
- 861 Christ Be My Leader
- 893 Sing to the Lord of Harvest

Finally, for congregations that have not used *HS98*, the following are several hymns from that book that will likely be familiar:

- 547 The Lamb
- 717 Eternal Father, Strong to Save
- 725 Children of the Heavenly Father
- 749 There Is a Balm in Gilead
- 922 Go, My Children, with My Blessing

By spreading around a few of these familiar hymns in a yearly hymn plan, a congregation’s hymn repertoire will continue to grow.

New LSB Tunes That Are Easy to Learn

Among the new hymns in *LSB*, there are many that have tunes that are relatively easy to learn. Obviously, any listing of such hymns will be somewhat subjective. Yet, through careful planning these hymns can quickly become favorites of the congregation.

- 477 Alleluia, Alleluia! Hearts to Heaven
- 486 If Christ Had Not Been Raised from Death

The Hymns: Teaching New Hymns

- 540 Christ, the Word of God Incarnate
- 550 Lamb of God
- 551 When to Our World the Savior Came
- 584 Faith and Truth and Life Bestowing
- 588 Jesus Loves me
- 591 This Is the Spirit's Entry Now
- 605 Father Welcomes
- 626 Come, Let Us Eat
- 711 Savior, Like a Shepherd Lead Us
- 712 Seek Ye First
- 751 O God of Love, O King of Peace
- 782 Gracious God, You Send Great Blessings
- 803 Joyful, Joyful We Adore Thee
- 806 Give Thanks with a Grateful Heart
- 884 Lord, Support Us All Day Long
- 911 Lord, This Day We've Come to Worship

Hymns with Refrains

Included in the various lists provided above are several hymns that include refrains. Because of the repeated phrases in these hymns, they are often easily learned, especially if a choir or soloist is available to assist in singing the stanzas. Also, these refrains are well suited for children. A complete listing of refrain-based hymns in *LSB*, which numbers 10% of the hymn corpus, is provided below.

- 335 O Bride of Christ, Rejoice
- 343 Prepare the Royal Highway
- 356 The Angel Gabriel from Heaven Came
- 357 O Come, O Come, Emmanuel
- 367 Angels from the Realms of Glory
- 368 Angels We Have Heard on High
- 373 See Amid the Winter's Snow
- 379 O Come, All Ye Faithful
- 380 Hark! The Herald Angels Sing
- 381 Let Our Gladness Have No End
- 388 Go Tell It on the Mountain
- 392 God Loves Me Dearly
- 411 I Want to Walk as a Child of the Light
- 434 Lamb of God, Pure and Holy
- 442 All Glory, Laud, and Honor
- 464 The Strife is O'er, the Battle Done
- 466 Christ Has Arisen, Alleluia
- 470 O Sons and Daughters of the King
- 471 O Sons and Daughters of the King
- 473 Our Paschal Lamb, That Sets Us Free
- 474 Alleluia! Jesus Is Risen
- 482 This Joyful Eastertide
- 489 Hail Thee, Festival Day
- 505 Triune God, Be Thou Our Stay
- 511 Herald, Sound the Note of Judgment
- 542 When I Behold Jesus Christ
- 547 The Lamb
- 550 Lamb of God

565	Thy Works, Not Mine, O Christ
575	My Hope Is Built on Nothing Less
576	My Hope Is Built on Nothing Less
578	Thy Strong Word
588	Jesus Loves Me
598	Once in the Blest Baptismal Waters
605	Father Welcomes
618	I Come, O Savior, to Thy Table
619	Thy Body Given for Me, O Savior
626	Come, Let Us Eat
638	Eat this Bread
641	You Satisfy the Hungry Heart
662	Onward, Christian Soldiers
669	Come, We That Love the Lord
721	Lead Me, Guide Me
723	The Lord Is My Light
727	On Eagles' Wings
749	There is a Balm in Gilead
763	When Peace, like a River
782	Gracious God, You Send Great Blessings
799	Alabaré — I
800	Alabaré — II
801	How Great Thou Art
809	Great Is Thy Faithfulness
813	Rejoice, O Pilgrim Throng
817	Earth and All Stars
833	Listen, God Is Calling
837	Lift High the Cross
897	O Rejoice, Ye Christians, Loudly
911	Lord, This Day We've Come to Worship
925	Song of Moses
926	Song from Deuteronomy
927	First Song of Isaiah
928	Song of Hannah
929	I Will Greatly Rejoice in the Lord
930	All You Works of God
931	All You Works of the Lord
943	Kyrie — I
944	Kyrie — II

Additional Resources for Using the Hymns

Accompaniment for the Hymns

Unlike the hymn accompaniment editions of *TLH* and *LW*, this edition for *LSB* is far more than a spiral-bound version of the hymnal. Instead, it contains several additional features that church musicians will find quite useful.

- Obviously, since a number of hymns appear as melody-only in the Pew Edition, the *Accompaniment for the Hymns* provides a setting for every hymn.

- A second setting is provided for over 30 of the hymns. (These hymns have the letter “a” after the hymn number, such as 339a.) These alternate settings are provided for three different situations:
 - Some offer a simplified setting for a hymn.
 - In a few cases the alternate setting provides the hymn in another key.
 - For other hymns where the first occurrence provides a piano setting, the alternate setting is suitable for playing on the organ.
- Handy references are provided when an alternate hymn setting or key is available elsewhere in the accompaniment edition. This information is usually provided above the tune name at the lower right corner of the page.
- Settings for the additional 20 hymns included in *Lutheran Service Builder* (967–986) are included. A gray bar is included on the outside edge of these pages to distinguish them from the rest of the hymns.

Guitar Chord Edition

Concordia Publishing House is preparing an edition that provides the hymn text, melody line, and guitar chords suitable for use both by guitarists and keyboardists. This resource will be useable in a variety of situations, including classrooms and retreat settings. The format will be spiral-bound on 8½ by 11 inch paper.

The *Guitar Chord Edition* will be available later in 2007.

Hymn Selection Guide

Another resource prepared by the Commission on Worship for *LSB* contains extensive hymn suggestions for both the three- and one-year lectionaries as well as the feasts, festivals, and occasions. For each Sunday, feast, or festival, the readings for the day are listed first. Then follow three categories of hymns:

- Hymn of the Day
- Hymns for the Readings
- Other Hymns

For the first category, usually only one hymn is provided. For the second, “Hymns for the Readings,” many hymns are suggested. Following the hymn title, a code is provided that indicates for which reading the hymn is suggested. Finally, the last category provides other hymns that may be considered for the day, often including hymns that are appropriate for the beginning and close of the service and for use during distribution (see Appendix B, p. 74 for an example).

At the back of the *Hymn Selection Guide* several indexes will be provided. The first is a topical index. While including all of the suggestions that are found in the corresponding index in the *LSB* Pew Edition (pp. 993–97), additional suggestions are included in this index. The second is an index of Scripture references that appear at the bottom of each hymn page. The third index lists all of the hymns in *LSB* by number, along with the corresponding hymn numbers in the following hymnals and supplement:

- *The Lutheran Hymnal*
- *Lutheran Worship*
- *Hymnal Supplement 98*
- *Lutheran Book of Worship*
- *Christian Worship*

Note that all of the hymn suggestions and biblical and topical references provided in this resource are also included in *Lutheran Service Builder*.

The Lectionaries in *Lutheran Service Book*

Lectionaries

From the beginning of the development of *LSB*, the Lectionary Committee determined that both the three- and one-year lectionaries would be included in *LSB*. Since the introduction of the three-year lectionary in the Lutheran Church in the early 1970s, the great majority of congregations have made use of it. Though the number of congregations currently using the one-year lectionary is relatively small, the committee believed it essential to retain this historic lectionary, though with some modifications.

Three-Year Lectionary (pp. xiv–xix)

The committee's work concerning the three-year lectionary centered on the extent to which it would make use of the *Revised Common Lectionary (RCL)*, which was published in 1992. The committee studied the issue carefully and, at the direction of the Commission on Worship, endeavored to bring considerable commonality with the *RCL*, especially during the Sundays after Pentecost. During festivals such as Christmas, Holy Week, and Easter, however, the lectionary reflects greater commonality with the one-year lectionary.

Among some of the features of the revised three-year lectionary are the following:

- Some Old Testament readings have been changed so that they are more closely connected to the Gospel for the day.
- Most of Acts 1–2 is read consecutively every year according to the following schedule:

Ascension Day	Acts 1:1–11 (First Reading)
Easter 7	Acts 1:12–26 (First Reading)
Day of Pentecost	Acts 2:1–21 (Second Reading)
Holy Trinity	Acts 2:14a, 22–36 (Second Reading)
- Following the original intentions of the three-year lectionary, the Psalm of the Day is not understood to be a separate reading but rather a response to the Old Testament/First Reading. With the inclusion of 107 psalms in the Pew Edition, the selections for Psalm of the Day have been completely revised. Every effort has been made to use whole psalms. When a portion of a longer psalm is appointed, the committee endeavored to make the selection of verses as straightforward as possible to avoid causing confusion for the worshiper.

As explained above, the Sundays after Pentecost follow the system that is used in the *RCL*. In this system, specific propers are assigned to a period of seven consecutive days, each being given the designation “Proper” with a number following. Unlike the current system in *Lutheran Worship*, where Sundays are skipped at the end of the church year, the new calendar places the “skip” at the beginning, right after the Sunday of the Holy Trinity. The designation “_____ Sunday after Pentecost” is retained as a more churchly way of identifying the Sunday, rather than by the “Proper” number. Though a bit different than our current practice, this new calendar is quite easy to use, partly because it is so logically conceived. *Lutheran Service Builder* automatically calculates the Sundays after Pentecost according to this new system. Also, church calendars published by the Synod and CPH will take all of the guesswork out of this new system.

One-Year Lectionary (pp. xx–xxi)

The committee quickly determined that the historic one-year lectionary, together with its calendar, would be retained. Benefits of using this lectionary include an annual repetition of key biblical texts and the ability to consult historic resources, such as Martin Luther’s various series of sermons on the Gospels and Epistles. Among the features of the *LSB* one-year lectionary are the following:

- The traditional Gospels and Epistles are retained. In a few cases an alternate Gospel is provided. More frequently, an alternate Epistle is also included.
- The Old Testament readings were completely revised with the goal of providing readings that are closely related to the Holy Gospel for each day.
- The pre-Lent season, also known as the “gesima” Sundays, is retained.
- A minor adjustment from the historic calendar occurs in the weeks following Easter. Whereas the earlier calendar referred to these as the Sundays “after” Easter, the revised calendar mirrors the three-year lectionary in designating them as the Sundays “of Easter. The traditional Latin names for the Sundays have been retained, as have the appointed readings.

Feasts, Festivals, and Occasions (pp. xxii–xxiii)

Three new days have been added to the calendar of Feasts and Festivals (formerly known as the Minor Festivals). These are:

- March 19—St. Joseph, Guardian of Jesus
- August 29—The Martyrdom of St. John the Baptist
- October 23—St. James of Jerusalem, Brother of Jesus and Martyr

Several dates on the calendar in *LW* have been moved to the calendar of commemorations. These are Martin Luther, C.F.W. Walther, The Presentation of the Augsburg Confession, and St. Lawrence.

A note at the bottom of p. xi in *LSB* Pew Edition makes a distinction between feasts and festivals. The days printed in boldface are principal feasts of Christ. These feasts, the note observes, “are normally observed when they occur on a Sunday.” These dates include:

- January 1—Circumcision and Name of Jesus
- February 2—The Purification of Mary and the Presentation of Our Lord
- March 25—The Annunciation of Our Lord
- May 31—The Visitation (July 2 in the one-year lectionary)
- June 24—The Nativity of St. John the Baptist
- September 29—St. Michael and All Angels
- November 1—All Saints’ Day

The note continues by indicating that “the other festivals may be observed according to local custom and preference.” Of course, observance of these days is not limited to Sundays but may occur on whatever day of the week the feast or festival falls.

Seven “Occasions” are also provided in *LSB*. Some of these may occur annually, while others will be used less frequently.

Commemorations (pp. xii–xiii)

New to *LSB* is a calendar of commemorations. Actually, this is not completely new to the LCMS. For decades, the German version of the *Lutheran Annual* included commemorations for every day of the year. A brief explanation preceding the calendar of commemorations explains their purpose. It summarizes their purpose with these words:

The purpose of our remembrance is not that we honor these saints for their own sake, but as examples of those in whom the saving work of Jesus Christ has been made manifest to the glory of His holy name and to the praise of His grace and mercy.

Propers have not been provided for these commemorations. Brief biographies for each of the entries on this calendar are posted on the commission’s Web site at: <http://worship.lcms.org/commemorations>.

Resources for the Lectionaries

Propers

Separate propers are provided for each of the lectionaries in *LSB*—namely, the three-year, the one-year, and the Feasts, Festivals, and Occasions. These propers, which are printed in the *LSB Altar Book* and provided in *Lutheran Service Builder*, include the Introit, Collect of the Day, Psalm of the Day or Gradual, and the Verse. Unlike *TLH* and *LW*, the full propers are not included in the *LSB* Pew Edition; only the three readings appointed for each day are provided there. In order to make full use of the propers, it will be essential for pastors to have the *Altar Book* available for use at all times.

For each Sunday or festival, the *Altar Book* lists the color of the day and the appropriate Proper Preface. Texts for the Introit and Gradual are pointed, using the same system as for the Psalter. The Collect of the Day is printed in sense lines in order to help the pastor grasp the structure of these concisely worded prayers. The appointed psalm is listed after the Old Testament/First Reading.

Collects

The Lectionary Committee gave considerable attention to the Collects of the Day for both lectionaries. While the committee desired to retain the historic collects, it also recognized the need to expand the number of collects to serve better the needs of the lectionaries.

The committee dealt first with the festival half of the Church Year, deciding to use the same collects for both the one-year lectionary and all three series of the three-year lectionary. In most cases, these collects followed closely the historic collects found in *TLH* and *LW*. The committee carefully examined the language of the collects, attempting to strike a balance between language that is neither too lofty nor too mundane. The following example from the Fourth Sunday after the Epiphany demonstrates how minor modifications have been made:

LW:

Almighty God, because You know that we are set among so many and great dangers that by reason of the weakness of our fallen nature we cannot always stand upright, grant us Your strength and protection to support us in all dangers and carry us through all temptations; through Jesus Christ...

LSB:

Almighty God, You know we live in the midst of so many dangers that in our frailty we cannot stand upright. Grant strength and protection to support us in all dangers and carry us through all temptations; through Jesus Christ...

Another example comes from the collect for the Sunday of the Passion:

LW:

Almighty and everlasting God the Father, who sent Your Son to take our nature upon Him and to suffer death on the cross that all mankind should follow the example of His great humility, mercifully grant that we may both follow the example of our Savior Jesus Christ in His patience and also have our portion in His resurrection; through Jesus Christ...

LSB:

Almighty and everlasting God, You sent Your Son, our Savior Jesus Christ, to take upon Himself our flesh and to suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers of His resurrection; through the same Jesus Christ...

For the second half of the Church Year, the committee followed two separate tracks. For the one-year lectionary, the historic collects were retained. For the three-year lectionary, the committee used the historic collects as a starting point, but then adapted them to reflect in some fashion the Holy Gospel for that particular day. For example, the Holy Gospel for Proper 9 in Series A is Matt. 11:25–30, where Jesus invites us to come to him for rest. The collect for that day reads:

Gracious God, our heavenly Father,
Your mercy attends us all our days.
Be our strength and support amid the wearisome changes of this world,
and at life's end
grant us Your promised rest
and the full joys of Your salvation;
through Jesus Christ...

The Gospel for Proper 19 in Series C is Luke 15:1–10, the parable of the lost sheep. The collect for the day reads:

Lord Jesus,
You are the Good Shepherd, without whom nothing is secure.
Rescue and preserve us
that we may not be lost forever but follow You,
rejoicing in the way that leads to eternal life;
for You live and reign...

The Gospel for Proper 11 in Series C is Luke 10:38–42, the account of Jesus' visit to the home of Mary and Martha. The collect reads:

Grant us, O Lord,
the Spirit to hear Your Word
and know the one thing needful
that by Your Word and Spirit we may live according to Your will;
through Jesus Christ, Your Son, our Lord...

The Gospel for Proper 10 in Series C is Luke 10:25–37, the parable of the Good Samaritan. The Gospel reads:

Lord Jesus Christ,
in Your deep compassion You rescue us from whatever may hurt us.
Teach us to love You above all things
and to love our neighbors as ourselves;
for You live and reign...

Finally, the Gospel for Proper 16 in Series A is Matt. 16:13–20, the account of Peter's confession that Jesus is the Christ. The collect reads:

Almighty God, whom to know is everlasting life,
grant us to know Your Son, Jesus,
to be the Way, the Truth, and the Life
that we may boldly confess Him to be the Christ
and steadfastly walk in the way that leads to life eternal;
through the same Jesus Christ...

Because there are now considerably more collects than before, there was not space to include them in the Pew Edition. Pastors will need to use the *Altar Book* in order to have access to the collects.

Lectionary Editions

Both the three- and one-year lectionaries are available in printed form. Each series of the three-year lectionary is printed in a separate volume, as is the one-year lectionary. The readings for the Feasts, Festivals, and Occasions are included in all four volumes.

The translation that is used in the lectionaries, as well as throughout *LSB* and its companion editions, is the English Standard Version (ESV). The Translations Committee carried out an exhaustive study of numerous translations and made the results of their study available to the Synod. Comments were received from many circuits in the Synod. The ESV, which is a conservative revision of the Revised Standard Version, was ultimately chosen both because of its faithfulness to the original biblical languages and for its use of understandable English that does not become too mundane. While the ESV is the primary translation that is used throughout *LSB* and its companion editions, both the New King James Version and the New International Version are used on occasion. In the case of one translation issue, the Commission on Worship obtained permission from Crossway Bibles, the publisher of the ESV, to modify the ESV text. This occurs in those places where the Hebrew word *mishpatim* is translated in the ESV as “rules.” In those places, the translation has been changed to “just decrees” (e.g., Ps. 18:22).

Two special features of these editions are worth noting. First, the biblical text has been formatted in “sense lines,” meaning that the text is not printed in wrap-around paragraph form but is broken up on separate lines according to the “sense” of the text. Very often, the sense lines make visible the structure of a sentence, as the following example from 1 Corinthians 12 demonstrates:

²⁶If one member suffers,
 all suffer together;
if one member is honored,
 all rejoice together.

Likewise, the use of sense lines simplifies the reading of verses that contain a series of names, thoughts, or even entire phrases, as shown in this example from 1 Corinthians 13:

⁷Love bears all things,
 believes all things,
 hopes all things,
 endures all things.

In cases where a unit of thought is too long to fit on a single line, it became necessary to utilize two lines. In these cases, an arrow (↘) has been placed at the end of the first line, as this example from Luke 2 demonstrates:

¹⁰And the angel said to them,
 “Fear not,
 for behold, I bring you good news of a great joy ↘
 that will be for all the people.

The arrow was chosen as a symbol to indicate that the reader should not pause at the end of the first line but should continue on to the end of the unit of thought.

When reading a text that is set in sense lines, there are various considerations that the reader should keep in mind:

- Excessively long pauses should not be made at the end of each line.
- The pauses following some lines will be longer than others. The reader must always keep in mind the meaning of the text in order to avoid a mechanical reading.

- In addition to the use of pauses, the reader will employ other techniques to assist in comprehension by the hearer, including change of volume, change of speed, and the raising or lowering of pitch.

While the use of sense lines can assist the reader in the public proclamation of Holy Scripture, it is not intended as a substitute for careful preparation of the lectionary readings. The reader should practice reading each text several times, taking into consideration how the sense lines can assist in making the text the most understandable for those who will be listening.

A second feature of the lectionary volumes is the use of pronunciation helps. For almost all biblical names and places, a phonetic spelling is provided in the right margin to assist in pronunciation. Pronunciations of all the books of the Bible are included in a section called “How to Use This Lectionary,” which is included at the beginning of each volume of the lectionary together with an introduction. Sample pages from the lectionary can be found in Appendix C, pp. 75ff.

(Note that the texts of the collects and readings are not formatted in sense lines in *Lutheran Service Builder*.)

The Hymnal as Prayer Book

In recent times, the hymnal has unfortunately come to be viewed as a book that is used primarily in church. While it is certainly used primarily in that context, such a perception fails to understand a more comprehensive role for the hymnal. Far from being just a “church book,” the hymnal is also a preeminent “prayer book” that deserves wider usage outside of corporate worship.

Formation of Lutheran Piety

Traditionally, the hymnal has been used in concert with two other books to form the piety of Lutheran Christians. Those books are the Bible and the Small Catechism. Together, these three books guide the Christian through life from cradle to grave.

First, there is the Bible. Here God has revealed his will and work to us. All that is necessary for our salvation is given to us in the words of the Holy Scriptures. To young pastor Timothy St. Paul writes:

But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work (2 Tim. 3:14–17).

Because of the manifold uses of God’s Word—making us wise for salvation, reproof, correcting, training—it is always, therefore, the lamp that guides our path. Whether it be the very words of our Lord recorded in the Gospels, the exhortations in the apostle Paul’s epistles, or the narratives of the great heroes of the faith, such as Abraham, Moses, or David, the Bible ever remains the source of God’s revelation and, more importantly, about how he has ordered all things and given himself for our salvation.

Next, there is the Small Catechism. For nearly five centuries, this simple text of Martin Luther has guided Christians into the Scriptures and helped them to grasp the essentials of God’s revelation. Like a roadmap, the catechism helps us find our way through the Word of God. Through his simple explanations of the commandments, for example, Luther brings God’s Law to bear on our own lives. Through his profound explanation of the creed, we come to see how God continually has our well-being in mind, both for our body and most especially for our soul. In his explanation of the Lord’s Prayer, Luther gives us a snapshot of the life of the Christian living under God’s gracious care. Less a textbook than a prayer book, the Small Catechism puts onto our lips simple yet direct summaries of the essentials of the faith.

Finally, there is the hymnal. Here one finds words of Holy Scripture and even the Small Catechism, to be sure. But it is in the familiar words of the services and in the rich poetry of the hymns that the hymnal demonstrates its unique contribution to the formation of the faithful. If the Bible is the source of our knowledge about God and his works, and the catechism in the roadmap that guides us to the essentials in God’s Word, then the hymnal supplies us with the poetry of the faith. Here the Word of God and its teachings appear as verse wedded to melody, penetrating the heart and delighting the soul. Long before children have learned to read, they have sung. And as the elderly approach their twilight years, the melodies and texts of the church’s song are still recalled, even if their eyesight has faded and their fingers are no longer nimble enough to turn a page. From cradle to grave, the church’s song gives voice to the heartfelt cries and joyful strains of God’s children.

LSB Resources for Devotional Use

In addition to the services and hymns in *LSB* (including hymns 766–780 on the topic of prayer), there are other resources that are specifically intended for use by the individual.

Daily Prayer for Individuals and Families (pp. 294–98)

Four brief orders of service are provided for morning, noon, early evening, and at the close of the day. These rites are preceded by a page that explains how the rites may be used. Also included is a suggested pattern of daily and weekly prayer that offers specific topics or individuals to pray for on each day of the week.

The inclusion of these brief orders is not meant to suggest that other services, especially the Daily Office, are inappropriate for use by individuals. A service such as Matins or Morning Prayer can certainly be prayed in the morning by individuals as well as by groups of people. Daily Prayer for Individuals and Families is especially appropriate when time is limited or for those who are unaccustomed to praying the longer services of the Daily Office.

Daily Lectionary (pp. 299–304)

A daily lectionary is provided with suggested readings for every day of the year. For each day there are two readings, one from the Old Testament and one from the New Testament. Both readings are continuous, reading through whole books of the Bible. An occasional, third reading is suggested to fill in gaps that occur in the readings. The daily lectionary is organized in two parts. The first, which follows the Church Year, begins with Ash Wednesday and concludes with Trinity Sunday. The second part, which follows the calendar year, provides readings as early as May 18 and as late as March 9.

At the conclusion of the daily lectionary, a “Table of Psalms for Daily Prayer” is provided, offering suggestions for morning and evening. All of the suggested psalms are included in the Pew Edition.

Prayers, Intercessions, and Thanksgivings (pp. 305–180)

An extensive section of prayers provides nearly 100 examples on a wide variety of topics. They are carefully arranged into seven sections for easy reference. Individuals will find a rich treasury of prayers that are appropriate for sorts of situations.

Small Catechism (pp. 321–30)

The inclusion of the Small Catechism in *LSB* is a clear reminder that the hymnal can serve in settings beyond corporate worship. Within the context of the hymnal, the concept of praying the catechism is much more understandable. Here Luther’s simple questions and answers are poised to shape one’s daily prayer, focusing on those things that are most important.

One practical use of the catechism in this context is the opportunity to pair the explanations of the six chief parts with Luther’s catechism hymns. A listing of these hymns is found in the topical index on page 993 in *LSB*. Singing Luther’s stanzas on the Ten Commandments in conjunction with the catechism explanations brings new insights and deepens one’s appreciation for the ways in which these texts shape and mold believers.

Lutheran Service Book Agenda and Pastoral Care Companion

In addition to developing the *LSB* Pew Edition and all of its companion resources, the Commission on Worship has also undertaken a complete revision of the *Agenda*, which will appear in two volumes. The first contains all of the *Agenda* rites. The majority of these rites are intended for use in corporate worship. The second volume, the *Pastoral Care Companion*, contains those rites from the *Agenda* that are frequently used by the pastor while “on the road.” In addition to these rites, this edition will contain extensive resources to assist the pastor in his work of pastoral care.

Lutheran Service Book Agenda

Organization

The revised *Agenda* has been carefully arranged according to the following sections.

- Baptism, Confirmation, Membership
- Pastoral Care
- Holy Matrimony
- Christian Burial
- Holy Ministry
- Auxiliary and Congregational Offices
- Rites of Blessing
- Rites for Ecclesiastical Supervisors

Each section begins with several pages of overview which briefly explain the theology and context for the rites in that section. The complete Table of Contents for the *Agenda* can be found in Appendix D (p. 82).

Each of the individual rites is preceded by notes that will assist the pastor as he prepares to use the rite. For some of the larger or more significant rites, extensive notes are provided that are usually divided into two sections: “General Notes” and the “The Rite in Detail.”

Four of the rites (i.e., Holy Baptism, Confirmation, Holy Matrimony, and Funeral Service) are also included in the *LSB* Pew Edition (pp. 268–81). These rites are slightly abbreviated versions of the fuller rites that are included in the *LSB Agenda*.

Several sections of rites conclude with a list of resources. These resources vary, but usually include suggested readings, hymns, and prayers.

Highlights

The *Agenda* rites have undergone varying degrees of revision. The following highlight several of those revisions.

Holy Baptism (*LSB Agenda*, pp. 5–16)

Two rites are provided. The first appears in both the *Agenda* and the Pew Edition (pp. 268–71). The alternate form (*LSB Agenda* pp. 12–16) is based on Luther’s Baptism rite of 1526. Both rites include the so-called Flood Prayer (*LSB* Pew Edition, pp. 268f.) that comes from Luther’s rite. This prayer draws on the rich Old Testament imagery of the flood and of Israel’s passing through the Red Sea.

Holy Matrimony (*LSB Agenda*, pp. 64–70)

A significant change in this rite is found in the consent. In previous Agendas, this rite has included the word “obey” in the question that is put to the bride. Wishing to find a better way of reflecting the apostle Paul’s language in Ephesians 5, the Agenda Committee developed the following questions that are put to the bridegroom and bride, respectively:

Name of bridegroom, will you have this woman to be your wedded wife, to live together in the holy estate of matrimony as God ordained it? Will you nourish and cherish her as Christ loved His body, the Church, giving Himself up for her? Will you love, honor, and keep her in sickness and in health and, forsaking all others, remain united to her alone, so long as you both shall live? Then say: I will. [Ephesians 5:29]

Name of bride, will you have this man to be your wedded husband, to live together in the holy estate of matrimony as God ordained it? Will you submit to him as the Church submits to Christ? Will you love, honor, and keep him in sickness and in health and, forsaking all others, remain united to him alone, so long as you both shall live? Then say: I will. [Ephesians 5:24]

This consent is also found on p. 276 in the *LSB* Pew Edition.

Ordination and Installation

In both of these rites, the answers spoken by the candidate for ordination or the pastor-elect have been expanded to include a restatement of the salient points of the questions:

- P** Do you believe and confess the canonical books of the Old and New Testaments to be the inspired Word of God and the only infallible rule of faith and practice?
- R** *Yes, I believe and confess the canonical Scriptures to be the inspired Word of God and the only infallible rule of faith and practice.*
- P** Do you believe and confess the three Ecumenical Creeds, namely the Apostles’, the Nicene, and the Athanasian Creeds, as faithful testimonies to the truth of the Holy Scriptures, and do you reject all the errors which they condemn?
- R** *Yes, I believe and confess the three Ecumenical Creeds because they are in accord with the Word of God. I also reject all the errors they condemn.*
- P** Do you confess the Unaltered Augsburg Confession to be a true exposition of Holy Scripture and a correct exhibition of the doctrine of the Evangelical Lutheran Church? And do you confess that the Apology of the Augsburg Confession, the Small and Large Catechisms of Martin Luther, the Smalcald Articles, the Treatise on the Power and Primacy of the Pope, and the Formula of Concord—as these are contained in the Book of Concord—are also in agreement with this one scriptural faith?
- R** *Yes, I make these Confessions my own because they are in accord with the Word of God.*

New Rites

There are several rites that have been newly developed for the *LSB Agenda*.

Enrollment of Sponsors

This rite provides the option of enrolling sponsors separately from the rite of Holy Baptism. The notes indicate that sponsors may be enrolled at some time prior to the Baptism when the pastor meets with parents and sponsors. The rite can also be used to enroll sponsors for adults who are preparing for Baptism or Confirmation.

First Communion prior to Confirmation

This new rite is provided as guidance for congregations that wish to admit children to the Lord's Supper prior to Confirmation. The notes specifically indicate that the rite is intended for children. The rite begins with the following address to the congregation:

Beloved in the Lord, in Holy Baptism these young people were born again as God's children and received into His Church. As a further gift of His love for us, our Lord Jesus Christ gave His Church the Sacrament of the Altar and invites His children to receive this Sacrament in faith for the forgiveness of their sins. The apostle Paul reminds us, "Let a person examine himself, and so let him eat of the bread and drink of the cup," and "as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes." These candidates have received instruction and have been examined by the pastor regarding their sin and their understanding of the Sacrament of the Altar.

It then follows with an address to the candidates:

You are about to be admitted to the Lord's Table. Holy Scripture describes the life of the Church and every baptized Christian with these words: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." You are invited by our Lord to come regularly to hear His Word and receive His Sacrament. You will continue to be instructed and nurtured in the Christian faith and life. You are invited to confess your sins and receive the comfort of Holy Absolution. All this will help you live as the child of God you have been made through Holy Baptism.

Finally, there is an address to both the family and the congregation:

Parents, (sponsors), and members of this congregation, the whole Church shares with you the responsibility and concern for the ongoing instruction and spiritual care of these young people. I now ask you, will you intercede for them in prayer and as much as you are able, give them your counsel and aid that, in communion with the Church, they may grow up to lead a godly life to the praise and honor of Jesus Christ? Then answer, "We will with the help of God."

A "Resource for the Examination of Catechumens" will be included in the *Pastoral Care Companion* to assist pastors in preparing children for this rite.

Farewell and Godspeed to Members

Another new rite is provided for those times when members of the congregation are moving to a new location and/or a new congregation. The rite, which occurs immediately prior to the Benediction, is summed up with the following prayer:

Lord God, heavenly Father, we give thanks that You have so faithfully nourished our brother(s) and sister(s) with us in the communion of this congregation. Bless, protect, and defend them/him/her as they/he/she now depart(s) from us. Preserve them/him/her in the confession of Your name and in loving service to others. Keep us in fellowship with all Your saints and bring us at last to the joys of Your heavenly kingdom; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Visiting the Sick and Distressed

This rite, which the pastor uses regularly in his pastoral care for individuals in the congregation, includes the option of anointing the sick person with oil. Following the reading from James 5:14–16, the pastor continues with the following:

 Name , you have confessed your sins and received Holy Absolution. In remembrance of the grace of God given by the Holy Spirit in the waters of Holy Baptism, I will anoint you with oil. Confident in our Lord and in love for you, we also pray for you that you will not lose faith. Know that in godly patience the Church endures with you and supports you during this affliction. For we firmly believe that this illness is for the glory of God (John 11:4), and that the Lord will both hear our prayer and work according to His good and gracious will.

Almighty God, the Father of our Lord Jesus Christ, who has given you the new birth of water and the Spirit and has forgiven you all your sins, strengthen you with His grace to life ✠ everlasting.

Other rites that are new to the *Agenda* include the following:

- Farewell and Godspeed to a Church Work Student
- Installation of Circuit Counselors
- Merging of Congregations

Pastoral Care Companion

Central to the pastor's work is the care for souls that he provides to individuals in the congregation. The *Pastoral Care Companion (PCC)* has been developed with this comprehensive task in mind. The *PCC* is scheduled for publication in 2007.

Services and Rites

Included in the *PCC* are rites from the *LSB Agenda* that are commonly used by the pastor while he is carrying out his duties away from the church. These rites include:

- Visiting the Sick and Distressed
- Communion of the Sick and Homebound
- Individual Confession and Absolution
- Brief Service of the Word
- Blessing of a Mother after Childbirth
- Holy Baptism
- Holy Baptism, Alternate Form
- Emergency Baptism
- Enrollment of Sponsors
- Holy Matrimony
- Anniversary or Affirmation of Holy Matrimony
- Commendation of the Dying
- Comforting the Bereaved
- Entrance of the Body into the Church
- Funeral Service
- Committal
- Burial of a Stillborn Child or Unbaptized Child
- Blessing of a Home

Resources for Pastoral Care

The main component of the *PCC* is the extensive resources for use in caring for souls. More than 50 topics are divided into the following categories:

- At the Time of Birth
- Ministering to the Sick
- At the Time of Death
- Times of Spiritual Distress
- For Home and Family
- Vocation
- Times of Celebration
- Ministry to the Elderly
- Miscellaneous Situations

A complete list of topics can be found in Appendix E, p. 85. For each topic, a number of resources will be provided. These include:

- brief theological overview of the situation
- several passages from the psalms
- several Bible readings
- references of additional psalms and Bible readings
- several prayers
- a hymn stanza and other hymn suggestions

Several samples of resources from the *PCC* can be found in Appendix F, pp. 86.

Other Resources

The *PCC* will contain additional resources. A special introduction addresses how the pastor goes about his work of pastoral care and describes the tools he has at his disposal, namely, the Word of God and prayer. Topical prayers are also provided for the pastor to assist him in his own preparation in advance of caring for the members of his flock.

Other resources include a comprehensive index of prayers and a “Resource for the Examination of Catechumens,” may be used by the pastor when examining candidates both for Confirmation or First Communion prior to Confirmation.

Finally, if space permits, the Collects of the Day will be included as an appendix so that the pastor will have these available at those times when an *Altar Book* is not conveniently at hand.

Copyright Law and Licensing

Frequently Asked Questions

What is a “copyright”?

A copyright protects the creative work of a person and ensures that it belongs to the creator.

How long does a copyright last?

Prior to 1978, the length of a copyright depends on when it was published. It can last up to 95 years. Since 1978, a copyright is in force for up to 70 years after the creator’s death.

What does “public domain” mean?

If a work is not copyrighted, then it is in the public domain. These might include works for which a copyright has expired. It can also include works dedicated to the public and works published by the government. Common facts are also in the public domain.

What items in the hymnal may be copyrighted?

In the services, both the text and tune may be copyrighted, either by the same copyright owner or by separate owners. Copyright owners for the services are listed on p. 990 in the Pew Edition.

For the hymns, the text, tune, and setting (arrangement) may be copyrighted, often by separate owners. For example, Hymn 861 has different copyright information for the text, tune, and setting. This information is always provided at the bottom of the first page of any hymn. (Note that when both the tune and setting are owned by the same copyright holder, the designation “music” is used instead. See Hymn 472 as an example.)

Who owns and controls the legal right to make copies?

The copyright owner. The copyright owner can be defined as any of the following:

- the original creator, author, or composer
- a publisher
- an agent assigned by the copyright owner to license the use of the work
- an employer who contracted “works for hire”

When is it necessary for me to secure copyright permission?

It is necessary to secure permission *before* you do any of the following:

- make photocopies of copyrighted music
- print bulletins, songbooks, or song sheets containing copyrighted works for use in church services, Bible studies, or home prayer groups
- make a transparency, slide, or electronic file of a copyrighted work for projection
- make a photocopy of a copyrighted work for an accompanist or soloist
- make audio or video recordings of services or special musical presentations

How do I find out who the copyright owner is?

The name of a copyright holder is required to be included on all reproductions of copyrighted works. For hymnals and music, this notice is provided on the first page of the printed work. For recordings, the copyright notice must be included in the packaging.

What if I don't have enough time in advance to write to a copyright holder?

You can call or email a copyright holder. Many publishers will grant permission over the phone. It is important, however, that you plan far in advance in order to allow sufficient time to secure permission from all copyright owners *before* the copyrighted materials are reproduced.

Are there any exemptions to copyright law for churches?

There are some narrow exemptions pertaining to the use/performance of musical works of a religious nature in the course of a service or other religious event. For example, a choir is permitted to sing a copyrighted work in worship without securing special permission. However, permission to reprint the music or even include the lyrics in a service folder is not provided without the consent of the copyright holder.

In summary, when a copyright is in effect, individuals and churches need to respect the rights of the copyright owner and secure their permission to reproduce their work in one of the following ways:

- purchase the right to use the work
- request permission to use the work
- purchase a blanket license that authorizes use of a library of copyright works

What are some specific copyright issues regarding music?

The following are the key issues:

- Both the tune and the setting (arrangement) can be copyrighted separately.
- An arrangement of a copyrighted tune is a “derivative work” and requires the prior permission of the copyright holder.
- Prior permission is required before broadcasting or making a copy of a service.

What are the specific copyright issues for churches?

All of the following require permission:

- including copyrighted songs or other materials in worship folders or on screens
- copying choir music
- reproducing Bible study materials
- using copyrighted cartoons or stories in newsletters or PowerPoint® projections.
- showing movies to Sunday School classes, youth group gatherings, or Bible classes
- using copyrighted images without permission

Can I make a recording of a copyrighted song?

Yes, but you must first contact the copyright owner to obtain a “mechanical license.” You will be charged a “statutory fee” that through Dec. 31, 2007, is set at 9.1 cents per copy. This includes recordings of services, concerts, musicals—any program containing copyrighted music.

What should I do about photocopies or recordings in our church music library?

To protect yourself, destroy any copies that have not been authorized. If you wish to have a particular work, purchase legal copies. Possession of illegal copies makes you a potential copyright infringer.

Can I make a recording using a pre-recorded instrumental accompaniment track?

No, not without permission. Two separate licenses are needed, one from the copyright owner of the work to be recorded and another from the publisher of the accompaniment track. Fees are usually required for each.

Can I make copies of out-of-print items?

No, not without permission. If the copyright is still in force, the copyright owner still controls exclusive rights to the work. You are required to contact the publisher/copyright holder, who may issue a reasonably priced license allowing you to make copies under special circumstances.

Can I make copies of accompaniment recordings for my choir members to take home and rehearse?

Not without first obtaining permission from the copyright owner and the recording publisher to duplicate recordings.

What are the penalties for making unauthorized copies?

The law provides for the owner of a copyright to recover damages ranging from \$500 to \$100,000 per copyright infringement. If the infringement is for commercial advantage, criminal fines of up to \$250,000 and/or five years imprisonment may apply.

What about MIDI files, interactive video, CD-ROMs, the Internet, and all the new technology used by churches today?

Read the labels and notices carefully for what does and does not require permission. When in doubt, ask the copyright holder.

What materials in LCMS hymnals are under copyright?

The Lutheran Hymnal (TLH)—The copyright on *TLH* is still in effect until 2036. The remaining copyrights on individual hymns belong to CPH, from whom permission must be secured.

Lutheran Worship (LW)—The copyright is still in effect. Certain hymns are copyrighted by others.

Copyright holders can be determined in the acknowledgments section or by calling CPH for the most up-to-date information.

Lutheran Service Book (LSB)—CPH holds the copyright to the hymnal; certain hymns are copyrighted by others. Copyright information is located at the bottom of the page for each hymn and in the acknowledgments for the services (p. 990). Congregations must secure permission or possess a blanket license to reproduce any CPH copyrighted materials.

Why has this changed?

In the past, CPH granted blanket permission to LCMS congregations to reproduce CPH copyrighted materials. This was possible since nearly all congregations purchased the Synod's hymnals. The new policy reflects the increased cost of producing a hymnal that may be used but not purchased by as many congregations. However, CPH is now thoroughly positioned to serve congregations that desire digital access to hymnody and liturgy through *Lutheran Service Builder*. Also, the structure of comprehensive license agreements for both hymnody and liturgy will allow congregations to comply with copyright law.

Why is all of this so important? No one will ever find out if I occasionally make exceptions, will they?

Perhaps not. And even if they did, it's possible that a copyright holder might choose not to sue you. But that's not the point. The laws of the state are certainly in force for the church as much as for anyone else. Breaking copyright law for religious purposes is no excuse; rather, it's a violation of the seventh commandment! The church must set an example for the rest of society—not to mention its own members—when it comes to being law-abiding citizens.

Licensing

Concurrent with the publication of *LSB*, Concordia Publishing House is offering several easy-to-use blanket license agreements that will take the guesswork out of observing copyright law. Use of these licenses will go a long way toward bringing congregations into compliance with the requirements of copyright law in their use of *LSB*.

Liturgy License

Beginning in 2007, congregations that desire to reproduce liturgical elements in print or projection form will be offered the opportunity to purchase the annual CPH liturgy license. The cost of this liturgy license is structured in four tiers based on the congregation's average weekly worship attendance at all services. This will allow congregations to reproduce any of the services in *LSB* without seeking additional permissions. The following chart provides the pricing:

Weekly Attendance	1–199	200–399	400–699	700+
CPH Liturgy License annual fee	\$25	\$50	\$75	\$100

CPH is also offering a comprehensive Annual Support agreement through *Lutheran Service Builder* that conveniently includes the cost of the CPH Liturgy License. For more information, see the next section on *Lutheran Service Builder*.

What does this mean for specific congregations?

- If a congregation buys copies of *LSB* for congregational use and has no intention of ever printing any of the services, it won't need to purchase a blanket liturgy license.
- If a congregation that buys *LSB* for congregational use anticipates that it will occasionally want to reprint parts of the service, such as on festival occasions, then it will want to purchase either the blanket liturgy license or subscribe to *Lutheran Service Builder*.
- If a congregation chooses to continue using *TLH* or *LW* or uses no hymnal, but wishes nevertheless to print out the parts of the service from time to time (or project them on a screen), that congregation will need to purchase the CPH Liturgy License.

There are several benefits to acquiring the annual liturgy license:

- The license grants permission to congregations to reproduce or project the services as often as they wish for use in worship.
- Congregations do not need to report their usage. Simply buy the license and you're set to go!
- Blanket licenses through CPH cover recordings of the service that are distributed to homebound members in the congregation.

If a congregation chooses not to buy the license but wishes to print or project part of the service a couple of times a year, that congregation will need to obtain permission from CPH in advance and will be charged a nominal fee.

One more example is in order. If a congregation wishes to reprint the familiar setting of "This Is the Feast" by Richard Hillert (see *LSB*, Divine Service, Setting One, p. 155), permission must be obtained in advance. If a congregation does not purchase the Liturgy License, it will be necessary to contact Dr. Hillert directly for permission to use his music *and* CPH for permission to reprint the text. If, however, the congregation purchases the Liturgy License, no additional permissions are required. Because CPH has

negotiated with Dr. Hillert to manage his copyrighted work, all of the hassles of obtaining permission have been eliminated.

Hymn License

A second license offered by CPH, called LSBHymnLicense.NET, covers the hymns in *LSB*.

Weekly Attendance	1–199	200–399	400–699	700+
LSBHymnLicense.NET annual fee	\$75	\$150	\$250	\$350

This license differs from the Liturgy License in several ways:

- There is no difference in price depending on whether copies of *LSB* are purchased for congregational use.
- Unlike the Liturgy License, which requires no reporting of usage, LSBHymnLicense.NET does require reporting of all uses. When used in conjunction with *Lutheran Service Builder*, however, the reporting is carried out automatically.
- LSBHymnLicense.NET can be used without the purchase of *Lutheran Service Builder*. In that case, the user must manually report all hymns that have been reproduced. CPH will assess a \$50 handling fee to cover the cost of manually recording the usage.

LSBHymnLicense.NET manages copyrights belonging to dozens of different copyright holders. The license works as follows:

- Each year, participating congregations pay the annual fee, which is based on the average number of worshipers.
- As worship planners prepare service folders or PowerPoint® slides for projection using *Lutheran Service Builder*, the *Builder* keeps track of which copyrighted hymn texts and tunes were reprinted.
- Every 30 days, *Lutheran Service Builder* automatically sends a report via the Internet to CPH, detailing which copyrighted materials were used and how often.
- CPH tallies all of the uses of copyrighted hymn texts and tunes reported by all users of the license and calculates what percentage of the total amount of license revenue is owed to each copyright holder. Those fees are paid to the copyright holders twice a year.

There are many benefits to users of LSBHymnLicense.NET:

- The price is the same whether you reprint one or two hymns a month or all of the hymns that you use. Whether you make extensive, moderate, or occasional use of the license, you pay only one, annual fee!
- *Lutheran Service Builder* automatically keeps track of your usage of copyrighted material and automatically prepares the report for transmission to CPH.
- For those who use the *Builder* but do not have Internet access, the *Builder* will print out a monthly report which can then be mailed to CPH. (CPH strongly urges users who have Internet access to use the Internet method of reporting since it will save considerable time and expense associated with data entry.)
- Like the Liturgy License, LSBHymnLicense.NET also covers any recordings of copyrighted hymns that are shared with homebound members of the congregation.

LSBHymnLicense.NET will be available for purchase and use beginning September 1, 2006, even though *Lutheran Service Builder* will not be available until later in the fall. Contact CPH regarding details.

Lutheran Service Builder

Lutheran Service Builder, the electronic version of *LSB*, provides a wide range of planning features that will greatly enhance the worship planning process for pastors and musicians, as well as bulletin preparation for church secretaries. Scripture, hymns, liturgies, and rites will be completely searchable. Customized bulletins can be prepared with ease. *Lutheran Service Builder* will make it possible to plan ahead and to make much broader use of the many resources in *Lutheran Service Book* and its companion volumes.

Features

Lutheran Service Builder has been designed specifically for *LSB*. Its design philosophy is simple and logical. It uses familiar drag-and-drop interaction and can be customized according to local need. Among its many features are the following:

- Once a service date is selected, the lectionary readings and propers are automatically inserted into the service that is chosen.
- MIDI files of all hymn tunes allow the user to listen to the melody. (Hymn accompaniments are not included in the *Builder*.)
- Comprehensive hymn suggestions are provided for each Sunday and festival in the Church Year.
- The complete text of the English Standard Version (ESV) is included.
- Select rites from the *LSB Agenda* are included.
- 20 additional hymns are available only in the *Builder* and ready for easy inclusion in bulletins. Accompaniments for these hymns are provided in the *Accompaniment for the Hymns*.
- Text and music can be seamlessly integrated into the bulletin.
- Output features for bulletins offer various options:
 - print only the title of a service element or hymn together with the page/hymn number.
 - print the title and text of a service element or hymn.
 - print the title, text, and melody line of a service element or hymn.
- A large print feature automatically outputs all texts of liturgy and hymns in 22 point size on 8-1/2 x 11 inch paper for the sight impaired.

A unique feature of *Lutheran Service Builder* is the way in which comprehensive and reasonably-priced liturgy and hymn license agreements have been integrated into the program. Concordia Publishing House serves as the primary administrator of these fees, responsibly paying the multitude of copyright holders represented in *LSB*. With a single annual subscription, a congregation's reprinting permissions costs for nearly all copyrighted materials in *Lutheran Service Book* are taken care of without any additional work.

System requirements

The following are the minimal and recommended system requirements for running *Lutheran Service Builder*:

	Minimum	Recommended
Operating system	Microsoft® Windows® 2000, XP, or Vista	Microsoft® Windows® XP or Vista
RAM	512 MB	1 GB
Hard disk space	200 MB	500 MB
Internet connection	Dial-up or Broadband	Broadband
Word processor	Word 2000 or later Wordperfect® 10 or later	Word 2003 WordPerfect® 12 or later

Lutheran Service Builder

In addition, Microsoft® .NET Framework 2.0 or later is required. This will be automatically installed when the *Builder* is first installed.

For exporting purposes, a modern word processor or recent version of PowerPoint® is required. Word processors other than Word or WordPerfect® will work so long as they can import Rich Text Format (RTF) files.

There are no current plans to bring *Lutheran Service Builder* to the Macintosh platform as a Macintosh application. The *Builder* will function on an Intel-based Macintosh using either Apple's Boot Camp or Parallels Desktop for Macintosh, along with a Windows XP installation. However, running the *Builder* on a Macintosh is not officially supported by CPH. Macintosh-native development of *Lutheran Service Builder* will be kept open as an option for the future.

Editions and Pricing

Lutheran Service Builder will be available in two separate editions.

Lutheran Service Builder—Home Edition

This edition unleashes a mammoth search engine, allowing users to research and cross-reference all available data relative to *Lutheran Service Book* and its attendant products as they become available. The *Home Edition* will include 60 days of complimentary phone support; additional requests will be billed at \$25 per call.

Home Edition 1 seat license* \$199

*"1 Seat License" means that the software may be installed on only one computer.

Lutheran Service Builder—Congregational Edition

This edition not only contains the powerful search engine, but will also permit users to export data, customize service layouts, create Microsoft® PowerPoint® slides, and have easy access to *LSBHymnLicense.NET*, a convenient tool in copyright management, tailored to the needs of each congregation. Pricing is structured in four tiers, based on the congregation's average weekly worship attendance and on two levels, depending on whether there is a qualifying hymnal purchase:

Weekly Attendance	1–199	200–399	400–699	700+
Number of seat licenses*	2	3	4	5
Price with qualifying hymnal purchase*	\$299	\$449	\$599	\$749
Price without qualifying hymnal purchase	\$449	\$679	\$899	\$1129

*"Seat license" refers to the number of computers on which a congregational edition may be installed. Additional licenses will be available at \$100.00 per seat.

**A "qualifying hymnal purchase" is a number equal to or greater than 50% of weekly worship attendance at *all* services (40% for congregations with an attendance of 700+).

In cases where a pastor serves two or more congregations, only one copy of *Lutheran Service Builder* needs to be purchased. The price for that purchase would be determined by adding together the average worship attendance of all the congregations involved. For example, if a pastor serves two congregations where the average attendance is 65 at the one and 50 at the other, the total number of 115 would be used. In this case, the lowest pricing tier would be applicable.

Support and Licensing

Lutheran Service Builder requires an Annual Support/Liturgy License to allow continued use of its export features. This annual support includes:

- ongoing phone support
- downloadable content updates
- Internet-delivered video training sessions
- the CPH Liturgy License, allowing congregations to reproduce liturgical elements in their services throughout the year.

The first year of the Annual Support/Liturgy License is included in the purchase of an eligible version of *Lutheran Service Builder*.

The Annual Support/Liturgy License will be due and payable upon each anniversary of your original purchase. (Anniversary date is defined as the first day of the month following the purchase date.) The Annual License for the *Home Edition* includes phone support and feature updates (for 60 days), but has no exporting features. As with the *Builder* itself, pricing is structured in four tiers based on the average weekly worship attendance and on two levels based on whether or not there is a qualifying hymnal purchase:

Church Attendance	1–199	200–399	400–699	700+
Annual subscription with qualifying hymnal purchase	\$140	\$200	\$260	\$320
Annual subscription without qualifying hymnal purchase	\$175	\$250	\$325	\$400

LSBHymnLicense.NET is a singular solution to copyright permissions and payments required for the reprinting of copyrighted materials. CPH has secured permission from nearly all of the copyright holders in *LSB* in order to manage your copyrights for you. This subscription is separate from and billed in addition to the Annual Support/Liturgy License. Features include:

- Congregations pay only one annual fee regardless of how many times hymns are copied.
- The license also covers audio reproduction of copyrighted materials for distribution to members (e.g., recordings of services that are provided to homebound members).
- For those using *LSBHymnLicense.NET* in conjunction with *Lutheran Service Builder*, usage of all copyrighted hymns is automatically recorded and reported to CPH every 30 days via the Internet.

The first year of use of *LSBHymnLicense.NET* is **not** included in the purchase price of the program.

Church Attendance	1–199	200–399	400–699	700+
LSBHymnLicense.NET annual fee	\$75	\$150	\$250	\$350

Sample Pricing Scenarios

<i>Congregation A</i>	<i>With</i> qualifying hymnal purchase		<i>Without</i> qualifying hymnal purchase	
	First Year	Second Year	First Year	Second Year
Average worship attendance	110		110	
Qualifying hymnal purchase (50%)	55		----	
# of computers licensed	up to 2		up to 2	
Initial cost of the <i>Builder</i>	\$299	----	\$449	----
Annual Support/Liturgy License	<u>free</u>	<u>\$140</u>	<u>free</u>	<u>\$175</u>
Total	\$299	\$140	\$449	175
With purchase of LSBHymnLicense.NET	<u>\$ 75</u>	<u>\$ 75</u>	<u>\$ 75</u>	<u>\$ 75</u>
Grand Total	\$374	\$215	\$524	\$250

<i>Congregation B</i>	<i>With</i> qualifying hymnal purchase		<i>Without</i> qualifying hymnal purchase	
	First Year	Second Year	First Year	Second Year
Average worship attendance	750		750	
Qualifying hymnal purchase (40%)	300		----	
# of computers licensed	up to 5		up to 5	
Initial cost of the <i>Builder</i>	\$749	----	\$1129	----
Annual Support/Liturgy License	<u>free</u>	<u>\$320</u>	<u>free</u>	<u>\$400</u>
Total	\$749	\$320	\$1129	\$400
With purchase of LSBHymnLicense.NET	<u>\$350</u>	<u>\$350</u>	<u>\$350</u>	<u>\$350</u>
Grand Total	\$1099	\$670	\$1479	\$750

Appendix A:

Miscellaneous Questions and Answers

Why do we need a new hymnal?

Perhaps it's not so much a matter of "need" as of "opportunity." The history of the church has shown that every generation or so the church's hymnals are revised. This process allows the church to set aside services and hymns that are not particularly strong or well loved and to take up newer resources.

The LCMS has been a two-hymnal church body for a quarter of a century. Approximately 35% of our congregations have been using *TLH* for 65 years. During that time, God has richly blessed his church with poets who have crafted wonderful, Christ-centered hymn texts and musicians who have written beautiful melodies to carry these texts. It is incumbent upon the church to make use of these gifts of word and song as we continue to tell the unchanging message of life and salvation in new ways.

Will *The Lutheran Hymnal* and *Lutheran Worship* still be available from CPH?

CPH has no plans to discontinue either of these hymnals in the foreseeable future. CPH has decided, however, that when the supply of special editions or companion volumes of these books is depleted, they will not be reprinted. This means that there will be no new printings of gift editions of either hymnal or of volumes like *The Lutheran Liturgy* (TLH) or the *LW Altar Book*. To reprint these editions at the low level of quantities that might be needed would make the cost extremely prohibitive.

Why was the English Standard Version chosen as the Bible translation for *LSB*?

A joint survey conducted in 1999 by Concordia Publishing House and the Commission on Worship showed that while the New International Version (NIV) was used by an overwhelming number of congregations (86%), only 50% actually preferred using it. This difference between use and preference was no doubt due in part to the fact that all worship-related materials from CPH were printed only in NIV.

The Translations Committee and the Commission on Worship did a careful study of modern Bible translations in preparation for *LSB*. An extensive report was issued, and feedback was sought. Criteria used in making the final determination included issues of translational accuracy, familiarity of language, and longevity of future use. The ESV, which is a conservative revision of the Revised Standard Version (RSV), met these and other criteria more consistently than any of the other translations.

There are a few places where the ESV translation is not used. In those cases, the New King James Version (NKJV) or the NIV was used. These occurrences are clearly marked.

Why are the pronouns referring to God sometimes uppercased and sometimes not?

The practice of uppercasing pronouns that refer to God was observed in older hymnals like *The Lutheran Hymnal* but not in more recent hymnals. When *Hymnal Supplement 98* was prepared, the Commission on Worship made the editorial decision to return to the earlier practice. The reason is simply to make the text as clear as possible. For example, when a hymn is being sung, the worshiper does not have the luxury of stopping to figure out to whom the text is referring. An uppercased pronoun can immediately identify the referent.

This practice has been followed in the services and hymns of *LSB*. It has not, however, been followed in the Psalter or the lectionary volumes because the commission did not want to impose an exegetical interpretation on such large portions of the Holy Scriptures.

Why are the dimensions of *LSB* larger than *TLH*?

Nearly every hymnal published in the last 30 years has used a slightly larger size, which measures at 6 x 9 inches. The main benefit of using this size is that it makes it possible to increase the print size of both text and music. Just open a copy of *TLH* next to *LSB* and you can't help but notice that the text is larger. For a good example of how much easier the larger size is to read, compare one of the psalms in *TLH* with one in *LSB*.

A larger width and height understandably translates into a heavier book. CPH labored hard to make sure that the book's thickness was no larger than the latest printings of *LW*. Any increase in weight has been the result of sturdier materials which will increase the life-expectancy of the book.

Why have you used “cream white” paper?

Again, most hymnals printed these days have chosen “cream white” over “blue white,” which is much brighter. The main reason has to do with legibility. Studies have shown that the cream white paper is easier on the eyes and especially helpful in reducing glare. In addition, people with impaired vision find that it is easier to read text printed on cream white paper.

Why is there blank space between stanzas 3 and 4 in some hymns?

Unlike previous hymnals, which have included no more than four stanzas inside the musical lines, there are a number of hymns where a fifth stanza has been included. In order to help the singer keep track of which stanza is being sung, extra space has been added between stanzas 3 and 4. This space serves as a visual cue that helps the singer to stay on the correct stanza.

Why is there an accent above the word “blessèd” and a few other words?

Occasionally in hymn texts that are printed outside of the musical score a grave accent (`) is placed above the last syllable of a word like “blessèd.” This accent indicates that these final letters are to be sung as a separate syllable. This accent is not needed for text inside the musical score since the words are already divided into syllables.

What do the numbers behind the prayers mean?

All of the prayers in *LSB* and its companion volumes have been assigned a number. This assists in indexing the prayers.

What’s the difference between a tune, setting, and music?

The music of a hymn is broken down into two components: the tune (or melody) and the setting (accompaniment). When there are different sources or composers for these two components, they are listed separately. When the source or composer is the same for both, the term “music” is used to indicate both tune and setting.

Why are only melody lines provides for most of the services?

The musical settings for many of the services are written in a style that is best sung in unison. However, the music for Divine Service, Setting Three and for Matins includes the four-part settings that were found in *TLH*.

What is the “Daily Office”?

The Daily Office is a term applied to all of the daily prayer services. In the church’s history, eight distinct services were observed every day. During the Reformation, these were reduced to two: Matins in the morning and Vespers in the afternoon or evening. More recently, Compline, the traditional service for the close of the day, has found a place in our hymnals.

What do the symbols such as **P or **A** mean?**

In all of the services, various symbols are used to designate who leads the service and who responds. The following symbols are used in *LSB*:

P Presiding minister (ordained)

A Assisting minister (ordained or lay)

L Liturgist or leader (ordained or lay)

C Congregation

R Response of individuals or group, but not the entire congregation.

✝ The sign of the cross may be made by the presiding minister and/or the congregation.

How did you come up with the title *Lutheran Service Book*?

The Commission on Worship spent considerable time exploring possible titles for the hymnal. One prerequisite was that the word “Lutheran” needed to be in the title. After eliminating many possibilities, *Lutheran Service Book* was chosen. The word “service” here is understood in the broadest sense—namely, that it encompasses all that takes place and is used during worship, such as services, psalms, prayers and hymns.

How was the artwork chosen that is found in the services?

Once the cover design was determined, the artist used the cross as a recurring template in each of the art pieces that is placed next to a service title. Superimposed upon this gray-scale version of the cross is a symbol in burgundy that depicts in some fashion that particular service. Separate artwork has also been prepared for every rite in the *Agenda*.

Within the services in *LSB*, additional artwork has been provided for places where white space would have otherwise existed. Here, the *LSB* cross is depicted in burgundy. In large, calligraphic letters appears the name of a part of the service that is nearby, such as “Kyrie Eleison” (e.g., p. 153). Beneath it, in smaller letters, is a translation of the Latin or Greek (e.g., “Lord, have mercy”).

Why are there prayers and Bible passages included on some of the hymn pages?

For about three dozen hymns, significant “white space” has been filled with some added text, either from one of the Church Year collects or from the Bible. Clearly set off from the hymn by font size and horizontal lines, these texts were chosen to complement in some way the hymn that appears on those pages. There is no intention that these texts will be used in worship in conjunction with the corresponding hymn; rather, they are intended to be devotional in nature.

Appendix B:

Sample page from the *Hymn Selection Guide*

Three-Year Lectionary Series C

First Sunday in Advent

Jeremiah 33:14–16
Psalm 25:1–10 (antiphon: v. 6)
1 Thessalonians 3:9–13
Luke 19:28–40
or Luke 21:25–36

Hymn of the Day

332 Savior of the nations, come

Hymns for the Readings

357 O come, O come, Emmanuel (OT)
706 Love in Christ is strong and living (E)
845 Where charity and love prevail (E)
350 Come, Thou precious Ransom, come (G1)
340/341 Lift up your heads, ye mighty gates (G1)
335 O bride of Christ, rejoice (G1)
334 O Lord, how shall I meet You (G1, G2)
343 Prepare the royal highway (G1)
351 Creator of the stars of night (G2)
353 Jesus came, the heav'ns adoring (G2)
336 Lo! He comes with clouds descending (G2)
968 My Lord, what a morning (G2)
897 O rejoice, ye Christians, loudly (G2)
508 The day is surely drawing near (G2)
348 The King shall come when morning dawns (G2)

Other Hymns

881 Christ, mighty Savior, Light of all creation
745 In God, my faithful God
673 Jerusalem, my happy home
674 Jerusalem, O city fair and high
672 Jerusalem the golden
339 Lift up your heads, you everlasting doors
554 O Jesus, King most wonderful
333 Once He came in blessing
331 The advent of our King
807 When morning gilds the skies

Second Sunday in Advent

Malachi 3:1–7b
Psalm 66:1–12 (antiphon: v. 12b)
Philippians 1:2–11
Luke 3:1–14 (15–20)

Hymn of the Day

344 On Jordan's bank the Baptist's cry

Hymns for the Readings

351 Creator of the stars of night (OT)
349 Hark the glad sound (OT)
511 Herald, sound the note of judgment (OT, G)
359 Lo, how a rose e'er blooming (OT)
508 The day is surely drawing near (OT)
788 Forgive us, Lord, for shallow thankfulness (E)
695 Not for tongues of heav'n's angels (E)
334 O Lord, how shall I meet You (E)
331 The advent of our King (E)
838 The saints in Christ are one in ev'ry place (E)
354 Arise, O Christian people (G)
518 By all Your saints in warfare (sts. 1, 15, 24, 3) (G)
345 Hark! A thrilling voice is sounding (G)
343 Prepare the royal highway (G)
936 Sing praise to the God of Israel (G)
346 When all the world was cursed (G)

Other Hymns

512 At the name of Jesus
646 Church of God, elect and glorious
872 Come, Thou bright and Morning Star
347 Comfort, comfort ye My people
816 From all that dwell below the skies
353 Jesus came, the heav'ns adoring
921 On what has now been sown
337 The night will soon be ending

Third Sunday in Advent

Zephaniah 3:14–20
Psalm 85 (antiphon: v. 2)
Philippians 4:4–7
Luke 7:18–28 (29–35)

Hymn of the Day

345 Hark! A thrilling voice is sounding

Hymns for the Readings

849 Praise the One who breaks the darkness (OT)
331 The advent of our King (OT)
754 Entrust your days and burdens (E)
772 In holy conversation (E)
803 Joyful, joyful we adore Thee (E)
737 Rejoice, my heart, be glad and sing (E)
515 Rejoice, rejoice, believers (E, OT)
338 Come, Thou long-expected Jesus (G)
349 Hark the glad sound (G)
333 Once He came in blessing (G)

Appendix C:

Sample pages from the Series C Lectionary

Second Sunday in Advent

Old Testament Reading: Malachi 3:1–7b

The Old Testament Reading for the Second Sunday in Advent is from Malachi, chapter three.

- ¹“Behold, I send my messenger
and he will prepare the way before me.
And the Lord whom you seek will suddenly come to his temple;
and the messenger of the covenant in whom you delight,
behold, he is coming, says the LORD of hosts.
- ²But who can endure the day of his coming,
and who can stand when he appears?
For he is like a refiner’s fire and like fullers’ soap.
- ³He will sit as a refiner and purifier of silver,
and he will purify the sons of Levi LEE-vigh
and refine them like gold and silver,
and they will bring offerings in righteousness to the LORD.
- ⁴Then the offering of Judah and Jerusalem JOO-duh
will be pleasing to the LORD
as in the days of old and as in former years.
- ⁵“Then I will draw near to you for judgment.
I will be a swift witness against the sorcerers,
against the adulterers,
against those who swear falsely,
against those who oppress the hired worker in his wages,
the widow and the fatherless,
against those who thrust aside the sojourner, and do not fear me,
says the LORD of hosts.
- ⁶“For I the LORD do not change;
therefore you, O children of Jacob, are not consumed.
- ⁷From the days of your fathers
you have turned aside from my statutes
and have not kept them. ■

Holy Gospel: Luke 2:[1–14] 15–20

The Holy Gospel according to St. Luke, the second chapter.

[¹In those days →

a decree went out from Caesar Augustus →
that all the world should be registered.

SEE-zer aw-GUHS-tuhs

²This was the first registration →

when Quirinius was governor of Syria.

kwye-RIN-ee-uhs

³And all went to be registered,
each to his own town.

⁴And Joseph also went up from Galilee,
from the town of Nazareth,

to Judea,

joo-DEE-uh

to the city of David,

which is called Bethlehem,

because he was of the house and lineage of David,

LIN-ee-idge

⁵to be registered with Mary, his betrothed,
who was with child.

⁶And while they were there,

the time came for her to give birth.

⁷And she gave birth to her firstborn son
and wrapped him in swaddling cloths
and laid him in a manger,

because there was no place for them in the inn.

⁸And in the same region there were shepherds out in the field,
keeping watch over their flock by night.

⁹And an angel of the Lord appeared to them,
and the glory of the Lord shone around them,
and they were filled with fear.

¹⁰And the angel said to them,

“Fear not,

for behold, I bring you good news of a great joy →
that will be for all the people.

¹¹For unto you is born this day in the city of David
a Savior, who is Christ the Lord.

¹²And this will be a sign for you:

you will find a baby wrapped in swaddling cloths →
and lying in a manger.”



Palm Sunday Procession

John 12:12–19

The Holy Gospel according to St. John, the twelfth chapter.

¹²The next day the large crowd that had come to the feast →
heard that Jesus was coming to Jerusalem.

¹³So they took branches of palm trees
and went out to meet him, crying out,
“Hosanna!

Blessed is he who comes in the name of the Lord,
even the King of Israel!”

¹⁴And Jesus found a young donkey and sat on it,
just as it is written,

¹⁵“Fear not, daughter of Zion; ZIGH-uhn
behold, your king is coming,
sitting on a donkey’s colt!”

¹⁶His disciples did not understand these things at first,
but when Jesus was glorified,
then they remembered that these things had been written about him
and had been done to him.

¹⁷The crowd that had been with him →
when he called Lazarus out of the tomb → LAZ-uh-ruhs
and raised him from the dead
continued to bear witness.

¹⁸The reason why the crowd went to meet him →
was that they heard he had done this sign.

¹⁹So the Pharisees said to one another, FAIR-uh-seez
You see that you are gaining nothing.
Look, the world has gone after him.” ■

so I will do for my servants' sake,
and not destroy them all.

⁹I will bring forth offspring from Jacob,
and from Judah possessors of my mountains;
my chosen shall possess it,
and my servants shall dwell there.” ■

JOO-duh

Epistle: Galatians 3:23—4:7

The Epistle is from Galatians, chapters three and four.

²³Now before faith came,
we were held captive under the law,
imprisoned until the coming faith would be revealed.

²⁴So then, the law was our guardian until Christ came,
in order that we might be justified by faith.

²⁵But now that faith has come,
we are no longer under a guardian,
²⁶for in Christ Jesus you are all sons of God, through faith.

²⁷For as many of you as were baptized into Christ →
have put on Christ.

²⁸There is neither Jew nor Greek,
there is neither slave nor free,
there is neither male nor female,
for you are all one in Christ Jesus.

²⁹And if you are Christ's,
then you are Abraham's offspring,
heirs according to promise.

^{4:1}I mean that the heir,
as long as he is a child,
is no different from a slave,
though he is the owner of everything,
²but he is under guardians and managers until the date set by his father.

³In the same way we also,
when we were children,
were enslaved to the elementary principles of the world. ➤

⁴But when the fullness of time had come,
 God sent forth his Son,
 born of woman,
 born under the law,
⁵to redeem those who were under the law,
 so that we might receive adoption as sons.
⁶And because you are sons,
 God has sent the Spirit of his Son into our hearts, crying,
 “Abba! Father!”
⁷So you are no longer a slave, but a son,
 and if a son, then an heir through God. ■

AH-buh

Holy Gospel: Luke 8:26–39

The Holy Gospel according to St. Luke, the eighth chapter.

²⁶Then they sailed to the country of the Gerasenes,
 which is opposite Galilee. GER-uh-seens
²⁷When Jesus had stepped out on land,
 there met him a man from the city who had demons.
 For a long time he had worn no clothes,
 and he had not lived in a house but among the tombs.
²⁸When he saw Jesus,
 he cried out and fell down before him
 and said with a loud voice,
 “What have you to do with me,
 Jesus, Son of the Most High God?
 I beg you, do not torment me.”
²⁹For he had commanded the unclean spirit to come out of the man.
 (For many a time it had seized him.
 He was kept under guard and bound with chains and shackles,
 but he would break the bonds →
 and be driven by the demon into the desert.)
³⁰Jesus then asked him,
 “What is your name?”
 And he said,
 “Legion,”
 for many demons had entered him. ➤

against the whole land,
against the kings of Judah,
its officials,
its priests,
and the people of the land.

JOO-duh

¹⁹They will fight against you,
but they shall not prevail against you,
for I am with you, declares the LORD,
to deliver you.”] ■

Epistle: 1 Corinthians 12:31b—13:13

The Epistle is from First Corinthians, chapters 12 and 13.

^{31b}I will show you a still more excellent way.

^{13:1}If I speak in the tongues of men and of angels,
but have not love,

I am a noisy gong or a clanging cymbal.

²And if I have prophetic powers,
and understand all mysteries and all knowledge,
and if I have all faith,

so as to remove mountains,

but have not love,

I am nothing.

³If I give away all I have,
and if I deliver up my body to be burned,
but have not love,

I gain nothing.

⁴Love is patient and kind;
love does not envy or boast;
it is not arrogant ⁵or rude.

It does not insist on its own way;
it is not irritable or resentful;

⁶it does not rejoice at wrongdoing,
but rejoices with the truth.

⁷Love bears all things,
believes all things,
hopes all things,
endures all things.



⁸Love never ends.
As for prophecies,
 they will pass away;
as for tongues,
 they will cease;
as for knowledge,
 it will pass away.

⁹For we know in part and we prophesy in part,
 ¹⁰but when the perfect comes,
 the partial will pass away.

¹¹When I was a child,
 I spoke like a child,
 I thought like a child,
 I reasoned like a child.
When I became a man,
 I gave up childish ways.

¹²For now we see in a mirror dimly,
 but then face to face.
Now I know in part;
 then I shall know fully,
 even as I have been fully known.

¹³So now faith,
 hope,
 and love abide,
 these three;
but the greatest of these is love. ■

Appendix D:

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Appendix E:

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- Returning Home from the Hospital
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- Anxiety, Apprehension, Fear
- Spiritual Doubt and Affliction
- Loneliness
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- The Poor, Hungry, and Neglected
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- Missing Persons
- Victims of Violence
- Persecution of Christians

Appendix F:

Sample pages from the *Pastoral Care Companion*

Anxiety, Apprehension, Fear

God's people are often confronted with a variety of issues and circumstances that lead to feelings of fear and anxiety. The cause of these fears is ultimately rooted in a lack of trust in God's gracious ordering of the universe for the well-being of His people. The pastor will be careful to proclaim the trustworthy promises of God that nothing will separate us from His love in Christ Jesus.

Psalmody

Psalm 4

¹ Answer me when I call, O God of my righteousness! You have given me relief when I was | in distress.*

Be gracious to me and | hear my prayer!

² O men, how long shall my honor be turned | into shame?*

How long will you love vain words and seek | after lies?

³ But know that the LORD has set apart the godly | for himself;* the LORD hears when I | call to him.

⁴ Be angry, and | do not sin;* ponder in your own hearts on your beds, and be | silent.

⁵ Offer right sacri- | fices,* and put your trust | in the LORD.

⁶ There are many who say, "Who will show | us some good?*" Lift up the light of your face upon us, | O LORD!"

⁷ You have put more joy | in my heart* than they have when their grain and | wine abound.

⁸ In peace I will both lie | down and sleep;* for you alone, O LORD, make me dwell in | safety.

Psalm 34:4-9, 19, 22

⁴ I sought the LORD, and he | answered me* and delivered me from | all my fears.

⁵ Those who look to him are | radiant,* and their faces shall never | be ashamed.

⁶ This poor man cried, and the LORD | heard him* and saved him out of all his | troubles.

⁷ The angel of the LORD encamps around those who | fear him,* and de- | livers them.

Pastoral Care Companion

Sample Resources
from the forthcoming
Lutheran Service Book

Readings

Matthew 6:25–34

²⁵“Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? ²⁶Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ²⁷And which of you by being anxious can add a single hour to his span of life? ²⁸And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, ²⁹yet I tell you, even Solomon in all his glory was not arrayed like one of these. ³⁰But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? ³¹Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³²For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. ³³But seek first the kingdom of God and his righteousness, and all these things will be added to you. ³⁴“Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.”

Romans 8:28–39

²⁸And we know that for those who love God all things work together for good, for those who are called according to his purpose. ²⁹For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

³¹What then shall we say to these things? If God is for us, who can be against us? ³²He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³Who shall bring any charge against God’s elect? It is God who justifies. ³⁴Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. ³⁵Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶As it is written,

“For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”

³⁷No, in all these things we are more than conquerors through him who loved us. ³⁸For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

⁸ Oh, taste and see that the | LORD is good! *
Blessèd is the man who takes ref- | uge in him!

⁹ Oh, fear the LORD, | you his saints, *
for those who fear him | have no lack!

¹⁵ Many are the afflictions of the | righteous, *
but the LORD delivers him out | of them all.

²² The LORD redeems the life of his | servants, *
none of those who take refuge in him will | be condemned.

Psalms 118:5–9, 13–14

⁵ Out of my distress I called | on the LORD; *
the LORD answered me and | set me free.

⁶ The LORD is on my side; I | will not fear. *
What can man | do to me?

⁷ The LORD is on my side as my | helper, *
I shall look in triumph on those who | hate me.

⁸ It is better to take refuge | in the LORD *
than to | trust in man.

⁹ It is better to take refuge | in the LORD *
than to trust in | princes.

¹³ I was pushed hard, so that I was | falling, *
but the LORD | helped me.

¹⁴ The LORD is my strength | and my song; *
he has become my sal- | vation.

Psalms 27:1

¹ The LORD is my light and my salvation; whom | shall I fear?
The LORD is the stronghold of my life; of whom shall I | be afraid?

Additional Psalmody

Ps. 23
Ps. 27:1–5, 14
I will fear no evil, for you are with me
The Lord my light and salvation, “whom shall I
fear?”

Ps. 46:1–3, 10–11
“We will not fear though the earth give way”

Ps. 56:3–4, 10–13
“In God I trust; I shall not be afraid”

Ps. 91
The Lord, my refuge and my fortress.

Ps. 94:14, 17–19, 22
The Lord cheers my soul

Mark 4:35–41

³⁵On that day, when evening had come, he said to them, “Let us go across to the other side.” ³⁶And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. ³⁷And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. ³⁸But he was in the stern, asleep on the cushion. And they woke him and said to him, “Teacher, do you not care that we are perishing?” ³⁹And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. ⁴⁰He said to them, “Why are you so afraid? Have you still no faith?” ⁴¹And they were filled with great fear and said to one another, “Who then is this, that even wind and sea obey him?”

Philippians 4:4–7

⁴Rejoice in the Lord always; again I will say, Rejoice. ⁵Let your reasonableness be known to everyone. The Lord is at hand; ⁶do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Additional Readings

- Ex. 14:10–14
- 2 Kings 6:8–19
- Prov. 29:25
- Is. 35:3–4
- Is. 41:8–14
- Lam. 3:55–58
- Dan. 6:16–23
- Matt. 10:26–31
- Luke 10:38–42
- John 14:1–6
- 1 Cor. 7:29–32a
- 1 Peter 5:6–7
- Heb. 2:14–18
- 1 John 4:18

Israel at the Red Sea

The Lord sends armies to protect His people

“Whoever trusts in the Lord is safe”

“Be strong; Fear not”

“Fear not, I am the one who helps you”

“Do not fear”

Daniel in the lions’ den

Don’t fear those who kill the body

Jesus at the home of Mary and Martha

“Let not your hearts be troubled”

“I want you to be free from anxieties

“Casting all your anxieties on Him...”

Our brother, Christ, delivers us

Perfect love casts out fear

Prayers

O most loving Father, You want us to give thanks for all things, to fear nothing except losing You, and to lay all our cares on You, knowing that You care for us. Strengthen name in his/her faith in You. Grant that the fears and anxieties in this mortal life may not separate us from Your love shown to us in Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Lord Jesus Christ, You commanded the wind and the waves, and they obeyed You. Speak peace to name who is troubled by fear. By the power of Your Word, calm his/her anxious heart and the raging storms of his/her spirit;

for You live and reign with the Father and the Holy Spirit, one God, now and forever.

Hymns

Though devils all the world should fill,

All eager to devour us,

We tremble not, we fear no ill;

They shall not overpower us.

This world’s prince may still

Scowl fierce as he will,

He can harm us none.

He’s judged; the deed is done;

One little word can fell him.

A Mighty Fortress, LSB 656:3

In the Cross of Christ I Glory, *LSB* 427

I Know My Faith Is Founded, *LSB* 587

Spiritual Doubt and Affliction

A person experiencing doubt and affliction may be asking questions such as:

- Does God love me?
- Why is this happening to me?
- Has God abandoned me?
- Am I saved?

The pastor will recognize that the devil always targets the First Commandment, tempting Christians to forsake the sure promises of God. In his care of such afflicted Christians the pastor will point to Holy Baptism as a sure sign of God’s unfailing grace in Christ. He will encourage the continued hearing of God’s Word and reception of the Lord’s Supper as the means by which God strengthens the struggling Christian to trust His certain promises.

Psalmody

Psalm 13

¹How long, O LORD? Will you forget me forever?*

How long will you hide your face from me?

²How long must I take counsel in my soul and have sorrow in my heart all the day?*

How long shall my enemy be exalted over me?

finger into the mark of the nails, and place my hand into his side, I will never believe.”

²⁶Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” ²⁷Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” ²⁸Thomas answered him, “My Lord and my God!” ²⁹Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

³⁰Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Romans 5:1–5

¹Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ²Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³More than that, we rejoice in our sufferings, knowing that suffering produces endurance, ⁴and endurance produces character, and character produces hope, ⁵and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

Hebrews 12:1–13

¹Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, ²looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. ³Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. ⁴In your struggle against sin you have not yet resisted to the point of shedding your blood. ⁵And have you forgotten the exhortation that addresses you as sons?

“My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him.

⁶For the Lord disciplines the one he loves, and chastises every son whom he receives.”

⁷It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? ⁸If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. ⁹Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? ¹⁰For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. ¹¹For the moment all

³ Consider and answer me, O LORD my God; light up my eyes, lest I sleep the sleep of death,

⁴ lest my enemy say, “I have prevailed over him,” lest my foes rejoice because I am shaken.

⁵ But I have trusted in your steadfast love; my heart shall rejoice in your salvation.

⁶ I will sing to the LORD, because he has dealt bountifully with me.

Psalms 143:1, 7–12

¹ Hear my prayer, O LORD; give ear to my pleas for mercy! In your faithfulness answer me, in your righteousness!

⁷ Answer me quickly, O LORD! My spirit fails!

Hide not your face from me, lest I be like those who go down to the pit.

⁸ Let me hear in the morning of your steadfast love, for in you I trust.

Make me know the way I should go, for to you I lift up my soul.

⁹ Deliver me from my enemies, O LORD!

I have fled to you for refuge!

¹⁰ Teach me to do your will, for you are my God!

Let your good Spirit lead me on level ground!

¹¹ For your name’s sake, O LORD, pre-serve my life!

In your righteousness bring my soul out of trouble!

¹² And in your steadfast love you will cut off my enemies, and you will destroy all the adversaries of my soul, for I am your servant.

Additional Psalmody

Ps. 10:12–18

Ps. 38:9–18, 21–22 “Why, O Lord, do you stand far off? Do not forsake me and be not far from me

Ps. 88 I cry to you, O Lord

Ps. 89:49–52 Lord where is your steadfast love?

Ps. 94:12–19 The Lord will not forsake His people

Ps. 119:65–72 I was afflicted that I may learn

Ps. 130 Out of the depths I cry to you, O Lord

Readings

John 20:24–31

²⁴ Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. ²⁵ So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my

discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.
¹²Therefore lift your drooping hands and strengthen your weak knees, ¹³and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.

Additional Readings

- Job 5:17–18
- Hos. 6:1–3, 5–6
- Matt. 5:10–12

- Matt. 15:21–28
- 2 Cor. 1:3–7
- 2 Cor. 4:7–12
- 2 Cor. 12:7–10
- Heb. 4:14–16
- James 1:2–5
- 1 Peter 1:3–9

- “Blessed is the one whom God reproves”
- “He has torn us, that He may heal us”
- Those persecuted for righteousness’ sake are blessed
- The Canaanite Woman
- God comforts us in all our affliction
- “Afflicted in every way, but not crushed”
- “My grace is sufficient for you”
- Our high priest sympathizes with our weaknesses
- Count it all joy when you meet trials
- For a little while grieved by various trials to prove our faith

Your grace alone, dear Lord, I plead,
 Your death is now my life indeed,
 For You have paid my ransom.

Let me not doubt, but truly see
 Your Word cannot be broken;
 Your call rings out, “Come unto Me!”
 No falsehood have You spoken.
 Baptized into Your precious name,
 My faith cannot be put to shame,
 And I shall never perish.

Salvation Unto Us Has Come, *LSB* 555:6–7

How Firm a Foundation, *LSB* 728
 God Loved the World So That He Gave, *LSB* 571
 In God, My Faithful God, *LSB* 745

Prayers

Almighty God, heavenly Father, of Your tender love towards us sinners You have given us Your Son that, believing in Him, we may have everlasting life. By Your Spirit comfort name in all his/her troubles, and protect him/her from all doubt so that he/she may remain steadfast in the faith and come at last to life eternal; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Almighty God, our heavenly Father, You have given to all who believe exceedingly great and precious promises. Grant Your Holy Spirit to name that he/she may without all doubt trust in Your Son, Jesus Christ so that his/her faith in Your sight may never be found wanting; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Almighty and everlasting God, You are the consolation of the sorrowful and the strength of the weak. Hear the prayers of name, who is in tribulation and distress, so that in all his/her necessities he/she may mark and receive Your abundant help and comfort; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Hymns

Since Christ has full atonement made
 And brought to us salvation,
 Each Christian therefore may be glad
 And build on this foundation.

Times of Illness

Pastoral visitation during an illness may be a once-in-a-lifetime opportunity for ministry to a particular individual. The pastor will want to remind the person that Christ has carried all of our sicknesses and infirmities. In this light, the afflicted are rightly invited to cling to Christ and His cross and receive His salvation delivered in the Gospel and the blessed Sacraments.

Psalmody

Psalm 16:1–2, 5, 8–9, 11

- ¹Preserve me, | O God,*
 for in you I take | refuge.
- ²I say to the LORD, “You | are my Lord;*
 I have no good a- | part from you.”
- ⁵The LORD is my chosen portion | and my cup,*
 you | hold my lot.
- ⁸I have set the LORD always be- | fore me;*
 because he is at my right hand, I shall not be | shaken.
- ⁹Therefore my heart is glad, and my whole being re- | joices;*
 my flesh also | dwells secure.
- ¹¹You make known to me the | path of life;*

in your presence there is fullness of joy; at your right hand are pleasures for- | evermore.

Psalms 27:1, 4-5, 7-8, 13-14

- ¹The LORD is my light and my salvation; whom | shall I fear? *
The LORD is the stronghold of my life; of whom shall I | be afraid?
- ⁴One thing have I asked of the LORD, that will I seek | after: *
that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in his | temple.
- ⁵For he will hide me in his shelter in the day of | trouble; *
he will conceal me under the cover of his tent; he will lift me high up- | on a rock.
- ⁷Hear, O LORD, when I | cry aloud; *
be gracious to me and | answer me!
- ⁸You have said, | “Seek my face.” *
My heart says to you, “Your face, LORD, | do I seek.”
- ¹³I believe that I shall look upon the goodness | of the LORD *
in the land of the | living!
- ¹⁴Wait | for the LORD; *
be strong, and let your heart take courage; wait | for the LORD!

Additional Psalmody

- Ps. 25:1-2a, 6, 16-18, 20 “In you I trust, let me not be put to shame.”
Ps. 28:1-2, 6-9 The Lord is my strength and shield.
Ps. 32:1-7 Don’t keep silent, but pray to Him for help.
Ps. 34:1-9, 17-19, 22 “Taste and see that the Lord is good.”
Ps. 91:1-2, 9-12, 14-16 “He will command His angels concerning you...”
Ps. 100 The Lord made us, we are His.
Ps. 103:1-5 “Bless the Lord, O my soul...”
Ps. 116:1-2, 7, 12-14, 17-18 I will call on Him as long as I live

Readings

Matthew 4:23-24

²³And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. ²⁴So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them. ²⁵And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

Romans 8:26-32, 35-39

²⁶Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. ²⁷And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. ²⁸And we know that for those who love God all things work together for good, for those who are called according to his purpose. ²⁹For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

- ³¹What then shall we say to these things? If God is for us, who can be against us? ³²He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?
- ³⁵Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”

³⁷No, in all these things we are more than conquerors through him who loved us. ³⁸For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Isaiah 41:9b-10

^{9b}saying to you, “You are my servant,
I have chosen you and not cast you off”;
¹⁰fear not, for I am with you;
be not dismayed, for I am your God;
I will strengthen you, I will help you,
I will uphold you with my righteous right hand.

Lamentations 3:22-26

²²The steadfast love of the LORD never ceases;
his mercies never come to an end;
²³they are new every morning;
great is your faithfulness.
²⁴The LORD is my portion,” says my soul,
“therefore I will hope in him.”
²⁵The LORD is good to those who wait for him,
to the soul who seeks him.
²⁶It is good that one should wait quietly
for the salvation of the LORD.

his/her family in Your peace and safety; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Critical Illness

O Lord, You are the great Physician of soul and body; You chasten and You heal. Show mercy to Your servant, name(s). Spare his/her/their life (lives) and restore his/her/their strength. Even as You gave Your Son to bear our infirmities and sicknesses, deal compassionately with name and bless him/her/them with Your healing power. We commit him/her/them to Your gracious mercy and protection; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Emergency

Almighty God, our refuge and strength, a very present help in trouble, look in mercy upon name in his/her time of great need. Sustain his/her faith and defend him/her from every danger to body and soul. Grant him/her the certainty that, upholding him/her with Your everlasting arms, You are at work for his/her good and for the honor and glory of Your name; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

For a critically ill child

Almighty God, Father in heaven, watch over Your child, name, now afflicted with sickness. Mercifully spare the life You have given. Relieve his/her pain, guard him/her from all danger, and restore his/her health according to Your gracious will, that he/she may be raised to a life of faithful service to You; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

When praying with a young child, the pastor may also pray in simple language such as the following:

Dear Jesus, name is hurting/is sick. We know that You love him/her. Watch over him/her and help him/her to get better; in Your name we pray.

Before and after testing

Almighty God, graciously comfort name in his/her suffering and be with him/her as he/she undergoes medical testing. Take away his/her fear, and strengthen his/her faith that he/she may trust in Your merciful will and cling to Your salvation; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Lord God, heavenly Father, receive our humble thanks for protecting name during his/her medical test/procedure. Graciously keep him/her in Your love and care, granting him/her patience and trust, for we know that whoever believes in Christ will not be forsaken; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Additional Readings

- Romans 5:1–5
 1 Corinthians 10:10–13
 2 Corinthians 1:3–5
 2 Corinthians 4:16–18
 Colossians 3:1–4
 1 Peter 5:6–11
 Matthew 18:10
 Isaiah 45:5a–7
- “We rejoice in our sufferings”
 No temptation beyond our ability
 God comforts us in all our afflictions
 “Our outer nature is wasting away, our inner nature is being renewed
 “Seek the things that are above”
 “Cast all your anxieties on Him”
 “Do not despise one of these little ones”
 The Lord makes well being and creates calamity

Prayers

O Lord, look down from heaven; behold, visit, and relieve Your servant name for whom we pray. Look upon him/her with the eyes of your mercy and give him/her comfort and sure confidence in You. Defend him/her from every danger to body and soul, and keep him/her in peace and safety; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Father of mercies and God of all comfort, our only help in time of need, look with favor upon Your servant(s) name(s). Assure him/her/them of Your mercy, comfort him/her/them with the awareness of Your goodness, preserve him/her/them from the temptations of the evil one, and give him/her/them patience in his/her/their tribulation. If it please You, restore him/her/them to health or give him/her/them grace to accept this affliction; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Lord God, the strength of the weak and the consolation of those who suffer, mercifully hear our prayers and grant to name the help of Your power, that his/her sickness may be turned to health and our sorrow into joy; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Father of all mercy, You never fail to help those who call on You for help. Give strength and confidence to Your son/daughter in his/her time of great need that he/she may know that You are near and that underneath are Your everlasting arms. Grant that, resting on Your protection, he/she may fear no evil, for You are with him/her to comfort and deliver him/her; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Heavenly Father, You forgive all our iniquities and heal all our diseases. You sent Your only-begotten Son to bear our griefs and carry our sorrows. Be merciful to name, pardon all his/her sins, and restore his/her health according to Your will. Preserve his/her faith and keep him/her and

Before surgery

Lord Jesus Christ, in Your ministry You healed many with frail and diseased bodies. Be present with name as he/she undergoes surgery. Bless him/her with faith in Your loving kindness and protection. Endow the surgeons and the medical team with skill and alertness so that this surgery may help Your servant to a speedy restoration of health and strength according to Your gracious will. Hear us for Your name's sake as you live and reign with the Father and the Holy Spirit, one God, now and forever.

After surgery

Lord Jesus Christ, receive our thanks for hearing our prayers on behalf of name, who has successfully undergone surgery, and for giving to the surgeons and the medical team the skills which have been effectually administered. Restore him/her fully to health and strength, in Your time and according to Your good and gracious will; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

At the time of diagnosis

Almighty God, merciful Lord, our times are in Your hand. Look in favor on name whose illness has been diagnosed, for whose healing we humbly pray. Sustain him/her by Your grace that his/her patience and hope may not fail. Calm all fear and anxiety in him/her and in his/her loved ones, and grant them faith to accept Your will and firmly believe that what You ordain is always good; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

For doctors, surgeons, nurses, and other medical personnel

Lord God, be with the doctors and nurses and all others who will be ministering to the bodily needs of Your servant name that, blessed by You, their tender care may serve to the healing of his/her sickness and lead to an early return to health; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Hymns

I lay my wants on Jesus;
All fullness dwells in Him;
He heals all my diseases;
My soul He does redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases;
He all my sorrows shares.

I Lay My Sins on Jesus, *LSB* 606

Your touch then, Lord, brought life and health,
Gave speech and strength and sight;

And youth renewed and frenzy calmed
Revealed You, Lord of light.
And now, O Lord, be near to bless,
Almighty as before,
In crowded street, by beds of pain,
As by Gennes'et's shore.

O be our great deliverer still,
The Lord of life and death;
Restore and quicken, soothe and bless,
With Your life-giving breath.
To hands that work and eyes that see
Give wisdom's healing power
That whole and sick and weak and strong
May praise You evermore.

Your Hand, O Lord, in Days of Old, *LSB* 846:2-3

O Son of God, in Galilee, *LSB* 841:1-2
Your Hand, O Lord, in Days of Old, *LSB* 846
Praise the One Who Breaks the Darkness, *LSB* 849

Appendix G:

Sample pages from a large-print bulletin of
Morning Prayer generated by *Lutheran Service Builder*.

p. 235

- L** O Lord, open my lips,
C and my mouth shall declare Your praise.
C Glory be to the Father and to the Son and
to the Holy Spirit;
as it was in the beginning, is now, and will
be forever. Amen.
C Alleluia, alleluia.

PSALMODY

- L** Give glory to God, our light and our life.
C O come, let us worship Him.

VENITE

p. 236

- C** O come, let us sing to the Lord; let us
make a joyful noise to the rock of our
salvation.

- I** Let us come into His presence with thanksgiving; let us make a joyful noise to Him with songs of praise.
- II** For the Lord is a great God and a great king above all gods.
- I** In His hand are the depths of the earth; the heights of the mountains are His also.
- II** The sea is His, for He made it; and His hand formed the dry land.
- I** O come, let us worship and bow down; let us kneel before the Lord, our maker.
- II** For He is our God, and we are the people of His pasture and the sheep of His hand.
- C** **Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.**
- L** Give glory to God, our light and our life.
- C** **O come, let us worship Him.**

PSALM

Psalm 23

The LORD Is My Shepherd

¹The LORD is my shepherd; I shall not want.

²He makes me lie down in green pastures.
He leads me beside still waters.

³He restores my soul.
He leads me in paths of righteousness
for his name's sake.

⁴Even though I walk through the valley of the
shadow of death,
I will fear no evil,
for you are with me;
your rod and your staff,
they comfort me.

⁵You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.

⁶Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in the house of the LORD
forever. (ESV)

Sit

LORD, HELP US EVER TO RETAIN *LSB 865*

- 1 Lord, help us ever to retain
 The Catechism's doctrine plain
 As Luther taught the Word of truth
 In simple style to tender youth.

- 2 Help us Your holy Law to learn,
 To mourn our sin and from it turn
 In faith to You and to Your Son
 And Holy Spirit, Three in One.

- 3 Hear us, dear Father, when we pray
For needed help from day to day
That as Your children we may live,
Whom You baptized and so received.
- 4 Lord, when we fall or go astray,
Absolve and lift us up, we pray;
And through the Sacrament increase
Our faith till we depart in peace.

Text (sts. 1–4) and Music: Public domain

Appendix H:

Summary of *Lutheran Service Book* Editions

***Lutheran Service Book—Pew Edition* 03-1170 / \$18.50**

This is the primary edition, containing 107 psalms, all of the services, and 636 hymns. Additional resources include an introduction, church year calendars, tables of all the lectionary readings, a glossary, 11 psalm tones, services for individual and family use, a daily lectionary, nearly 100 prayers arranged by topic, and the Small Catechism. Classic burgundy, leather-like edition with two ribbons.

The introductory price of \$18.50 is good for one full year (through August 31, 2007). CPH has not determined a sale price after that time, though it will likely fall in the range of \$21–25 per book.

***Lutheran Service Book—Gift Edition* 03-1171 / \$40.00**

This edition has the same contents as the Pew Edition, only in a reduced size (7-1/2 x 5 inches). The edition is bound in genuine soft bonded leather with gilded edges and two ribbons.

***LSB Accompaniment for the Liturgy* 03-1174 / \$40.00**

This musician's edition provides accompaniments for all of the services in *LSB*. All 150 psalms are provided with pointing, together with accompaniments for the psalm tones (which are also printed on a laminated chart). All of the Verses of the Day are pointed for use with the Alleluia refrains in Divine Service, Settings Three and Four.

The edition is printed in landscape format to reduce the need for page turns and bound with a sturdy bolt binding.

***LSB Accompaniment for the Hymns* 03-1173 / \$55.00**

This edition provides accompaniments for all of the hymns in *LSB*. For a number of hymns, a second accompaniment is included, providing an alternate setting that is either simplified, in a different key, or in a different style (e.g., piano and organ). Location of hymn tunes with alternate keys or settings are identified at the bottom of the page for quick reference.

This durable edition is printed in dual spiral bindings which are bolted to the spine of the cover, with acetate sheets protecting the front and back of each section.

***Lutheran Service Book Altar Book* 03-1176 / \$65.00**

This edition provides essential resources for leading worship. All 150 psalms are pointed for singing. The services include additional resources, such as seasonal texts and expanded rubrics. A musical setting of The Litany is included, as are services for Ash Wednesday and Holy Week, and over 200 prayers carefully arranged by topic. Full propers for each of the lectionaries comprise over 450 pages. Classic burgundy, leather-like edition with four ribbons.

***Lutheran Service Book Agenda* 03-1177 / \$50.00**

The *Agenda* contains all of the occasional services and rites of the church carefully organized into eight sections. Each section is preceded by an overview that provides the theological context for the rites in that section together with brief descriptions of each rite. Carefully written notes are provided at the beginning of each rite to assist the pastor in preparing for the rite. Extensive propers and other resources are provided for many of the rites.

***LSB Three-Year Lectionary* (three volumes) Series C: 03-1181 / \$35.00**

***LSB One-Year Lectionary* (one volume) 03-1182 / \$70.00**

The lectionaries use the text of the English Standard Version of the Bible. Each reading is printed in sense lines which divide the text on separate lines according to the “sense” of the text. Pronunciation helps for

Appendix H

biblical names and places are provided in the right margin. The readings for the feasts, festivals, and occasions are included in each volume. (Series A and B are scheduled to appear in 2007 and 2008, respectively.)

Pastoral Care Companion (available 2007)

03-1178 / Price TBD

This resource provides the pastor with essential tools for his daily work of pastoral care. Selected rites from the *Agenda* are included. Extensive resources are provided for over 50 topics (see Appendixes E and F on pp. 85ff.). Also suitable for use by others who make visits in the congregation, including elders, deaconesses, etc.

LSB Guitar Chord Edition (available 2007)

03-1175 / Price TBD

This edition provides text, melody, and guitar chords for all the hymns in *LSB*. Also suitable for keyboardists who play by chords. Printed on 8-1/2 x 11 inch paper and spiral bound that will lay flat.

Concordia ESV Pew Bible

Case of 24: 01-1951 / \$165.60

This pew Bible uses the English Standard Version, which is an update of the popular Revised Standard Version. Printed in the same classic burgundy color as *Lutheran Service Book*. Single copies are available for \$15.99. When ordered by the case, the unit cost drops to \$6.90.

Hymn Selection Guide

S05507 / \$24.95

This edition, published by the Commission on Worship, provides hymn suggestions for every Sunday and festival of the Church Year for both the three- and one-year lectionaries, as well as the feasts, festivals, and occasions. The suggestions for each day are divided into three categories: hymn of the day, hymns for the readings, and other hymns. Three indexes are provided: a scriptural reference index, a topical index that is expanded beyond what is contained in the Pew Edition, and a comparison of the hymns in *LSB* with other Lutheran hymnals.

All of the resources in this volume are also available in *Lutheran Service Builder*.

Worshipping with Angels and Archangels

22-3094 / \$6.99

This full-color, richly illustrated book leads worshipers through the Divine Service, surrounding the words of the liturgy with clearly written explanations, Scripture passages, and definitions. Designed for all ages, it will lead readers to gain a deeper understanding and appreciation of the Church's worship through which God speaks his words of forgiveness and comfort.

Large Print Edition

Braille Edition

These editions are being prepared and distributed by Lutheran Blind Mission, a Recognized Service Organization of The Lutheran Church—Missouri Synod. Both editions, which are multi-volume, will be ready by the end of 2006 and are available at no charge to congregations that request them. Call 888-215-2455 to order.